Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Introduction to Volume Thirty One

Preparations For The Coming Year

Once again the time has come to remind readers that subscriptions are due, and a new year, as far as *Logos* is concerned, has begun. It is a time, too, to re-affirm our policy, and to speak of our hopes and desires for the future (God willing).

As to the first, it remains unchanged as from the beginning. Constantly and without variation, *Logos,* has stood for the same beliefs, has advocated the same principles. We see no need to change now.

We do see, however, a need to re-affirm certain principles that were once accepted without question by Christadelphians but today are being challenged in certain quarters. The pioneering attitude of strict separateness that is characteristic of the Movement, is being ridiculed by some who seek a more tolerant way. The direct, forthright repudiation of error is considered by some as out of date, and they would seek to "preach the Truth" by the parade of good works. They would reveal their "charity" before men to demonstrate that the Truth is a power in their lives, and to draw others to it by these means. Many look askance at a bold, clear, forthright exposition of doctrine; others are calling for a new appraisal of prophecy, and this, at a time when the pioneer writings are more clearly vindicated than ever before. And this timidity and confusion breeds apathy.

The sum result is that many an ecclesial "ship" is buffetted by contrary winds blowing upon it from all points of the compass, some of our periodicals contain matter that would never have seen the light of day in previous times, and the sheep are confused as to whose voice they should follow.

It has been the Editor's privilege to travel extensively among Ecclesias, not only in Australia, but in other parts of the world, and this has given him a unique opportunity to view firsthand the state of the Truth in many remote areas. Certainly he can see more clearly the problems that face brethren in different parts, and can sympathise with greater understanding in the difficulties of solving them. The environment of the Truth in one country is different to that in another, and what would be a problem in one would not be so in another.

The Editor sees this more clearly because he has had personal experience of it, and this has helped equip him for the responsibilities assumed in conducting the periodicals associated with Logos Publications.

But, at the same time, his repeated absence from the Editorial centre has imposed a heavy responsibility on those who have been left to the work. During the past four years, some three world tours have been undertaken, as well as innumerable Australian tours, and to a large extent, the Editor has been taken out of his home environment for that time, except for brief periods of a month or so. At the same time the work has greatly extended, imposing a heavy burden on those who undertake it as a voluntary service of love to the Truth.

It has been decided that something must be done to synchronise all the various avenues of labor, and to try and lighten the burden that has fallen on various individuals. A Committee has been formed, made up of brethren of various Ecclesias, and at the moment, different aspects of the work are being delegated to various members of it. The impact of this has already been seen in the *Story of the Bible,* the new volume of which shows great improvement, as well as other features of the work. It is our prayerful hope, that the months ahead, will see further improvements in these labors of the Committee.

Let the Logos Wake Up

This is the comment of one reader who writes in typical blunt Australian style. He claims there is a need for sound exposition to go forth to the Ecclesial world on various matters ranging from the Sacrifice of Christ to matters of Resurrection and Judgment. He is alarmed at trends that he discerns in the Movement, and claims that it is failing. "It is failing," he writes, "because the sharp distinctions in doctrine and practise between the Brotherhood and the churches no longer exist as previously". He suggests that this blunting of the line of demarcation stems from lack of study. "Strong leadership and good example are desperate needs in these perilous times," he declares.

He concludes by saying, "If your magazine is going to help, then wake up!"

It is a good exhortation that we have applied to others. Now it is directed to us! What are we going to do about it? Certainly his letter is not an isolated one. Others have been received from various parts of the world saying the same things, though perhaps not with the same forthrightness. We recognise the urgent need that is behind such an exhortation. We cannot trifle with the things of God. They are matters of life and death.

We are "not our own," in that regard, but have an example in the Master to follow. Though he was meek and gentle in his ways, he had the courage of conviction, and did not hesitate to speak his mind when the need was apparent. We must do likewise, for to do otherwise is to fail in our clear duty. Paul was able to declare: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God . . . Remember, that I ceased not to warn every one night and day with tears" (Acts 19:27-31).

Paul exhibited the Apostolic example; we need to follow it. There is need today for sound exposition, for forthright exhortation, for clear interpretation of prophecy, for the stimulation of that devotional feeling that is created by the Word.

Logos is dedicated to supplying the need of the hour at a time when all the signs testify eloquently of Christ's imminent return.

Do It Now

The reader can play his or her part by remitting subscriptions immediately. This helps us a lot in the mechanical book-keeping that is so essential to such work. Remember that the amount of subscription suggested is a mere nominal sum. *Logos* is the lowest priced periodical of its size in Christadelphia, and we like to keep it that way in order that all may be able to afford it. Many increase the amount of remittance, and this helps us to bridge the gulf of financial responsibility that ever looms before us. For this reason, the Magazine is offered free of charge to any who cannot remit the subscription, for whatever reason. It may be that they cannot afford to pay the amount: we are more than happy to send it free. They may be in a country out of which money cannot be sent for such a purpose: advise us of this, and we will arrange to send it anyhow.

And so we commence a new year in the service of the King. We pray Yahweh, that He will bless these efforts, that by the co-operation of Editorial Committee and Reader alike, a testimony shall go forth bringing a chink of light to the darkness about us, that must grow more intense as we near the coming of the Lord Jesus back to the earth. Perhaps that Coming will interrupt the progress of the current volume, causing us with joy to lay down our pen, in the realisation that our work has been completed.

— Editor.

The Exhortation of the Four Faces

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle" (Ezek. 1:10).

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Four Faces To One Head

Two factors constantly obtrude in Ezekiel's description of the Cherubim: the diversity of the vision, and yet its essential unity. He refers to four living creatures that are yet one: to four distinct wings that are also joined together; to four wheels that work "wheel within a wheel."

He also describes four faces to each of the four living creatures, but declares that each set of four faces were joined to one head. This is expressed in Ezekiel 10:11:

"They turned not as they went, but to the place whither the head looked they followed it . . ."

Here is diversity and yet unity. It points to the Ecclesia, or multitudinous Christ as composed of many members, but having only "one head." So Paul exhorted, that "speaking the truth in love, we may grow up into him in all things, which is the head, even Christ" (Eph. 2:15).

The four faces of the Cherubim each manifested Yahweh in a different way; but they were attached to one head which did the thinking for the whole four: "whither the head looked they followed it." That must be the case even now of those who wish to form part of the Cherubic glory of the future: they must try to let Christ do their thinking for them, striving to bring "every thought into captivity to Christ" (2 Cor. 10:5). "Let this mind be in you, which was also in Christ Jesus," Paul exhorted the Philippian brethren (Ch. 2:5). In another place, he showed that whilst the Ecclesia is made up of "many members," each of which can serve the Truth according to each of their different characteristics or attributes, the one mind, the mind of the spirit (Rom. 8:6), should govern them all.

Such a mind is brought into being by the spirit-words of the Lord (John 6:63. Col. 3:9-10). The Truth is designed to that end, but if it fails to create such a mind, it is because its real power is not felt, its true significance is not understood. Christ told his disciples that they were "clean through the word he had spoken

unto them" (John 15:3), for that word had awakened their consciences to the difference between truth and error, good and evil. Through its means they could learn to "love righteousness and hate iniquity" even as had their Lord (Heb. 1:9).

The conversion of Paul, the great change in his life from persecutor to persecuted, demonstrates the transforming impact of knowledge when a realisation of its significance is brought home to one. Paul became dead to the old way of life, and alive to the new (Gal. 2:20), and so great and drastic was the change that many, in his day, doubted whether it was genuine.

The Truth is thus a way of life, and not a mere theory. It is designed, not merely to tell us something, but to change us for the Kingdom. It can create in us a new mode of thinking and a new code of morals, that will find their outworking in a new way of life. All this is done through the Christ-word dwelling in us, as the one head of the Cherubim controlled the four faces. That is why the Lord prayed the Father that He might "sanctify the disciples through the truth" (John 17:17); and that is why the Proverb declares that it is "the glory of God to conceal a thing, but the honor of kings is to search out a matter" (Prov. 25:1). God has deliberately clothed His revelation in language hard to be understood, in order that those who love His word may be caused to "think upon these things" (Phil. 4:8-9. See 1 Cor. 2: 12-15). Such mental activity will result in the mind concentrating upon the things of God to the exclusion of the things of the flesh.

Take this theme of the Cherubim as an example. God could have expressed in simple, straightforward language all that He has concealed in the remarkable symbols presented, but to do so would have robbed the subject of the thrill and pleasure of discovery that is found in unravelling the vision. As we ponder the things presented therein, the mind learns to concentrate upon Godly themes, with the result that, as the Proverbs declare: "As a man thinketh in his heart, so is he."

If the "one head" dominates the diverse elements of an Ecclesia, all members will be found co-operating together, and moving steadily forward in the direction to which the head looks. They will work as a team at the bidding of the Word.

This co-operation will be seen in perfection in the glorified Cherubim of the Age to come.

Why Four Faces?

The four faces of the Cherubim identify the vision of the true Israel of God. This is established firstly, because the faces are the same as the standards under which Israel marched in the wilderness; and secondly, because they are reproduced in Revelation

4:7, and later interpreted as being the multitudinous Body of the Redeemed (Rev. 5:8-10).

Israel marched towards the Promised Land in four groups of three tribes each, with the standards of the leading tribes (Judah, Reuben, Ephraim and Dan — Num. 10:14, 18, 22, 25) at the head of each of the groups. When the tribes encamped, they did so in four sections (Num. 2), so that the encampment of Israel as a whole was foursquare like that of the New Jerusalem of Revelation 21:16.

According to Jewish tradition, the standards of the four leading tribes were identical with the four faces of the Cherubim. This has the support of Scripture. Thus Judah is identified with the lion (Gen. 49:9), Reuben with the man (Gen. 49:3. 30:14-15), Ephraim with the ox (Deut. 33:17. Jer. 31:18), and Dan with the eagle—this tribe covered the reward of all the camp, protecting it, hovering over it, as an eagle might that of its young (Num. 2:25).

As the symbols of the Cherubim are the standards of Israel, so the antitypical Cherubim (the saints in glory) though drawn out of all nations (Rev. 5:9), are Israelitish in character.

That is a feature of our calling that we must never lose sight of, which we can hardly overstress.

As Israel was exhorted to constantly "remember" that they had been slaves in Egypt, but Yahweh had brought them out in order that He might "bring them in" (Deut. 5:15, 6:23), so Gentile believers are called upon to constantly "remember" that they are Israelites. Paul wrote the Ephesians:

"Therefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13).

These one-time Gentiles had been inducted into the Commonwealth of Israel. They were now "Israelites indeed," "Jews inwardly" (Rom. 2:29), "children of the promise" (Rom. 9:8). In Revelation 7 they are aligned with the twelve tribes of Israel, forming part of the symbolic 144,000 sealed in the forehead (Rev. 7:4, 14:1).

As members of the true Commonwealth of Israel, their symbol is the four faces of Ezekiel 1.

There is a need to give concrete expression to this fact, because the ties of flesh are strong. We are sometimes swept off our feet by feelings of fleshy patriotism, indentifying ourselves

with an Australian, British, or German viewpoint (as the case may be) to the exclusion of that "universal ecclesial" outlook that the Truth demands. We need always to "remember" that we have been taken out of the Gentile "fold", and made "one flock" in Christ (John 10:16). Barriers of race, country, state or city should no longer divide members of ecclesias, for they have been taken "out" of such and dedicated as a "people for God's name" (Acts 15:14). There should be no glorying in the flesh, which, the Lord declared, "profits nothing," for we have changed our patriotism, and our citizenship is now in heaven awaiting its manifestation in the earth (Phil. 3:20 — "conversation" should be rendered "citizenship").

For that reason we do not vote, take part in politics, join the armed services of the state. But our separateness should go even further. We should try and crush mere fleshly partisanship in all its manifestations, and see service to Christ our king, and undivided loyalty to the Israelitish hope to which we have been called, as the main objectives of life.

That is not always easy to do, because the flesh blinds us to facts. It is so easy to be moved by propaganda, to be swept along by the mass hysteria which is the stock trade of national leaders. The influence of the Press is great and widespread, and the men who control it are expert in whipping up public opinion in such a way as to sweep readers off their feet. Facts are distorted to do service to the nation, the country, or the cause to which the paper is devoted. How easy it is for fleshy feelings to be aroused when the emotions are skilfully played upon. This is found even in the realm of sport, and unless the saints of God are careful, they too can be swept off their feet by finding pride of identification in some national hero who had demonstrated that he can use his muscles (but not necessarily his brains) better than others. Australians, particularly, need to be on their guard in that direction, for there, sport and sportsmen are idolised perhaps more than in any other country.

The theme of the Cherubim, rightly applied, should lead us to resist such trends, and recognise that we have been called out of that state of things.

The way of life which is so familiar to us today, in its political, social and religious manifestations, is destined to be destroyed at Christ's coming. How then can we be found identified with that which we hope to help Christ destroy!

The Four Faces Exhorted Israel

Apart from identifying the saints with the true Israel of God, what else did the faces teach?

There are various answers to this question.

Take the names of the tribes whose standards are brought into view. Judah signifies "Praise", Reuben "See a son", Ephraim "Double Fruit", Dan "Judgment". A paraphrase of these meanings provides the following statement: "Praise the Son whom you behold, he will reveal double fruit at the judgment."

Thus the marching tribes of Israel followed standards that proclaimed the Divine purpose in the nation.

In addition, the four faces set forth the principle of God manifest in the flesh. In *Elpis Israel,* Brother Thomas comments upon the four faces of the Cherubim in the following terms:

"We have arrived then at this, that the Mosaic Cherubim were symbolical of 'God manifest in the flesh.' We wish now to ascertain upon what principles His incarnate manifestation was represented by the Cherubim? First, then, in the solution of this interesting problem, I remark, that the scriptures speak of God after the following manner. 'God is LIGHT, and in Him is no darkness at all' (1 John 1:5). again, 'God is a SPIRIT; and they that worship him, must worship him in spirit and in truth" (John 4:24); and thirdly, 'Our God is a consuming FIRE' (Deut. 4:24). In these three texts, which are only a sample of many others, we perceive that God is represented by LIGHT, SPIRIT, and FIRE; when, therefore, He is symbolised as manifest in FLESH, it becomes necessary to select certain SIGNS representative of light, spirit, and fire, derived from the animal kingdom. Now the ancients selected the LION, the OX, and the EAGLE for this purpose, probably from tradition of the signification of these animals, or the faces of them in the original Cherubim. They are called God's Faces because His omniscience, purity, and jealousy are expressed in them. But the omniscent, jealous, and incorruptible God was to be manifested in a particular kind of flesh. Hence, it was necessary to add a FOURTH FACE to show in what NATURE He would show Himself. For this reason, the HUMAN was associated with the lion, the ox, and the eagle" (p.151).

The lion, with its shining eyes, its tawny gold-like color, its flowing mane, its resistless strength suggests the velocity and irresistibility of light. The ox or bull with its horns, its curling locks on its forehead, its relentless fury when aroused is descriptive of the appearance and terrible effect of fire. The eagle with its silent, lofty skimming above, high in the heavens, is suggestive of the spirit in motion.

But it required an animal through whom these Divine attributes could be intellectually revealed, and so the face of a man was added to the lion, ox and eagle.

The manifestation of Divine knowledge (light), zeal (fire), and power (spirit — eagle) will be revealed in judgment upon the world of the ungodly in the Age to come, by the Cherubim of glory, and to that end God will be revealed in flesh (John 5:27).

If we are to form a part of that glorious company then, we must, in measure, reveal those characteristics now.

The Lord Jesus, as the nucleus of the Cherubim, manifested all four faces. He was the complete manifestation of God in flesh, so that he could say, "He that hath seen me hath seen the Father." He was, and is, completely "one with Him."

For that reason, his life is recorded in four gospels, each of which sets forth one of the four faces. These gospels are not mere repetition, but reveal Christ as the Lion, the Ox, the Man, and the Eagle. He is the Lion in Matthew, for Matthew dwells on his royal majesty; he is the Ox in Mark, for Mark reveals him as a servant devoted to the needs of the people he desired to help; he is the Man in Luke, for Luke traces his genealogy back to Adam (Luke 3) and wrote for Gentiles; he is the Eagle in John, for John reveals him as the word from the beginning then made flesh, and shows the influence of his Divine begettal more than any of the other writers.

So in these four gospels, we have in order: Rulership, Service, Humanity, Divinity. We learn that Christ is fit to rule because he learned to serve; and though he came in flesh, he triumphed through the spirit.

That also is the exhortation of the faces as far as we are concerned. As we see them set forth in that order, the order of the Gospels, we learn the message of their appearance: If we would rule, then we must serve; and though burdened with humanity, we must seek the strength that comes from the spirit word.

In Revelation 5:9-10, the four beasts (identical with the four faces — see Rev. 4:7) are represented as singing:

"Thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Here is a community, created out of flesh, elevated by the spirit-word, and destined to rule because it learned to serve. Christ sets the example. Paul exhorts:

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Phil: 2:5-11).

Carefully analysed, those verses reveal the four faces of the Cherubim. There is the eagle, the spirit — the "form of God;" there is the ox — the "form of a servant"; there is the man — "made in the likeness of man"; there is the lion — the royal majesty that is his, and which will ultimately bring every knee bowing before him.

The faces of the Cherubim, the standards of Israel's tribes, are thus revealed in the King, the ideal Israelite, and through the four Gospel records each of those faces flash one by one into view to provide a composite picture of the Lord.

"Let this mind be in you," wrote Paul. As the four faces of the Cherubim were attached to one head, and as the body went in the direction dictated by the head, so the mind of Christ must motivate us now, if we would share the glory of the future.

Thus, the exhortation of the faces is this: If we would reign (lion), we must serve (ox), and will only serve acceptably in flesh (man) by the influence of God's Word dwelling in us (eagle).

— H.P.M.

"BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD"

1. Why was Jesus Baptised?

The vital subject of the Atonement is often misunderstood, and in ignorance, many false statements are made regarding the nature and sacrifice of Christ. In this series of articles, the author aims to present this wonderful subject plainly before the reader, directing him to the principles underlying the sacrificial mission of the Lord. A thoughtful consideration of the evidence will be of utmost benefit, and provide individual exhortation much needed in these days of ungodliness.

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The baptism of the Lord is presented to us in such a detailed manner in the Gospel records as to command our utmost attention and enquiry. Why was Jesus baptised? John tells us (1:33) that baptism was the means whereby John would have revealed to him the One who was Messiah. Upon whom John witnessed the power of the Holy Spirit descended in dove-form after baptism, would be the Christ. But why was baptism chosen as the means?

The answer is that the baptism of Jesus demonstrated the great principle of the repudiation of the flesh and its ways, so that the power of the Spirit could be displayed as the true way acceptable to Yahweh, to His glory. This was the over-shadowing principle of the whole life of the Lord.

The Mosaic Foreshadowing of the Lord's Baptism

In Romans 2:20, Paul points out that the Jews had the form, appearance, or model of knowledge and truth, in the Law de-

livered at Sinai. He further states (Heb. 10:1), that the Law was a shadow of good things to come, and because of this reason (because it was the mere shadow and not the substance) its sacrifices could not bring perfection.

The Mosaic system, as "holy, just and good," expressed righteousness; but it is evident that it gained its whole force from the fact that it was foreshadowing the righteousness of God in Christ Jesus.

Take Exodus 40 as an example. It records the washing of Aaron and his sons. It was the responsibility of Moses to prepare Aaron and his sons for the work of the priesthood. Moses had to " . . . wash them with water . . . put on holy garments . . . anoint him . . . sanctify him . . . that he may minister" (v.12).

Moses publicly displayed Aaron unto Israel as Yahweh's high priest in their midst. John, a greater prophet than Moses (Luke 7:28), publicly displayed Jesus in like manner.

Why, then, was Jesus baptised?

The answer is found in asking, Why was Aaron washed with water? Why did Aaron thereupon don the holy garments? Why did Aaron then bear upon his forehead the caption: HOLINESS TO YAHWEH? Why was then the holy anointing oil poured upon him?

All this was done because Aaron presented, in shadow form, the supreme principle which would be exhibited in Messiah when he appeared.

Aaron was washed with water to wash away the natural defilements of the flesh. It was a figurative repudiation of the flesh. He was then a fit person to don the holy garments of beauty and holiness. First the repudiation of the flesh — then the donning of the living robe of righteousness. This is the divinely appointed order. The holy plate was then put upon his forehead, with its inscription, 'Holiness to Yahweh." Figuratively, the natural thinking of the flesh was crushed to make way for the presence of divine thoughts and principles. Then the holy anointing oil followed, expressive of the spirit of God.

Here were the principles which Jesus demonstrated, practiced, and also imposed upon his disciples — the principles which the Law, in shadow, forecast of Messiah.

Had Aaron attempted to enter the Most Holy Place of the Tabernacle without the washing, he would have died. Had Jesus attempted to bring his offering to the Father apart from the repudiation of the flesh, he would have failed. The triumph of Jesus was not the triumph of flesh and blood; it was the triumph of a man who put no confidence in the flesh, who, in symbol in

Jordan, died to the flesh; and rose to don the garments of a consecrated service to the Father, with "HOLINESS TO YAHWEH" written in his mind; and who received the Holy Spirit poured upon him to give him strength for the performance of his mighty work.

The Law anticipated, and Jesus demonstrated, the great principle of the repudiation of the flesh and its ways, in order that the power of the Spirit could be displayed as the true way acceptable to Yahweh, rendering to Him glory. This was the overshadowing principle of his whole life. It is the fundamental principle essential to an understanding of the atonement.

The Baptism of Repentance

The principle is further expressed in the fact that John's baptism was "the baptism of repentence" (Matt. 3:6). Jesus had no sins to confess. For 30 years he had perfectly obeyed the Father's commandments (Psa. 119:55). How then, could he submit to a baptism of repentence? "Repent" means to "change the mind." It is because men follow the reasoning of the flesh, the dictates of the human mind, that they are laden down with sins. Isaiah's words summarise this:

"A rebellious people, which walketh in a way that was not good, AFTER THEIR OWN THOUGHTS . . . " (Ch. 5:2).

Jesus had always repudiated the mind of the flesh, with all its native deception, and adhered to divine principles. He had, in effect, developed in divine thinking from the very beginning! But now, at Jordan, as he comes to John to fulfil all righteousness, he publicly exhibited that he had repudiated the flesh, and so he symbolically died to it in the waters of baptism.

Thus, as he commenced his earthly ministry before men, he, like Aaron publicly identified himself with the divine assessment of human nature, so often repeated in Scripture, and expressed so succinctly by Jeremiah: "the heart is deceitful above all things, and desperately wicked" (Ch. 17:9).

We repeat, to impress this point, that the Law anticipated, and Jesus demonstrated, the great principle of repudiation of the flesh and its ways, in order that the power of the Spirit could be displayed as the true way acceptable to Yahweh, to His glory. This was the overshadowing principle of his whole life.

Jesus was greater than Aaron. When Aaron closed his eyes in death, he returned to the dust, and now awaits resurrection through the greater High-Priest whom he foreshadowed. But when Jesus stepped into Jordan, he also stepped into the stream of time. His work was to possess a continuing power which no force on earth can restrain. The effects of Jesus' dedication to the Divine way in Jordan, climaxed in his crucifixion at Calvary,

have not faded down the ages. They reach down into succeeding generations, calling men and women to follow him in a similar dedication of their lives, providing them with the way of salvation, sustaining them in their hour of need through the efficacy of his High-Priesthood. The pattern of history has been bent to conformity with the eternal purpose in him.

— B.P.

Book Review

SACRED NAMES

This is the title of a booklet being recommended and distributed in the Brotherhood as providing a sound reason why the Divine names and titles should not be used.

As such it challenges certain of our literature (such as *Phanerosis* and *Eureka*) which have stood the test of time, and provide the sound foundation of exposition defining the faith of Christadelphians.

In *Phanerosis*, Brother Thomas expresses the opinion that it would not only be preferable, but would express the Truth clearer, if the Divine names and titles where clearly shown in the text of Scripture wherever they appear. Then the careful discrimination that is shown thereby would be revealed.

Such an idea is vigorously opposed by the booklet before us.

Is it sound in its teaching?

By no means. Written by a "reverend" Harry R. Miller of America, it endorses, among other things, the church doctrines concerning "satan", "demon-spirits," and so forth. He writes that "some of the most impressive false religions were introduced into this earth by demon spirits . . ." (p.3), among which, doubtless, he would class Christadelphian teaching.

He vigorously challenges the use of the Divine titles and sets out to prove that the name "Yahweh" should not be used.

Shallow Reasoning

Mr. Miller states, rather wildly, that "the good old Bible has been cast aside" by those who uphold the useage of the Divine name (p.6), but he reveals abyssmal ignorance of the

subject. An evidence of this is shown on p.18 where the Divine name (wrongly defined as "Jehovah") is said to signify "the Redeemer, the Saviour."

Such a statement reveals the author's lack of knowledge of the very basis of his subject. The four letters forming the Tetragrammaton, YHWH (Yahweh) have as their strong foundation the Divine Voice which addressed Moses with the words :*Ehyeh Asha Ehyeh* (Exod. 3:14) meaning: "I will be whom I will be."

The beauty and significance of this statement (really a basic principle of revelation) is completely and reliably expounded in *Eureka* and *Phanerosis*, and the dissemination of such booklets as that before us represents an attempt (either knowingly or unknowingly) to nullify and contradict those fine expositions of the Word.

Mr. Miller castigates use of the Divine name as "this newfangled twentieth century doctrine" (p.6), thus revealing that he is unaware that faithful men and women have upheld a reverence for it for some thousands of years. Malachi states that in his day there were those who "feared Yahweh" and "thought upon His name," and he declared that a book of remembrance is written for such (Mal. 3:16). The Psalms speak similarly of those who held the same convictions. One Psalm makes reference to "them also that love Thy name" (Ps. 5:11), and another states that "they that love His name" shall dwell in Zion (Ps. 69:36. Cp.v. 35). The Scriptures even look into the future, speaking eloquently concerning the enlightened Gentiles during the future reign of Christ upon the earth. They are described as "the sons of the stranger that join themselves to Yahweh, to serve Him, and to love the Name of Yahweh," these, says the prophet, "shall take hold of my covenant" (Isa. 56:6). * They shall praise Him "by His name of Yah" (Psalm 68:4).

Mr. Miller clearly shows that he is not among the number who "love the name of Yahweh."

We do not call in question the motives or sincerity of those who do not understand, and therefore cannot intelligently use the true names and titles of God, but at the same time, we are not prepared to have this glorious theme besmirched by those, like Mr. Miller, who speak or write out of the darkness of their mind in rebuke upon others whose only fault is an endeavour to glorify the name they love.

*For those who do not understand, we point out that wherever the words "LORD" or "GOD' appear in small capitals in the A.V., the word in Hebrew is Yahweh. Notice the different way these two words are printed in Ezek. 37:27. 38:1, 3. In Ezekiel 38:1 LORD is Yahweh; in v.3, GOD is Yahweh, but in Ezek. 37:27, God is Elohim, and in Ezek 38:3 Lord is Adonai.

Greek or Aramaic?

In a desperate attempt to present some sort of an argument, Mr. Miller states: "We take the position that the New Testament, with the exception of the Gospel of Matthew, was written in Greek" (p.7). This statement becomes the foundation of his remarks; but he does not attempt to quote one authority in support of this view. Contrary to his stand, most authorities affirm that the Gospels were originally written in Aramaic, and were quickly reproduced in Greek as the Gospel began to spread throughout the then known world.

Adolf Diessmann, in *New Light on the New Testament*, pp. 29-30 writes:

"The man from whom the decisive impulse went forth, Jesus of Nazareth, did not speak Greek in his public ministry, but the language of his native land Galilee, Aramaic . . . Thus the Gospel was first preached in Aramaic. We hear a last echo of the original words when we read in our Bibles words like mammon, talitha cumi, abba, or names like Barabbas, Martha, etc., which are all part of this ancient Aramaic. So, too, the oldest transcript of the words of Jesus was probably Aramaic, written for the Aramaic-speaking Christians of Palestine . . . How is it that we no longer possess the sayings of Jesus in the original Aramaic? The answer is, because Christianity became a world religion. An Aramaic gospel in the hands of the Christian missionary meant the impossibility of all Christian propaganda in a world which was at the same time the Greek world. With an Aramaic Gospel, Christianity would have remained a Galilean sect; to become a world religion it was imperative for it to speak the language of the world . .."

George M. Lamsa, in *The Gospels from Aramaic*, p.19, declares:

"The original language of the Gospels . . . is the native Galilean Aramaic."

Josehp Rotherham in *The Emphasised Bible*, also observes:

"With regard to the New Testament, the only question that could arise would be whether some parts of it were not first written in Syriac (i.e. Aramaic) and then translated into Greek." (p.17).

In any case, there is no lack of evidence in support of the claim that the Divine name was originally incorporated into the Greek Scriptures.

Mr. Miller claims that the Septuagint Greek version of the Bible did not use the name. Whether that is so or not, the Lord evidently did so, for it was the Hebrew scroll he would read as stated in Luke 4:17, and it contained the Divine name (v.18). It is claimed, however, that ancient mss (photostats of which are available from a number of sources) show that the LXX, in early editions, made no attempt to translate the name into Greek, but carried it into the text in the Hebrew form.

The Divine name continued to be in use (as manuscripts reveal) by believers, long after the death of the Apostles.

Even Mr. Miller exempts Matthew's Gospel from his argument that the New Testament was originally written in Greek. Here he is compelled to bow to the weight of evidence, and thus defeats his own case. For Matthew records more than one hundred quotations from the Old Testament, and where he came to the Divine name accuracy would demand that he transcribe it faithfully. Justin Martyr, Iraenaeus, Origen, Eusebius, Jerome, and others, have left evidence to the effect that they had access to Matthew's Gospel in Hebrew. Jerome wrote: "Matthew . . . composed a Gospel of Christ in Judea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed" (Catal. Script. Eccl.).

Is The True Name Hidden?

A number of bewildering contradictions appear in the booklet. For example, on p.11 he writes:

"Now this may come as a great surprise to you, but there is Scripture to show that no man actually knows the true name of the Father, nor the name of His son.".

This certainly came as a great surprise to us, especially when Mr. Miller quotes Isaiah 52:6 on p.15: "My people shall know My name." Did not Yahweh say, "This is My name for ever, and this is my memorial unto all generations" (Exod. 3:15)? And is not the name of the son expressed in Luke 1:31 as Jesus (Gr. Iesous; Heb. Yahoshua) — Luke 1:31.

On p.16, the writer states that *Elohim* is a plural word, but then declares the English equivalent is "God" which is a *singular* word. He deals with the word as though setting forth Deity as a plurality, basing such assumption upon the fact that the title *Elohim* appears in Genesis 1 with the plural pronoun "us". These *Elohim* (mighty ones) who were at work at the time of creation were unquestionably the angels (cp. Ps. 103:20-21. 104:3-4). The verse should read: "I appeared unto Abraham . . . as El Moreover, Yahweh is revealed in His word as one and not a plurality (Deut. 6:4. Cp. Mk. 12:29, 32, 34. 1 Cor. 8:4-6), a truth which is fundamental to Christadelphians.

On p.17, Mr. Miller quotes Ex. 6:3: "I appeared unto Abraham, Isaac and Jacob by the name of God Almighty, but by My name Jehovah was I not known to them," and comments:

"The casual reader might deduce from the above statement that the fathers did not know the name of Jehovah; but this is not the case. They not only knew this name, they also used it."

This is as much as to say the Bible contradicts itself, and that what God said of Himself cannot be trusted! However, a closer examination of Exod. 6:3 reveals that the words "the name of" are rendered in italics in the A.V., thus indicating that they do

Fourth Australasian Christadelphian Bible School

PRELIMINARY NOTICE

Accommodation Limited

Plans are well under way for this School, and it promises to exceed its predecessors in pleasure and profit.

It is anticipated that major studies will be conducted around the theme of Kings, the Life of the Lord, and one of the minor Prophets.

It will be conducted (God willing) between May 8th and 17th, 1965 to synchronise with school holidays, as the Committee is anxious to cater particularly for family groups. Any can attend, whatever age they might be, and specially reduced rates are available for children.

However, accommodation is limited to 450 folk, and as keen interest has already been shown, we recommend that you make a tentative booking immediately. It can be confirmed later on.

Special Arrangements

In addition to the special studies, the informal question sessions, and the evening meetings, attention is being given to the improvement of other facilities. Catering arrangements will be altered, and will be greatly improved to eliminate unnecessary waiting. Special arrangements will be made for young people both as regards recreation and study. A competition will provide them with the opportunity of winning some valuable prizes.

The site will again be Tallebudgera, and the costs will be the same as last year, namely — Full board and lodging for the full period will be £9 adults, and greatly reduced prices for children.

Family Groups

The Bible School is designed to bring family groups together around the Word of God, so that a special welcome is offered to such. Special arrangements will be made to keep the children interested, and permit the benefit of the School to penetrate to all age groups. In these times of growing disrepect for the things of God, it is wise to demonstrate our interest in the Word before our children. The family that is drawn together by the influence of God's word will grow up together to mutually assist each other towards the Kingdom of God.

We hope that the Bible School may be a means to that end.

Proclamation of the Gospel

Plans are being considered for an outstanding public witness to the Truth in the Southport area.


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Marra Marra
Dulacca South
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Noorindoo
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Kentucky
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Redfield
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Tandawanna
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Riverview
Willaroo
Boomi
Werrina
Tulloona
Garah
Croppa Ck.
Yallaroi
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Retreat
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Yagaburne
Wondul
Canning Ck.
Wyaga
Byberi
Turalin
Millmerran
Brookstead
Inglewood
Whetstone
Talarbon
Maorabie
Bogandilla
Kurumbul
Boonar
Barella
Limevale
Texas
Yetman
Silverspur
Bonshaw
Mingool
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Noosa
Cooroy
Imbil
Coolum Beach
Maroochydore
Mooloolaba
Nanango
Yedna
Tarong
Yarraman
Linville
Maleny
Landsborough
Caloundra
Blackbutt
Moore
Kilcoy
Woodford
SOMERSET DAM
Toogoolawah
Caboolture
Dayboro
Redcliffe
Esk
Petrie
SANDGATE
Lowood
Fernvale
BRISBANE
WYNNUM
Dunwich
Gatton
Laidley
Marburg
IPSWICH
Cleveland
Redland Bay
Rosewood
Mulgowie
Purga
Beenleigh
E. Haldon
Harrisville
Waterford
Kagaru
Rosevale
Kalbar
Tamborine
Coomera
Clifton
Allora
Mt. Edwards
Beaudesert
Nerang
SOUTHPORT
Hendon
NEW ENGLAND
Maryvale
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Canungra
CITY OF GOLD COAST
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Laravale
Croftby
Maroon
WARWICK
Emu Vale
Rathdowney
Springbrook
COOLANGATTA
TWEED HEADS
Tylerville
Loch Lomond
Killarney
Lamington
Legume
Woodenbong
Tyalgum
MURWILLUMBAH
Urbenville
Burringbar
Wiangaree
MULLUMBIMBY
Brunswick Heads
Amosfield
Kyogle
Nimbin
Doubtful Ck.
Bonalbo
Bangalow
BYRON BAY
NEW ENGLAND
Pretty Gully
Mummulgum
LISMORE
PACIFIC HWY.
Wallangarra
Tabulam
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Ballina
TENTERFIELD
Broadwater
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WALES
Woodburn
To Grafton
To Sydney

Register Now

Plan for next year's holidays now between 8th and 17th May, and arrange to spend part of them at the Bible School. Fill in the following Application Form now, and return immediately. PLEASE DO THIS EVEN THOUGH YOU MAY HAVE ALREADY STATED YOUR INTENTION OF JOINING NEXT YEAR'S SCHOOL.

Application Form — 1965 Bible School.. (May 8th to 17th)

The Bible School,
c/- Logos Publications,
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Will you please reserve (for confirmation later) accommodation at the 1965 Bible School (God willing) for.

NAME

Mr.
Mrs.....Baptised Yes ☐ No ☐
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ECCLESIA.....AGE (if under 21).....

I will be accompanied by the following:

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Please fill in and return now.

not appear in the original text. The phrase should be rendered with the one word "as." Thus the verse is not teaching that both "Yahweh" and "God almighty" are different *names* for God, but which Yahweh had been previously known to earlier generations. rather shows the difference between the one Name and a title by Shaddai, but by My name Yahweh was I not known unto them."

Regarding the allegation that the Patriarchs used the Divine name, we can only accept the statement of Exod. 6:3 as being true, which leaves us with the logical conclusion that Moses recorded Genesis after having been notified of the Divine name and its importance at Horeb, and therefore inserted it at appropriate places as he wrote under Divine inspiration.

The Lord's Words on the Stake

Mr. Miller appears to attack a great deal of importance to the dying words of the Lord upon the stake. The Lord then used the title "Eloi" and not "Yahweh," and Mr. Miller triumphantly declares: "He calls the Father Eloi. He did not use the Hebrew name Yahweh" (p9). Quite so. But why? Because he was quoting Psalm 22:1, which begins: "My El, my El . . ." To have quoted the Psalm in any other way would have been to misquote Scripture, which the Lord would never do. It is not a question of Christ using the title El in preference to Yahweh, but applying Psalm 22 to that dreadful and dramatic moment.

However, a little thought will reveal that Mr. Miller's argument rebounds upon himself, for this reference in Mark 15:34 shows that the Lord was in the habit of quoting the titles of God accurately from the Scriptures, and in all consistency he would also have done so with the Divine name (cp. Matt. 22:43-44. Luke 4:17-19, etc.)

One of the closing comments in the booklet is perhaps the most disastrous in the author's case. He states: "In none of the writings of the Apostle Paul are the so-called 'sacred names' mentioned: no, not once" (p.24).

But what of Romans 9:29: "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma and been made like unto Gomorrha"? This is a quotation from Isa. 1:9, where the prophet uses the militant title of God: "Yahweh Tz'vaoth" (He Who Will Be Armies). Here is evidence which Mr. Miller claims does not exist; evidence which clearly shows that the Apostle was using a Divine title in conjuction with the Divine name, the evidence surviving to the present day in the A.V. in the vital word "sabaoth" (see its usuage also in James 5:4).

Other sweeping statements in Mr. Miller's booklet could be as easily disposed, but readers will appreciate that space is limited.

Mr. Miller's arguments are painfully shallow; his ignorance concerning the Divine name completely obvious.

Yet this booklet is being recommended to the brotherhood!

We need to be warned. The apostasy flourishes in the closing days of the Gentiles, and makes inroads even into the Ecclesia of Christ.

If brethren desire to have a better understanding concerning the Divine name, and the glorious and vital subject of God manifestation, we recommend them to feed upon the fine expositions to be found in *Phanerosis, Eureka, Elpis Israel* and so forth by brother John Thomas, and not the lucubrations of one whose objective is to advocate the errors of the apostasy.

— Logos Committee

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

We propose to set forth Notes on the Epistle to the Romans, designed for home or group study, and for Bible marking. We invite the reader to travel through this wonderful letter with us month by month, contributing, if he so desires, any comments or questions on the matter presented which might help in its elucidation for others.

BACKGROUND

The Author

The proclamation of the Truth in Christ, and the establishment of Ecclesias on the foundation of the risen Lord, received its greatest opposition from formalised Judaism. The teaching of the resurrection affronted the Sadducees; the suggestion that the Law was abrogated antagonised the Pharisees (Acts 6:9-15). The result was bitter and ruthless persecution.

Among the Pharisees, the young man Saul was outstanding in his determination and religious zeal to crush the hated new teaching (Phil. 3:6). He was a strict Pharisee (Acts 26:5), fresh from the school of the noted rabbi Gamaliel (Acts 22:3-5), and in his blind zeal called upon the authority and the forces of the State to aid him in persecuting the Ecclesia (Acts 8:1-4). He was a Jew of Tarsus (Acts 22:3), a freeborn Roman citizen (vv. 27-28), and therefore a man of considerable influence.

But the great theophany on the road to Damascus blinded him physically, whilst it opened his eyes to the Truth in Christ Jesus (Acts 9).

Now the same energy, zeal and determination were used to extend a knowledge of the Truth, as previously had been devoted to destroying it. But in this he found vigorous opposition and frustration. He returned to Jerusalem, anxious to make amends, and preach the Gospel in the city from whence he had left to persecute the Ecclesia, but he was ordered by the Lord Jesus to stay away from that city as a sphere of his ministry, and to preach to the Gentiles (Acts 22:17-21).. To preach to Gentiles, demanded that Paul cast away the last remnants of any Phariseeism he may have retained; but determined to serve his Lord, he did so, and set himself the task of carrying the Truth where others had not penetrated (Rom. 15:20).

Paul the persecutor now found himself persecuted. He was opposed by Judaising Christians. They resented the widespread preaching to Gentiles (1 Thess. 2:14-16), they taught that the Law was still the basis of justification (Gal. 6:12), they desired that all converts should come to Christ through its channel alone (Acts 15). This was a burden that Paul recognised neither Jews nor Gentiles could carry; one that was not required of them. He vigorously opposed the Judaisers. Antagonism flared up into open verbal warfare, and Paul became a marked man among those who desired that the Law should be retained.

The Problem

The successful preaching to Gentiles aggravated the division of thought. The problem was considered at length at the Jerusalem conference, and a moderate decision arrived at (Acts 15). Paul was appointed to visit the Gentile Ecclesias and express the results of the deliberations to the believers. The Judaisers tried to undermine his influence, claiming that he had no authority for the words he spake, even ridiculing him personally. The verbal warfare became so extreme, the apostle's language so vigorous (Phil. 3:2-3. Gal. 1:6-8), that it was deemed advisable to take special precautions in his case to demonstrate that he was not fundamentally opposed to the Law (Acts 21:17-31. 22:19-23). In view of the attitude of the Judaisers, and the position of privilege that Israel as a nation stood in the purpose of Yahweh, and the importance of the Law, there was a need to show that Gentiles, as individuals, were as acceptable to God as Jews; that the Law, important, good and true as it was had its limitations; but that Israel, as a nation, still had an important future in the Divine purpose.

This is the task Paul sets himself in this Epistle, and he does

it admirably and systematically. He shows that no man is justified by the Law for no man had perfectly performed it (except one), so that another medium of salvation was required, even justification by faith. He points out that Israel as a nation had likewise failed, causing Gentiles to be brought in. But he also proceeds to show that faith must be revealed in a new way of life; and that Israel as a nation still has a most important part to play in the purpose of God.

Paul's Qualifications

These are admirably set out in the following amended statement. "Many apparently opposite qualities went to make up the special fitness of Paul for his great lifework. He combined in his own unique experience a personal connection of the closest kind with the three principal social spheres of his age. He was called out of the very heart of Judaism. Jewish legalism he knew from end to end. He was called out of the very heart of Greek culture, for he lived his early life from infancy in one of the great centers of Hellenic life, and was familiarised with all that was considered great and noble in Greek literature. He had, moreover, enjoyed from birth all the varied privileges of a Roman citizen. He was thus a Hebrew to the backbone; he was a Greek in education; and he was a Roman citizen by privilege of birth. But besides all this, he united in his rare personality, an unusual vigor of intellect, strength of will, depth of feeling and sympathy. Intensity was the mark of his character, whether intellectually or morally. Yet the one thing which surpassed all else in preparing him for his apostleship has yet to be mentioned. His sudden and miraculous conversion and call by the direct interposition of Christ himself, beyond all else, fitted him to compare together Judaism and Christianity with perfect fairness, and enabled him to set the two systems side by side in vivid, startling contrast, as well as empowered him to testify how Christianity, instead of being a violent antagonism and outrage upon pure Judaism was the legitimate outcome, development and completion of Old Testament truth."

His Knowledge

Paul clearly understood the system of religion he taught, for he was instructed by revelation (Gal. 1:11. Eph. 3:3. 1 Cor. 11:23). He could discern a Divine over-shadowing of his life (Gal. 1:15), guiding and equipping him for the work he was to ultimately perform. A basic doctrine (but one which, in the early days of the Ecclesia, was imperfectly understood) is that Gentiles in Christ have equal privileges with Jews in him. It was necessary to set this clearly before the brethren, to demonstrate plainly, once and for all, the principle of justification by faith and grace. Paul's

knowledge and training qualified him for the task. "There was only one man equal to this crisis, capable of grasping in all its breadth the situation. With his Pharisaic training, with his strict and delicate conscience, and his intense faith in the religion of Israel, Paul realised even more than his opponents, the force and difficulty of these questions; and we can see that it cost him, both before and during the controversy, a prolonged struggle, and the most strenuous mental effort to arrive at the solution he has given us. We must not suppose that inspiration superseded study on the part of teachers of Scripture, that the gifts of the Holy Spirit served as a contrivance for saving labor. On the contrary, it was with severe toil, and by the unsparing exertion of his spiritual and intellectual powers that Paul composed his great doctrinal epistles; and the Holy Spirit prompted, sustained, and crowned the travail of his human will and reason."

His Contact With the Ecclesia in Rome

At the time of writing the Epistle, Paul had not visited Rome (Rom. 1:15), though he had a keen desire to do so (Rom. 1:13. 15:23). Now, after he had completed certain work in hand that remained to be done, he hoped to fulfil his desire. (Rom. 15:24, 28). In the meantime, the epistle was written during his three months' stay in Achaia (Greece) after being ejected from Ephesus (Acts 20:3). It was dictated to Tertius (Rom. 16:22), and sent by the hands of Phoebe from Cenchrea (the port of Corinth—Rom. 16:1-2). The Acts of the Apostles shows how Paul finally arrived in Rome as a prisoner.

The Ecclesia in Rome

Who founded the Ecclesia in Rome we do not know. It probably came into being by Jews converted at Pentecost and returning home to be baptised into Christ. At the time Paul wrote, however, it was made up of both Jews (Rom. 2:17-19. 4:1. 7:1) and Gentiles (Rom. 1:13. 15:15, 16). It seems as though Gentiles

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We accept the law of Moses, the testimony of the prophets, and the teaching of Jesus and the apostles, as beyond query or dispute. But when we come to the theological systems of Gentile speculators, we examine them as we would a piece of quartz, and if the precious metal be wanting—if the truth be not there—we cast it away. —J. T.

★

A saint is one who believes and does the truth with the docility and readiness of an obedient child. He is, therefore, styled a saint; that is, a separated or holy person—the saints are God's representatives in this evil world, who having acknowledged God, or rather been acknowledged by Him, are the pillar and support of His truth in His controversy with sinners. — J. T.

predominated at this time, for two-thirds of the names mentioned in Romans 16 are Greek in origin.

Though Paul had never been to Rome, he knew many members personally as is shown by his greetings, and he probably received regular reports from his close friends, Aquila and Priscilla (Rom. 16:3).

In Rome, the Ecclesia was in an environment of the greatest corruption, immorality and evil. According to the Roman historian Tacitus, into that city flowed "all things that are vile and abominable, and there they are encouraged." The first chapter lists some of these evils. In the midst of those conditions, the Ecclesia maintained its integrity, so that the faith of its members was spoken of throughout the world (Rom. 1:8). But there was a need to strengthen that faith, and this Epistle must have done that.

The Epistle witnesses to three significant facts:

(1)—It is significant that the book of the New Testament that outlines the restoration of Israel more than any other (Rom. 9, 10, 11) was dictated to the Ecclesia in the very city that was to bring about the destruction of the Jewish Sate.

(2)—It is significant, that in all the personal greetings (and there are many—see Rom. 16) not a mention is made of Peter the so-called Bishop of Rome.

(3)—It is significant, that not one distinguishing doctrine or practise of Rome is referred to—no pope, exclusive churchship, dispensations, pardons, indulgences, cannonisations, pilgrimages, confessions, purgatories, masses, holy water, christening, rosaries etc., but doctrines and instructions that are diametrically opposed to the modern Church of Rome. In short, whilst the Epistle was sent to the Ecclesia and accepted by it, the Church has rejected it.

(*Next article: How to memorise the Epistle in ten minutes*).

MANY A TRUTH SPOKEN IN JEST.

During a recent Parliamentary Question Session, the Australian Minister of Defence was asked: Why is the Government not increasing the size of the Permanent Army? To which the Minister replied: "Why do we need a bigger army?—anyone would think we are on the verge of Armageddon!" How true! —I. J.

When God asks us to submit to evil, it is not that He delights in the triumph of evil, it is that we may be chastened and proved under His mighty hand. "Wherefore," says Peter, "humble yourselves under the mighty hand of God, that He may exalt you in due time." Affliction is only for a moment. —R. R.

"Whatsoever thy hand findeth to do, do it with thy might." It is a good principle when the work is a good one; and will bring together at last a hearty, joyous, effective company, who will take in hand the regeneration of the world by the power of God. —J. T.

NOTES FROM A DIARY:

At the Hanover Bible School

Hanover College, the site of the Mid-States Bible School, is situated some 62 miles from Louisville airport. It is a large college, normally housing some 1000 students, and set in grounds of some 400 acres. The campus is a delightful carpet of green, graced by elegant trees, and overlooking a bend of the broad and beautiful River Ohio.

The college was established in 1827, situated just outside the small town of Hanover in South-eastern Indiana, and during holiday day provides splendid facilities for the week of study around the Word which we enjoyed.

For us it was like a continuation of the delightful time spent at the Idlewild School in Southern California. Over 200 had gathered from near and far throughout U.S.A. and Canada. Distances of upwards of 1500 miles had been traversed by automobile to enjoy to the full the spiritual pleasure that such occasions provide, for both young and old.

The teaching staff was of an international character, the main members being, Brother Barling of England, Brother Turner of U.S.A., and myself from Australia. And the themes made for an interesting week: An outline of Romans; The importance of Prayer; The Sign of Jonah and the Work of Redemption.

In addition to the senior assembly, it was my pleasure and privilege to lead a teen-age class on HEROES OF THE FAITH. With typical enthusiasm these young people followed the exploits and experiences of men and women of faith in ages past, and considered the manner in which the Truth equipped them to overcome the difficulties and problems that faced them in life's journey. What a "cloud of witnesses" there is to urge us on in our pilgrimage today! How they exhort us to "cast aside every weight, and the sin that doth so easily beget us" in the race of life! Truly as one travels the world, and observes the conditions on every side, he realises as never before that nothing else matters in comparison with the urgent, solemn duty before us, of obeying our Lord.

And at Hanover, the studies, discussions, question periods, meditations and devotions were brought to a grand consummation when, at the conclusion, three members of the school decided to accept the things concerning the Kingdom of God and the Name of the Lord, by publicly testifying their belief, and evidencing their inward conviction, by the outward ordinance of baptism. Thus, for them, this Bible School was such a wonderful occasion, when they were led to openly identify themselves with the Lord Jesus Christ.

A further member of the teen-age class declared her determination to make application for baptism at the Ecclesia where she is a senior member of the Sunday School.

It was a joyful occasion, at the conclusion of the baptisms, for all to gather in Parker Auditorium where a Memorial Service was held, and the right hand of fellowship was extended to our three new sisters: Patricia Gyaroiati sr., and Patricia Gyaroiati Jr., of Miami, Florida, and Betty Lemmon of Gary.

It was my privilege and responsibility to give the word of exhortation, and as the appointed reading was from Romans 6, I was able to emphasise the apostle's words relating to the new way of life in Christ Jesus. This new way embraces a new Covenant, a new Commandment, a new Creature, a new Creation. As God's Word in the heart makes of us new men and new women in Christ, so it opens up for us a new Way, introduces us to the mediator of the new Covenant, grants us a new Name, teaches us a new Song, inspires us with a new Hope, sets before us the prospect of new Heavens and new Earth, and calls us to walk in newness of life.

Thus we were delighted to enjoy fraternity at Hanover, with so many of whom we had heard so much, and to come to know them personally amidst such a spiritual atmosphere. It was grand to learn that the pioneer writings were being so well publicised and sold. As at Idlewild, brethren and sisters had worked well to make the Bible School the success it was, to the honor and glory of Yahweh, and for the benefit of His people, and we feel confident that all who attended, experienced to the full unto Him Who doeth all things well.

A pleasant, soul-stirring and unique experience was to be reminded at 7 a.m. each morning that it was time to get up, by hymns splendidly rendered on a trumpet by Sister P. Jones. On another occasion, a newspaper reporter called at the School to interview the teaching staff, and obtain particulars of the gathering and our beliefs, to include in an article he was preparing for his paper.

The States of Kentucky and Indiana provide some glorious scenic views which testify to the handiwork of the Creator, and the environs of Hanover College, so lush and green, are surely not behind these other places in beauty. The weather was such, that we were able on one occasion to worship our God under the canopy of heaven, with the glorious firmament sparkling with its stars above. Whilst in the near distance, the moon threw a silvery path across the broad waters of the Ohio as it wended its way out of sight.

So the week came to an end, and in company with Brother and Sister Plew we were conveyed to Louisville airport, to proceed by air to Washington D.C. via Lexington, Huntingdon and Charleston in Western Virginia.

In Washington, we were accommodated by Brother and Sister J. Walker, and co-operated with the Ecclesia in the capital, as well as that in Baltimore, about 40 miles distant. On the Saturday evening a Fraternal was held at Washington, and an illustrated talk on Australia given with the aid of color slides. On Sunday it was my privilege to take the Sunday School Senior Class with an attendance of 40, the session being given over mainly to the answering of questions. The readings for the day, permitted me later to base my thoughts for exhortation on the experiences of David, Ziba and Mephibosheth, as the skein of their lives became entangled one with the other. Mephibosheth had enjoyed the fellowship of David's table as one of his sons, and whilst this ensued, security and peace of mind followed. But Ziba deceitfully misrepresented Mephibosheth to David, and destroyed the friendship that previously existed.

Our blessed privilege around the Table of the Lord, as one of the Sons of God, had come through the mercy and goodness of God, manifested through the Lord Jesus Christ. The greater than David will never become biased against us through the misrepresentations of others. He knoweth our thoughts, for all things are naked and open to the eyes of him with whom we have to do. Let us not, by our own folly, destroy

that friendship, that peace of mind that passeth the understanding of man, which we can enjoy in his presence.

In the evening, to a large audience drawn together by the excellent publicity designed by the Washington Ecclesia, I spoke on the subject Is Civilisation Doomed . . .? Evidences exist on all sides to show that it is doomed apart from the return of Christ. That has been impressed upon me in the various places I have visited on this journey already. Heedless of his fate, man plunges on to destruction like the Gadarene swine that rushed madly down the hill to certain death. With confidence in weapons of war, with selfishness and greed dominating their actions, with blatant materialism crushing out any thought of God, a world that has rejected His mercy will feel His anger. Thanks be to Him that He has provided a way of escape for those who will heed it, and in His abounding mercy has devised a purpose that will prevent the annihilation that mankind would bring upon himself.

Through courtesy of Brother and Sister W. Butts, we visited many places of interest in and around the Capital. The White House, the Capital itself where the Senate and Congress meet, reminded us that we were at the very heart of the Western Powers. Congress was in session, and our Australian Passports permitted us to take our seat and listen to the debates of Congressmen. Notwithstanding that above the Speaker's Chair there was the bold caption, "IN GOD WE TRUST," there was no evidence of this in the general decorum or the views expressed by the Congressmen. Events in Vietnam had created a crisis. Problems which are so pressing as to threaten to plunge the world into war were being considered. Where is the solution? Not in the body of men below us as we sat in the gallery above: "Times of refreshing" can come from but one source (Acts 3:19), and that Source the U.S. Government ignores, even though it might mouth its platitude, "In God we Trust."

The Hall of Fame excited our interest. Here are found statues of past leaders and presidents of the U.S.A. The fame is to have their likeness chipped out in stone so that the present population may come and worship these "idols" of the past. How much greater is the fame held out to us! Consider the Hall of Fame as is exhibited in Hebrews 11! How much better to find one's name inscribed among those men and women of faith than in this Hall dedicated to the mighty men of flesh In the high ceiling above us was the likeness of an eagle, another mural showed a woman representing liberty, entwined by a large serpent, and on enquiry I was told that the signs represented the triumph of right over evil. This, indeed, will be the case, but not by the American Eagle. The triumph of right over evil will be brought about by the Eagle of Ezekiel 1:10. This eagle, found in the symbolism of the Cherubim, represented the standard of the tribe of Dan, which name signifies judgment, and points to the Divine judgment over the forces of evil.

At Baltimore, on Monday evening, I addressed a goodly gathering of brethren, sister and friends to the subject: Israel's Return: Great Sign of Christ's Coming. Both at Washington and here at Baltimore, it was most encouraging to speak to friends on the significant signs of the times that indicate so clearly that we are living in the very shadow of the greatest event of all history. Truly there is an urgency about these matters, that brooks no delay if men will be saved, and such urgency should find expression in our addresses.

— J. MANSFIELD.

With Our Correspondents

Comments by readers, reporting their experiences along the pathway to life, their interest in matters presented in Logos, or questions relating to the Word of Truth.

Did Abraham Use the Memorial Name?

A.A. (Eng.) enquires: "Could you please outline your views upon Exodus 3, the reception of the Yahweh Name, in the light of Exodus 6 that the name was not known to Abraham, and the fact that Abraham is said to use the Divine name (Gen. 22:14 etc.):

Exodus 6:13 is explained in two ways: (1)—The word "know" means to know experimentally. Thus Abraham did not "know" the name Yahweh in the fullest extent because the import of the name was not revealed until He moved Himself to redeem Israel from Egypt. The word "know" is used in Scripture to signify more than mere knowledge. 1 Sam. 2:12 states that the sons of Eli "knew not Yahweh." Yet they knew Him as far as academic knowledge was concerned! The term means that they did not know Him in that personal, intimate way which would have revealed its impact upon them in that they would have manifested His character in their lives.

The second explanation is that the Name was not revealed until it was proclaimed at the bush, but that it does occur in Genesis because Moses wrote that book for a people who had been educated in the Name, and so included it wherever it was appropriate.

I prefer the latter explanation, because (a)—it answers all requirements, and (b)—I feel that Abraham did know the purpose of God in the complete sense, and that it was a power in developing the righteous character and outlook, he revealed. In that sense he "knew" God.

It is true that in Genesis 22:14, Abraham is said to have called the place of the Mount: Yahweh-Yireh (He who will be will provide), but Abraham could have done that by using "ehyeh" in the third person as a common word, and not as the name of Deity. "Ehyeh" is commonly used in the Scriptures merely to express the statement "I will be" (so used in Exod. 3:12), and Abraham could have used the third person of the same verb in the sense "He will provide," without actually using the word as the Name of Deity. Accepting this explanation both for here and elsewhere wherever appropriate, Exodus 6:3 would be best explained as number two above.—G.E.M.).

Logos Policy:

"Some weeks have passed since I first received your letter, and following it, the first copy of Logos. Already I have found it most helpful. I hope and pray that Yahweh will bless you in the great work you are doing, and that it may bring forth fruit to His honor and glory."

(We welcome you to our list of readers, and are glad to learn that the Magazine assists you in the better understanding of the Scriptures. Our policy is to draw attention to the urgency of the times and the need to prepare ourselves for the coming of the Lord . . .)—G.E.M.).

Let Us Be "Warm" In Our Witnessing:

A Laodicean influence is pervading the Ecclesia, claims Brother A.H. (Eng.):

" . . . we are all too ready to condemn such evil men as Ahab for his idolatary, yet we can be

just as guilty, with a slavish adherence to worldly enticements such as television etc. These are degenerate days, and we must constantly beware of entangling ourselves with the world, so there is a need to set aside time to study and develop in the understanding of the Word. I attend the 'Eureka Class' at Dudley, and appreciate the benefits obtained. If only brethren would develop more of these classes, there would be less of the lukewarmness that is, even now, creeping into the Ecclesias. Keep up the good work of Logos. We look forward to it each month, as a very concrete help in these evil days."

(Where study classes are supported, spiritual strength is developed. By these means, brethren not only increase in appreciation of the Word, but are equipped to help others likewise. We desire to assist such efforts, and would be happy to co-operate in the formation of study classes.—G.E.M.).

The Responsibility Question:

A number of readers have sought advice on this matter, some asking whether other religious groups will be raised for judgment. Responsibility is predicated upon knowledge. Where an understanding of basic principles is found, a person is responsible to obey the will of God. If they are obstinate and refuse to submit, they will be raised to judgment; but where men are in ignorance of the Divine will, they will remain in the grave (Isa. 26:13-14. Ps. 49:20. Jer. 51:39). We do not know the extent of knowledge that is necessary to constitute a person "responsible" to resurrectional judgment, but the Scriptures are plain that it will not be only the baptised who will be raised. Felix was a Gentile whose refusal to submit to what he knew was right placed him under the shadow of resurrectional judgment to condemnation (Acts 24:25). If in doubt upon this subject, send for a copy of the Herald of the Coming Age entitled: THE JUDGMENT SEAT OF CHRIST.—G.E.M.).

Tired of Mr. Lee:

J.H. (New Zealand) writes:

"I am placing an order for 600 Heralds for distribution in the Wellington area. These should help to stress the urgency of our times, and at the same time advertise our weekly lectures in the capital. I played the last debate of the set of records, "The Truth Vindicated," and thought the Editor dealt with this excellently. We began to tire of Mr. Lee as the debates progressed, but were refreshed again as the Truth was presented. I was very interested and pleased with the manner the Editor wound up the debates."

(We hope the "Heralds" will prove helpful in the work of the Truth in your area, revealing the scriptural answer to the errors that the Church (like Mr. Lee) propounds. The time will come when all such error will be destroyed in the blinding light of Truth that shall radiate out from Jerusalem when the Sun of Righteousness rules therefrom. Let us seek that glorious day (see Rev. 22:15). — G.E.M.).

A "Herald" for the Bishop!

"I have just finished reading "Honest to God or Dishonest to God,' and request your permission to send it to the Bishop. Or would you prefer that I did not? (E.S., Eng.)

(By all means send the "Herald" to the Bishop, and send one to each of his colleagues as well if you like. It may possibly do him good to read a little honest criticism of his blasphemy. In relation to the sacrifice of Christ which you ask us to comment upon, we do not believe that his nature saved him, or

us. We are saved, not by the nature of the Lord, but by the righteousness he exhibited in spite of that nature, which righteousness brought him to the cross. Through his perfect obedience, God Who is just, brought His Son from death to everlasting life, and because God is merciful as well as just, he extends forgiveness to all who come unto Him through His son. We recommend 'The Blood of Christ' by R. Roberts as a very beautiful and simple exposition of this theme. It will reveal to you the etiquette required of God for the forgiveness of sins and eternal salvation. We can supply a copy if you cannot obtain one. Please read this booklet carefully and your understanding of this subject will be greatly extended.—G.E.M.).

"CHRISTENDOM ASTRAY" IN HONG KONG.

From the recently baptised Chinese brother John Shaw, comes the following note of interest:

"For your information Brother and Sister James Mansfield arrived here from Sydney recently. We met them on their arrival at the airport, and went to their hotel to have a breaking of bread meeting together. We bade them good night at midnight. Apart from their personal charm, I should say I was indeed greatly impressed with the remarkable zeal and energy they had shown in spending a whole evening with us in our Lord's service after they had a day's flight. They left by PAA at 5 o'clock this afternoon for Tokyo.

"My prayer is that God may overshadow them on their present journey, that He may bless them with safety and good health and grant that their wishes in His cause and to His glory may be fulfilled.

"Since they left I have commenced reading 'Christendom Astray,' with which Brother Mansfield presented me. I have found it very enlightening on the most fundamental structure of the truth. I find it valuable in developing my understanding of the Bible.

"As far as the Truth is concerned, Hong Kong is virtually still a piece of untilled ground on which Brother Tsong and I are only two unskilled, however rather occupied, farmers in a forest of nearly four million souls." Christendom is indeed astray as far as Hong Kong is concerned.

GOOD NEWS FROM NEW SOUTH WALES

"You will be pleased to hear of the baptism of Mr. Charles Reid, of Lismore on Sunday. We have been in touch with him for some time, originally having been directed to him from the lists you sent us associated with the mailing of the "Herald of the Coming Age." We have another contact, a lady at Casino (20 miles away) who is also ready, and we hope shortly to baptise her. She has received the "Herald of the Coming Age" in letterbox distribution, and also heard the Queensland radio sessions. I would say she has a marvellous grasp of the Truth, especially as she has read these booklets, and studied for herself without our instruction."

—F.R. (N.S.W.)

Those who contribute to the mailing of the "Herald of the Coming Age" to Newfoundland, New Zealand, or elsewhere will be encouraged by this evidence of fruit from their labors.

War is chastisement. The destruction of sinners in the war is dreadful to mere sinners. To those who have learnt to place the sanctity of divine law first, it is natural, as the drowning of millions in the flood or the perdition of the Sodomites in the flames. —R. R.

THOUGHTS on the WORD

Honorable Women

Sisters can play an important part in the work of the Truth in the making and unmaking of an ecclesia. Let sisters recognise their power, and use it faithfully. How much sadder and harder would Christ's life have been if women had not used their brains, wisely and kindly. One received him into her house (Luke 10: 38). Others "ministered unto him of their substance" (Luke 8:3). The same remark applies to Paul. What grateful allusions to sisters are contained in the apostle's writings—Priscilla, "my helper"; Mary, "who bestowed much labor on us"; Phoebe, "a succourer of many", and others who labored with him in the gospel (Phil. 4:3). Yes, a woman's influence is great both for good and evil. It always has been so. It was a woman who led Adam into sin, and a woman who kept David from it (1 Sam. 25:32-33). A woman stiffened the back of Barak, and helped in the matter of Israel's deliverance (Judges 4 & 5), and a woman assisted to make poor Elijah's life unhappy, and bring God's nation to ruin (1 Kings 16 etc). It was a woman, too, who was chosen by God to succour this prophet and preserve his life. Let sisters appreciate their God-given power and use it lawfully—not to lead man into wrong-doing, or to bolster him up in it, but to strengthen him in resisting it, which can invariably be done by a little gentle, loving, commonsense talk. Let sisters remember that their responsibility is commensurate with their ability. Let them think, as a warning, of the outcome of Eve's folly (Gen. 3:16; 1 Tim. 2:14-15), and of Jezebel's wickedness and its sequel (2 Kings 9:36-37); and, as an encouragement, the commendation ascribed in the Scriptures to Deborah and Abigail, and the honorable mention by Christ of the widow of Sarepta.

Dangerous Men

Orthodox expositors are dangerous men. Their high-sounding pretensions, their learning, and above all, their great ignorance of God's purpose, make them so. They are not the media of saving truth, but of the "strong delusion." They are adepts in making error look like truth—their ability in this respect is astounding. How many young ones—young in the Spirit's teaching—have been distressed and deceived by these leaders of the apostasy. How often has an ecclesia been plunged into hurtful controversy through the pushing of a wrong notion culled from these questionable sources?

In receiving information from orthodox works, brethren ought to be exceedingly cautious, and doubly so, in retailing it as a food for the brethren. Popular expositors are the Truth's opponents. Where is there one that does not pervert and obscure the doctrines of the Bible by upholding mythological nonsense—to wit, a pagan deity, a pagan devil, pagan immaterial and immortal ghosts, pagan realms of eternal woe and bliss? This stamps popular expositors as the enemies of God, and grievous corrupters of His Word. Where is there one that can intelligently and Scripturally define the Hope of Israel?

We Cannot Escape the Judgment

Nothing will exempt us from appearing at Christ's tribunal. We may escape conscription, and even death, but the judgment we cannot escape. "We must all appear." What a gathering that will be—many will be included in it who will have been in their graves for ages, and some will be there who will not have tasted death. Young and old, rich and poor, educated and illiterate, worthy and unworthy, will be included in the vast assemblage. And the object of the gathering is judgment—to hear Christ publicly express His mind as to who of us are fit, and who are not fit, to live for ever! How terribly solemn, yet how glorious, will be the occasion! How heart-breaking for some, and how heart-rejoicing for others! What tears of despair, and tears of joy, will be shed! What terrible disappointments and happy surprises! "Depart, ye cursed," are the words to fall on many poor ears, and "Come, ye blessed" on many others. To which of these words will it be our lot to listen? Is it wrong to discuss the question? Is it a mistake to anticipate a "well done"? The Scriptures do not say so. But we must be careful—we must not forget that this verdict will depend entirely on a wise use of the days which make up our little life. Now is the time of probation, and we shall have no second chance.

Men are not unbelievers because the Bible appears to reasonable men to be unreasonable and its miracles impossible. Is there anything more unreasonable and impossible than the unbeliever's account of how this globe changed from being a mass of molten lava into this beautiful earth, peopled with intelligent beings? Reason would never reject the Bible account of the earth's origin for the scientist's!

The faithful men who walk in this "narrow way" (Matt. 7:14), are, or ought to be, as jealous as God Himself, who is "a jealous Deity," as He told Moses; and His character changes not with the lapse of centuries and generations. They are jealous for the truth, that it may not be imposed upon by "the cunning craftiness of men, whereby they lie in wait to deceive." —J.T.

God is Very Merciful

If God should mark sin (in the unqualified sense) who could stand? Not one, save Christ, for all have sinned, and therefore, fallen short of His Glory. But God is very merciful. Provided sins be confessed and forsaken, He will lovingly and abundantly forgive. His anger remains only where sin is wilfully and persistently practised—where no effort is made to improve, and where every opportunity for redeeming the time is allowed to slip. The forgiveness of God is fully demonstrated in the lives of those whom we are told "died in faith." To cite one of them will suffice. David was guilty of more than one great crime, but for all that he was greatly beloved of God. He receives in the Word of Truth the highly honorable mention of being a man after God's own heart, and is set forth as an example for others to follow. Why is this? There is much consolation in the answer. David was not an habitual worker of unrighteousness—his life generally was characterised by uprightness and the fear of God. His sins were exceptional slips. This in itself forms a matter of example to us. Where David's disposition is wanting, there is the tendency either to exalt falsely ourselves or to pull the Bible standard down. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

The Purpose of the Bible

The Bible is not a book to be taken in hand merely to while away an hour. The Bible is a message from heaven sent to enlighten and reform—to make us rational and worthy of the place which we hold in the universe as the "offspring" of God. Is the Bible producing this result in us? If not, we are mere "wasters"—destined to disappear as completely as if we had never been (Job 20:7, Psa. 37:10, 49:20). Whether the Bible is or is not a success with us is dependent upon the attitude we take in relation to it. Some loll and sleep in its presence, some find in it material for fun and sport, some when face to face with it fume and rage, whilst others try to mutilate and destroy it. The right stand—the only one if the intended good is to be obtained—is to take the book in hand, gratefully, reverently, earnestly, and thoughtfully as a communication from God, which alone reveals the road to everlasting life and glory. Our wisdom can be measured by our treatment of the Bible. As to what is right in this matter, let us take our clue from Christ, from Paul, from David, but not from the world, however pious it may profess to be. The world is not wise—it is wickedly unwise. It is banishing, as it has never done before, the Bible from the home.

God Forgotten!

Before long there will be a terrible awakening of the world's memory in relation to God. There have been some awful reminders in the past, but these (as so many Scriptures assure us) will pale before the one that is coming. By fire, pestilence and blood will God presently assert Himself. "I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezek. 38, Mic. 5, Joel 3). Let God-fearers be patient, and beware of thoughtlessness and unbelief. From faithfulness to unfaithfulness is a short road, and one soon taken by the careless traveller. How speedily Israel forgot both God and His wonderful works (Psa. 106:31, 21), although they had so much solemn warning (Deut. 8:11). Israel's folly may easily be repeated by us. Nothing is more simple than to let God and His Truth slip from the mind. Bible reading, and separation from the world in our leisure hours, are the safeguards. Let us remember that there is little or nothing in our everyday affairs to tell us of God—neither in our newspapers, on the street hoardings, nor in the people with whom we mix all the day long. But still, God can be remembered—if the mind is so disposed.

— A.T.J.

Dogged perseverance in the "discharge of duty" is the great virtue to be cultivated; this relies not upon accessory circumstances for stimulus, but works against wind and tide, having in view the "great recompense of reward." —R. R.

Some say they have no time for reading the Bible, but they have time for their meals. It is a question of where there is a will there is a way. If we have the inclination, God will help us to provide the way.

No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the truth which is prescribed; but it is possible to argue from pugnacity and to delight in the polemics of the truth while in the very depths of spiritual death. —R. R.

Discouraging treatment from, and disappointed expectation concerning some who obey the truth, are not confined to you nor to our age. Paul suffered more than ever we can. —R. R.

Balaam was a despicable and unprincipled man. His knowledge of God was sufficient to make him exceedingly dangerous to Israel. He was willing for gain to serve either God or God's enemies. The Scriptures sound a warning against the subtle and enticing ways of Balaam. Many were the Balaams in the first century. Are there not any now? By their actions are they to be recognised.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Counsel for Laodiceans

"Because thou sayest, I am rich, increased with goods, and have need of nothing; and KNOWEST NOT that thou art wretched, miserable, poor, blind and naked: I counsel thee to buy of me gold tried in the fire . . ." (*Rev.* 3:17).



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 ejectment 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* (1 Pet. 1:7). A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. A tried faith could only be purchased in those days at the cost of "much tribulation',, which "worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." To become subject to the tribulation, they had only to "contend earnestly for the faith once for all delivered to the saints," which would put them into antagonism with the world without, and the lusts of the flesh within. They would not then be able to say that they had need of nothing. for they would most likely find themselves stripped of every thing, and reduced to an humble dependence on the goodness and bounty of God. To buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification, or investment with the "white garments" of righteousness. But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understanding be anointed with the 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 in this world, *rich in faith* to be the heirs of that kingdom which He hath promised to them that love Him" James 2:5).

LET US OBEY THE COUNSEL OF THE SPIRIT!

—J. Thomas (Eureka).

Through Disgrace and Defeat to Glory

JERUSALEM : Remarkable City of Destiny

The City of a King-Priest

Even the name of the city is significant. Prior to the days of Abraham it was called Salem (Gen. 14:18), but, according to Josephus, it became changed to Jerusalem after the revelation given to Abraham when he named the place of offering Yahweh Yireh, "the Lord will provide."

The statement signified that God would provide a Lamb for a burnt offering. The word "Jireh," with a little alteration, prefixed to the old name, "Salem," meaning peace, makes Jerusalem or City of Peace.

It means even more than that. Viewed on the background of the declaration of Genesis 22:14, the name of the city proclaims the purpose of Yahweh: "He will provide (a Lamb for a burnt offering and so bring) peace." The "peace" in question is not mere cessation of war, but unity of fellowship, for the word "Salem" stems from a root signifying "to be at one."

Immediately the words of Christ come to mind:

"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).

This peace means unity with God, so he prayed the Father:

"I pray for them which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . " (John 17:20-21).

Here is peace based upon unity with God. The city of Jerusalem is the symbol of that peace.

So Melchisedek, a priest, after whose order is Christ, built and named the city which denotes that God would provide peace by that Lamb of God which was to take away the sins of the world. Josephus writes concerning Melchisedek:

"He who first built Jerusalem was a potent man among the Canaanites, and is in our tongue called Melchisedek, the Righteous King, for such he really was; on which account he was the first priest of God and first built a temple and called the city Jerusalem."

Jebus the Fortress Becomes the City of David.

But the city did not retain its name of Peace. It became

known as Jebus, the place of Treading Down, and was established as a Jebusite mountain fortress, until it was taken by David.

Here, again, was a foreshadowing of its destiny. Christ predictated that it would be "trodden down" of the Gentiles until the times of the Gentiles are fulfilled (Luke 21:24). When that time comes, it will be reconquered and rebuilt by a greater than David, who will, more gloriously, repeat the history of the past.

After David became king of Israel, he ejected the Canaanites and settled his own people there. He rebuilt and enlarged the city, calling it the City of David, and reigning there for 33 years, out of the total of 40 years of his kingship. Josephus says:

"Now when he had chosen Jerusalem to be his royalty, his affairs did more and more prosper by the providence of God, who took care that they should improve and be augmented."

David built the lower city, joined the citadel to it, and encompassed it with walls. In the fullness of his prosperity he desired to build a Temple to Yahweh. The time was not ripe, however. As solely a man of war he did not fulfil the requirements of God. Solomon, as the man of peace, completed the type, and was appointed to build the Temple.

Under his rule Jerusalem reached the zenith of its magnificence as the capital city of God's kingdom on earth. But the wisdom of Solomon declined, and his successors manifested folly, until in the days of Zedekiah the throne of David was overturned "until he comes whose right it is" (Ezek. 21).

Jerusalem Today

Jerusalem is strategically located in the very middle of Judea; on which account some have called it the navel of the country. It is elevated upon a limestone plateau, 2,500 feet above sea level, poised upon a watershed between the mountain and the sea, overlooking the great trade route that in past ages connected three continents.

The climate is dry, averaging about 26 inches of rain annually, which falls largely between November and April: the dry season extending from May to October. The maximum temperature is 112 degrees, the minimum 25 degrees, with a mean annual temperature of 62 degrees.

Josephus says the character of Jerusalem is compounded of rock, olive and desert. Water supply is always poor, timber scanty; the city has suffered by nature and man, being rocked by earthquakes, and sacked by invaders. Her valleys have been filled, her hills levelled, her streets and buildings destroyed, her people slain and exiled.

But despite all this, Jerusalem remains.

It has experienced over 20 sieges; 18 reconstructions, two periods of desolation brought about by the Babylonians and Romans respectively. Commenting upon the terrible destruction of A.D. 70, Josephus adds:

"This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind."

The hinterland of Jerusalem (on the Arab side anyway) is a land that knows too much and is not permitted to forget the things it knows. There is a sadness hovering over it. There are barren sandhills, scorched and brown mountains, a backward people. One traveller describes it as "a striped, tigerish, fierce country, crouched in the sun, tense with a terrific vitality, sullen and dispassionate with age."

The fierceness of the parched gullies, the harshness of the barren hilltops, the burning cruelty of waterless valleys are seemingly concentrated and materialised upon Jerusalem itself. The streets are a system of winding lanes. There are walls everywhere. They have a furtiveness as of fear and uncertainty. They are thick and high and mildewed with age. The doors in them are dwarfish, and what beauty there is in the city is hidden behind the walls and can only be seen by passing through these miniature doors. All the dark little lanes, high blank walls, and the jumbled buildings are bound tightly together by a high city wall, inside of which one feels smothered, uneasy and encircled; outside of which the ancient stones seem as though they are trying to protect the old city from the ever encroaching trouble that encircles it, and which is destined finally to sweep down from the north, and again devastate it (Zech. 14:1).

The high old city, perched above ravines and brown barrenness, is within its walls, the color of lion skin. There are tawny yellows, dark browns, and pale golds, like a lion crouched in the sun, watchful, vindicative, and ready to kill. What a history it has seen. Since the days of Christ there have been layers and layers of so-called civilisation laid upon Jerusalem. The city the Lord saw was replaced by the Roman city of Hadrian. This was followed by the so-called Christian city of Constantine. Then followed in order, the Jerusalem of Omar; the Jerusalem of the crusades; the Jerusalem of Saladin; the Jerusalem of the Turks; and now, today, the Jerusalem of the Arabs. These cities lie one upon another, thrusting their relics through the soil so that its people literally tramp upon history.

Jerusalem Tomorrow

But Jerusalem is to be rebuilt to become the City of the great King. In the rebuilding there will be a new foundation which will be level, and streams of living water shall flow from it to heal the

desert and the Dead Sea (Ezek. 47). It will be noted for obedience to God's word, for from it the law of Yahweh shall emanate for the guidance of all mankind. (Isa. 2:2). What a change! There is a solemnity and an awe in recalling the change from the days when it was at the height of its glory under David and Solomon, through the depths of its degradation and despondency, to the grander glory that awaits it, when the greater Son of David reigns there upon the throne of his father.

Jerusalem will be a Temple-city, built entirely "to Yahweh," and extending far beyond the boundaries of any of the previous cities. So Jeremiah tells us in Ch. 31:38-40. It will be "holy unto Yahweh; it shall not be plucked up, nor thrown down any more for ever."

It will be greatly elevated. Zechariah declares "It shall be lifted up" (Zech. 14:10), David says that it shall be "beautiful for elevation" (Psalm 48:2—Hebrew), Isaiah says that it shall be "exalted above the hills" (Isa. 2:2).

At present that is not the case. In fact, contrary to it, Jerusalem is overshadowed by brown hills that rise higher than it. But this shall all be changed. The terrific seismographic upheavals that Zechariah describes (Ch. 14:4-10), will depress the present hilly country south of Jerusalem to a plain (v.10), and will lift up Zion so that it dominates the whole land. It will be as a beacon, beckoning the people to the worship to be set up there. So Moses declares in his blessing to Zebulun and Isaachar, saying:

"They shall call the people unto the mountain; there they shall offer sacrifices of righteousness" (Deut. 33:19).

To that city all mankind will come to worship (Isa. 66.23), out of that city will go forth the word and law of Yahweh for the instruction and guidance of all nations (Isa. 2:2-4), inside that city Christ will pay his vows before them that fear Yahweh (Psalm 22:25).

Prior to his crucifixion, he met with his disciples in an upper room in Jerusalem, and there instituted the Memorial supper. He declared to them: "I will not any more eat thereof, until it be fulfilled in the kingdom of God. . ." (Luke 22:16-18). And in the Temple-city of the future this promise will be kept. Ezekiel, in describing the eastern section of the Temple declared:

"This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Yahweh, the Elohim of Israel, hath entered (or "doth enter" — Rotherham) in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before Yahweh. . ." (Ezek. 44: 2-3).

The Prince referred to is the "one whose right it is," to sit on David's throne, in contrast to the "profane, wicked prince" of Ezekiel's day (Ezek. 21:25-27), that is, the Lord Jesus Christ,

The prophet declared that "no man shall enter in by" this special gate, so that it is for immortals only. The prince, therefore, together with the glorified company of the elect, styled "the Elohim of Israel" are immortal, and therefore "do enter into it," as the prophet observed.

They enter in to "eat bread" in company with the Prince. This will be a feast of communion in fulfilment of that one he inaugurated 1900 years ago. His glorified companions will be able to rejoice with him in the privileges then experienced, and recall in his presence that the wondrous blessings that have come upon them have resulted from the offering of the Prince himself, which offering they will then commemorate.

Thus a glorious destiny awaits the city of peace. "Glorious things are spoken of thee, O city of God!" So declared the Psalmist (Ps. 87:3). The subsequent verses provide a picture of the Judgment Seat, and reveals the basis whereby the sheep will be separated from the goats. They show that those whose loyalties have remained with Egypt, Babylon, Tyre and other Gentile powers instead of being with the Israel of the future will experience the humiliation that will rest on those nations. On the other hand, it will be said of some "this and that man was born in Zion." These will be those whose patriotism has been with the Jerusalem of the future, in whom the hope of Israel has dominated to the exclusion of all else. Like David, it has been "all their desire," and they thrill to the glory that yet awaits the City of the Great King.

How wonderful it will be when the King shall reign in Zion and Jerusalem receives its full greatness. How glorious when the frustrations and frictions of the present are over, and all the bitter striving of the present forgotten in the joy and happiness that shall flood our being then. But before then, a careful discrimination will be made between those acknowledged as true citizens of Zion, and those whose very way of life reveals that whilst they may have acknowledged Christ in word, they have never forsaken the cities of their nativity. The Truth demands a separation from our natural inclinations that we might embrace the things of God of which the city of Jerusalem, downtrodden and despised of men now but to be made glorious in the future, is a symbol.

If we wholeheartedly embrace these things, it can be said of us that we were "born there," even though we have never seen the city. Our roots will be in Zion; we will constitute Israelites indeed; we will have transferred our patriotism from the things of flesh to the eternal verities that are associated with the future glory of the city. And of us, then, the words of Psalm 87:6 will apply:

"Yahweh shall count, when He writeth up the people, that this man was born there. Selah!" **— M.M. (U.S.A.)**

THE CHERUBIM

The Four Faces Identical with Israel's Standards

They Look in the Same Direction

A careful consideration of Ezekiel, Chapters 1 and 10, clearly shows the direction in which each of the four faces looked, and makes more complete their identification with the four main standards of the tribes of Israel.

We have seen that Israel encamped in four great divisions (Num. 2). It did so in such a position that Judah, at the head of Issachar and Zebulun, faced the east (Num. 2:3); Reuben, at the head of Simeon and Gad, faced the south (Num. 2:10); Ephraim, at the head of Benjamin and Manasseh, faced the west (Num. 2:18); and Dan, at the head of Asher and Naphtali, faced the north (Num. 2:25).

Each point of the compass, therefore, had a group of three tribes facing it, and at their head waved one of the four main standards of Israel.

Our last article identified the standards of these principal tribes as, the Lion for Judah, the Man for Reuben, the Ox for Ephraim, and the Eagle for Dan. The Lion faced the east, the Man faced the south, the Ox faced west, and the Eagle faced north.

These were the same directions in which the four faces of Ezekiel's Cherubim also looked.

When the Cherubim travelled eastwards, the Lion was the face first encountered; when it travelled southwards, the Man was the face first encountered.

This is revealed by an interesting fact that emerges when the description of the Cherubim contained in Ezekiel, Chapter 1, is compared with that found in Chapter 10.

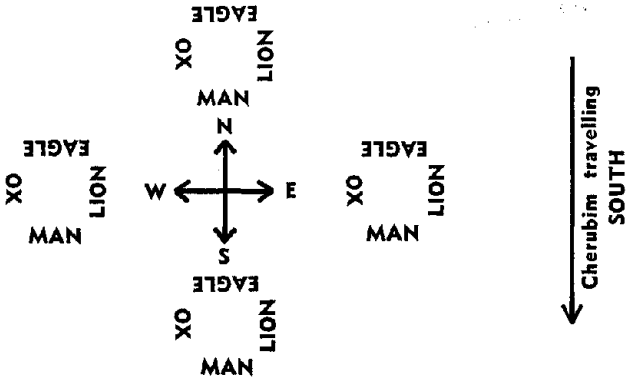
In Ezekiel 1:10, the prophet recorded:

"As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."

He saw first the man-face travelling towards him, with the lion-face on the right, the ox-face on the left, and the eagle-face at the back.

He saw them thus, because he was south of the vision, and saw it sweeping towards him from the north (v.4). He saw the

four living creatures, each with its man-face looking towards him, as indicated by the following diagram.



EZEKIEL

In the tenth chapter of his prophecy, however, Ezekiel describes the Cherubic vision again, but with a significant difference. He declares:

"And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third face of a lion, and the fourth the face of an eagle."

In Chapter 1, the man-face is first described, but here the cherub-face. Why?

Because Ezekiel had changed his position. In Chapter 1, he was by the River Chebar, and looking north saw the vision approach from that direction. His description, therefore, took in first the southern aspect of the living creatures.

In Chapter 10, however, his description is taken from a different position. He had been taken "in spirit" (not in fact) to Jerusalem (Ezek. 8:3), and from a position taken up by him close to the door of the Temple (v.16), he saw the Cherubim and glory depart by way of the east (Chapter 10:19). He is careful to explain that it was the same vision he had seen by the River Chebar (vv.20-22), but viewed from a new position. He now saw it from the west.

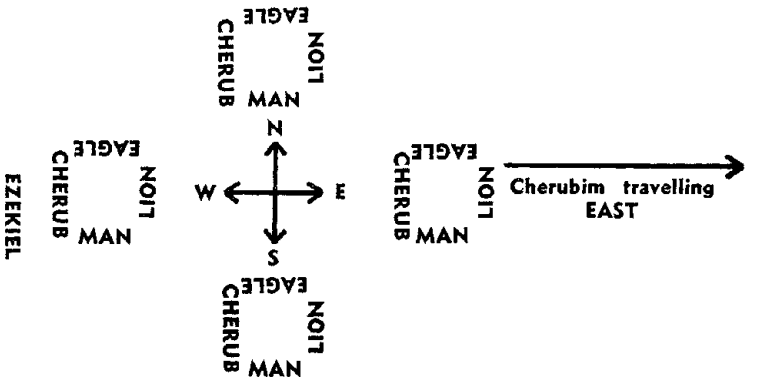
As the Cherubim were moving due east, the lion-face would lead the way, and the ox-face would bring up the rear. To Ezekiel, looking at the departing vision from the west, this ox-face would be the first or nearest one to him. And so he declared: "The first face was the face of a cherub" (or ox).

For in this description of the Cherubim, the face of a cherub replaces that of the ox.

From this joint description of the Cherubim, it is obvious that the four faces on each of the four heads all looked in the same direction identical with the standards of Israel. Thus all the man-faces looked south, even as Reuben with the standard of

the Man pitched on the south in the encampment of Israel; all the lion-faces looked east, even as Judah with the standard of the Lion pitched on the east; all the ox-faces looked west, even as Ephraim with the standard of an ox pitched on the west; all the eagle-faces looked north, even as Dan with the standard of the Eagle pitched on the north.

As there were four living creatures, at each of the four points of the compass, so the whole vision would have the Lion on the east, the Man on the south, the Ox on the west, and the Eagle on the north, as follows:



In the encampment of Israel, there was but one lion standard, one eagle standard, one ox standard, and one man standard, but in the Cherubim, there were four of each such faces. This seems to indicate that the glorified Israel of the future (the saints) will comprise a much larger host than that of the past. John describes the number as "a great number, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9). In the earlier verses, he reveals that they are identified as the true Israel of God "sealed in their foreheads."

Why the Cherub Instead of the Ox?

In his description recorded in Ezekiel 10, the prophet describes the western face of the Cherubim as that of a "cherub" instead of that of the "ox" such as there is described in Chapter 1. Why this change?

Probably to indicate the work or the status of the Cherubim as a whole. The ox is the symbol of the laborer or servant (1 Cor. 9:9-10). In ancient times oxen provided great help to man, working in the fields for his benefit and profit. The design, or purpose, of the husbandman is seen in the work of the ox, which therefore stands representatively for the servant-community, which, indeed, the saints are.

The term "cherub" is used in a similar way. David declared

of the Divine intervention he experienced: "He (Yahweh) rode upon a cherub and did fly" (Psalm 18:10). Ezekiel described the prince of Tyre (whom Yahweh used as His servant), "the anointed cherub that covereth' '(Ezek. 18:13). The whole vision of four living creatures is described as "the cherub" (Ezek. 9:3) as well as the Cherubim (Ezek. 10:20), it being the chariot or vehicle of Divine manifestation, the medium by which Yahweh will work His will in the earth.

The replacement of the ox-face with the cherub-face in Ezekiel 10, thus seems to have been made in order to point to the fact that the Cherubim is the medium of Divine labor, the glorified servant community, that will accomplish the purpose and work of Yahweh in all the earth.

— H.P.M.

"BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD"

2. THE LAMB'S BOOK

Our last issue considered the introduction of the Lamb to the world, and the principle upon which he established his work as Saviour. We now see the Atoning Lamb as he develops his mission to "take away the sin of the world" in its individual and national aspects.

In his first epistle, John describes the Lord's mission in two distinct aspects. He speaks of Him as the redeemer of individual decendants of Adam: "He was manifested to take away *our sins*" (Ch. 3.5). He then views the work on a far wider canvas: "For this purpose the Son of God was manifested, that He might destroy the *works of the devil*." The works of the devil — the works of sin — are revealed in the vast national systems of mankind. Christ's mission is to fulfil the Abrahamic promise and bring great blessings to the nations. This calls for the conquest of sin by deposing it from the high places of the earth.

Thus the work of the Lamb is plainly related to both first and second advents.

Only John refers to Jesus as "the Lamb of God." It is true, of course, that the whole of the gospel record and the epistles are an account of how Jesus appeared 1900 years ago as the Saviour. But only John uses the expression, "the Lamb of God." This expression is the language of sacrifice, based upon the

shadow-institutions of the Law — the Slain Lamb. The New Testament writings in plain language breathe fulfilment of the great redemptive mission, foreshadowed in the Law, and revealed in Jesus.

But whilst the expression, "the Lamb" is infrequently used by the apostles in their writings, it occurs over 25 times in the Apocalypse! What way more appropriate than to consider the Lamb's own presentation to the ecclesia of his work as the Lamb? He has done this in the Apocalypse, which could well be termed: "The Book of the Lamb." His own exposition of his atoning work will give us a true balance on all aspects of the atonement.

The Lamb is the symbol of atonement. Therefore, wherever this symbol is used, there must be an element of atonement in the particular work of Christ being presented to us.

In association with this, as considered in our last issue there is the constant principle of the repudiation of the flesh and its ways, that the power of the Spirit may be displayed to the Glory of God. This was the great principle whereby Jesus became the acceptable offering, without spot and blemish, and we shall find this principle inherent in the various aspects of the atoning work of the Lamb.

It is not intended to make this series completely exhaustive. Much will remain for personal study. But we intend to consider the following aspects of the Lamb's work:

- **The Lamb established in power — Rev. 5:12.**
- **The Lamb records in the book of life — Rev. 13:8.**
- **The Lamb regulates history's pattern — Rev. 6:1.**
- **The Lamb redeems his ecclesia — Rev. 5:9-10.**
- **The Lamb restores David's throne — Rev. 14:1.**
- **The Lamb rejects his enemies — Rev. 17:4.**
- **The Lamb regenerates all nations — Rev. 15:4.**
- **The Lamb removes the curse — Rev. 22:3.**

As we look at these aspects of the work of the Lamb, he will be exalted in our hearts and minds — we will get an enhanced appreciation of his love for us and what he is willing to do for us — we will be encouraged to press on in this line of study, quietly and personally, building up our characters by the indwelling of the Spirit-Word, which has the power to sanctify us (John 17:17) — and we shall thrill to the vision of the future, when he comes to bring Redemption, Restoration and Regeneration.

The study will deepen our understanding of what has been done for us over the the last 20 centuries; heighten our appreciation of the glorious future aspects of the work of the Lamb; and lead us into some surprising surroundings.

Yet we must remember that all this could be in vain, unless

we build upon the sound foundation of a proper understanding of the principle of how Jesus became the Saviour. Therefore, the first aspect of the work of the Lamb (to be considered in our next issue) will be the principle upon which the Lamb himself obtained salvation, and opened the way for his eventual establishment in the earth in power.

— BRUCE PHILP

THE NEW HYMN BOOK

Some very encouraging letters have been received from readers relating to our recent article, both from Australia and from overseas. Brethren have expressed their deep sorrow and regret at the exclusion of familiar hymns expressing the very atmosphere of the Truth (such as "Hark! Ten Thousand, Thousand Voices"), and the unnecessary parade of names, which obviously color the meaning of the words used.

In Australia, the Gospel Proclamation Association circulated Ecclesias with a proposition that an appeal be made to England to reproduce the old Hymn Book for use of those Ecclesias who desire to retain it. To make this practicable, sufficient support is necessary in order to print copies economically. The Association reports that it has received sufficient support to make such a printing a possibility.

The Logos Criticised

A letter received from a Recorder of an Ecclesia points out a discrepancy in our article. We do not mind reproducing his comments, though we stand corrected by them. We have not disclosed his name, because his criticism was intended to be personal and not public. He writes:

"I have read with great interest the article in 'Logos' concerning the new Hymn Book. . . . I must say that I feel your article, in the main, was very fair and balanced in outlook. I feel that your comments that we might have been willing to 'shut our eyes' to the hymns which have been added (some of these, I agree, are nebulous in expression), had the old favored hymns been retained, is very true, and I feel very much the same about it.

"I have, however, noticed that you quote a verse, which you have taken from a hymn which is described in your article as a 'new hymn' which you feel teaches 'Immortal emergence.' I refer, of course, to the words 'all glorious and free' which admittedly seem to infer the resur-

rection of a glorified (and therefore immortal) body. But are you aware of the fact that this verse which you quote in full is part of a hymn which is in our present Hymn Book (No. 201)? If your interpretation of these words is correct (and it may well be) then our present Hymn Book teaches, or appears to teach, immortal emergence. I am sure you must have overlooked the fact that this verse is in our present book, but having seen this verse quoted as coming from a 'new hymn' I felt I should write to you because I felt it rather detracted from what otherwise was a very fair and well reasoned article. I have the feeling (I trust this fear is groundless) that some may misinterpret your intentions when they see this mistaken quotation. I do hope that you do not mind me writing to you on this point, but when I saw this quotation, rather than speak to others about it, I felt the fairest thing was to take it up with you personally.

"Regarding the new Hymn Book in general, I have one or two other comments to make. I feel that a great mistake has been made by Ecclesias in accepting on trust this Hymn Book. I have heard of Ecclesias that decided to accept it without even seeing it first. When the CSC wrote to us suggesting we should order copies through them, I suggested to our Brethren, and they very quickly agreed, that we should thoroughly examine the new book first. . . . I can also recall quite clearly (being associated with an English Ecclesia at the time) the criticism and controversy which resulted when our existing Hymn Book was first published in 1932 by Brother C. C. Walker. . . . I know of brethren in Britain today who refuse to sing certain hymns . . . For many years, after 1932, some Ecclesias refused to use it, and as a matter of interest (in case you are not aware of it) the original version which Brother Walker published in 1932 was withdrawn because of the strong critiscism which it received. This original version included the Christmas Carol, 'Hark the Herald Angels Sing' and this was subsequently deleted. My wife has one of the early books of that edition where the Carol was pasted over with a blank sheet of paper. Many other hymns then introduced are not of real Christadelphian flavor, and one wonders whether these are preferable to some which this new book has introduced. I have wondered whether we have a logical case to object to these new hymns in view of this. The real objection, as far as I am personally concerned (and why I shall object to the use of the new book, I think) is the exclusion of hymns we love so much. . . ."

Editorial Comment

Our correspondent is quite correct. We quoted a verse of the new book which also appears in the old. The mistake is ours, and we frankly admit it. But we do not feel that our case is weakened thereby. Surely if the new book had been subjected to careful scrutiny to exclude certain hymns, such a hymn as that should have been left out in place of "Hark! Ten Thousand Thousand Voices" or similar hymns! But in the new book the doctrinal error is made more absolute, because the author's name is appended thereto, and according to our information he was a prominent member of the Church of England. We may have thought, in the old book, that perhaps the author had the truth in mind but was expressing himself a little extravagently; now we are convinced that the author is doctrinally in error!

What we cannot understand is why a hymn expressing such a doubtful doctrine should be retained at the expense of true Christadelphian hymns. Take the following glorious anthem, quite commonly used by some Ecclesias.

Erect your heads, eternal gates, unfold to entertain the King of glory. See! He comes with His celestial train. Who is the King of glory? The Lord, for strength renowned, in battle mighty, o'er His foes eternal victor crowned.

The anthem (No. 41) is excluded from the new book, but place is found for the following:

God be in my head, And in my understanding; God be in mine eyes, And in my looking; God be in my mouth, And in my speaking; God be in my heart, And in my thinking; God be at mine end, And at my departing.

The former is based upon Psalm 24:7-10. The latter, we note, is by H. Watford Davies, Copyright 1910, O.U.P. The former is robust, factual, exhilarating, Scriptural. The latter is sentimental and nebulous. What did Mr. Davies mean when he penned the words: "God be at mine end, and at my departing?" Was he thinking of his immortal soul? And why should the former be excluded and the latter included?

Our mistake also demonstrates a fact of which our correspondent, hailing from England, would probably not be aware, and that is the book we are now using was only adopted by Australian Ecclesias a few years back, and many of its hymns are never sung in this country. Until then, the Central Standing Committee reprinted, in Australia, the older book which was replaced in England in 1932. Australian Ecclesias took that action then, though some are now accusing the G.P.A. of acting in an "unethical and discourteous" manner by suggesting that some means should be evolved for supplying Ecclesias here with books essential to their service.

That book is still in publication, and copies are available.

But what constitutes ethics and courtesy in this matter? If it is "unethical and discourteous" for the book to be published here, is it not also "unethical" to force on to brethren the use of a book that gives offence — as this one most certainly does? Would it not be "discourteous" to stand in the way of helping over this difficulty? There are ways of doing this that would be helpful to all. Let the names appended to the bottom of the hymns be excluded (drawn as they are from Roman Catholic, Church of England, Methodist and Baptist sources) and let a supplement be printed restoring those favorite hymns excluded. This could be issued for Australian use. As far as books already ordered are concerned, arrangements could be made, we are sure, for these to be exchanged for the substitute book, if the Publishing

Office will grant us our petition. We trust that it will have the grace and kindness to do so, and thus minimise the impact of the new book here.

Some have asked what does it matter if the name of a Roman Catholic is appended to a hymn if, in fact, he wrote it? To our mind, it matters much. Paul makes the point in regard to eating of meats, that there was nothing wrong in the meat, it was the association of it in pagan worship that is to be avoided. He declared of meat that might be offered, "Ask no question for conscience sake" (1 Cor. 10.25). Let us remain in ignorance of who wrote a hymn, and thus permit the mind to concentrate upon the words as we interpret them, and not be forced to recognise and "acknowledge" our indebtedness to a Roman Catholic, or a Baptist, in the matter. We know what they mean by the use of words that to us are completely sound when they stand by themselves.

We desire to express our regret that some have made a personal issue of this matter, and have indulged in invective, innuendo, and insinuation that has been upsetting both to themselves, and others who have listened to them. Surely we can approach the matter in mature fashion, and reason it out calmly for the benefit of all. "Come, let us reason together," should be the attitude adopted in this, as in other matters.

Another correspondent feels that a mistake is made in querying the hymn that claims that Jesus was "born the king of angels," on the grounds that he was born the king of the Jews. But there is quite a difference between being born king of the angels, and king of the Jews. Jesus was born king of the Jews because he was the rightful heir of David's throne. The right of inheritance was his, for, as Paul points out, he was "made of the seed of David according to the flesh" (Rom. 1:3). At his ascension "all power" was granted Him in heaven and in earth (Matt. 28:18), but even this did not constitute Him king of the angels, else His kingdom is in the heavens!! He was certainly not born such! We feel that brethren need to carefully analyse the words they use.

And whilst on this matter, let us add this, that those who claim that many of our Zion hymns are antiquated because the State of Israel has come into existence, surely do not understand the true character of the present return in the light of the Scriptures. What we see today is not the restoration. Israel still wanders homeless. If all the 14 million Jews scattered throughout the world today were suddenly to migrate to the little strip of territory in the Middle East, where would they be put? The "time of Jacob's trouble" is yet to come, and whilst the emergence of Israel is a wonderful, heart-warming sign of the times, it is not the restoration promised of in the prophets.

Controversy over the hymn book has emphasised the importance of a proper conception of both doctrine and prophecy. Is God pleased with the use of words that are nebulous or express doubtful doctrine in our worship? Should we please God or ourselves in this matter? Does not the apostle exhort us to "sing with understanding" (1 Cor. 14:15)? Was not the purpose of singing in worship to express truth? Certainly it was! The singers in Israel "prophesied according to the order of the king," and used their talents to express Divine truths (1 Chron. 25:1-2). Let us seek to do likewise. Even where this new book is accepted, let brethren learn to use the greatest discrimination in the hymns selected for use in their service.

— EDITOR

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

AN ANALYSIS

An Epistle like that to the Romans, is best understood if studied in two ways: the telescopic method and the microscopic method. The first takes in the Epistle as a whole, and sets it forth in the form of an outline; the second considers it verse by verse, and word by word.

Both forms of study are important.

The former helps the student to grasp the flow of the Apostle's reasoning, and quickly see the drift of his comments; the latter extracts the greatest depth and meaning to what he puts forward.

If one form of study is considered at the expense of the other, the greatest benefit will not be derived thereform. If the outline is understood without the depth and richness of individual expression, the grasp of the Apostle's teaching will be but shallow. If, on the other hand, words and phrases are studied in their depth, without due consideration of their proper context, a lack of the true significance of the Epistle will be the result.

The telescopic method will enable one to readily memorise the whole Epistle very quickly, so that no matter what verse is quoted he will instantly recall its background. The microscopic method will assist one to gain a better insight into the "depth and

richness" of the Divine revelation.

The Epistle is divided into three main sections, to which can be added two further minor ones: the Introduction and the Epilogue. These three section are as follows:

DOCTRINAL: HOW THE GOSPEL RELATES TO SALVATION;
NATIONAL: HOW THE GOSPEL RELATES TO ISRAEL;
PRACTICAL: HOW THE GOSPEL RELATES TO CONDUCT.

A sectionised analysis of the whole Epistle will reveal the following divisions:

(1) — INTRODUCTION: Chapt. 1:1-15.

(2) — DOCTRINAL: HOW THE GOSPEL RELATES TO SALVATION: Chapt. 1:16 — Ch. 8.
- **a. Condemnation — Rom. 1:16 — 3:20.**
- **b. Justification — Rom. 3:21 — 5:21.**
- **c. Sanctification — Rom. 6:1 — 8:17.**
- **d. Glorification — Rom. 8:18 — 8:39.**

(3) — NATIONAL: HOW THE GOSPEL RELATES TO ISRAEL: Chapts. 9-11.
- **a. Selection — Rom. 9**
- **b. Rejection — Rom. 10.**
- **c. Restoration — Rom. 11.**

(4) — PRACTICAL: HOW THE GOSPEL RELATES TO CONDUCT: Chapt. 12 — Ch. 15:13.
- **a. Social Responsibilities — Rom. 12.**
- **b. Civil Responsibilities — Rom. 13.**
- **c. Ecclesial Responsibilities — Rom. 14 — 15:13.**

(5) — EPILOGUE: PERSONAL MATTERS — Rom. 15:14-16.

If this outline is marked in your Bible (we suggest by the use of distinguishing colors at the top or bottom of the pages where the Epistle commences), and if it is memorised (as can be done very quickly), the whole Epistle will be constantly before the mind of the student as he studies it verse by verse.

Further Analysis

These main divisions can be further broken down into subdivisions, and these should appear in the marginal notes under the main headings. They are as follows:

(1) — INTRODUCTION: Chapt. 1:1-18.
Salutation — Ch. 1:1-7.
Paul's deep and abiding interest in their welfare — Ch. 1:8-12.
His desire to visit them to fulfil his debt to all — Ch. 1:13-15

(2) — DOCTRINAL: HOW THE GOSPEL RELATES TO SALVATION: Ch. 1:16 — Ch. 8.

a. CONDEMNATION: Ch. 1:16—3:20.

The Gospel's power — Rom. 1:16-17.
God's wrath manifested against blasphemy and immorality — Rom. 1:18-32.
Condemnation by Jews out of place if same principles followed — Rom. 2:1-5.
A day of Judgment impending for those in light — Rom. 2:6-16.
Jewish formalism cannot bring salvation — Rom. 2:17-29.
The evidence and proof of Scripture — Rom. 3:1-20.

b. JUSTIFICATION: Ch. 3:21 — 5:21.

The Law condemned therefore Justification must be sought elsewhere — Rom. 3:21-31.
Abraham was justified by faith not law — Rom. 4:1-5.
David described its benefits — Rom. 4:6-8.
Abraham's case proves circumcision unnecessary — Rom. 4:9-12.
Abraham's justification came before the law—Rom. 4:13-17.
Abraham is set forth as an example of faith—Rom. 4:18-25.
The benefits of justification — Rom. 5:1-11.
How it became effective for all mankind — Rom. 5:12-21.

c. SANCTIFICATION: Ch. 6:1-8:17.

Manifested by a new way of life — Rom. 6:1-14.
By a change of masters — Rom. 6:15-23.
Likened to a new marriage — Rom. 7:1-11.
Not that the Law is evil — Rom. 7:7-12.
Nor itself responsible for death — Rom. 7:13-23.
But because of the weakness of flesh deliverance can only come through Christ — Rom. 7:24 — 8: 4.
The triumph of the Spirit over the Flesh — Rom. 8:5-11.
How manifestation of the spirit-life leads to maturity of sonship — Rom. 8:12-17.

d. GLORIFICATION: Ch. 8:18-39.

The approaching manifestation of the sons of God — Rom. 8:18-25.
What Christ is now, we can become — Rom. 8:26-30.
Victory can be ours for God is on our side — Rom. 8:31-39.

(3) — NATIONAL: HOW THE GOSPEL RELATES TO ISRAEL: Chps. 9, 10, 11.

a. SELECTION: Ch. 9.

Paul's distress at Israel's unbelief — Rom. 9:1-5.
God's purpose of election has not failed — Rom. 9:6-13.
Nor does election imply unrighteousness on God's part — Rom. 9:14-18.
There is always wisdom and purpose behind God's choice Rom. 9:19-24.
Both Gentiles as well as Jews are the subjects of His choice — Rom. 9: 25-29.
Selection demands the manifestation of faith — Rom. 9:30-33.

b. REJECTION: Ch. 10.

The cause of Israel's failure: — Rom. 10:1-4.
The Law revealed faith is necessary — Rom. 10:5-10
The Scriptures showed opportunity would be given to Gentiles as well as Jews — Rom. 10:11-15.
They also show that some harden themselves against God's mercy — Rom. 10:16-18.
Israel rejected the message, so God has turned to Gentiles — Rom. 10:19-21.

c. RESTORATION: Ch. 11.

Israel's rejection never complete — a remnant saved — Rom. 11:1-10.
Israel's rejection only temporary — Rom. 11:11-24.
The secret of the restoration — Rom. 11:25-32.
The depths of God's wisdom revealed in His plan of redemption — Rom. 11:33-36.

(4) — PRACTICAL: HOW THE GOSPEL RELATES TO CONDUCT: Chapt 12:1 — 15:13.

a. SOCIAL RESPONSIBILITIES — Rom. 12

The root consecration and renewal — Rom. 12:1-2.
The fruit: service and love to others — Rom. 12:3-21.

b. CIVIL RESPONSIBILITIES — Rom. 13.

Its expression: conscientious submission — Rom. 13:1-7.
Its foundation: love to one's neighbour — Rom. 13:8-10.
Its urgency: the times revealed the need for observing these principles — Rom. 13:11-14.

c. ECCLESIAL RESPONSIBILITIES — Rom. 14:1-15:13.

The principle: mutual considerateness — Rom. 14.
The incentive: Christ's example — Rom. 15:1-13.

(5) — EPILOGUE: PERSONAL MATTERS — Rom. 15:14-16:27.

Paul's confidence in the brethren — Rom. 15:14-21.
His desire and intention of visiting them — Rom. 15:22-24.
His prior mission to Jerusalem — Rom. 15:25-29.
His plea for their prayers — Rom. 15:30-33.
Personal greetings — Rom. 16:1-16.
Final warning and encouragement — Rom. 16:17-20.
Greetings from fellow-workers — Rom. 16:21-24.
Final benediction — Rom. 16:25-27.

Notice how that all the main divisions in this Epistle are rounded off with appropriate words of praise: Rom. 8.38-39. Rom. 11.33-36. Rom. 15:13. Rom. 16:25-27.

If the main divisions of the Epistle (those in capitals above, not the sub-headings) are memorised (as they could be in 10 minutes), the whole Epistle will always be before the mind of the student when he turns to any section of it.

WHY ROMANS IS PLACED FIRST

It was not written first. The Epistles to the Galatian, Thessalonian and Corinthian Ecclesias came before it. Why was the Epistle to the Romans placed first? There seems to be a Divine providence in the placing of these books as there was in the writing of them. There are nine Epistles of Paul written to Ecclesias, and they comprise a quartette, a trio, and a pair. The quartette (Romans to Galatians) is devoted to the theme of Christ and DOCTRINE. The trio (Ephesians to Colossians) express the principle of Christ and WORKS. The pair (1 and 2 Thessalonians) have as their subject Christ and HOPE (every chapter of these two Epistles mentions the coming of Christ).

These nine Ecclesial Epistles of Paul, therefore, express the three great virtues to which he makes reference to 1 Corinthians 13: Faith, Hope and Love.

The quartette express the principle of FAITH in doctrine; the trio set forth the need of LOVE in works (cp. 2 John 6); the pair have the theme of HOPE in anticipation of Christ's coming.

In the quartette (Romans, Corinthians and Galatians), there seems a further principle involved. Paul declares that Scripture is "Inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). DOCTRINE is the main consideration of Romans; REPROOF is the main theme of 1 Corinthians; INSTRUCTION follows in 2 Corinthians; and CORRECTION is set forth very vigorously in Galatians.

It is also interesting to note, that whilst Paul wrote nine Ecclesial Epistles, they were written to seven different Ecclesias. There is an interesting parallel, therefore, between the messages to the seven Ecclesias as dictated by Paul, and the messages to the seven Ecclesias as dictated by the Lord in Revelation, chapters 2 and 3.

Paul's messages, as is noted above, form three groups: a quartette, a trio, and a pair. The quartette deals with Christ and the Cross (Romans, Corinthians, and Galatians); the next three deal with Christ and the Community (Ephesians, Philippians, and Colossians); and the final two deal with Christ and the Coming (Thessalonians).

The whole nine round off a very complete and systematic setting forth of true Christian doctrine and principles.

AN OUTLINE OF THE EPISTLE TO THE ROMANS

Let us now briefly consider the general argument of the Apostle in the Epistle before us.

Doctrinal: How the Gospel Relates to Salvation

He begins by revealing the vital need of a Gospel of salvation. This is shown by the widespread manifestation of God's wrath because of man's unrighteousness. Gentile blasphemy and immorality (perhaps revealed in their worst forms in Rome) demanded the outpouring of the righteous judgments of God (Rom. 1:18-32).

But Jewish formalism deserved the same treatment (Rom. 2, cp.v.24). Despite the enjoyment of great privileges that had been granted to the Jews, they had failed to adequately respond, seeking justification by deeds of the Law (Rom. 3:1-18). There was no promise of life in the Law to sinners, however. It only condemned such, and justification is possible only by faith. Further, as God was God of Gentiles as well as Jews, justification was opened to both on this common basis (Rom. 3:19-21). Outside of Christ, it is impossible for man to be justified in God's sight (Job 4:17. 9:2. Ps. 143:2. Eccles. 7:20. 1 Cor. 1.30).

Paul's quest in this first portion of the Epistle, therefore, is this: Seeing that God's wrath is revealed against all unrighteousness, where is righteousness to be found? Not in idolatrous Gentilism (Rom. 1.21-23); not in hypocritical Judaism (Rom. 2.1-16); not in a formalised ritual of religion (Rom. 2:17-22); not in striving for justification from a law it was impossible to keep (Rom. 3:20), but in recognition of the reality of sin, man's dire need of forgiveness and redemption, and the seeking of such through the mercy of God in Jesus Christ.

He shows that rightcousness is first IMPUTED (Rom. 3.21-Rom. 7:6, and then IMPARTED (Rom. 8).

As a skilful advocate, Paul argues and proves that Gentiles believing and accepting Christ has just as solid a title to the blessings of God's covenant and Gospel as have the Jews.

He shows that the racial plight is twofold. First, both Jew and Gentile have sinned (Rom. 2:12); second, they are both "in sin," both subject to a state of things that leads to sin (Rom. 3:9-10).

"Sins" are dealt with first judicially then experimentally. First (see Rom. 3:21-4:25) Christ is set forth as the propitiation by which forgiveness can be obtained (Rom. 3:21-31), a principle of justification by faith taught in the Old Testament (Rom. 4). Next, Paul shows the effect experimentally on the believer. He receives peace with God, access to Him by faith, love poured into the heart Rom. 5:1-11).

"Sin" is also dealt with first judicially then experimentally. Judicially in Romans 5:12-7:6, where reference is made to the federal headship of Adam, the change of allegiance to a new

master in baptism, the new "marriage" by which one is joined to Christ; then, experimentally, in the actual impact of "sin" on one (Rom. 7:7-24), the glorious deliverance from this state, first morally and then physically (Rom. 7:26. Rom. 8).

National: How the Gospel Relates to Israel

In expounding this in three sections — Selection, Rejection, Restoration, Paul shows that the acceptation of Gentiles does not annul God's purpose with Israel, but the principle of Selection without personal merit (Rom. 9:11) does permit God in His wisdom to bring others within the scope of His salvation without any unrighteousness on His part (Rom. 9:14-15). Israel was selected instead of Esau before either had done good or ill, and the record of history reveals that the choice, based upon foreknowledge, was both wise and good. Now faith in God, should bow to the fact, that a similar choice of Gentiles on the same principle would likewise be both wise and good. In a masterly fashion, the Apostle shows that this is done without annulling the purpose of Yahweh with Israel, which is not subject to change (Rom. 11:29).

Practical: How the Gospel Relates to Conduct.

Social, civil and Ecclesial responsibilities are set forth in that order, Chapter 12 lists the former; Chapter 13 outlines the next, commencing with the statement: "Let every soul be subject unto the higher powers . . ." and then follows the third section, commencing: "Him that is weak in the faith receive ye, but not to doubtful disputations. . ."

This section shows how that each member of the Ecclesia is joined to the other. In fact, the Ecclesia is an organism rather than an organisation, each member drawn together in one in Christ. As the multitudinous Christ it must assume the responsibilities it cannot evade without denying the very principle and purpose of the call.

This latter section of this most systemised setting forth of the Gospel in the New Testament clearly shows that the doctrine of salvation in Christ is more than a legalistic theory, it is a way of life that must be reflected in action, in a transformed character before it can be really said that anybody "has the truth."

The above completes our suggested outline of the Epistle, and next issue, God willing, we will commence a verse by verse exposition of it. It may be thought that these notes are two extensive for Bible marking, but in actual fact, they have been almost entirely copied out of notes in a Wide-margin Bible, most of the outline appearing on the blank sheets provided at the back of such Bibles.

The Truth in Germany

Despise Not the Day of Small Things

Every so often we find a letter from Germany in our mail, which is carefully read, answered and then filed. Once in a while, however, this rule should be broken, for there is much in these reports from the German corner of the vineyard, that all our readers would like to hear. We have therefore decided to publish herewith some of the thoughts expressed in letters received.

Of a truth, "whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." Such were the words of our beloved brother Paul, and such are our feelings. May then the following extracts from recent German correspondence serve as a token of gratitude and love extended to all who care in manifold ways for the members of the household of God who reside in Germany.

Sister M. Kudelka, of Owen-Teck wrote:—

". . . How greatly I appreciate the series of articles based upon Jacob's blessings in Genesis 49 (translated from "Logos"). I can hardly express in words the joy I experience every time I read a further instalment of this exposition. How often did I ponder over the words of those blessings! I longed to understand the prophecies concealed in this chapter. Now so much of them has been explained clearly, and I am richer spiritually. I value the exposition as a personal gift, especially because I am physically handicapped and unable to attend our regular meetings and study classes. I am very enthusiastic about the present high standard of our magazine, and do hope that you can continue to contribute such valuable articles. You can be sure of grateful appreciation by all readers . ."

Sister E. Faul, Esslingen-Lerchenacker, comments:—

" . . . How time flies! It is almost a year now since Brother Mansfield and his beloved sister-wife and daughter were in our midst. Just recently we recalled all the uplifting meetings and studies we had, whilst they were with us . . . and we all agreed that it would be wonderful if he could visit us again soon. How much seed he sowed, how much he watered as a husbandman of Yahweh! But who would expect overwhelming results in these days? We live in the time of the end, and multitudes are led captive by error. Every day brings them nearer to their destruction, whilst every passing hour brings us nearer to the adoption of which we wait, even the redemption of our bodies. What does it matter then, when age takes its toll? We have nothing to lose and so much to gain if we use the time wisely that is as yet at our disposal. Let us then proclaim the Good News of the Kingdom of God, and let us pray that time may soon come. Whilst waiting for our Lord's return, our old self must steadily decrease and Christ in us must increase—a development which should indeed be noticeable in all our actions.

"I wish to thank you for Brother J. Thomas' article which you so kindly translated, and which will be published in the next issue of 'Prufet Alles.' It is surprising how this exhortation—written one hundred years ago—is applicable to us in these days. Yes, Brother Thomas was indeed richly blessed by God, endowed with wisdom and understanding, an ideal example for us, seeing that we are also asked to grow up to spiritual maturity. He embraced God's words, and made them his own, so much so, that his article seems to be a continuous flow of words from the holy oracles. What a task for you to trace all these concealed Bible references in order to do Brother Thomas' work justice in the translation, and yet, how rewarding for you, and beneficial for us, the readers . . ."

Brother G. Bogner, Esslingen-Waldenbronn states:—

"Many months have passed, since Brother Mansfield was with us, and yet we still benefit from the effort. Knowing that you will rejoice with us over recent contacts made, I have therefore decided to give you the latest report from the German frontier: A Mrs. Neumeister wrote: 'A gentleman from Frankfurt, who had attended the public lecture there with the title RUSSIA'S CONQUEST OF SPACE, A THREAT TO HUMANITY, handed some literature on to me. I was greatly impressed by the message read, and would like to ask you for about five to ten further copies of the "Herald" on this subject . . . I intend to distribute these pamphlets to my friends, and do express my thanks for the time being."

Brother Bogner continues:

"A Mr. Lehmann from Neumunster, wrote to me: '. . . I hope you do not mind, but I would like to ask you for the six previous copies of 'PRUFET ALLES' which contain further instalments of the articles on JACOB'S BLESSINGS as recorded in Genesis 49. Or, better still, forward me the complete exposition if available.' So you can see, that your co-operation is very valuable to us, and that we all wait for further articles with keen interest . . . Next Sunday we planned to baptise two candidates into the sin-covering Name of Jesus Christ, but now there shall be three baptisms, seeing that I have received a further application this very day. May the Lord grant us yet more such days of rejoicing during the course of this year. The work done in the past is thus blessed. Who knows how much more of the seed sown might as yet sprout invisibly to our eyes under the ground, only to come forth some time in the future as a tender plant, which will eventually bear fruit to the glory of Yahweh, if properly cared for."

DR. THOMAS' COMMENDATION OF AN ECCLESIA VISITED IN 1860.

The individual preservation of the brethren's faith there does not depend upon being numbered with a crowd. They rejoice in every addition to the body; but they are not anxious for numbers for the sake of a crowd. They know that crowds cannot be gathered in from the generation extant at the Lord's apocalypse; but only the few that remain of the people of the name yet to be separated for him. Their anxiety is for the quality, not quantity of proselytes; knowing that a multitude has ever been more plague than profit to themselves or the truth. Still they are not apathetic nor niggardly, not knowing but the last of the saints may have to be separated from their midst or by their co-operation elsewhere.

"The Herald" in Germany

Some months back, the German Ecclesias were supplied with a further issue of the **Herald of the Coming Age,** translated into German, entitled: WHY READ THE BIBLE? Some of these were distributed amongst the brethren, who, in turn, brought them into circulation among interested friends. One brother reports that he was so stirred up by the article, that he decided to charge with the "sword of the Spirit," when Seventh Day Adventists called on him one day. "Satan" was the subject of the discussion. At the conclusion of the conversation, the visiting couple was doubtful about the existence of the "Satan" of the churches. So much so, that they in turn excited the whole local Adventist Group with the things they had heard. Finally, the head of the German branch of this sect had to be contacted by phone with the demand to comment. Unfortunatley we have not as yet received any further details of the result of this controversy.

Recently, however, Brother Bogner wrote with regard to this "Herald":

" . . And now let me report something which will surely gladden your hearts. Last week, a lady from Schorndorf—a small village some distance from our ecclesia—came to me with the desire to take up contact with us Christadelphians. Her husband had sent her, asking us to visit him at the earliest convenience. A few days earlier, a "Herald" had been handed to him at work. He appreciated it greatly, seeing that he had been a seeker of Truth for many years. He had been brought up as a Catholic, but had come to reject their false doctrines, so much so that he simply refused to have his children 'sprinkled' by them. He has five youngsters from three to eight years old. Now he is overjoyed, seeing he has found the right way. We have visited them, and they have decided to study with us regularly. Next Sunday, the children will commence to come to Sunday School. Can you see how your work for us is blessed, how all your efforts bear fruit! We are greatly encouraged by these matters. With great confidence and expectation do we now look forward to the next issue of the 'Herald Of The Coming Age', which you have promised to make available shortly in German. You must not worry, it will be excellent, I am convinced of it. THE KINGDOM OF GOD: PAST, PRESENT, AND FUTURE, is a very important subject—a glorious hope."

And so we close our files of German correspondence for the time being. These extracts afford the reader but a brief glance into the hearts of our brethren and sisters on the other side of the

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It is evident that the day and the hour in the exact sense were never intended to be revealed. Christ's allusions to the subject are all in this sense; and it is manifest that such a revelation would not be beneficial to those who are called upon, through a life-time of patient faith and obedience, to qualify themselves for the place to which God has invited them in the glorious kingdom when it arrives. It is equally evident that God intended His servants to have an idea in a general or epochal sense. The Apocalypse is evidence of this.

— R.R.

great waters. Nevertheless, they may suffice to convince them that our hope is their's also, that joy and difficulty in preaching the Truth is experienced there as well as here. The efforts are great, and are dependant upon the means available. The ingathering seems poor, but we do not despair. After all, we cannot give the increase. And who would despite the day of small things? Are not all the disappointments, the sometimes humiliating experiences, a means to an end? Yes, they will indeed yield the peaceful fruit of righteousness later, unto them who are determined to continue patiently in well-doing.

Remember then, wherever you may be, that there are others walking beside you, endeavouring to serve Yahweh and His glorified son, the captain of our salvation, who "because of the joy set before him, endured the cross and despised the shame." Let us beseech God to strengthen us in the proclamation of the Truth whilst the time of the Gentiles still remains unfulfilled.

—L. Mednyanszky.

EDITORIAL NOTE:

We are pleased to report that a German edition of the 'Herald Of The Coming Age'' referred to by Brother Bogner above (THE KINGDOM OF GOD: PAST, PRESENT AND FUTURE) has been received from the printers, and a supply has been despatched to our brethren in Germany. If readers would like to contribute to the support of this work, and the preparation of further translated editions of the 'Herald', a donation form will be found on the inside back cover of this 'Logos'. Contributions, no matter how small, can greatly assist this work as well as other vital work there referred to, and help to draw more tightly together with the bonds of labor and unity within the Body of Christ.

Speaking from experience, we may say, unhesitatingly, that this maudlin tameness of tone and style will make no impression upon this generation. The tone and style needed is that of "Cry aloud, and spare not, lift up the voice with a trumpet, and show the people their transgressions, and the house of Jacob their sins."

— J.T.

The breaking up of the political clouds which have hung so long will be watched by Israel's watchers, and the dawn of the morning will be gladly welcomed by those who wait for the morning of Christ's coming, but the wise virgins will not allow political events to swallow them up or lessen their hold upon the Word of God. The time of the end will be a time of Lamps burning brightly; Lamps going out; Lamps gone out.

— R.R.

"Think much and say little." This is invaluable advice for Christadelphian speakers. It is on a par with the well-known adage — "Have something to say, say it, and sit down." Long-winded, ill-digested talk is both boring and unprofitable.

NOTES FROM A DIARY:

HISTORIC PHILADELPHIA

Through the courtesy of Brother and Sister George Mohler, we were conveyed from Baltimore to their hospitable home in the vicinity of Philadelphia. Here we were domiciled for a few days, fulfilling appointments in connection with Ecclesias adjacent to that mighty city.

Philadelphia was once the centre of administration, and is thus today a city of great historic interest. We were shown Independence Hall and Congress Hall from whence the Declaration of Indepence was proclaimed on 4th July, 1776, and the Constitution of the United States was drafted and referred to the individual States for ratification.

In those days, Philadelphia was the principal city of the English colonies in America, and Independence Hall was known as the Pennsylvania State House.

In this Hall is preserved what is regarded by many, as the most venerable symbol of patriotism in America, and an emblem of liberty throughout the Western world—the "Liberty Bell." This bell was rung on all important public occasions.

During the Revolution, however, when the British Army occupied Philadelphia in 1777, the Bell was removed to Allentown where it was hidden for almost a year. It was returned to Philadelphia after the departure of the British, to proudly ring in the era of Liberty. Today it has the famous "Proclaim Liberty" inscription upon it, from whence it derives its present name.

Unfortunately, the Liberty Bell is today cracked — rather a grim token of the kind of Liberty the world can offer! True liberty is found in Christ Jesus, not in the constitution of the United States or any other Government. Christ told his Jewish listeners: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

Here was true liberty, but the Jews did not want it. They claimed that they had a national liberty anyway, and were "not in bondage to any man." But the Lord pricked the bubble of their national pride. He told them that their liberty was a liberty in name only, not in fact. In fact, they were slaves, slaves to sin, obeying the dictates of their father the devil.

And that is true of the world today — whether American, British, Australian or any other.

I found it interesting in Philadelphia, pondering the records of the past. Familiar names such as George Washington, Benjamin Franklin, James Madison, Alexander Hamilton, all of whom took a part in preparing the constitution of the States find some commemoration in Congress Hall. We were shown copies of the Constitution, designed for the benefit of the people of the nation, and which, with amendments, has continued as the Law of the Land.

And my mind went to the Constitution of the Age to come, the immutability and unchangeable nature of the Divine promise. Paul says that "by two immutable things (the promise and the oath) in which it

was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18). In another place, he declared that "the gifts and calling of God are without repentance" (Rom. 11:29), or without change. They are immutable and will not be subject to amendments. The Divine constitution for the Age to come is designed for the benefit of all who will submit to the requirements of the King. It will be a Theocracy, not a Democracy. Its authority will be absolute, and not subject to the whim of popular vote. But its will will not only be law, but beneficial to all, for its Architect is Divine. Its King "knoweth what is in man, and needeth not that any should testify of man" (John 2:24), and therefore is able to legislate both wisely and authoritatively for him.

The pledge of allegiance as given to the United States by George Washington is here preserved, and reads as follows: "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation under God indivisible with liberty and justice to all."

This is further extended by the pledge of Franklin D. Roosevelt during World War 2, and is likewise preserved here. It reads:: ". . . extend to all people of the world, Freedom of Speech, Freedom of Religion, Freedom from Want, and Freedom from Fear."

These are pretty words, but where are George Washington and Franklin Roosevelt today? How can man guarantee anything ahead? Where is the vaunted Freedoms? Are they seen in divided Germany? In fear-ridden Berlin? Why, today a form of slavery holds more men in a thraldom of fear than ever before. The problems of humanity (even in these so-called "United" States) are such that Armageddon looms before us. Man is finite, and though he might hope to accomplish much, his intentions are limited by his life-span and by circumstances.

Not so God. He is not related to time, nor limited by circumstances. He is both Omnipotent, Omnipresent, and Omniscient. He speaks, and it is done. His intentions are so certain of fulfilment, that He can speak in the past tense of things He intends to bring to fruition. Paul reminded the brethren of Rome, that "God calleth those things which be not as though they were" (Rom. 4:17) because of the certainty of the fulfilment.

In 1800, the Federal Government of the United States was transferred from Philadelphia to the new capital at Washington, D.C., and the ancient halls which had echoed to many a battle of words were turned into museum pieces. Other places of interest visited by us were the Philosophical Hall, founded by Benjamin Franklin in 1743; Independence Square, where on 8th July, 1776, the Declaration of Independence was first read to the citizens of Philadelphia; and, most interesting, the Memorial raised to commemorate the loss of the then newly-completed, so-called unsinkable vessel, the "Titanic." It was said that nothing could sink her, but sink she did on her maiden voyage from Southampton to America with a shocking loss of life. This was in April, 1912, shortly before the First World War when the pompousness of flesh was to take a further blow. We learned that two Christadelphians were drowned by this tragedy, to await the day when "the sea shall give up its dead."

Our main concern, of course, was with the local ecclesias. To the Philadelphian Ecclesia (the Ecclesia of Brotherly Love — and this we experienced!) we gave a talk on the immortal story of love revealed in the Book of Ruth, and this we illustrated with color slides. At Moorestown, not far from Philadelphia, we lectured to a goodly audience to the subject: "Famous Men and Famous Decisions." Several friends were

present, and during the question session took the opportunity of asking public questions. This gave us the further opportunity of stressing the importance of God's revelation and wisdom, and the need for us to be guided by it. As Moses told the people of Israel: "It is not a vain thing for you, because it is YOUR LIFE" (Deut. 32).

On the following night, we presented an illustrated talk on the Tabernacle, emphasising that it was a "figure for the time then present" which foreshadowed the glory revealed in Christ. Step by step we entered the Tabernacle, noting the progress from Preparation (in the court), to Application (in the Holy Place), to Glorification (in the Most Holy Place). The Word of God is the means of Preparation, and it will bring us through the door, to the altar of sacrifice, to the laver where hands and feet will be figuratively washed. The Holy Place was dark, like the world around us, but illuminated by the Lampstand, in the light of which the priests walked. So should we walk in the light of truth. Further, as a priestly community, we should continually partake of the Hope of Israel, as the priests did the 12 loaves of bread upon the Table of His Presence, and daily commune with God through the sweet incense of prayer. And before us is the prospect of penetrating the veil, through to the state of immortality which is the antitypical Most Holy Place. It is a thrilling theme, bringing Christ before our notice in so many different and beautiful ways.

The Bible Class evening at Langhorne, completed our labors in the Philadelphian area, and from there we were transported by automobile to Wilbraham, for the third Bible School we attended on American soil.

To the Christadelphians of the eastern coast of the States, Wilbraham is a symbol of spirituality, a time when young and old associate together for their mutual upbuilding around the Word of God.

Some six hours of travel along the typically speedy freelanes of America (some 42,000 miles of these throughout the States!), and through the picturesque beautiful countryside of the New England States, brought us to Wilbraham Academy. This Bible School was the eighteenth such convocation held, and in addition to other teachers, Brethren R. Barling and H. Tennant, of London, were present to speak to the theme of Hebrews, and the Life and Times of Abraham, Isaac and Jacob, respectively. Many points of lasting value were vividly brought to our minds.

There is no doubt about the merits of these Bible Schools. They provide a grand environment for the communal study of the Word. Here, some 350 folk met together to fraternise around the Word, to renew friendships with those whom they had come to know on previous occasions, and to rejoice in a common fellowship and outlook. Such bonds in the Lord must help each one in the walk towards the Kingdom of God. Thus a week of glorious and uplifting mental activity was enjoyed in delightful surroundings.

— J. MANSFIELD

Baptism of itself will not create that hungering and thirsting after righteousness which is so essential in all who would enter the Kingdom (Matt. 5.6). This spiritual craving only exists where the goodness of God is rightly appreciated and kept in mind, and can only be got by a daily and intelligent reading of the divine testimonies.

From Our Mail-bag

Extracts from letters reporting Reader's experiences along the pathway to life.

"Systematic Theology" Review Appreciated.

"I approve of your review of "Systematic Theology" in the April issus of 'Logos'. One of the erroneous teachings mentioned in that review bear on a belief that is gaining widespread acceptance among some, that 'the first resurrection' is confined to rewarding believers only." (A. M. Victoria, Aust.).

(Though this book has been recommended as excellent reading for Christadelphians, we are persuaded that its teaching is destructive of a true understanding of the Word — G.E.M.).

From A. C. (Oxford, England):

"I thank the 'Logos' Committee for the very full review of what is represented in ' Systematic Theology' as the official teaching of the Church of God of the Abrahamic Faith. Superficially we appear to have a great deal in common, and it is remarkable that independent communities, springing from the same period of religious awakening, should after 100 or so years, have reached and maintained the same principles.

"Having regard to the subtlety of the human mind in its opposition to God's revelation of His will and purpose, it is still remarkable that there is so much in common; nevertheless the errors of the Church of God are fundamental, and given a little longer, it seems inevitable that they may become wholly indistinguishable from the sects and denominations of Christendom. Perhaps their having paid pastors has something to do with their departure from fundamentals. There is no safeguard like a well-read, well-informed, Scriptually-enlightened, lay community who are of humble and contrite spirit and tremble at God's word, and cherishing the destiny to which they are called, guard the treasure in these days as the sole source of enlightenment . . ."

(We shall be pleased to send copies of the 'Logos' article to those whom you have stipulated in your letter. The Statement of Faith published in the 'Restitution Herald' which, you say, the brother is distributing is very vague on certain fundamentals which if we discard, we discard basic principles of the Truth. — G.E.M.).

What Cause Shall We Fight For?

I. L. (Sth. Africa) in typically punjent fashion, comments thus:

"Everybody wants a cause to fight for! There are thousands of people in this world looking for a Cause. Why the growing rate of divorce? Why the increasing record of crime among teenagers? Why the rising flood of juvenile delinquency? Because most people live in a vaccuum, and do not have a Cause in life. They are not dedicated to a sound ideal. But are Christadelphians telling them about THE Cause? Just how dedicated are we anyway! When we assemble around the Lord's Table we should look at ourselves as in a mirror, and ruthlessly examine ourselves. Are we pleased with what we see? When we leave the place of worship, do we forget the Cause which brought us there, and in boredom turn to the radio, T.V., cinema or a novel — while Dr. Thomas' books still stand on the shelf untouched, unread, unopened. Thousands of people are disillusioned with religion today. Immortal souls, hell and satans, don't fit into this scientific age. People are confused. What better

Cause can we offer such people than a HOPE OF SALVATION in the Kingdom of God on earth? Let us dedicate ourselves to setting THE Cause before people today, if only, in the spirit of Noah, as a "testimony against them' (Heb. 11)."

(We shall be happy to co-operate with you in setting THE Cause before more and more people. The world is ripe for the judgments of God, and no better service can we render our neighbours than to very vigorously warn them of this. And what better to equip us for the task, than the study of the Word with the aid of Brother Thomas' expositions. — G.E.M.)

An Outcast?

Sister A. G. (England) writes:

"I am now living in a Nursing Home, and unfortunately am the only Christadelphian there — all other occupants being Church of England. Today (Sunday) there were two services, leaving me stranded in a room alone! An outcast! However, I hope to be taken to a Memorial Meeting soon, which brings me much happiness. One trouble here is that we are not allowed to keep books. Naturally I have my Bible to read, and also have **Nazareth Revisited** with me. I must thank you for **Logos** and **Herald.** How I long for the return of our Lord!"

(Though separated from friends and in unhappy circumstances, the knowledge of the Truth can bring real comfort. David was once considered an outcast from his people, and yet later realised the benefit of his experience as he learned to rest heavily upon Yahweh. The spirit of Psalm 23 is outstanding in that regard. But your very adversity causes you to look with ardent longing for your Master, and in that you are fortunate, more fortunate that those who are satisfied with what this world offers them that they have not an intense "love for his appearing." The time is ripe for the coming of the Saviour, and when that time arrives how great the joy, how blessed the realisation, that the dark night of our pilgrimage is over. — G.E.M.).

Science or the Bible

C. B. (Eng.) — You refer to the recording of the Debate that I had with Mr. Lee on the Immortality of the Soul, and you suggest that it is perhaps dangerous for us to rely upon science as proof of our belief. I quite agree with you in that, and feel that we would be foolish to rely upon science in matters of faith. Nor did I rest on science in the debate. My basis was the Word of God. If Scripture did not support our belief in the mortality of man, then I would not take the stand I did, and certainly would not base my faith upon what science might or might not say. I did, it is true, add the testimony of science in support of the Scriptures, but that was only

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Saul was deceived in thinking that he was obedient to God when the exact reverse was the case (1 Sam.15:20). Unless we deal very honestly with ourselves and divine revelation, a similar calamity may befall us. A whole ecclesia may lapse into this blind condition, as happened with the Laodiceans (Rev. 3:17-18).



"Loose plays and scabrous books are multiplying, and are witnessed and read without a blush." This was said by a newspaper writer. Surely the world's wickedness is reaching its climax. Christadelphians should keep in mind the fate of Sodom and Gomorrah, and show circumspection in this immoral age.

incidental to my main platform which was the Bible alone. You state that science does not prove the existence of God; but with that I do not agree. Though we cannot see God, nor measure Him, nor assess the extent of His power, science does support the principle that there is a Creator. True, some scientists may deny this fact, but the evidence is quite against them. The very meticulous order of creation demonstrates the fact that an intelligent Creator exists, and that there is plan and purpose in His handiwork. But though science might demonstrate the fact that the Creator lives, it can provide little concerning His attributes, and knows nothing of his ultimate purpose. We must turn to the Bible for that. Thus, whilst science gives a measure of support to the fact that God exists, we must go to His Book for personal knowledge concerning Him. The same principle applies as far as the immortality of the soul is concerned. Science proves the mortality of man! It shows that when man is dead, that is the end of him. Theology comes in and defies science, declaring that man is not dead. It cannot prove this from either science or the Bible, so that it flouts both commonsense and revelation, and it is logical to hit back with both those weapons. That was my point against Mr. Lee. If he could have advanced scientific argument in support of his theory, then we would have had to examine it in the light of Divine revelation, to which all arguments must submit if we are seeking truth. But all the evidence of science, backed up by the Scriptures, proves conclusively that man is mortal.

— H.P.M.

Why Apply Psalm 51:5 to Jesus?

J. K. (Tasmania). You want to know why Brother Thomas in **Elpis Israel** p. 128 applies Pslam 51:5 to the Lord. He does so because the Lord was a Son of David (Rom. 1:2), and if David was "born in sin", as the Psalm teaches, so also must have been Jesus, because "he was made in all points like his brethren." To be born in sin does not mean that a moral stigma rested on him, or that he was obhorrent to the Father; it means that he was mortal like the rest of humanity, a mortality that has come on the human race through sin. The statement means that he was born into a constitution of sin out of which he was redeemed by his perfect obedience unto death. — H.P.M.

The discussing everything and settling nothing system is that dispensation that must be superseded by "wholesome words," the words of the Lord Jesus Christ, and the teaching which is according to godliness, before there can be much change for the better anywhere. —J.T.

The long period of Israel's dispersion is to be terminated by a period of national convulsions among the Gentiles, marked by the advent, during their progress, of Israel's crucified deliverer, who breaks their power and proceeds to the rebuilding of the fallen tabernacle of David. —R.R.



The clergy of Christ's day, according to Matt. 23 and 24, were the ruin of Israel's Commonwealth. History appears to be repeating itself. The clergy of today will prove the ruin of Europe's commonwealth—including so-called Christendom. But a royal priesthood is coming, through whom will flow blessings to the uttermost bounds of the earth.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Christ or Convenience?

Our salvation is not to be obtained other than in fear and trembling. There is no time for pleasure-hunting. The service of Christ is now, as it always has been, a course of self-denial. Analyse most men's hearts, and self-comfort, self-prosperity, self-honor, self-pleasure, in some form or other, will be found the directing motive. Christ is made to wait on Mr. Self's convenience. It is a dangerous policy; for, without respect of persons, the Father, who judgeth every one's work, will shortly ask of the whole programme, "Did ye it for Me?" Christ stands now at the door and knocks. If we open to him and take him in as our friend and counsellor, dwelling in our heart by faith, he will become Captain, and will direct the whole course of things for us, and enable us to render a good account in the day when the great question is put. But if we listen to other voices rather, and neglect the reading of the Word, giving heed only to the demands of business, the love of money, the claims of kindred, the wants of the flesh in houses, lands, clothes, eating, drinking, marriage, etc., Christ, after a while, turns away from the door, and the Christless house, joined to its idols, is given over, at last, to desolation. Christ means to bestow immortality and a kingdom, and, therefore, he asks a high price, even the whole heart and life. He is patient; but He will not, in the day of His glory, accept the homage of an eye-servant. Many, no doubt, in that day, will prostrate themselves eagerly before him, and claim kinship, as he himself tells us; but his favors will be reserved for those who faithfully serve him in his absence, declining association with a world that knew him not, taking part in the testimony of him which the world despises, and diligently observing his precepts, while all is untoward, self-crucifying, and silent. He will be to us what we are to him. In this he is like the Father who to the pure shows Himself pure; to the righteous shows Himself righteous (Psa. 18:25). Deny him, and he will deny us. Confess him and he will confess us. Neglect him, and he will neglect us. Serve him and he will gird himself and make us sit down to meat and come forth and serve us. His great rule is: "He that doeth the will of my Father, the same is mine." Often did he enforce this rule when on earth. He comes soon again to enforce it as he never has enforced it before. Of how great consequence, then, it is to place ourselves in the right relation to this rule while opportunity continues.

—R. R.

THE CHERUBIM

THE WINGS

"Each one had four wings" — Ezek. 1:6.

Unity in Diversity

The four wings of the Cherubim, like the four faces and the four living creatures, again identifies the vision seen by the prophet with the foursquare encampment of the true Israel of God (Rev. 21:16).

All different sets of four, however, suggest different Divine attributes. The four faces, looking in each direction of the compass, indicate omniscience; the four living creatures, suggesting the political order and unity of the government of the Kingdom of God, point to omnipotence; the four wings, giving swift mobility to the Cherubim in whatever direction the multitudinous Body might desire to move, implies omnipresence.

Omniscience, omnipotence, and omnipresence are characteristics of Yahweh, and will be revealed by the Cherubim (the saints in glory) in the Age to come, because they constitute His family, and, as such, will manifest Him in all His attributes.

The wings, though four in number, acted in unison for, as Ezekiel observed, they were "joined one to another" (v.9). Therefore, as in other features of the vision, the principle of unity in diversity is again stressed, for it is an important element of the corporate Body of Christ whether in its imperfect formative state today, or in its perfected, glorious manifestation in the coming age.

Ezekiel observed that the wings "were joined one to another" (Ezek. 1:9). What is meant by this is further explained in vv. 11, 24 where it is revealed that two wings were always down, though when the living creatures moved, two were extended upwards in such a way that their tips touched, and were in that sense "joined."

The marginal rendering of v.11 states that their wings "were divided above," and this is incorporated into the text of the Revised Version, which reads, "their wings were separate above." In the action of flight, the two wings were stretched upward, touching the neighboring wings at the tip, and so "joined," while the other two covered the bodies.

The Noise of An Army

Ezekiel saw the living creatures both in motion and stationary. When moving, two of their wings were stretched above to give them mobility, but when they were stationary "they let down their wings" (v.24).

The Cherubim in motion suggest judgment. The multitudinous Body of Christ will "rebuke strong nations afar off" (Mic. 4:3), moving swiftly through the earth to accomplish this purpose. Isaiah saw them as "the name of Yahweh burning with His anger," with "lips full of indignation, and tongue as a devouring flame" (Isa. 30:27), consuming all that is evil so that all things may reveal the glory of Yahweh. John in Patmos saw them as the armies of the heavens, following their Commander in chief, who "in righteousness doth judge and make war" (Rev. 19:11-14).

Ezekiel not only observed the Cherubim in motion, but took careful heed of the noise made by their upstretched wings. It was, he declared, "like the noise of great waters, as the noise of the Almighty, the noise of tumult (RV) as the noise of an host (army)" (Ezek. 1:24).

"Great waters" speak of a vast multitude "which no man can number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9). John described the voice of the multitudinous Christ in such terms, declaring: "I heard as it were the voice of a great multitude, but as the noise of many waters" (Rev. 1:15, 19:6).

Flesh will not be able to successfully resist the irresistible impact of such a flood. It will be swept aside together with all its intitutions and ways, to be replaced with a Divine system on earth.

The Voice of The Shaddai

The noise of the wings, however, was not merely like the noise of many waters, the tumult of an army on the march, but also "as the noise of the Almighty."

In short, the judgment is Divine judgment, for the Cherubim manifest the strength of Yahweh.

In Hebrew, the word *Almighty* is represented by the word *Shaddai*, which, according to Brother Thomas in *Phanerosis*, is a plural noun. It is derived from a Hebrew root signifying either "Destroyers" or "Nourishers." The verb *shadad* signifies to "destroy"; but the Hebrew word *shad* signifies "breast," the source of nourishment to a child. The Shaddai, therefore, are either destroyers or nourishers.

Brother Thomas makes the beautiful point in *Phanerosis* that Abraham worshipped God by the title of El Shaddai (Exod. 6:3), which he translates as "The Strength of the Powerful Ones." He shows that Yahweh revealed Himself to Abraham through His angels who were the "powerful ones" performing the will of Deity, and that Abraham worshipped not the angels, but the El (or Strength) Who was manifested through them.

Abraham saw these "powerful ones" in a dual capacity: as

Nourishers and Destroyers. They were Nourishers to Abraham, caring for him in all his wanderings, protecting him from the enemy that surrounded him on all sides; but they were Destroyers to such as the inhabitants of Sodom and Gomorrah, punishing them for their wickedness, overthrowing their cities in a terrible judgment of fire and brimstone.

The Shaddai, therefore, manifested the two-fold character of Yahweh: the "goodness and severity" which His dealings with Israel reveal (Rom. 11:22). As the Shaddai of the future age (Luke 20:36), the Cherubim, when sweeping forth for judgment, will reveal the same dual characteristics: those of mercy and of judgment. Their voice will be heard throughout the world (Ps. 19), "as the voice of Shaddai"—offering mercy to those who are prepared to submit (Ps. 2:10-12), but destroying, in an outpouring of fiery judgment, those who persist in resisting the will of God (2 Thess. 1:8).

It is well to bear in mind, that these dual attributes of mercy and judgment, are joint characteristics of Yahweh today. He is, as He has revealed in the Psalms, both "a Sun and a Shield." He is a Sun to those who resist Him, destroying them by the heat of His righteous anger; but He is a Shield to those who trust in Him, protecting them as they shelter under the cover of His wings. Thus flesh can make God what it likes. The Psalmist expressed that thought in Psalm 18:23-27:

"I was also upright before Him, and kept myself from mine iniquity. Therefore hath Yahweh recompensed me according to my righteousness, according to the cleanliness of my hands in His eyesight. With the merciful Thou wilt shew Thyself merciful; with an upright man Thou wilt shew Thyself upright; with the pure Thou wilt shew Thyself pure; and with the froward Thou wilt shew Thyself froward. For Thou wilt save the afflicted people; but wilt bring down high looks."

The Psalmist saw Yahweh as both Nourisher and Destroyer.

The Wings That Hang Down

We have shown, above, that whilst two wings are upstretched to give mobility to the Cherubim, two always hang down as a cover to the body. The upstretched wings speak of the outpouring of judgment, for the wings give mobility to the Cherubim for that purpose, and on that basis, those that remain down as a cover, speak of defence.

In short, whether judgment is being poured out or not, there is always opportunity of a cover.

The use of wings to that end, is suggested by the words of the Lord, as well as by the constant repetition of the Psalmist. As he lamented over Jerusalem, Christ declared:

"How often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not; Behold,

your house is left unto you desolate" (Matt. 23:37).

Boaz commended Ruth in these terms:

"Yahweh recompense thy work, and a full reward be given thee of Yahweh God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

The Psalmist besought Yahweh:

"Hide me under the shadow of Thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about" (Ps. 17:8-9).

"How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings (Ps. 36:7).

"In the shadow of thy wings will I make my refuge, until these calamities be overpast" (Ps. 57:1).

And in regard to the Messiah, it was predicted:

"He shall cover thee with His feathers, and under His wings shalt thou trust: his truth shall be thy shield and buckler" (Ps. 91:4).

As figurative of the ever-ready defence of Yahweh, the cover that is always available to those who put their trust in Him, it is appropriate that two wings are always shown stretched down to hide, as well as two wings stretched up to fly.

Once the work of judgment is completed, however, the Cherubim will let down their wings (v.24). Once the nations are subdued, there will be no need of the saints, as belligerently manifested, to move swiftly to and fro through the earth for judgment. The wings will be let down, and all mankind will find refuge thereunder. The tumult of the army, the noise of the saints as a mighty river in flood, will give place to the peace, quietness and order of the millenium.

Saints will be set up in all parts of the world as the representatives of the government localised in Jerusalem.

In other words, the Cherubim will "let down their wings."

Why Not Six Wings?

In Revelation 4:7-9, the Cherubim are represented as having six wings apiece, making twenty-four in all. There are, therefore, four beasts and twenty-four wings, like the twenty-four elders around the throne.

Why should the cherubim of Revelation have six wings, and yet those of Ezekiel's vision have only four?

The obvious intention seems to be to identify the king-priests of Rev. 5:9-10 with both the Cherubim of Ezekiel 1, and the Seraphim of Isaiah 6. These king-priests are both the Cherubim, or "that which resembles the majesty," and the Seraphim or "that which burns" or consumes.

As the Cherubim they manifest the attributes of Yahweh unto the world; as the Seraphim they consume in fiery judgments all the polluting influences of flesh.

The four wings identify them with Israel; the six wings identify them with flesh (for six is the number of flesh—Rev. 13:18). Thus the six wings speak of God manifest in flesh, and the four wings reveal the national channel of such manifestation: Israel.

It is significant that the Cherubim of Revelation 4 are identified with the Seraphim not only through the wings, but also through the song (v.8), a song that proclaims them to be the manifestation of the Most Holy in the earth.

The Hidden Hand of Judgment

The upstretched wings apparently enabled Ezekiel to see "the hand of a man (Adam) under their wings (Ezek. 1:8). In a previous article, we pointed out that this word should be rendered in the singular number, "hand" and not "hands" as in the A.V. The "hand of man" indicates the work of judgment. Of Christ it is said: "The Father hath given him authority to execute judgment also, because he is the Son of Man" (John 5:27).

The stretching upwards of the wings that the Cherubim might move forward to judgment, reveals the "hand of a man" about to be outstretched for that purpose.

Ezekiel saw the Cherubim sweeping down against guilty Jeruaslem, and as he considered its fearsome aspect in judgment, it must have been borne home to him that there was nothing worth preserving in a system that gave only tongue-service to Yahweh, but refused to reveal any practical manifestation of His just dues. A powerful exhortation would thus be presented to the prophet, for he would realise that he must work for the attainment of the future glory, and not for the preservation of things then existing, but destined to pass away.

That is the exhortation to us also.

Shortly, the Cherubim of glory will be revealed in the mighty army of Shaddai which will overthrow the existing order of things on earth, to replace it with the Divine system. Let us labor to that end, and not for the preservation of a state of things doomed to destruction at the coming of the Lord Jesus, whether it be found Ecclesially or otherwise. —H.P.M.

The apocalyptic temple of the Deity has no community of faith, interest, or practice with the spiritual bazaars of "the religious world." The apocalyptic temple is founded upon intelligence of the Word, and is undefiled by the impostures and superstitions of the apostasy. This is a temple the purity of which must be maintained, and he that defiles it by word or action will be certainly destroyed; as saith the apostle to the faithful in Christ Jesus: "If any defile the temple of the Deity, him shall the Deity destroy; for the temple of the Deity is holy, which temple ye are." — J. T.

THE NEW HYMN BOOK

Supplies of the old book available.

A letter from Brother Sargent contains the following paragraph:—

"Those who want the 1932 book can obtain it from this office. It is still listed on the cover of 'The Christadelphian,' and we have supplies which would meet demands for a considerable time . . ."

This means that there is no urgency to revert to the new book such as was alleged in Australia. Supplies of the old book have been ordered by Logos Publications and should be available in Australia shortly. At the same time, we have asked for an assurance from the Publishing Committee of "The Christadelphian" that steps be taken to ensure a continuity of supplies in the future, for it would be obviously "unethical and discourteous" to sell us books that could not form part of our regular and continued worship.

Does The New Book Indicate a Trend?

A reader expresses himself thus:

"The feature of the new book that I dislike is the dangerous trend that I see discernable in it. Perhaps I am wrong in this, and I willingly concede that those responsible for the production of the book have not conscientiously introduced it. Nevertheless, I feel it is there.

"I refer to the use of the title "Reverend" in the acknowledgements. For over one hundred years Christadelphians have opposed the use of this title on the grounds of the Lord's words in Matthew 23:7-9, but now it is incorporated in our hymn book on the page of Acknowledgments. Surely if the use of such an objectionable title is insisted upon the hymn could be dispensed with. Or are we now to say that the opposition to the use of such titles over the past one hundred years has been wrong and is now to be dispensed with? I see in this the thin edge of the wedge, and I do not think that I am hypocritical in my attitude. If it is claimed that I am, then Christadelphians for the past one hundred years have been hypocritical.

"These comments also relate to the use of the word 'Ecclesia.' In the Ecclesial Guide, Brother Roberts makes the point that the word Ecclesia should be used instead of the word Church on the important grounds that he there outlines. Brother Thomas makes the same point in 'Eureka'. The use of this distinctive word establishes a line of demarcation between the Truth and the Apostasy, but it seems to me that deliberate attempts are being made to discontinue the use of this word and to break down the distinction that it establishes between the Christadelphian Movement, and the multiplicity of sects in the "court of the Gentiles." This trend is discernable in the new book, where the use of the word 'church' is introduced in a way that shows little discrimination between the Apostasy and the Truth: "The church with psalms must shout; no door can keep it out"!!!

"Finally, the elimination of so many Zion hymns is a pity, but is likewise indicative of a modern trend in that direction. There are two schools of thought today in the Brotherhood: the first believes that the regathering of Jewry today is the restoration of the prophets; the second feels that we should tone down the prophetic testimony of the word. The first would say that some of our previous Zion hymns are now out of date because the sentiments therein expressed are fulfilled; the second are glad to see them go because they feel embarrassed at too great an emphasis on the prophetic picture. For my part I feel that we need to develop a patriotism for the things of Zion; not the Zionism of today, but the Zion of tomorrow when the Lord Jesus shall assume his rightful position as Israel's king, and the true restoration will come after the Israel of today has been thoroughly humbled.

"My comments are not directed specifically against the new Hymn Book, but rather against the general trend which I feel can be discerned in Christadelphia today, and which is manifested in the parade of clerical titles, the contempt that is sometimes poured out upon the use of the word 'Ecclesia', and the general indifference (often opposition) to the use of the prophetic testimony in our public preaching at a time when the fulfilment of prophecy is clearer than it ever before has been . . . To me these are dangerous trends, that if permitted to develop, could rob the truth of its virility, and some of us of our hope".

A Warning to This Generation.

PERILOUS TIMES

This article was issued by the Arranging Brethren of the Shirley (Eng.) Ecclesia, and offered to *Logos* for publication. Though portions of it have been published elsewhere, we have decided to re-issue it in serial form, as we feel that it deserves the widest publicity. There is a growing need for honesty of approach in the things of God, and for a frank re-appraisal of true Christadelphian principles. Truth does not change with time, but there is a disturbing trend in certain quarters in that standards are today being lowered which were once accepted without question.

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The Challenge Of The Age

It was prophesied that "the last days" would be a time of peculiar danger to the servants of Christ, in that Paul said that perilous times would come (2 Tim. 3:1). That may sound a little odd until one realises that although the early Christians lived in constant danger of their lives, that was a strain on their courage, but not a threat to their hope of salvation. The last days, warned the Apostle, would be perilous in a different and much more dangerous way. The servants of God would live in the midst of

an affluent society which derided the Word of God, and the peril was that they would be drawn away from the Truth. Vain philosophies of men would replace the wholesome teaching of Scripture, and the Truth might even once again be completely lost.

The kind of thing that could happen can be seen from the events of just over 100 years ago. At that time, Darwin was propounding his theory of evolution, and the German historians were attacking the accuracy of the Bible. The major Protestant churches were faced with evidence which, at that time, seemed to them to be unassailable. Instead of holding fast to their faith in the Bible, they trimmed their sails to meet these tempestuous winds of criticism, adapting their religion to bring it into line with the scientific thought of their day. They have never recovered from so doing, and, today, at least some of the leaders of the church have carried it so far that they have virtually denied the truth of the Bible. In consequence, they have no Gospel to preach; and the church, in many respects, is no more than a social club pre-occupied with the political life of its parishes. The obvious lesson is that once a church sets out on the road of faithlessness, it is unlikely to recover.

It may well be that the Christadelphian community stands in that same danger today, and that it was for this reason that the Apostle Paul warned of the perils of the last days.

The "Endeavour Magazine" Sets A Dangerous Trend

When the *"Endeavour Magazine"* first made its appearance more than two years ago, its reception was generally rather unfavorable. In quality of production, in layout, and in general style, it was certainly far in advance of anything previously produced within the brotherhood; it was also obvious that to achieve this it was being very heavily subsidised. The main reason for its unfavorable reception was that it appeared to be somewhat out of balance. It suggested that we failed to make converts because we placed too much emphasis upon doctrine, and too little upon demonstrations of love and personal holiness; that we made too much of our theological differences with other denominations, and too little of our personal spiritual experience of Christ. It therefore strongly advocated charitable work, not only within the brotherhood, but extending outwards to the thousands of lonely people, to the hundreds of thousands of homeless refugees, and to the millions of the undernourished.

As a community, we have always recognised our responsibilities in this respect. The Bible tells us to do good to all, but especially to the Household of Faith (Gal. 6:10). Without being complacent about it, we have, perhaps, not done too badly. It is always

possible to say that we might and should do more, but until Christ returns no-one can put the whole world right. Despite "*Endeavour's*" advocacy to the contrary, the greatest gift that we can give to anyone is still a knowledge of the way of salvation. There must, therefore, be a proper balance between the time and money that we spend on charitable works and that which we spend in preaching the Truth.

The Bible teaches that we must have faith in what God has told us. Having that faith and living that hope will have its effect. Those who are truly in Christ are changed. Their lives are no longer self-centred; they lose themselves in the greater purpose of God; and that new outlook which develops in the Truth enables them more and more to think of others rather than of themselves. In other words, as has so often been said, life in the Truth is designed to develop characters that are pleasing to God. Faith leads to works, and works are a symptom of a true faith. "By their fruits ye shall know them" (Matt. 7:20).

It appeared, however, that instead of commencing with belief and faith in God's promises. "*Endeavour*" wished to start with works — and hope that faith would follow. It was quite clearly "putting the cart before the horse," and for that reason, amongst others, many Ecclesias refused to allow the magazine to be distributed through their ecclesial bookstalls. Nevertheless, it continued to be published, its influence spread, and of late there has been even greater cause for uneasiness.

Truth Challenged

"*Endeavour*" has protested throughout that it supports Christadelphian teaching. Indeed, it has expressed itself most grieved that its position and intentions should be doubted. But it has also claimed that it should be free to pursue truth in all its aspects by free and open discussion within its pages. "We are," it has claimed, "but bringing into the open for fair and gentle discussion, the differences of opinion which have existed, underground, over the past years". *Prima facie,* that is a very laudable aim. We all accept that not one of us knows all that the Bible has to teach. We accept that, although Dr. Thomas re-discovered the Truth, he was not invariably right in his conclusions. Therefore, while we are glad to admit our debt of gratitude, we must not close our minds to new truths. We seek truth, and must be willing to receive and learn things both new and old from the treasury of the Scriptures. But a willingness to learn must be distinguished from a pre-occupation with what the Apostle called "unprofitable questions" (Tit. 3:9).

Now what has "*The Endeavour*" done? The Committee has

stated that "*Endeavour*" is not published to promote any views of its own but to act as a vehicle for discussion . . " But, whilst disclaiming responsibility, it has opened its pages to set forth alternative views to our traditional beliefs. First it has published, and is publishing, articles and letters on the antiquity of man. Over the last hundred years or so there has accumulated a great deal of evidence from geologists, paleontologists, biologists, and the like, the meaning of which is still hotly debated between the scientists concerned. Apart from the Bible, it could indicate that the human race is millions of years old, and that man gradually evolved from a primitive form of life; or it could mean that the earth was once inhabited by a race or races resembling the human race, but that instead of progressing to a higher state they retrogressed and perished; or it could mean many other things. There have been scores of different theories on the questions of evolution and the antiquity of man, and scores of such theories have been completely disproved with the passage of time. Anyone who now attempted to make sense of the conflicting views on these subjects is entitled to our deepest sympathy. But all this pseudo-science is now reproduced by "*Endeavour*" with an air of omniscient impartiality.

If the human race was really millions of years old, there would obviously arise the question of the truth of the Bible in general, and Genesis in particular. No one (except the "*Endeavour*" Committee itself) can say whether it is with intent or not, but it is a fact that while setting the stage for a belief that the human race was in existence long before the Genesis creation, another suggestion was ventilated, viz., that, at least, the early chapters of Genesis were an allegory. This theory was challenged both then and later, but the challenge was countered by a member of the "*Endeavour*" Committee. The latter poured scorn on the idea that the serpent of Genesis 3 was "a literal, talking snake, moving apparently on legs," stated that in 1 Corinthians 15 "Paul is speaking of a mystical Adam, comprising all those who sin in Adam, and a mystical Christ, comprising all those who are 'in' Christ," and that "I do not propose to lay down just where symbol ends and literal fact begins, because I do not believe this is possible or necessary," concluding that "on sound Scriptural evidence parts of the creation accounts are symbolic, though just where symbol ends and literal fact begins cannot now be determined."

At the same time, the Committee, answering an appeal to cease publication, observed (relative to the documentary theory of the compilation of the "Books of Moses"):

"So far as this magazine is concerned we would hardly think the flux which surrounds the documentary hypothesis is suitable as a subject for any settled view, and some of us know enough about archaeology to avoid sweeping statements about Gen. 1-11 . . . So long as young people are brought up with the view that man first appeared on the earth in

4004 B.C. and any scientific statements to the contrary are deliberate lies, one is bound to have eruptions when others, with wider acceptance of scientific findings, are encountered."

The Bible Undermined

There can be but little doubt of the theory implicit in these attacks on the early chapters of Genesis. It is that Adam and Eve were not real people, but just symbolic figures representative of all the people that ever lived—that in a few pithy sentences, the Bible condenses a million years of evolution and sin and death into the lives of two fairy-tale human beings. On this theory, there is no longer call for anxiety about evolution and the antiquity of man; the Bible has condensed practically all human history into a parable so that it can take up the tale and deal with just the last, significant, few thousand years. And so, here is the Word of God, in which God recounts the history of the human race and His plan of salvation. This account, it is suggested, starts with a fairy story. But God was so incompetent that He told this story in such a manner that it is impossible now to separate fact from fiction, because "if God had chosen to give an account of His work in full literal detail, no one would have understood it. Instead the essential truths are communicated in word pictures that are within our comprehension." (*"Endeavour Magazine"*).

The difficulties in the "allegory" theory are obvious. It brings into question the justice of God in creating a race that existed for, perhaps, millions of years without hope of salvation. It brings into question the competence of God in inspiring a book for our learning in which fact cannot be distinguished from fiction, that He is, in fact, an "author of confusion" (1 Cor. 14:33). As Genesis is a continuous narrative, if the first few chapters are allegory, then it is possible that the remainder is allegory also, and even the promises to Abraham may have no literal foundation. Thus the Apostle Paul may have deluded himself when he rested his hope on "the promise made to the fathers" (Acts 26:6). The theory clearly sweeps away the foundations of our faith; we can believe anything — or nothing.

But the theory is plainly untrue. The Old Testament is a continuous narrative. It commences with creation. Adam and Eve have sons and daughters, and we are told what happened to them. *They* have sons and daughters and we are told what happened to *them*. The history continues without break until some 400 years before Christ. With the birth of Christ, the New Testament takes up the history again. But plainly it cannot *all* be symbolic for outside history confirms that at least a large part of the Bible it literal fact. Where did symbol end and fact begin? Was there some point at which symbolic parents gave birth to children of

flesh and blood? *"Endeavour"* does not know; its contributor " does not propose to lay down just where symbol ends and literal fact begins."

It we accept these ideas, where will they lead us? In the 3rd Century A.D., Origen, a presbyter of Alexandria, introduced a system of interpretation which virtually made an allegory of the whole of the Bible. A zealous disciple of Origen, Dionysius the Great, was subsequently so hard pressed by certain passages in the Book of Revelation, which clearly had a literal application, that he was constrained to deny its canonicity. Thus history indicates that the logical outcome of treating the Bible as an allegory is the denial of its inspiration; having taken the first step the second is almost inevitable. In this context also statements in the *"Endeavour"* give rise to the greatest uneasiness.

—F. V. Morgan.

We believe that the attitude adopted by the *Endeavour* Magazine is indicative of a trend that is discernable elsewhere and which can erupt into division or worse. There is a need for individual brethren to be alive to their personal responsibility, and to vigorously resist such a trend as is suggested above, not merely as far as *Endeavour* Magazine is concerned, but in equally disturbing indications apparent elsewhere. We propose (God willing) continuing Brother Morgan's treatise next issue.

— Editor.

"BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD"

3. The Lamb Established in Power

Previous articles examined the principle underlying the saving work of the Lamb to redeem himself and his followers. Our attention was directed to "his" book: the Apocalypse, which reveals many aspects of his mission.

In Revelation 5:9 we behold a familiar scene—the redeemed rejoicing in the Kingdom—a scene in which we all hope to have a personal part, by the grace of God:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

The one to whom the redeemed lift their immortal voices in exultant notes is revealed as "The Lion of the tribe of Judah, the

root of David" (Rev. 5:5). But when we turn to look closely at the one who is worthy (v.6), in the midst of the throne stands—not a Lion—but a Lamb! And the Lamb is "as it had been slain."

The focal point of this glorious coming scene, is a Lamb, bearing the marks of slaughter. As the peons of praise come to glorious crescendo (v.12), it is still the Lamb which was slain who is declared to be "worthy" to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.

The glory of the Kingdom stems from the slain Lamb. Had there been no slain lamb, no atonement, there could be no Kingdom. Let us then consider the manner in which Jesus out-worked in his life, the atonement.

Death Creates The Need

It is death which creates the *need* for atonement and redemption. Whence came death? By natural constitution of the first man? No, Paul is definite—*death came to the world by sin* (Rom. 5:12). Not only so, but "by one man's disobedience many were made sinners" (v.19). Sin and death, with all their attendant sorrows and sufferings, have been perpetuated in the earth ever since.

In the Scriptures, we have the simple revelation that it was not in the Creator's mercy and love, however, to leave man in this helpless and hopeless condition, and He purposed to redeem, or purchase back, man from it.

The Method of Salvation

The method employed is called the "righteousness" or "justice" of Yahweh (Rom. 1:15-17. 1 Cor. 1:30. 2 Cor. 5:21). This is known as "justification," and embraces two aspects:

- **The vindication of Yahweh and His law;**
- **The acquittal or forgiveness of man, who is thus justified, or reckoned to be just before Yahweh.**

The process of justification involved the provision of a lamb. In Eden, the appointment of coats of skins for Adam and Eve (Gen. 3:21), implied that blood had been shed, whilst the acceptance of Abel's offering (Gen. 4:4) embodied the same principle.

As a sinner, man was guilty before God and liable to the penalty of death (Gen. 3:17-19). Being morally out of harmony with the Creator and Sustainer of life, he had no reasonable claim upon a perpetuation of his existence. For God to be vindicated, and His principles maintained, His *justice* required that the penalty be carried out. In what manner could the sentence of death be carried out without extermination of the race? How could man be *acquitted* or *forgiven*, without damage to the *vindication of Yahweh's holiness?*

The Blood of the Lamb

The answer is "in the blood of the Lamb." As John records (Rev. 1:5): "Unto him that loved us, and washed us from our sins in his own blood." The animal offered before the time of Christ's appearing, had to be perfect, complete and without blemish (Exod. 12:5). Nevertheless, says the Eternal Spirit in Hebrews 10:4: "It is NOT POSSIBLE that the blood of bulls and of goats should take away sins." In other words, the place of the animals in the purpose of redemption, stood simply as types of Christ to come.

These principles emerge so powerfully in every aspect of the atonement. It is a solemn truth that God does not save indiscriminately. There is an appointed way—*the* appointed way. When Jesus, as the Passover Lamb, was penned up in Jerusalem prior to his crucifixion, and subjected to the searching scrutiny of the Pharisees and Sadducees, no blemish or spot could be found by them in the Lamb of God.

He was the Lamb "slain from the foundation of the world" (Rev. 13:8), who sanctified himself for us (John 17:19. Ps. 18: 23), and who obtained eternal redemption (Heb. 9:12).

A close study of Romans 3:21-31 and 5:12-21 will reveal the fundamental principles of this mighty work of God in Christ. Paul makes these points:

- **All, having sinned, need justification (3:23).**
- **Justification, granted through Yahweh's forebearance, is necessary to remit, or pass over, sins (Rom. 3:25).**
- **Yahweh's holiness and justice are set forth in Jesus (Rom. 3:26).**
- **Jesus is set forth by Yahweh as a meeting-place, so that all sinners, by "believing in Jesus" (v.26), and by "faith in his blood" (v.25), can stand before Yahweh with their sins covered and thus be reckoned just, or righteous, before Him.**

In *The Blood of Christ*, Brother Roberts points out that the entry of sin and death into the world left a state of things that could be mended in one of three ways: Extermination of the species, which would have been to confess failure: The toleration of sin method, which would have meant Yahweh's abdication; Enforcement of the law against sin, and at the same time, leave the door open for mercy to repentant and obedient sinners. This third method was the one chosen. How it was made consistent with itself has been exhibited to us in the life, death, burial and resurrection of Jesus Christ.

Jesus the Meeting Place

The Lord could never have been a "meeting place" for sinful man if he had been other than sin's flesh in the days of his trial. He bore our iniquities inasmuch as he bore in his own body,

the passions and infirmities common to us all. It is in this sense that Peter expresses it when speaking of Christ, "who his own self bare our sins *in his own body* on the tree, that we, *being dead to sins*, should be *alive to righteousness*, by whose stripes ye are healed" (1 Pet. 2:24).

In the absence of "our tarnsgressions" and "our iniquities" (Isa. 53:5), there would have been no need for a sinless saviour "brought as a lamb to the slaughter" (v.7). But "all we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all" (v.6).

In Jesus, the Lamb slain, of the condemned line of Adam (Heb. 2:14-16). Rom. 5:12-21), we see clearly set forth the great principle of justification—the condemnation of sin in sin's flesh, innocent of actual transgression.

The further aspects of the atonement we will consider will deepen our understanding of what has been done for us over the last 20 centuries; and heighten our appreciation of the glorious future aspects of the work of the Lamb. But—all this is in vain, unless we have a proper understanding of the great basic principle of the atonement, involved in the work undertaken by the Lord for our personal redemption. We have endeavoured to lay the foundations deep and strong in this regard.

—B. PHILP.

There should be no bestowal of admiration upon the blaspheming leaders of modern thought. Scant praise had Christ for the Scribes and Pharisees of his day, and the clergy of our times manifest the same characteristics. The wickedness of Christ's generation moved him to tears—there is much ground for the experience of a similar feeling on our part over our contemporaries. Pity, shame, anger, are more in place than friendliness with the sinners of this world.



To us life is absolute weariness except when we are in talk upon "the glorious gospel of the blessed God" with interested persons; or quill-driving upon the same subject for the illumination of contemporaries capable of appreciating what they read. The rest of life is but a journey through a cheerless and barren wilderness, amid wild and hideous and dangerous beasts of prey. — J. T.

"EIGHT SIGNS OF JOHN'S GOSPEL"

A set of notes commenting upon the remarkable miracles, or "signs," recorded in the Gospel of John, is available from Logos Publications, Post Office, West Beach, South Australia, at 3/- each. These verse-by-verse notes can provide a particularly interesting study of the "signs" that the Master set before the people, revealing the purpose of his mission to the nation and to individuals.

BOOK REVIEW.

Imperial Outpost – ADEN

"Imperial Outpost—Aden" by G. King, a paperback (price 14/3) issued by Oxford University Press (our copy from O.U.P.), as No. 6 of Chatham House Essays under the auspices of the Royal Institute of International Affairs, an unofficial body which promotes the study of international affairs.



The Ancient Territory

Bible students will be interested in the political status of Aden, firstly because of its link with the past, and secondly because of its identification with the Sheba of such prophecies as Ezekiel 38:13.

This book deals with modern Aden, particularly its place in British strategic policy, and provides an up-to-date outline of its importance as a centre of defence.

Aden, however, was of strategic significance in the world scene, centuries before Britain emerged from the midst of antiquity to become a nation.

In the days of Solomon, the wealthy Queen of Sheba, with her glittering retinue of followers, ascended from Marib, her capital, situated just inland from modern Aden, to pay her tribute to the King in Jerusalem.

The Aden of her days was a far more populous and fertile country than the Aden of today. South Arabia was the principal export country for spices. "In fortunate Arabia," wrote Dionysius (A.D.90), "you can always smell the sweet perfume of marvellous spices, whether it be incense or wonderful myrrh. Its inhabitants have great flocks of sheep in the meadows and birds fly in from distant isles bringing leaves of pure cinnamon."

Archaeological excavations at Marib, the capital of Sheba, reveal that a very high standard of living once existed here. Dedicatory inscriptions speak of cities of 1,000,000 inhabitants together with, at least, four spice kingdoms. Assyrian documents of about the 8th century B.C. refer to the Kings of Sheba under the title of "priest-princes," whilst excavations reveal the complex, advanced civilisation over which they ruled.

Among other things, a gigantic dam was built to block the river Adhanat in Sheba, conserving water for irrigation purposes. It was a vast project, so that even today walls over 60 feet high still defy the sands of the desert. With this water, the area was made extremely fertile, and Sheba became one vast scented garden of the costliest spices in the world. The Queen of Sheba's capital was built

in the centre of this vast garden, on an elevated site some 6,000 ft. above sea level on the eastern spur of the mountain range that skirts the Red Sea. Archaeological research reveal evidences of architecture of surprising splendor and beauty, decorated with tall pillars and graced with sparkling fountains. Of recent discoveries, Professor Albright declares:

"They are in process of revolutionising our knowledge of southern Arabia's cultural history and chronology. Up to now, the results to hand demonstrate the political and cultural primacy of Sheba in the first centuries after 1,000 B.C."

The treasures of Africa were conveyed in a north-westerly direction, along the ancient Incense Road, through some 1250 miles of desert, to the fabulously wealthy kingdom of Solomon, under whose reign Israel was brought to the golden epoch of its history.

But in time, the sands of the desert claimed Sheba as its victim.

Modern Aden

In Ezekiel 38:13, Sheba and Dedan, in conjunction with the Merchants of Tarshish, are referred to as issuing a verbal challenge to the Russian Gog's attack on the Middle East. In *Elpis Israel*, Dr. Thomas identifies these places as Muscat and Aden. On p.433, he writes:

"Dedan and Sheba were those parts of Arabia which lay convenient to the ivory, gold, precious stones, and spice countries of Africa and India. The Sultan of Muscat now rules the country of Dedan; while the British have planted their standard on the soil of Sheba, at Aden, the Gibraltar of the Red Sea, and key to Egypt . . . The British power is the lion-power of Sheba.'

Bible prophecy over 2,500 years ago, thus envisaged British interests in Aden "at the time of the end."

The development and present position of Aden as an outpost of British power, is the subject matter of the book before us.

"The East India Company took Aden in 1839, after an Indian ship had been plundered on the Arabian coast near by, and from then until 1932 the settlement formed part of the Bombay Presidency.

The approach towards political autonomy in India made such an arrangement, most undesirable, and ultimately, after the First World War, Aden became a Crown Colony. Meanwhile, the discovery of oil in the Middle East, and its growing importance in the modern world, together with Britain's increasing difficulties in Egypt, Palestine and elsewhere, emphasised the importance of the Aden outpost.

"Despite recent oil and gas discoveries elsewhere, there is as yet no substitute for the huge oil reserves of the Persion Gulf area . . . United Kingdom policy is based on the assumption that Persian Gulf oil, which no-one would deny is of vital strategic and commercial importance to the United Kingdom and many other countries in the Western world, must be protected at all costs, if necessary by force. The 1962 White Paper

stated that the United Kingdom is, and will continue to remain, responsible for guaranteeing peace and stability in the oil-producing States of the Arabian Peninsula.'

The United Kingdom has gradually assumed the responsibility of protecting not only Aden, but its hinterland as well, known as the Aden Protectorate (some 112,000 sq. miles, with an estimated population of some 650,000) incorporating some twenty-four States. By its influence and action, it has brought a measure of peace and security to the area.

Conflicts

Conflict with Egypt and other Arabian countries has had its repercussions in this area. Yemen has been a particularly virulent centre of discord and trouble. Fomented by Russian and Egyptian propaganda, it has been a thorn in the side of British interests and prestige. Fed by Russian arms, and helped by aid from both Russian and Chinese sources, it manifested a display of military strength that adversely reflected on the British control in Aden, and gained for it support from among young extremists throughout the colony.

All this has made the British position in the area difficult, yet a foothold there still remains essential to her interests both commercially and strategically. Obviously both Britain and America would have to resist an attack on the Middle East such as is predicted in Ezekiel 38, and it is rather significant, in the light of this book, that the prophecy speaks of a voice of protest emanating from Aden, or Sheba (Ezek. 38:13). Present British policy there would make this more than a possibility.

Does Russia need Middle East oil? The answer is, No "since surplus Russian oil is exported." Therefore, Russia's only interest in the Middle East is to embarrass the West. And this brings the States likewise into the same area. Bilateral defence treaties exist between the United States on the one hand and Pakistan, Persia, and Turkey on the other which involves the use of armed force in the event of Russian interference in the internal affairs of those countries.

Thus the tangled skein of modern Middle East politics brings both the East and West face to face with each other, reveals British interests in the very area where Dr. Thomas' exposition of Bible prophecy requires that they be found, and shows that the world faces the very crisis anticipated in the prophetic word.

Though *Imperial Outpost—Aden* deals with the matter exclusively from the standpoint of world politics, one is impressed with the fact, that the true interpretation of this subject, and the real siginificance of this book, is best appreciated, when considered in the light of Bible prophecy relating to the future as seen in such prophecies as Ezekiel 38. It makes it a most interesting book to read. —M.P.

NOTES FROM A DIARY:

EXPOUNDING THE WORD

The Wilbraham Academy provides excellent facilities, in delightful surroundings, for the Eastern Coast Bible School during the normal school holiday period, and an encouraging feature was the large number of young people who gathered together under its auspices. Sessions were daily provided by a large group of teachers, and a well balanced spiritual diet was supplied to the various classes.

It was my great pleasure to conduct a class of about 60 teenagers for a week on a close analytical study of the Book of Ruth.

We considered together the effect of the environment of the times of the Judges upon the lives of the faithful and gody Elimelech and Naomi.

It was of such a character as to divert their spiritual vision from the will of God, and to contemplate removal from the country upon which the eyes of Yahweh are always directed, to the land of Moab, the country of sin and death.

They thought they would find relief from famine in that country; instead they found their problems intensified, so that tragedy and death struck at the family.

How urgent it is for us to keep ever fresh in mind the Divine requirements, lest the speciousness of the things around us cause us to unconsciously wander from steadfastness in the things of God!

Constant study, meditation and prayer are the best antidotes in the midst of the dangerous environment of these days.

Consideration of the experiences of faithful Ruth enabled us to emphasise the Divine law of inheritance through the aid of the near kinsman, the Redeemer. The beauty of the prefigurement of the Lord Jesus Christ in Boaz is wonderfully typified in this little book, and we showed how that although Boaz had the desire to act the part of near kinsman to Ruth, yet he lacked the right to redeem.

But the obstacle was removed, and Boaz became the redeemer of all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover, said Boaz, "Ruth the Moabitess have I purchased to be my wife to raise up the name of the dead upon his inheritance."

It is a glorious foreshadowing of the work of the Lord Jesus, the Redeemer of all those who will come unto him. Having removed all obstacles, having fulfilled the law and taken its curse out of the way (Gal. 3:13), he revealed the desire and the right to redeem.

We got on extremely well with our teen-age class. Many questions were asked during the course of the sessions, and we tried to impress the need of Bible marking on the important themes we were studying. The young people evinced a keen interest in the unusual features of the delightful little book of Ruth, and of Bible study and marking generally.

So the week sped past, and the day for packing and farewells came. Some had gathered from thousands of miles, many had come from over the border in Canada, so that the partings were reminiscent of the experience of Paul (Acts, 20:37).

We were conveyed by automobile from Wilbraham to Meriden, Conn. in the New England States by courtesy of Sister Skinner, to enjoy the hospitality of Brother and Sister Gene Turner, and their children Sandy and John. Their home, pleasantly situated on the edge of a lake edged by a wooded rising beyond, gave opportunity of pleasant relaxation in boating trips, during which we were able to discuss together the things most assuredly believed by us.

At the Meriden Ecclesia we provided an exposition on the significant features of the Tabernacle and its furnishings and appurtenances. It was, of course, the very centre of divine worship in Israel, the very heart of the nation's communal and national life. The Apostle describes it as a figure, an outline for the time then present (Heb. 9:9), setting forth the principles of God manifestation.

There are points of greatest significance in every detail of the construction of the Tabernacle. The plans, divinely bestowed, point to the fact that the will of God should be the plan of our life; the workmen specially endowed, reveal that we will not accomplish what God requires in our own strength; the materials, gathered out of Egypt, illustrate the need of separation from the world about us.

The Tabernacle was divided into three main divisions: the court, the holy place, and the most holy place, and these answer to the three stages of God manifestation: Preparation, Application, Glorification. With the aid of a chart and color slides we were able to illustrate these points. They illustrated the large wall of white linen which separated the Tabernacle from the rest of Israel, emphasising the principle of righteousness or justification. Entrance was by a curtain of blue, scarlet and purple inwrought on linen, and representing God manifest in the flesh, in the person of the Lord Jesus who is "the door."

We showed how that personal contact made with the brazen altar constituted the priest holy, and revealed how that the altar represented Christ in sacrificial manifestation (Heb. 13:10). We pointed out how that the priests had to wash at the laver before engaging upon the work of God, and by reference to Ephesians 5:26 showed how this had reference to the Word which has power to transform hearts, minds and lives.

As hands and feet were washed by the priests at the laver, so Scripture emphasises the need to walk and work acceptably in the sight of Yahweh.

After this washing, the priest turned his back upon the light of the sun (natural light) and entered the Holy Place. This was illuminated by the seven lamps of the lampstand, symbolising the perfect light of truth. In that light the priest now walked, attending to the various functions of service he was called upon to do. Among other things, he had to attend to the lamps themselves, replenishing them with "pure, beaten oil" provided by the people of Israel. It shed its golden rays upon the gold-covered Table called the Table of Shewbread, or "the Bread of His presence." Here were placed each Sabbath twelve bread loaves and frankincense which constituted a memorial of the twelve tribes of Israel, and are styled in Leviticus 21:6, "the bread of their God."

The twelve loaves represented the Hope of Israel, the partaking of which will give life.

Each morning and evening, the daily ministrations of the priests provided for incense to be burnt upon the golden altar of incense, by coals taken from the brazen altar, thus connecting the two altars. Thus is typed the sweet smelling incense as it represented the prayers of the saints. Acceptable prayer can only be offered through Christ who is constituted both our sacrifice and altar of Incense.

From the Holy Place, the High Priest looked upon the veil sealing off the Most Holy Place. This veil was similar in colors to the entrance curtain which could be set aside to permit the priest entrance into the outer court. As Hebrews 10:20 shows, Christ penetrated the veil after he rose from the dead and was clothed upon with divine nature. Thus to enter the Most Holy is to penetrate beyond the flesh to the Divine nature which is the inheritance of those who seek God in truth. (2 Pet. 1:4).

The Most Holy Place was half the size of the Holy Place, and was formed into a cube which, to the Israelites, was the symbol of perfection. This cube of perfection speaks of Divine love in Christ Jesus, the "breadth, and length, and depth, and height" of which the Apostle makes reference in Ephesians 3: 17-19.

The Most Holy, of course, contained the Ark—expressive of salvation in Christ. It in turn contained the golden pot of manna, Aaron's rod that budded, and the tables of the covenant.

The golden pot of manna prefigured Christ who sustains and invigorates us as we spiritually and symbolically feed upon him. Aaron's rod bespeaks divine selection and authority exhibited by His resurrection. The tables of the covenant point to the Law of God in the heart of the believer. The Mercy Seat overshadowng the Ark represented Christ as a cover, as indicated by the Apostle in Romans 4:7.

Christ was all faithful—gold purified by fire. He learned obedience by the things that he suffered, completely manifesting the character of His Father.

And one with the Mercy Seat were the Cherubim, with faces towards each other, and looking down upon the blood-sprinkled cover. Above the Mercy Seat, and between the Cherubim, the glory of Yahweh shone forth, and there He met with men.

So it will be in the day when the multitudinous Christ is manifested in company with its Lord, and there will be seen in them the glory of Yahweh shining forth.

And so, as we traversed the Tabernacle, we learned the lessons it was designed to teach, and marvelled again at the wisdom of Yahweh in the provisions He has given for the education of His Saints. We considered the boards that formed the walls of the Tabernacle. The trees first cut down: humbled in the dust as we must be before Yahweh. Then shaped according to Divine specification, as we must be according to His word. Then caused to stand upright upon two feet set in silver stocks emblematic of redemption, and tipped with gold speaking of a tried faith, as we hope to stand upright through such means in the Age to come.

Finally the coverings, emblematic of God manifestation through sacrifice of the flesh, pointed forward to the Lord Jesus Christ our complete covering under whom we must shelter.

The question periods at the conclusion of such addresses as these were most helpful. They enabled us to answer points that may have been vaguely expressed during the exposition, or to bring forth additional points of interest based upon the thoughts of other brethren present at the gathering. Then refreshments provided further opportunity of fraternising around the Word, and rejoicing with our brethren and sisters in our common hope. These meetings in the Ecclesial halls, or the homes of the brethren, were thus a most strengthening, uplifting and delightful feature of our tour.

—J. MANSFIELD.

GOOD ADVICE

It is said that "no man can be a true Christian in these days without being a controversialist." Contention or controversy cannot affect the truth, though it might adversely affect us if we do not reast to it aright. Such circumstances provide us with the opportunity of demonstrating "Christ in us" even in spite of unfair criticism or personal maligning with which we might be subjected.. Here is some good advice from the pen of Brother Thomas to the youthful Brother Roberts in the year of 1868.

★

If a man be of any real use to any of his generation besides himself and his immediate dependents, it is inevitable that he be evil spoken of and abused. This is seen in all worlds—the political world, the literary world, the scientific world, and pre-eminently in the "religious world." What is really useful is good and true; and therefore, in some sort, identifies the useful man with goodness and truth. But the religious world does not love the really good and true, because it is neither itself good nor true. In all its developments it has proved this abundantly. It only loves those who flatter it; and no one who knows the truth can flatter a world which is ignorant, unbelieving, and disobedient, and be guiltless before God. It was the religious world that persecuted Jesus and the Apostles unto death; and for the simple reason that they testified the truth in opposition to that which was highly esteemed among men; for Jesus said, "That which is highly esteemed by men is abomination in the sight of the Deity:" and Paul endorses the same idea when he says, "If I yet pleased men, I should not be the servant of Christ." By *men,* he evidently means those religious professors who were zealous for traditions, which made void the Gospel.

These are "fellows of the baser sort," however "respectable" the world, which loves its own, may deem them. They are always ready to throw dirt at and to bespatter those whose excellencies and goodness they envy; but, owing to their ignorance and the evil rampant within them, they cannot imitate. They generally appear to be most zealous for the virtues in which they are most deficient. Hence, "they appear to men to be righteous;" they pass themselves off as singularly conscientious men; but they flatter only to deceive; they are fair-looking white sepulchres; very pious and devout, but full of abominations—of envy, hatred, malice, and all uncharitableness.

Dear brother, you have entered upon a very ardous enterprise. If I understand you right, you are where I was some twenty-five or thirty years ago. You are now more intelligent in the faith than

I was then. I was seeking for it with no one to help me find it; but many ready to mislead or misdirect me. You have found it, with many ready to help you to walk in the way of the kingdom; and therefore you have more power for immediate usefulness than I had. Yet, in some sort, our situation is similar. I was one and nearly alone against the world; and the world against me as soon as it discovered that I was for the truth, whatever that might be, and wherever found, "on Christian or on heathen ground:" and that, too, without regard to the dogmata of sects, Romish or Protestant, or mere human authority. This discovery brought down their anathemas upon me thick and heavy. Power was on the side of the oppressor; and they would have swallowed me up, if God had permitted them to triumph. Now, if you are courageous, faithful and valiant for the Truth if you are really a good and useful man in your day and generation, you may lay your account with being misrepresented, slandered, and abused in various ways: but if you turn traitor in faith or practice, or in both, you will become popular, and obtain the applause of the ignorant and hypocrites. This is my experience, and it will certainly be yours. And how can it be otherwise? Human nature is the devil; and if ignorant and uncontrolled by the truth, will act devilishly. Nothing good is to be expected from it, for there is in it "no good thing." Now, you are not to suppose that in its devilish working, it will work undisguisedly. No, it will be as careful as possible to conceal the cloven foot; though for lack of wisdom, it is not always successful in so doing. The ordinary disguise assumed is scripturally styled "sheep's clothing." It makes great profession of piety; pretends to be extraordinarily conscientious; it strains enormously at gnats; and has a great zeal of God, but not according to knowledge. It is not the *naked* wolf, or roaring lion, that comes out against the faithful to trample and rend them in these times. The devil undisguised thus would have but little chance of success; for *pietism* is the fashion of the day; and it is one of the devil's proverbs, that "a man may as well be out of the world as out of fashion." Piety being the fashion, then the devil is prudent enough to conform to the fashion; and he is sure to run into extremes; he is pious to excess.

Now, the devil intensely pious is "a wolf in sheep's clothing;" in other words, Human Nature pretending to be what it is not—pretending to be a partaker of the Divine Nature: is a wolf pretending to be a sheep. But such a pretender is a hypocrite and only a hypocrite, and can naturally be nothing else but a hpyocrite. A hypocrite is one who personates a character, a play-actor. The Pharisees were denounced as hypocrites because "they *feigned* themselves just men." Here the just man's character became the garb of the hypocrite. They played the part of just men for the purpose of ruining the Holy and Just One; which he perceiving,

his indignation was aroused, and he exclaimed, "Why tempt ye me, ye hypocrites?"

With the Gentiles generally it is not worth troubling ourselves just now. We are more especially related to those who *profess* to be the "Ecclesia." But we have lived long enough in this evil world to know that "profession is not principle." We have a great many speculators in the faith on this side of the Atlantic; mere theorists, who are a sort of amalgam made up of a little Storrism, a little Adventism, a little Campbellism, and a hodge-podge of traditions, of which water, pork, alcohol, tobacco, salt, leaven, raisins, and "the everlasting nigger," are the prolific "head centre." But of believers, intelligent in "the unadulterated milk of the word," by which they have grown into "young men" and "fathers" in Christ, we have very, very few. There are few in whom "the word of Christ dwells richly in all wisdom" and in whom this word rules so as to induce them to "deny themselves of all ungodliness, and worldly lusts, and to live soberly and righteously and godly in the present world." These are the exceptions to the rule: the generality do not seem to allow what they call "their faith" to stand in the way of trade, money-making convenience, or enjoyment. Conscious of their own hypocrisy, or worldly-mindedness, they zealously assail those whose opposite course is a standing, though silent, rebuke to them.

With Our Correspondents

Comments by readers, reporting their experiences along the pathway to life, their interest in matters presented in Logos, or questions relating to the Scriptures.

Vigor Needed Against Error.

Bro. F.A.C. (England), commenting upon our recent article on "Systematic Theology", writes:

"We must not narrow the great gap between truth and error, but, rather, should clarify the difference constantly. We must not enter the realm of sentimental delusion, with its deceptive manifestations, so evident in the world today. I am therefore pleased to note the continued endeavour of Logos to guard against this vigorously."

(True sentiment is expressed by the Psalmist: "I will delight myself in thy statutes: I will not forget thy word." Let this be the motivating emotion in our lives, and we shall "hate every false way." Christadelphia should restate this principle more than ever before—in these evil and insidious days).

Logos—A Help in Perilous Times!

Bro. W.C.S. (Queensland) mentions his appreciation of Logos:

"I gain much encouragement from reading and re-reading such articles as the exposition of John 1, 'The world was made by him,' and Col. 1:15, 'Firstborn of Every Creature,' as well as the record of the Editor's visits to other ecclesias. These magazines are a great help in these perilous times, prophesied by

Paul. The world today is pleasure-minded; man is dissatisfied with his wages; the people's hearts are hardened against an interest in the Truth."

(Events in past months have intensified the difficulties of this age. The political death of Krushchev; industrial disputes in Australia and elsewhere; ecclesial problems, all indicate the end is near! The return of the Lord will witness a great change in men's attitude to the Truth.)

"Prepare War; Wake Up the Mighty Men"

Bro. L.J.G. (England) writes of the cloud of desolation hanging over the world:

"Both Russia and the West are talking with great swelling words, about their own particular weapons of destruction. But our consolation is in Yahweh, and His declared purpose that He will not allow mankind to destroy the earth. 'He created it not in vain; He formed it to be inhabitated,' as it will be under the beneficient reign of the Lord Jesus Christ and the Saints."

(And even China has been boasting about her armorial achievements! The weak are saying, "I am strong," and resting confidently in the power of the flesh. But both proud and lofty are to be brought low (Isa. 2), for the exaltation of Yahweh in all the earth).

Why Buy a Sword (Luke 22:36)?

Sis. W. (Victoria) asks:

"Why is Christ instructing his disciples to buy a sword; so important, in fact, that to do without a garment seems preferable than to do without a sword?"

(This command is not to be interpreted literally, as is indicated by Christ's attitude and remarks when Peter used one — John 18: 10-11; Luke 22:51. In a graphic manner, the Master was revealing that the Divine protection previously enjoyed by the disciples (v.35), was to be withdrawn from them (Zech. 13:7) and that their future state was to be one of persecution —Luke 21-12. They now had to provide for themselves).

"Elpis Israel" for the Prime Minister:

Bro. H.G.S. (New Zealand) remarks:

"I have had many letters from the New Zealand Prime Minister after sending him Christadelphian books. The last one, 'Elpis Israel,' brought his sincere appreciation. I wrote him expressing my sorrow as he left for Malaysia and the Prime Ministers' Conference in London, because of the heavy responsibility he had in the troubled state of the nations. I asked him to read 'Elpis Israel' which explained Bible history and prophecy, revealing what would happen in the future, resulting, at last, in universal peace."

(Unfortunately, the world's leaders prefer to ignore true wisdom and guidance. The present situation will bring "fear and perplexity" to all governments . . . a time of trouble that will only be solved by the advent of the Lord).

A Help in Isolation.

From Sis. J.B.N. (Victoria) comes the following appreciation:

"What a tremendous help Logos has been to me, here in absolute isolation. It has helped me solve difficult problems in the Scriptures; it has helped me to 'fight the good fight' against the evils of everyday life; it has helped me to teach others the Truth as declared in the Word of God. As we see the signs of the times being rapidly fulfilled before our eyes, we can rejoice at our approaching redemption . . ."

(Such comments are appreciated by the Committee, who are always glad to hear from readers).

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

Section 1 : Introduction

Chapter 1:1-15

Salutation—Vv. 1-7.

VERSE 1.

"Paul" — Paul was the Gentile name of the Apostle, whereas Saul was his Hebrew name. The latter means "appointed of God," and whilst that was true of the Apostle, the knowledge that he had persecuted the Ecclesia under that name (Act. 9:1), apparently caused him to prefer the name of Paul. Paul means "little" and the Apostle was not only small in stature (2 Cor. 10:1, 10), but also small in his own estimation (1 Cor. 15:9. 2 Tim. 1: 15). His Gentile name of Paul gained the ascendancy on his first missionary journey when he inflicted punishment on Elymas the sorcerer (Act 13:8-10) in the island of Cyprus. The adoption of this Gentile name helped to mark him out as the Apostle to the Gentiles (Gal. 2:9.

"A servant" — Gr. *doulos*, the term denoting the most abject, servile slave. Paul, who could claim to be a freeborn Roman citizen (Acts 22:28), preferred to glory in his servitude to Christ (1 Cor. 7:22).

"Called to be an apostle" — Eliminate the words in italics, "*to be*", for Paul was an apostle, and not merely called to be such. He was a "called Apostle," and the terms of his appointment were dedication to the Gospel. His words were thus authoritative.

"Separated" — As Paul reviewed his life, he could see the hand of God shaping his course for the work before him. At birth (Gal. 1:15), by conversion (Act. 9:15), and by specific call (Act 13:2), he had been set aside by God for a special work in the preaching of the Gospel.

VERSE 2.

"Which He had promised afore" — This statement emphasised that the Gospel was not a new religion detached from the true Hebrew faith, but was, indeed, identified with it (Acts 28:20).

VERSE 3.

"Jesus Christ our Lord"—These words are an interpolation, excluded by the Revised Version.

VERSE 4.

"Declared" — Gr. *Horizo* — To appoint, determine, or decree. The Sonship of Christ was determined beyond all doubt by his rescurrection. His divine sonship, had been disputed before, in spite of his personal holiness, and the manifestation by him of the spirit-power in miracle, but the empty tomb, and the risen Lord, set aside all such doubts.

"With power" — The possession of the Holy Spirit without measure (John 3:42), manifested by the miracles he performed, authenticated his claim of being the Son of God

(John 5:36).

"The spirit of holiness" — His righteous character demonstrated his Divine parentage (John 14:9).

"By the resurrection from the dead" — This set the seal upon the matter. It demonstrated beyond all doubt that he is the Son of God. His disciples, who were disposed to doubt at the time of his death, were convinced by his resurrection (John 2:22).

VERSE 5.

"We" — The Apostles.

"Have received grace and apostleship" — The Apostles had received personal favor, or grace, in the knowledge of the Truth that they had been granted, and a special commission (their apostleship) to pass that favor on to others.

"For obedience" — Gr. *Huper* "for the sake of," "in behalf of." Thus the phrase can be rendered: "in order that there may be obedience".

"Among all nations, for His name" —The preaching of the Apostles is the means whereby God is taking out of the Gentiles a people for His name (John 17:20. Acts 15:14).

VERSE 6.

"Called to be saints" — Again, as in v.1, eliminate the words in italics, "*to be*". As Paul was an appointed apostle, so the believers were appointed saints. The term "saints" does not denote a state of morality but a standing in the sight of God. The word "*hagois*" signifies "set apart ones" and reveals that saints are those who have been separated for God's use. The Diaglott renders this phrase, "constituted holy ones." The word is found in the N.T. only in the plural except in Phil. 4:21. Saintship is not an attainment of morality, but a state to which God calls believers (John 17:17), and is thus common to all followers of the Lord, and not merely to those of exceptional godliness (Col. 3:12. Heb. 3:1). Whether such persons grace this calling depends how they react to God's commands. If they treat them lightly, they disgrace their holy calling.

"Grace to you and peace from God our Father" — Grace, in this context, is Divine favor. It is manifested in many ways including a knowledge of the truth and the forgiveness of sins. True peace implies fellowship. Paul's benediction, therefore, is a prayer that the believers in Rome should experience the favor and the fellowship of God and of Jesus Christ. Such only comes through walking in the light (1 John 1:3-7).

Paul's Fervent Desire to Visit The Ecclesia—Vv. 8-13.

VERSE 8.

"Your faith is spoken of throughout the whole world" — Their faith was subjected to trials and temptations incidental to Rome, but the manner in which they maintained their integrity in spite of this was the subject of approving comment throughout the Ecclesias. Rome was an evil, immoral, vicious city, and its citizens looked with contempt on the restraints of religion (v.16). According to the historian Tacitus, into Rome "flowed all things that are vile and abominable, and there they are encouraged." That saints should maintain the purity of their calling in the midst of such a polluting environment was, indeed, a triumph for the Gospel they had espoused, and the subject of favorable comment throughout the Ecclesial world. They set an example for others to follow. How different is the so-called Christianity of Rome today!

VERSE 9.

"God is my witness" — Paul had never personally met the brethren in Rome, so that the Ecclesia there would not realise the extent of his

feeling for them, but God could testify of his secret prayers on their behalf, and of his love for them because of their faithful testimony. He was greatly uplifted by their loyal witness to God in the face of the prevailing wickedness, and longed to see them that he might help strengthen them in their action and determination.

"Without ceasing I make mention of you always in my prayers" —Similar words were written by the Apostle to other Ecclesias and individual brethren (cf. Eph. 1:16. Phil. 1:3. Col. 1:9), indicating how large a matter prayer occupied in his life. It is suggested that he may have had a prayer-list, but whatever method he used, he must have occupied much time in communion with God, bearing up the individual needs of brethren and Ecclesias, as he knew them from his personal experience or investigation. This time had to be taken out of an extremely busy life, but was most profitably employed. We waste time trying to labor without the help and co-operation of God (Psalm 127).

VERSE 10.

"Making request" — If Paul wanted so much to go to Rome, why not do so? Because he recognised a Divine guidance in his affairs, and desired always to submit thereto. He thus presented his request before God, not only that the way may be made open for him to visit Rome, but that the work he proposed to do in that city may have the Divine blessing, and prosper.

VERSE 11.

"To the end ye may be established" — Paul recognised that through the blessing of God, a benefit would be conferred upon the brethren at Rome by his presence among them, but he is also careful, in the next verse, to show that he does not mean to imply by this that they were guilty of weakness or instability, for, he goes on to say, such a visit would strengthen him as well as they. Notwithstanding the fact that the Ecclesia in Rome had a reputation for faithfulness, it was still in need of the strengthening ministry of a teacher such as Paul (see 1 Cor. 10:12).

VERSE 12.

"Comforted together with you"— The benefits of the truth are mutually enjoyed, so that the "special effort" that Paul contemplated in Rome would assist him as well as the local brethren. The words, "comforted together" are derived from the Greek, *Sumparakaleo,* which is compounded of *"sum"*—"together," *"para"*—"beside," and *"kaleo"*—to call". The word the Apostle used, thus signifies a mutual calling to the side of each other to be strengthened or comforted. How tactful and considerate was Paul! And also, how humble he was! He felt that he would benefit from his contact with the brethren in Rome, as they would his ministrations among them. Paul really meant what he said; he was not indulging in mere flattery, not trying to win the brethren with words, the pleasant, polite, platitudes of diplomacy, the "enticing words of a man's wisdom" (1 Cor. 2:4)), but he was writing from the heart, using expressions that he really felt. Paul's nature was warm and all-absorbing. He was capable of great depths of self-sacrificing love, but, when the need arose, he could use stern, forthright words of rebuke, such as when he publicly called Peter to task before the brethren of Antioch (Gal. 2:11-14. See also Gal. 1:8-10. 3:1).

VERSE 13.

"I oftentimes purposed to come unto you" — See Romans 15:23.

"But was let hitherto" — R.V. = "hindered." See Romans 15:22.

"Some fruit among you as among other Gentiles" — This implies that the Ecclesia was mainly Gentile in character, though it is obvious from

the Epistle that there was a strong Jewish influence there as well.

Paul's Responsibility to Preach—Vv. 14-15.

VERSE 14.

"I am a debtor" — He felt an irresistible urge, a heavy responsibility, to preach the Gospel, no matter how difficult the circumstances might be (see 1 Cor. 9:16). It was a debt that he acknowledged and which he wished to pay.

"To the Greeks and to the Barbarians" — To the cultured and to the uncultured.

"To the wise" — To the learned. The word in the Greek signifies to be sober-minded, self-controlled, and indicates respectable people in the world who practise self-restraint.

"To the unwise" — To the ignorant. But the Greek word *"anoetos"* implies an unworthy lack of understanding bearing a moral reproach, as one who does not govern his lusts because of ignorance. Paul preached to such, and as he reminded the brethren of Corinth, he became "the servant of all" that he might win them for the Gospel (1 Cor. 9:19-20). He told the brethren at Corinth that, at one time, some of them could be numbered among such unwise, but "ye are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). At the same time, as the words of the Lord remind us (Matt. 7:6), a discriminating care must be observed that we do not cast our pearls before swine who will refuse to respond, and will only "tread them under their feet, and turn around and rend you."

VERSE 15.

"I am ready" — Paul recognised the difficulties that would attend the preaching of the Gospel in Rome. He knew how the "unwise' 'swarmed in that evil, immoral city, but he was ready to grapple with the powers of darkness.

Section 2 : Doctrinal

How the Gospel Relates to Salvation

(Ch. 1:16 — Ch. 8).

PART ONE — CONDEMNATION (Man's Hopeless State)—Ch. 1:16-3:20

The Gospel's Power—Vv. 16-17.

VERSE 16.

"I am not ashamed of the Gospel" — To preach the Gospel in such an evil environment as Rome presented, inevitably brought the stigma of contempt and ridicule. That did not deter Paul. He was not ashamed of the message he wished to set before men. He knew that it was Yahweh's will that the Gospel should be preached (Zech. 8:16), that Christ had given an outstanding example of submitting to the will of God irrespective as to consequences (Psalm 40:9-10), and that the exhortation of the Lord was to proclaim the Word in spite of the ridicule and contempt of others (Mark 8:38). He was not ashamed of his mission, but rather gloried in the tribulation that it brought (Rom. 5:3).

"The power of God unto salvation" — The Greek word for power is *dunamis* from whence is derived the words "dynamics," "dynamo" etc. See Phil. 3:10. Eph. 3:20. The Gospel believed is a dynamo that

will constantly recharge a saint with the will to conquer. Thus it is "God's power to salvation." The Gospel is more than a creed or a theory, it is a way of life, and must be reflected in action before it can be said that one is really touched by its message (Rom. 6:17).

"Every one that believeth" — A knowledge of God's will is essential to salvation (John 3:16, 1 Cor. 15:2. 2 Thess. 2:13). In the absence of this the Gospel lacks its power. How important, then, is a correct understanding and application of its message.

"To the Jew first"—The Jew had certain privileges that Paul acknowledged, so that his preaching was first to the Jew and then to the Gentile (Acts 13:46). That having been accomplished by the Apostles, and "blindness in part" having fallen upon Israel "until the fulness of the Gentiles be come in" (Rom. 11:25), preaching today is best done among Gentiles.

VERSE 17.

"The righteousness of God" — This is a fundamental doctrine in this epistle (see Rom. 3:25-26). It expresses an unquestioning acceptance of God's standard of what is right. Whatever He demands, whatever He does, is acknowledged as just or right, even though its purpose is not always understood. The righteousness of God demands that we accept in faith that He knows best, and submit to whatever He requires of us. By so doing, we justify all His actions or demands, even though we may fall short of their requirements. Flesh unaided cannot manifest the righteousness of God, for, as the Law revealed, it is "weak". Christ, however, revealed it through the strength he derived from Yahweh (Psalm 80:17. Rom. 8:3). We who sin can only attain unto righteousness by acknowledging our sins (thus giving verbal expression to it), seeking God's forgiveness of them which will be willingly granted, and aiming to for-

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Those only are wise who give themselves to this one thing, who will consent to forego the good opinion of this foolish world for Christ's sake. It is not pleasant, but wise. Wise things are sometimes disagreeable for a time, but sweetness comes at last.

If man believe the truth, they must practise it, or be condemned to the "shame and contempt" of the judgment hour.

—J. T.

When Daniel knew that the 70 years captivity had come to an end, he prayed with renewed zest for Israel's restoration. This should be our example in praying for God's Kingdom to come now the times of the Gentiles are up.

"Brother Roberts has done a good day's work, and it was fitting that he should be permitted to rest at this juncture of affairs. I look forward to meeting him again shortly, when all human frailty will have become a thing of the past—the long night of weeping will be over, and everlasting joy will have come for all the faithful watchers and workers."

— Sis. J. Roberts.

sake them.

"From faith"— The word "from" is *"ek"* in Greek, and signifies "out of." Recognition of the righteousness of God springs out of faith which "cometh by hearing the Word of God" (Rom. 10:17). So, out of faith or belief, there comes the realisation that we sin, the knowledge that law cannot save, and the revelation that forgiveness of sins is possible only through the Lord Jesus. "Without faith," therefore, "it is impossible to please God" (Heb. 11:6).

"To faith" — "Out of faith to faith" suggests a progression along the path of faith. A recognition of the righteousness of God develops out of faith or "hearing the Word of God" (Rom. 10:17), but this must go on to the manifestation of works of faith. See Paul's comment in Romans 2:13 together with the like statement in James 2:17-18.

"As it is written" — By quoting the Old Testament Scriptures, Paul showed, for the benefit of those who might be tinged with the error of Judaism, that the doctrine of justification by faith was no new thing, but was taught under the Law! Thus the law witnessed to the need of faith. The quotation is from Hab. 2:14, and forms a basic principle of the Epistle to the Hebrews (Heb. 10:38-39).

(To be continued, God willing)

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times . . .

Following the Shepherd

"My sheep hear my voice." This is the rule by which the true sheep may be known, whether in ourselves or others. Those whom Christ recognises are those who know and follow him in the doing of those things which he has commanded. Men who follow other leaders are goats in the scriptural figure of things. They show their goatishness in their hearty attachment to mere human writers and teachers, while showing but a feeble appreciation of Christ. A true sheep — one who is truly enlightened in the divine bearing of things — sees too clearly to be taken in by the false light of Gentile word-painters, and discerns the glory of Christ too strongly to give it a moderate place in his estimates. He "rejoices in Christ Jesus and has no confidence in the flesh." He determines to know nothing but Jesus Christ and him crucified. He knows and loves and serves the good shepherd who laid down his life for the sheep. Christ dwells in him as his absorbing ideal. He can say, "For me to live is Christ." He counts all things but dung in comparison with the excellency of Jesus Christ his Lord, for whom, if need be, he suffers the loss of all things. This is the color and strength of his sentimental man; and they find expression in the actions of his life. Where appreciation stops short at admiration, or even finds vent in verbal adulations, but has no controlling power over what a man says or does in the practical relations of life, the man is not a sheep unless he be a wild one, wandering the hills, and having no part with the flock. The characteristic of the truth sheep lies in the following of the shepherd — the doing of what Christ commanded.

— Brother Roberts.

THE HEART OF THE CHERUBIM

"As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning" (Ezek. 1:13).

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Burning Coals of Fire

When Ezekiel's attention was first drawn to the Cherubim, whilst they were still afar off, he saw them as a moving mass of light, with long tongues of flame, encircling them in a band of fire.

As they travelled steadily forward, he saw four distinct figures emerge therefrom, and was able to describe their shape, their faces, their wings, and other parts of the symbolic representation.

Still closer they came, enabling him to describe further details as they were revealed. He saw burning coals of fire, the appearance of lamps, the shooting forth of lightning, and according to the A.V. he declared this was "the likeness of the living creatures."

But the Septuagint renders this verse differently, and though the Hebrew is in accordance with the A.V., Ginsburg, the celebrated Hebraist, believes that the context demands that the Septuagint be here followed. Certainly it is much more intelligible. Acording to the LXX, v. 13 should read:

"And in the MIDST of the living creatures there was an appearance as of burning coals of fire, as an appearance of lamps turning among the living creatures; and the brightness of fire, and out of the fire came forth lightning."

This reading is supported by Ezekiel 10:6-7: "Take fire from between the cherubim . . . and the cherub stretched forth his hand from between the cherubim, and took thereof. . . "

Burning coals of fire, turning lamps, and shooting lightning all speak of different manifestations of the spirit.

The burning coals of fire suggest the coals of fire upon the altar of sacrifice, some of which were taken to burn the incense offered upon the golden altar which connected the Holy Place with the Most Holy. Aaron, for example, was instructed to take "a censer full of burning coals of fire from off the altar before

Yahweh" (Lev. 16:12).

From whence came those coals of fire?

It was no ordinary fire supplied by man. It was Divine fire from heaven. When the altar was first set up, and sacrifices were heaped upon it, Divine fire miraculously ignited the wood of the altar to consume the offerings. Lev. 9:24 declares: "There came a fire out from before Yahweh, and consumed upon the altar the burnt offering and the fat. . . " That fire was carefully preserved; it was never allowed to go out. Aaron was instructed: "The fire upon the altar shall not be put out: and the priest shall burn wood on it every morning . . . the fire shall ever be burning upon the altar; it shall never go out" (Lev. 6:12-13).

That fire represented the consuming spirit of Yahweh. The burnt offering was only acceptable when consumed by that fire. Symbolically it showed the offerer what he had to do to offer acceptably unto Yahweh. As the several parts of the animal representing mind, strength and being were slowly consumed by the fire,* so he learned that he must allow the Spirit-word to so consume him that in mind, strength and body he served God. He then became "a living sacrifice, holy, acceptable unto God" which he recognised as the service of reason (Rom. 12:1).

When the spirit-word dominates us, it will consume the mind, the strength, and the body causing the resultant service in action to ascend as an acceptable savour unto Yahweh. So Paul exhorted the Thessalonian brethren that they should "quench not the spirit" (2 Thess. 5:19), thus likening the word to the flame that consumed the sacrifice.

But these burning coals of fire could be used to consume the guilty as well. Nadab and Abihu found that out of their cost, when in defiance of the implicit instructions of Yahweh, they went to "offer strange fire before Yahweh." They record states:

"And there went out fire from Yahweh, and devoured them, and they died before Yahweh" (Lev. 10:2).

On this occasion, the fire from the coals consumed in judgment.

David saw a similar theophany. He describes how that "fire

* A burnt offering, having been dismembered and carefully washed inside and out (speaking of an inner and outer cleansing), was placed in order of head (mind), fat (strength) and flesh (being) on the altar (Lev. 1:8-9) in such a way that the fire easily penetrated the various parts. This speaks of the mind, strength and body dedicated to Yahweh's service through the action of the spirit-word consuming them. As the pieces were placed on the altar in such a way that the fire easily passed through them, so we must be open to receive and apply the instruction of the Word.

out of Yahweh's mouth devoured: coals were kindled by it," and that through "coals of fire" judgment was executed upon the wicked (Psalm 18:8, 12, 13).

The coals of fire, therefore, could be used to consume an acceptable offering to Yahweh, turning it into a savour of a sweet smell unto Him, or it could devour and destroy the wicked.

That power will be in the hands of the saints in the Age to come.

They will be Yahweh's representatives on earth, to receive the offerings of the people, or to consume in righteous indignation those who reject the Divine mercy.

In the centre, the very heart of the four living creatures, these burning coals of fire were seen by Ezekiel, a symbol of hope to the Godly, but of grim warning to the rebellious.

The burning coals, therefore, are a symbol of the Spirit of Yahweh which can heal or destroy.

The Turning Lamp

Ezekiel also saw as "the appearance of lamps," and the LXX adds that they were "turning lamps".

Here, again, is a further symbol of the spirit, but now used in the sense of illumination. John in Patmos, in his description of the Cherubim, describes "seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5).

Actually, there is but one Spirit (Eph. 4:4), but when that spirit is multitudinously diffused (as it will be in the millenium through the saints), it is described as "seven spirits", for seven is the number of unity in diversity.

As far as the Cherubim of Ezekiel Ch. 1 are concerned, if we accept the wording of the Septuagint, the lamps were turning in each direction, and in that sense they corresponded with the faces. This could well be the case. It speaks of the illumination that, stemming from the Spirit which shall then fill the saints, will destroy the darkness of Gentilism, and irradiate Divine truth on every side.

So first there is set forth the suggestion of sacrifice in the burning coals of fire, and then the suggestion of the manifestation of truth in the shining lamps in the midst of the Cherubim.

And after that? Judgment. Ezekiel saw lightning flashes forking out from the midst of the Cherubim. This speaks of Divine judgment.

The Lightning Flashes

Lightning is used in Scripture as the symbol of Yahweh's spirit in belligerent and angry manifestation. The Psalmist uses it as a symbol of Divine judgment. Psalm 144:6 declares:

"Cast forth lightning, and scatter them: shoot out thine arrows and destroy them."

Lightning implies the open manifestation of the Spirit against the enemies of Yahweh. Zechariah speaks of how natural Israel will be organised into an army to invade those Gentile territories that will resist the appeal of the Son to submit themselves to him (Psalm 2). Officered by the saints (the whirlwinds of the south), and assisted by the Spirit this Israelitish army will subdue the world. The prophet declares:

"And Yahweh shall be seen over them, and His arrow shall go forth as the lightning; and the Lord Yahweh shall blow the trumpet, and shall go with the whirlwinds of the south" (Zech. 9:14).

This will be a period of political storm, figuratively a time of "dark clouds, of thunder, and of lightning." In *Eureka* vol. ii, p.567, Brother Thomas shows how that the Lord shall enthrone himself in Jerusalem, shall issue a proclamation into the nations calling upon them to submit to him, and shall first await the result of such an appeal before sending forth his armies against a disobedient world.

"Enthroned in Jerusalem, his dwelling-place, he is fearless of attack. 'I will me still,' says the Spirit: 'yet in my dwelling-place I will be without fear — as dry heat impending lightning, as a cloud of dew in the heat of harvest' (Isa. 18:4). Such will be the condition of the political aerial, styled in Apoc. 16:17, 'the air,' at the crisis when 'the lightnings, and voices, and thunderings, and earthquakes, and great hail' (Rev. 11:19. 4:5) shall be about to rend the heavens, shake the earth, and beat down the corrupters of the world. During this ominous sultriness, and portentous calm, the strong lion of Judah 'sends of those who have escaped . . . to the nations . . . and they shall declare the glory' of which he is the king (Isa. 66:19). . . With a loud voice throughout the aerial, styled 'mid-heaven,' (they) will invite mankind to 'fear the Deity, and give glory to Him, because the hour of His judgment, which is to destroy the catholic and protestant constitution of things, 'has come' (Rev. 14:6,7)."

They will be destroyed by the "forked lightning" that shall strike against them through the medium of the Cherubim controlling the armies of Israel. This will be the open manifestation of spirit power, that shall gleam through the darkness of the Gentile political heavens (Isa. 60:1), to show forth the power of Yahweh in angry, belligerent manifestation.

The Living Creatures as Lightning

According to the A.V., Ezekiel declared that "the living creatures ran and returned as the appearance of a flash of lightning" (Ezek. 1:14). In the Hebrew, however, the word for light-

ning" in this verse, is different to that in the verse preceding it.

In the previous verse, the word signifies to gleam, such as lightning does in the darkness of a stormy sky; but in this verse, it signifies speed.

Ezekiel saw the living creatures running and returning with superhuman speed, in a flash. They ran to execute the judgments written, and returned to report. They are thus like the angels of heaven who "excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. 103:20). The Cherubim will be united as one; they will be the manifestation of Yahweh in the earth, and will perform that which their "head" requires.

In this tremendous vision of flashing fire, and swift movement, Ezekiel saw the work of the saints in the Age to come, as the Cherubim of glory, accepting the offerings of the nations, illuminating the darkness of the Gentiles, and subduing in Divine judgment those who dare resist God's will. Swift and certain in execution, there will be no resisting the tremendous judgments that will be aimed against the world of the ungodly when Yahweh's spirit is unleashed through his elect, then united in the one Body of the Cherubim, through which shall be seen once again, the shining forth of glory in the earth.

—H.P.M.

BE SLOW TO SPEAK . . . AND WRITE!

Why do not brethren reflect more before they take their pen in hand? And when their errors are plainly pointed out, why do they not pause and own up, instead of wriggling? Why are brethren so ignoble, so flippant and daring when dealing with the great and solemn truths of God? These are questions that arise as one looks upon a pile of saddening, distracting, faith-killing printed matter — leaflets, pamphlets and magazines — that has emanated from various brethren since the days of Dr. Thomas. Words, words, words — rash assertion, spiteful controversy, self-justification, without rhyme or reason. Doctor Thomas, whom these foolish writers essay to correct and explain, has opened our eyes to the sublime truths of the gospel, and the brethren by their illogical and unscriptural arguments, tend to shut them up again. Oh! that brethren would realise that, if ever there is a time for man to abase himself, exhibit humility, carefulness, straightforwardness and caution, it is when undertaking the task of setting forth the Word of God. Would that brethren would realise more keenly the sacred place that the Truth of God holds in His estimation — that He esteems it of infinitely greater value than flesh and blood. If they did so, many would hesitate and shake before writing as they do. A.T.J.

A Warning to This Generation.

PERILOUS TIMES

Continuing the article, commenced last month, in which the writer examines the dangerous trends featured in the "Endeavour" Magazine.

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"Endeavour" claims that the canon of Scripture was "decided upon by those whom we would, without any hesitation, consider as being outside the Kingdom of God. We see no reason for disputing the decisions they made. We accept the canon as it was finally agreed" (Winter, 1963, issue). This is certainly the orthodox view; it is not the view explained so clearly by the late Editor of *The Christadelphian*, Brother J. Carter, in *The Oracles of God*. He showed that the New Testament Scripture was spontaneously received and simultaneously accepted in the early Ecclesias (p. 56).

There may be room for some difference of opinion on the exact mechanism of inspiration, but it is accepted that although the sacred writers may often themselves be responsible for the phraseology and style the substance of what they wrote was invariably overruled by God. Such a view, however, is hardly consistent with the statements that "Luke omits the episode (of the cursing of the fig tree) altogether, *no doubt sensing* that it would only confuse his Gentile readers. . . . Of course faith was involved and that is no doubt the reason why the Evangelists (Matthew and Mark) put the sayings on faith at this point, though we may doubt very much whether the words were in fact spoken on this occasion" (*Endeavour, p.*7). Again, with reference to the seven parables of Matthew 13, it is said, "No doubt they were uttered on separate occasions, and Matthew, not knowing the context of them all, *chose* to assemble them for his gospel."

But if the Gospel writers were at liberty to put in and leave out what they wished, as is implied by the *"Endeavour"* article, it is virtually impossible to believe in a wholly inspired Bible.

It is now possible to see the pattern which, wittingly or not, *"Endeavour"* has created. A shift of emphasis from doctrine to works opened the door to a fresh appraisal of the fundamentals of our faith. The suggestion that the human race was of much greater antiquity than that suggested by the Bible, was accompanied by the further suggestion that, at least, the earlier chapters of Genesis were allegorical, and that fact cannot be distinguished

from fiction.

Granted this, however, and we are left with a God Who is an "author of confusion," and with a Bible that is an intermix of fact and fiction. Speculation must then take place of belief, and the door is open to a conception of God and of His attributes at complete variance with that set forth by Christ and the Apostles.

In this, we are concerned with the impression created by the *"Endeavour"* as a whole, and not the actual beliefs of the members of its Committee collectively or individually. Nevertheless, despite their frequent disclaimers, they can hardly escape responsibility for creating an impression that ideas which could sweep away the foundations of the faith may legitimately be held by Christadelphians.

Belief and Baptism

In June 1962, the Coventry Ecclesia in England withdrew from two brethren connected with *"Endeavour"* because they denied that salvation was contingent upon belief and baptism. The *"Endeavour"* Committee promptly published a statement severely criticising the Ecclesia's action. They compared it with that of the second council of Carthage which "decreed excommunication for every clerk who 'uttered jocular words causing laughter'"; they said that "the church of God commits its old follies"; they complained that "still, for the most marginal of differences, we will cut off, in the name of the purity of the Truth, those who would contribute to the progress of the church"; and they concluded, "we are in urgent, desperate need of a new vision of unity in diversity."

In a later issue, there appeared a device of two interlocking circles and two human figures, the one encompassed by only one circle, and the other by both. Underneath was the caption:

> *"He drew a circle that shut me out—*
> *Rebel, heretic, thing to flout—*
> *But love and I had the wit to win—*
> *We drew a circle that took him in."*

To many readers this suggested that *"Endeavour"* was intent on widening the bounds of fellowship, nor was this suspicion completely allayed by the explanation that it "referred, not to fellowship, but to the discourteous behaviour suffered by some of our committee members and supporters . . . we try to encourage ourselves and others to include in our circle those who would exclude us from theirs."

The B.A.S.F.

If there *were* a desire to widen the bounds of fellowship, the main obstacle would clearly be the Birmingham Amended State-

ment of Faith, to which all Ecclesias in our fellowship subscribe. It is therefore to be regretted that *"Endeavour"* next turned its guns on the B.A.S.F. Following the cartoon, an anonymous article purported to recount the experiences of a brother in the Truth in such a way as to adversely reflect upon the Statement of Faith.

The article raises a question of vital importance: Is it wrong to adhere to a Statement of Faith? Or should it be merely a guide allowing considerable latitude in its application as a test of fellowship?

At first sight the latter is quite an attractive idea. Why should a brother be refused the comfort and help of life in an Ecclesia merely because he does not believe some point of doctrine? Is not the Statement of human origin?

The simple answer is that there is no practicable alternative. We all agree that one must have "a saving knowledge" before one can put on Christ in baptism. But may it be left to brethren up and down the country, and overseas as well, at all times to use their individual discretion as to what constitutes a saving knowledge? Would it be right for a candidate who denied that baptism was really necessary to be refused in, say, the Caribbean, but accepted in, say, Scotland? Merely to pose the question is to answer it; there *must* be an agreed standard of belief.

With no such standard the door would be opened to heresies of every conceivable kind. "Immortal emergence," "the Clean Fresh theory," "the Genesis allegory," and even "partial inspiration" might be introduced and propagated within the brotherhood without demur if the Statement of Faith is to be set aside. The inevitable result would be chaos, and before long the Truth would be unrecognisable. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8).

The brethren of the past realised that, having no inspired Apostle caring for and watching over the Ecclesias, they had to have a settled standard of belief. In consequence, to the best of their ability (and their ability was considerable) they formulated the Statement of Faith. It has stood the test of time, with a minimum of amendment.

If the B.A.S.F. is read carefully, it will be seen that almost any departure from it leads to a completely false conception of God's plan of salvation. For example, it might be said that the theory of immortal emergence is a very trivial departure from the Statement of Faith, and that it would be folly to refuse baptism on such grounds. But is it? If the dead are raised immortal, there is no judgment seat of Christ. How and when are the wicked punished? So one mistake leads to another.

It has been said that the early Ecclesias managed very well without a Statement of Faith. It may be true that during the life-

time of the Apostles there was no pressing need for such, although many fundamenal doctrines were, in fact, enshrined in those brief, pithy sentences which Paul, in his Epistles to Timothy and Titus calls "the faithful sayings." But there is abundant evidence that with the death of the last of the Apostles, the Ecclesias, in the absence of a Statement of Faith, spent much time discussing "unprofitable questions," and in an astonishingly short time had accepted the major heresies of the immortality of the soul and the doctrine of the Trinity.

We do not say that anyone who differs from us on some detail of the Statement is necessarily outside the pale of salvation. That is not for us to judge. We do say that anyone who differs from the Statement and remains a member of our community is guilty of plain dishonesty. We are united in the one hope that is spelled out in our Statement of Faith; that is our basis of fellowship.

If we tacitly admit that the Statement can be altered by anyone to suit anyone, then we might as well be without it. But if we abandon the Statement of Faith, we not only invite absolute chaos, but we open the door to every conceivable kind of heresy.

As servants of the Lord, striving to "occupy" till He come, it is our duty to preserve decency and order in our midst, and it is difficult to see how this can be done unless all adhere faithfully to an agreed standard of doctrine. An even more vital consideration is the preservation of the Truth in our midst for the sake of those who, if the Lord remains absent, will be called to follow. This will not be achieved by entertaining theories which strike at the very root of the Statement of Faith; it will only be done by carefully preserving the doctrines of the Truth that by infinite trouble have been "revived from out of the heaps of rubbish" (Neh. 4:2) by which they were covered.

In these "perilous times" it is imperative that we preserve the heritage which we have inherited.

F. V. Morgan, Eng.

Editor's Note. — The Statement of Faith must become more to us than a document used merely to preserve a formalised set of doctrines. The principles set down therein must be so understood by each one of us that their power is felt in our lives. Not until we are transformed by the force of Truth can it be said that we have gained the true purpose of our search. This demands an understanding of first principles that will excite us to study the Bible in depth, so that its influence on us will be increasingly felt. That is an individual responsibility. When we do this we will not be found challenging those vital doctrines clearly set forth in the Statement of Faith. In contradiction to that attitude we will adhere to the exhortation of Paul: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

A Book Needed Today As Never Before

"ELPIS ISRAEL"

"Here, then, is a book peculiarly adapted to the times. It will show the people what the gospel is — what is the obedience it requires — and enable them to discern the times; that the Lord may not come upon them unawares, and take them unprepared. It is a book not for these times only, but for all the years preceding 'the time of the end,' and thence to the epoch of the restoration of the kingdom and throne of David. It is named ELPIS ISRAEL, or Israel's Hope: for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, 'I am bound with this chain'."

Preface **Elpis Israel**, p.17.

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For 115 years, the book *Elpis Israel* has served as the standard work defining the faith of the Christadelphian Body. Upwards of five generations of Christadelphians have been given the opportunity of seeing the glorious Light of Divine Truth expounded throughout its pages.

We earnestly belive it to be a book which is outstanding among uninspired literature, in stating clearly and boldly the basic doctrines of Bible truth. With remarkable clarity, fearless expression, and a zealous desire to acquaint men and women everywhere with "the Hope of Israel," John Thomas set about his labors in the sure and certain conviction that he was proclaiming and defending "the faith which was once delivered unto the saints."

It is incredible that *Elpis Israel* is no longer held in high esteem by some in the brotherhood. The repercussions of this attitude become even more far-reaching when those who today reject the book can be numbered among the shepherds of the flock, and therefore exercise a wide influence.

Recent years have witnessed the development of a "liberal" wing in Christadelphia. "Free thought," rejection of traditional Christadelphian standards in doctrine and practise, a more broad-minded attitude towards other religions, and a greater acceptance of literature written by unenlightened Gentiles are indicative of the attitude of some.

The tendency of such an attitude is a general break-down of Christadelphian thought and action as it existed 100 years ago, which could result in the Christadelphian Community being transformed from the "sect everywhere spoken against" (Acts 28:22) into an accepted "denomination" of Christendom.

We believe that the only way to arrest this drift is for brethren to once again be drawn to the pages of their Bibles with the aid of *Elpis Israel*. They will learn that "the Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world" (E.I. p. 385). The trend today, encouraged by many intellectual influences in the brotherhood, is directly opposed to this proposition. The suggestion is made that the world is wiser than the Bible, certainly than adherents of the Truth, with the result that instead of *Elpis Israel* being offered to babes in Christ, there is proffered them literature composed by "reverends", "bishops", "professors", designated in the Word as "blind leaders of the blind". And the distressing fact that looms ominously in the wake of such philosophy is that brethren will find themselves drawn into a state of blindness to the fundamental principles and deeper beauties of the Word.

With the Word of Yahweh in one hand, and *Elpis Israel* in the other, brethren have within their grasp the answers to many of the problems confronting the Body today.

We can confidently expect that conditions in the world will get much worse before the end. There is discernable today, a general breaking down of moral, political and social standards, so that the world is being drawn deeper and deeper into a morass of degrading Godlessness from which it is unable to extricate itself.

Will the brotherhood do the same?

If we reject the sound principles of exposition in *Elpis Israel* what are we going to put in their place?

The world today, with all its devices, and every power it can bring to bear, challenges our faith more than it has ever done in the past. But Elpis Israel as a book which adequately describes and expounds that faith can greatly assist us to successfully combat the impact of the times. Both old and young; the newly baptised and the stalwarts of many years standing, must be encouraged to seek the message of its pages.

Liberalism is the destroying element permeating Ecclesias today. What is urgently required is the development of brethren of a conservative outlook, who desire to cling tenaciously to the tradition of the Apostles, who oppose denominationalim and the introduction of clergy-type philosophy and theology into the expositions from our platforms and periodicals.

In this series of articles we desire to re-awaken the brotherhood to the value of *Elpis Israel*. For those who may have neglected, or rejected, the book, we suggest that they take it in hand

again, and read the passages to which we will draw attention. For the younger generation, or those young in the Faith who have not received encouragement to take up the book, we hope to provide sufficient introduction to its pages to create in them an appetite for further investigation and appreciation.

The Hope of Israel

What better place to commence our series than with that section in which the author expounds upon the Scriptual phrase which became the title of the book. He wrote:

"As the world became older, the particulars of the promise were unfolded to the eye of faith. But never, from the foundation of the world to the sealing up of the testimony of God, was such a kingdom, or dominion, promised as that which is believed in, and glorified in the 'sacred' psalmody of the Gentiles. Earth, and not the skies, is the region where alone it will appear. I shall show this abundantly. . . 'According to your faith be it up to you.' This is the first principle of religion delivered by the Great Teacher himself. It is just and right it should be so. No one can blame God for not bestowing upon them what they do not believe in; and, consequently, do not want, or seek after. This is precisely the position of the present generation of religionists in relation to the kingdom of God. They have faith in a sort of kingdom which He hath not promised; and in the one He has promised they do not believe. Hence, they believe in a non-entity; and, believing in what is nothing, they will get nothing but confusion of face. But we propose to show them a more excellent way; and in so doing invite their attitude to 'the promise made of God unto the fathers,' and 'Hope of Israel'." (p.223).

Wisely, our attention is drawn to "the first principle of religion" expressed by the Great Teacher himself: "According to your faith be it unto you." This quotation is to be found in Matt. 9:29, the incident involving two blind men, each of whom proclaimed that the Lord was indeed "Son of David". Upon being questioned as to whether they really believed that Jesus had power to heal their blindness, they answered promptly: "Yea, Lord!" The Lord's reply therefore placed the results of his own action, about to be performed, squarely upon themselves. "According to your faith be it unto you."

A similar expression is found in Matt. 8:13. The Centurion, whose servant lay near to death, was a man of authority, and one who exercised power over many men; but he was ready to acknowledge that he could not be equalled to Israel's Saviour. He considered himself unworthy that the Lord should enter his house, and expressed his belief that if Jesus were merely to "speak the word" his servant would be healed. The Lord marvelled at this confession, stating that he had "not found so great faith, no, not in Israel." He then stated: "Go thy way: *"and as thou hast believed, so be it done unto thee."*

In these two incidents, the Lord declared a vital principle: men may hope to receive mercy equal to their faith. And faith, to be effective, must be founded upon true enlightenment. The Scriptures make it clear that faith comes only through "hearing the Word of God" (Rom. 10:17), and it is thus apparent that people who have faith in something which God has not promised, are pinning their faith upon a phantasy. Believing in nothing, they will get nothing but confusion of face.

Paul confirms this in stating: "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Instead of fallacious doctrines of "kingdoms beyond the skies," *Elpis Israel* expounds the truth concerning the theocratic empire to be established upon the earth; a truth that can be summarised in one phrase: *The hope of Israel.*

The Greek word *elpis* signifies "hope", but in a finer shade of meaning it may be understood as "favourable and confident expectation." *Elpis* appears frequently in the Apostolic writings, to convey the various stages of development in "the *elpis* of Israel." It began with "the *hope* of the promise made of God unto our fathers" (Acts 26:6), and is described as "the *hope* of the Gospel" (Col. 1:23). It is to be brought to final reality through "the *hope* and resurrection of the dead" (Acts 23:6), which is elsewhere termed "the *hope* of salvation" and the "*hope* of eternal life" (2 Thess. 5:8. Tit. 1:2). For the worthy, resurrection will result of immortality, which will fulfil their "*hope* of righteousness" (Gal. 5:5). The final objective of the *elpis* of Israel is to bestow upon Abraham's illustrious seed the perfection of God manifestation termed: "Christ in you, the *hope* of glory" (Col. 1:27).

Reference to "the fathers" emphasises the Israelitish nature of God's redemptive plan of salvation. The first of the "fathers" in Israel was Abraham, a man whose glorious faith is utterly repudiated by the Clergy, and who is regarded as little more than "a fine example from the Old Testament." Yet, in spite of the fact that Christendom so-called rejects the faith which he espoused, and considers him of little value to New Testament theology, he is mentioned by name not less than 74 times in the New Testament. He is, for example, mentioned by name eight times in Galatians 3 alone!

"He hath holpen his servant Israel, in remembrance of His mercy; as He spake to *our fathers,* to *Abraham,* and to His seed for ever. . . . To perform the mercy promised to *our fathers,* and to remember His holy covenant (Luke 1:54-55, 72). With these inspired words from Elisabeth and Zacharias, the New Testamont takes a clear stand in support of those things promised in

past Ages. Further evidence may be added from other parts of the Apostolic writings. "The God of Abraham, and of Isaac, and of Jacob, the God of *our fathers,* hath glorified His son, Jesus. . . . Ye are the children of the prophets, and of the covenant which God made with *our fathers,* saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed" (Acts 3: 1, 13, 25). "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto *the fathers*" (Rom. 15:8).

Thus "the hope of Israel" may be clearly identified with "the promise made of God unto the fathers."

This is fundamental to the hope of Christadelphians.

Let us make certain we clearly understand the Israelitish nature of our faith, and to that end make greater use of that invaluable book of exposition: *Elpis Israel.*

—John Ullman, W.A.

AWAY WITH GRUMBLING

We need to remember that evil, no matter what form it assumes (sickness, persecution, bereavement, financial loss, remorse) is of divine arrangement (Isa. 45:7; Rom. 8:20); and that God utilises the evil for the eternal good of all who humbly, patiently and faithfully submit to it (Heb. 12:11; Rom. 5:3, 2 Cor. 4:17, 18; Rom. 8:18). Unhappy is the man in whom the Father ceases to take a corrective interest. "Before I was afflicted," said David, "I went astray, but now have I kept thy word." "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psa. 119:67, 71, 75). Let us cultivate the mind of the Psalmist, which was that of all God's faithful ones. Let us be grateful for trouble. Let us "rejoice" and rejoice always although at times our rejoicing may be accompanied with tears (1 Pet. 1:6-7; 2 Cor. 6:10). Let us in this matter shun the bad example of Job's wife who, in a time of trouble, resented the experience (Job 2:9), and copy the good example of Christ who, in His most depressing moments, studiously faced the sunny side (Heb. 12:2). "Happy is the man whom God correcteth; therefore despise not the chastening of the Almighty." — R.R.

We are but pilgrims and sojourners here, as all the fathers were. Christ Jesus was a man of sorrows, and acquainted with grief. He had few friends, and was misunderstood by all. My experience has been in accord with this for the last 37 years. It is a consolation, however, that if we suffer with him we shall also reign with him.

— BRO. THOMAS.

If we desire to win the Prize that Paul has earned, we must not content ourselves with admiring his noble deeds—but msut emulate them!

AS OTHERS VIEW US.

REPLY TO "PIX"

A recent issue of the Australian Magazine *"Pix"* included an article on "The Christadelphians," as one of a series on *Religions in Australia* (No. 21).

Whilst we welcome publicity of the things for which we stand, and appreciate that the Magazine attempted to be fair and factual in its presentation of our doctrines and practise, the article, in many regards, unfortunately gives a distorted and unbalanced picture of us as a Body.

Brother E. Spongberg (to whom we are indebted for the copy of *"Pix"*) wrote the Editor of *"Pix"* drawing attention to the inaccuracies contained therein, and received a letter in reply, claiming that the article was checked by Christadelphians prior to publication. If that is so, the checking must have been most perfunctory, for there are several statements that should have been corrected.

This will be seen by the following extracts, and comments thereon:—

The Name Christadelphian.

"He (Dr. Thomas) gained his first group of followers in New York, in 1847. They called themselves 'The Royal Association of Believers in New York' until in 1864, Dr. Thomas suggested the name Christadelphian for it and other similar groups . . ." (from Pix).

This statement hardly does justice to the facts. Brother Thomas never went out to gain a following, or to establish a sect; his aim was only to preach Bible truth. This brought him into conflict with the leaders of the Church with which he was then associated, and they virtually drove him from their midst. But he went on preaching what he found taught in the Bible, ultimately reviving once again the original Apostolic faith. Gradually people were drawn to these truths, and meeting together to hear them expounded, formed a community. In this development, Brother Thomas found himself impelled along a course that he tried to resist, but found that he could not.

The name *Christadelphian* (as it is well to remind modern believers and the world at large) came into existence only as a means of conveniently identifying the Body in its claims to be recognised as Conscientious Objectors. Until then, the Movement

had no recognised name, and Brother Thomas preferred it that way. But again circumstances had forced his hand, for in order to present a case before the Authorities, the community had to be identified: thus the name "Christadelphian". The name is thus synonymous with the consistent refusal of the Body to be identified with the armed forces of the State, and was coined during the American Civil War when the principles set forth in *Elpis Israel* in this regard were first tested, under the shadow of actual war.

The article in *"Pix"* refers to our stand as conscientious objectors, but it would have been more in keeping with the facts, if this had been linked with the name that Brother Thomas selected for the purpose in 1864, of claiming exemption on those grounds.

Is This Us?

"Christadelphians are adventists, that is, they are one of the numerous Christian sects which have been influenced by a body of belief which revived in the U.S.A. in the early nineteenth century that the Advent, or Second Coming of Christ upon earth is near at hand. The Christadelphians interpret current events as foreshadowing the imminence of the Advent and they link these events in sequence to others dating from early Biblical times. In common with all fervent adventist bodies, they produce charts showing such sequences. One such Christadelphian chart is entitled 'Duration of the Kingdom of Men'."

Brother Thomas was not influenced by "a body of belief" teaching the Second Coming of Christ upon earth, but established the truth of this doctrine by independent research. This is clearly shown by his section on the *Resurrection of the Witnesses* in Eureka, and was vigorously demonstrated by the challenges issued by both him and Brother Roberts against the Millerites and other believers in the so-called Second Coming at that time. As to Christadelphians "producing charts" linking current events in sequence to demonstrate the duration of the Kingdom of Men, this is certainly not characteristic of the Body. Ask the average Christadelphian for his chart of current events, and he would be completely confused by the question. True, there are in existence diagrams setting out epochs of history leading to the termination of the Kingdom of Men, but these are neither common nor well-known among us, and certainly (unless the writer in *"Pix"* has in mind the emanations of individuals writing on their own account) they do not link current events in sequence to ascertain this duration, whilst there is little that we have in common with other so-called advenist bodies. We presume that by these other adventist bodies, "Pix" has in mind sects such as Jehovah's Witnesses and Seventh Day Adventists, but what have we in common with their teaching relating to the Second Coming? Certainly our concept of the se-

quence of events leading to it is entirely different, as witness their common rejection of the return of the Jews as a sign of its eminence. Whilst we believe that Christ's coming is near, we acknowledge the words of the Lord that we "know not the day nor the hour" when it shall take place (Mark 13:32). Our belief of the nearness of Christ's coming is based upon the fulfilment of prophcy, not upon the sequences established by charts.

Doctrinally Inaccurate.

The doctrines we are supposed to believe are in some instances, couched in language that lends to confusion, or is completely inaccurate. For example:

"At the height of this conflict (the invasion of Russia), they believe Christ, in the form of a man, will return to earth and establish a kingdom, Zion, centred upon Jerusalem.

The article first states that Christadelphians "believe that Christ is divine," and later that He will appear "in the form of a man." Christadelphians may be able to reconcile these statements, but to the world they must appear puzzling. The Lord, even now, is a divine man: a man clothed with divine nature, and what He is now, we all can become (Phil. 3:21, 1 Jhn. 3:2, 2 Pet. 1:4). But the impression one would gain from this article is that the Lord will assume the form of a man in order to return. Scripture is insistent that it will be the same Lord who returns in exactly the same manner as He left: "He shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

As to "a kingdom, Zion, centred upon Jerusalem," the two places are used interchangeably for the site of Christ's throne (Ezek. 43:7). The Kingdom in which we believe is the Kingdom of God, the royal dignity restored to Israel (Acts 1:6), then become the "first dominion" (Mic. 4:8), over a world-wide empire (Dan. 2:44).

"After the first resurrection and judgment, Christadelphians believe, war, poverty, vice, disease and all suffering will cease and the desert places will blossom . . . Men and women who have virtuous avocations will continue in much the same manner as they do at present . . ."

Do we believe this? Not if the Scriptures are correct. They teach that a time of unprecedented trouble will break out after the resurrection (Zech. 14) to completely overthrow the present way of life on earth (Isa. 2:11-22). Jeremiah 25:33 declares: "The slain of Yahweh shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Psalm 149:7 speaks of the resurrected saints "executing vengeance upon the nations, and punishments upon the people;

binding their kings with chains, and their nobles with fetters of iron".

True, war, poverty, vice, disease etc. will ultimately be eliminated, but it will be after the purging fires of Armageddon and its aftermath will have burnt out the evils of humanity, and this will continue for some considerable time (Mic. 7:16-17). Peter shows that the political heavens and earth existent today will be completely dissolved, entirely overthrown, and adds: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring (Gr.) the coming of the day of God. . . ." (2 Pet. 3:11-12). The destruction of Jerusalem in A.D.70 is typical of Divine judgments to be poured out upon all the world.

This needs to be emphasised in our preaching, and should be couched in the most urgent terms. If God permitted Jerusalem to be overthrown so completely and disastrously as it was, can the Gentiles who have oppressed Israel, and aroused the "sore displeasure of Yahweh" (Zech. 1:15) hope to escape? He Himself answers that they will not escape (Jer. 25:29). A terrible time of trouble is to be experienced by mankind, and Christadelphian preaching should be designed to warn of this, exhorting people, as did Peter on the day of Pentecost, to "save themselves from this untoward generation" (Acts 2:40).

The article claims, "Men and women who have virtuous evocations will continue in much the same manner as they do at present." Rather than this being the case, life on earth will be completely changed. The present evil systems, both capitalistic and communistic must give way to a righteous Theocracy in which God will be magnified before all mankind (Ezek. 38:23) not merely in theory, but in practise. All political and religious systems (apart from the Truth) will be ruthlessly suppressed (Zech. 13:3-4. Jer. 16:19), commerce will be drastically changed (Isaiah 23:18), the big cities broken up (Rev. 16:19. Mic. 4:4). There will be no place for the vast cartels of today ruthlessly pursuing a policy of greed; no place for a city like Sydney with its slums, its record of crime and growing evil; no place for a magazine like *"Pix"*, nor even *Logos;* no place for many avocations that may appear virtuous today.

For what is meant by a "virtuous avocation"? The Doctor and Dentist? But *"Pix"* has already told us that disease shall cease. The Reformer? It has already stated that vice shall come to an end. The Arbitrator? But all wars shall cease. The Bank Manager? But there will be no poverty. Who are left to remain in the so-called "virtuous avocations" of today? Take Sydney for example. Eliminate all that will be redundant when "war, poverty,

vice, disease and all suffering ceases", and there will be no newspaper offices (let's hope they go first!), chemist shops, Insurance buildings, Departmental stores (for *"Pix"* reminds us, as will be the case, that life in the Kingdom will be based on the land, will be rural in character), Banking corporations, Real Estate offices, and so forth!

What remains of Sydney? Nothing at all—and what an improvement that will be!

With a one universal rule, with a new government having taken over the control of nations, Isa. 2:2-4. Rev. 5:9-10), even the growing army of civil servants will prove redundant. They will be replaced by the immortalised associates of the Lord Jesus who, possessing Divine wisdom, will be competent to govern wisely for the spiritual benefit of humanity, whilst not neglecting its material welfare.

We are told that the very "elements" of the political systems are to be destroyed (2 Pet. 3:10), and the same word is used elsewhere for the political and spiritual fundamentals of society.

So we know of no "virtuous avocations" that "will continue in much the same manner as they do at present" when the Kingdom is set up.

Even the basic principles of home life will be then changed to conform more to the Mosaic pattern.

We do not blame *"Pix"* for making this statement because unfortunately, sometimes Christadelphians speak and write as though the return of Christ means nothing more than a better form of government which will cater for the flesh more skilfully than those with which mankind is at present familiar.

The article correctly states that there will be a resurrection of the "responsible" dead at the return of Christ, but then incorrecly states:

"By 'responsible,' Christadelphians in general mean a reference to all those 'who have studied God's Word' — the Bible. This embraces men and women of all creeds and denominations."

We emphatically do not believe that merely "to study the Bible" is to make one responsible. Responsibility is based upon a knowledge of God's will and purpose, and there are millions of people today who "study the Bible" sincerely and earnestly who lack this knowledge, and therefore are not responsible. Our belief, the belief of "Christadelphians in general" is that an understanding knowledge, and not baptism, makes a person responsible to resurrectional judgment. The statement in *"Pix"* would place the Christadelphian Movement among the "creeds and denominations" of so-called Christianity, whereas we claim that we are apart and

aloof from all such. A believer in the Trinity, for example, is not responsible, no matter how much he might study his Bible. Therefore, he is doomed "to remain eternally dead" to use the term employed by *"Pix"* (see also John 17:3. 4:23).

The article further claims that we believe that Christ is "a mediator between God and mankind." This is likewise wrong. Christ is mediator between God and those taken "out of" mankind by the Gospel believed and acted upon (Mark 16:16). He, himself, in a prayer to the Father, declared: "I pray not for the world, but for them which Thou hast given Me" (John 17:9), and these, He later describes as being "not of the world, even as I am not of the world" (v. 16). For such a class alone He mediates. The overwhelming majority of the religious world "receive not the love of the truth, that they might be saved . . . but believe a lie" (2 Thess. 2:10-11), and for them He does not mediate.

The disturbing factor of the inaccurate statements referred to in the article, is that *"Pix"* claims to have compiled it in collaboration with Christadelphians. It is the sort of thing that one has come to identify with the *"Endeavour"* Magazine and its sympathisers. If this article was checked before publication by a Christadelphian (as "Pix" has stated it was) it could be that the real sense of the words written was not appreciated by those checking it, and in their desire to make the Truth more attractive to the world about us they softened the point of docrine.

But it does not make the Truth more attractive to the world, because in these two principles there are found extremes. The Truth cannot parley with the world; one must overcome the other, and the best testimony is a clear, forthright statement of what we believe, without fear or favor.

Our Attitude Misrepresented.

Where is the foundation for the statement: "participation in Sunday sports is regarded as a denial of their calling"? What basic difference does it make if we play a game of tennis, or enjoy a swim on a Sunday than any other day? Is it not a principle with us that sabbatarianism in regard to Sunday or any other day is unscriptural? Certainly, attendance at the meetings precludes much leisure on a Sunday, but that is only because we use the universal holiday as a means of preaching. We do not look upon it as a "holy day." And for a true Christadelphian, organised worldly sport would be "out" equally on any mid-week day as on Sunday.

The article also claims that members of congregations are registered as ministers by the State to perform, among other

things, "funeral ceremonies." This is not the case in South Australia, and nowhere else as far as we know, for anybody can conduct a funeral service (as distinct from "ceremony") without State registration. And as Christadelphians believe that death is a reality, and nothing more can be done for the departed, the service usually takes the form of words of exhortation and comfort to those who remain.

"Some Christadelphians," writes *"Pix"*, "will not serve on juries. . . . " The article is sub-headed "Religions of Australia," and as far as this matter is concerned, we understand that unanimity is as wide as the Continent. Australian Christadelphian Business Conferences have unanimously rejected the principle that jury service should be optional. Christadelphians stand aside from all such entanglements of the law (Matt. 7:1-2. 2 Tim. 2:4), and it certainly seems incongruous that a community claiming to be conscientious objectors by virtue of their separation from the State in things political and military, should take their place as its "good citizens" (see Phil. 3:20 where "conversation" should be "citizenship") to determine whether a person is innocent or guilty on behalf of the Government.

It could be, of course, that individuals in Australia differ from the accepted stand on this matter, but if so they do in defiance of Ecclesial direction and teaching, and certainly keep their attitude to themselves.

On the credit side of the article there are some good features. The use of the word ecclesia, the belief in the absolute authority of the Bible, the practise of daily reading of the Scriptures, the main object of the Movement to cater for the spiritual needs of its members, and other matters incidental to us are given prominence, and if equal care had been given to the other matters referred to above, it could have been a good epitome of the attitude and beliefs of the Community. As it is, the good is counterbalanced by the bad so that the article is not really represenative of true Christadelphian tradition.

But, perhaps, in view of certain discernable trends within the Body, it is all that we deserve.

— LOGOS COMMITTEE.

The world hates divine instruction. We shall do likewise unless we train ourselves to receive it. We are given many examples of wisdom and unwisdom. Solomon is one of them. As soon as he forsook instruction, dishonor and trouble overtook him. The great incentive to faithfulness is the constant recognition of the glorious end to which instruction leads.

"BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD"

4. The Book of Life – Before the Coming of the Lamb

"The book of life is essentially that of the Lamb slain; for there is no book registering names for life eternal, that has not been sprinkled with the blood of Jesus. The slain lamb's book of life is the Book of the Abrahamic Covenant, dedicated with the blood of Jesus, the mediator of the New Covenant; and in this book their names are not written who are ignorant of the promises, and, therefore, faithless of the Gospel preached to Abraham, and afterwards in the name of Jesus Christ."

— Eureka, vol. iii.



A Heavenly Book

We have considered the Lamb enthroned in power, as others share his glory and his millenial work. Whence come they? They are those whose names are written in the Lamb's Book of Life.

This Book must resemble Hebrews 11 on a vast scale. All the great names of the Bible will be there, men and women whose life-histories have been known to millions down through the ages. In addition, the Lamb's Book will contain the unknown little names: the multitudes who lovingly followed the Lord Jesus, stirred by the great examples of faith recorded in the Word, unknown to the world, but known of Yahweh, and part of the Ecclesia whose names are written in Heaven (Luke 10:20).

This month we consider the 4,000 years from the promise in Eden until the birth of the Lamb, in which period the Book was kept by the Father. Next month, we consider from the first Advent to the end of the Millenium.

The Israelitish Basis of The Book

The people who surround the Lamb in triumph in Rev. 5:9-10 are all of Israel. This is a strange thought at first, for some passed into the grave long before Israel was a nation; others were, and are, from nations other than Israel.

But though many of those there represented are Gentiles by birth, they have all become Israelites by change of allegiance.

A special ordinance has long since been issued (Psalm 87:6) concerning the citizenship rights of those who will gain the promised inheritance. All such are accounted citizens of Zion, constituents of the Divine Municipality of Jerusalem, and are accounted as "having been born there".

But there is the possibility of exclusion. Leviticus 13, 14 and 15 sets forth the Law of the Leper. The leprous man was pronounced "utterly unclean" by the priest when the leprosy was in the head (13:44). He was "defiled", and his habitation was "without the camp" (v. 46). He could not remain in Jerusalem. Leprosy thus stood as the great symbol of sin, which excludes from the citizenship roll of Jerusalem, from the Book of the Living (Isa. 4:3. Ezek. 13:9).

A Generation Included in the Book

The Psalmist declares: "A seed shall serve him; it shall be accounted to the Lord for a generation" (Ps. 22:30. See also Ps. 24:3-6). Let us note the characteristics of those whose names *are* written, and compare them with the characteristics of those *not* written, or of those erased. Let us imitate those who are inscribed, and shun the ways of the other as the plague, the plague of leprosy.

Example: Abel's name is recorded (Heb. 11:4). He lived and died 4,000 years before Jesus came as the Saviour. But Abel's sacrifice spoke of faith in the Seed of the Woman who would one day restore the Paradise which Abel's father and mother had destroyed (Gen. 3:15. 4:4. Heb. 11:4; 11:30-40).

Example: Abraham's name is recorded (Heb. 11:8-10). Jesus said that Abraham rejoiced to see his day, and with the eye of faith saw it and was glad (John 8:56).

Example: Moses' name is recorded. Paul says (Heb. 11:24-27) that Moses esteemed reproach for Christ's sake greater riches than the treasures of Egypt. In the wilderness of Sinai, Moses prayed that Yahweh's "work" and Yahweh's "glory" should appear at a time when the beauty of Yahweh would be upon them (Psalm 90:16-17). In the shadows of the Law he could clearly see the Saviour revealed as Yahweh's "work" and "glory". Let us understand the Truth like Moses. Consider Moses (Exod. 32:32), broken-hearted at Israel's worship of the golden calf, pleading for forgiveness of his people. Moses suffered when the Truth suffered. It was not an academic theory without power with Moses; it was his life. Let us feel for the Truth like Moses.

Consider the brethren and sisters of the Jerusalem *Elpis Israel* (the Hope of Israel) Study Class, who considered diligently the significance of Divine manifestation in the Yahweh Name (Mal. 3:16). They are in "the book of remembrance," because of their subduing of the natural mind, and dedication of it to thinking on Divine principles. This was at a time when the reputed spiritual leaders, who had the pre-eminence, "DESPISED the Name" (1:6). Let us be with the diligent, not the despisers.

A thought-provoking reference to the Book of Life is in Psalm 56. To escape from the Philistine stronghold of Gath, David feigned madness (1 Sam. 21:10-15). The Philistines saw him scrabbling on the doors, and dribbling in his beard. But behind the apparent madness, as he slobbered and wrote imbelic words upon the doors, was a calm (though frightened), trusting (but actively co-operating), mind. With confidence he worked out his salvation. Psalm 56 is the prayer which David sent from Gath to the Father's presence.

It is a *michtam* Psalm, dedicated *Al-Taschith* (*"Destroy not"*). Psalms so inscribed are psalms prophetic of Messiah's assurance of deliverance by resurrection. "Thou tellest all my wanderings . . . all my tears are in *Thy book*." True of David in Gath, as he maintained unswerving mental allegiance to his hope, despite the difficulties facing him.

A Generation Excluded from the Book

This generation is referred to in Proverbs 30:11-14. The Scripture describes the characteristics of those who will be blotted out of the Lamb's Book of Life. This is a sentence of eternal death from which there is no appeal. The erasure will be made manifest at the Judgment Seat of Christ. "Death and life are in the power of the tongue" (Prov. 18.21). There was a time when Moses mourned (Exod. 32:32), "this people have sinned a great sin. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." But this moving, immature request (based upon the principle of atonement by substitution!) was gently set aside by Yahweh: "Whosoever hath sinned against Me, *him* will I blot out of My book" (v. 23).

Why did Yahweh say to Moses: "Whosoever hath sinned against Me, *him* will I blot out of My book?" Because their tongues had said to Aaron: "Up, make us gods!" (Exod. 32:1). Why did Messiah sentence Israel for 20 centuries in these words: "Let them be blotted out of *the book of the living*, and not be written with the righteous" (Psalm 69:28)? Because the tongue of the mob had roared: "His blood be on us and on our children." "That which should have been for their welfare, became a trap" (Psalm 69: 22. Romans 11:9-10), and having stumbled, their hope, the hope of Israel, came to us Gentiles as "the riches of the world," the "riches of the Gentiles," and "the reconciling of the world" (Rom. 11). It is that Hope, the Hope of Israel, that brings us into association with the Book of Life.

—B. Philp, N.S.W.

The Gospel of the Kingdom in Relation to Existing Governments

The Australian Government desires to introduce conscription for military service, which will involve younger brethren and sisters. For over one hundred years Christadelphians have maintained that such allegiance to the cause of country is a denial of our allegiance to Christ. The following article is an account by Brother Thomas of lectures he gave at Halifax, Novia Scotia, in 1851, touching upon this matter—



"We broke ground by showing that the subject matter of the gospel was a *kingdom* and the things related to it, which God intended to manifest in Palestine. It was therefore styled *'the Gospel of the Kingdom'*—glad tidings to every one that believes them concerning the kingdom, through which blessedness comes upon all nations; and glory, honor, and eternal life to all who shall possess it. We spoke also of repentance and remission of sins through the name of Jesus, to all who lovingly believed this gopel and were baptised into the name of the Holy Ones. We unfolded the nature of the kingdom; where it was to be, who were its subjects, and rulers and what its covenants and dominion. On week nights we called the attention of the public to Russia and the mission assigned it in the prophets; and to 'England, its Future in relation to Russia and the Jews.'

"On the following Sunday, we spoke of the approaching overthrow of all governments, which were essentially usurpations of the rights of God, and political embodiments of the evil and sin of the world wherever they existed. They were incorporations of the power of those who, as the Scriptures say, 'destroy *the earth,*' that is, *the people*. That the purpose of God is to take possession of them, and to destroy the destroyers; and to assume the government of the world Himself, when the kingdoms shall become His and the Kings whom He shall appoint to rule the world in righteousness; for the first time it will have been so ruled since nations and kingdoms have existed upon the earth.

"This discourse seems to have fallen with some effect upon the sensitiveness of a portion of our hearers, being particular friends of the Queen's government. On Monday, October 17th, we received the following note from the Province Building, or Palace of the Provincial Majesty:—

"Dr. Thomas was understood by some of his hearers on Sunday evening TO REFLECT ON EXISTING GOVERNMENTS, INCLUDING THAT OF GREAT BRITAIN, in terms unfavourable to the allegiance of

the subject or the support of authority. From such an imputation the writer has, to the extent of his influence, defended Dr. T., although believing that his language might bear the construction mentioned.

"Perhaps Dr. T. will not object to remove, in a brief manner, on Tuesday evening, the impression which his words conveyed, as it is presumed, unintentonally."

"The above was without signature; but from the messenger who brought it, it was ascertained whence it came. On Tuesday evening, which was our last lecture, we gave the explanation sought. We readily admitted that we did reflect upon every government extant, imperial, regal, and republican; and should rejoice in succeeding to detach many people from allegiance to them. By this, however, we did not mean to say that we would advise them to rebel against authority, or, if in state of rebellion, that we would promote it. We inculcate the duty of all we succeed in detaching from their allegiance, being peaceable and quiet subjects of whatever government they may happen to live under; for the apostle saith: 'Let every soul be subject to the higher powers.' We seek to transfer *the allegiance of their hearts* from the god of the world, his governments, and their honors and glory, to the God of the future state, to his King, and to His kingdom and glory. We do reflect upon the world's governments. They are all absolutely evil, and only relatively to one another good, better and best. They are usurpations of the rights of God who, being the creator and benefactor of men, has alone the right to rule them for His own glory and honor, which is impossible so long as the dominion of the world is in the hands of its present rulers. He gave men 'dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and upon every creeping thing that creepeth upon the earth' (Gen. 1:28); but He reserved to Himself the sovereignty over man whom He had 'created in His own image after His own likeness.' But they rebelled against Him, and the result thus far is the history of the past. We reflect on all governments, because, furthermore, they rule for the aggrandisement of their own selfishness, and not for the promotion of truth, righteousness, and the good of the people. Still, evil and wicked as they are, we do not wish to see them dethroned by the people, who would probably do no better; yet if they did rebel, we would do nothing against them, *neutrality in respect of all belligerents being the duty of a Christian until the Lord come.* We desire the establishment of a holy, righteous, and just government over the whole earth—a universal dominion that shall comprehend all nations, and make them sing for joy and gladness of heart, because of the blessedness they experience under its reign. But this is at present impossible; for neither have the world's rulers nor the people, intelligence, wisdom, virtue or power enough to accomplish it. We,

therefore, and all we can induce to swear allegiance to Yahweh's King, are passive and calm observers of events. We take part neither with the people nor their oppressors, but protest against the wickedness of both. In Rome, Vienna, St. Petersburg, or Constantinople, though we abhor all their tyrannies with profound disgust, we 'render to them all their dues,' if their demands do not necessitate the violation of the divine law, for 'it is better to obey God than man,' come what may. We bide our time. We wait with patience the coming crisis—the time of action for the saints. The people and the governments will have fought out their battle when the Day of the Lord shall come. Down-trodden, crushed, destroyed, the ruled will be hopeless of redemption by the hand of man. The triumph of evil and its wickedness will be great (Joel 3:13); but the power of Him, who shall bind and punish it (Rev. 22:2) will be greater. A glorious day will that be to them whom we shall honor *'to execute the judgment written'* (Psa. 149). The period of inactivity will have passed away; and the power of the enemy shall no longer 'prevail against' the saints of God. The sword of the avenger will then be committed to them, and 'they shall take away his dominion to consume and destroy it unto the end.' (Dan. 12:26).

"After this manner we removed briefly, or, perhaps, deepened, the impression which our words conveyed on Sunday eve. We know not which, but in conclusion, we added that the note in hand was quite an interesting and somewhat gratifying incident. It proved to us that we must be preaching a doctrine identical, or at least very much like that taught by Paul in days of yore. Thus He went to Thessalonica to preach Christ unto them, and in doing so they raised a clamour against Him, declaring that 'He did contrary to the decrees of Caesar, saying there is another King, one Jesus' (Acts 17:7). What would Caesar or his friends have cared about Paul's announcing *'another king'*, if they did not understand Him to teach that the country of His dominion was that already ruled by Caesar, and that consequently the contemporary exisence of Caesar's power and Christ's was impossible?

"If the clergy were to preach the same gospel, they would not be so popular with the Caesars as they are. In fact, they would not be tolerated by them, for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors that they ceased to be persecuted by the imperial power. Let the clergy preach the Gospel of the Kingdom (but how can they preach that of which they are ignorant?) and they would soon find that absolutism would pass decrees against them, and democracy bribe lewd fellows of the baser sort to accuse them before the rulers; for persecution in some shape or other

has ever been the fate of that proclamation which neither glorifies the great nor flatters the people, but announces the purpose of God without respect to either."

—The Christadelphian, 1883.

With Our Correspondents

Comments by readers, reporting their experiences along the pathway of life, their interest in matters presented in Logos, or questions relating to the Scriptures.

Are the Pioneer Writings Outdated?

At a time when the standard Christadelphian expositions are being relegated to the bookshelves, Bro. S.S. (Vic.) raises a warning:

"There is no doubt that our pioneer brethren had a very definite understanding of the goal set before them, for 'without a vision the people perish.' It is Yahweh's pleasure to give us this vision in detail as an incentive to 'press on . . .' Unfortunately, however, it is the pleasure of so many today to ignore this incentive, because they erroneously, even if sincerely, believe there are better works to attend to . . . Your efforts to promote interest in Bible marking upon the basis of the pioneer writings, particularly among the young people, is most encouraging."

The New Hymn Book.

E.K. (Vic.) writes:

"There is a possibility that some of your readers in other countries may think that all Australian ecclesias have decided not to use the new hymn book. I do not know whether this has occurred to you; and in the best of spirit I wonder if I could ask that it be made known that quite a number have made the decision to use it? This would bring about a balanced presentation of the matter in your magazine."

(We have never intended to imply that all ecclesias have rejected the use of the new book in Australia, and gladly comply with the request above).

Attending the Bible School.

P.E.I. asks:

"I will be attending the Youth Conference in Southport, Qld., from 1st to 10th May, and then, if it is possible, I would like to go on to the Bible School at Tallebudgera. In view of the overlap of dates, I am wondering if any allowance has been made for those attending the Youth Conference to also attend the Bible School, although they will be two days late. Could you please let me know the current arrangements for avoiding this problem?"

(Though the Bible School assembles on 8th May — Saturday — and meetings will be held on Saturday and Sunday, the main study sessions do not commence until Monday morning, so that you should be able to transfer from one to the other in ample itme. It would be desirable for you to transfer to the Bible School at the conclusion of the meeting on Sunday evening, in order to settle in and be ready for the first morning session on Monday).

"He who prays as he ought — will endeavour to live as he prays!

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

SECTION 2 (Cont.): HOW THE GOSPEL RELATES TO SALVATION Ch. 1:16-Ch. 8 (Ch. 1 Cont.).

The Gospel Condemns Gentile Blasphemy and Immorality — Vv. 28-32.

VERSE 18.

"For the wrath of God is revealed." — Because the wrath of Yahweh was clearly manifest throughout the world of the ungodly, there was a need to plainly set forth the principles of His righteousness as a means of salvation. This the Apostle does in the Epistle before us. See 2 Cor. 5:11.

"Ungodliness and unrighteousness of men." — These evils are enumerated in the Chapter, and were then particularly in evidence in Rome, as they are today throughout the world. See note on v. 8.

"Who hold the truth." — Gr. *Katecho,* "to hold down," "to restrain." The same word is translated "withboldeth" in 2 Thess. 2:6. The R.V. renders it here as "hinder." Paul is referring to men who hindered the truth in their unrighteousness, not to those who held it in understanding.

VERSE 19.

"God is manifest." — Natural creation reveals the existence of God, though it does not set forth His purpose. It does, however, show Him to be omnipotent (Psalm 19:1), omnipresent (Psalm 139), omniscient (Acts 17:23-27). Creation thus plainly revealing that God exists, intelligence should cause His creatures to seek His will and purpose. It is only the "fool" who says, "There is no God" (Ps. 14:1. 53:1).

VERSE 20.

"The invisible things of Him." — His omnipotence, omnipresence, omniscience. These invisible characteristics of God are clearly made manifest, or discerned, in the forces of natural creation, so that in these "things that are made," His "eternal power and Godhead" (R.V. "divinity," His attributes) are revealed. Thus men are without excuse if they do not seek Him; and if they seek Him, He will reveal Himself to them.

VERSE 21.

"Became vain in their imaginations." — The word "vain" is *mataioo* in the Greek, and signifies "void of result." So called intelligent men of those days, like the scientists of today, saw the glory of God in creation, but failed to apply the lesson of this knowledge. Thus their studies were "void of result," for they failed to produce a proper reaction in them. They (like the schools and universities of today) acknowledged the existence of a God, but refused to take the matter any further, so that their knowledge was sterile. From this Greek word comes the English word "moron," which fitly describes a person with knowledge who fails to apply it properly. A moron is a feeble-minded person who remains throughout life at the mental age of eight to 12! That is the state of the educated, sophisticated world in the eyes of God. See also v. 22.

VERSE 23.

"They changed the glory of the

uncorruptible God." — They did not literally do this, for it is impossible for man to affect the glory of God. The word is better rendered "exchanged." They exchanged the glory of the uncorruptible God into an image made like to corruptible man, and worshipping that which is corruptible, reaped what they sowed: an abiding place in the grave.

"Man, birds, four-footed beasts, and creeping things." — This describes a decline in worship, from "man" to "creeping things." In the beginning, mankind were taught the truth concerning the "uncorruptible God," but becoming fools in their vain imaginations, they likened God to themselves, and then to birds, beasts, and even creeping things, all of which were worshipped in a steadily declining form of religion. Today, men have degenerated even further, for discarding even these false forms of religion, they worship the flesh in all its lustful manifestations. (v. 24).

VERSE 24.

"God gave them up." — This describes judicial action. Men having discarded the true worship of God, they were, in turn, delivered up by God to the results of their own folly (see also Eph. 5:5-6). He left them to their own resources, refusing to help them.

VERSE 25.

"They changed the truth of God into a lie." — Or, better, they "exchanged the truth of God for a lie." Idols are described as lies in Scripture: Isa. 44:20. Jer. 10:14. 13.25.

"Who is blessed for ever."—The **word "blessed" is** *eulogetos,* from whence comes the word "eulogise." Thus: "Who is to be eulogised forever." Though men reject God and mock at His word; though the schools destroy His influence by indoctrinating children with such fallacies as evolution; though His principles of righteousness are out of fashion today, the Lord's followers can be encouraged by the knowledge that one day all this will be changed, and Yahweh will be eulogised throughout the earth for what He truly is.

"Amen" — "So be it!"

VERSE 26.

"Gave them up to vile affections." —They became temple prostitutes, that being a common feature of ancient pagan worship (Num. 25:1-3), and stemming from this evil example in religion, the same vile practises became for many the standard of behaviour in life. Adultery is faithlessness, and without faith it is impossible to please God (Heb. 11:6), but, in addition, it was a rite often associated with heathen worship, and particularly condemned on that account. The adulterer in Israel was often not only unfaithful to his partner, but also to Yahweh, for frequently the act had a religious significance.

VERSE 27.

"Likewise also the men." — Sodomy was also a practise of pagan worship, so depraved were the religions of the heathen. Temple prostitutes of both sexes were a common feature of the vile worship of the times. No wonder the judgments of Yahweh fell so heavily upon the Canaanites and other ancient nations, and Israelites were strictly commanded to keep completely separate from the surrounding nations.

"Receiving in themselves that recompense of their error which was meet." — These wicked practises produced their own terrible fruit, in that venereal disease and other attendant evils took hold, so that mankind suffered the consequence of its own folly.

VERSE 28.

"Did not like." — Gr. *Dokimazo:* To put to the test to see if a person or thing answers to the required specifications. This man did to God. They looked for a god which would answer to what they wanted,

and when Yahweh did not do that, they repudiated Him. They sought religion as a means of satisfying lust, not as a medium of self-sacrificing devotion in loving service to God; and when the demands of Yahweh refused to gratify their wants they rejected His worship. They wanted a god that satisfied the flesh, and finding that God did not do that after putting Him to the test, they turned from Him.

"God gave them over." — In turn God left them to their own devices. Worshipping the flesh, they received only what the flesh could give: frustration, misery, death.

"A reprobate mind."—The Greek word is *adokimos,* the negative form of *dokimazo,* signifying the rejection of that which had been put to the test. Because man rejected God after having put Him to the test, God gave them over to their mind, a mind incapable of determining matters in respect to salvation, and intent upon satisfying the flesh, thus "a mind void of judgment" as the margin has it. That is the state of most people today, and the reason why the Truth makes but little impact upon the majority of mankind. In spiritual matters they have a mind "void of judgment," and therefore cannot determine right from wrong.

"Things which are not convenient." — Better: "which are not becoming, or fitting."

VERSE 29.

"Whisperers." — Most of the evils enumerated in these verses are obvious. "Whisperers," however, relate to secret slanderers.

VERSE 30.

"Despiteful." — Insulting, insolent.

VERSE 31.

"Without natural affection." — Gr. *Astorgos:* love of parents for children, or love of children for parents; love of husband for wife, or love of wife for husband. In short, the basic foundation of family life was disrupted and destroyed. The catalogue of vices set forth in vv. 29-31 are familiar to the modern world, and all stem from a "mind void of judgment' a mind that having rejected God because He does not measure up to what flesh requires in Him, is itself given over to the worship of flesh with all its resultant evils and unhappiness. Every vile, wicked vice stems from such a mind, bringing in its train, juvenile delinquency, broken homes, hatred where love should exist, violence, immorality, frustration, misery and disease of both mind and body. An unhappy world is revealed, because it is one that rejects a God Who will not stoop to cater for the flesh, but demands a standard of righteousness that requires the sacrifice of flesh. Actually, the seeds of true happiness and peace are found in such service.

VERSE 32.

"The judgment of God." — Rather, the "ordinance" of God, as per the R.V. Man knows that God does not approve the things that he does, but he is completely indifferent to the ordinances, or rules of God, and aims only to satisfy the flesh. Thus there is conflict between the flesh and the spirit (Gal. 5:19-21), between what is revealed as the way of death and the way of life (Gal. 6:7-8).

We all exert an influence (perhaps unconsciously) on one another. This should make us careful how we conduct ourselves, otherwise we may rue it later. Paul's counsel to Titus should be ever before us: "Showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times . . .

LET US AVOID THE TINKLING CYMBAL

It is not edifying to hear a brother, whose usual habit it is to show coolness in regard to the meetings and to the general well-being of the Truth, sparkle up when a disturbance is on, and assert his voice and advice. An Ecclesia does well to think twice before receiving the counsel of such a one. His advice may be sound, but in all probability it will not be. A brother who can only be stirred to activity by noise and commotion is an unsafe man — his motive is carnal, and therefore dangerous. A brother who has no disposition to work in quiet times — to support the meetings, to exhort and edify, and to make himself generally useful in the many and varied ecclesial duties — is not a man to be relied upon when the brotherhood is passing through a critical and troublous time. The Truth's best and safest servants will be found to be peace-lovers — men who know and value the advantages of peace — who engage in conflict solely as a duty, and then only sadly and reluctlantly. Love of the Truth and love of the brethren — in time of peace as well as in time of war — are the traits that should be looked for in men elected to be ecclesial leaders and advisers; and these men should, if possible, be those who have had a hand in making the ecclesia, and whose heart is in their work. Let brethren and sisters whose first thoughts are for the well-being of the brotherhood ponder this advice. Let them behave wisely, and show regard for their sacred and precious trust. Ecclesias require not showmen, but servants — men who are prepared to lose time, money, sleep, and even health, for the Truth's interests. Such men are content to await Christ's return for recognition and reward, when the true sons of God will be openly manifested and glorified together.

— A.T.J.

THE AWE-INSPIRING WHEELS

"The appearance of the wheels and their work was like unto the color of a beryl . . . and as it were a wheel in the middle of a wheel." (Ezek. 1:16).

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The Number of Wheels

Perhaps the most curious feature of the Cherubim were the wheels which the prophet described in detail. He refers to the number of them, their color, their curious construction, their purpose, size and position, their appearance, the unity of their operation, the command issued to them, and the noise they made when in motion.

There were four wheels (Ezek. 10:9), as there were also four living creatures, four faces, and four wings; and what applies to the number four in relation to these other features, applies also to the wheels. They represent the true Israel of God as a mobile force conveying the Divine judgments wherever they are needed.

Each of the four wheels was placed by one of the four living creatures (Ezek. 1:15), so that combined they formed the "chariot of the cherubim" (1 Chron. 28:18), swiftly bearing the living creatures to the point of the compass where their presence was required.

Their Color

Their "work", declared Ezekiel "was like unto the color of a beryl" (Ezek. 1:16). This is a most significant gem, and helps to identify the Cherubim with the "certain man" seen by Daniel, whose body "was like the beryl" (Dan. 10:6). This man of many parts, represents the multitudinous Christ of Ephesians 4:15-16, so that the beryl has a very important meaning for those who hope to form part thereof.

The Hebrew name for beryl is *Tarsheesh,* which signifies "to break or subdue." A gem having this meaning is appropriate to describe the work of the Cherubim or saints, for they are to break in pieces (Rev. 2:26), and subdue the nations, bringing them into obedient subjection to Christ.

The Beryl found its place in the fourth row of gems that made up the Urim and Thummim in the breastplate of the high-priest (Exod. 28:20), and as such, answered to Dan which tribe

took up the first position in the fourth group of three tribes set out in Numbers 2 (see v. 25). The tribes of Israel encamped around the Tabernacle in a vast square, each group of three facing one of the four points of the compass, and with the standards of the principal tribes taking pride of place. Dan was chief of those stationed on the north of the Tabernacle, the direction from whence Ezekiel saw the Cherubim swiftly advancing, and Dan's gem in the breastplate of the high priest was the Beryl. Dan signifies *Judgment*, and indicates rulership, for through Christ, Yahweh will "judge the world in righteousness" (Acts 17:31).

The Beryl, therefore, stood for that which is "to break or subdue," and it was associated with a tribe whose name means judgment. In this there is quite a significant association of ideas.

It is not without point that the prophet Daniel (*The Judgment of El*) was chosen to interpret the dream of the king which revealed the purpose of Yahweh to "break and subdue" the nations by the crushing blow of the stone cut out of the mountain without hands (Daniel 2).

Notice, also, the significant play on the meaning of the word Dan in Jacob's prophecy of the last days:

"Dan (judgment) shall JUDGE his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path that biteth the horse heels so that his rider shall fall backwards. I have waited for thy salvation, O Yahweh" (Gen. 49:16-18).

This section of the prophecy shows the Judge, ruling his people, subduing the enemies of Israel, revealing the salvation of Yahweh.

It is the work of Christ as Dan the judge and ruler, revealing the character of the beryl stone, the stone of Dan the tribe.

Christ will not perform this work on his own, however, but in conjunction with his brethren. Thus the Psalmist declared:

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgments written: this honor have all his saints. Praise ye Yahweh!" (Ps. 149:5-9).

As this is the future work of the multitudinous Christ, no wonder Daniel saw its body "as the beryl," or as that which breaks and subdues.

This, too, explains why the "work of the wheels" is described "as the color of the beryl." Ezekiel saw them inexorably rolling on to judgment, to "break and subdue" the guilty city of Jerusalem; and the outpouring of similar judgment upon the Gentiles, will constitute part of the work of the true Cherubim, when they are manifested in the Age to come.

But though the beryl is identified with Dan in the Old Testa-

ment, in the New it represents Levi. This is revealed by a careful consideration of the gems associated with the New Jerusalem, together with the tribes of Israel that form its members. The foundations of this symbolic city, the bride of Christ (Rev. 21:9), are twelve gems on which are inscribed the names of the twelve apostles (v. 14). These twelve gems point to the twelve tribes of Israel, and the names of the Apostles are therein inscribed, because they are destined to be the Judges of the twelve tribes in the day that Christ rules from Jerusalem (Matthew 19:28). This fact demonstrates that the Hope of Israel is the foundation of this spiritual city, the Bride of Christ.

Now the eighth stone is a beryl (Rev. 21:20), and answers to the eighth tribe enumerated in Revelation 7, where the tribes that form the New Jerusalem of Chapter 21 are set out in order.* This eighth tribe is not Dan (which tribe is not mentioned), but Levi (Rev. 7:7). Thus under the Law, the beryl relates to Dan the Judge, whereas in the Apocalypse, it relates to Levi the Priest. The Beryl, therefore, unites the two functions of Judge and Priest, symbolising the royal priesthood which the Cherubim shall constitute as described in Revelation 5:9-10, or as they are called by Peter: "Ye are a chosen generation, a royal priesthood. . . " (1 Pet. 2:9).

Dan and Levi thus make an interesting combination, setting forth what the saints will affect in the Age to come as a community of king-priests. First they shall judge (Dan), bringing the Law of Yahweh before the notice of the nations, then they shall join (Levi means *to join*), by incorporating them in the kingdom to be set up, and ministering to them as priests. The pouring out of Divine judgments will humble the nations, after which the saints will join them to Yahweh by a covenant of peace.

That is the drama of the future, beautifully displayed in the visions of the prophets. A typical example is found in Zechariah 14. The very nations that will come up against Jerusalem to war, will be so broken and subdued by the crushing judgments poured out by the saints, that they will ultimately clearly recognise the Divine omnipotence manifested therein, they will then seek the

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* The tribes of Revelation 7 are not those of Israel after the flesh, but Israel after the spirit, or what Paul describes in Galatians 6:16 as the true "Israel of God" (see also Rom. 9:9). In Ephesions 2:12, he declares the saints are of "the commonwealth of Israel" and not merely one tribe of it. Thus, in some way, saints are identifiable with all the tribes, even as the Apostles are in Revelation 21. As each of the Apostles will be associated with the particular tribe over which he will be established as Judge, so the saints will doubtless be identified with specfic tribes when the kingdom is set up. The new Jerusalem, the Lamb's Bride, therefore, is completley Israelitish in its organisation and character.

peace of the One they have rejected for so long, and will return to Jerusalem for worship. First they will converge on the city for war (v. 2), and then for worship (v. 16), and in this remarkable transformation there is revealed the drama of the Divine purpose.

This will be brought about by the swift action of the Beryl-like wheels, which having first conveyed the Cherubim to the point where the judgments written will be poured out, will then proceed to convey them throughout the earth, that those who have been sufficiently humbled might be joined to Yahweh, and be incorporated into His kingdom.

Their Curious Construction

Ezekiel declared that there was "as it were a wheel in the middle of a wheel" (Ezek. 1:16). What did he mean? Some have thought that his words describe a wheel working within a wheel as though joined together by cogs, and so see in the vision a symbol expressive of complete harmony and co-operation. But a careful consideration of his description indicates that each of the four wheels was interlocked with a wheel fitted into it at right angles. Each wheel, therefore, had four sides to it, and could roll in any direction without turning.

That is what Ezekiel describes:

"When they went, they went upon their four sides, and they turned not when they went" (Ezek. 1:17).

Some object to this, on the grounds that it is an impossibility, for it does not provide for a normal axle. But the Cherubim does not relate to normal things, but is a Divine vision comparable to nothing on earth. It is not normal for wheels to travel in any direction without turning, but these do; it is not normal for wheels to be living things full of eyes, but these are (v.18); it is not normal for wheels to be on earth, and at the same time, apparently in heaven; but these are so described (vv. 15, 18).

It is not necessary, therefore, to match these wheels with the conventional wheels of today, but rather to accept what is revealed, and try to understand the meaning of the vision.

A wheel itself, being never ending, suggests the symbol of eternity, so that the Divine principle of immortality is first stressed. The interlocking wheel, however, divides the wheel into four sections, so that here, once more, is the symbol of Israel, teaching the lesson that the hope of eternity can only be obtained through the promises made to Israel.

Though divided into four sections, however, there is complete unity of operation, for all the wheels follow the head (Ezek. 10: 11). The brain (the Lord Jesus) is there directing the movements of the Cherubim, so that they proceed according to his will, and the wheels turn in the direction in which the head looks. Ezekiel

declared that the spirit of the living creatures was in the wheels" (Ezek. 1:20), showing that they were living entities of the whole, and that they, like the rest of the vision, were governed by the one motivating spirit (Eph. 4:4).

The interlocking wheels permitted the Cherubim to move straight forward to any point of the compass without turning, and in this action they were driven by the Spirit (Ezek. 1:12). With the minimum of trouble, they went directly to the place required, there to pour out the judgments of Yahweh, and to bring into subjection those who would resist His will.

They were awe-inspiring wheels, with rims so high, declared Ezekiel, that "they were dreadful" (v.18). We glimpse, in this description, a picture of the prophet crouching in fear before the terrible vision as it swept close to time. He sees the lofty wheels full of eyes speedily rolling along before him; he observes the faces looking intently at the point where judgment is to be poured out; he hears the noise of the wings, like an army on the march, bearing the creatures onwards; he considers the terrible eyes, piercing in their discernment of which the vision was full, he feels the heat of the fierce, purging flames, capable of consuming all that offends the majesty of Yahweh; and now, as the vision is right before him, speeding south to Jerusalem, he is over-awed by the lofty rims which tower so high above him as to unite both earth and heaven, and to fill him with fear.

But of these features we must defer attention until our next issue (God willing).

— H.P.M.

GRANVILLE ZECHARIAH STUDY CLASS

Enthusiastic study nights have been reported from Granville. The class meets every fortnight at the Ecclesial Hall, and is conducting a verse by verse study. There is room for others at this class if they would like to attend, and in order to bring them up to date, notes on the previous nights' study are available at the class. Here are the comments of one enthusiastic member:

"The Zechariah Class being held at Granville, has enthused much interest — all have gained meat from the Word as well as much exhortation. For example, in chapter 1, we not only were able to align the "man among the myrtle trees" with the Feast of Tabernacles when Israel dwelt in booths, but also considered the Day of Atonement, five days before the Feast. This brought to mind our present relationship to Atonement, that today is our Day of Atonement, and like Israel, we must "afflict our souls" or humble ourselves as we wait for the return of our High Priest, the Lord Jesus Christ — praying that our offering might be accepted. The recent effort has enthused us in the study of Zechariah's prophecy, and we are attempting to mark up our Bibles with the results of our investigations."

— D.S. (N.S.W.)

An Exhortation to Faithfulness.

GOD'S SPECIAL TREASURE

"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 in that day when I make up My jewels (i.e. My special treasure)." (Mal. 3:16).

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Sin Brings Suffering

"If ye shall obey My voice and keep My covenant, then ye shall be unto Me a kingdom of priests and an holy nation. . . . . a peculiar treasure above all people." This was God's promise to Israel, but unfortunately the people failed to measure up to the conditions. Though they claimed to be the children of Abraham, they lacked his faith; though, as a nation they were joined to Yahweh as a bride to her husband, they were guilty of gross infidelity, playing the harlot with the idols of their enemies. They were stiffnecked under Moses, rebellious under the judges, apostate under the kings. Time and again, God in mercy extended the hand of discipline by punishing them, in order to teach them the lesson that sin brings suffering; but when they repented of their waywardness, and cried for help, He was ever ready to deliver them. Leaders were raised up to snap the bonds of the Gentiles who had brought them into subjection.

So their spiritual standards rose and fell. Under the good leadership of men like Gideon, Samuel, David and Hezekiah, they sought Yahweh; but when Jeroboam, Ahab, Manasseh or Zedekiah reigned, they fell into apostasy. Constantly the warning of the prophets was directed against them, but they remained deaf to it, and blind of their shortcomings. They failed to heed the history of the past. Seventy years of desolation and captivity were not sufficient to indelibly impress it upon them, for despite the restoration under Zerubabbel, Ezra and Nehemiah, the nation again fell into apostasy. So the Old Testament closed with the last warning message proclaimed by Malachi, a message unheeded by the vast majority of the nation.

It is not a pretty picture that the Scriptures reveal to us, for it is the record of the flesh dominant over a privileged people. It is the history of a nation that suffered because it gave way to sin, of a people who experienced misery because they refused to heed the lesson of their own experience, that rebellion against God just does not pay.

The Faithless Majority

Malachi summed the whole matter up:

"Ye are gone away from Mine ordinances, and have not kept them . . . ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed for ye have robbed me, even this whole nation" (Mal. 3:7-9).

They were guilty of unfaithfulness in that they had not kept the ordinances of Yahweh, of robbery in that they had kept back that which was rightfully His, of blindness because they did not recognise the enormity of what they were doing. And out of this there developed a blasphemous attitude towards Yahweh:

"Your words have been stout (bold) against Me. Ye have said, It is vain to serve God; and what profit is it that we have kept this ordinance . . ." (vv. 13-14).

Only a remnant heeded the message of the prophet; only a few remained who feared Yahweh, who spake one with the other concerning these things, and who "thought upon His name." Yet, though few in number, they will constitute His special treasure, at a time when "the proud and all that do wickedly," shall be burned up, leaving "neither root nor branch" (Mal. 4:1).

This latter end is the destiny of all who sow to the flesh; it is the destiny of flesh and blood itself.

A Modern Application

Malachi spoke to the Ecclesia of his age, but his words apply to the Ecclesia of these times as well. They remind us of what Yahweh requires of us: namely, to develop a reverential fear and respect of Him (Mal. 3:16). This does not come naturally. The lust of the flesh, the lust of the eyes and the pride of life all combine to blind the senses as to what Yahweh requires, and direct the actions of men along a course that will gratify these lusts at the expense of performing the will of God. And such a state is common, unfortunately, even in the brotherhood, even though it is imperative, that those who would attain the Kingdom, develop this reverence, this "fear" of offending Him. God declared through Moses:

"What do I require of thee, but to fear Yahweh thy God, to walk in His ways, and to love Him, and to serve Him . . . to keep His commandments and statutes" (Deut. 10:12).

What process is necessary in order to develop this "fear"? There is but one way. Malachi has told us: "They that feared Him . . . thought upon His name." It is the application of the mind to the revelation of God that will alone bring this about; in short, the reading and studying of the Bible. Thus Israel's kings were instructed that the first thing they must do when ascending the throne, was to:

". . . write a copy of this law . . . and it shall be with him, and

he shall read therein all the days of his life: that he may learn to fear Yahweh his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom . . . " (Deut. 17:18-20).

As the kings-elect of Zion, we do well to have the Word constantly "written in our foreheads," by the daily reading of its life-giving pages, thereby learning to love, fear and extol Yahweh. Many speak as though study of the "deeper things" is not necessary; but if that were so why were they recorded? The faithless majority, in past ages, likewise spoke like that, repudiating the messages that came from the prophets, confessing that they did not want to hear those matters.

The Faithful Few

The faithful remnant in Malachi's day had their names inscribed in a Book of Remembrance, because they "feared Yahweh," and "thought upon His name." They realised that bound up in the Name was the Divine purpose to reveal the attributes and nature of Yahweh in a people of His choosing.

Israel is the medium of such a manifestation, but the people today who comprise the true Israel are those "taken out of the Gentiles, a people for His name" (Acts 15:14). God wills to be revealed in them, firstly mentally, then morally, finally physically. First He will change their minds by the revelation of His truth, then He will change their lives as they put that truth into practise, finally He will change their bodies by bestowing on them "divine nature."

Israel was called out of Egypt for the express purpose of God manifestation. "They shall know that I am Yahweh their God that brought them out of the land of Egypt, that I may dwell among them" (Exod. 29:46). But, says Jeremiah sorrowfully, "they would not hear" (Jer. 13:11). God manifestation is also the express purpose of our call. Will we heed?

We are baptised into the Name, and that imposes a responsibility upon us to reveal the characteristics of that name in action. Jesus Christ is the perfect example. In him dwells the fulness of the Godhead bodily. He revealed the Name throughout his life, and through death attained unto the complete glory by a resurrection to eternal life. Just prior to his death, he declared unto the Father: "I have manifested Thy name unto the men that Thou gavest me . . . I have declared unto them Thy name."

If we study the Bible carefully, it will lead us to the Name. It will teach us to think upon it, and thus develop a love for it (Psalm 119:132), it will cause us to extol it (Ps. 68:4), bless it (Ps. 103), praise it (Ps. 135:1), seeks its help (Ps. 124), see in it a source of confidence (Ps. 9). And when the flesh seems power-

ful, we will shelter under it, for "the name of Yahweh is a strong tower, the righteous runneth into it and is safe" (Prov. 18:10).

Of these righteous, Yahweh declares:

"They shall be Mine, in that day when I make up My special treasure; and I will spare them as a man spareth his own son that serveth him" (Mal. 3:17).

The word "mine" expresses "of me," that is, of My spirit power. This "special treasure" will be "built up together for the habitation of God through the Spirit." The family name of Yahweh Elohim will be named upon all who constitute part of it, the seal of it being witnessed in the change of nature they will then receive. As a multitude of glorified beings, they shall bear the Name and the Glory to the uttermost parts of the earth, exhibiting the mercy, grace, truth, goodness and righteousness of God.

They shall no longer be the minority, but united together in a grand company likened to the "stars of heaven for multitude," shall so influence mankind by the "law that shall go forth from Zion," that the "earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2:14). At long last the triumph of the faithful minority will have come.

— A. Harvey (England).

BRISBANE ECCLESIA'S ENDORSEMENT OF UNITY BASIS

We have been asked to publish the following resolution unanimously adopted by the Arranging Brethren of the Petrie Terrace Ecclesia:

"In view of the rising tempo of controversial discussions on the nature and sacrifice of Christ, much of which does not originate from clear Scriptual statement and which in the past has led to divisions and bitterness, we feel the following motion should be adopted by this Ecclesia: 'That we the Petrie Terrace Ecclesia confirm our fellowship as stated in the book issued by the Australian Christadelphian Central Standing Committee in Sydney in 1963 'Christadelphian Unity in Australia — The Accepted Basis,' with particular reference to the addresses 'The Atonement' and 'Isaiah Chapter 53' given by Brother John Carter of England as being clear and sufficient explanation by language easy to understand, and readily available Scriptural references regarding the nature and sacrifice of Christ, and refrain from controversial discussion on the interpretation of the BASF.' "

1966 Easter Fraternal Gathering

We have been asked by the Conference Secretary, to advise that preparations are in hand for this function which is planned to be held between April 9th to 17th, 1966 (God willing). Conference Secretary is Bro. A. R. Hosie, 28 Pyalong Avenue, Rosanna, Victoria, Australia. The suggestion is to plan now to be at that gathering in Easter 1966.

Where is Our Separateness ?

CAROLS WILL UNITE FIVE CHURCHES

Christmas carols sung together by Roman Catholics, Anglicans, Methodists, Christadelphians and Quakers at Bewdley on December 20 will inaugurate the Midlands' latest Christian unity project.

An old military drill hall in Load Street is to be converted into a Christian community hall to be used by members of all five churches. They are launching a joint appeal for £7,000 to restore and equip the hall.

The building was bought as a gift to the Parish Church by Mr. George Clancey, a Black Country industrialist. A committee formed to administer it decided to make the hall available to any churchmen who wanted to use it.

Representatives from all five churches will serve on its management committee.

The publishing of this article owes its appearance to one of the saddest news-items it has been our lot to read, but which serves to illustrate a trend in Ecclesial life against which "Logos" has constantly warned. It is not extremism that causes us to do this, but a sincere desire to draw brethren back from the brink that could end in complete apostasy. These are evil days, and what is required is an earnest, all-out, co-operative effort by brethren to retrace our steps back to the old paths laid down by the pioneers of the Truth.

The news-item (reproduced at left) was published on 11/12/64 in the Birmingham Mail, which has a circulation of over one million readers.

In forwarding the following article to us, the writer states that he has confirmed that the co-operation in carol singing did, in fact, take place.

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God's Demand for Separateness

Never since the days of Noah has the Truth been in such danger of being lost by the household of faith. In Noah's day, the sons of God, the Ecclesia, were guilty of so fraternising with the godless sinners of their day that they married out of the truth among the "daughters of men" to the extent that God said of them, "every imagination of the thoughts of their hearts is only evil continually."

We know that after a further probation of 120 years, Noah and his family alone found grace in God's sight.

The destruction that ensued reduced the world to eight persons. Before long, however, the earth became repopulated by an equally faithless generation that Yahweh was forced to scatter over the face of the earth.

It was not long before Yahweh, seeing the same faithless characteristics among the people of Mesopotamia, called Abraham to separate himself, to go into a far country as a stranger and pilgrim, there to become the father of the Hebrew nation.

Isaac and Jacob followed in the same upright ways as their father, meriting a repetition of the family blessing.

Four hundred and thirty years flowed by, during which time the family suffered greatly at the hands of their neighbours, and Egypt in particular, until Yahweh raised them up a Saviour to redeem this family that had now become a nation.

Once again Yahweh separated his people from other nations. He brought them through the waters of baptism into a waste and arid wilderness, and at Sinai He gave them His royal law. Israel was to become Yahweh's peculiar treasure, for He said unto them: "Thou art a holy people (*qadosh*) set apart unto Yahweh thy God, saying, Yahweh thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth."

Their separation was underlined in the Law which forbade the mixing of various materials in their garments, or yoking an ox with an ass, or sowing divers kind of seed in the one piece of land (Lev. 19:19. 20:22-26. 22:9-11). As long as Israel remembered their separateness and diligently kept to it, they prospered.

The same lesson can be seen in Yahweh's request that His people should build a Tabernacle, that He may dwell among them. "Let them make Me a Sanctuary (*Hiqdash*), a place set apart," He said (Exod. 25:8).

We could multiply examples like these many times over, but these will suffice. Let us move forward to the last days of Judah's Commonwealth.

Gentiles Called To Separateness

The time arrived when the Apostles were sent forth among the Gentiles to preach the Gospel, and to call upon men who formerly were without God in the world to embrace Abraham's faith to come out from the world, and to separate themselves as the true seed of Israel unto Yahweh (Acts 8.12. Gal. 3:26-29. Eph. 2:11-12).

To these Gentiles, Peter addressed the words previously pronounced over Israel: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Thus the wild olive branch was engrafted into the good olive tree, contrary to nature, and Gentiles were called to separate themselves, as Israel had been called upon to do fifteen hundred years before.

Paul, the apostle to the Gentiles, left the believers no doubt about their position. "Be ye not unequally yoked together with unbelievers," he declared. "For what fellowship hath righteousness with unrighteousness, and what communion (common union) hath light with darkness, and what concord hath Christ with Belial (a worthless man of the world) or what part hath he that believeth with an infidel (an unbeliever), and what agreement hath the Temple of God with idols (of which the Romish church is full), for ye are the temple of the living God, as God hath said (through Moses — Lev. 26:12): I will dwell in them and walk in them, and I will be God, and they shall be My people. Therefore, COME OUT FROM AMONG THEM AND BE YE SEPARATE (see Gen. 12:1. Lev. 18:3), 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 defilements of the flesh and spirit (mind) perfecting holiness (separateness) in the fear of God" (2 Cor. 6:14-17. 7:1).

Such was the lofty calling held forth by Yahweh to Jews and Gentiles that they might come into fellowship with Him. All that was left for them to do was to obey, and keep themselves unspotted from the world.

But, unfortunately, it was not long before evil men entered into the Ecclesia. Like wolves they gradually destroyed the flock (Acts 20:29). Balaamites and Jezebels multiplied in the early Ecclesia assuming the position of the Lords of Yahweh's heritage (1 Pet. 5:3. Rev. 2:14, 20). Soon the Nicolaitane doctrine of the immortality of the soul (Rev. 2:15) gained a foothold, the doctrine of the kingdom of God on earth was disposed of, and in the course of time the false teaching and practise formerly found in Paganism was adopted by the apostate church.

Separation From The Church Required

Thus it was that in 324 A.D. Romanism conquered Paganism; the Christian Church became the State Church, and over 1,600 years, the Papacy developed into the Mother of Harlots and abominations of the earth. John said, "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." This hideous spectacle left John in a state of wonderment at the awful description given by Christ to a Church that was once His bride (Rev. 17:5-6).

The true brethren of Christ were forced to flee from the church "into the wilderness" (Rev. 12:14, 17) so that the defiling influence of the Apostasy might not spiritually destroy them.

Today we are back to the beginning. Jesus Christ warned us that our days would be like those of Noah's day; never was

there a time for separation as now!

John Thomas, the Noah of the latter days, wrote *Elpis Israel* and *Eureka* nearly 120 years ago. In these books, he denounced the powers of darkness in church and state. Yahweh, through Him, rekindled the Apostolic faith and the Hope of Israel.

But what do we now see? The sons of God are joining affinity with the sons of men. Again they are making agreement with idols. In that regard, the *Endeavour Magazine* provides a typical example. But it is not alone. Others are advocating a more cordial approach to worldly institutions, particularly those of the churches around about. Some deplore such titles as *Christendom Astray from The Bible.* A few years back some agitated to join the celebrations at the dedication of Coventry Cathedral. There are a few who even question whether baptism is essential to salvation. But perhaps the masterpiece of folly appeared in the *Birmingham Mail* on 11th December, 1964, where it was reported that Christadelphians were joining with Roman Catholics, Anglicans and others in Carol singing, and in a combined effort to equip a hall for the benefit of churchmen who wanted to use it. It is claimed that representatives from each of the churches named will serve on its Management Committee (see copy of report at the head of this article).

Is This The Laodicean State?

A feeling of agony takes hold upon us as we think of a carol sung at all these "pleasant sing songs," but with what true meaning or fellowship could Christadelphians combine with the Harlot and her daughters in singing, *Come All Ye Faithful!*

Have we reached the Laodicean State? We ask that question with all that it implies (see Rev. 3:14-17), with the hope that those who still "have an ear to hear what the spirit saith to the Ecclesias," may repudiate such an attitude.

"Remember, therefore, from whence thou art fallen and repent. Be watchful and strengthen the things that remain" (Rev. 2:5, 3:2).

It is time for all Yahweh's watchmen to hold forth from Zion's watchtower and to blow the trumpet, to cry aloud, to exhort, Come out from among them and be ye separate and touch not the unclean thing, whilst it is called Today. Tomorrow may be too late, for the time is at hand for the return of the Lord, to take His Ecclesia away to Sinai to answer for the things that have been done (2 Cor. 5:10).

The faithful will be made king-priests, and with the Lord, will help to utterly destroy and abolish the Roman Church and all its works. How can we associate today with that which we hope to destroy tomorrow? There will be shame and anguish

manifested at the Judgment Seat of Christ, a gnawing of tongues for pain, for those who have misused their opportunities today. Rome is to be destroyed like a great millstone flung into the depths of the Mediterranean (Rev. 16:19-21. 18:9-24). And not only Rome, but her harlot daughters as well. Let us "come out from among them and be separate." "Be ye clean that bear the vessels of the Lord!" Selah!

A. Pennington, Birmingham, England.

Central Standing Committee Circular Letter

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A circular letter has been issued by the CSC to Recorders of Ecclesias dated 19/11/64 entitled the *New Hymn Book*, which is, in our judgment, well calculated to misrepresent the motives and actions of some who feel that they cannot accept this book.

Nor has the CSC seen fit to directly approach those whom it has indicted, or even send them a copy of their circular letter, thus ignoring the basic principles inculcated in Matthew 18:15. We have only seen this letter by courtesy of others, even though we are named in it, and have been in correspondence with the CSC over other matters.

The letter seems to challenge the autonomy of Ecclesias. It claims that the CSC is "the appointed channel of Ecclesial expression in Australia, representing the Ecclesias as a whole," but substantial Ecclesias in correspondence with us, have unsolicitedly rejected that claim as far as they are concerned. The CSC, moreover, by the very invitation included in its circular letter, which urges others to distribute it to individuals, would challenge ecclesial authority. This, indeed, happened in one Ecclesia, which found its individual members all circularised with the CSC letter before it had officially come before the notice of the Arranging Brethren.

The letter has nothing to commend it. It is full of invective and insinuation. A typical example is shown on p.2. It there implies that efforts are being made to reprint "the present book in Australia without permission," and to justify its implication it quotes paragraphs from a GPA letter and the *Logos* with the insinuating statement: "We leave it to Ecclesias to determine what the following paragraphs are intended to convey . . . "

But the very article in *Logos* from which the CSC quotes clearly states what the intentions were, so that there is no need to "determine what it was meant to convey." At no stage, was it intended to reprint this book in Australia, without applying for permission to do so, as the CSC letter seems to infer. On p. 44 of *Logos* (October issue — the CSC letter quotes from p. 46 of *same number*) we write:

"In Australia, the Gospel Proclamation Association circularised Ecclesias with a proposition that an appeal be made to England to repro-

duce the old Hymn Book for use of those Ecclesias who desire to retain it."

Let the reader note this. It is from the very article which the CSC quotes in such a way as to imply that the GPA intended to reprint the book without first approaching the Birmingham Publishing Office for them to do so.

Is not the paragraph quoted above easily interpreted? Is it not clear? Yet the CSC letter speaks of "disturbing features of this (GPA) letter, IF WE INTERPRET IT CORRECTLY," and makes reference to the "same HINT (is the above quotation a 'hint'?) conveyed in the Editor's comment in the October *Logos*".

The CSC apparently prefers to overlook the clear statement of what is intended plainly set forth in the paragraph above, and instead itself hints at "disruptive forces," "disturbing features," of "veiled threats and intentions," of dark "hints," and challenges to unity.

The obvious intent is to set the minds of brethren aflame with suggestions of disunity, and to undermine the work of some. The brotherhood need have no fears of that as far as *Logos* is concerned.

But is it right that a responsible Committee should indulge in such innuendo? Could it not have written to the Editor of *Logos* to ascertain exactly what was intended if it could not understand the clear and simple statement quoted from *Logos* above? Does it have to disturb the minds of brethren by its own dark hints of certain "disruptive forces challenging unity?"

Long before this article appeared in *Logos*, and at the express request of certain Ecclesias, an approach was made to the Christadelphian Office, requesting that supplies of the old book be made available. A reply letter from Brother Sargent, dated 20th October, acknowledged this, in the following terms:

"Thank you for the courteous tone of your letter. It shall come before the Publishing Committee on October 31st . . . Copies of the 1932 Hymn Book are available . . . We can continue to meet orders for these with stocks which would last for several years at the normal demand . . . "

Does this read like as though we are challenging unity,

The CSC letter, unfortunately makes other statements that are quite unfounded and unnecessary, but we do not want to burden the reader with the unprofitable matter here. Suffice is it to state that a direct approach has been made to the Committee. The letter was obviously written by one lacking certain essential facts, and perhaps urged on by others who have an axe to grind. It is a pity that an organisation, such as the CSC, gives itself to such controversy, and lends itself to indulging in vague insinuations of a serious nature. We are sorry that it has seen fit to descend to such wrangling, and doubly sorry to learn that others, who should have known the facts better, have seen fit to perpetuate and extend it by circulating the letter.

— Editor.

Supplies of the Old Hymn Book

We can supply copies of the old Hymn Book at 16/- per copy. Supplies received have mostly been exhausted, but further stocks will be available shortly. We suggest you place your order now with Logos Publications, West Beach Post Office, South Australia.

Good Company

A "Logos" Supplement designed for Christadelphian young people throughout the world.

Conducted by J. Knowles.

Dear Reader.

For some two years now, this supplement has appeared in "Story of the Bible". It was originally designed to cater primarily for the interests and activities of young people, but due to the overwhelming response which we received from older readers, and in order that it might reach an even larger circle of readers, it has been decided to transfer it from the Story into Logos.

This means that Logos will be enlarged, and that its service to the Brotherhood will be greatly extended.

Some of the features to be included will be:

- **Special articles of a helpful nature to young people, suggesting ways of conducting personal Bible study, and the great enjoyment which can be obtained thereby.**
- **The preparation of study notes to be advertised therein, together with suggestions on Bible marking and the most suitable equipment for such work.**
- **Young people's activities. We plan to feature regular reports from groups throughout the Ecclesial world. Readers in isolation will find this section helpful as many of the activities, although conducted by an Ecclesia, could be adapted for use of smaller groups or individuals.**
- **Answers to Bible difficulties. We would encourage correspondence from young people (or "older" young people) on any feature relating to the Bible.**
- **A special Bible marking session relating to "first principle" doctrines. We are entitling it "WHAT YOU WOULD SAY?" and in it we will include suggested quotations and answers which would be given to the type of question we frequently receive from friends or foes. We plan to set down the "Six best quotations," and you will find these quotations, when linked together, briefly and concisely explain the problem. Although it would be necessary to have a more detailed knowledge of the subject than these six quotations provide, these would be sufficient to set clearly and plainly before anybody the truth on the particular subject to which they are related.**

Recently, we advertised that we had notes on the Book of Joel, and also an analysis of every passage in the Bible where the words "Devil" and "Satan" occur. We have reprinted these notes several times, and there are still a few copies left, particularly for our overseas readers; so if you did not avail yourself of this opportunity through the "Story of the Bible", write immediately, and we will forward you copies. Please direct enquiries to "Good Company, West Beach Post Office, South Australia," and include postage.

We look forward to meeting you through medium of "Logos", and trust that you will find "Good Company" both interesting and profitable. Please write to us with your thoughts on the matter, as we like nothing better than to hear regularly from readers, particularly if they have constructive suggestions to make.

With kindest regards,
JOHN KNOWLES.

ISRAEL'S COMING TRIUMPH OVER EDOM

This is the intriguing theme of one of the shortest books found in the Bible. Edom is a nation that passed out of existence 2,000 years ago, and Bible prophecy clearly shows that the original people will never be re-established. Nevertheless, the theme of the intensely interesting book of Obadiah shows us that Israel is shortly to triumph over Edom—her age-old enemy!

The short **Book of Obadiah** is ideally suited for a Bible marking project, and in that regard, we have certain suggestions as to how this can best be done.

The prophecy has two divisions: Verses 1-14: A prophecy of Edom's punishment by Yahweh through Nebuchadnezzar shortly after the book was written, and culminating in A.D.70 when the last of the Edomites (Idumeans) were destroyed in the seige of Jerusalem. Verses 15-21 provide the second division: a prophecy against the latter day of Edom, the sin-power of the Gentiles, illustrating the sacrificial punishment of all the nations, and the ultimate triumph of the true Zion.

The age-old controversy between Edom and Zion is based upon the contest that ensued between the sons of Isaac: Esau and Jacob. Esau became the father of the Edomites, and Jacob the father of the Israelites. Although these two nations were both descendants of Abraham and Isaac, an intense hatred and animosity developed between them. Edom is frequently used as a symbol of the haters of Israel, and this is the theme which Obadiah uses as he takes us back into the events of the past, and uses them as a figure of those about to transpire in the earth. In developing his theme, he uses some interesting symbols and parable, such as the contest between the two mountains: Mt. Zion and Mt. Seir, or the parable of the name Edom, signifying "red," and being the symbol of sin.

As these things unfold we find that this book which is usually glossed over, is far from being dull or uninteresting, but is packed with instruction and interest.



WHAT WOULD YOU SAY?

What would **you** say, if confronted with the popular teaching that immortality is an inherent quality possessed by all human beings?

We suggest the following answer:

The word "immortality" occurs only five times in the Authorised Version of the Bible. These places are listed below, and tell the following story:

1 Tim. 6:16: God ONLY hath immortality.

2 Tim. 1:10: Jesus Christ BROUGHT life and immortality TO LIGHT through the Gospel.

Romans 2:7: Immortality must be SOUGHT FOR by patient continuance in well-doing.

1 Cor. 15:53: Mortals PUT ON IMMORTALITY at the resurrection.

1 Cor. 15:54: Bestowal of immortality will result in death being swallowed up in victory.

Notice the clear sequence of thought running through these quotations which plainly expresses the truth. How convincing is the Scriptures, and how obviously erroneous the doctrine of inherent immortality. Now set the above out in the blank pages at the front or back of your wide-margin Bible, as a sort of "ready-reckoner" of Bible truth.

Notice that the word "immortal" occurs only once in the Bible, and is used in respect of God Himself (1 Tim. 1:17).



SPECIAL OFFER

For readers of "GOOD COMPANY" we have prepared:

- A set of verse by verse notes on the book of Obadiah, outlining the main features of this prophecy, and suitable as a basis for Bible marking.
- A special marked-up page, in full color, containing all 21 verses of Obadiah, as a suggestion as to how you can effectively mark up this book in your Wide Margin Bible.

Write NOW for your copies of these notes to: Good Company, West Beach Post Office, South Australia.

DID YOU KNOW?

. . . that the Truth was first introduced into South Australia by a reply to the unusual greeting: "How is your immortal soul today?"

This, in fact, was the case, when over 70 years ago, in the small town of Goolwa, 50 miles south of Adelaide at the River Murray mouth, a shoe repairer greeted a prospective customer in that way.

But this customer happened to be a Brother of Christ from New Zealand, and to the consternation of the shoe repairer, he replied, "I haven't got one!"

From this chance remark, a discussion commenced, during which the New Zealand brother informed the interested shoemaker that the words "immortal" and "soul' do not appear together in Scripture.

Then began a period of Bible searching. A Concordance was purchased from Adelaide, and the closer the investigation made, the more the truth was revealed.

A lengthy debate ensued between local churchgoers, resulting in several of them being baptised—among them the bootmaker.

The townsfolk were shocked that the bootmaker (the local organist in the Methodist church) should have accepted "Christadelphianism", and subsequent days saw them taking their business elsewhere. The bootmaker (the "original" Bro. James Mansfield — there have been many since!) was forced to leave Goolwa, and removing to

Adelaide, the foundation of that Ecclesia was established. Today, nearly 900 brethren comprise the four Ecclesias in the Adelaide area.

How many, over the ensuing 70 or more years, will owe their eternal salvation to the chance remark of the New Zealand brother in the backward little town of Goolwa on the River Murray!

With The Work of The Apostles

A recent study week-end was held at Katoomba, a small town situated in the heart of the Blue Mountains, west of Sydney. Some 110 were present, including a number of interstate visitors.

Theme for the week-end was the **Acts Of The Apostles.** The first address outlined the structure of the book, and following talks focussed attention on Chapters 2, 7, and 13 in particular.

Peter's address on the Day of Pentecost revealed some outstanding matter which was brought out in the study groups designed for that purpose. The late Brother Carter's address on this theme was heard on tape, and we particularly thrilled to his beautiful comments on the revelation of the Name of the Lord Jesus Christ.

In the afternoon, consideration of Acts 7, brought attention to a number of so-called discrepancies of Scripture, but as all the facts were brought to bear, it was plain that there was no contradiction.

After the Memorial meeting on Sunday, the week-end activity came to a close with a discussion among various groups upon Acts 13. It concluded with all agreeing that a profitable and stimulating week-end had been enjoyed by all.

—D. Shaw.

The Parable of the Messiah (Stawell, Vic.).

Each month, a number of the CYC young people travel to Stawell some 150 miles west of Melbourne to join with local young people of like faith around a study of the Parables, using Brother Carter's book as a basis.

On the Saturday evening, a parable is selected, and by talks, discussion, and the reading of the book, an attempt is made to develop the teaching of the Master on this theme.

On Sunday, the same is done, only with another Book. Thus the teaching of the Master has been pressed upon us with benefit to all.

—M. Galbraith.

1965 Youth Gathering.

This is to be held (God willing) at Southport, Queensland, from 1st to 10th May, 1965. Those between the ages of 16 and 30 years of age in May are eligible to attend. The theme chosen is "To him that overcometh . . . " taken from Rev. 2 and 3, and the week's activities will include bus trips and hikes in the afternoons, and spiritual and social meetings in the evenings. The overall cost will be approx. £13, and applications should be forwarded immediately to the secretary: David Evans, 40 Wardell Street, Ashgrove, Queensland, Australia.

Yahweh : The Great Architect

"Among the many and varied titles of the Supreme Being in the Scriptures of truth, is that of a Builder, or Architect; as it is written, 'The BUILDER of all things is God.' Pursuing this suggestion. I remark, that 'a wise master builder' never begins without a design. He drafts this after a scale of so much to the foot. This is the extension, or time, so to speak, of the building, or edifice, to be erected. Having well considered the whole, he concludes that it is the best possible plan that can be devised in harmony with the rules and principles of architecture. The plan then becomes his 'purpose,' his 'fore-ordination,' 'predestination,' or design. All subsequent arrangements are made to conform to this recorded purpose, because it is the very best his most deliberate wisdom and ingenuity could devise; and no extraneous suggestions, or considerations, will cause him to diverge in the smallest iota from his predetermination."

Elpis Israel, p. 168.

★

A Predetermined Plan

No worthwhile structure has ever been successfully erected without sound, careful, initial planning, followed by skilful construction. This principle has been applied in the Scriptures to the way in which Yahweh has planned and executed His creative work, that He might eventually hear the glorious acclamation: "Thou are worthy, O Lord, to receive glory and honor and power: for Thou has created all things, and for Thy pleasure they are and were created."

Yahweh's work as a great Architect, is beautifully described in the Scriptures, and expounded upon the pages of *Elpis Israel*. Let the reader turn to pp. 168-173 of this book which introduces the final chapter in Part One, and take note of the many beautiful expressions in the Word which describe the Creator as Architect and Builder.

"Except Yahweh *build* the house," declared the Psalmist (Ps. 127), "they labor in vain that build it!" His statement represents the Creator as Builder, working to a master-plan, and reveals that all the efforts of men are futile and unavailing if they are not in accordance with the Divine plan.

In *Elpis Israel*, Brother Thomas declares that an expert builder will equip himself with a sound plan, which will need no alterations once operations have commenced. He must be able to visualise the completed structure and to see it in all its glory.

"The plan," writes Brother Thomas, "then becomes his purpose . . . all subsequent arrangements are made to conform to this recorded purpose."

John proclaimed: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). This was the master-plan of the great Architect. Divine wisdom was the Designer of it. "Yahweh possessed me (wisdom — v.1) in the *beginning* of His way, *before His works* of old . . . before the mountains were settled . . . while as yet He had not made the heavens . . ." (Prov. 8:22-26).

Thus Divine wisdom worked upon the design for Yahweh's vast creative work. The plans were perfect in all their detail, because the Mind that evolved them was perfect. There were neither flaws nor omissions. In spite of man's transgression, complete harmony and control would span the realms of time, from the dramatic opening words of Genesis to the glorious completion at the close of the millenium.

With the grand plan now completed in the mind of the Creator, the work began.

"He sendeth forth His commandment upon earth: His word runneth very swiftly . . . He sendeth out His word . . . He caused His wind to blow, and the waters flow . . . So shall My word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Psa. 147:15, 18. Isa. 55:11).

The work was set in motion, and now nothing could deter the great Architect from His predetermined design. "Yahweh hath sworn and will not repent!" This is the unequivocal assurance of God (Ps. 110:4). The word "sworn" in this verse signified *to be complete* (Heb. Shaba, the "seven" word). This indicates that Yahweh has a purpose with a predetermined end, a purpose from which He cannot be turned, which He will not regret, for the consummation thereof is a glorious one. "By Myself have I *sworn,* said the Most High in His solemn promise to Abraham (Gen. 22:16), and later reiterated to David: "Yahweh hath *sworn* in truth unto David: He will not turn from it" (Ps. 132:11).

Our Privilege and Responsibility

In the second paragraph of *Elpis Israel* p.168, we are reminded of our privileged position and great responsibility to have a clear vision of the Architect's plans. Our attention is drawn to a number of statements which appear in the Epistle to the Ephesians:

"He (God) hath abounded towards us in all wisdom and prudence; having made known unto us the mystery (lit. secret) of His will . . . that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him (1:9-10).

A vital fact is stated, namely, that God's will, His purpose for the future, has been "made known" to us. A similar state-

ment was written to the Romans, when the Apostle spoke of "the revelation (*apokalupsis*) of the mystery (*secret*), which was kept secret since the age began, but *now is made manifest*" (16:25).

This Divine will is termed a "secret," that is, something which is made known only to the initiated; and now the Apostle reveals that God's will for the future is related to a "dispensation," which must eventually be manifested. This word has relation to an arrangement of administration of affairs (Vine); the management of a household or family; administration; management; government (Liddell and Scott).

Thus the great Architect has granted to His true worshippers a view of the grandest plan ever devised: a glorious preview of His purpose, as yet unfulfilled.

But this privilege brings heavy responsibility.

Builders With Yahweh

The Divinely designed structure, now in process of construction, is a spiritual house comprising men and women. "Know ye not that ye are the temple of God" . . . "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord. . . " "Ye also, as lively stones, are built up a spiritual house . . ." (1 Cor. 3:16. Eph. 2:21. 1 Pet. 2:5). All of which means that Yahweh's servants are themselves to be builders of the house, together with the great Architect. "For," says the Apostle, "we are laborers together with God" (1 Cor. 3:9).

If, then, the sons of God are to be builders, how shall they begin? The answer is obvious. No builder, worthy of the name, would consider commencing his work without first thoroughly acquainting himself with the plan. This is the first step. Know the plan! Pour over the design! Study the specifications! Find out exactly the required standards of the materials to be used!

The importance of all this is obvious.

The materials used in the construction of the building must be of a high standard, otherwise the Architect's true skill will not be adequately revealed in the work of the builder. For that reason, Yahweh insists that those individuals who will make up His final grand edifice, must conform to the standards of His specifications as revealed in His word, and manifested in the life of His righteous Son.

Thus, before the actual building commences, the material must be gathered together, and carefully inspected to make sure that it conforms to the required standard. "Prepare your work outside; get everything ready for you in the field; and after that build your house," is the necessary preliminary to a successful building venture (Prov. 24:27 — RSV). Every servant of Yahweh, therefore, must carefully question everything he "builds" into his

life, comparing all he does, says or thinks with the Word of God. *Proverbs* has sound advice for the action required on such occasions: "Take away the dross from the silver, and there shall come forth a vessel for the finer." The meaning of this observation is then explained: "Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. 25: 4-5). According to Paul, this is the principle upon which Yahweh will manifest His glory in flesh:

"Now, if any man build upon this foundation (Jesus Christ) gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1. Cor. 3:12-13).

"The day that shall declare it," is the day of judgment. On that day, the great Architect will make careful choice of the materials to hand, selecting only those that conform to his requirements. *Gold* (a tried faith); *silver* (redemption, earnestly sought by those in need of it); *precious stones* (the "special treasures" of Yahweh, which He will deem worthy of lasting preservation — 1 Pet. 1:7. Exod. 30: 12-16. Mal. 3:17). These shall abide the day of inspection. But lesser, non-enduring materials, such as wood, hay, stubble, will be rejected as unsuitable, and cast aside.

The Warning of History

As in all things, Israel of old provides the sober lesson for the Ecclesia. In a time of unfaithfulness, Ezekiel likened the nation to metals of inferior class, fit only for melting down:

"Son of man, the house of Israel is to me become dross: all they are brass, tin, iron and lead in the midst of the furnace; they are even the dross of silver. Therefore saith Adonai Yahweh; because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem . . . Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof . . . And ye shall know that I, Yahweh, have poured out my fury upon you" (Ezek. 22:18-22).

That was the sad spiritual state of God's people then; what of the Ecclesias today? Let the Word be the judge (John 12:48), but let every member be warned: "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5). This can only be accomplished through a continuous and consistent inspection of the master-plan as laid down by the great Architect, and a comparison of our spiritual state therewith. Where one is building contrary to the plan, such deviation must be arrested, the faulty workmanship removed, and a process of rebuilding commenced.

A great deal may be learned from David and Solomon in their efforts to construct Yahweh's Temple. David drew up the plans, but they were not his design (1 Chron. 28). That which he produced was a Divine plan which had been impressed upon his

mind. David was not an architect, and so far as we are aware, revealed no particular ability in that direction. The overall results, therefore, are quite remarkable. The simple fact is that he concentrated fully upon reproducing Yahweh's will, thus providing a suitable record such as would guide his son to faithfully build according to the Divine design.

David did not attempt to improve upon the plan which had been delivered into his care. To do so would have defeated the Divine will, so that the result would no longer be God's. Similarly, His servants must be prepared to study the plans and specifications so that they might build into their lives only those attributes that the Architect approves.

Know the plan! Study the specifications! Build according to the pattern!

Four vital features are revealed in relation to the Temple:

- **It was erected in a place of Yahweh's choosing — not man's.**
- **It was built according to the Creator's plans — not man's.**
- **It was served by a priesthood of God's appointment — not man's.**
- **It was governed by laws and ritual of Divine authority—not man's.**

All man had to do in relation to it was to carry out God's will.

And that is what man has to do also in regard to the requirements of the hope of Israel, our hope.

The plans and specifications which have been laid down by the great Architect are essentially of an Israelitish nature, hence the triumphant assurance of the Scriptures concerning the continuance of David's house until all is completed: "Thy seed will I establish for ever, and BUILD UP thy throne to all generations" (Ps. 89:4). The Divine plan includes provision for a revelation of the Divine glory upon Mount Zion: "When Yahweh shall BUILD UP Zion, He shall appear in His glory" (Ps. 102:16). And concerning the future which is in store for the tabernacle of David — now fallen, and in a state of disrepair — the great Architect has declared: "I will raise up his ruins, and I will BUILD IT as in the days of old" (Amos 9:11).

The delightful words that appear on p. 170 of *Elpis Israel* serve to summarise our theme:

> **"God, then, has caused a book to be written for our information as to His design — His ultimate purpose in the works of creation, providence and redemption, which are the three grand divisions of His labor."**

The three key words are *creation, providence, redemption.* The first word expresses the fact that Yahweh made all things at the commencement of His plan; the second word speaks of this creative work being Divinely guided towards a predetermined end; and the third word reveals that all things will eventually be united in one, for the purpose of bringing glory to the One eternal Spirit who has "created all things" for His glory.

Of all true believers, the apostle Paul has written the following declaration:

"You are a building which has been reared on the foundation of the apostles and prophets, the cornerstone being Christ Jesus himself, in union with whom the whole fabric, truly bonded together, is rising so as to form a holy sanctuary in the Lord; in whom you also are being built up together to become a fixed abode for God through the spirit" (Eph. 2:20-22, Weymouth).

— J.Ullman (Perth, W.A.)

"BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD"

5. The Lamb Records in the Book of Life

Our last article briefly considered the Book of Life: a Book kept firstly by the Father, then by the Lamb, and recording the fruits of his atoning work from 4000 B.C. to 3000 A.D. Based upon the hope of Israel, all inscribed therein are true citizens of Zion, even though they may never have personally witnessed the city of Jerusalem (Psalm 87:6).

The Lord Superintends The Book

The Hope of Israel is to believers (Rom. 1:16) a savor of life, unto life, as it is to others, a savor of death unto death (2 Cor. 2:16). It brings to all who accept it, a book-of-life-relationship. The Lord impressed this upon his disciples. They had returned to him, rejoicing in the powers that had been granted them, and by which they were able to perform miracles. But the Lord warned them, to put all these things in their right perspective, saying, "In this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are *written in heaven*" (Luke 10:20).

That is, indeed, a cause for rejoicing. Paul, some time later, also made reference to this important book. He wrote: "We have come . . . to the general assembly and ecclesia of the firstborn, who are *written* in heaven" (Heb. 12:23).

That vital book will be filled with names of the called out ones of all nations. A eunuch from Ethiopia will be there (Acts 8:38. Isa. 56:3-5): believers from among the Greeks and Romans (races long since passed into oblivion) will find a place (Gal. 3:27-29); many from the British Commonwealth of Nations, from America, Germany and other modern nations will have their

names inscribed therein (Isa. 24:13-16. Rev. 16:15). For, in the sight of Yahweh, an individual's faith in Israel's hope is more important than the place of his natural birth, and has the seeds of life eternal in it. We might illustrate the importance of the Zion citizenship of such by a recent incident. A short time back, with empty Gentile pageantry, the aged Winston Churchill had an honorary American citizenship bestowed upon him. But what will be the use of it in the day of his death? On the contrary, our honorary citizenship of Zion (Psalm 87-6 — see our last article) means everything to us, for it is the only way we can attain to the Kingdom.

Take Paul, the Roman citizen, as an example. Did he glory in the privileges conferred upon him by Rome, at the time of impending death? On the contrary, he wrote: "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 . . . " (2 Tim. 4:7-8).

May we be able to speak like Paul!

The Lamb's Book of Life will be in two parts. Part 1 will be from 4,000 B.C. until his return; Part 2 will be from Millenium Year 1 to Millenium Year 1,000. Those who die during the Millenium will rise to stand before the Lord Jesus, to be judged out of the recording books, including the Book of Life (Rev. 20:12-15).

B.C. 4,000, until A.D. 3,000, will therefore witness a vast multitude from out of all nations redeemed by the blood of the Lamb. These, the fruits of his atoning work, are inscribed in his book, the Book of Life. Because atonement is the basis of this record, it is termed *the Lamb's* Book of Life. Of course, the personal supervision of this Book, has only been in the hands of the Lamb since his ascension, though the efficacy of his atonement stretched back to the days of Abel, as it also stretched forward to our day (Heb. 9:15. Rom. 3:25).

The Ecclesia Versus The Church

There is a tremendous issue shortly to be settled. The age-old controversy between Zion and Babylon must be brought to a successful completion in favor of the former. Daniel refers to it as a time when "every one that shall be found *written in the book* will be delivered." He speaks of "a time of trouble such as never was since there was a nation," and shows clearly that the issue will be ultimately between the Ecclesia and the Church.

The *Apocalypse* makes this abundantly evident. Revelation 13:8 describes those who worship the beast power (including Babylon the Great, the Mother of Harlots) as "those whose names are not written in the book of life of the Lamb slain from the

foundation of the world." Revelation 17:8 repeats the exclusion.

Here is a sharp line of demarcation. The great apostasy — papal and protestant — speaks error against Yahweh. The whole system is anti-Christ, anti-Ecclesia, and anti-Semitic. Theories of immortal souls in heaven or in hell, are substituted for the saving faith of resurrection to life eternal; an earth burnt up is set before man as the ultimate before civilisation in place of the establishment of Christ's Kingdom on earth, with all nations blessed. Babel takes the place of Abraham's faith. And all who prefer Babel to saving truth are excluded from the Book of Life by the Lamb himself. For he is both the includer and also the excluder.

"Understanding is a well-spring of life unto him that hath it, but the instruction of fools is folly" (Prov. 16:22). Let Christadelphians realise to the full that it is Christ's line of demarcation which makes the Truth exclusive. We are an exclusive Israelitish aristocracy with our names written in Zion, but it is not us who have made the Truth exclusive. Christ has done that. He is the one who has stated that a specific class will not be written in his book of life. We have merely to humbly recognise the exclusiveness, honor it, and rejoice in the privilege it confers on us.

To attempt to find loop-holes to let into the plan of redemption people whose names are written in Rome, is to dishonour Christ. Babylon the Great has ignobly spent 13 centuries taking away from the words of the book of this prophecy (Rev. 22:19), and therefore the names of its constituent members have long since been taken from the Book of Life. How important to perceive the exclusiveness of the Truth, the Israelitish nature of our calling, the fact that our names inscribed in the Book means that others have been excluded therefrom, and to see in this Book, the roll of the future immortal citizens of Zion (Isa. 4:3).

Names Removed From The Book

It is a tragedy that certain names cannot be written in the Book of Life. It is a greater tragedy for a name to be written in the Book of Life, and then erased. This has happened to many Christadelphians.

Back in A.D. 96, the Lord Jesus sent a message to the Ecclesia in Sardis, in which he referred to the Book of Life. "There are a few names . . . which have not defiled their garments . . . they shall walk with me in white. I will not blot out their names from the Book of Life . . ." (Rev. 3:4-5).

This brings forward the important question of the consequence of our actions.

The ecclesial intelligence from Sardis for the month, indicated lively activity (Rev. 3:1). Adjacent ecclesias praised them. They had a reputation for being alive. But the Lord Jesus saw the

matter differently. He looked beyond organisational veneer into the hearts. Here and there were "a few names" applying the lesson of the Master's Jordan baptism. They repudiated the flesh and its ways, in order that the power of the Spirit could be displayed as the true way acceptable to Yahweh. They understood the lesson of the washing of the flesh of Aaron and his sons before they donned the garments of the priesthood, and, therefore, "you will walk with me in white," declared the Lord Jesus. In other words, the faithful brethren in Sardis would don the priestly garments and reign with the Lord Jesus as king-priests at his coming.

When the Christadelphians from Sardis stand before the Judgment Seat of Christ at Sinai (Psalm 68:17), many names will not have been called when the last name has been announced from the entry in the Book of Life under *Sardis Ecclesia.* The clear statement of the Lord Jesus that certain names would NOT be blotted out clearly implies that many names *would* be blotted out. Why was this so?

Leprosy In Sardis — Death!

What had happened at Sardis? The Lord declared that "they had a name of being alive, but were dead!" There was seen in the Ecclesias the fruits of a declining faith. Ephesus (2:4) had "left its first love." Smyrna (2:9) experienced Ecclesial contention, there being there those who "said they were Jews and were not." Pergamos (2:14) had false doctrine in its midst, "those who held the doctrine of Balaam." At Thyatira (2:20) Jezebel was "suffered to teach."

Thus there was seen a steady decline. First absence of zeal, then contention, then false doctrine manifested, then error taking over the Ecclesial platform. In Sardis we see the *fruits* of this wrong doctrine, this *lepsosy in the head.* The great High-Priest, in scrutineering the Ecclesia, declared that many had "defiled" their garments (Rev. 3:4), and in consequence had been blotted "out of the Book of Life" (v.5). Their defilement (like the leper under the law) excluded them from the camp, and no longer could they be written as "citizens of Zion."

Love At Philippi — Life!

Contrast the brethren and sisters of the Philippian Ecclesia. They labored with Paul as his gospel proclamation associates (Phil. 4:3), and as a result, it was said of some, that their "names are in the Book of Life."

Not one of those will be forgotten by Yahweh in the day when the Body of Christ is perfected. Psalm 139 indicates this. It obviously relates to the Messiah, the one "fearfully and wonderfully made" (v.14), towards whom Yahweh's thoughts were "precious" (v.17). Thus Christ is represented as saying: "Thine

eyes did see my substance, yet being unperfect (incomplete); and *in Thy book, all my members* were written, which in continuance were fashioned, when as yet there was none of them" (v. 16). Long before the first advent of the Lamb, all the Body-Members of Christ were written in the Book, and known of the Father. Their destiny was fore-ordained being based on foreknowledge. None will be forgotten by the Lamb. The list will be perfect, forming one complete multitudinous Christ. None will be missed, but none included who are not members of the One Body in faith and practise.

David In Action

"Thou tellest all my wanderings . . all my tears are in *thy book*" (Ps.56). True of David in Gath. True of Jesus among Jewry. True of us hemmed in by the world, if we are truly dedicated to the Truth.

David was faithful to this Truth in Gath, when Israel and the Philistines rejected him. Jesus was faithful to it, when Jews were going about saying, "He has a devil and is mad" (John 10:20). Paul was faithful to it, though they said of him "much learning has made you mad" (Acts 26:24). We must remain faithful to it, in spite of all similar provocations. Because the wisdom of God is foolishness to carnal minds, we must bear patiently the questioning of our sanity when we faithfully continue in spite of ridicule and worse. Under such conditions, "our tears will be in His book," to be revealed for our approbation in the Age to come.

Let Us Heed What We Preach

If we truly preach the Truth we must condemn the world, for the former demands that people accept the gospel, otherwise they can have no part in the Lamb's Book of Life.

But those same facts must be applied personally.

We cannot say, like Israel to Aaron, "Up, make us gods!" for we are the temple of God, and have no agreement with idols (2 Cor. 6:16). We must separate from the unclean, recognising that no one can be written in the Book who has not, in baptism, become dead to sin and alive to righteousness. No one, once written in that Book, can remain there unless the great principle of the repudiation of the flesh, and the power of the Spirit-word is displayed as the true way, acceptable to the glory of the Father, in works of faith. That must be the overshadowing principle of our life.

But what of failures and weaknesses? They are inevitable, but can be blotted out for the true follower of Jesus. So Peter taught: "Repent ye therefore, and be converted, that your sins *may be blotted out . .* " (Acts 3:19). Paul tells us that "the ordinances of the law that were against us" have been blotted out

in Christ (Col. 2:14). The Lord Jesus declares that "God shall wipe away (the same word in the Greek as "blot out") all tears from your eyes" (Rev. 7.17).

But some will have names, not sins, blotted out. For twenty centuries, since the Lamb's first advent, error in one form or another: Judaism, Grecian Philosophy, Roman paganism, Papal apostasy, Ecclesial declension, has been busy taking away from the Truth (Rev. 22:19). Death is in the power of the tongue, so that errorists have taken many names out of the Book of Life (Rev. 22:19). At the end of the millenial age, those, likewise, who have not responded with a tongue of praise to the Millenial call to holiness and service, will also be consumed, because their names will not be found written in the Book of Life (Rev. 20:15). We need to meditate upon these facts, for they illustrate that death and life are in the power of the tongue.

Let us so use our tongues that they will help to keep our name in the Lamb's Book of Life. A tongue exercised in prayer, preservation of the Faith, preaching the Truth, godly counsel, in-season-and-out-of-season exhortation, honoring the Jordan principle, following the Lamb, will help to keep its owner in the Book of Life.

In that regard the voice of Brother John Thomas echoes down from the past one hundred years:

"I trust a better day has dawned, when the principles herein outlined will find such an earnest expression by their adherants, that no principle will be endured among them, by press or tongue, that is not in strict accordance with the oracles of God" (Eureka).

Let us carefully guard our precious heritage.

— B. Philp (N.S.W.)

HOW TO USE THE BIBLE

This is the title of the current issue of HERALD OF THE COMING AGE. It outlines what the Bible is, what is its purpose, and what is its message. It then briefly touches upon fundamental doctrines that Christendom rejects, and concludes with a message relating to Christ's coming. This is an excellent issue for distribution. Some 22,000 will be printed, and we shall be happy to accept bulk orders at the rate of 60 copies for £1. Please order from Herald of the Coming Age, West Beach Post Office, South Australia.

God has appointed war; and no device of man can secure peace. Politicians may talk about it, but it is only because they know how uncertain it is, and how full the air is of inflammable elements. Festivities and cries of peace are the appropriate and characteristic and appointed preludes to impending destruction.

— R.R.

NOTES FROM A DIARY:

IN NEW YORK CITY

A busy, but pleasurable, time was enjoyed by us amid the Ecclesias of the New England States of America. The enthusiasm of the brethren was contagious, and resulted in some excellent meetings, whilst, at the same time, our association with Ecclesias in this part of the country, enabled us to renew and consolidate friendships made at Wilbraham.

A pleasant break in continuous speaking appointments was made, when we were conveyed by Brother and Sister Skinner of Meriden to the Providence Meeting Hall, to hear an outline of the Epistle to Romans given by Brother Fred Barling of England.

Back in Meriden, I delivered my final address to the Ecclesia there, on the theme of *Life's Illusions*, showing from examples of the past that we cannot always trust present appearances. So often Triumph and Disaster, as we might assess life's extremes, both prove to be imposters. At one moment it seems as though we have scaled the pinnacle of success, only, the next moment, to be thrust down into the dark shadow of apparent failure; we are, today, strong in our resolve to do the Father's will, and confident in our ability to carry it out, only to find, tomorrow, that we are very weak vessels indeed, and so easily forget. The experiences of the worthies of the past are like a mirror of our lives revealing these extremes. They demonstrate life's illusions. They teach that moments of so-called success or failure, of buoyancy or depression, are never quite as good or as bad as we might imagine. A true estimate of life, as seen through the Word, will modify both, and bring all matters into correct perspective.

Next day, we were kindly driven by Brother and Sister Gene Turner to Worcester, in Massachusetts. It was a delightful drive, for this part of the country has some glorious scenery. The freeway cuts its inexorable way through beautiful, undulating country, through forests of trees, and lovely, rolling fields of green. The bright sun and blue sky above brought out to best advantage the various colors of trees and verdure; and the conversation, as we travelled swiftly along, likewise glorified the Creator.

Altogether it was a very pleasant and relaxing drive.

At Worcester, we gave talks on *The Story of Ruth* and *The Cities of Refuge*. Both themes blended well together. The immortal story of love presented in the highly significant and beautiful little *Book of Ruth*, reveals how this Gentle maiden who had embraced the Hope of Israel, had to seek security and rest from Boaz the Redeemer; and the same principles, in a different setting, are found in the provision of cities of refuge under the law. Both have a personal application and exhortation to us, as Paul reveals in Hebrews 6:18.

On Sunday morning and evening, we exhorted and lectured to a packed hall. Our subject for the lecture was *Is Civilisation Doomed?* Certainly, in the face of the problems and dangers facing mankind today, this is a question that men should be asking. *The Book of Ruth*, and the Divine mercy exhibited in the provision of a *City of Refuge*, point to the only safe solution for those who are alive to the significance of the times, and their personal responsibility. Thus the theme of all the addresses blended well together.

The effort at Worcester concluded our labors in the New England area, and we were scheduled to fly by jet plane to Kennedy Airport, New York. A heavy fog delayed departure for some time, but ultimately this cleared, enabling us to be swiftly and comfortably transported at a speed of nearly 600 mph to that mighty city. Here Brother A. Brittle met us, and conveyed us to the hospitable home of Brother and Sister W. Kennedy where we were to stay during our sojourn in the environs of this modern Babylon.

A modern Babylon, New York undoubtedly is, but there are some relations of Daniel there, and each evening found us in the environment of one of the local Ecclesias. It was our delightful experience to meet with our colored brethren at the Jamaica (New York) Ecclesia, and to address the assembly. Brother Watts presided, and the exposition was followed by a question session, after which refreshments were served in the basement. The members of this ecclesia express themselves with great enthusiasm and feeling for the things of the Truth. In fact, the personal greetings we received during the fraternal portion of the meeting, were such that the partaking of tea (sorry, coffee!) and cakes so abundantly prepared, became most difficult. It was all delightful and impressive, and stressed the beauty of fellowship in Christ Jesus.

It illustrated too, that there are no national barriers in Christ, but that all become "one" in him (Gal. 3). Whereas outside of the Truth, America is sharply divided by racial issues, I discerned nothing of that nature within the Ecclesias. Brethren fraternised freely together whatever their color or nationality. Members of the Jamaica Ecclesia (with a roll of some sixty colored brethren and sisters) freely attended "white" ecclesias in the neighbouring area, and vice verse.

Through the courtesy of Brother and Sister Kennedy, we were shown something of the vastness of New York. We travelled over the Hudson River where the massive Statue of Liberty holds pride of place; we ascended by lift to the top of the Empire State Building, to look down upon a remarkable vista of skyscrapers which would be tall in most other cities, but which are dwarfed in this one of super-skyscrapers; we gazed down in wonder at the deep chasms formed by these tall buildings, and saw far below, motor cars like tiny toys. New York is, indeed, a jungle of cement, and some cruel "beasts" lurk in its hiding places, more evil and ruthless than the most savage lion. So we were told, for, of course, we did not frequent those places!

From the observatory tower of the Empire State Building, some 102 storeys and 1,250 feet above ground level, a glorious panoramic view is stretched out. On a clear day, visibility extends for some 80 miles into the neighboring States of New Jersey, Pennsylvania, Connecticut and Massachusetts, whilst immediately below, a birdseye view of outstanding giants among giant buildings were identified for us. Among these are the Chrysler Building, Rockefeller Building, Woolworth Building, Macys (the largest Departmental Store in the world), the United Nations' Buildings, and others that stood out in the skyscraper forest below.

They are all monuments to the flesh. The time will come when these mighty cities, and their buildings, will give place to a new way of life, to be inaugurated by the Kingdom that Christ will set up at his coming. It was Cain the murderer who first built a city (Gen. 4:17), and Nimrod the "mighty hunter" of men who did so after the flood (Gen. 10:9-11), defending it and building up its greatness by blood. Cain called his city *Enoch* after his son. The name means *Dedicated*, and the city was dedicated unto flesh. This son of Cain was entirely different in descent, in character, and in status to that righteous man of Seth's line, whose

name was also Enoch, who "walked with God" as a stranger and pilgrim in the earth, protesting against the prevailing wickedness in forthright, warning terms. This latter Enoch maintained a vigorous testimony in the face of widespread indifference, warning all who were prepared to listen to him, that God will not always tolerate the way of life that man has brought about on earth, and which finds its worse state in the mighty cities that dot the face of the world today.

One of the lesser evils of New York was made apparent to us when lunch-time came, for we had to find a place to park the car (automobile in America), and this was so difficult in this city of ten million people with its overcrowded vehicular traffic, that ninety minutes were spent looking for a convenient place! Parking is a growing problem in all large cities today; an offshoot of the population explosion that is everywhere taking place. Automobile traffic is growing so rapidly throughout the world, and particularly in the larger cities, that new roads must be constantly built, improved or enlarged, and even so they fail to cope with the increasing number of vehicles that year after year take to the roads. The problem is more apparent in the States than in Australia, for though the area of both countries is approximately the same (if the remote state of Alaska is excluded), there are something like 190 million people more in America than in Australia, and this, naturally, has its impact upon life in all its spheres.

We had seen the United Nations' Building from afar, and now we had a close up view of it. It held particular interest for us, not because we are under any illusion that the deliberations of delegates can bring unexpected changes in the course of history (the future, for us, is clearly mapped out in the prophetic programme contained in the Word), but because, as we visited the building, we saw flying conspiciously above among the flags of other nations, the Star of David, the flag of Israel.

It is a thrill to witness this flag, to be reminded of the existence of Israel as a nation, to be impressed with the fact that we are living in the age of the fulfilled prophecy, to recall the wonderful statement in *Elpis Israel*, the truth of which was evidenced in the flag flying proudly above us:

"The pre-adventual colonisation 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. . . ." (p. 441).

We have witnessed the fulfilment of this, truly testifying that we have not been led astray by "cunningly devised fables" in our understanding of the Bible. Let us thank God for such leaders as Brother Thomas, and use the means available to our hands for the better understanding of His word. We know that God "rules in the Kingdom of men" (Dan. 4:17), we also know that His Son spiritually "walks in the midst of the Ecclesias" (Rev. 2:1), so that when the time was ripe, one was raised up qualified to revive the Truth out of the debris of error that had covered it for so long, and whose understanding of the prophetic word was such that what he wrote, over one hundred years ago, still gives a clear lead to events today.

The flag above testified to that fact. Brother Thomas had indicated that the return of the Jews would be on "purely political principles," and "in unbelief of the Messiahship of Jesus." And of this flag above was a faithful witness. It indicated the political nature of the return, the unbelief of those who participate therein. It should not have been found flying above the United Nations' Building, with the other flags!

Israel should have nothing to do with the nations around about, but should keep strictly separate. Even Balaam, the prophet of Babylon, proclaimed that fact, saying: "The people shall dwell alone, and shall not be reckoned among the nations" (Num 23:9). The nations will not help Israel, but only, in the ultimate, try to humiliate her (Zech. 14:1). They would destroy her even now, but for the overshadowing care of Yahweh, the Divine hand that is guiding the destiny of nations. But Israel in unbelief lacks the faith to put confidence in God. This is the lesson it is yet to learn, and Armageddon will enforce it. The crisis of the last days, the "time of Jacob's trouble," will force the nation to seek the help of God, and at long last the people will learn that true strength and a glorious destiny, awaits it when it turns from flesh to seek the help of Yahweh.

The UNO Building is very impressive, but how futile! Where is the man or combination of men with sufficient wisdom and power to affect the changes that this world of frustrations, problems, violence, misery and threatened destruction requires, before peace and security can be ushered in? He and they both exist, but not in the direction to which flesh looks. He exists in the Prince of Peace, the Wonderful, the Counsellor who will return with wisdom and power, and they will exist in the glorified company of the elect who shall constitute the ruling aristocracy of the Age to come. No vote of delegates will then be required, for the Government to be set up will implement the decrees that shall dictatorially emanate from its centre, which will then be Jerusalem, and not New York.

Meanwhile, we stepped inside the building, to view with curiosity its interior: the Council Chamber, the General Assembly room and so forth, all beautifully appointed. We visited the shopping centre, where products and propaganda of all countries can be obtained, as well as other parts of the building. We looked about us with curious eyes at this modern tower of Babel, with the realisation that "it is not in man that walketh to direct his steps," and notwithstanding the well-intentioned efforts of man, they are all doomed to failure, for peace can only be established upon a basis of righteousness. Paul makes the point, when he claims that the Lord Jesus is *first* King of righteousness, and *after that* also the King of peace (Heb. 7:2). How privileged we are that the means of justification have been brought home to us, through which we can even now experience the "peace that passeth the understanding of man" (John 14:27), and look forward to the certainty of the establishment of the Kingdom in the future, when "peace shall flow like a river" reviving mankind everywhere (Psalm 72).

It was with profound thankfulness that in the environs of New York City, with all its remarkable monuments to the flesh, with all its symbols of power and glory, we were aso able to associate for a time with some of those humble "living stones," which, we hope, will form part of the spiritual temple to be erected at Christs' return, a permanent monument to the spirit (1 Pet. 2:5).

— J. Mansfield, Sydney, N.S.W.

If men are rich and endowed with the ability to preach, not simply to talk, but to preach the truth, they are themselves bound to go out and say, "Come," and to furnish others with the means of doing so likewise: if they cannot preach, they must contribute liberally to the diffusion of the truth, for they will find when they "appear at the judgment seat of Christ" that he recognises no drones, or misers, or close-fisted men among the heirs of the kingdom. — J.T.

BOOK REVIEW:

A VIVID PORTRAYAL OF THE PAST

"The Bible as History In Pictures" by W. Keller. Our copy by Hodder & Stoughton Ltd., Sydney. Price 61/6.

☆

For those who are fond of Bible archaeology, this is perhaps one of the most interesting books published. Of some 360 pages, it contains nearly as many illustrations, covering the time of the patriarchs to the travels of Paul. The photographs is excellent, with large, clear illustrations that can be closely examined, and with interesting, informative text (usually accompanied by an appropriate passage of Scripture) that brings out the significance of the item thus displayed.

The plan of the book is to set out the Bible in pictures, and the illustrations are grouped together into ten chapters that follow Bible history, commencing from the Land of Shinar and concluding with the Fall of Jerusalem in A.D.70. The final illustration is that of a Roman coin, minted to commemorate the fall of Jerusalem in A.D. 70, and bearing the inscription, *Judaea capta* (Judea conquered). A Roman warrior is depicted thereon standing under a palm tree, while a crouching woman in tears symbolises the humiliation of Judea. The appropriate Scripture that Keller has selected to point the lesson of this exhibit is Luke 21:24, the words of the Lord: ". . . *and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*"

For those familiar with Bible prophecy, and who comprehend the significance of Israel's revival in our times, this is a significant conclusion to this book on archaeology.

Through the illustrations of this book, the reader is provided with a quick and intimate introduction to Biblical archaeology. He can see many of the things he could not hope to see otherwise. He views the harsh, stark, loneliness of Mt. Sinai by means of the large and unique photo taken from the top of Jebel Musa; he has a clear and vivid picture of the tunnel built by King Hezekiah in anticipation of the long siege of Jerusalem by Sennacherib; he sees in the ruins of mighty cities of the past — the lonely mound of Nineveh, the stark ruins of Babylon, the decay of other nations — how temporary is the pomp and power of flesh; and yet, in the preservation of the Jewish people (the very heart of all these records of the past), he learns how enduring, and certain is the purpose of God.

This book is a most valuable addition to works on Bible archaeology. It helps to make the incidents so graphically recorded in Scripture, live even more completely in the mind by providing dramatic illustrations of the mute remains that the spade has unearthed of places and things that once contributed to the living history of those times.

— HPM

(A supply of this work is available from **Logos Publications**)

A three thousand years' steady fulfilment of Bible prophecy is not to be brushed aside with a sneer or to be got rid of by wrapping our heads in a blanket. God has revealed His purpose, and it is steadily marching on, whether men understand or not. — R.R.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Days of Peril

'When the Son of Man cometh, shall he find the faith on the earth?'

★

What right-minded brother can fail to be distressed when he reflects on Christ's significant enquiry in the light of the present condition of the ecclesias?

Bretheren were wont to confine the application of Christ's words to apostate Christendom, but the history of the ecclesias during recent years compels a closer view.

Where is the Faith? How is it treated among the ecclesias today? How many of their members wholeheartedly believe and obey it? Instead of harmony and goodwill on a basis of righteousness there is strife and bad feeling. Philosophical speculators, lovers of contention, creators of divisions, detractors of good men, evil speakers, are everywhere, and are increasing. All this is what the inspired apostles led us to expect in these last days. Let the faithful hold fast, and not be led into error and unscriptural ways by the example and influence of the wicked. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." The Lord's way is constant Bible reading, engrossment in the Truth's service, continual prayer, and much self-examination:

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The Cherubim of Glory

The LOFTY AWE-INSPIRING RIMS

"As for their rings (lit. rims), they were so high that they were dreadful; and their rings were full of eyes round about." — Ezekiel 1:18.

●

Four Impressive Features

As Ezekiel considered the wheels of the Cherubic-chariot (see last article), his attention was particularly drawn to four remarkable features relating to the rims.

(1)—They were high, or lofty, so that they towered above him, instilling in him a sense of inferiority and humility.

(2)—They were dreadful (from the Hebrew "yihrah" — to fear or reverence), or of such a nature as to excite in him a feeling of awe and reverence.

(3)—They were living, and not inanimate, for they were "full of eyes round about."

(4)—They formed a link between heaven and earth, for they were the one part of the vision that touched the earth (v.15), and yet were elevated high above it unto heaven (v.18).

These features of the rims symbolise attributes that will be displayed by the Cherubim of glory (the saints), in the Age to come. Their elevated position in that day, will inspire in mere mortals a sense of inferiority as to induce humility, as well as causing them to prostrate themselves in awe and reverence. They will acknowledge the saints as victors over the flesh, as members of the Divine family of God, the aristocracy of the Kingdom of God. Men will pay obiesance unto them as unto superiors Those who one time were adherents of the Apostasy will recognise their error, and acknowledge that these are the beloved of Yahweh, the spiritual royal house of David. In Revelation 3:9 Christ promised the faithful:

"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."

The rims comprised circles of eyes, for they were "full of eyes round about." The expression shows that the wheels were living things, "executing the judgments written," whilst the circle implies their immortality. Zechariah saw the saints as "the eyes of Yahweh, which run to and fro through the whole earth" (Zech. 4:10); a similar idea as that expressed by the vision of Ezekiel.

From Ezekiel 10:12, however, we learn that the whole vision was "full of eyes," and not merely the wheels (Ezek. 1:18). The whole vision was a revelation of the saints in glory, but the different parts of it (faces, wheels, wings, rims, etc.), like the different members of the multitudinous Christ, will have various and differing duties to perform. Some will go forth as warriors with Christ, some will be sent out as teachers, others will be administrators in his realm; all will find congenial work to do in that day, according to their ability and the need. Not all will be warriors, not all will be administrators, not all will exercise the same authority. There will be various offices, and gradations of rank, although one Mind shall direct them all.

The immortalised saints will also form a link between earth and heaven, and this is implied in the description of the wheels, for Ezekiel declared that they both touched the earth, and yet were lifted high above it. This link between earth and heaven will be established by the glorified saints for though once flesh and blood, they will then bear "the glory of God" (Rom. 5:2); though once "earthy," they will then have been made like unto the "heavenly." In them will be brought to fulfilment the saying of Paul: "As we have borne the image of the earthy, so shall we also bear the image of the heavenly" (1 Cor. 15:48-49). And as bearers of the heavenly image they will also take over those duties once administered by the angels (cp. Heb. 1:14 with 2:5).

The glorified saints will provide a further link between earth and heaven, inasmuch as they will act as an object lesson to the mortal populations during the millenium, for it will be recognised that what they then will be (clothed upon with divine nature) any mortal can attain unto, at the end of that period, by likewise conquering self.

The True Unity of the Body

Ezekiel witnessed beautiful unity of movement and position between all the various parts of the Cherubic vision, including the wheels. He declared:

"And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Withersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels" (Ezek. 1:20-21).

Here is expressed a glorious unity, suggesting that not withstanding the individual duties of saints, they will all be motivated by the one spirit, the spirit of Yahweh. It matters not, therefore, whether they act in the capacity of wheels, rims, wings, eyes, faces

or body, there will be complete identification with the Cherubim as a whole. Not all will be warriors, not all administrators, but each will have a work and status such as he or she will be best qualified to perform.

Yet absolute unity will prevail, for one spirit will move them all.

That is the foundation of true unity whether now or then. Unless the spirit of truth moves each member of an ecclesia today, there cannot exist true unity. Paul made that point when he exhorted the brethren of Ephesus, that they should "endeavour to keep the unity of the Spirit in the bond of peace" Eph. 4:3). It was the "unity of the spirit" (i.e., the teaching of the Word — see John 6:63. Ephes. 6:17. 1 John 5:6) that he exhorted them to keep and not the unity of the Ecclesia in the absence of it. He knew that the latter was assured if the former was maintained, but that where there is not a mutual appreciation of truth, there does not exist the basis for full ecclesial unity. He therefore exhorted elsewhere that errorists should be excluded from the company of saints. That, also, is the theme of Christ's warning messages to the seven Ecclesias in Asia, recorded in Revelation 2 and 3. He told the elders of those Ecclesias, that unless they took heed, and dealt with those errorists found in their midst, he would remove their lightstand. Unfortunately, the elders failed to heed the warning, and the Ecclesias in their care reaped the consequences of their folly; for if truth is capitulated for the sake of peace, both will be lost ultimately. Divine wisdom is "first pure, then peaceable" (James 3:17), even as Christ the Prince of Peace, is "*first* King of righteousness, and *after that* also King of peace" (Heb. 7:2). It is fatal, in our ignorance or apathy, to try and reverse that process.

That is a principle largely lost sight of today. There is much talk of Ecclesial unity and of peace, but it is talk of such a nature as to destroy the point and power of doctrine. It is being urged that we should not oppose error too vigorously lest such agitation erupt into division; but to bow to such a philosophy is to betray the Truth, for such an attitude can only strengthen error. True fellowship means much more than enjoying the company of brethren, or of endorsing a mutual agreement to avoid controversial subjects; it requires that we share the feelings and ideals of those with whom we are linked in the bonds of the Gospel, and that we meet them in open discussion on the Word without fear of being challenged on some fundamental principle.

True unity is not limited to pleasant social gatherings, or enjoyable fraternals, but is manifested where a community is welded together by the unifying spirit of truth enthusiastically

accepted and acted upon. Where that is in evidence, there will be found true unity, for each member will be motivated by the driving force of the spirit word, and will gravitate naturally to those of like mind. Though, perhaps, differing the one from the other in race, temperament, appearance and age, there will be found a common, family likeness, for each one will be "sealed by the Name of God in the forehead" (Rev. 14:1). The "spirit of life" will motivate the whole Body, producing that result described in Revelation 7:9: "Behold, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the lamb . . "

So the wheels and the rims appeared to Ezekiel as both lofty (high) and awe-inspiring (terrible), and manifesting a unity with the rest of the vision, for the spirit of life was in the wheels as elsewhere.

His reference to them completed his initial description of the Cherubim.

— H.P.M.

"I SAY UNTO ALL, WATCH!"

Watching is as needful for those who have to die, as for those who may not have to die. Death is nothing more than an instantaneous introduction to the day to which the watching relates. In this connection Paul and Demas are two typical first century brethren. These both knew the Truth; both commenced to watch; one continued to do so until he fell asleep in death; the other through love of the present evil world, forgot Christ and gave up watching. Let us go forward to the time of their resurrection. The angels awake them with the announcement that Christ is here, and calleth for them. Imagine the men! As they went off to sleep so they awake. Paul's mind is full of Christ, and is now overwhelmingly rejoiced that the day of waiting is over, and that the day for praise, honor, and salvation has actually come! We picture the faithful apostle in the company of an angel — and this is not mere romance. As he is escorted to the judgment seat he is cheered and encouraged. If the situation calls for any misgiving, it is promptly met by a "Fear not." But what about Demas? He gave up watching, and now what? No comfort from the angel. In hopeless anguish he realises his folly. — A.T.J.

Let us mistrust the doleful feelings of the flesh. Let us not measure God or the hope of future good by our own thoughts or experience. The flesh is weak. Our very fears are largely due to this. Let us not be unduly distressed by them. They are known on high, and the cause of them. "He knoweth our frame: He remembereth we are dust." The fact of this pity was exemplified by the Lord in Gethsemane, when finding the disciples all asleep at the supreme hour of his mortal service, he said, "The spirit is willing, but the flesh is weak." This same Lord is our High Priest — who is able to save to the uttermost those who come unto God by him. We may therefore take comfort. We do not rely for comfort on the state of our feelings, which may be depressed enough from physical causes. God is not displeased at our weakness; He is displeased at a lacking faith and a faltering obedience.

— R.R.

A Warning To The Brotherhood

Is This the Unity We Seek ?

A Sad Case Of Mistaken Zeal

A recent issue of the *Birmingham Mail* gives prominence to a combined Church effort at Bewdley, England. It captioned the report with the statement: CHURCH HALL COULD PIONEER A WIDE CHRISTIAN UNITY, and quoting from the speech of the chairman, the Methodist "Rev." B. S. O'Gorman, claimed that Bewdley could be pioneers in Christian unity throughout the country.

The reason for this claim is that members of five different churches combined to "sing carols" at the opening of the hall to the "accompaniment of the local Salvation Army Band." The five churches are enumerated as the "Anglican, Methodist, Roman Catholic, Christadelphian and the Society of Friends." An earlier news item published by the same paper some 14 days before, stated that they were combining to provide a Christian Community Hall equipped for "drama music receptions, meetings, games and dancing."

The *Birmingham Mail* claimed that Mgr. H. F. Davis, representing the Roman Catholic Church, declared that the combined effort spoke well for general "Christian unity," for "no matter what their various hymns and prayers were, members of all churches could combine to sing Christmas carols. . ." Other dignitaries spoke, and, according to the newspaper report, "the speakers were thanked by Mr. L. Richardson, of the Society of Friends, and Mr. —— ——— of the Christadelphian Church, The ceremony was conducted by the Rector of Bewdley, the 'Rev.' W. G. Harward."

To say that this report shocked us, is an under-statement of the greatest extent, and we are sure that readers of *Logos* will share our great concern at what unfortunately appears to be coming a trend within the Body. For a Christadelphian to stand upon a platform and publicly thank the Roman Catholic Church, or its prominent officials who act in its name, is to drag the Truth in the mud. How would our brethren of the past react to such a thing? Hidden in this system is found "the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:24). By rack and torture, by cruel persecution and bloodshed, it has tried to force men and women, including our own brethren

and sisters, to bow before its death-dealing tyranny, and still does so today in those countries (like South America) where it is able. And the other denominations mentioned above, excluding the Christadelphians, are but the harlot daughters of Rome..

For Christadelphians to be associated with such a movement as this is to betray the very foundations of the truth.

But Bewdley is not the only place where similar trends are discernible in the Christadelphian community, though this is the most blatant that has come to our notice.

We confidently expect some action will be taken in this matter, as we sincerely hope it will be also in regard to the *Endeavour* movement and magazine whose trend is in the same direction.

Only recently we learned of two sad cases of a drift from the Truth influenced by such philosophy as is expressed in the *Endeavour*.

It is with no desire to propagate a scandal that we draw attention to these matters, and to the distressing report from the *Birmingham Mail* (we have suppressed the brother's name publicised therein), but in order to impress upon readers the serious drift back to the world that is discernable within the Body, and against which they need to stand.

We do not call in question the motives or sincerity of those who thus act; we are sure that they are sacrificing for the cause of charity as they see it; that they are zealous for the cause of Christ as they view it. But zeal and sincerity are not sufficient to truly guide us to Christ. This is shown by the action of the Jews in the first century. According to Paul, they had "a zeal of God, but not according to knowledge" (Rom. 10:2), and that zeal led them to crucify the Lord and attempt to destroy the Ecclesia.

It can do so again. There is such a thing as "crucifying the Son of God afresh, and putting him to an open shame" (Heb. 6:6). He died to deliver us from sin and death; whereas Rome and her daughters are enchained to these evils. Christ prayed that his Ecclesia might be kept separate from the world; but today the Ecclesia is seeking out the world. He declared: "I pray not for the world, but for them which Thou hast given me; for they are Thine. . . . I pray not that Thou shouldest taken them out of the world, but that thou shouldest keep them from the evil" (John 17:9, 15).

God Demands Separateness

A first principle of acceptable worship requires that we clearly discern the apostate condition of the political, social and religious systems about us, and sever ourselves from such.

Only upon so doing will God recognise us as His own.

Paul wrote:

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Therefore 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 Almighty" (2 Cor. 6: 14-18).

The Truth, therefore, demands a stern and unyielding aloofness from the systems about us that are at variance with it, and only upon the basis of us so doing, will God recognise us as His sons and daughters.

That is the declaration of the Apostle Paul, the Apostle to the Gentiles, and if we are truly interested in serving God in love, or want to ensure our own individual salvation and influence our children to the same end, we will instantly recognise the force of his words.

We will also recognise that the clear line of demarcation between the world and the Ecclesia is being blunted today. We have evidence, from both home and abroad, of determined efforts being made to stifle the voice of criticism which we have raised, against introducing worldly influences into Ecclesias, to deprecate as uncharitable any suggestion that brethren are wrong in so doing, to decry as "disruptive of unity" any exhortation that we might deliver, calling for a return to the old paths once trodden by our pioneers when the Truth was re-established 120 years ago. Jeremiah was instructed:

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. . . ." (Jer. 6:16).

That attitude of defiance manifested by Israel to Jeremiah's appeal is being unconsciously re-echoed today.

A recent tape from England, recording a talk given by a prominent brother to some young people, castigated both the *Endeavour* and *Logos* as two extremes in Christadelphia, but significantly, after a brief reference to *Endeavour*, the speaker dwelt at length upon what he described as the other extreme. Apparently, *Endeavour* is not such a danger to him as *Logos*, though in private correspondence with us (we wrote suggesting he apply his criticism personally) he exonerated us, though he indicted certain "supporters" of *Logos* in England.

But when we read such reports as contained in the *Birmingham Mail*, or read such philosophy as is presented in the *En-*

deavour, we wonder if the criticism is not true, that we sometimes receive from our own supporters stating that we are not outspoken enough.

Is It Spiritual Adultery?

For Christadelphians to be associated with Roman Catholics, Methodists, Anglicans and the like constitutes spiritual adultery. In that light, such a report as that contained in the *Birmingham Mail*, and quoted above, is the most immoral thing that we have read. Let us clearly recognise how such an action must be viewed in the light of Scripture. Time and again Israel was condemned in the most outspoken terms, because of her unfaithfulness towards God, her spiritual Husband (Isa. 54:5). Jeremiah told the nation that it had a "whore's forehead," for it "refused to be ashamed" (Jer. 3:1-5), and he clearly showed that its attitude of association with other nations constituted spiritual adultery of the most flagrant nature.

Ezekiel, in one of the most outspoken chapters of the Bible (Ezekiel 16), endeavored to bring home to the people, by the use of language which we might consider both crude and frank, the abhorrence in which Yahweh viewed their promiscuous association with other nations.

And the same language is used in the New Testament. James refers to the Ecclesia as an "adultress" because of its friendship with the world about it (James 4:4), and Peter described it as a dog turned to his own vomit again; and a sow that was washed to her wallowing in the mire (2 Pet. 2:22).

That is not nice language; in fact, it is the sort of talk that repels. But let the reader, and *Logos* critics remember that it is not our language, but the expressions of the Spirit: it is God talking to us.

What are we to do about it? Ignore it? Close our eyes to facts, as the hypocrites did in Christ's day? Relieve our feelings by condemning *Logos* and all it stands for? Smooth the whole matter over by talking of "charity," and "fellow-feeling," and "good to one's neighbours"? Indulge in the same deadly dope that the false prophets of old peddled to Israel, and which dulled their sensibilities to the demands of the Truth?

We can do any or all of the above, but it will not avail us when we are called to account at the Judgment Seat of Christ.

And that is just how serious this matter is as far as we can see.

God demands our separateness from the clerical and political institutions surrounding us, and we are wise to review our attitude to these matters.

What Should Be Done?

In England, some Ecclesias are threatening to divide on this issue. We feel, that at this stage, that would be a mistake. To do so would be to leave the lambs to the tender mercy of wolves who would ravage the flock. Division might ultimately become necessary, but first there should be a determined and united attempt to fight and destroy those influences that are really disruptive, such as are manifested by the *Endeavour* movement and the Bewdley experiment. Such opposition must stem from individuals who are stirred by the power of the Truth. That demands the close analytical study of the Word, and the best help to that end, in our day and generation, is from the writings of the pioneers.

Apathy and error hate the truth. That is why there is such widespread condemnation of the study of the Word by those who seek to serve God through mere acts of charity; and that is why there is such opposition to the influence of *Logos* which is dedicated to that end. We have been shocked and appalled by the attitude adopted by certain ones: the personalities indulged in, the whispers and rumors that have been circulated to destroy the reputations of certain who may have stood for the Truth, the insinuations and innuendoes that have been used. It is hard to fight a rumor when it has no substance in fact, it is difficult to destroy the whispered lie that changes ground whenever it is attacked, because it has so many sides to its insinuation, and people so easily succumb to believing what they want to believe.

But lies and rumors cannot last forever, and frequently they are best fought by ignoring them and affirmatively setting forth the truth. And that, we feel, is what is required today. Let brethren study the Word in depth, let them organise and support an *Elpis Israel* or *Eureka* Class, and out of these small beginnings, a measure of strength might develop adequate to the current need. We do not fight alone, if we have Yahweh on our side (Psalm 127), but to fight effectively we must be equipped with the Truth. Each one can thus do a part to stem the present drift discernable in the brotherhood. Let the Word strengthen us, let faith in God move us, let prayer be our defence and the Truth our guide, and we will be directed along a path that shall ultimately grant peace.

And what of *Logos?* It is dedicated to that end. We do not enjoy writing articles like this one, but we consider it a duty. To us the issues are clear and plain, and to sound a warning voice, far from being a disruptive influence, is the only pointer to true unity and peace.

Is There Room For Pestilent Publications?

The following words, penned by Brother Thomas in the *Herald of the Kingdom* for 1855 are perhaps appropriate to the

agitation against *Logos* that is being circulated by some. Concerning the manner in which the Truth has declined in past ages to be revived under God through his own ministrations, he wrote:

"You see, then, reader, that the doctrine taught in these pages is neither so heretical nor novel as some suppose. The heresy and novelty is with Modern Baptism, Methodism, Presbyterianism; in short, with all the *Isms* from Romanism to Campbellism, Millerism and Mormonism, the most recent editions of the wisdom from beneath, as substitutes for the gospel of the Kingdom of God. The Herald contends for the original faith, which has been so completely corrupted by sectarian traditions, that the Baptists, who formerly professed it, are unable to recognise their own! If this be the case with them, after less than two centuries, is it surprising that, after 18, professors should not be able to recognise the doctrine of Jesus and his apostles, and in the plenitude of their ignorance should reject it as heretical and vain? It is not surprising; the wonder is, that with so many conflicting sorts of Christianity in the world, any true faith and practise should be found.

"The truth, however, would long ago have become extinct, but for such 'pestilent publications' as the Herald; whose 'mission' is to agitate the waters, that stagnation may not ensue. They are like the great teacher, in that they 'come not to bring peace, but a sword.' As soon as they cry 'peace,' their mission is at an end. They preach peace to the righteous; but for the wicked, who make void the word of God by their pious traditions, they have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, uncharitableness, censoriousness, and severity! It is the outcry of the wicked in torments. They behold their idols demolished by the battleaxe of eternal truth, and their most cherished imaginations levelled with the dust; so that, naturally enough, they wail and gnash their teeth with imprecations and reproaches upon the destroyer. But, shall the defender of the oppressed therefore stay his hand? Shall the truth lie weltering in her gore, gasping in the article of death, and her friends tamely sheathe their two-edged sword, because of the cries of her wounded foes? No, no; 'Cry aloud, and spare not; lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins! I never heard a man yet, thoroughly imbued with the truth and a love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you find them full of 'charity,' and sensitively fearful of the truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the word. They don't want their feelings hurt, lest it should do harm! The fact is, they don't want the truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured. There is always some screw loose in these mealy-mouthed and syren apologies of truth. The spirit of the flesh (which they mistake for the Holy Spirit) works in them a fellow-feeling with the children of disobedience; not that they really sympathise with them — they are too selfish for that: but in uttering this hard doctrine of their iniquity, thou condemnest us also. This is the secret of their whining about 'bitterness and severity,' they are themselves convicted of treachery to the truth.

"It is, then, to the 'pestilent fellows' and their publications in all past ages, not to canting pietists and sickly sentimentalists, puling from morn to dewy eve about 'charity' and 'a Christian spirit,' that the world

is providentially indebted for the preservation of the gospel from entire oblivion. The charitable and pious orthodoxy of 'the Four Denominations' fill the pulpits of the land. Baptist, Methodist, Presbyterian, and Episcopalian clergy all recognise one another as ambassadors of Christ, and their sects as so many divisions of the true church. But what have they done with the gospel confessed by the Baptists 200 years ago? Crucified and buried it; hence the recognition of the Baptist Denomination as one of the orthodox four! They laid it in a sepulchure and walled it up, and have set to their seal of reprobation. But God has raised it from the dead; and put it into the hearts of certain whom it has freed from ecclesiastical servitude, to contend for it earnestly and fearless of the authority, power, or denunciation, or scribes, pharisees, hypocrites, or of any other of this generation of vipers new revived. This is our work, and by God's grace we will do it heartily until the hour of His judgment comes, and the Lord Jesus appears to vindicate his own."

That was the standard raised over 100 years ago; that was the call to separateness that a knowledge of the truth induced Brother Thomas to make. Shall we, at this late hour, pull down that standard and seek association with the powers of darkness on all sides? To do so would be to surrender the fortress of truth. The work of defending the Truth is the work of every individual member of the brotherhood, no matter how humble he or she might be, and it is the personal study of the Word, assisted by the clear-sighted, forthright expositions of our pioneers that can help us maintain the light of truth in spite of the growing Egyptian darkness that Bible prophecy leads us to expect as the end approaches (Isa. 60:1). Let us to the task, in full assurance of faith that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."

Logos Committee.

A FAITHFUL WARNING

Beware of the teaching of the clergy! This was the warning of Bro. Thomas and Bro. Roberts. The clergy are the perpetuators of pagan doctrines, of that deadly apostasy which in the early centuries dethroned the life-giving religion of Christ. Let those of us who are disposed to worship these "spirituals of the wickedness" who "reign in the court of the Gentiles without the temple" take more to heart what God has revealed in the Apocalypse on the subject. It is by an understanding of this book that we shall be able to see the leaders of Christendom as God sees them. We read the writings of the prophets, and are quick to realise the dark and evil-mindedness of Israel's religious leaders. We do the same in regard to New Testament teaching concerning the corrupters of the Truth in apostolic times. But when we come to the Apocalypse — which is in part God's revelation respecting the true character of the clergy for the past 16 or more centuries — many of us hesitate to take God's estimate of the clergy. We need more study of the Apocalypse, more deep, earnest reading of *Eureka.*

— A.T.J.

"Behold The Lamb Of God"!—A Series On The Atonement.

6: The Lamb — Regulator of History's Pattern

The redemption of individuals is the basis of the Lamb's work: "he was manifested to take away our sins" (1 John 3:5). But individual redemption is but the first phase of his work. He was manifested, says John (1 Ep. 3:8) to "destroy the works of the devil," or sin. He has to take away the *works* or sin.

That is a mighty task. It involves removal of all existing human systems of religion and politics, social institutions and financial arrangements. It means replacement with a perfect social order for all nations.

The work has already commenced in that the Lamb controls history; it will receive a tremendous impetus at the second advent of the Lord, it will continue throughout the Kingdom age, and it will be finally brought to completion at the end of the 1,000 years. In this setting, as distinct from the individual aspect, the Lamb assumes the role of the redeemer of the tribes of Adam, when he brings universal blessings during his 1,000 years reign.

Opening the Seals.

Let us build up our knowledge of the work of the Lamb as the regulator of history's pattern, by considering Revelation 6:1. This introduces the Lamb's relationship to politics. In the Revelation, Christ makes it plain that ever since his ascension to the right hand of the Father, he has been working through the politics of nations in the ultimate interests of the Truth and the Ecclesia.

Brother Thomas recognised this principle as fundamental to Bible understanding. In *Elpis Israel* he wrote: "Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God."

We need to view history — both ancient and modern — with the same clarity of vision.

In Rev. 6:1 the Lamb opens certain seals. These successively outline the experiences of the Ecclesia during the first 300 years after Christ's ascension. Briefly, they commence with the Ecclesia conquering in the work of proclaiming the Truth; they terminate with the Ecclesia destroyed by its enemies. There is both triumph and defeat. If the reader is not conversant with the matter, *Eureka* will provide abundant detail.

Right throughout the record of those years, there emerges tremendous principles:

- **Christ has control of history: the Lamb oversees the mighty drama being enacted upon earth, and manipulates events as necessary to the Divine purpose.**
- **The Ecclesia did not attempt to triumph by the sword: the rider on the white horse had a bow (he was a conqueror), but there was no arrow to the bow. It was not the work of flesh, but of the spirit. This is the Jordan principle.**
- **Though their enemies ultimately laid them low in the dust by the power of the flesh, yet the blood of slaughtered saints continues to cry out to the Lamb for vengeance. The Lord hears that cry. Flesh and blood cannot defeat them permanently. Those who put them to the sword have long since mouldered back to dust. Those who strove in the strength of the spirit will yet come forth from the grave in the day of the Lamb's return.**

These are some of the principles set forth in the opening of the seals; now learn of the mysterious ways in which the Lamb controlled history.

How A Woman's Letter Destroyed An Empire.

The Roman Empire received a deadly wound in A.D. 428, when the Vandal king, Genseric, conquered North Africa, the granary of Rome, and launched fleets which devastated the European coastline. This was the second trumpet judgment of the seventh seal which the Lamb opened (Rev. 8:8). "The great mountain burning with fire which was cast into the sea, and the third part of the sea became blood; the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed" (see *Eureka* for exposition and historical fulfilment).

Immediately prior to this great crisis in Roman affairs, the three big names were Placidia, Aetius and Boniface. Placidia the Empress, and Aetius and Boniface, two generals whom Gibbon says, "may be deservedly named as the last of the great Romans." He continues: "Their union might have supported a sinking empire; their discord was fatal and immediate cause of the loss of Africa." This is how it happened.

Aetius was stationed in Rome, and the Empress Placidia became his mistress; Boniface was in charge of North Africa. Aetius persuaded Placidia that there was doubt as to Boniface's loyalty. He urged her to write to Boniface, recalling him from Africa for discussions. Placidia wrote accordingly.

On the same ship went a letter from Aetius to Boniface. He said that he wrote as a friend to warn him not to come to Rome, for death awaited him. Boniface, troubled, refused to return to Rome. When this information reached Placidia, Aetius repre-

sented it as complete evidence of Boniface's treasonable intentions. In despair, Boniface proposed an alliance to the Vandals who were in Spain. They accepted, and soon were in North Africa in great strength.

At that stage the deception of Aetius became known. Boniface tried desperately to repair the damage done by taking the field of battle against the Vandals, but he was soundly defeated and those Romans who could escape were driven out of Africa. This defeat greatly facilitated the decline and final collapse of the Roman Empire.

Who wrote the letter? Placidia? Aetius? They were the immediate authors of it, but behind the scene the Lord Jesus Christ was guiding events. Why was the letter written? Jealousy? Pride? Those were the ostensible causes, but the real reason was that the epoch had come of the second trumpet judgment, and Rome's decline. Human hands certainly penned the words, human passions prompted them, but Divine hands shaped the ultimate course of events: Christ exercised his great power at the right hand of the Father in the heavens.

How A Jew's Letter Threatens Modern Powers.

But is the Lamb's work relegated to the fifth century alone? Is the living Christ oblivious to the affairs of men and nations today? Perish the thought! In *our own day* is seen the most striking development of the whole prophetic programme, the mightiest evidence of all as to the power of the Lamb. Let us mentally grapple with the magnitude of the matter, and fully size up the situation, so as to realise the presence of his mighty hand.

In 1940, certain scientists asked Professor Albert Einstein, the famous Jewish scientist, to write to U.S. President Roosevelt, on the subject of atomic power. Einstein wrote his letter, stating that he considered that the knowledge available to science was sufficient to permit the development of atomic power for war purposes. Einstein delivered the letter personally. A Government programme went into immediate operation. In December, 1942, atomic energy was released in a controlled fashion for the first time by human beings. July 16, 1945, witnessed the first test explosion of an atomic bomb. August 6th — three weeks later — a bomb was dropped on Hiroshima. The rest of the story is known. In later years Einstein said: "If I had known, I would have been a locksmith."

Other nations prepared for nuclear warfare. The latest is China. Radio Peking announced: "We have been forced to develop atomic power by U.S. imperialism."

But was it the U.S.A.?

Why did atomic power remain unknown until the 20th century? Why, at the time when the Jews were returning to their own land after 20 centuries of exile? Why, at the time when Russia was rising from a fifth-rate power to the dominating force in world affairs? Atomic power, combined with the other great modern inventions of radar and the aeroplane, have combined to make the world a small place, mantled with fear. Behind it all is Jesus Christ.

The cartoonist Herblock caught the feeling of this age in a cartoon in which a television set is seen in a living room, the walls of which have been partially demolished by bomb-blast. On the television screen can be seen massive cannons, whilst overhead great jet-planes fly over the battlefield. The announcer's voice is heard: "Ladies and gentlemen; with the perfection of radio-synchronised three-dimensional color-television, we are now able to bring you the complete picture of the end of civilisation." The cartoon was captioned, "The Ultimate Triumph of Human Ingenuity." The cartoonist sees the contradiction of it all, but we alone know the explanation. Behind the world scene, the Lamb develops the crisis to crush the works of sin!

Thus the stage has been set for the humbling of flesh. Yahweh's arising in judgment against the nations, by the second advent of His Son, the Lamb, has been predicted by the Lord Jesus, by the prophets and apostles as being against a background of universal preparation for war in a world sick with fear (Luke 21:25-26. 2 Thess. 1:7-9. Rev. 19:1-3, 11-20. Ezek. 38:21-22. Isaiah 2:15-17). Our generation of believers has the privilege of witnessing this amazing demonstration of the power of the Lamb, with greater wonders yet to be revealed when he appears.

— B. Philp.

The Clergy

Where is there one that does not pervert and obscure the doctrines of the Bible by upholding mythological nonsense — to wit a pagan deity, a pagan devil, pagan immaterial and immortal ghosts, pagan realms of eternal woe and bliss? This stamps popular expositors as the enemies of God and grievous corrupters of His Word. Where is there one that can intelligently and scriptually define the Hope of Israel? Could not a Christadelphian Sunday School scholar enlighten the greatest among them in the way of salvation? Is it not correct to say that one of these little children could lift Professor Beet (who is so much in advance of his clerical colleagues) out of the mire in regard to the simple question of the nature and destiny of man? Dr. Thomas was not extravagent in language when he counselled the brethren to search the Scriptures, and eschew the divinity of the schools — eschew it as they would "the poison of asps mingled in golden goblets of sparkling wine."

— R.R.

Fourth Australasian Christadelphian Bible School

TALLEBUDGERA

(QUEENSLAND)

Commencing: SATURDAY, MAY 8th

Concluding: MONDAY MORNING, MAY 17th

(God Willing)

All Inclusive Costs:

Over 14 years	£9 0 0
5 to 14 years	£4 10 0
Under 5 years	Free

★

Sponsored by Logos Publications in conjunction with the Ballina Ecclesia.

4th AUSTRALIAN CHRISTADELPHIAN BIBLE SCHOOL

It gives us great pleasure to issue this invitation to you to attend the 4th Bible School and the second to be held at Tallebudgera. This gathering provides a unique opportunity for families holding the Truth to gather together in an atmosphere of joy and study akin to the Feast of Tabernacles.

The School is open to all — both married and single, young and old, family groups and individuals. We meet as part of that greater family with the common ideal of inspiring each other in the Service of Christ.

In keeping with our former policy of making the School available to all who wish to attend, the costs have been kept to a minimum. This will entail the co-operation of all those who participate, in minor duties from time to time around the site.

Tallebudgera National Fitness Camp, some 60 miles south of Brisbane, situated on the Pacific Highway, is set amid superb scenery upon the shores of the Pacific Ocean, with the Springbok, Tamberine and Binburra Mountains in the background.

It is easily accessible from either road or air and is ideally situated for those travelling from the isolation of the interior of Queensland and New South Wales, and at the same time not too far away from visitors from the southern parts of Australia.

Following request from the Youth Conference, we have arranged to synchronise the School with that gathering. Young people will be able to transfer from the Youth Conference on the conclusion of that gathering, and to join the school before the commencement of the study sessions.

BASIS OF MEETING

Fellowship at the School is on the basis of the Birmingham Amended Statement of Faith, as expressed in the Unity Booklet.

STUDIES AND PROGRAMME

Experience gained from previous schools has shown that the Brethren and Sisters look forward to a time of Spiritual exercise around the Word of God and in keeping with this desire, the Committee has arranged for the School to be centred around a series of studies led by Brethren of proven ability.

These studies will occupy five mornings during the course of the School and will be supplemented by Question sessions during most afternoons. Evenings will be devoted to expositional addresses and review of Sunday School and youth activity.

A brief synopsis of the main studies are as follows:

Notable Kings of Israel

The history of God's people from the time of their requesting an earthly King to rule over them is an object lesson for the Ecclesia today.

The example of some of the kings who led the Children of Israel will be examined from the Divine record and the application and exhortation to the Israel of 1965 will be shown.

Leader: Bro. John Martin, Enfield, S.A.

Characters form The Life of the Lord Jesus Christ

As the Lord Jesus Christ proclaimed the Message of God's Word throughout Israel 1900 years ago, men and women from all walks of life, of varying temperament were drawn to listen and follow Him.

The effect that Christ had upon some of these men; the manner in which they reacted to His words and the ultimate outcome will be shown in a series of addresses designed to make these characters more realistic in our minds.

Leader: Bro. J. Mansfield, Sydney.

Lessons From the Book of Job

Much controversy and speculation has been centred around the Book of Job and many lessons have been hidden in the obscurity of the cloud that has been drawn across its pages.

And yet this Book stands as part of the Divine Testimony, given for our "Learning and admonition."

The lessons contained therein and the alignment of the Book in its rightful place in our worship of the Creator will be shown in the third major series of studies for the School.

Leader: Bro. E. M. Spongberg, Sydney.

APPLICATION FORM

POST THIS FORM IMMEDIATELY — ACCOMMODATION IS LIMITED

Please complete the following details and post to the Secretary, Brother A. R. Russell, 29 Ross Street, Lismore, or to Bible School, c/o West Beach Post Office, South Australia. Please enclose £1 deposit with your application form.

NAME .....

ADDRESS .....

Baptised Yes/No. Ecclesia.....

Please state names, ages and relationship of any person/s who may be accompanying you.....

....

....

....

Travelling details:

We plan to arrive per medium of.....

Car..... Plane ..... Train .....

Planes land at Coolangatta Airport, trains stop at Southport (approx. 10 miles from the School site).

A STUDY IN PSYCHOLOGY

JUDAS and PETER

In studying some scripture characters, we are met with the difficulty of reconciling some prominent action in a man's life with his general character or position. Two striking instances of this are the cases of two of those who were intimately associated with Christ during nearly the whole of His ministry, namely, Judas and Peter. It seems strange that, in the small company of twelve apostles chosen by Christ himself, one should go the length of betraying his Master for a paltry reward of silver coins, and another denying all knowledge of him so soon after asserting that he was ready to go with him to prison and to death (Luke 22: 33). It may be well, therefore, to see if we can explain these strange mental phenomena.

Judas — A Lover of Money

That Judas had some good qualities, and was to a certain extend trusted and respected by Jesus and by the other apostles, seems to be indicated by the fact that he was chosen by Jesus as an apostle, and was appointed to be the treasurer of the little company. But it is said, in connection with that fact, that "he was a thief, and, having the bag, took away what was put therein" (John 12:6, RV). Here, then, was his weakness: love of money; and it was this which led to his downfall. But the question arises: Did he accept the bribe of thirty pieces of silver believing that Jesus would be put to death? It seems probable that he did not. He had seen the miracles Jesus had worked, and probably thought that Jesus would use his miraculous power to deliver himself from his enemies — that Jesus would not suffer from the betrayal, and that he (Judas) would make some money by the transaction. When Jesus was in the power of the chief priests and elders, and was bound, and led away and delivered to Pilate, it is said that Judas, "*when he saw that he was condemned,* repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood" (Matt. 27:3-4). He was apparently taken by surprise at what had occurred, and, being filled with remorse, went away and hanged himself. This seems to show that, if he had expected that his betrayal would lead to the death of Jesus, he would not have betrayed him.

But was that any excuse for his action? No; for if Jesus had delivered himself, the chief priests would not have achieved the object for which they gave Judas the money, and Judas would then have been in a position similar to that of a man who obtained

money by a trick. If his heart had been right, he would not have harbored such an idea; he would have scorned it. His besetting sin was evidently the love of money, and this one dominating fault blasted his life.

Here is a lesson for the children of God in the present day. In enumerating certain sins which would characterise "the last days," the apostle Paul says that "men shall be lovers of self, *lovers of money*" (2 Tim. 3: 1-2, RV). We live in "the last days" and we see that *love of money,* which the apostle puts it at the head of this list, and *love of pleasure,* with which he concludes it, are two of the most prominent sins of the present age, and they are closely connected, because money is used largely to gratify the love of pleasure. So let us beware that we do not catch the spirit of the age, that we do not stoop to any mean actions, such as "tricks of trade," to gratify it, and use selfishly for our own pleasure what should be used in the service of God, or for the benefit of those around us.

Peter — The Self-Confident

And what shall we say of Peter? How was it that he, after saying, "If all shall be offended in thee, I will never be offended" (RV mg: "caused to stumble"); "even if I must die with thee, yet will I not deny thee" (Matt. 26: 33, 35), yet, when the testing time came a few hours later, denied, not only once, but three times?

Peter was too self-confident. He did not know his own weakness. Though his heart was right in the main, he was very impulsive, always the foremost of the apostles. But he needed staying-power; he lacked real courage; and so, when he was charged by one after another with being a disciple of Jesus, and, seeing that Jesus was threatened with death, he thought there was a danger, if he were convicted of being a disciple, of his being put to death too, his courage failed him. But there was this to be said in extenuation: Peter had been up all night, probably without food since the meal in the upper room the evening before; he was sleepy in the garden of Gethsemane, he was warming himself by the fire, because it was cold. Therefore he was probably worn out with hunger, sleeplessness and cold, and, when a man is in that condition he has less mental strength and courage to face difficulties. So his faith failed him.

But why did not God strengthen Peter to withstand the severe trial to which he was subjected? Probably for Peter's own good, and as a preparation for the work that awaited him. He had been appointed to a foremost position in the apostolic work (Matt. 16:19; Acts 2:14; 10;19-20), and it was essential that he should know his own weakness, so that he might not rely entirely upon himself, but upon the help of God, and that he should be

kept from self-glorification, and from "lording it" over his brethren; and what would do this more effectually than the consciousness that, in the hour of trial, he had denied his Master more than any of the other apostles? And his experience *had* this effect. In the work recorded in the Acts of the Apostles, he was still the foremost, but though more courageous, he was chastened and subdued; and in his first epistle he puts himself on a level with others, "the elders among you I exhort, *who am a fellow-elder* . . . . tend the flock of God . . . neither as lording it over the charge allotted to you, but making yourselves examples to the flock" (1 Pet. 5: 1-3). There is no record of any inclination to exalt himself on account of the prominent position which had been assigned to him in the apostolic work. The remembrance of his denial of Jesus *three times*, driven home to him by Jesus asking him *three times*, "Lovest thou me?" (John 21: 15-17), had had its effect, and he was better fitted for the position to which he was appointed in relation to the other apostles that he would otherwise have been.

What lesson can we draw from the case of Peter? Not the same lesson in the case of each one of us, for we differ in temperament, and different temperaments require different lessons. We are not all impetuous and self-confident, as Peter was, but such as are may learn from him not to trust too much to their own strength, but to ask for strength from above; and those who occupy a prominent position in the work may learn to conduct themselves with due humility towards those who occupy a less prominent position, remembering the words of Peter, "all of you gird yourselves with humility, to serve one another, for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5: 5-6).

Jeremiah declares: "The way of man is not in himself, it is not in man that walketh to direct his steps" (Jer. 10:23). It appears as though God withdrew His guidance from Peter, to enable him to realise his own insufficiency, and develop humility and reliance on God. So God may at times withdraw His guidance from us, not as a punishment, but *as a step in our spiritual development.*

The Contrast

In conclusion, contrasting Judas and Peter, there was this difference between them: Judas took the initiative, and arranged the betrayal of Jesus with premeditation and deliberation, whereas Peter was taken unawares. Therefore Judas was allowed to go his own way, and ended his life with a suicide's death, but Peter's heart was right in the main, and God, in His mercy, forgave him, and restored him to His favor. — A.A.

The C.S.C. Letter — and the New Hymn Book

At the time of going to print, we have received no reply to a letter sent to the C.S.C. some weeks ago, asking it to document the accusation of "disruptive influences" to unity which it claimed was working within the Ecclesias. In view of the context, we could only see this as a thinly veiled insinuation against *Logos,* and therefore wrote accordingly. But silence is the only answer we have received to date. We have heard, indirectly, that a sub-committee has been formed by the C.S.C. to consider our letter and other letters of protest that were received in relation to its circular letter; but surely, a responsible committee, sending out such a sweeping accusation in such a widespread manner, should be in a position to immediately pin-point the forces within the Ecclesias that are allegedly working for division (if they really exist!) without forming a sub-committee to create the evidence.

We have also ascertained that though several parties are mentioned by the C.S.C. in its circular letter, NOT ONE OF THEM HAS BEEN DIRECTLY APPROACHED BY THE COMMITTEE WITH THE CHARGE, and asked, in brotherly fashion, to desist from the activities that are designed to bring ecclesial division as it alleged. The Ecclesial Constitution demands that this be done before any accusation be heard in public, and where this is not done, it requires that those who are circulating the rumor (even if it be correct) be treated as offenders! ! !

The C.S.C. is thus guilty of defying this provision of the Constitution, but, of course, it is not subject to Ecclesial control!

But such an action as this should certainly be taken against those who have seen fit to circularise the C.S.C. letter without approaching those deemed to be disruptive.

In a subsequent letter, issued to Ecclesias by the C.S.C., it virtually acknowledges its error (though in tardy fashion), and now states its intention of sending to the G.P.A. a copy of its circular letter. This, after the damage has been done!

But what of *Logos?* Should not we also receive some such consideration? The C.S.C. should bear in mind how *Logos* has supported its book on *Unity,* advertising and recommending it wherever possible. Perhaps our fatal mistake has been that we have suggested that its terms be properly implemented!

One brother, who had been responsible for circularising brethren with the C.S.C. letter on its invitation to do so, has since written us and apologised for his action, frankly stating that the C.S.C. letter had led him astray in regard to the action and intention of *Logos.*

In the same letter, the C.S.C. gives the number of Ecclesias who are to retain the old hymn book in comparison to those who are going over to the new book. But the figures are not in accordance with information that we have to hand. We understand, too, that some Ecclesias who are going over to the new book require an appendix of upwards of 20-30 additional hymns. In short, they will accept the new book on condition of printing a further book. Those Ecclesias will then use two books — the new book and a rather large appendix — creating the very division that the C.S.C. deplores. For, obviously, other Ecclesias will only use

the new book.
How simpler it would have been to have retained the old book.

Victorian Ecclesias Accept the New Book.

The following Ecclesias wish to record that they will be using the new book, and at the same time wish to make public their appreciation of the labor manifested in publishing it: Beechworth, Canterbury, Chadstone, Geelong, Lower Plenty, Melbourne, Ormond, Pascoe Vale, Ringwood, Tecoma, Tyers.

The situation in other States is as follows: In South Australia the majority of Ecclesias are retaining the old book; in Western Australia this is also the case; Tasmania is still in the process of discussing the matter, but to date retain the old book. Some Ecclesias in N.S.W. retain the old book whilst others (it is reported) will accept the new book with an appendix. We are not sure of the position throughout Queensland, though Brisbane Ecclesias will use the new book. In N.Z. some are retaining the old, some reverting to the new.

Supplies of the Old Hymn Book:

Some 300 copies of the old book have been received from the Christadelphian Office and all have been sold to those requiring them. Further orders totalling some 200 copies have been received, and these will be forwarded as supplies (now on the water) come to hand. Orders for these books should be sent to *Logos Publications,* Box 226, G.P.O., Adelaide, South Australia. — EDITOR.

VICTORY OR DEFEAT?

We are on probation — a probation which must one day end. Will it end in victory or defeat? This depends upon whether we are mindful of those little "ifs" which are scattered here and there throughout the Scriptures: "If we faint not" — "If we keep his Commandments" — "If we walk in the light" — "If we continue in the faith." Are we helpless in the matter of these "ifs?" Have we, or have we not, a voice in meeting their requirements? Is the doctrine right which says that, if we are born to be saved, we shall be saved, and cannot help it; and if born to be damned, we are equally helpless? No. this plausible, pleasing, popular doctrine is wrong — dangerously wrong. Fatalism is one of Christendom's deadly errors. Let us think well before we excuse ourselves with a "cannot help it." How does the matter stand according to the Scriptures? Moses thus expresses it: "I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19). What was said to the Jews is, in substance, said to the Gentiles. To choose implies the action of free will. The Scriptures do not trifle—they do not mock us. Our free will may be bounded by limitations and it is well that it is, but we have sufficient liberty to obey or disobey — sufficient to establish a ground on which God can righteously bless or curse, save or destroy. The Psalmist's view is a right one, and his example is safe: "I have chosen the way of truth" — "I will run the way of thy commandments" (Psa. 99:30-32). Yes, it is a question of "I will" or "I will not." Let our choice be the wise one, and having decided, let us cheerfully press onwards.

— A.T.J.

Jews in the Book of Revelation

It is sometimes complained that the generally accepted exposition of the Book of Revelation among us does not find a place for the Jewish people's history, past or present. The exposition we refer to is Dr. John Thomas' "Eureka," which in spite of other opinion, remains to most Christadelphians the only acceptable explanation of the Apocalypse. We do not deny, of course, that this, like the work of any human writer, can be subject to critical analysis. Is there good reason for omitting any reference to the nation of Israel or are we to regard this as a fault of exposition? We think it is definitely a matter of purposeful omission from the Apocalypse.

It is generally agreed that the date of the Revelation was about A.D. 96. That was nearly 30 years after the catastrophic campaign of the Romans, when the land of Israel was over-run, the temple destroyed and almost all aspects of Jewish independence were lost. It is true that a final overthrow came about some years later, but the rising of that time was effectively crushed and the land became more "trodden down of the Gentiles" than ever before.

The Apocalypse was designed to reveal "things which must shortly come to pass," so that we are to look for historical events subsequent to the closing years of the first century. This obviously excludes reference to the wars of A.D. 68-70. Rome was the fourth of the Gentile powers, or empires which were all to be subjugators of Israel. The kingdom of Israel came to its end in Babylonian days, six centuries before Christ and, as we have seen, Rome brought the climax of destruction, a state to last until the "times of the Gentiles" were fulfilled.

The Revelation is intended to depict details of the history of this fourth empire, in its development and varying forms: it amplifies the summarised account of the "fourth beast" by which Rome was symbolised in the Book of Daniel. It might be mentioned that when the prophecies of Daniel are understood, we are well on the way to grasping the extended meaning of the Apocalypse.

The latter is sometimes called a conflict between Rome and Zion. In a sense it is, although it actually only deals with Rome. For when the fourth "world empire" comes to its end, then Zion will rise from the dust and be restored, of which event all the prophets have spoken.

We can be misled in reading the Revelation by taking refer-

ences to Israelitish matters too literally. It is needful always to bear in mind that there is an Israelitish basis to the purpose of God. The body of believers at all times since the Apostles, are "Israel" in a "spiritual" sense, seeing they have embraced "the hope of Israel" and, being Abraham's seed, are heirs according to God's promise. Thus language is used of them which is not to be understood in relation to the actual nation of Israel. Of course the destiny of the one is bound up with the other: for the day of national restoration is equally the day when the "spiritual" seed are elevated to the exalted position of being "kings and priests," to reign with the Messiah in all the earth.

In chapter seven we have a reference to the 12 tribed body of Israel. Is this literally the nation? The context makes it clear that this cannot be so. The sixth seal brings us to the revolutionary situation of the early fourth century, when the apostate form of Christianity is well and truly established. What then of the body of true believers, the "Israel of God"? The symbol of their sealing appears. In other words, it was an assurance that in spite of the counterfeit body of Christians that had developed, there would still remain the true body of believers, characterised by their adherence to the "hope of Israel."

No doubt such a body could be traced through the centuries since Constantine's days. We do know that it has existed for the last 100 years, for we are convinced that we, as Christadelphians, hold to the true Apostolic hope and may believe that such are among the "sealed" and so are a part of the 12 tribed body of Israel "after the spirit." Such a body will continue until the sealing, through the centuries, is completed: and in the day of account the figure will change to "a great multitude which no man can number." The numbers twelve and thousand, are symbols of completeness, applicable to the "one body" in the sight of God who knows those who are His.

In view of recent history we might expect to find in Revelation some reference to the restoration of the literal land and people of Israel. We do not think there is any need for this. What we do need to be clear about is the ending of Gentile power and the destruction of the false system of Christianity which seems so well entrenched.

The Apocalypse gives us, in symbol, much of the history of that system; and also depicts events of the last century or so which evidently mark the ending of both ecclesiastical and political Gentile organisations. These are particularly found in Chapters 16 and 17: in the former is found the symbol of the drying up of the Euphrates, which is generally agreed to refer to the "evaporation" of the desolating power of Turkey. This decline has been

a marked feature of history and, we all realise, has had the consequence of the release of Palestine, so allowing Jewish restoration. We are told that the drying up is to provide a way for the "Kings of the East." These do not so much come from the East as from the "sun's rising" (see the R.V. rendering). Malachi gives us the clue to this (4. 2).

These kings are not the Jews. The word could not apply to them. We think that the reasons for regarding them as the saints, the kings that are to be, are valid and the point can be studied with profit in Dr. Thomas' exposition.

The closing chapters of Revelation deal with the establishment of the Kingdom of God and the punitive work of Christ, but they do not particularly specify the presence of the Jewish nation. There is no need to do so in view of the vast amount of prophecy which speaks of this event. The Apocalypse was and is for the encouragement of the servants of God, whose hope is to be with Christ in his Kingdom. They are termed, in their corporate sense, the "New Jerusalem," coming down from heaven, that is, by Divine and not human law established. They, a united body of immortal Jews and Gentiles, "possess the kingdom" as Daniel saw in vision: a kingdom of which the land and people of Israel are a vital part, but which will extend to the ends of the earth.

In conclusion, we feel that brethren can, with the utmost profit, read "Eureka." It is long and not always easy, but it remains most desirably instructive as a masterpiece of Bible exposition. Let us remember the blessing that the Spirit assures to those who both read and understand the Revelation of Jesus Christ.

— S. F. Jeacock (Eng.).

SHUN VAIN BABBLINGS

Science, like many other useful branches of learning, is very secondary in relation to Bible knowledge. The one is not essential to salvation, the other is. To encourage the discussion of scientific questions in ecclesial meetings is unwise. It will surely lead to vain and unprofitable disputations. There are sufficient Bible truths to elucidate and enforce, without running after science. The greatest service we can render to our generation in this day of darkness is to open up and keep alive the deep and inexhaustible treasures of God's Word. Those who have the ability to do this are too few, and their spare moments likewise too few to allow themselves to be absorbed in unimportant work, especially in the scientific fumblings of the present age. How little did Paul trouble himself about science! The same may be said of Brother Thomas. What has science done in upbuilding or consolidating any man, or company of men, in the Truth? It is significant that God should have saved His children the toil of scientific research by giving them direct information regarding the greatest scientific questions — to wit: the subject of God; the earth's origin and destiny; the nature of man; etc. — A.T.J.

NOTES FROM A DIARY:

PROPHECY FULFILLING IN NEW YORK

A Modern Tower Of Babel

The United Nations' Building in New York is a prominent feature of the city's skyline, standing boldly upright like a modern Tower of Babel. It was fear that dictated the building of the first Tower — "lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4), and it is fear that has brought the modern organisation into being. Portion of the original charter, signed by the representatives of 56 nations in San Francisco on 26th June, 1945, expresses their determination "to make themselves a name" in all the earth. It reads:

"We, the peoples of the United Nations, determined to save succeeding generations from the scourage of war which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, to practise tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and the social and economic advancement of all peoples. . . ."

These are brave words, but the Bible reminds us that "it is not in man that walketh to direct his steps aright." Surely the history of the world, since the formation of the United Nations' Organisation, exhibits failure rather than success as far as its aims are concerned. The post-war years have been years of trouble and frustration and not of peace, for true peace is only possible where true righteousness is practised (Heb. 7:2), and this is not manifested in the world about us. Not until the nations submit to Christ, and embrace his principles, will they escape the problems and threats that face them today.

The failure of the U.N.O. to implement the terms of its charter was underlined by an item of news which was publicised whilst we were in America. Apparently, due to the failure of member nations to pay their subscriptions, it was reported that the Organisation was almost bankrupt, and had to cancel promised aid in foodstuffs to nations in dire need of such. Yet we were also told, that whilst the majority of the world's population subsists on a starvation diet, the U.S.A. Government restricts the harvest of that country by actually paying its farmers to limit the cultivation of their lands!

Thus one section of mankind starves whilst the other wallows in plenty; and artificial means are contrived to maintain high prices, whilst humanity muddles on from one crisis to another. It will not always be so. When Christ's strong infallible hands take control, an administration will rule that will care for the spiritual well-being of people whilst not neglecting their bodies. Isaiah declares: "Merchandise and hire shall be holiness unto Yahweh; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23,18).

A Room of Quiet

Among the many rooms allocated to the delegates of the various

nations, is one termed "a room of quiet" — a meditation room. This is for the use of delegates, to provide them with facilities where they can give themselves to thought or prayer before reaching the momentous discussions and decisions they might be called upon to make.

It was stressed that it is a room of quiet where only thoughts should speak.

The idea is good, for if people would think a little more before they speak much evil might be avoided. It will be through communion of thought and worship that the Lord will unite the nations in the Kingdom he will establish; not then by a "room of quiet," but at the House of Prayer for all nations (Isa. 56:7), to be set up at Jerusalem. It will be the common worship to be universally engaged upon by men and women everywhere, that will lay the foundation for real righteousness and peace, for not until men are welded together by the unifying ideas and ideals of the Truth will this be brought about. Meanwhile, the U.N.O. "room of quiet" must present a Babel of conflicting thoughts and prayers, as Roman Catholics, Communists, Buddhists and others gather there to think and pray before proceeding with the business of the nations! Unfortunately, U.N.O. is as spiritually bankrupt as it is literally so!

The centre of this Room of Quiet is graced by a large stone of iron-ore with an inscription inviting visitors to:

"Visualise this stone as an altar, empty, not because there is no God — not because it is an altar to an unknown God, but because it is dedicated to the God whom man worships under many names and in many forms."

It was further claimed that the stone was there to remind visitors of "that which is firm and permanent in a world of movement and change."

"The block of iron-ore has the weight and solidity of the everlasting. It is a reminder of that corner stone of endurance and faith in which all human endeavour must be based. . . . The material of the stone leads our thoughts to the necessity of choice between destruction and construction, between war and peace. Of iron, man has forged his swords, of iron, he has also made his ploughshares; of iron, he has constructed tanks, but of iron, he has likewise built his homes. The block of iron-ore is part of the wealth we have inherited on this earth; how are we to use it?"

There is a day coming when a stone, "cut out of the mountains without hands," will reduce to powder the monument of pride and power that man has erected to himself, and will, itself, become a "mountain filling the whole earth" (Dan. 2).

The Jewish Problem In The World Fair

The "American World Fair" was being held in New York during the period of our sojourn in that city, and we were strongly advised to visit it, particularly in view of the Israeli exhibit. Extensive grounds had been provided for the Fair, of such a size as to warrant the provision of motor buses to convey sightseers from point to point; or of overhead chair-airlifts, raised some 100 feet above the grounds, which gave sightseers the added advantage of a birdseye view of the Fair whilst taking them from one side of it to the other.

At the Israeli Pavilion we were approached by a Jewish attendant who urged us to add our signatures to a petition of protest that it was proposed to lodge with the New York World Fair Committee, calling upon it to take action against the Jordan authorities. The Jordan Exhibit included a statement alleging that the Jews had annexed Arab property

without compensation to its rightful owners, and this the Jews refuted, claiming that they had paid for all territory they had acquired, even though they were not legally compelled to do so.

Earlier, they had closed down their exhibit in protest, calling upon the authorities to order the Arabs to withdraw the false and offensive statement. The committee, however, had pointed out that it was not its function to police, or restrict, individual exhibitions, and that it was not prepared to interfere with the Jordan Pavilion, even though the allegation might be false. Thereupon, the Jews re-opened their exhibition, using it as a means of propaganda for their petition of protest.

In view of our duty to follow the example of Christ, and abstain from political agitation (Isa. 42:2-3), we declined adding our names to the petition, though we have every sympathy for Israel in its struggle for nationhood. However, we did respond to the invitation to view the exhibit, and thoroughly enjoyed the tangible evidence of fulfilling Bible prophecy thus provided.

The incident impressed us. We, as it were, saw Jewry as "a burdensome stone," "a byword" among the nations of the World Fair (Zech. 12:1-5. Deut. 28:37). Their adversaries view them as they did in the days of the return under Zerubbabel: "rebellious and hurtful unto kings and provinces," as guilty of moving "sedition from of old time," for which cause "this city (Jerusalem) was destroyed" (Ezra 4:15). The agitation of the Jewish authorities in the Fair brought into prominence the whole Jewish problem, a problem that only Christ can solve. How true are the words of the prophet Isaiah: "Ye are My witnesses that I am God." And Jeremiah likewise declared: "Thus saith Yahweh, which giveth the sun for a light by day, and the ordinances of the moon for a light by night. . . If those ordinances depart from before Me, saith Yahweh, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. 31:35). "For," he declared on another occasion, "Israel hath not been forsaken, nor Judah of his God, of Yahweh of hosts; though their land was filled with sin against the Holy One of Israel" (Jer. 51:5).

What hope has Jordan, or any other nation for that matter, of prevailing against Israel? The abiding word of the Eternal God provides us with assurances that are immutable. Though the Bible might be at a discount as far as the world is concerned, though its teaching is being undermined by the specious assertions of evolutionists so that its grand truths are being decried as myths, there is complete vindication of all that it says in the unmistakable evidence of fulfilling prophecy. Who can successfully challenge the witness of the Jewish return?

Yet the world is turning more and more from the Bible. That was impressed upon us by another incident widely publicised whilst we were in New York. Since the days of George Washington, school students have been called upon to recite the Lord's Prayer before commencing the day's work; but recently this practice was successfully challenged through the courts. After protracted litigation, the High Court of U.S.A. found in favor of the appeal (made on the grounds of freedom of religion guaranteed by the Constitution) that the practice of reciting the prayer should be discontinued. In consequence of this, all other matters of a religious character, have been excluded from the curriculums of the State Schools.

Successful in this action, these anti-religious groups are now organising to challenge the use of the caption displayed upon the U.S.A. currency: "In God we trust." This might well have the merit of honesty,

for there is little trust in God displayed by the Government of the U.S.A., or, for that matter, any other of the Governments of the nations!

Thus, in this age of growing materialism, even such a superficial recognition of God as was given in the schools is viewed with impatience. Men turn from the thought of God, and, therefore, are guilty themselves of the very crime that occupies so much of their concern today: juvenile delinquency. The world is delinquent, for it refuses to respect the Creator, the Father in the heavens, so that the juvenile delinquency it deplores in its own affairs, is but a reflection of its own lack of respect towards the Almighty. The disciplinary hand of Yahweh is necessary to correct the irreverent attitude of the world, for "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9).

Gold Diggers Of New York

A greatly publicised feature of the Fair was Michael Angelo's celebrated statue in marble of the Virgin and Child. This had been especially brought over from Italy by the Catholics for the occasion, and the undoubted skill and beauty of the workmanship attracted to the Catholic Pavilion thousands of admirers of all denominations.

Small replicas of the statue were being freely sold by the Catholics at 1.50 dollars each. Later, in Pennsylvania, we learned that these were supplied to the Catholics at a cost of approximately 20 cents each, and that some millions had been sold! How vividly such an incident illustrates the commercial aspect of the Roman Apostasy's religion, such as is outlined in Revelation 18.13! How true are the words of Peter (upon whom Rome rests so heavily for its authority): "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. . ." (2 Pet. 2.2-3). Certainly, Roman Catholicism was reaping a rich harvest at the New York World Fair.

The time is coming, however, when these spiritual "merchants of the earth shall weep and mourn because no man buyeth their merchandise any more' '(Rev. 18:11).

How Far Can Men Drift From Truth?

It was with curiosity that we visited the Mormon Pavilion with its smiling, pleasant-mannered, courteous attendants. It brought home very vividly to us the extent of the blasphemy propagated by this sect in the name of religion. An organisation that teaches that Joseph Smith was visited by three Apostles from heaven, who, after placing their hands on him, anointed him as priest after the order of Melchizedec, is surely stretching blasphemy and credulity to the utmost. Yet people, in their thousands, profess to believe it! They impatiently reject the sober, logical truths amply documented by the Bible and powerfully authenticated by fulfilling prophecy, for this nonsense! Why? Because it panders to the flesh and they are prepared to accept any lie to that end, and because of the skill whereby this lie is set before them as truth. Perhaps we can learn a lesson in this. The Lord declared that "the children of this world are, in their generation, wiser than the children of light," inasmuch as they make greater use of the opportunities that come their way and, perhaps, we need to become more skilled in our presentation of the Truth. The first essential is to become properly equipped, and for this a thorough understanding of the Truth is required. Peter taught that we need to: (1)—"Sanctify the Lord God in our hearts" (or make prayerful preparation); (2)—"Be ready always to give an answer to

every man that asketh a reason of the hope in us" (only possible if the Word is the subject of constant study and meditation); (3)—"With meekness and reverence" (or by the personal application of the truth in our lives) -- 1 Pet. 3.15.

By the application of these three simple rules, the most humble brother or sister can become effective ambassadors of the Truth, for they will learn to skilfully use the "sword of the spirit which is the Word of God" (Eph. 6:17).

The Mormon Pavilion displayed a large photo which presumed to depict the anointing of Joseph Smith! How gullible is the general public! How distressing that the glorious principles of Divine revelation should be so horribly distorted and denied in such a blatant manner! How terrible that so many are caused to worship a false religion by such palpable lies! But we see in this an echo of Jeremiah's lament: "the people love to have it so."

The Truth In New York

It was a pleasure to turn from the contemplation of such matters to the glorious realities of the Truth in association with those of like precious faith in New York and adjacent areas. Public addresses and expositions of the Scriptures were given in conjunction with Ecclesias, and some excellent gatherings resulted. In New York City itself, the Truth is held by but a few. I was told that there were more Christadelphians there in the days of Brother Thomas than today. In the *Herald of the Kingdom* for 1855. Brother Thomas made reference to the progress of the Truth in New York at that time. He wrote:

"It may not be uninteresting to our friends to know how that 'the Gospel of the Kingdom' is making some progress in this stronghold of Mammon and iniquity. Since the precipitation into their appropriate sediment of certain elements incompatible with the tranquility and progress of a society desirous of shining as a light in the surrounding darkness, holding forth the word of truth, our association, which commenced about fifteen months ago with seven bona fide members, has increased to over forty . . . ."

We left the New York and New Jersey area by jet plane for Scranton in Pennsylvania. Here, in the neighboring town of Glendale, is a small but enthusiastic group of brethren with whom it was our privilege to labor in the Word. Two special meetings were convened: a public address (attended by the local minister and wife, which occasioned some comment among the brethren, but very little from him) and a study evening on the *Book of Ruth*. The study evening gave opportunity of us gaining a more personal acquaintance with individual members, and of appreciating the great keenness displayed in the Word by the little group at Scranton.

— J. MANSFIELD.

We all have talents, although perhaps, they are few and trifling. Our tongues may not be eloquent, our means may be slender, our leisure time negligible, yet God is satisfied if we use faithfully what we have. It is the willing mind that counts. The case of the widow's mite has been written for our encouragement.

Men will bear with you in anything you may teach, providing you maintain nothing offensive to their self-complacency.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.



SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 2

In Romans 1:16-17, Paul revealed that faith in the saving truths of the Gospel is necessary for salvation. The unbelieving world of Gentilism does not reveal this, and therefore lies under the shadow of God's wrath (Rom. 1:18-32). The believing world exists under the same shadow if it does not act upon the truth it acknowledges (Rom. 2:1-16), and this applies equally to Jew or Gentile (Rom. 2:1). The formalism of Judaism did not reveal a saving faith (Rom. 2:17-25), but a true conversion of the heart, manifested in obeying the spirit of the law did so (Rom. 2:26-29).

Hypocrisy Condemned — Vv. 1-5

VERSE 1.

"Thou are inexcusable, O man, whosoever thou art" — A believer, whether Jew or Gentile, must apply the principles set forth by the Apostle, and recognising his failings, seek to correct them, and find forgiveness of sins (i.e. justification in the means that God has provided. A Jew might agree with the Apostle's condemnation of the Gentile world as expressed in Romans 1:20-32, but he likewise broke God's law and yet failed to seek the means of atonement. A Gentile might view cynically the formalism of the Jew who failed to reveal the true spirit of the law he claimed to obey, but he ought to remember that he, likewise, needed forgiveness of sins, for he, too, was a sinner. Both Jew and Gentile, whilst they condemned others and yet failed to seek God's forgiveness of their own shortcomings in the way provided, were guilty of "despising" His goodness (v.4), and because they knowingly and wilfully did this, were amenable to judgment.

VERSE 2.

"The judgment of God is according to truth" — The word "truth" in the Greek, signifies the reality of things expressed. The measure of judgment God has proclaimed will be expressed in reality against those who despise His goodness, and will be poured out impartially, without consideration of race, upon both Jew and Gentile found despising what they know is Truth.

VERSE 3.

"Thou which do such things" — That is, condemn others for doing what they do themselves. Both Jew and Gentile are guilty of this.

"Will you escape the judgment of God?" — The answer is a decisive, No, you will not! It was for that reason that Paul so earnestly pleaded with the Gentile, Felix, who despised that which he knew was truth. He had a "more perfect knowledge of that way" (Acts

24:22), and yet, though he knew what he should do in the sight of God, he refused to submit. Paul reasoned with him of "righteousness, temperance, and judgment to come" (v.25), exactly as he does in the epistle to Romans. Righteousness is justification through faith manifested in the act of baptism; temperance is the modification of the lusts of the flesh to conform to God's standard; judgment to come emphasises the responsibility that rests upon those who understand the will of God, whether they do it or not. Felix was in the position of those referred to in Romans 2:1-5, and therefore "shall not escape the judgment of God" (Rom. 2:3).

VERSE 4.

"Or despiseth thou?" — The Apostle is writing of those who knowingly set at nought the provision that God has made for the forgiveness of sins.

"His goodness" — Revealed in the Gospel. See notes on Romans 11:22.

"Forbearance" — The holding back of Divine judgment upon a guilty world.

"Longsuffering" — Gr. *Makrothumia* — "patience, slowness in avenging wrongs." The apparent immunity of those who reject the will of God.

"Repentance" — Gr. *Metanoia* —A change of mind and purpose, from *meta*, "after," and *noeo*, "to perceive," from *nous*, the mind. The word signifies a change of mind manifested in a changed way of life. Repentance, as used in the Bible, does not necessarily mean to be sorry for something done, though sorrow undoubtedly usually accompanies it. The Old Testament uses such a phrase as "it repented God . . . " the idea being that God changed his purpose in relation to the subject under consideration. The same idea is expressed in the New Testament. Thus Peter called upon the sorrowing Jews of Jerusalem to "repent and be baptised" (Acts 2: 38). They had recognised their guilt, and had expressed deep sorrow (v. 37), and now Peter warned them that something more than sorrow for sins is required, even a change of mind and way of life (repentance) that would lead to baptism. In Acts 11:18 the word is used in the same way. The disciples rejoiced that God had "granted repentance to Gentiles unto life." He had not "granted" sorrow but, rather, he had "granted" unto them the opportunity of changing their mind and way of life which would lead to them receiving immortality. In 2 Cor. 7: 9-10, Paul rejoiced that the brethren had "sorrowed to repentance," that is, to a change of mind and attitude, for, as he declared, "godly sorrow worketh repentance (a change) to salvation" (v. 10).

VERSE 5.

"Thy hardness and impenitent heart treasurest up wrath" — Treasure is usually stored up in a secret place, to be revealed at the appropriate moment. So it will be with the judgment to be meted out to those who "despise God's goodness." For the moment, they seem to be able to do this with impunity, but that is but an illusion. Like the treasure that is revealed in due time, so judgment will be manifested against such in the day decreed (v. 16). The case of Felix and Paul again provide an illustration of this. The one was in power, the other a prisoner, and it seemed as though the former could despise God's goodness without experiencing His judgment, but that was not so, as Paul proceeded to warn him. How important that we seek to store up the true treasure in the secret place that it may be revealed in due time (Matt. 6:20).

"The day of wrath and revelation of righteous judgment" — In that day the secret things will be revealed, and believers, whether Jew or Gentile, whether they have submitted to the requirements of God or not, will experience His righteous judgment.

The Impending Day of Judgment — Vv. 6-16.

These verses reveal that there will be three classes at the Judgment Seat of Christ comprising both Jews and Gentiles. They are (1) — Those who know the will of God but do not obey it; (2) — Those who obey it in baptism but do not manifest its power in a changed life; (3) — Those who do reveal it in deeds of faith. These three classes are dealt with as follows:

CLASS 1. They "obey not the truth" (v.8), being indifferent to God's requirements (vv. 2-3), and despising His word (v.4). They know what is required of them, but refuse to submit even to baptism, let alone practice the truth. Upon them judgment will be poured (vv. 4-5). There will be for them no formal assessment of deeds good or bad, for they have openly repudiated Christ's sacrifice and the Divine mercy, and stand self-condemned by that very action. They therefore receive ("thumos") — a sudden blaze of anger because of their contemptuous treatment of God's goodness — followed by ("orge") the pronouncement of their doom (see notes on "indignation and wrath," v.8), and they perish without investigation of their characters (vv.8, 12).

CLASS 2. Those in covenant relationship with God (whether Jew or Gentile) and therefore "under law," but who habitually practise evil (v.9 — see note on "doeth"). They will be "judged" (v.12), that is, their deeds will be formally investigated (in contrast to those who have not submitted to baptism, and will be condemned out of hand, having "sinned without law" — v. 8), and because they do not measure up to what is required, they will receive "tribulation" and "anguish" as they recall their lost opportunities (v.9), and hear condemnation pronounced against them (v. 2).

CLASS 3. The righteous will be vindicated because they are "doers of the law" (v.13) whether Jew or Gentile (v.14). They will receive glory (or approbation of their conduct), honor (elevation with Christ), immortality (the life of the age).

A close consideration of this section of the chapter will clearly reveal these three classes at the Judgment Seat of Christ; classes that relate to both Jews and Gentiles.

VERSE 6.

"Render to every man according to his deeds" — Paul was anxious to impress upon his brethren that there is a day of judgment impending. To this, many Scriptures bear witness: Psalm 50: 4-5. Eccles. 3:17, 11:9. Dan. 12:2. Matt. 25:32. John 5:22-27. Rom 14:10. The purpose of the Judgment is expressed in 2 Cor. 5:10, where the word "appear" is *phaneroo* in the Greek, and signifies, "to make manifest," to "publicly reveal." The Judgment Seat will therefore make manifest, or reveal those responsible, for what they are in the sight of God. All shams and pretences shall be removed, all veneers will be stripped, and a man will see himself as he appears in the eyes of his Maker. Both just and unjust will find a place there: Acts 24: 15. Matt. 12:36-37. Luke 13:28. One's attitude to the Word will form the basis of judgment: John 12:48. And, as Romans 2 shows, there will be there both those who have entered into covenant relationship with God, and those who knowingly have refused to do so.

VERSE 7.

"Patient continuance in well doing" — The accepted class, who in spite of all provocations and trials, patiently submit to the yoke, and endeavour to do the will of God.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

A Blessing from Our Enemies

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you"—Matthew 5:11-12.

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We are aware we have enemies, but being ourselves no man's enemy, their enmity does not distress us, especially as in nearly every case our enemies have become such for righteousness' sake. We have the friendship of all who truly rejoice in the truth, because we serve the truth, and that only. If we were aiming, as you surmise, at a name and a position, the fire glances and piercing words of the class you refer to would wound us, even unto death. But having one aim and purpose only (inflexible, we admit), and following in the midst of weakness and lowliness, but followed singly — the purpose of maintaining the unsullied testimony of Yahweh in its purity and power, in the midst of a heedless and corrupt generation, as much given to their own ways as any generation ever bewailed in the language of inspiration, we can endure while lamenting the oppositions of those who will see when the Lord is here, that now they know not what they do. That we are jealous in any sense involving personal exaltation, it is unnecessary for us to deny for those who know us: and useless for those who do not. So we leave it, with a comforting sense of the grand judicature that will shortly quiet all hard speeches and dispel all untrue thoughts in the events that will humble the lofty looks of men everywhere, and exalt the Lord alone, and His rejoicing people in that day. There are different kinds of "jealousy." To one of them Paul confessed (2 Cor. 11:2); and one of them is a divinely-asserted attribute of God (Exod. 20:5). We acknowledge to a strong jealousy of anything calculated to undermine the influence of the Scriptures, or to interfere with the restored robustness of apostolic faith (by the instrumentality of Dr. Thomas), or to dilute or weaken the powerful thoughts of the Bible, by the admixture of sectarian sentimentalism, or natural maudlinism, or presumptuous philosophisms. — R.R.

The Cherubim of Glory

THE TERRIBLE FIRMAMENT

"And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above"—Ezekiel 1:22.

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Ezekiel Sees The Establishment of the Kingdom

The closing verses of Ezekiel 1 (vv.22-28) provide an outline in sequence of the establishment of Christ's reign on earth in the Age to come.

The prophet saw and heard:

(1)—That the Cherubim supported a firmament that was stretched forth over their heads—v.23.

(2)—That before stability was brought to this, they made a noise like that of an army on the march—v.24.

(3)—That when they let down their wings (after the outpouring of judgment was completed), quietness prevailed and a single voice was heard—v.25.

(4)—That a throne, with a man sitting thereon, was then seen upon the firmament above—vv.26-27.

(5)—A rainbow was draped around the throne—v.28.

These five points describe the order in which the Kingdom of God will be established upon the earth, and answer to the following developments:

(1)—The firmament relates to the "new heavens" of the coming age (Isaiah 65:17). This is supported by the Cherubim, for it is essentially Israelitish in character. When the Cherubim are manifested in the earth, the Israelitish nature of that which they will ultimately establish therein, will be abundantly evident.

(2)—It will be by war, and the outpouring of judgments upon the Gentiles, that this will be brought about.

(3)—When the work of judgment shall be brought to a successful completion, and quietness prevails throughout the earth (Zech. 6:8), the decrees of the King will be heard from Zion, sending forth his instruction throughout all the world (Isa. 2:2-3).

(4)—The full glory of the Lord's throne will then be manifested for all to see.

(5)—Thus will the covenant of Yahweh (of which the rainbow is the token—Gen. 9:13-15) be consummated.

Our consideration of these five points will complete this series of articles.

The Firmament

Among other references, this word occurs in two significant passages of Scripture, both of which point to the future.

Psalm 19:1 declares:

"The heavens declare the glory of God (El), and the firmament showeth His handiwork. . ."

The Psalm is a parable of the Kingdom. In Romans 10:18 Paul quotes v.4, and applies it to the preaching of the Apostles, but its complete fulfilment will be seen at Christ's return. In that regard, "the heavens" that will "declare the glory of El," and "the firmament" that will display "His handiwork," relate to the new political order then to be set up. In its midst, and encircled by the "planets" there will be established the "sun of righteousness," the Lord Jesus Christ (Mal. 4:1-2). The Psalm describes him as both a "bridegroom" and a "warrior" (v.5); and such, indeed, the Lord will be, for after uniting himself with his bride, he shall go forth as a man of war to destroy the powers of darkness (Isaiah 60:1).

Daniel, in describing the glory of the saints in the future, likewise made reference to the firmament, declaring:

"They that be wise shall shine as the brightness of the firmament (the "glory of the Father"—see Matt. 13:43), and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

Here, again, the term is used to describe the exalted positions of eminence which the glorified saints shall occupy when they are given "power over the nations" (Rev. 2:26). Paul likens it to being 'ever with the Lord' in "the air" (1 Thess. 4:17). John, in Patmos, saw a door opened in heaven, and he heard a voice inviting him, as representative of the saved, to "come up hither" (Rev. 4:1). Such an invitation to political exaltation, will be issued to the saints after the Judgment Seat of Christ has discriminated between the worthy and unworthy. Meanwhile, as Brother Thomas comments in *Eureka vol. ii, p.*4:

"To the saints this aerial expanse is closed. At present they do not shine there as the sun, moon, constellations, and stars of the firmament. The luminaries of the heaven are the dignities, or glories, incarnated in the officials who figure as the civil and spiritual rulers of 'the earth and habitable.' Although the saints are promised 'power over the nations to rule them' (Rev. 2:26-27), 'the heaven,' in which national government is located, is shut and fast closed against them. Their principles incapacitate them for sharing power with the world-rulers in Church and State. A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favor of the political mob, whether that mob be a mob of aristocrats, or a mob of what these call 'the swinish multitude;' he cannot, I say, as a son of the Deity, a brother of Jesus Christ, and a king and priest elect for God, to seek the favor of 'the dead in trespasses and sins,' whose votes and patronage are indispensable to his exaltation to the heaven; in which he may figure by the

eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magniture. No saint could by any other possibility that that based upon apostasy, consent to occupy the Papal Chair, or to fill an archiepiscopal, or other ecclesiastical or secular throne. The heaven, in which these seats of glory, honor, wealth, and power exist, is infected with such malarious and poisonous exhaltations of sin's flesh that he could not breathe in them, and live and move, and have continued healthful spiritual existence in the Deity. Fortunately for the saints this heaven is shut against them, and its door bolted, locked and barred to keep out all who will not fall down and worship the Satan, who is prince of the Aerial, and bestows its glories upon whomsoever he approves.

"But this heaven is not always to be shut up and barred against the saints — against the Lord Jesus and his Brethren. The Satan that now fills it, and monopolises its heavenly things, is to be hurled from it with a mighty overthrow. This Satan, which is Sin in official manifestation, holds the power and glory of the world's dominions. . . But the Satan in the heavenlies is doomed; for Jesus in vision of the future, said: 'I beheld the Satan as it were lightning fall out of the heaven' (Luke 10:18). He falls thence by virtue of a stronger than the Satan breaking into the heaven and casting him out. . . The oracle before us (Rev. 4:1) proclaims 'a door opened in the heaven,' which is equivalent to saying, that a power had been apocalypsed on earth, stronger than the Satan; that this power had made a breach in the enemy's works; and that this breach had become practicable, so that the breaching power could march through it as through a door and take possession of the heaven, or 'kingdom under the whole heaven.' (Dan. 7:27)."

Ezekiel declared that the firmament was supported by the Cherubim, and as they represent the true Israel of God, the vision he saw, demonstrated that the firmament, or heavenlies of the future, will be Israelitish in character. The Gentiles will be forced to submit to Israel's king, and accept the constitution he shall provide for the peace of the world. Thus they will be drawn to Zion's light (Isa. 60).

Its color was that of "terrible crystal." The word "terrible" is from the Hebrew *yarey*, a word that means *to fear, be in awe of, to reverence*. The firmament thus appears as a beautiful, pure, transparent rock crystal, shining in such brilliance as to induce awe and reverence in all who behold it. Let a summer sun shine forth powerfully out of a clear sky, and the firmament will appear as a rock-like crystal reflecting the strength, heat and brilliance of the shining orb.

Such a firmament becomes the figure for the political atmosphere or aerial when the sun of righteousness shall shine forth in full complete glory, "sevenfold as the light of seven days, in the day that Yahweh bindeth up the breach of His people, and healeth the stroke of their wound" (Isa. 30:26). The figure speaks of the glory, purity and peace of the Kingdom of God.

The nations likewise will reflect the blessings of the Government in that day. The vision of the Cherubim in Revelation 4 is associated with a "sea of glass like unto crystal" (v. 6), and in his

exposition in *Eureka,* Brother Thomas shows that this is an apt symbol for the purified nations at peace with the Government of Christ. At present, they are like "a troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20), but when they are purged of evil, and made subject to the law that shall proceed from Zion, "glory to God in the highest, peace on earth and goodwill towards men" will result. The troubled "seas" will be calmed by the one who showed his ability to do this in the midst of the storm on Galilee's waters, and becoming as crystal, will reflect the attributes of those who shall reign over them.

The Cherubim will bring such a "firmament" to the present stormy political heavens, and such a calm to the troubled sea of nations. Prior to the full establishment of this, however, mankind will witness a day of judgment such as is described in the sombre words of Zephaniah 1:15:

"A day of wrath, of trouble, and distress; a day of wasteness and desolation; a day of darkness and gloominess; a day of clouds and thick darkness. . . ."

In contrast, Ezekiel's firmament is clear and bright, and shines forth with radiant glory.

But First, War . . .

Before the clear, awe-inspiring firmament can be established over mankind, the world must be brought into subjection to the King. The Cherubim will accomplish this by the outpouring of their judgments. They will go forth as an army to that end. So the prophet heard them first as "the noise of great waters, the voice of the Almighty (the Shaddai), the voice of speech as the noise of an army" (v.24).

A "noise of great waters," speaks of a tremendous multitude such as "no man can number out of all nations, kindreds, people, and tongues" (Rev. 7:9). A "voice of speech" indicates the demands that shall be made upon the nations to submit to the authority of the Son of God. A "noise of an army" implies war, and such a war as will devastate those who resist his will. And the "voice of the Shaddai" (Almighty) reveals the alternative to be set before men: salvation or destruction.

For *Shaddai,* according to Brother Thomas in *Phanerosis* is a plural word, and is used in Scripture for the angels who perform the will of Yahweh. This voice will now be uttered by a new race of angels, even the glorified saints. They offer mankind either deliverance on conditions of accepting Christ or destruction (Isa. 60:12). And this is implied in the use of the word *Shaddai.*

There is dispute as to the root meaning of this word, this title of Deity. Many Hebrew scholars (among them Brother

Thomas) derive its meaning from a root (*shadad*) signifying *to be Strong, to Destroy,* so that the Shaddai are the Elohim of Yahweh sent forth for destructive punishment upon the wicked. Thus Abraham, who knew Yahweh by the title of God Almighty (*El Shaddai*—the Strength of the Powerful Ones—Exod. 6:3) saw their destructive power manifested in the terrible overthrow of Sodom and Gomorrah.

But Abraham's experience of the *Shaddai* was not limited to such manifestations of destructive power. In Genesis 17:1-2, God spake to the patriarch kindly, in the following terms:

"I am Almighty God (El Shaddai); walk before Me, and be thou perfect, and I will establish My covenant between Me and thee, and will multiply thee exceedingly."

There is no threat of destructive judgment in this statement, but the very reverse. It expresses a promise of help and of grace, and in doing so seems to emphasise another aspect of the *Shaddai,* and which is found expressed in a related word. For the singular form, *shad,* is translated in the Authorised Version by three words — "breast" (18 times), "pap," and "teat." It therefore seems as though *Shaddai,* like some other Hebrew words, is susceptible of two widely differing meanings, indicating that those represented by the word are manifested as either Yahweh's *Destroyers* or *Nourishers.* What particular meaning is to be given to any particular place, must be governed by the context. Abraham saw them as *Destroyers* when they plunged Sodom and Gomorroh into the abyss, but he also experienced them as *Nourishers* when they so carefully protected him, guarding him from evil in the places where he wandered as a pilgrim, caring for him as a parent would its child. In this sense, the title is expressive of the fullness and riches of God's grace, of Yahweh as the Giver of "every good and perfect gift." At its mother's breast, every need of a child is met. It finds warmth, security, sustenance and comfort. And the *Shaddai* provided all this for Abraham as he wandered in a land filled with enemies.

This dual use of the word reminds us that we can make God what we like. The Psalmist expressed this when he declared:

"With the merciful Thou wilt shew Thyself merciful. . . . with the froward Thou wilt shew (mg. wrestle) Thyself froward. For Thou wilt save the afflicted people; but wilt bring down high looks" (Ps. 18:25-27).

In using the "voice of the Shaddai" the gloried saints will display the dual aspects of Destroyers and Nourishers to the world about them. Upon those who continue to flout the Divine mercy, they will pour out judgments like those experienced by Sodom and Gomorrah (Isa. 60:12), but those who are prepared to submit will be invited to shelter under their care.

This revelation of judgment and mercy will ultimately bring

all mankind subject to the Government of the Lord Jesus, subject to that Authority symbolised by the pure, shining, awe-inspiring, terrible firmament that Ezekiel saw stretched above the heads of the Cherubim as they went forth as an army on the march.

— H.P.M.

"Behold The Lamb Of God"!—A Series On The Atonement.

7: The Lamb — Redeemer of His Ecclesia

"Behold the Lamb of God, who taketh away the sin of the world" —John 1:29.

At the set time, the Lamb will return. Instead of controlling history's pattern from the right hand of the Father, he will establish himself in the earth, and his power will extend until all mankind bows before him.

His first work will be the redemption of his ecclesia. He will send forth his angels and raise the responsible dead; then, with the responsible living, they will be gathered to the sacred precincts of Sinai (1 Thess. 4:15-17. Psalm 68:17). Here the sheep will be separated from the goats (Matt. 25:33), and will be invited, as the blessed of the Father, to inherit the kingdom prepared from the foundation of the ages (v.34).

The Patent Waiting

In the Apocalypse, this event is presented very vividly. Little wonder that it should be! It is the realisation of the hope which has motivated every saint in every age. They saw the promises "afar off" (Heb. 11:13), were persuaded of them, and as a result walked as strangers and pilgrims through the kingdoms of sin. They declared plainly, in doctrine and practise, that "they sought a country" (11:14).

With the Lamb's return, they find in the Israel of the Age to come, the country they sought and we now seek). The strangers and pilgrims will receive "the redemption of the body" (Rom. 8:23); when "mortality shall be swallowed up of life" (2 Cor. 5:4); when "we shall be like him, for we shall see him as he is" (1 John 3:2). Little wonder the event is presented so vividly in the Apocalypse!

The Future Scene

Revelation 5:9-10 reveals the future scene. It centres around the Lamb bearing the memorial marks of slaughter. Firstly *the redeemed* sing (vv.9,10); then *the angels* take up the majestic notes of praise (vv.11-12); then *all mankind* join in the anthem (v.13). Just now we only consider the ecclesia. Look at the scene. Let us picture ourselves in this glorious group of people redeemed out of the race of Adam:

"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth".

This is the grand day when the King is enthroned in glory in the Temple of the future age, and the hill-slopes of Mount Zion will echo with immortal voices (Psalm 99). This declaration in song will comprehend all that the prophets spoke. From Sinai, the scene of the Lamb's great self-revelation to his people in judgment, the approved and glorified saints, as the chariots of Yahweh, will have moved against the nations, to finally enter the Sanctuary which will ultimately be built in Zion. "Yahweh hath come from Sinai into the sanctuary" (Psalm 68:17-Ginsburg); amid "thousands of rejoicing ones" (Septuagint).

Something Unnatural

As this scene is pondered, there is one feature which strikes an unnatural note. The mighty throng testify that their exalted position has come to them through the blood of the Lamb. Elsewhere it declares (7:14), "these have washed their robes, and *made them white in the blood of the lamb.*" That is unnatural. If a garment is washed in *blood*, it should become *red*, not white. For example, Christ, as the conqueror of Bozrah (Isa. 63:2-3) is "red in his apparel" because he has trodden the people in his anger, and "their blood is sprinkled upon his garments." But garments in his blood become white.

Obviously, we are not speaking of literal things. The blood of Jesus, shed on the cross, would have stained red any cloth with which it came in contact. But an unnatural result is introduced to suggest to us in a simple manner, the fact that it is not natural that God should save us. It would be natural (reasoning from human standards) for Him to destroy us for our disobedience, for "the wages of sin is death" (Rom. 6:23). But, as already considered in this series, Yahweh will grant justification unto us, when we acknowledge the vindication of His holiness, in His redemptive work through Jesus Christ our Lord" (6:23).

The blood of the Lamb will save us, when we humbly recog-

nise we are not worth saving, but that Yahweh, in His mercy, will make us His children, when we come to Him through the One in whom His righteousness was vindicated, and is now manifested.

The Glory of the Scene

During their pilgrimage, all who participate in the glorious scene of Rev. 5:9-10, will have manifested the Jordan principle of subduing the flesh to the glory of Yahweh. When Yahweh's "solitary one" (Psalm 68:6) is established as the head of the rejoicing house in Zion, the house will have been made up of those released "from chains" of mortality and the tomb. The resurrection glory will be shared, and those who fear Yahweh will be glad when they see the Lamb. They will see one who hoped in Yahweh's word (Psalm 119:74), and therefore remained faithful in the last terrible hours of his pilgrimage. They will have, each one, followed him, and now their wisdom of trusting in Yahweh's goodness will be openly displayed before mankind.

The Challenge of the Scene

Scripture abounds with examples of individuals and communities who knew not "the day of their visitation." "Opportunity lost" sums up the lives of so many. An essential feature of many such was "blindness of heart." There was a complete lack of realisation that their response to the Divine invitation was completely unacceptable.

Every individual Christadelphian, and every Ecclesia, faces the challenge of the times in which we live. Do we clearly perceive the day of our visitation? Are we building upon the foundation of a proper assessment of our relationship to the blood of the Lamb, and of the responsibility it brings? Paul was determined to preserve the proper balance, and he encouraged the Corinthian ecclesia to this end (1 Cor. 3:10-20).

There is an instinct within people which leads them to worship. The loss of the Truth in the line of descent of Ham and Japheth, and the almost total loss of the Truth in the line of Shem, results in a world filled with idols before which men bow. Josshouse, idol-temple and "Christian church" alike are crowded with men and women worshipping in vain, because motivated by the thinking of the flesh. The Jordan principle is not known.

There is a terrible danger in our day that the Truth can become merely "another religion" in the minds of nominal Christadelphians. "Good works" garnishing a smooth-working Ecclesial organisation, with all the appearance of tremendous zeal, can in reality be nothing more than a Sardis-state of living death. It had a name for being alive, but it was dead (Rev. 3:1).

When the Lamb first visited Jerusalem he rejected a community which spoke of Moses and the prophets; which offered sacrifices; sung hymns; offered prayer; claimed to be the children of Abraham. They violated the fundamental principles of the truth, even though on "externals" there was an impressive story to tell. Paul sums it up when he wrote:

"For I bear Israel record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2-3).

When Christ comes the second time, will he deal less harshly with the modern community which claims — and correctly so — to be the latter-day revival of the faith, but which in part answers exactly to Paul's description of the Jews in his day?

There is not greater heresy than the doctrine that the study of the Word is not vital to the spiritual development of every brother and sister. Christadelphians, compassing land and sea to make one proselyte by a display of "good works" which will impress to a point of "conversation," will find the same condemnation at the hands of the Lamb as did the same class of the first century, if such "good works" are urged as a satisfactory substitute for the Word believed and obeyed.

The Lamb's Principle of Redemption

It is important to realise to the full that it is not natural that Yahweh should save us through His Son. We are not entitled to salvation. But in His condescending love He has promised to do so. To achieve this He has acted, and as James says (1:18) "of his own will begat he us with the word of Truth." Because of this, James exhorts us: "Wherefore, my beloved brethren, be swift to hear. . . ." (v.19). Hear what? ". . . receive with meekness the engrafted word, which is able to save your souls" (v.22).

Individually, ecclesially, amongst ourselves, and to the world without, we must hold aloft the Word of Truth, and insist that "if any man speak, let him speak as the oracles of God." We must be a community intelligent in the Word, a community influenced by the Word, holding forth the Word as the appointed means by which men and women can be drawn to salvation. This must be our attitude if we wished to be saved.

A community thinking and acting that way, will spontaneously express the love of Christ which is within them, by being quick to perform those good works which Christ requires of it; will always be quick to do everything possible to make the ecclesia worthy of its name, by making it a happily-working efficient centre of healthy spiritual life, where seeking men and women will be able to find Christ.

Yet, when we have done all, we shall still be unprofitable servants (Luke 17:10). Yahweh is under no obligation to us when we have only done that which is our duty. Our imperfections and faults eliminate boasting. His mercy alone will be the reason for our presence amongst the rejoicing multitude on the hillslopes of Mount Zion. Unnatural, but now become a grand reality, with this corruptible putting on incorruptibility! How great is the redemption He gives! No, it is not natural (according to the flesh) that we should have such a glorious destiny, creatures of the dust as we are. But thanks be unto the Father in the heavens, that in His great love for us, He has ordained that we can wash our robes, and make them white in the blood of the Lamb. He is the redeemer of the Ecclesia. Let us rejoice that he who now guides the destiny of nations from the right hand of the Father, will appear the second time without sin, unto our salvation. How privileged we are that the first mighty work to be performed will be our redemption.

— B. Philp (N.S.W.)

"WAIT A WEE"

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If your foes torment and taunt you,
If the world seems dark and dreary,
If your fears harass and haunt you,
"Wait a wee and dinna weary."

If the hopes you fondly cherish,
Dashed to earth, seem sure to perish,
Wait with patience for tomorrow—
No mans' life is wholly sorrow.

If your plans don't work to please you,
If the fates should vex and tease you,
If you can, be bright and cheery,
"Wait a wee and dinna weary."

If God gives you leisure, take it;
'Tis His gift, a blessing make it;
Faith in Him no whit abating,
Serve His will by patient waiting.

Or, if work instead of leisure,
Pain, instead of longed-for pleasure,
Howsoe'er your lot seem dreary,
"Wait a wee and dinna weary."

Peter's Persecution Epistle in the Light Of—

The Christadelphian's Relation to the State

Compulsory Military Service, abandoned some years ago by the Australian Commonwealth Government, has now been re-introduced in a more intensive form. Whilst service under the old legislation was limited, it now operates over an extended period of five years and includes one continuous two-year period. This serves to highlight the anxiety with which the authorities view the current world scene, and the time is therefore appropriate to re-state the Christadelphian attitude of opposition to military service, whether combatant or non-combatant.

At present, registration for military service is confined to those young men who become 20 years of age during 1965, but it is clear that, with the worsening international situation, and the proximity of Australia to East Indian and Far Eastern trouble spots, this could be changed overnight to include those older as well as younger.

Whatever liability may be imposed upon the individual by the State, no Christadelphian (of whatever age group) is exempted from the necessity to know and be able to state clearly from the Bible the reasons that underlie his opposition to military service, and the following notes are designed to assist towards that end.

In our *Statement of Faith*, our rejection of military service appears as item 35 of *Doctrines to be rejected*:

"That we are at liberty to serve in the Army, take part in politics, or recover debts by legal coercion."

The Statement of Faith (clauses 1 to 30 inclusive) sets out our positive belief in the Kingdom that God will set up on this earth through Christ, after first overthrowing and subduing all nations, and it is on this basis that item 35 abovementioned rests.

It follows, then, that if Christadelphians (and those of the Sunday School who are studying for immersion) are to sustain successfully their objection to military service, they must become thoroughly acquainted with the Statement of Faith.

If it is not already apparent to them, it will then become apparent that it is impossible to engage in army service, in any capacity whatever. It is quite impossible, consistently, to be any part of an organisation designed to defend, uphold and preserve that which Christ is pledged to demolish.

All Army Service Opposed

Army service is the State's way of protecting and maintaining the existing order. Christian service (not as so-called Christendom understands it, but as defined in the Scriptures) looks beyond the existing order. With Abraham, Isaac and Jacob, it "desires a better country, that is, an heavenly" (Heb. 11:16). In concept and objective, army service and Christian service are mutually exclusive.

The matter could perhaps be allowed to rest there, but to do so would be to ignore the comfort that God's Word gives us on this matter, for the problem of the Christian's relations with the State is not a new one, and has been dealt with at some length in various parts of the Word, not the least of which is Peter's first epistle.

Background to 1st Peter — A "Persecution" Epistle

This has been described as a "persecution epistle." It was written from Rome about AD 64 or 65, when a mad Caesar, Nero, whom Gibbon called "profligate and cruel," governed Imperial Rome. Nero, due to his passion for building, had determined to clear Rome by burning it, and when his incendiarism had turned popular feeling against him, he looked for and found in the Christians a scapegoat for his crime. He turned his depraved fury against them, and before his death in AD 68, tortured and massacred many of them, thereby brutalising the public conscience.

In addition, the non-Christian Jews of Judea were in a ferment which was shortly to erupt in the dreadful scenes of the destruction of the Hebrew State that rebellion against Rome brought with it in AD 70 (1 Pet. 4:7). As sojourners in the Roman Empire, the Jews, because of (a) their acuteness in trade; (b) their reluctance to assimilate by marriage; and (c) their opposition to current polytheistic pagan notions, had never been popular, and Hebrew Christians were doubly unpopular, firstly, because they were Jews, and secondly, because they were Christians. The rebellion of AD 70 would worsen their plight.

From the knowledge of Nero's persecution, Peter, by the Holy Spirit, looked out into the provinces of Rome and saw a period of general calamity coming upon his mainly Hebrew - Christian readers, who would be exposed to severe persecutions. As a result, he wrote this epistle, the whole design of which was to support them under their afflictions and trials, and to instruct them how to behave under prevailing and impending persecution. He wrote:

"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 honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

"For this is thankworthy, if a man for conscience toward God en-

dure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:19-20).

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good living in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. . ." (1 Pet. 3:14-17).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:12-13).

"Be sober, be vigilant; because your adversary the devil (Gr. Antidikos — an opponent at law), as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5:8-9).

They were exhorted to:

(a)—Honor Nero and his governors (Ch. 2:13-14);

(b)—Avoid sedition (vv.15-16);

(c)—Lead a holy life, not merely because of its inherent value, but also because only in this way could they:

(1)—Thwart persecution (Ch. 3:10-13);

(2)—Stop the mouths of their enemies (Ch.2:15);

(3)—Put their opponents to shame Ch.3:16);

(4)—Win converts to Christ (Ch.2:12).

When this epistle was written, it fulfilled an immediate and pressing need for its readers, but it still speaks eloquently to the Ecclesia, especially when trial threatens from without. Throughout it all, however, there is the insistent thought that "holiness" is a way of life to be imitated not only in times of stress, but at all times. Holiness put aside in times of peace is hypocrisy.

The Pilgrim Status of the True Israel

After his opening salutation (Ch. 1:1-2), Peter exhorted his readers to maintain a steadfast perseverance in the faith with patience and cheerfulness, and to maintain a holy manner of life, notwithstanding all their sufferings and persecutions, having in mind their peculiar status and destiny as God's chosen people.

In status, provided they remained true to their calling, they were the "true Israel" as distinct from the false and unbelieving Israel. This is shown by the application to them in Ch. 1:14-16 of the Spirit's teaching concerning Israel in Lev. 11:44-45 (cf. Lev. 20:7,26. 19:2 — "Be ye holy for I am holy"), and further reinforced by the application to them in Ch. 2:9-10 of words taken from Exod. 19: 4-6 ("Ye are a chosen generation, etc. . .")

which belonged only to the ideal Israel. Their status, thus defined, however, was inseparable from their destiny, which was radiant and inexpressible joy — "joy unspeakable and full of glory" when "salvation, the end of their faith" would be experienced at the second coming of Jesus Christ (Ch. 1:8-9. Cf. John 20:29. 2 Cor-5:7. Heb. 11:1,27).

And meanwhile, as Israel under Moses had been separated from Egypt and redeemed through the outpoured blood of the Passover Lamb, and was on a journey through the wilderness to the promised land (but not yet having reached that land), the individual Christian was encouraged to see himself as the reflection of God's intention with the host — he also was on a journey out of Egypt to the promised land — one of a new order of pilgrims (Ch. 1:17-18).

The true Passover Lamb had come and died (vv.19-20), and had been raised again (v.21) God thereby demonstrating that, whatever flesh may think of itself, real power and morality vests only in Him whose word, being eternal, contrasts so markedly with the fleeting "glory of man" (vv.22-25).

Since the new order of pilgrims had been "born again . . . by the word of God" (Ch. 1:23), they were required to "lay aside" the motives and expressions of the flesh (Ch. 2:1), as one would put aside clothes that hindered movement. They were to "give up" or "renounce" not only malice (the vicious disposition), but also the means which give expression to it, as guile (the laying of snares, or deceit), hypocrisies (false pretences), envies and evil speakings (gossip, or backbitings) cf. Jas. 4:11.

Renouncing these things, they were to "desire" the sincere milk of the word (v.2), for only thus could they be led to the very goodness of God (v.3). Hebrew Christians who had been to Jerusalem would easily recall the magnificence of Herod's Temple there, and would be in a position to appreciate the force and magnitude of Peter's next point, that they were the reality of what the Temple had been merely *the type* (vv.4-5), and though denied the ritual of animal sacrifices, they were called upon to make profounder offerings, those of life itself — "spiritual" or "living" sacrifices (cf. Rom. 12:1. Hosea 14:2. Mal. 1:11).

Temple — Sacrifice — Priesthood; these are the ideas used by Peter to enforce the Spirit's reasoning. The pilgrims in the Roman world to whom Peter wrote were to view themselves as the priesthood of which Jerusalem's (Mosaic) priesthood was but a symbol, and as it was God's intention that His priesthood should mediate between God and man, their true function was to "reach" God and declare Him to man (Exod. 19:6. Mal. 2:7). Christ, the leader of this order, had done so and had been "disallowed of

men." In imitating him, his disciples would experience a similar fate. This was the price of "coming to him", but there was no shame in this, for "he that believeth on him shall not be confounded" (1 Pet. 2:6). Jesus may have been rejected by the Jewish "builders" (v.4), but the believing remnant honored him as their deliverer, the "chief corner stone" or "headstone of the corner," the one on whom all their hopes depended (v.7).

The Jewish rejectors of Jesus (v.8) found him to be "a stone of stumbling and rock of offence." The quotation, from Isaiah 8:14, belongs to a context which prophesied Israel's rejection of Jesus and their being "broken, snared and taken." This occurred at the sack of Jerusalem in AD 70 and afterwards, and it is against this terrible doom, soon to fall on the Jewish nation, that the mighty contrast of 1 Pet. 2:9-10 is made. The Jewish Nation would be destroyed, but Peter's readers, as the true Israel of God, would continue their pilgrimage — for the promised deliverance had not yet fully come. They had not yet entered into their inheritance in the covenanted land.

From 1 Peter 1:3 to Ch. 2:10, Peter put before the Hebrew Christians a concept in which they were to see themselves as "strangers and pilgrims on the earth" (Heb. 11.13). With affairs of state as they were, they were in dire peril, and if they were going to survive, let alone proclaim the truth to others, it was fundamental that they should understand their true position, and act accordingly. The same is true of us today.

The Pilgrim Life on Manifestation

The next section of the Epistle, which covers from Ch. 2:11 to Ch. 3:13, flows quite naturally from Peter's teaching that his readers (those at least of them that remained faithful) were the quintessence of the Israel of God, the very embodiment of faithful Abraham — for the questions would naturally arise: How were they going to conduct themselves in a hostile Roman world? How to carry out their God-given task?

The answers are given in a series of carefully worked out instructions on holiness. In the first place, the true attitude in holiness (separateness) is seen in the life of the pilgrim, and as Ch. 2:11 puts it, they were "strangers" i.e., sojourners, cf. Ch. 1:17; Acts 7:6. Eph. 2:19) and "pilgrims" (i.e. foreigners cf. Ch. 1:1. Heb. 11:13). To mark their pilgrim status they were to "abstain from fleshly lusts, which war against the soul," i.e. against the life they were to live in Christ (James 4:1).

However desirable it is to maintain the pilgrim status, the only way it could possibly be enforced is to maintain holiness of life (Ch. 1:15-16). So, in Ch. 2:12, Peter states that their conduct

or behaviour (conversation) had to stand against the critical gaze of the Gentiles (cf. Matt. 5:16. Phil. 4:8) — the inference being that if, in standing aside from what the world asked of them they "reproached" the world, the world would return the compliment by speaking "against them as evil-doers," subjecting them also to the searching scrutiny implied in the words "the day of visitation." "Visitation" here means "inspection, or examination with the eyes" (Grimm-Thayer). If the Gentiles alleged evil against them and subjected them to a detailed examination only to find harmlessness and purity and exemplary conduct, the Gentiles themselves might be induced to follow their example, after the pattern that Luke records:

"Now when the centurion saw what was done, he glorified God, saying, 'Certainly this was a righteous man'." (Ch. 23:47).

The State, Employment, Family Life

But to give practical effect to this concept of pilgrim status, the instruction must be detailed and must cover the main situations in life. Instruction is therefore given on the practical application of holiness in matters affecting:

(1)—The State (1 Peter 2:13-17);

(2)—Employment (1 Peter 2:18-25);

(3)—Home life (1 Peter 3:1-7).

There then follows (Ch. 3:8-13) instruction on the equipment in the life of holiness.

The Rest of the Epistle

Whilst it may be said, very truthfully, that the instruction of the whole of the Epistle is necessary for any saint facing "times of tribulation," it is not our purpose here to give more than a general analysis. Our primary intention now is to draw attention to the fact that, throughout the epistle, the Spirit's aim is directed to the recognition and maintenance of holiness, or godliness, in the life of the believer. Our relation to the State is not dealt with except insofar as it touches upon the greater question of holiness. True, the pilgrim has problems with the State, with his job, and on the domestic front, but these are merely the "arenas," the "testing-grounds," within which the battle of holiness can be fought. There is:

(a)—An appeal for patience, submission and holiness of life (Ch. 3:14 to Ch. 4:19), enforced by five considerations, viz.:

(i)—Christ's own example (Ch. 3:14-18);

(ii)—A comparison of the situation then existing with Noah's day—a reminder of the contrasting results that then followed (and, by implication, that will now follow) obedience and disobedience (Ch. 3:19-22);

(iii)—A reminder that union with Christ carried with it death to the demands of the flesh, but "life according to God in the Spirit" (Ch. 4:1-6);

(iv)—The impending destruction of the Jewish polity (Ch. 4:7-11).

(v)—The realisation that, under the Gospel, they should consider afflictions as their portion, and a matter of joy (Ch. 4:12-19).

(b)—An exhortation to ensure that the principles previously stated are carried into Ecclesial organisation and conduct (Ch. 5:1-9); and

(c)—A clear statement of the epistle's objective — to point out that the path to glory is strewn with suffering (Ch. 5:10-11).

E.M.S.

(Having thus analysed this epistle which forms the basis of the Spirit's instruction for a Christadelphian in regard to his relation to the State, the practical application of these matters will be considered next issue (God willing). Meanwhile, the reader will do well to read the whole of 1 Peter in the light of the above outline.—Editor).

MEDITATIONS UPON THE WORD

Encouragement in Times of Trial

"Be of good cheer:" were the words of Jesus to his friends in the days of his flesh. Could his voice be audible in our day, he would say the same to every true heart that is walking through the darkness by the light of the morning star. He knows where these are, and they themselves know of themselves. They are mourners as all the fathers were; but they may take comfort. What though iniquity abound, and the love of many wax cold! What though brother betray brother! This is nothing new. It happened to the generation of believers that witnessed the Lord's departure from the earth; no marvel if the generation that is to see his return should taste a like experience.

"He that endureth to the end shall be saved." The truth remains the precious sweet, and beautiful thing that it was when breathed from the lips of the Son of Man. Nothing can change it. The world has reeked with blood since he spoke the invitation of Eternal Wisdom to the sons of men; and multitudes with the name of Christ on their lips, have since filled the air with their curses. But like the sun, through all storms, the word of life has lasted unchanged in its glory; and divine love, as disclosed in the gospel, is unweakened in its power to bless. Evil is permitted that we may be tried. For how should a man know whether he be holding on to God or man, unless he were put to the proof? When the way of the truth is hedged with thorns, we are exercised with the result of either greater strength or the snap that takes the fruitless branch from the tree. In this respect, evil from the hand of the Lord subserves the highest purpose; and if we could hear the Shepherd's voice, he would say: "Be of good cheer;" "Be not overcome of evil;" "Hold fast that which thou hast; let no man take they crown."

R.R.

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The "Ecclesia" is the light of the world, and the salt of the earth; but if the light becomes dark, and the salt insipid, putrefaction reigns, and judgment must follow.

— J.T.

"Elpis Israel" — A Book Needed Today As Never Before

Watching and Keeping Our Garments

"Ere long, the last and most terrible of wars will break out. The Beast and the False Prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that 'watcheth and KEEPETH HIS GARMENTS.' Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must 'buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve that he may see.' In other words, he must believe 'the things concerning the kingdom of God and the name of Jesus Christ;' follow the example of the Samaritans and be baptised into the name of Jesus Christ; and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb."

— "Elphis Israel" pp. 387-8.

The last words of the Lord Jesus to the Ecclesia awaiting his second advent, are of profound significance. We should not expect them to be otherwise. Yet these words are not found in the closing verses of the Bible, but in the sixteenth chapter of the Apocalypse. They are spoken during the sixth vial — the period of history when the frog-like spirits are busily engaged in drawing together the nations of the world for that "great day of God Almighty," and when the Lord shall suddenly appear.

At the present time Christ is knocking on the door for the last time, and is about to be manifested to his brethren and sisters.

As a final dramatic warning, he declares:

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

There is an urgency in this warning; an urgency which could never have touched earlier generations with the impact that it touches us today — who live at the epoch of the greatest event in history: the Great Day of God Almighty, and the appearance of our Lord Jesus Christ.

The word *"keepeth"* defines the action which Christ requires from his brethren. It means "to watch over; take care of; keep an eye on; observe attentively."

Those who fail to heed this admonition will find themselves conveyed into the presence of their Lord in a state of spiritual nakedness.

Examine Ourselves

It is with such a dreadful possibility in mind that the apostle Paul exhorts:

"EXAMINE yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5).

In choosing the word "examine" (Gr. *"Peirazo"*), the apostle is saying: "Scrutinise and discipline yourselves" to discover whether you really are, in fact, members of Christ's body. *"Peirazo"* is used in many parts of the Word. It is used of Christ's perfection after trial.

"For in that he himself hath suffered being TEMPTED, he is able to succour them that are TEMPTED. . . . For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points TEMPTED like as we are, yet without sin." (Heb. 2:18; 4:15).

It is used to describe the trials of the worthies of old:

"They were stoned, they were sawn asunder, were TEMPTED, were slain with the sword" (Heb. 11:37).

It is used of Abraham's great trial when commanded to offer his son Isaac upon an altar:

"By faith, Abraham, when he was TRIED, offered up Isaac" (Heb. 11:17).

How firm, how demanding, is this word with which the apostle challenged the brethren at Corinth! In their folly they had doubted Paul's authority. ("Ye seek a **proof** of Christ speaking in me"—v.3) asking each other if Paul was a genuine apostle of the Lord. His reply to this charge was direct and to the point. Never mind about questioning my position or authority, look to yourselves; examine, discipline, scrutinise, pierce yourselves, look closely at yourselves, every one of you, in the light of the Truth and the commandments of Christ, and see whether you are clothed upon with a priestly garment; or whether unknowingly you are walking naked, to be rejected at the coming of the Lord.

Only constant and repetitious examination, as suggested by the apostle, will enable brethren and sisters of Christ to "keep their garments" and thus be ready for the Lord's coming.

Sin and Nakedness

The symbolic relationship between "sin" and "nakedness" was well established in the religious terminology of Israel.

Having set before Israel explicit instructions regarding the building of altars, Moses delivered an instruction concerning those who should serve as priests at the altar:

"Neither shalt thou go up by steps unto mine altar, that thy NAKEDNESS be not discovered thereon" (Exod. 20:26).

This legislation would have had a marked effect upon the Israelites because of the religious customs of the pagan nations with whom they had come in contact. Many of these nations worshipped their gods with phallic symbols and fertility cults.

Priests officiating in such rites often approached their altars naked. One of the prime purposes in these abominable rites was to demonstrate that man himself was a god, with the same creative powers as the true Deity. Such a proposition was never to be considered among Israelites, much less ever put into practise. The need, therefore, for all priests in Israel to be fully clothed in accordance with the Law would have a particular impact in those times.

What, then, was the priest to wear in avoiding offence against this law?

"Thou shalt make them LINEN BREECHES TO COVER THEIR NAKEDNESS; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; THAT THEY BEAR NOT INIQUITY, AND DIE" (Exod. 28:42-43).

The language reveals what the Law was striving to teach: nakedness is a synonym for sin, the result of which is death.

The law relating to the linen breeches had its roots in Genesis 3, where Adam and his partner, convicted of sin and aware of their nakedness, attempted to cover themselves with fig-leaf devices of their own invention; but were made to see that only Yahweh could stipulate the covering to be used, and only He could provide it for them.

The Book of Exodus contains a similar figure. Whilst Moses was absent from his people they built themselves a golden calf, in defiance of everything they had been taught, and when Moses saw them he observed "that the people were naked" (Exod. 32:25).

How carefully brethren and sisters of the Lord must heed his final warning: "Keep your garments!" As the priestly people of the present age, we "have an altar" (Christ — Heb. 13:10), which we approach as occasion demands. How horrifying is the prospect of brethren approaching their altar, like a Levitical priest appearing at the door of the tabernacle — naked! Whilst the prospect is appalling, it should not be discarded lightly. The apostolic admonition should be constantly heeded:

"Discipline yourself; examine yourself; scrutinise . . . . pierce. . . ."

Ezekiel's Day and Ours!

The people of God can have their sins (or spiritual nakedness) covered only by the means which God has established. Ezekiel puts it plainly:

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I SPREAD MY SKIRT over thee, and COVERED THY NAKEDNESS: yea, I sware unto thee, and ENTERED INTO A COVENANT WITH THEE, saith Adonai Yahweh, and THOU BECAMETH MINE" (Ch. 16:8).

The phrase, "I spread my skirt over thee," is a Hebraism denoting betrothal (cp. Ruth 3:9); thus the sequence of ideas presented in this verse reveal that Yahweh condescends to "marry" His people, and in so doing provides a covering for their spiritual nakedness. This arrangement is formally confirmed by means of a solemn covenant between Yahweh and His people.

But so far as Israel was concerned, Yahweh's loving efforts on their behalf were treated with scant respect. In this same chapter, Ezekiel speaks scathingly of their lack of fidelity. He describes them as an adulterous people who had repudiated, by their actions, the terms of the covenant by which they had become "betrothed" to their God.

"Thus saith Adonai Yahweh; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; behold, therefore I will gather all thy lovers . . . and will discover thy nakedness unto them, that they see all thy nakedness" (v.36-37).

What of the Ecclesia today?

How can we effectively "keep our garments" and court the gentile world at the same time?

Israel thought they could do it, but the prophet told them plainly where they stood. They were an Ecclesia of spiritual prostitutes.

And these sharp and unyielding words of condemnation by Ezekiel, fall upon us when we put the things of the world before Christ!

How does Yahweh view the shepherds of His flock when they permit the standards of the Truth to be lowered? What does Christ think of brethren and sisters who put aside the need for sound doctrine and practise? Are we not guilty of giving "the blood" of our children "unto them" (Gentile workers of iniquity) when we consider it more important for them to be brain-washed with the "wisdom of the world" rather than fervently foster their education in the things of the Truth?

The Ecclesial world must deeply consider these things more so today than ever before. Not only is the older generation in danger of "losing their garments" as the influence of a friendly world encroaches more and more upon our spiritual standards; but we are equally in danger of developing a younger generation of worldly-wise intellectuals, "unskilful in the word of righteousness" (Heb. 5:13).

Ezekiel taught his people that Yahweh had "spread" His skirt over them, that their nakedness might be covered: a gesture from the Father of loving and tender mercy.

But how did they react?

They cast it off!

It was too heavy. It hampered them in their pursuit of the gods of the Gentiles.

The Father in the Heavens described them simply: "These men have set up their idols in their heart. . ." (Ezek. 14:3).

But how does the Ecclesia of today stand up to the same challenge? Christ would not warn us to "keep our garments" unless we were in danger of losing them! Notice that this is an individual responsibility, the blessing is to "He that watcheth." Where do we stand in that regard?

J. Ullman (W.A.)

THIS MONTH'S EXHORTATION:

THE GREATEST VIRTUE

(Reading: 1 Corinthians 13)

DIVINE LOVE CONTRASTED WITH NATURAL LOVE

The greatest of Christian virtues is love. This, Paul tells us, is "the bond of perfectness," and "the fulfilling of the law."

Let us not confound this love, as some have done, with love that is only natural. Natural love may show itself in ways that may or may not be in accord with the mind of God.

Natural love may show itself in a passionate fondness for the wonders and beauties of creation, for home and country, for children and the opposite sex, for a thousand other things, and do so altogether apart from the virtue which is essential — the divine love to which the Scriptures make so frequent a reference.

Many a good-for-nothing worldling has been credited with divine love when he has only been moved by mere animal feeling. On the other hand, many faithful brethren and sisters have been anathematised when, by following closely the dictates of their Father in heaven, they have been exhibiting divine love.

How often unbelievers perform commendable deeds, such as feeding the hungry, clothing the ragged, alleviating the distresses of the afflicted, and yet in their lives set the great Author of divine love at defiance.

What then is love — the divine love, without which salvation

is not attainable? Let us listen to what the Spirit has to say upon this great and vital subject.

"God is love," writes John, who has penned so much that is helpful and instructive on the question. Love, according to this inspired teacher, is inseparable from God — it is inherent in His very nature. It is the foundation of all God's operations, however anomalous these at times may appear to us. The love of God is not inconsistent with His anger, which is, in fact, a phase of it. Love demands severity. In love God made war and will do so again.

It was the love of God that gave birth to the human race, and gives to it the manifold blessings which it enjoys year in and year out. It was love, too, as will be seen when its bearings are fully and thoughtfully considered, that caused God to institute the Edenic curse, and also to decree its removal.

The chastisements administered by God to His children are also the fruit of His love, as are the judgments meted out by Him from time to time on the wicked.

"Whom the Lord loveth he chasteneth; even as a father the son in whom he delighteth" (Prov. 3:12).

"God smote Egypt in their firstborn: for His mercy endureth for ever" (Psalm 136:11).

"He doth not afflict willingly nor grieve the children of men" (Lam. 3:33).

God desires that believers should possess and be actuated by His love. Paul prayed earnestly and repeatedly that this might be so, and that they should grow in this love (2 Thess. 3:5).

Love's Beginning

Where is the starting point in the acquirement of this love? In the study and acceptance of all that God has revealed concerning Himself. In no other way can we take on God's mind, and think as He does. If the love of God is to be the mainspring of our lives, we must share His mind. The love of God, as we have seen, is not a blind feeling, but an intelligent power, created by a knowledge of the Scriptures — created and kept alive by a conviction such as characterised the Psalmist:

"I esteem all Thy precepts concerning all things to be right; and I hate every false way" (Psalm 119:28).

Believers who are possessed of divine love, prize the Scriptures and all their teachings, above all things. They do not question what is written, whether in regard to history, prophecy, or commandment.

Have we this love? If so, we shall set our affections on God, and give Him our supreme attention. This we cannot fail to do,

if the love of God is really in us. John mentions the test in regard to this:

"This is the love of God that we keep His commandments" (1 John 5:3. John 13:35).

What are God's commandments? The Lord Jesus sums them up under two heads:

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord."

"The second is like, namely this, Thou shalt love thy neighbor as thyself."

Thus God must occupy the first place in our thoughts and affections. After this our attitude towards our neighbors and all other things must be controlled by God's wishes.

With all this in mind, how exquisite does Paul's definition of love become:

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil! rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:5-7).

This is the love that we must get infused into us. This is the love that we are to provoke one another to share Heb. 10:24). This is the love that we are to exhibit without dissimulation (Rom. 12:9).

Are we moved by this love? No one is perfect, but are we striving to reach the right standard? We certainly are not possessed of this virtue if we pander or give way in any direction to natural inclinations that are opposed to God's precepts.

Let us not overlook what the apostle tells us that we may do much from a wrong motive, and not from divine love — the comprehensive love which he defines. We may wear ourselves out in preaching the Truth, and dole out all our wealth to the destitute, and yet our acts be worthless in the sight of God, through not being accompanied by love — divine love.

— A.J.

CHRISTADELPHIAN MIDWEST BIBLE SCHOOL (U.S.A.)

The following programme is scheduled (God willing):

Bro. A. Nicholls (Birmingham, England): THE LETTERS TO TIMOTHY AND TITUS. Brother Ted Spongberg (N.S.W., Australia): THE PROPHECY OF ZECHARIAH. Brother Harry Tennant (Watford, England): THE PROVERBS.

Other teachers for the teenage group will be Bro. Don Styles (Houston, Texas); Bro. Howard Phillips (Houston, Texas); and Bro. George Jackson (Ottawa, Canada).

J. Scaramastro (Sec.)

TO STRENGTHEN THE BROTHERHOOD AND PROCLAIM THE WORD

Tasmanian Bible Campaign

The first Tasmanian Bible Campaign has certainly proved successful, and we feel that it need not be the last. God willing, it is our hope to hold a further campaign in this island next year, and we would be glad of the company of all those who are prepared to co-operate with us.

For some time the Ecclesias in Tasmania have been keen to arrange for a gathering of brethren and sisters for the joint purpose of studying and preaching the Word, but hitherto the difficulties have appeared too great. However, with increased numbers in both Hobart and Launceston Ecclesias, and stimulated by the visits of Brethren J. Knowles and A. Cheek of South Australia, portion of the University of Tasmania in Hobart was reserved for this purpose. Over 60 attended the week's activities, and this number was supplemented on the week-ends when brethren from Hobart and Launceston who could not arrange their holidays at this time, took the opportunity of joining with us, bringing the number to around 100.

A varied programme of great interest was prepared. In addition to the main study for the week (the prophecy of Zechariah), exhortations at the memorial services were delivered by Brethren J. Mansfield of Sydney, and A. Cheek of Enfield (S.A.), and other subjects were considered each evening. The opening Fraternal was given over to a detailed consideration of Prayer, its Power and Purpose in our lives. On Sunday afternoon a Question Session permitted answers to be given on many subjects: doctrinal, practical and expositional. During the week, three public lectures were delivered in the Hobart Town Hall by Brother H. P. Mansfield on both prophecy and doctrine. Other evenings conducted in the University included an instructive talk on Bible marking by Brother H. P. Mansfield; an illustrated talk by Brother J. Mansfield on his tour of the Far East (including the small ecclesia at Hong Kong) and the Ecclesias and Bible Schools of the American Continent; a further illustrated talk by Brother Frank Onley of Launceston, on the early history of the Truth in Tasmania; one by Brother Ken Niejalke (Hobart) on the work of Gospel proclamation, providing some personal experiences of contacting interested friends, and indicating the amount of work that now faces the Tasmanian brethren as a result of the campaign; an interesting illustrated address on the Book of Ruth which brought out many aspects of expositional and exhortatory value. The whole week's activity was brought to its climax on Saturday evening when Brethren D. Case, J. Kershaw (Launceston) and J. Mansfield (Sydney) spoke on the dangers facing the Brotherhood today, and the need for us to get back to the fundamental principles of the faith.

Each day commenced with early morning Bible readings, prayer and discussion. Study then followed from 9.15 to lunch-time. This was led by Brother H. P. Mansfield, and during the course of the week, we traversed in outline the whole of the prophecy. A verse by verse commentary on the prophecy had been prepared for the occasion, and was provided all those who attended the campaign in order that they may supplement the spoken word with private investigations of their own. Our minds were thus directed to those great promises when the Lord Jesus will re-

turn to his people and will be accepted by them. Much exhortation was derived from this glorious prophecy, and we were encouraged to study the subject for ourselves in greater detail.

But it was not all study and theory. There was work to be done, and in the afternoons some practical expression was given to the things most surely believed among us. Some 20,000 leaflets were distributed throughout the metropolitan districts of Hobart, and personal contact was made with interested friends in the area. In this work, both young and old participated, and it was pleasing and encouraging to witness the enthusiasm manifested by all age groups.

We feel that the First Tasmanian Bible Campaign was unquestionably very successful. The accommodation was extremely good, and the spiritual food received only that which must strengthen our faith. Time and again the voice of warning was sounded. We were reminded, several times, that the modern world subjects us to many influences which can undermine our confidence in the Word of God if we allow them to sway us. Modern learning and education, the urge by those around us to resolve their differences without regard to principles, can destroy that separateness that is enjoined upon us. The Bible campaign, with its blend of study and work, strengthened us to remain a separate people wholly dedicated unto the service of God.

It also has been of great value in its public witness. The attendance of friends at the public lectures was quite pleasing, whilst almost 200 applications for literature have been received since we commenced circularising some weeks before. And among these friends are some showing good interest.

The lectures were intended to emphasise that world problems today can only be resolved in the coming of Christ. Judgment is an essential part of the work of Christ, and we should not be hesitant in stating that fact. Likewise, the preaching of the Truth must involve a challenge to the philosophy of the world. It must be positive, and we as a community must learn to stand up for those things clearly contained in the Word of God. Perhaps one reason why our lectures sometimes are apparently fruitless is that we do not preach a distinctive Gospel. If we have something better to offer people than that expressed in current religion (as undoubtedly we have) let us clearly show how it is better. If it is not distinctive, if it is wrapped up in titles which reflect the ideas stemming from other religions, the world will not appreciate the difference between error and truth. Nor will people be attracted by nebulous and inoffensive titles, however true may be the subject matter. Let our faith and preaching both be positive, let them be challenging, and let the Word of God (not the thoughts of men) dominate and activaate us. The work in Hobart has indicated that faithful and challenging preaching can still interest our friends, particularly if we go forth in faith, and commit our ways to God in prayer.

—Hubert E. Taylor, Secretary.

(The success of this campaign stemmed from the faithful efforts of brethren on the spot who labored to provide the foundation upon which the visitors could build. Not the least of this was the work of the secretary himself. The blessing of God will rest upon those who faithfully pray and work in His service, and we, with the Gospel Proclamation Association, found it a pleasant and profitable experience to co-operate with the brethren and sisters of Hobart and Launceston in this the first — but we hope not the last — Tasmanian Bible Campaign. We shall be pleased to hear from readers who would be prepared to co-operate in a similar effort next year, God willing. —Editor).

NOTES FROM A DIARY:

ACROSS THE CONTINENT

Our next "touch down" from Scranton was at Detroit, the capital of the automobile industry in the States. It is a large, bustling city, dominated by General Motors and Ford Industries. Examples of their liberality are seen in museums, etc., that are a feature of this city.

But our interest was in the Ecclesia which we found in thriving condition. A week of activity had been planned in conjunction with the Recorder, Brother Ashley Higham, and this commenced on the Saturday afternoon with a very delightful fraternal picnic amid lovely surroundings in one of the environs of the city. We were called upon to address the gathering, and drew some lessons from the life and experience of faithful Job. The Scriptures number Job as among the famous men who made famous decisions of identification with the great and precious promises of Yahweh, and he is set before us in the Epistle of James as an example thus to follow. The picnic atmosphere of this fraternal enabled us to quickly come to know the brethren and sisters in pleasant informal conditions, and helped to lay the foundation for the week of activity that followed.

The rest of the week was devoted to exhortations, expositions and lectures. We found it very easy and pleasant to work with the brethren of Detroit, but "time like an ever rolling stream" quickly brought our labors in this centre to an end and "bore us away" to Chicago. This was but a one-night stop, with a public lecture thrown in for good measure. It was enjoyable to come in contact again with brethren and sisters with whom we had fraternised at the Bible Schools, and very encouraging to notice that a goodly number of friends attended the lecture.

From Chicago, we spanned the Continent to Seattle. The ecclesia here is very small, a mere handful, and we gathered with them in the home of Sister Ruth Scherler to give an outline of the Tabernacle as a prophetic parable. This talk was illustrated with color slides which enabled us to emphasise the furnishings which so beautifully portray the work of the Lord, and the priestly office in which he is now associated. The ordinances of the Tabernacle also underlines that separateness that is demanded of those who are the associates of the Lord. Paul taught that the Law was a schoolmaster leading Israel to Christ (Gal. 3:24), and it can act in the same way for us. Certainly, in a very graphic way it illustrates the work of Yahweh in him, so that as we study it, we can respond to David's prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18).

From Seattle, the plane follows the coastline north to Victoria in British Columbia, Canada. The scenery from the plane, with the ocean on one side, and the rugged, and often mountainous, coastline on the other is very beautiful. British Columbia is noted for the beauty of its scenery, and also, as far as we were concerned, for a most enthusiastic Ecclesial welcome. Nearly a fortnight was spent among the various Ecclesias throughout the province. A Youth Night at Victoria, enabled us to consider "The Bible's Challenge to the Youth of Today." This modern age, with its demands, presents many challenges to youth. On the one hand there is the evil, materialistic environment that youth accepts so often on its face value, failing to recognise its seductive evil appeal; and on the

other hand there is the fact that we live in the very shadow of Christ's coming. But so used are we to the fulfilment of prophecy, and the crises of today, that we tend to take the signs of the times too much for granted. In our talk we made suggestions how these challenges can best be met. The outstanding men of faith in ages past provide the example and the lead.

The following evening was an Ecclesial fraternal gathering, and about 200 brethren and sisters and friends met together for the purpose. The subject which engaged our attention was: "Prayer — Its Purpose and Power in our lives." This vital subject, the very foundation of our communion with the Father, demands our close attention in these materialistic days when the very rush and bustle of life tends to crowd out such exercises. We must not allow the busy round of toil (whether in the Ecclesia or the world) to prevent time for prayer. On Sunday evening, another large gathering was in evidence for the public lecture. Our theme was: "The World in Turmoil: The Divine Solution." The hall was packed out with a pleasing number of strangers, a token of how the brethren had labored for the effort. Subsequent study nights were devoted to "Christ's Last Message to the Ecclesias." These are vital messages of great solemnity and importance to Christadelphians of every age.

Our work in British Columbia included addresses at Victoria, Manaimo, Vancouver, and Vernon. In this last place, over the last few years, a small but enthusiastic Ecclesia has come into existence. We travelled by automobile from Vancouver to Vernon through the good services of Brother Hiley, and having met some of the brethren of Vernon at the Victoria Ecclesial fraternal were almost on familiar ground. In the environment of such enthusiasm as we there experienced, the work became both interesting, easy and, we trust and pray, profitable.

— J. Mansfield.

The children of light are not children of pleasure. They will always present a contrast to the class who can only be brought to the meetings by special attractions, and who soon get out of the way and tired if they are not the objects of personal attention. The latter class are to be met with at the interesting meetings when there is a lot of people and warmth, and everything pleasant: you look in vain for them when there is work to be done in the cold.

— A.B.

All systems of religion, or forms of faith, are blasphemies or "abominations," which uphold dogmas subversive of the promises of Yahweh. Piety of disposition in the worshippers, or moral precepts co-mingled in their ethics, will not transform blasphemies or indignities into things worthy of God. His doctrine and word are blasphemed when they are brought into disrepute, and contempt is generated in men's minds respecting the things they set forth.

— J.T.

Hold on to the Word with the tenacity of drowning men. This the editor means to do. For the support of all who are resolved to do the same, he will be thankful. The company of any other kind would only be an embarrassment.

— R.R.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

★

SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 2

(Continued from p.200)

VERSE 8.

"Do not obey the truth" — Here is a class who, knowing the truth, refuse to submit to it. The word "obey" (Gr. *peitho*) signifies "an actual and outward result or inward persuasion" (Vine), but in its negative form as here, it signifies not to allow oneself to be persuaded, to withhold the results of belief. The word thus indicates one to whom the truth has been taught, but who knowingly and wilfully refuses to act upon the doctrines presented him. They are the "responsible" class, though, of course, we cannot judge the amount of knowledge necessary to qualify for this class. God alone knows that.

"Obey unrighteousness" — A refusal to be baptised, whereby a person is justified (made righteous) by faith. Contrast Romans 6:17: "Ye have obeyed (i.e. in baptism) from the heart that form of doctrine which was delivered to you."

"Indignation and wrath" — This is reserved for those who repudiate the Divine goodness, and knowingly and wilfully refuse to enter into covenant relationship with God. Notice that there is no formal investigation of the character, or works, of those so referred to. Such will be unnecessary, for their very refusal to submit to baptism brings its own condemnation. The words in Greek are significant. They are *orge* and *thumos*, but these should be reversed, as in the Revised Version. *Thumos* thus comes before *orge*. *Thumos* signifies the sudden blazing forth of anger from inward feelings; *orge*, the more settled, lasting emotion that finds expression in the meting out of punishment. The two words are coupled in Rev. 16:19 and 19:15, there rendered as "fierceness and wrath." Those who "obey not the truth" will not escape the results of their folly. They will be raised from the dead to experience Divine wrath followed by the pronouncement of their complete and utter rejection. This is expressed in the Greek words rendered "wrath and indignation."

VERSE 9.

"Tribulation and anguish upon those who doeth evil" — This relates to Class 2 (see p.100) — those who have been baptised but whose way of life does not conform to the principles they have embraced. They are "doers" of evil. The Greek word *prasso*, signifies to "practise or perform habitually" (Strong). These are not those who sin, and then, recognising the fact,

seek the forgiveness of God and try to reclaim their ways, but those who habitually practise evil. They will experience "tribulation and anguish" for, being brought before the judgment seat, their wickedness will be very clearly brought home to them.

VERSE 10.

"But" — Now the Apostle considers the third class (see p.100), those who will find approval by Christ.

"Glory" — Greek, *Doxa,* the recognition that is due to a person (Bull.). It primarily signifies an opinion, estimate, and hence, the honor of resulting from a good opinion (Vine). This will come as the result of the investigation of their lives at the Judgment Seat.

"Honor" — The Greek word signifies the payment of reward. After a favorable opinion has been established concerning a person, he will receive his reward.

"Peace" — Complete union with God and Christ. The word comes from a root signifying to make as one (see John 17:21) and is a great contrast to the "tribulation and anguish" to be experienced by the habitually evil. The approved will receive in order first "glory," then "honor," finally "peace."

"That worketh good"—Contrast v.9: "that doeth evil." "Worketh" is *ergazomai,* "to bring to pass," "to work out to a finish." Here it implies the working out of the principles of the truth in a way of life.

VERSE 11.

"No respect of persons with God" — The Greek word is significant, for it is a compound word (*prosopolempsia*) signifying "to receive face," and thus establishing an opinion upon face value. There will be no such thing with God, but a careful scrutiny of heart and motives (Psalm 51:10). There will be no partiality (James 1:17).

VERSE 12.

"Sinned without law" — These are those who are outside covenant relationship; they have knowledge, but do not submit to it in baptism. They are those referred to in v.8 (see also vv.2-3). They "perish" without investigation for they have openly repudiated God's goodness.

"Sinned in the law" — This relates to those who have come under the influence or the bounds of the Law. The Jews were subject to the law by inheritance, and obedient Gentile believers had the law "written on their hearts;" but both Jewish and Gentile believers could "miss the mark" if they did not respect the precepts of God to which they had been brought nigh.

"Shall be judged" — In contrast to those who have not submitted to baptism and who shall perish without a formal investigation, these shall be examined before the judgment seat of Christ and sentence passed on them.

VERSE 13.

"For not the hearers of the law are just" — See Mat. 7:21. Acts 10:35. 1 John 2:29. 3:7,10. The word in the Greek (*akroates*) signifies a pupil who constantly is learning only, and never properly applying the lessons learnt. The word only occurs here and in James 1:22, 23, 25. The Jews as a class constantly heard the law taught in their synagogues, but they did not apply its principles. Only doers of the Law will be justified, reasoned Paul. Notice that he is teaching justification by both faith and works (cp. Rom. 5:1), and that there is no conflict between him and James on this doctrine as is often alleged.

"Doers of the law shall be justified" — Justification by faith is experienced now by baptism; justification by works awaits the judgment seat of Christ. See Rom. 5:1. James 2:22,24.

VERSE 14.

"Gentiles do by nature the things contained in the law" — It is not according to nature for a man to obey God, and the Apostle

does not mean that Gentiles did naturally the things contained in the law; he is making reference to those who have the "work of the law written in their hearts" (v.15), and have been so impressed with the things of God that they instinctively obey the spirit of the law in consequence. Paul later taught that naturally, in the flesh dwelleth no good thing (Rom. 7:18), so that the "good thing" must be placed there from external sources. That "good thing" is the Truth, the Spirit-word, and when that properly takes hold of a person's mind, it creates within him a process of thinking in harmony with its teaching (Rom. 8:6). Gradually, the constant exercise of the Word on the mind will create such instinctive thinking in conformity thereto as to induce one to perform naturally the things it teaches, so that "their conscience will bear witness" to the work of the law written in their hearts (Rom. 2:15).

VERSE 15.

"Their thoughts accusing or else excusing one another" — Thus the mind generated by the Spirit-word battles with that which is governed by the propensities of the flesh. See notes on Romans 8:5. Notice that this verse together with the two previous verses are in parenthesis, and that v.16 should follow v.12.

VERSE 16.

"In the day" — This verse continues the thought left at v.12, which has relation to judgment. Now Paul shows that there is a specific day appointed for the setting up of the Judgment Seat of Christ. See Psalm 75:2 (mg.). Cp. also Eccles. 12:14. Matt. 12:36. John 12:48. Acts 24:25. 1 Cor. 4.5, Heb. 9:27. 2 Tim. 4:1.

"The secrets" — That which is hidden from external view. See 1 Cor. 4:5. Heb. 4:13.

Jewish Formalism Condemned — Vv. 17-25.

VERSE 17.

"Behold thou art called a Jew' — The Revised Version is clearer: "But if thou bearest the name of a Jew and resteth upon the law. . ." See Rom. 10:3.

VERSE 18.

"Approvest the things that are more excellent" — Notice the alternative rendition in the margin. The Jew's knowledge of God's will gave him the ability to determine right from wrong and to reflect the foolish speculations of Grecian philosophers and others.

VERSE 19.

"A light of them which are in darkness" — The word "confident" in this verse signifies to be persuaded. The Jew not only blindly rested upon performance of the Law as a means of justification (v.17), but was also persuaded that he was to lead mankind to God by its means. The law, however, was designed to lead the Jew to Christ (Gal. 3:24).

VERSE 20.

"An instructor of the foolish"— The Jew prided himself in being such instead of acknowledging that he should have first been instructed by the Law. If he had clearly seen this, it would have led him to Christ. See Gal. 3:24. The R.V. renders this, "a Corrector of the foolish."

"The form of knowledge"—The Law was the outline, form, or semblance of the Divine purpose, but Christ provided the substance. See 2 Tim. 3:5.

VERSE 21.

"Teachest thou not thyself?" — If you are an instructor, apply the lessons of the law to yourself.

"Dost thou steal?" — See Mal. 3:8:

VERSE 22.

"Dost thou commit adultery?"— See Matt. 5:32.

"Dost thou commit sacrilege?"— See Mal. 1:8. Matt. 23:3-4. Mk. 11:17.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

The Need for Spiritual Stocktaking

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that we are not reprobates" — 2 *Corinthians* 13:5.

Men in business take stock. Those who omit to do this incur a great danger — they risk having to face ruin suddenly and unexpectedly. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are traders—they have all been entrusted with Christ's goods. They are required to make headway — to buy, sell and to get gain. A time of reckoning is ahead — it must come (Matt. 25: 14-20). Let us take stock, or, in other words, let us examine our standing in the Truth. To do so may save an unpleasant shock when the divine Accountant arrives. Are we going backwards or forwards? Where are we, say, in comparison with our position at the time of our baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures (the Apocalypse, to wit) greater? Are we stronger in our power of resistance in the matter of the world's forbidden pleasures? Are we more liberal in our contributions to the various ecclesial funds? Are we more helpful in our meetings — better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. And now is the day for it. Let us be ruthless in our self-criticism. Let us lay bare our motives, and search deeply our hearts. Let us compare our attitude, our actions, our speech in the light of the example provided by the Lord Jesus, and recognise that as we fall short of his perfection, we fall short of the Divine standard set us. Let us not forget that a state of insolvency may be reached through carelessness, as well as through downright wrongdoing. Hence the many exhortations to be watchful and vigilant. Now is the time for our spiritual stocktaking.

— A.T.J.

The Man Upon the Throne

"Above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezek. 1:26).



The Voice From The Throne

Our last article showed that Ezekiel first saw the Cherubim (the Saints) in glory subduing the nations by the outpouring of the judgments of war. He heard the noise of their wings, "as the noise of many waters, as the voice of the Almighty, as the voice of speech, as the noise of an host (army)" (v.24).

But then he added: "When they stood, they let down their wings."

The standing still implies the end of judgment, the letting down of their wings suggests the ceasing of the tumult, so that quietness prevails.

Thus there was symbolised, first national judgment and then peace. This is a familiar sequence of prophecy. The multitudinous Christ will first "rebuke stronge nations afar off" (Mic. 4:4), in consequence of which world-wide peace will ensue: "they shall beat their swords into ploughshares, their spears into pruning hooks, nation shall no longer lift up sword against nation, neither shall they learn war any more."

Isaiah declares: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

This quietness will be broken by a voice. Ezekiel declared: "And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings" (Ezek. 1:25).

It will be the voice of Christ proclaiming that the initial stage of the Divine purpose is completed (Rev. 16:17), and announcing the terms of peace. Isaiah predicts: "Out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3). His voice, proclaiming the law and testimony of Yahweh, will be carried to the ends of the earth by the ruling aristocracy of the future age (the saints), whose "line will go out through all the earth, and their words to the end of the world" (Psa. 19:4. See Paul's application of this to the preaching of the Apostles — Rom. 10:18).

In that day, Jerusalem, as the Metropolis of a Divine theocracy on earth, will provide the Foundation of Peace (the meaning of Jerusalem), and will revert to its original title of Salem (Gen. 14:18, Psalm 76:2). Thus Jerusalem will end as it began. When first introduced into the Bible narrative, it was ruled by a king-priest whose name was Melchizedek (Gen. 14), and in its future development it will be ruled by a king-priest after the order of Melchizedek (Psalm 110). Jerusalem then will have discovered its divine destiny.

From that centre, and from the restored throne of David, the voice of Christ will sound throughout the earth, as a voice of authority, setting before men Divine decrees for their guidance and observance. This voice will be heard and heeded by all as the millenium, the thousand years' reign of peace commences.

The Sapphire Throne

His attention drawn to the voice, Ezekiel next observed "the likeness of a throne" over the heads of the Cherubim. The throne is David's throne, promised to the Lord Jesus at his birth (Luke 1:32), and destined to be set up when he returns to "build again the tabernacle of David which is fallen down" (Acts 15:14), and to restore it "as in the days of old" (Amos 9:11).

Ezekiel describes the throne as having "the appearance of a sapphire stone" (Ezek. 1:26). This gem is particularly significant in view of its color — a beautiful blue — as well as its use in Scripture.

Blue was an important color in Israelitish ritual. Numbers 15:38 records the instruction of Moses that the children of Israel should complete their garments by putting upon the "fringe of the borders a riband of blue."

"And 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" (vv. 39-40).

The fringe of blue thus reminded the children of Israel of their heavenly origin, and the divine commandments that they should observe to do.

How significant that the throne should be thus described! It will be a divine throne, setting forth to mankind divine laws and principles. When people look towards that throne they will be reminded of the very things that the children of Israel were reminded when they looked upon the fringe of blue on their garments.

Blue is again referred to in a significant manner in Proverbs

~~30:20~~ which states that "the blueness of a wound cleanseth away evil."

In the Hebrew, however, the word is a different word to that rendered "blue" in Numbers, and relates to the dark blue stripes that form over a wound as it is healing. The statement is nevertheless appropriate to the healing work of Christ, a healing that will only come to suffering humanity through the administration of a wound of chastisement.

The Hebrew word for Sapphire is *sappeer*, and signifies "to scratch," hence to write, to inscribe; and in the breastplate of the highpriest, the sapphire was used to represent Simeon (Exod. 28:18-21). Simeon means *hearing*, and it is by hearing the Word that a person's heart is inscribed (or scratched) with the teaching of Yahweh. In the book of Revelation, however, the Sapphire is identified with Reuben (Rev. 21:19, 7:5), and Reuben means *See a son*. Here is a remarkable change in the symbolism of the sapphire, the significance of which has been changed from hearing to seeing. That change will be revealed in the Age to come, when those who today *hear* the word, will *see* the Son!

This sapphire rule of the Son of God will heal the nations as he was able to heal the woman trouble with "an issue of blood" during his former ministry on earth. She approached him that she might touch "the hem of his garment" (Matt. 9:20); doubtless the blue fringe, to which she attributed some divine quality. Her selection of that part of the Lord's garment was doubtless dictated by the ordinance of the Law in relation to the fringe of blue on the skirt of a Jew. Heaven's blessing of healing was present when the divine origin of the Lord was acknowledged by the woman, and will be, in the future age, when it is acknowledged by the world.

Because of that, Zechariah declares that representatives of the nations "will take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. 8:23). Again the blue fringe seems to be the item of attraction, causing the Gentiles to acknowledge the Divine purpose in the nation of Israel.

And so it will be when the Sapphire quality of the throne of the Lord will be acknowledged in the coming age. Men will recognise that the principles of it are divine, and humanity's ills will be healed when the nations heed the commandments that shall issue forth therefrom for their guidance and salvation.

The Ruler On The Throne

Upon the throne was one that had "the appearance of a man." The word, in Hebrew, is *Adam* (the last Adam — 1 Cor.

15:45), and yet Ezekiel is careful to explain that the vision is "the appearance of the likeness of the glory of Yahweh" (v.28). The one upon the throne, therefore, is of human origin, but of Divine nature and glory. He is, of course, the Lord in glory: son of David and Son of God. But even at the time when he shall sit triumphantly upon his throne in Jerusalem, surrounded by all the manifestations of his glory and divinity, his original humanity will be recognised.

In a later prophecy, Ezekiel describes him as the prince of the future age, and refers to him as offering sacrifice in the Temple on his own behalf (Ezek. 45:22). What a powerful exhortation will then be enacted! The Lord of glory will be exhibited before mankind as being one time clothed with human nature, and will again testify by his action in so sacrificing, that his elevation to such a lofty status as he will then manifest, is due to the life of sacrifice he offered his Father during his previous ministry on earth, when clothed with humanity.

By this means, the fact will be brought vividly home to the people, as it is to us today, that what Christ now is, we and they can become. The Lord offering sacrifice on his own account, exhibiting himself as of Adam though clothed with Divine nature, will be a symbol of hope to all people, spurring them on to render a like obedience to the will of the Father, setting before them the possibly that they, too, may become partakers of Divine nature at the end of the thousand years reign of peace.

The king is shown encased in fire. From the loins upwards, and from the loins downwards (the standard of truth — Eph. 6: 14), purging tongues of flame curl either upwards or downwards. His is the altar (Heb. 13:10), and through him must be offered the sacrifices of mankind, through him the incense of prayer must be ignited if it is to be acceptable to Yahweh.

Earlier that Spirit-fire (see 1 Thess. 5:19) had consumed the evil out of his kingdom, destroying those who obstinately refused to heed the divine message, blotting out of existence the fourth beast with its religio-political influence (Dan. 7:9, 2 Thess. 1:8). But the same fire that destroyed can be used to heal; the same open manifestation of spirit that reduced the armies of the nations to impotence, will be available to guide, direct, and illuminate mankind and receive their burnt-offerings (symbols of themselves) as did the Cherubim in the Garden of Eden.

In other words, here is the counterpart of the flaming sword that turned every way to keep (or guard) the way to the Tree of Life.

This fire, records Ezekiel, gave an aurora of light, brightness and Divine majesty to the man-ruler. This fulness of glory

(such as the angels manifested at the sepulchre of the Lord before whose glory the soldiers fell down in a dead faint) shall be revealed by the glorious King whose beauty of character and of majesty will be recognised by all (Isa. 33:17).

Even Ezekiel felt the impact of such a shining forth of glory, it affected him so profoundly that he fell upon his face as one dead. But before doing so, his attention was drawn to one last aspect of the vision: a strange rainbow that arched over the throne, the significance of which we hope to expound upon in our next article (God willing).

— H.P.M.

"Behold The Lamb Of God"!—A Series On The Atonement.

8: The Lamb Restores David's Throne

Since the first advent of the Lamb of God, Zion has had a tragic history. Successively it has been dominated by Roman, Moslem, Crusader, Turkish and British rule. Today Jordan occupies the Old City of Jerusalem, whilst outside its wall the State of Israel has its capital in the new city which has sprung up. In the environs of old and new stand the shrines of the Apostasy.

Revelation 14:1 looks forward to a different scene. "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's Name written in their foreheads." In prospect, we see the Lord Jesus Christ enthroned in glory, surrounded by the redeemed.

A vast change must take place in Jerusalem. The sin-powers must go. How will the change take place? Why will it take place? Because of the work of the Lamb.

The Lamb — Restorer of David's Throne

Mount Zion is essentially the place of the throne. "David took the stronghold of Zion; the same is the city of David" (2 Sam. 5:7). "For Yahweh hath chosen Zion; He hath desired it for His habitation . . . there will I make the horn of David to bud" (Ps. 132). "Out of Zion shall go forth the law. . . " (Isa. 2:3).

When Christ stands on Mount Zion, he stands on the place of the throne. But notice that whilst the symbol of the King would

appropriately be "the Lion," it is the Lamb symbol which is used. David's throne can only be restored by "the Lamb." His atoning work must be acknowledged by Israel before the nation can partake of the benefits of his kingship.

When he appears, he displays the marks of the crucifixion wounds to the Jews (Zech. 13:6, 12:10-11). The prophet speaks of the tremendous mourning and bitterness of heart of all families of Israel, including "the house of David" (13:12). The glory and the blessing can only come to the house of David through the slain Lamb.

Having acknowledged the redemptive work of the Lamb, the way will be open for the establishment of the Throne amidst scenes of tremendous joy and national rejoicing, for Revelation 14 testifies that part of the redemptive work of the Lamb is the restoration of the throne. The throne is that of David, and the Israelitish character of the work of the Lord Jesus thus indicated, though it is completely ignored by the Apostasy, must never be minimised by the Ecclesia.

World Politics And The Lamb

Thus the Atonement has its political implications. Through it the immortal house of David will come into being. This is powerfully brought out in the promises to David as revealed in 2 Samuel 7. Yahweh promised the future greatness of Israel (v.10); a line of succession to David (v11); an outstanding king (v12), who would be both son of David and Son of God (v.14). It was revealed that he would suffer in making atonement for the children of men (v.14), but would be raised from the dead (v.15), to sit upon the throne of David for ever (v.16). And David was promised that he also will be raised from the dead to participate in the glory (v.16).

Nearly 1,000 years later, the angel Gabriel told Mary that the child to be born of her would receive "the throne of his father David," and will reign over the "house of Jacob for ever, and of his kingdom there will be no end" (Luke 1:32-33).

In declaring this, Gabriel was making a statement of the highest political implication. He was uttering words which eventually will bring about a new order, not merely for the land of the covenant, but for all nations of the earth. The one who would accomplish this, had not merely to be a descendant of David, but also an acceptable offering for the sin of the world.

David's Expectation

Jew and Gentile alike confuse the work of the Lord Jesus Christ. The Jew looks for a great deliverer, but rejects the sacri-

ficial work that that deliverer must first accomplish. The Gentile makes a great play of belief in the sacrifical work of Jesus, but sets his face like flint against a recognition of the Israelitish kingship of the Lord.

Not so David! When he received the promise through Nathan, he saw plainly the implications. He realised that his descendant would fulfil the covenant made to Eve in Eden of "the seed of the woman who would crush the serpent's head." He realised that here was the seed promised to Abraham "in whom all families of the earth would be blessed." Thus he exclaimed: ". . .Thou hast spoken of Thy servant's house for a great while to come. And this is the law of Adam!" (v.19 — alternative rendition). David was thrilled to realise that the promised seed to Eve and Abraham would descend through him, and as the sufferer and the king, fulfil all the covenants made from the beginning.

So David went and sat before Yahweh, and lifted up his voice in grateful prayer, a prayer, it seems, that is expressed in Psalm 86:

"For Thou, Yahweh, art good, and ready to forgive . . . all nations whom Thou hast made shall come and worship before Thee . . . for Thou are great and doest wondrous things . . . save the son of Thine handmaid . . . show me a token for good" (vv. 5, 9, 10, 16, 17).

2 Samuel 8 records the answer to the prayer for a token of good. David immediately went out and conquered the Philistines, Moabites, Syrian and other surrounding nations in seven great campaigns. This was a token of the mighty work to be accomplished by his greater son (see Rev. 10:4). With zest David applied himself to the task as his heart rejoiced in prospect of that greater day! He looked for a descendant who would not only subdue the nations, but would firstly destroy the power of sin and bring in everlasting righteousness.

Not The Work Of Flesh

The Jordan principle is also observable here. There is no glory to the flesh. It is a victory of the spirit. As David came to utter his last recorded words (2 Sam. 23:1-7), he realised that the strength of his throne must come from Yahweh for its ultimate glory. In 2 Samuel 23, David's mighty men are listed; but before the exploits of valor of these were detailed, David spoke of the greatest of them all: even the Mighty One who will establish his kingdom for ever! With prophetic insight he declared: "He must be filled (see margin. Dr. Thomas translates: "pierced") with iron and the staff of a spear" (v.7). As the iron nails held Jesus to the cross, and the spear was thrust into his side, they fulfilled these

words of the King. But David also exulted in the ultimate victory of his illustrious Son:

"Be thou ruler over men, just ruling in the fear of God. As the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (vv.3-4).

David *knew* his house could never naturally produce such a one. Here was perfection beyond the capacity of flesh and blood, the natural man and the natural mind. But he also knew that Yahweh could and would produce such a one:

"Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things, and sure, for this is all my salvation and all my desire, although he make it not to grow" (v.5).

The Witness Of The Prophets

The prophets witnessed to the fact that the great King to come who will reign on David's throne would also provide an atonement for sin. For example, Jeremiah (23:5-6) speaks of the days when Yahweh will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. It will be the time when Judah shall be saved, and Israel shall dwell safely. Jeremiah then gives his name: ". . . this is the name whereby he shall be called, Yahweh, our RIGHTEOUSNESS." He who will become Israel's righteousness. Here is the one through whom Israel can have righteousness imputed unto it. It points to the sacrificial and atoning work of the Lamb.

Zechariah, after speaking of the revelation of Jesus to the Jews when he will disclose the wounds in his hands, goes on to speak (13:1) how that "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Other references could be supplied but sufficient has been said to show how that David and the prophets saw the sacrificial work of the great King to come. Thus, when David and the prophets stand amongst the redeemed upon Mount Zion, they will clearly realise that they are there in the redeemed state because of the work of the Lamb.

The Israelitish Nature Of Our Calling

These things show that the hope of Israel, which we hold, is basically and essentially a call to righteousness. The Lamb will reign on David's throne and rule the world, because he ruled himself with the discipline of his Father's will. The throne shall be established in holiness. It was sin which brought the throne of David into the dust for long centuries; Righteousness will elevate it in the earth.

We need to recognise plainly the Israelitish character of our faith, and the consecration it demands. The present work of the Jews in re-establishing their commonwealth — the State of Israel — is doomed to failure. It is the work of flesh and blood (working within a divinely guided programme of prophetic development). Russia will bring Israel to a position of terrible extremity, and in doing so shall humble the nation to receive its King. Let us fervently pray for the day when the Lamb shall stand on Mount Zion, and we shall stand with him. Then natural Israel, purged and spiritually revived, will know the peace and blessing which can alone come to it through the work of the Lamb.

"Pray for the peace of Jerusalem, they shall prosper that love thee."

B. Philp (N.S.W.)

THIS MONTH'S EXHORTATION:

REMAIN TRUE TO CHRIST

(Reading: 2 Thessalonians I).

During recent years a spirit of toleration has come over a section of the brotherhood. It has even gone the length of saying that those outside the bonds of the covenant are "not so bad after all." Those who are guilty of this lapse are taking exception to Dr. Thomas's trenchant denunciations of the leaders of Christendom. When his words are quoted on the subject great irritation and anger are shown. Doctor Thomas had no right to speak as he did, say these tolerant brethren, it was not the way to make the Truth well spoken of, and its advocates respected.

Thus talked the Gnostics of the early centuries—those corrupters of the Truth who trimmed and clipped the Spirit's teaching to secure disciples and please the flesh. The teaching of these men, as history shows, became popular, and as a result the apostasy grew.

But why did Dr. Thomas speak as he did? Because his mind was saturated with God's thoughts. He estimated those who handled the Word of God unfaithfully as God estimated them. Brethren who possess the robust faith of the Doctor do not hesitate to take the bold stand that he took in regard to false teaching.

The declarations of the Apocalypse should come as a sharp rebuke to sentimental tolerationists. What God says in this por-

tion of the Word enables us to go beyond appearances and smooth words. How are the leaders of Christendom, from the Pope downwards, depicted? What are the terrible symbols employed to represent Rome and her spiritual progeny? "The Mother of Harlots, and abominations of the Earth"! A "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"! This awful condition of things, as we know, had its beginning in unfaithfulness to apostolic teaching.

How history verifies the appropriateness of these symbols—we think of Rome's outrageous doctrines, of her inquisition, her tortures and spoilations. Do we appreciate our enlightenment? Do we realise our freedom and privileges to believe and obey the gospel calls? Are we showing our thankfulness in doing what we can for the advancement of the Truth's interests? Are we loyal to the memory of our much persecuted brethren and sisters of bygone days—who were prepared to lose their lives rather than prove false to God? There was no yielding on their part to clerical influence. They valued the Truth and in its defence "resisted unto blood." They loved not their lives unto death. Were they unwise? The day of their awakening from the sleep of the grave will answer this question. When these faithful ones are acknowledged by Christ before his Father and in the presence of a vast concourse of angels what will be the thoughts of those who have betrayed their divine trust in this very matter?

Lax tolerationists will then have cause to hang down their heads in shame! Great will be the remorse of those who, to escape the derision and ill-treatment of unworthy and wicked men, have joined with them in slandering and ill-treating the exemplary brethren and sisters of Christ.

Let us see to it that our sympathies continue to go out towards Christ and his true disciples, and not towards the friends of the apostasy, however pious and respectable they may seem to be. Our temptations in this respect are many.

Christ will soon be here, and happy shall we be if we remain true to him in the time of his absence. If found faithful it will be our part to execute tthe judgment written against unbelieving and ungodly men—"this honor have all his saints." To such the divine mandate will go forth:

"Thrust in thy sickle and reap for the harvest of the earth is ripe."

What a sobering thought is this! How can we look forward hopefully and with satisfaction to this day if now we are in fellowship with the laxity of the religious world—if we have its mind and manifest its unfaithfulness to the doctrine and commandments of God? The judgment seat then an event of the past, the

disobedient condemned to a second death, Christ will call upon the nations to repent and become loyal to him. Christendom, hardened like Pharaoh of old, will oppose this appeal to the uttermost. The conflict will be great and the carnage awful. But the end is sure—anti-typical Babylon will fall!

Can we measure the extent or severity of the judgments? To gauge it, Dr. Thomas suggests that we should think of the cruelties of the Papacy towards the saints, and then consider the declared intention of God:

"Reward her even as she rewarded you, and double unto her double according to her works."

The proud and wicked Mistress of the Mother Church, the Queen who boasts that she will never become a widow, will at last be brought down and by humiliating and dire punishment annihilated for ever.

But we contemplate with joy the other symbolic woman, the Bride of Christ, and the glory which awaits her. The day of Rome's fall will be the day of Zion's exaltation.

Lord, how long?

—G.M.C. (Eng.)

LIGHT BEYOND THE CLOUD

I often used to murmur
And on my sorrows dwell,
Until a mite-like trifle
Would to a mountain swell;
And when its misty shadows
My pathway would enshroud,
I did not dream of brightness
Behind the darksome cloud.

At length a soft voice whispered,
"Thy daily mercies count,"
I did, and was astonished,
So great was the amount;
I placed both in the balance,
My trials upward flew,
And then the silver lining
From the dark cloud broke through.

Like a bright ray of sunshine
Across my path it fell,
Again the same voice whispered,
"God doeth all things well.
Faint not, nor be discouraged,
"Tho' darkness should enshroud,
"His mercy is unfailing,
"There's light beyond the cloud."

WHEN CHRIST IS KING!

SATAN BOUND !

The Book of Revelation is a book of symbol: but it does contain portions which is expressed in literal terms. Chapter 20 refers to the millenial reign of Christ, and is the only place in Scripture where an actual period of a thousand year rule is mentioned.

But this is not a period being symbolically expressed. If it was, then on the principle of "a day for a year," the period would indicate 360,000 years! This is obviously incorrect. In fact, if we did accept it as a symbolic period, we would also be forced to argue that the reign of Christ and his brethren is also symbolic, for period and reign are absolutely connected! And to do this would violate countless other parts of Scripture.

About six thousand years will elapse from the fall of man to the commencement of Christ's reign. To this time, six-sevenths of His purpose are allocated. The ensuing period (the 7th millenium) completes the "week" — God's working week, in which He has labored for the eventual salvation of men, and the "restitution of all things" (John 5:17).

The Scriptures reveal that millenial conditions are to be vastly different from all that have gone before. For the first time in history, man will be dominated by an infallible and just rule. In measure, these blessings could have been enjoyed by Israel, had they been an obedient people. What is to come, however, will surpass even the best that Israel could have received. It will be part of the new order of which Jesus spake: "behold I make all things new."

Benefits of the Future.

The prophesies and Psalms tell us of the age to come: the peace and quietness; the fertility of the earth; a just, equitable and righteous government; freedom from much of the difficulties and frustrations of the present. These good things are to come through the beneficient rule of Christ and "they that are with him"— his immortal brethren and sisters who share in the new Divine administration.

The recipients of the blessings will be a chastened, subdued, mortal world: although still subject to sin, disease and death. These things belong to Adamic nature. But there will also be a vast improvement in health, resulting from new living con-

ditions, from right government and adequate laws. Had the Law of Moses been correctly kept, sickness for Israel would have been at a minimum. How much more beneficient, and more enforced, will be the laws of the age to come!

Law, too, will control sin, although it cannot remove it. Law cannot prevent death. These two need drastic action for their complete removal.

Sin has been only partly restrained from its beginning; but when the rule of Christ begins, it will be greatly restrained. It will not be enough to make laws: they will need to be enforced. After the catastrophic judgments that begin the work of Christ, the world will learn "righteousness" as never before, and men will find that "the way of the transgressor" will be hard indeed.

When Sin is Controlled

This control of sin and evil-doing by an "iron rod" is termed the "Binding of Satan".

"The angel . . . laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:2).

The four terms describing Satan are important. They are the four symbols of sin in operation. Previously mentioned in Chapter 12, they combine to represent the opposition to the truth as it is in Jesus, an opposition particularly shown in the belief and action of the Church and State for sixteen centuries past.

The phrase, "old serpent", has its basis in Eden, when sin came into the world. It is thus an adequate symbol of sin in operation at any time, but particularly in relation to the propounding of "falsehoods." The "dragon" speaks of sin politically manifested, in contrast to that revealed religiously or individually. This is to be subdued under the righteous rule of Christ. "Devil" and "Satan" mean "accuser" and "adversary," found primarily in human nature, which rebels against the Truth, and manifested in political and religious systems of the world.

The "binding" at the beginning of the Millenium is more than merely subdueing the opposition of the world, religious or secular, to God and His truth. It is restraint put on all the evil ways that belong to human nature. The deceitfulness of sin will not have the free rein it has had before. Nations will be deceived no more—because the right way is taught them.

When Satan is Released.

However, the binding is for the thousand years, and then "he" (note the singular word), is loosed for a little time:

"when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations . . ." (Rev. 20:7-8).

What does this mean?

Is it that the rule of Christ has failed?

Not at at all! We note that Satan is **loosed:** he does not unbind himself. It is a matter of Divine plan and permission. When the thousand years conclude (and we are not told how long after, nor for how long the "little season" is) and the previous restraint is purposely removed, then there will be a violent recrudescence of sinful action on the part of a great number.

It is not difficult to understand this. We can think of things in a small way that can come within our experience. If all the police force in a big city were withdrawn for a time, evildoers would have the time of their lives! Restraint would have been removed!

But why should restraint be lifted at the end of Christ's reign? We answer that it is the way God has chosen to make the final distinction between sin and righteousness. It is His method of completing the work of the destruction of sin. It is not for us to complain that it could be done some other way. It could never be brought about by preaching, commanding, or lawmaking. It is God's purpose that sin and death be destroyed, for Paul shows that flesh and blood creatures cannot inherit the Kingdom of God. It can be **in** the Kingdom for a time, but cannot "inherit" it. Christ and his brethren are the inheritors: firstly, those who are made one with him at his coming: finally, the completion of the body at the end of his reign.

To bring about this blessing, human, mortal nature must no longer exist. It is Divine nature that will exist for ever.

Revelation Ch. 20 therefore solves our problem of how "the end" will come (1 Cor. 15:24). In the crushing of the Satanic revolt, the destruction of every offender, of all that is evil, there is the elimination of sin—and the end of death. God's glory will fill the earth: and this means the possession of His nature by all, who obtain the inheritance promised to them.

Why Man Opposes God!

There is, in all this, a stress laid on things which should be clear to the minds of all brethren and sisters. It is the value of human nature in the Divine estimation. "What is man that thou art mindful of him?" asks the Psalmist: and, as to natural man, the answer is in the words: "the flesh profiteth nothing." We should not have any illusions about "human nature," and will not if we allow the Scriptures to instruct us.

We live in a world that is "upside down." Men have sought out many inventions, that is, their own ideas of religion and worship. From the beginning sinners have been better esteemed than saints, and right-doing has not been sought after.

It is true that God does not desire the death of any sinner, but rather that men should turn to righteousness. God loved the world in giving His Son to die in sacrifice for men—but few are interested. God has made clear conditions for the receiving of immortality; but most people want to make their own conditions.

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness," declared Isaiah. They will indeed, and be forced to obey! But God knows the hearts of men, and they quickly rebel if they have opportunity. The prophet continues: "let favour be shown to the wicked, yet will he not learn righteousness . . . " (Isa. 26:9-10). Both statements are true. "The heart is deceitful above all things and desperately wicked," said Jeremiah (Ch. 17:9). The word "wicked" is translated "sick" in the R.V., and has the sense of "incurable." The word translated "deceitful" is rendered "crooked" in Isa. 40:4, aptly describing the ways of mankind!

Success Only When Sin Abolished.

To put the world right, not only a change of mind is needed; but also, eventually, a change of physical nature. Only then will sin lose its compelling power. This change will be given to all who are acceptable to God. For those not worthy of this, there can be no alternative to complete destruction.

The last enemy to be destroyed is death: and if God's glory is to fill the earth, then sinners must be rooted out of it.

—S. F. Jeacock (England).

For further study, read "Eureka" vol. 3, pages 663-674.

Thanks be to the Deity and the faithful brethren who by their little strength were enabled to circumvent the Devil and Satan. These preserved the Holy Scriptures of the apostles, transmitting them to us through the remnant which succeeded them. This remnant performed against the papists the same service as the brethren against the pagans; so that we have received the Revelation of the Mystery, not by the favor of Catholics, but in spite of traditions and heathen who were reckless of its fate.

If some brethren are sleepy, and fail to discern the perilous times in which we live, let it not be so with us. Great will be the excitement and dismay of some, when the announcement is made that Christ is here, and they are called to render to him their account. "Too late" are the dreadful words which will describe the fate of many.

Good Company

A Logos Supplement designed for Christadelphian young people throughout the world.

Conducted by J. Knowles.

Dear Reader,

Some months back, it was my very great pleasure to visit New Zealand (a round trip of about 9,000 miles) and meet a large number of brethren and sisters, including many enthusiastic readers of *Logos* and *Story of the Bible.* One of the main features of our trip was to attend the annual Young People's Bible Camp, held this year in Wanganui, a picturesque little city of 38,000 residents, situated about 120 miles north of Wellington, the capital of New Zealand, in the North Island. Between 70 and 80 young people attended the camp and in addition, many parents and brethren and sisters visited it for short periods, to join in the Study Groups and give support to the public proclamation of the Truth.

The theme chosen for the studies was "The Just Shall Live by Faith," based on a consideration of the heroes of faith listed in Hebrews 11. These were considered systematically in both the study groups and in the general addresses.

The greatest feature which seemed to emerge from the study was that the general conception of the word "Faith" is not the Faith as defined in the Bible. Faith is generally considered to be a "blind acceptance of that which one does not fully understand." This, however, was not the faith manifested by the worthies of old! Paul tells us exactly what the Bible understanding of faith is in Romans 10:17: "Faith comes by hearing . . . the word of God." It is therefore to be understood that all these men and women of Hebrews 11 both heard the Word and acted upon it, and hence became men and women of faith.

James directs us to manifest faith in works. What exactly does he mean? We are left in no doubt that he is exhorting the Brethren to works of faith, for "Abraham believed (from the same Greek root *pistis* elsewhere translated 'faith') God and it was counted unto him for righteousness." And because Abraham had faith (belief in God's Word) he performed the works of faith and offered up Isaac, believing that God would indeed fulfil His promises through the promised seed.

The exhortation to us is quite obvious. If we would be men and women of faith, it must be on the same basis as those worthies in Hebrews 11. But we cannot have faith without knowledge, so that if we want to develop it, we must study and meditate upon God's Word. The word "faith" (Greek, *pistis*) has been translated "belief" in many places, and this is what it actually means! We must BELIEVE implicitly that which God has written so that faith becomes the dominant factor of our lives, and we become living exponents of His Word. God knows no other kind of faith, and to the development of this faith there are no short cuts — only a patient and prayerful approach to the study of the Bible will enable us to be found ultimately among that number of whom it is said, "The just ones shall live by faith."

J.K.

NOTES ON OBADIAH

Many readers availed themselves of the set of notes advertised in the last issue of "Good Company." This offer included a complete set of verse-by-verse notes on the Prophecy of Obadiah, entitled "Israel's Coming Triumph Over Edom." In addition, there is included a full color marked up page illustrating a suggested method of making notes on this prophecy in the margin of your Bible. These notes are free of charge, and we will be pleased to send them to you if you write to us. Do not forget to include your name and full address, and if you live in Australia, the return postage. Send to Logos Publications, West Beach Post Office, South Australia.

What Would You Say?

What would you say if someone quoted to you the words of the popular evangelist, Billy Graham, thus: "The soul of man is immortal; it will never die. It is the part of man that thinks, feels, dreams, aspires, the ego and the personality. This will continue to have conscious existence in death" ("Peace with God").

Answer: Assuming that these six characteristics are the correct definition of the soul (which they are not!), upon the basis of Graham's own argument, each term can find an answer in Scripture that completely destroys his conclusion, and shows that as far as Bible teaching is concerned, none of these aspects will continue on after death. In short, Billy Graham, like Christendom about us, is astray from the Bible.

THINKS. — Psalm 146:3-4: "In that day his THOUGHTS perish."

FEELS. — Eccles. 9:5: "The dead know not anything. ." (Ch. 8:5 the word "know" is translated "feel").

DREAMS. — Psalm 6:5: "In death there is no REMEMBRANCE."

ASPIRES. — Isa. 38:18: "The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot HOPE of Thy truth."

EGO. — Eccl. 3:19 "A man hath NO PRE-EMINENCE above a beast; as the one dieth, so dieth the other.

PERSONALITY.—Ellc. 9:6: "The dead know not anything. Their LOVE, their HATRED, their ENVY is now perished.

The above passages make reference to the very terms used by Billy Graham, and show quite clearly, in contradistinction to his teaching, that these aspects of man do indeed perish in death.

The true meaning of the word soul, from the Heb. *nephesh*, simply means a "breathing creature," without any reference to its constitution or the duration of its existence. The word occurs 723 times in the Bible, and has been translated 27 different ways, and has reference to man or beast in their capacity as breathing creatures. Whilst such are alive, they are "living souls," but when dead, they are "dead souls." Indeed, the word is translated as MORTAL — compare Deut. 19:11, and DEAD — Lev. 19:28.

Do you find Bible Marking difficult?

Readers have expressed difficulty in devising a suitable method of Bible study and Bible marking. Although they have found verse-by-verse notes and colored marked-up pages a very great help, it has been felt by some that they would like to have more personal assistance in this work. To that end, LOGOS intends (God willing) to implement an entirely new scheme by which small Ecclesias, family groups, and individuals in isolation will be able to undertake a new approach to Bible study and marking.

A series of tape recordings are being prepared to that end, and these will be issued in conjunction with prepared notes on various Bible subjects of a basic nature.

The scheme will be ideal for those in isolation or small Ecclesias, and will be conducted somewhat along the following lines:

1. A number of tapes will be prepared. These will be loaned out free of charge to those desiring to participate in this scheme, on the payment of the postage of the tape.

2. It will be sent conditional upon the person receiving it using it within a week of receiving it, and returning it immediately to us.

3. A further tape will then be sent, and this service will continue until the series is completed.

4. It will not be permitted to rub off from these tapes, as we desire to make personal contact with all receiving them.

5. Arrangements will be made for overseas readers to participate in this service.

The first tape has been prepared as an experiment, and will shortly be available. Full details of the scheme have yet to be arranged, but if you are interested in participating write to Logos Publications, West Beach Post Office, South Australia, to reserve a tape for you.

The initial tapes will be on basic doctrines of the Truth, and we plan to set these out in a way that will equip each brother and sister not only to know these first principles, but also to expound or defend them if need be.

In order to avoid delay, we suggest that you write to us immediately concerning this matter, advising whether you intend to use these tapes personally, or whether you can arrange for a group to use them. With each tape there will be included printed suggestions for Bible marking, and sufficient of these will be forwarded for all who intend joining together to follow the tapes.

Recordings will be made at the international speed of $3\frac{3}{4}$ inches per second. If your machine operates at a different speed, please advise us, and we may be able to help you. Reels will be approximately five inches in diameter.

Questions Answered

WHO SUPPLIED THE FOOD?

2 Samuel 15:27 declares that Ahimaaz was the son of Zadok, but according to 1 Kings 4:7, 15 he was one of those who had to provide Solomon with victuals. This seems a contradiction, for if he was a son of Zadok the priest, the people would have to provide him with victuals. How does this come about? (A.B.—Tas.)

Answer: It seems most likely that the Ahimaaz mentioned in 2 Samuel 15 is a different person to the Ahimaaz of 1 Kings 4. The former was a son of Zadok the priest, but the latter was a man of Naphtali, and son-in-law to King Solomon. This should resolve your difficulty. It is interesting to note that the events recorded in 1 Kings 4 are typical of the reign of Christ, and the 12 men appointed to supply victuals to the King, will find their counterpart in the millenial reign of Christ. For further information regarding this intriguing theme, refer to the chart in *Story of the Bible,* vol. 4, p. 115, where a detailed comparison of the reigns of Solomon and the Lord Jesus Christ is to be found.

ACTIVITIES

BRISBANE

All members of our youth group have been energetically co-operating to make the impending Youth Conference an outstanding success. Over 220 applications have been received, and over 70 of those attending the Youth Conference plan also to attend the Tallebudgera Bible School to be held the following week. The aim of both gatherings is to strengthen one another in the things of the truth in preparation for the return of the Lord Jesus.

Special Gospel Proclamation efforts will be held in the Southport area, and since October last literature has been forwarded to the residents there. Already an encouraging number of applications for further literature has been received.

— D. EVANS (Brisbane).

NEW ZEALAND

Main interest among young people during the last holiday period centred around the Annual Camp at Wanganui. Amid delightful surroundings the study of Hebrews 11 was undertaken upon the theme, "The Just Shall Live By Faith." Men of faith such as Isaac, Sampson, Gideon, Moses, David and Paul, were considered, and the exercise proved to be both exhortational and spiritually uplifting. Some 70 members of the C.Y.C. were brought to a greater understanding of faith, and how to apply it personally.

Two day-long trips to the volcanic mountains, Ruapehu and Egmont, proved extremely enjoyable.

Visitors included Brother and Sister John Knowles, and Sisters Lorraine Wigzell and Edith McKay from Adelaide, and Judy Lenton from Sydney. In addition to other matters, Brother John provided an interesting theme based on Jeremiah 1, as well as emphasising the pleasure and profit derived from studying God's Word, and the answers it provides to the problems facing youth today.

God willing, the camp will be held again in December at Oamaru, 150 miles south of Christchurch.

— D. ARCHER.

Peter's Persecution Epistle in the Light Of—

The Christadelphian's Relation to the State

Last month, (p. 212) Brother E. Spongberg provided an analysis of 1 Peter as a basis for the development of the above theme. In recent weeks, sponsored by the Hurstville (NSW) Ecclesia, Brother Spongberg has been instructing a class of young people upon this vital topic.

Submit To The Ordinances Of Man

1 Peter 2: 13-17 states:

"Submit yourself to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or under governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King."

An analogous piece of instruction is to be found in Romans 13:1-7, which commences: "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordered (mg.) of God."

The command is to "submit to *every* ordinance of man," and the question that quite naturally arises is that, if compulsory military service is one of man's ordinances, would it not be disobedience to refuse to submit to it? If "the powers that be" have laid it down that compulsory military service is a civil obligation, is one not flouting the principles of true holiness by withholding oneself from it? This type of reasoning has only to be pressed to reveal its folly, for if God requires every human enactment to be enforced, He would endorse the enforcement of the "legal" anti-semitism of Nazi Germany, the atheism of Communist Russia, or the Inquisition of Roman Catholic Europe. Every time Babylon the Great inebriated herself by drinking the "blood of saints" and of the "martyrs of Jesus" (Rev. 17:6), this view of the matter would represent God as standing by and saying that this was His will! Clearly, such a view carries its absurdity on its face, and if we are not to charge God with error, we must look in another direction for the Spirit's meaning.

We Must Not Be Political Agitators

We begin to see the point when we remember the background against which the epistle was written; when we remember that its primary circle of readers consisted of Jews living in the Roman

Empire, but who, even before they came to God, through Christ, had maintained the kind of national separation that submission to the Mosaic Law imposed on them. As with Jews everywhere, the instruction of the Law, particularly Deut. 17:15 ("thou mayest not set a foreigner over thee") lived strongly within them, and they had been unwilling subjects of their successive Gentile rulers (from Babylon right down to Rome). They were always working to undermine the State and throw off the shackles of the foreign dominator.

Whilst "separation" was still required in Christ, it was a different kind of separation — one that was "religious" and "spiritual" more than one that was "national," and if the old "national" characteristics that had marked their previous pilgrimage under the Law of Moses were maintained, it would result in the virtual destruction of their pilgrim status in Christ. If they took the law into their own hands, and adopted the role of the anarchist, they would forfeit automatically the "disinterestedness" that characterised the pilgrim. Furthermore, the only society in which it would be possible for a person WITHOUT POLITICAL AFFILIATIONS to survive, was a society in which the rights of the individual were a major factor, and were preserved by an over riding LAW AND ORDER. The Jew had therefore to learn to suppress the seditious instinct.

In this life of pilgrimage, Jews of all types and times, whether natural or spiritual, whether then or now, must learn that it is in Yahweh's merciful providence that a regulated society has been given within which the life of holiness may be demonstrated. Peter's "every ordinance of man" must therefore be constructed as a general term which in no way conflicted with his earlier teaching in Acts 5:29, or that of the Master in Matthew 22:21*, concerning the conflict that sometimes exists between the demands of Caesar and God, and that, where that conflict does exist, God's will must prevail.

Submission — A Kind Of Sacrifice

If, in Yahweh's providence, law and order were to be sustained, there had to be "submission" to it, and the submission must extend beyond Caesar himself. It would have to extend to the governors Caesar sent out to the provinces for the purpose of keeping order within the Empire. Peter makes the point that they were there to punish law-breakers and to approve law-

* "We ought to obey God rather than men" (Acts 5:29). "Render unto Caesar the things that are Caesar's; and unto God the things that are God's" (Matt. 22:21).

abiders (1 Pet. 2:14). In Romans 13:1-7 the idea is taken further, and it is pointed out, that if Christ's brethren disregarded the Spirit's instruction to submit, and broke the Gentile law, they could only expect to be punished.

Peter further makes the point (Ch. 2:15) that it is "God's will that with well doing" they might silence ignorant men. It is abnormal when the innocent suffer. Normally a guiltless person has little to fear from false accusation, which usually recedes before a demonstration of "good works," as Paul's accusation before Gallio at Corinth showed (Acts 18:12-17. Cf. Tit. 2:8). Peter, however, sets forth a principle. He does not say that the innocent never suffer at the hands of "ignorant and foolish men" (on the contrary, in Ch. 3:14-17 he shows that such suffering does take place), but that "submission" to this human authority, even under such conditions, is imposed upon by us by God as necessary for the development of the character He requires in us. To confront and conquer evil with good is to exhibit "the will of God"; any other method (e.g. if the saints took the law into their own hands) demonstrates the will of the flesh rather than the will of God.

"As Free"

There was, however, one over-riding factor in the life of pilgrimage that must always be kept in mind, and that is that, although committed to the payment of taxes (Matt. 22:21, 17: 24-27) and other "ordinances of men," these "strangers and pilgrims" were "God's own people" (2 Pet. 2:9 — RSV), and from His viewpoint, in a strict legal sense, they were "free" (v.16). They had "another king, one Jesus" (Acts 17:7), and on that account, they could only be judged properly by the ordinances of their own country — God's ordinances.

This is true, but it must also be recognised that their kingdom — the Kingdom of God — is not yet recognised nor established upon the earth, and meanwhile their lives are lived within the ranks of humanly ordered society, in which they are not in a position to insist upon their strict "legal" Kingdom rights. * *

** This statement should be compared with the stand adopted by Jehovah's Witnesses. Whereas the Christadelphian will not insist upon his legal "rights," will not fight, etc., and adopts that attitude because he is a "pilgrim" taken "out of the nations" (Acts 15:14), awaiting the return of his King and the establishment of the Kingdom to which he has given his complete allegiance, the J.W. believes that Christ has returned, and that the Kingdom is in process of being established, and therefore, whilst he will not fight for the powers that be (Satan's kingdom), has no scruples about defying the laws or defending himself on the grounds that he is defending the Kingdom of God which is now in process of being set up on earth . . . Editor.

If, for the sake of argument, and to bring it into a modern context, Caesar lays it down that public services should be maintained by taxes, or automobile speed limits for public safety should be observed, or if Government transport is to be provided on condition of payment of the correct fare — and in all or any of these, the saints refused to submit on the ground that they were "free", they would be "malicious" in that they would, on the one hand, be disavowing the world, and on the other, embracing it by a legal technicality. They are "the servants of God" (i.e. His "slaves", or "bond-servants," as the Greek *doulos* means), and a slave does not argue with his master. God, the Master, not only requires submission to human authority, but He requires them, in keeping with their status of "slaves," and as part of the servitude He has imposed, to "honor' or respect all men as well as the Emperor (Caesar). This is Peter's point in v.17. They were to "fear" or reverence God, and "love" (Gr. *agape* — fervent, sacrificial love) the brotherhood. Some traces of the old fleshly patriotic hostility might induce Jewish Christians to offer Gentile brethren something less than "fervent love." This was not permitted.

Every man in society has a position to which, in degree, deference should be paid. The office of Emperor was no exception, although the occupant (as in the case of Nero) was mad. It is impossible to give fervent love to all men, but the pilgrim must not wittingly, through lack of deference, cause offence (cf. Rom. 13:7).

Our Position Today

From Peter's first Epistle, we are enabled to see the force behind the Master's desire that we are to be "in the world, but not of it" (John 17:14-16). The work of separation continues, and it is an evidence of the mental and moral separation that distinguishes the people of God from the people of the world, that the former will in no circumstances strive either to preserve or to overthrow the State.

Not that they are uninterested in the State, or in Politics. Disinterested, certainly — but uninterested, never! Nor that they do not have a battle to fight. On the contrary, they do. They have a battle to fight and a service to render, but the battle and the service have nothing to do with what men in this day and age regard as valuable. It is in the realm of ideas, as when Paul wrote in 2 Cor. 10:3-6:

"For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds), casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing

into captivity every thought to the obedience of Christ; and having in a readiness to avenge all disobedience, when your obedience is fulfilled . . ."

If flesh and blood could overthrow a city, that is something in which it might boast and glory, but not before God (Rom. 3:17). A far greater victory is won when the boastful, proud, rebellious spirit of man is conquered (Prov. 16:32, Cf. 25:28), for that is a conquest contrary to what men normally regard and approve — and where none but God can see and approve. This is the "warfare" of the saints. The citadel they storm is the citadel of false ideas and human passion; the ramparts they seek to throw down are those based on doctrinal error and inordinate affection, and the power by which victory in these things is gained is "through God," derived from the influence of His Word.

As the true saint continues his pilgrimage during "the times of the Gentiles," he observes the justice and injustice of man, and oftentimes, when presented with the latter, feels burdened with indignation, and a desire to "right the balance." But the Voice of God warns him that "vengeance is mine, I will repay" (Rom. 12:21). The discipline of the Truth demands that the saint must defer salutary action of a judicial character to another day: "having in a mind to revenge all disobedience, WHEN YOUR OBEDIENCE IS FULFILLED."

Because God only is Holy and Righteous, separate from the defilements and excesses of flesh, only He is entitled to act as Avenger of blood, and only those who learn what flesh is and repudiate it will be used by Him as "the stone out of the mountain without hands" which is to smash "the Kingdom of men" and enforce on earth "the Righteousness of God." Until that day come, we must remain the passive observers of much that distresses us, and which we would like to see swept out of the way.

— E. M. Spongberg

Troubles are almost universal — there is scarcely any end to the list of troubles that exist, or threaten to invade the peace of society. The "sure word" of prophecy explains it all, and much more yet of the same kind, which before it is finished will strike terror into the hearts of many who are still trying their best to think lightly of the troubled situation.

— A.B.

In the early centuries apostasy progressed so rapidly that a parting of the ways was inevitable. The trouble was not due to the faithful contentions of the few, but to the laxity and self-complacency of the many. Ecclesial life had resolved itself into a grasping for power, influence, worldly wisdom and wealth on the part of the many, whilst the few faithful became as an outcast woman.

— A.J.T.

The State of Israel Proves God's Word Is True.

Eighteen Pictures of Israel

The Jewish nation is a nation among all nations: a people dispersed in all countries, surviving in spite of opposition and persecution, and clinging to their laws and traditions of antiquity, in spite of universal contempt. What is the meaning of the strange spectacle? It was foretold it would be so. In the ancient books they revere, which they have carried with them in their dispersion and which have become the property of the world, it is written (and was written there 3,000 years ago by their first leader, Moses), that, because of their disobedience, it would come to pass that "the Lord would scatter them from one end of the earth even to the other end of the earth" (Deut. 28:64), but that, in the scattering, He would preserve them, for the honor of His own name (Deut. 32:26-27)—that though He would make a full end of all the nations among whom He would scatter them, He would not make a full end of them, but only correct them (Jer. 30:11). How comes such an extraordinary spectacle—a nation scattered for weary ages, with books in their hands, foretelling the event! Oh, we know the answer. God spoke to this nation, and to none else. Their history is the history of revelation. It is the proof of inspiration. They are God's monument among men. It is as God told them: "Ye are my witnesses that I am God, and that there is none else."

It is not merely their present position that we look at. We look back upon the centuries, and we see the Jews always there. If we were to suppose the 18 centuries that have elapsed since Christ's appearance among men to be represented by 18 pictures, in each picture the Jew would be the steady object, all other objects in the picture changing and waning. The first picture would show us Caesar enthroned, with sceptre swaying all the earth—the Jew also enthroned, but subject to Caesar — Jerusalem still in her glory — Jacob having existence among the nations as a nation. The second picture would show us Caesar in a halo of increased glory, and the Jew prostrate in the mire, and receiving Gentile blows. The third picture would be almost a repetition of the second. The fourth would show Roman glory beginning to pale before a new brightness — of Jewish origin — the brightness of Jesus' name — Paganism retiring before Constantine, who writes the name of Christ with the point of the sword on the portals of the Roman system. The fifth would show the Jews crouching in the corner before Catholic persecution. The sixth is the

same. The seventh, a new light on Rome's seven hills — a light of lurid evil omen — the furnace glare of papal power, and the Jew wandering hither and thither uneasily in the fiery glow. The eighth and succeeding pictures would show us substantially the same figures with variations — the Jew always in all countries to the front. In the eighteenth, the glory of Papalism would be seen on the wane, and just at its finish the Napoleonic meteor would strike and explode on the throne of St. Peter, and involve its kingdom in darkness for a time. The nineteenth would show us the Jew in a more erect posture and a more advanced figure in the foreground and with his eye turned over his shoulder towards the desolate land of his fathers.

Brethren, the day is breaking. If it takes a long time to break and is slow in coming, we must remember the day is long that is coming, and that the night has been long from which it is emerging. "Long hath the night of sorrow reigned; the dawn shall give us light." The darkness is not so deep as it was fifty years ago. The pitchy blackness has given way to something like a twilight in which the forms of the mountains are dimly visible against the sky. The eastern horizon slowly lightens and suffuses with the blush of coming dawn. Soon the actual light will brighten all the air and gild the mountain tops. Soon a glorious shaft will strike athwart the sombreness and tell the awaking world that the sun at last has risen and ascends the morning sky. Soon amid turmoils and complications and gladsome tokens of this latter day will Christ announce his presence.

> And here we add another picture, that is rapidly being completed — the twentieth! The Jew is rising, and has obtained the "desolate land," establishing himself as a nation, but lacking a King! But even that, we believe, will be revealed in this final picture, when he returns to a world that is heedless of his truth. — G.E.M.

What this will mean we know — at first, dire and prolonged, for the uncircumcised populations of the earth, but at last peace, and righteousness, and rest, and joy, and blessing. All mankind will share in the promised blessedness. Just as in the natural sunrise, all darkness flees before the glorious orb of day; just as all countries and all conditions receive the gladdening flood of light — the dens of barbarism alike with the homes of civilisation, so all nations, all ranks of men, all conditions of life, will be embraced in the heavenly beams of the Sun of Righteousness. We are here as the children of this coming day to hail its gladdening approach by doing something towards the very work which God Himself has indicated as the preface of its advent, and the means by which it is germinally introduced. — R.R.

WORK IN NEW SOUTH WALES

Over the past few years, the work of *Logos* had greatly increased, imposing a heavy burden upon those responsible for these labors. Hundreds of applications for free literature have been received from interested friends from all parts of the world, thousands of letters have been answered, innumerable special efforts have been conducted in Australia and overseas, large quantities of books have been imported or published for the use of readers, whilst the continuity of the four periodicals has been maintained.

It is a far cry from the first issue of *Logos* when eighteen copies of the Magazine were duplicated and sent to a few brethren interested in the study of the Word with the aid of the pioneer writings.

Today, our postage bill alone is in the vicinity of £1,300 per year, and costs of printing and other expenses assume a heavy financial burden.

The very volume of work could prove its undoing unless means are evolved for spreading some of it; and over the past months, measures have been taken to do this.

Firstly, the *Logos* Committee has been dissolved and reformed under a clearly defined constitution, and responsible members of Ecclesias have been invited to act upon the newly formed Committee. Each member is there because he has some specific duty to perform in regard to *Logos* Publications, so that the Committee is made up of working members each of whom is vitally interested in his particular sphere of labor. *Logos* Publications is dedicated to the service of the Truth and the Ecclesias, clearly recognising the importance of the first as defined in the Amended Birmingham Statement of Faith and the writings of the pioneers; and the autonomy of the second as provided for in Ecclesial constitutions and the *Ecclesial Guide*. *Logos* is not interested in dominating Ecclesias but in serving them; it does not want to force itself on to groups (it is fully committed to such work as it has before it), but in helping them if it can.

In subsequent issues of this periodical we want to introduce the reader to members of our Committee, and the avenues of work we are prepared to assist.

But in this issue, we desire to introduce you to our representative in New South Wales: Brother K. Cook, 2 Mcdonald Street, Auburn. Brother Keith is well known to brethren throughout the Sydney area and beyond for his untiring energy in the work of the Truth, and we do trust that what we intend to impose upon him will not be too much of an added burden. We plan to arrange through him for the names and addresses of interested friends to

be directed to those centres where they can be best attended to, and also to make readily available through him matter that at present is obtainable in South Australia. The full extent of what this will mean has not yet been worked out by our Committee, but we do hope that in the final analysis, it will mean a far more efficient and effective co-operation between *Logos* and its readers in New South Wales, particularly in the preaching of the Word.

Editor.

FINAL WORDS

Reference has been made in recent issues of *Logos*, to correspondence with the CSC in relation to the hymn book, and we feel that some final words may be appropriate at this time to wind the matter up.

It arose out of an unfortunate charge made in a circular letter issued by the CSC (against the wishes of some of its delegates) which contained the veiled insinuation that "disruptive forces" were working for disunity among the Ecclesias. Obviously such a serious charge as that should have been brought clearly into the open, and the proper constitutional method of dealing with such an accusation should have been implemented. In fact, Ecclesial constitutions demand that where this is not done, that those spreading the rumour (even if it be found correct) be treated as offenders.

However, repeated appeals to the CSC to document its charge and openly state the grounds upon which it was made failed to produce a proper answer. True, in a letter written to the Enfield Ecclesia, but for some reason publicly circulated to all Ecclesias, it claimed that a "disruptive force" is the introduction of controversial matter into Ecclesia life; a definition that surely is self-condemnatory, for the very circular letter of the CSC divided its own ranks, and invoked the spate of controversial letters that followed. In short, such a statement is a mere cover, and would, indeed, condemn the prophets and apostles, and even the Lord Jesus, all of whom never hesitated to introduce controversial matter if the Truth demanded it.

Unfortunately, others, manifesting the same disregard of facts, likewise rushed into print with similar unfounded insinuation. In South Australia, a circular was issued claiming that the hymn book had been condemned by some before it was printed. As with the CSC, repeated requests to the brother responsible for the statement to provide evidence for his claim has likewise been unavailing. The circulation of such scandals will be given the treatment it deserves by those who are moved by the power of the Word.

Statements like these are usually expressed in cloudy language capable of several meanings. This is helpful to the authors, for then they are able to retire within the verbal fortresses that they have erected for themselves when pressed to prove the charges they make. This kind of statement is a rather common, unscrupulous debating tactic, and not a very clever one, that is usually adopted when a cause is so poor that it will not stand before an open and fearless attack. And so it has proved in these regards.

We ultimately received a reply from the CSC (see p.188), but it was couched in such terms as to show that our statements had been taken out of context and misapplied in a way that was obvious (we are prepared

to make available copies of the correspondence to any who desire it). We took the trouble of answering this in detail, carefully setting out where misrepresentation had occurred, pointing out that our desire was for unity within the Body, and suggesting that the offensive and unproven charge of "disruptive forces" be either documented or withdrawn. Ours was a three-page, closely-typed letter, concluding with the following statement:

"We can assure you that we are anxious to work for unity, and anxious to work with the CSC to that end. But we do feel that this unfortunate matter should not be closed until certain aspects are cleared up, and particularly the unfortunate insinuation that there are 'disruptive forces within the body working against the spirit of unity.' . . . We feel that such an unfortunate expression should be withdrawn, at which time we shall be pleased to cease this unprofitable controversy."

The reply from the CSC read: "The CSC is resolved that no good purpose can be met in prolonging this controversy."

Who commenced it? The CSC. Who made the charge? The CSC. Who refused to document the insinuation? The CSC. And let it be known that we are not the only ones who have requested this. Other Ecclesias have done so; delegates of the CSC have done so. But in vain. And does the CSC cease the controversy? By no means. In a circular report to Ecclesias the bald statement is made that a letter has been received from Brothr H. P. Mansfield stating that at present he refuses to cease this unprofitable controversy! Again our words are quoted out of context, and given a meaning out of character with their true intent.

But so be it! We are tired of the matter and propose to leave it there. We had hoped to bring home to those concerned the enormity of making such charges and indulging in such insinuation when they lack facts to substantiate them. But the protest having been made, we feel our duty has been done. Meanwhile, we understand that arrangements are in hand for the Christadelphian Office to reissue the old book in the large size, so that those Ecclesias who desire to remain on it will not be left without books. Perhaps now we will hear the last of "disruptive forces" in connection with the hymn book, or the alleged "unethical and discourteous" action of some relating to it. Let us instead draw more tightly together the bonds of unity and fellowship in a mutual appreciation that we are brethren, and so let us labour together in the important work of proclaiming the Truth inside the Ecclesia, and to the world outside, as the day of Christ draws ever nearer — Editor.

No man could be an earnest servant of Christ without being looked upon as a fool by the world. Where a man was in good odour with the world, it was evidence of a conformity that was dangerous.

— R.R.

"Let not the sun go down upon your wrath." "Anger *resteth* in the bosom of fools." Righteous men are often angry (Christ was), but they cherish no resentment. They know that God will avenge His own elect in due time.

Between the faithful and unfaithful there is and must be enmity. It is the outcome of the Creator's arrangement when sin entered (Gen. 3:15). The struggle should, therefore, be borne with courage and patience. The seed of the serpent will not live a day longer than God's purpose requires.

NOTES FROM A DIARY:

Back in Los Angeles — and Home!

A special campaign had been arranged for the Los Angeles area, involving some two weeks' activity around the Ecclesias. For this purpose we flew from Vancouver to San Francisco (where an overnight stop permitted us to address the brethren of that city) and from thence down to the City of The Angels. Los Angeles is a rapidly growing city, outpacing most other giant cities in the States, and thus full of bustling activity. Speed is an essential feature of its life, particularly on its maze of freelanes. With the insidious influence stemming from Holywood, perhaps no city has had a greater impact upon the modern world than Los Angeles.

There are a number of Ecclesias in its environs, and perhaps the largest group of Christadelphians found anywhere in the States. But the wideflung city separates these Ecclesias by distances of 60 miles or more, though these distances does not seem to create any barrier to the brethren for co-operation between them seemed to be very good.

Despite the distances involved, a united campaign had been drawn up that involved most if not all of the Ecclesias in the area, involving some 19 addresses in little over two weeks. These were divided into expositions, exhortations, and public lectures, the main theme being the Seven Letters to the Ecclesias of Revelation 2 and 3. Seven addresses were devoted to this theme and each evening was limited to a separate message so that each was taken in sequence. What power is in the words of the Lord in this his final message; how necessary is the exhortation today. A tremendous challenge is brought home to each one of us as the warning counsel of Christ is considered. My studies on this theme had made certain things obvious to me:

Firstly: That any modern ecclesia can find its counterpart in one or the other of these Ecclesias. Has our Ecclesia lost its first love? Then hearken to the message to Ephesus! Is it faced with doctrinal error? Then the message to Pergamos should occupy our attention! Has it a reputation for liveliness that belies its true state? Then heed the warning of Sardis! Is it self-complacent in its possessions? Then beware of the indictment of Laodecia! Thus these seven ecclesias represent seven states in which any Ecclesia can find itself.

Secondly: The fact that the Ecclesias were exhorted to repent indicates that they did not have to remain in the state in which they were found. Laodecia could change into Philadelphia if it set about the task; Sardis could become a Thyatira; Permagos, a Smyrna. An Ecclesia does not have to remain apathetic; it does not have to succumb to its environment. We might belong to an Ecclesia that has within it the seeds of error, and if that be the case, our duty is clear: we must, like Antipas vigorously challenge and destroy the error. There is no peace unless we do. We might be like Ephesus; vigorous in denouncing those whom Christ hates, but nevertheless not manifesting that original love in which he delights. If so, let us recapture it. The challenge is there, and we need to face it.

Thirdly: These messages seem prophetic in their scope so that the warning to Laodecia is particularly apt to these times. It had material wealth, a keen executive, apparent prosperity—every external sign of a state of blessedness. Yet something was wrong. The Ecclesia was nauseous to the Lord Jesus. He declared that it was wealthy yet poor, had everything but was naked; imagined that it was keen-sighted, yet was blind. The

grounds of Christ's indictment were summed up in three words: "Thou knowest not. . . " It was not the wealth of the Laodecian Ecclesia that aroused Christ's ire, not the material possessions that it had, not the fact that it was increased with goods—but it was that it "knew not", its true spiritual state. It was blind spiritually, and because blind to its need, it imagined that it was something that it was not! So Christ's indictment rested heavily upon it. It is significant that the same term applied to Laodecia is used in the 16th Revelation in relation to the time of the end: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. . . " Laodecia walked naked but was ignorant of the fact. Christ's warning tells us that there will be some "walking naked" at the epoch of his return. Let us beware and take heed of Christ's messages, that we be not among the number so doing.

Other meetings were held in which we expounded upon other themes — all vital in themselves. The example of faith revealed by the catalogue of heroes contained in Hebrews 11, the immortal story of faith and love revealed in the book of Ruth, the dramatic lesson of the gospel expressed in the ordinance of the Cities of Refuge.

Public lectures were delivered at Pomona, at the original Los Angeles Ecclesia, and a special combined effort at Shakespeare Hall, Pasadena. The brethren co-operated excellently in these efforts, travelling long distances to lend their support, and by their enthusiasm and encouragement, considerably lightening the burden of speaking.

And always there was that kind hospitality that we had found to be a typical feature among those of like precious faith throughout the States. We were deeply moved by this, and found it impossible to adequately convey our thanks. Truly it served to draw more closely together the bonds of love and fellowship around the Word of Truth, and helped to illustrate the unity that can exist in the family of God.

In Los Angeles, of course, we were almost on familiar ground, for we renewed friendship with those we had met some weeks earlier at the Bible School. We were accepted as almost members of the family by the Lloyds', the Tates', the Pattersons' and others, and found working with the Campaign Committee (through its secretary, Brother Freeburg) both easy and pleasurable.

At Dana Point we met Brother Aue, whose brother we had some associations with over 30 years before in New York, and whose father we well remember when he edited the magazine, **Bible Truth**. It was an experience, also to visit the desert area of Indio, and address the small Ecclesia there, as well as to witness how water brings fertility to otherwise arid soil; surely an exhortation and a lesson in itself (John 4).

So the whirlwind fortnight's campaign came to a climax in a Farewell Fraternal at the Glendale Ecclesia, and the final addresses at Pomona and Pasadena on the Sunday. It is hard to farewell those one has learned to love, and to find words adequate enough to express thanks. The tour of America and Canada had been a wonderful experience for us, one that has helped us immensely in the things of God, and broadened our experience in Ecclesial life. We have made many friends, and since returning home have delighted to learn, by the communications received, that they have not forgotten us, as we can also assure them that we have not forgotten them. Many had contributed by their labour to make this trip possible, and the fruits of success are in the hands of Yahweh. If, in the great day of decision, there are revealed some fruit that has accrued to the glory of His name through such an effort, we will be thrilled to learn of it; but in any case, it has greatly assisted us. We expressed this in talks to our brethren, our friends as on those final nights we came to say goodbye.

On Monday morning we were driven by Brother Lloyd to the airport to take our departure. Brother Bob had been at our service in many ways, and his loving ministrations were greatly appreciated. But the inexorable call came to board the plane. We shook hands once more and made our way to the plane; we took our seats and fastened the belts as directed; the engines roared; the wheels spun around; faster and faster the plane travelled, and then we were airborne — Los Angeles lay below us. From our windows we peered down eagerly to get a last view of the city, imagining the various brethren and sisters at their labours — and then we headed out into the Pacific. The mainland of the USA was behind us, a dark blur on the horizon, the work was almost done.

Almost, but not quite. For a few hours later we taxied to a stop at Honolulu, to be met by Brother and Sister Ron Evans, and here, for a couple of days it was our pleasure to associate with them. It also gave us an opportunity of a quick glance at this, the fiftieth State of the Union — the pleasure ground of America. We saw it as an island of great beauty and luxury and sophistication; very colourful, very appealing to this age of idleness and pleasure-seeking. But in one of the most beautiful parts is Pearl Harbor, to remind visitors of the grim warning of war and carnage such as precipitated the USA into the horror of World War II. We also saw in Honolulu those characteristics of Sodom in its glory: "Pride, fulness of bread, and abundance of idleness" (Ezek. 16:49). These features precipitated its destruction, and the Lord declared that, as it was in the days of Lot so it would be at his coming. The world at large manifests those three characteristics today, and no place more than Honolulu which seems to exist only for pleasure. No wonder the Truth finds it hard to penetrate. This is true not only of Honolulu, but all places. In the years of depression, when people felt the need of God, the Truth appealed. Today with material possessions, with good living, with ample opportunity of leisure, the Truth does not appeal, and people reject its message. But the grim warning is there, like Pearl Harbor in Honolulu. And like Lot in Sodom, our duty is clear. Recognising the need of the moment, we must proclaim the word and warn our friends even though they treat us as they treated Lot, "as one that mocked."

In the evenings, we shut the door upon the world, and in company with Ron and Sally Evans, endeavoured to strengthen one another in the eternal verities that have stood and will stand the challenge of time and epochs. How privileged we are to possess the truth. How empty is the world about us in spite of all its glamour, its tinsel and show. It is so empty, so vain, so clearly destined to be swept with the broom of destruction, that wisdom dictates that we should try and redeem the time for the days are evil and, apparently, short.

Then once again the farewells as we took our place on the plane, this time for Australia. It was close to midnight, and soon we were roaring our way into the night, the first hop to Australia. We landed at Fiji and soon afterwards were on our way again. Time ticked away, (though we lost a day en route) until with growing excitement we saw Australia beneath us. A little later, and there was the familiar city, the vast bridge standing up proudly bestriding the harbor, a familiar landmark all over the world. Sydney was beneath us, and as the plane dropped could be seen in a whirl of buildings: houses, shops, buildings of all kinds. Then with a roar and an answering scream of protest from tyres and plane we had landed, and like a proud bird that had performed its work well, the Boeing was quietly rolling towards the terminal. There we could see beloved members of the family waving furiously a fond homecoming.

But first the health inspection, then the customs, and then, at last, home! The trip was over.

J. Mansfield

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

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SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 2

(Continued from p.232)

VERSE 23.

"Through breaking the law dishonourest thou God?" — See Ezek. 36:22.

VERSE 24.

"As it is written" — The quotation is from Isa. 52:5, demonstrating that their own Scriptures testified against them.

VERSE 25.

"Circumcision profiteth if thou keep the law" — See Gal. 5:3. But all broke the Law in some particular, as the Apostle proceeds to show (Rom. 3:23), so that all came under the condemnation that rested on the uncircumcised.

"Circumcision is made uncircumcision" — Circumcision was established as the token of the covenant to repudiate the flesh (Gen. 17:11). But the mere rite was profitless unless accompanied by perfect obedience. In the absence of that it became "uncircumcision" and the penalty of such was death (Gen. 17:14). In such a case circumcision became the mark of condemnation in the flesh (Gal. 5:3), and the Jew was in no better case than the Gentile.

VERSE 26.

"If the uncircumcision keep the righteousness of the law" — Gentile Christians obeyed the spirit of the law, and thus manifested its righteousness. They, therefore, became accounted as the true Israel of God. See Phil. 3:3. Col. 2:11:

VERSE 27.

"Uncircumcision by nature" — That is, a Gentile. If a Gentile fulfils the Law, does he not by his very actions condemn the Jew who should have observed the law?

VERSE 29.

"Circumcision is of the heart" — It is manifested, not in a mere rite in the flesh, but in believing and doing the things of God. It is revealed inwardly, when a person's mind repudiates the principles of the flesh. The law taught that truth. See Deut. 10:16. 30:6.

"Whose praise is not of men but of God" — The word "Jew" came from the word Judah which signifies "praise", so that there is a play upon the words. It is only Yahweh who can see and praise the heart.

CHAPTER 3

Scripture Confirms That All Are Under Condemnation — Vv. 1-20

The Apostle having shown in the previous chapter that the Law condemned the Jew and thereby emphasised the need of a redeemer (Ch. 2:25), now answers a few objections that could be advanced, and supports his reasoning with the evidence of Scripture. Vv. 1-9 are in the form of a debate as Paul poses certain questions to which he appends his answers.

VERSE 1.

"What profit is there in circumcision?" — If breaking the law brought a Jew under condemnation, and all broke the law, where is his advantage?

VERSE 2.

"Chiefly" — The word in the Greek means first, or foremost. The Jew had a distinct advantage in that God's revelation was committed to him, an advantage emphasised in Psalm 147:19-20. Whereas a Gentile had to seek for that revelation through Israel, Jews were brought under its influence from birth. God's Word should have revealed to them the difference between right and wrong, and induced in them a desire to seek God's means of redemption in the Saviour He promised to provide from the beginning.

VERSE 3.

"Shall their unbelief make the faith of God without effect?" — In this verse, the phrases "did not believe," and "unbelief" are rendered, "were without faith," and "want of faith" in the Revised Version. Paul is posing a question that a Jew might ask in the light of the statement he has made in Romans 2:29. The question might well be put as follows: "If a few of our nation have proved faithless, is God going back on His promises to the nation? Is His faithfulness going to be without effect?"

VERSE 4.

"God forbid" — This is Paul's reply to such a question. Though a true Jew is a person who is spiritually circumcised (Rom. 2.29), so that Gentiles can become Jews through faith, it does not mean that God has set aside His promises to natural Israel. This subject is dealt with at length in Romans chapters 9 to 11. Paul makes the point that God will be found true to His promise though every man be found false. Though all Israel turn from God, He will bring to pass what He has promised (see Jer. 51:9). By the exercise of mercy and forgiveness, by the education of the nation, all this will be fulfilled as Paul shows in Romans 11:26.

"As it is written" — Paul quotes from Psalm 51:4 to show how God can prove true to His promise though all Israel may go astray. He advances the case of David to prove his point. David sinned grievously, but found forgiveness because he manifested a proper attitude of mind. Israel has likewise sinned, but will also find forgiveness when the right attitude is adopted by the nation as it ultimately will do.

"Overcome" — The Greek word (*nikao*) signifies "to prevail." God's mercy and righteousness will prevail in judgment.

"When thou art judged" — Rotherham renders: "When thou art in judgment." Paul is teaching that Yahweh's righteousness will be vindicated or will prevail when His judgments are tested thoroughly. David's case has been advanced, and it illustrates this point. Yahweh was just in condemning David's sin, but also just in forgiving him, because David had shown mercy to others and had manifested a right attitude of mind to God. Thus, when everything is brought into proper perspective, Yahweh stands forth as vindicated in His judgments, as having been tried and found as supremely righteous. Therefore, no unrighteousness can

be charged against Him. He will not allow the folly or sin of man to defeat His unconditional promise made to the fathers. Israel sinned and was punished, and Gentiles are being incorporated into His purpose as spiritual Jews, but that does not mean that He has set aside His predeterminate counsel in regard to the ultimate restoration of the nation. Israel will be converted and saved, and it will then be revealed that everything has been done for their good (Ezek. 14:23). Meanwhile the unrighteousness of man only serves to emphasise the integrity and faithfulness of God, as well as His mercy, and by this means sinners are drawn unto Him (see Ps. 51:13. 32:6). The restoration of Israel will illustrate this to all mankind, and nations will confidently turn to God for help because His faithfulness and mercy will be plainly shown in His attitude to Israel (see Jer. 33:9, Zech. 8:13, Ezek. 36:22). Even today, God's mercy to Israel is a token showing that we can place all confidence in His promises and His mercy.

VERSE 5.

"Is God unrighteous who taketh vengeance?" — If the wickedness and unfaithfulness of man serves to emphasise the righteousness and faithfulness of God who remains true to His promise despite what man might do, no harm is done to Him, so why should He take vengeance? After all, He forgave David! This is the sense of the hypothetical question now posed.

"I speak as a man" — I am now using human reasoning and philosophy.

VERSE 6.

"God forbid" — Greek: *me genoito* — "Away with such a thought!" The word "God" does not appear in the phrase.

"How then shall God judge the world?" — That He will judge the world is clearly illustrated from Scripture — Gen. 18:25, Duet. 32: 36, Ps. 50:4. The world to be judged includes the Jew, and this shows that mercy is not extended on racial grounds, not because a person is a Jew, but for specific reasons such as both the cases of David and of Israel illustrate. The former received mercy because he had extended mercy to others at a time when they were in his power, and because he humbled himself before God; the latter will find mercy when they are subjected to a change of heart because they are "beloved for the fathers' sake" (Rom. 11:28).

VERSE 7.

"If the truth of God hath more abounded through my lie" — See note on v.5. By "lie" is meant faithlessness. Human reasoning might suggest that as God's truth is brought into bold relief by contrast with the faithlessness of men, they should not be treated as sinners, for they are doing God a service!

VERSE 8.

"And not rather . . . " — The 20th Century New Testament renders this as: "Why should we not say . . ." etc. And the answer is given in the same verse, because any who would use such reasoning are self-condemned.

"Whose damnation is just" — Those who reason that we should do evil that good may come are justly condemned out of their own mouths. There is no need for involved reasons as to the justness of such condemnation, it is obvious on the surface. Some were slanderously imputing such a doctrine to Paul, and he takes care to now repudiate it, indicating that his teaching regarding justification by faith was as much misunderstood then as now.

The Truth must be spoken, maintained and defended, though all might be condemned—including ourselves.

— J.T.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Our Lord: A Model Brother

Although he was the Son of God yet he made himself of no reputation, but willingly humbling himself, he entered earnestly and lovingly upon the appointed path of suffering by which his obedience was to be both proved and perfected. He is a model brother — revealing in his life the Divine characteristics of his Father. His brief life in the flesh contains a world of lessons in loving service and faithful work. In his daily effort amongst men, we have the best practical illustration of his own precepts. For as true as the needle to the pole, so true is the practise of Christ to his preaching. In him we have the very character of God reflected as in a mirror, for "as face in water answereth to face," so did the heart of the son to the spirit-indwelling Father. Note his all-absorbing interest in his 'Father's business' even at 12 years of age. Dwell a moment on the self-consecration and humility of the act by which he publicly identified himself with John's preparatory work of righteousness. Follow him into the wilderness, and witness the overcoming principles he so successfully wielded against the strongest temptations that ever assailed poor, weak human nature. Observe him in the synagogues, and from place to place, as he heralds the glad tidings of the Kingdom, whilst, at the same time, he takes upon himself the burdens of the suffering and the needy wherever he went. Ascend with him into the Mount and listen to his incomparable precepts, his wonderful exposition on law and life, his gracious words laden with comfort, rich with wisdom, and gilded with light and love. Listen to the verdict of the astonished multitude that thronged his steps, "He hath done all things well!" "We never saw it on this fashion before!" In Christ's bright presence darkness flees away, as before the rising sun. His whole life is an inspiration; his very words are chapters of love, and his actions are loud as thunder in their testimony to his supreme devotion to those higher objects of existence, to which he invited men's attention in the gospel. Two things stand boldly out in Christ's case, among a thousand others — the crucifixion of the flesh with all its train of present life vanities; and the exaltation of God and truth, within and without. He is the model brother.

The Rainbow About the Throne

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Yahweh" (Ezekiel 1:28).

The Rainbow As a Symbol

The rainbow is first referred to, both literally and symbolically, in Genesis 9: 12-13:

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

This statement has its background in an earlier declaration of God, thus: "Neither will I again smite any more every thing living as I have done" (Gen. 8:21); and now the rainbow is appointed as a token of that unconditional promise.

It is sometimes thought, on the basis of Genesis 9:13,, that this was the first time that the rainbow ever appeared in the sky, but that is not necessarily so; for the word "set" is translated from the Hebrew *nathan* and signifies "give," "appoint," "assign." Thus the rainbow was *appointed* as a sign and a token at this time, though there is no reason to believe that it would not have been seen on previous occasions when falling rain and a shining sun occurred in conjunction.

From now on, however, the rainbow would be viewed with particular interest, as a symol of the time when Yahweh's glory shall cover the earth. God declared:

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (v. 16).

The word "everlasting" in the Hebrew is *olam*, a word signifying "the hidden period," and relating to the millenial reign of Christ. The covenant, therefore, refers specifically to that period yet in the future.

What Noah Was Taught

In presenting this covenant and its token to Noah, God beautifully expressed in symbol His purpose in relation to the future.

He declared: "I shall bring a cloud over the earth." Clouds are frequently used to symolise the saints. They are referred to as

a "cloud of witnesses" (Heb. 12:1), the "clouds" that shall appear with Christ in his glory (Rev. 1:7), the "clouds of heaven" who will associate with him in his throne of glory (Matt. 24:30), the "swift cloud" upon which he shall ride to pour out judgments upon the world of the ungodly (Isa. 19:1).

The glorified saints will comprise the symbolic cloud that Yahweh will "bring over the earth."

A cloud is formed by the action of the sun separating a minute portion of the waters of the earth, cleansing it from all impurity, and ultimately vaporising it into the heavens.

The figure requires sun, heavens, waters, cloud, all of which are frequently used as symbols in Scripture. Thus Christ is described as the Sun of righteousness (Mal. 4); the heavens are referred to as positions of political authority (Isa. 65:17-18); waters are figurative of nations and peoples (Rev. 17:15); clouds relate to the saints in the heavenlies (Heb. 12:1. Eph. 2:6. Rev. 4:1).

Here are all the elements necessary to form the symbolic picture presented to Noah. Moreover, Yahweh declared that it is a work He will personally accomplish, for He declared, "I will bring a cloud over the earth." It is He Who is taking out of the Gentiles a people for His name (Acts 15:14), or, in the terms of the symbol given Noah, who is separating the minute drops of water from the bulk of the earth's seas, rivers and lakes through the action of Christ, the Sun of Righteousness. That same influence will ultimately cause these drops of "water" to be cleansed of all impurities, and to be vaporised into the heavens (or elevated to political eminience) where, united together, they will form a "cloud over the earth."

A Day of Rain

But something more than cloud is necessary to form a rainbow. Not only must the sun be shining, as it will be when the Sun of Righteousness appears with healing in his beams (Mal. 4:2), but rain must also be falling.

And this requires the action of lightning, or the manifestation of the Spirit.

Consider the beauty of the following expression from Psalm 135:6-7 in the light of what we have expressed above:

"Whatsoever Yahweh pleased, that did He in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasuries."

"He maketh the lightnings for the rain" (see also Jer. 10:13-mg). The saints, elevated into the political heavens, and being

now "born of the spirit" (lightnings), shall return the blessings of Yahweh back to the earth in the form of rain, or the Spirit's teaching. Ezekiel declares: "I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. 34:26). Joel likewise predicts this time. He speaks of the "former rain" coming down "moderately," and the "latter rain" showering down abundantly. The application of Joel's prophecy by Peter on the Day of Pentecost, shows that this "former rain" related to the first-century revelation that came through Christ and the Apostles, so that the "latter rain" that shall shower down abundantly, symbolises the widespread teaching of Divine principles that shall follow the manifestation of Christ in the earth once again. David, in his prayer, declared:

"He shall come down like rain upon the mown grass; as showers that water the earth."

The expression, in the Hebrew, suggests a field that has been harvested, or pasture-land that has been eaten out by cattle, and implies judgments that shall be poured out upon flesh (cf. Isa. 40:6). Rain on such land revives and fructifies the soil, and this will be the effect of the spirit's teaching through the saints upon a world harvested by Divine judgments. It is interesting, in passing, to note that the word for "mown" in Hebrew, is rendered elsewhere as "fleece," and one is reminded of the fleece full of dew found by Gideon.

David's words in this final prayer, recorded in Psalm 72, seem to be a reflection of his similar statement in his "last words" of 2 Samuel 23:4. Speaking of the Just One who shall rule over man, he declares:

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining rain."

The Bow Reflects the Glory of Divine Majesty

When the Sun is shining and rain is falling, a bow forms in the heavens. The rainbow reflects the seven basic colors of the pure, clear shining forth of the sun. Seven is the number of completeness, and when the seven basic colors of the rainbow are united, they form the one, clear, bright light of the sun.

Thus the rainbow shows forth the majestic glory of heaven's brightest star, as, in the Age to come, the saints will manifest the glory of Christ, the Sun of Righteousness, as he, in turn, reveals the glory of the Father.

The seven different colors of the rainbow point to differing manifestations of the one glory. Paul wrote (Rom. 5:2): "We are in hope of the glory of God," but though all true saints will

attain unto this, it does not mean that they will each manifest the same measure of glory (see 1 Cor. 15:41). Like the rainbow, the multitudinous Christ will break up the glory of its Sun into its component parts, although when united together, they will reveal the complete glory that he manifests in his person. "The glory which Thou gavest me, I have given them," he declared in his prayer to the Father (John 17:22). It was that glory which Ezekiel saw as he described the rainbow about the throne, for he declared: "It was as the appearance of the likeness of the glory of Yahweh" (Ezek. 1:28).

And what is that glory? The clear, bright shining forth of radiance as from the Sun of Righteousness who, as Zion's light, shall illuminate the world of mankind and drive away the dark, gloomy shadows of night (Isa. 60:1-2). Ezekiel declared concerning the bow:

"It had brightness round about, as the appearance of the bow that is in the cloud in the day of rain. . . "

Look into the heavens, when the storm-clouds have emptied their rain, and the sun begins to shine. See the rainbow forming a glorious arch over the earth, revealing the seven basic colors of the sun's clear light. Notice how the silver lining edges the dark clouds themselves, the pledge of a final clear shining after the last of the dark thunder-clouds of judgment have passed away! Such was the "brightness round about" seen by Ezekiel. It was the "glory of Yahweh" — the self-imposed name of Deity, given at a time when He was about to move for the redemption of His people, and proclaiming His purpose to manifest Himself in a multitude of people who shall constitute, as He then declared, "a generation of the race" (Exod. 3:15 Bro. Thomas' rendering).

The name Yahweh is expressive of that beautiful truth. It condenses into one word, one name, the whole purpose of God; it proclaims what He desires of us — the manifestation of His glorious characteristics; it is prophetic of His ultimate purpose revealing that "He will be" vindicated and manifested in the earth in the glorified company of the redeemed.

Saints are a people, called out of Gentile darkness "for His name." They thus constitute members of His divine family, and must show a family likeness one to another, and with the Lord Jesus, who is the personification of that Name.

It is described as the Memorial Name, because it ever sets before those who understand it, the purpose that Yahweh has in relation to creation upon the earth, namely, to reveal His glory in those "created" by the Word to that end (Isa. 43:6). His glory related to both character and nature. Christ manifested the first when he was on earth; he rose from the grave to receive the second

which he now possesses. In him will be seen the fullness of the Godhead bodily, and saints will share with him the glory, both in character and in nature (2 Pet. 1:4).

The consummation of this will be seen when the throne of David is re-established in the earth, and the aristocracy of that age (the great company of the redeemed) will be "as the appearance of the brightness round about (that throne), as the appearance of the likeness of the glory of Yahweh."

To Whom Was The Convenant Made?

An interesting feature of the covenant made with Noah is that it extended beyond him to all who were in the Ark, both human beings and animals. The narrative is quite explicit in this regard. God declared:

"This is the token of the covenant which I make between me and you and EVERY LIVING CREATURE that is with you, for perpetual generations . . . " (Gen. 9:12).

In v.10 this includes "fowl, cattle, and beasts of the earth," both clean and unclean.

In what sense can the covenant involve the lower creation? Only when they are seen as types, for in the narrative concerning Noah we have a typical foreshadowing of the future.

The people, birds, and animals in the Ark provided the foundation of the new world that was established under faithful Noah after the old world had been destroyed by flood. Noah, himself, whose name means "rest," points forward to Christ, and therefore, to him, God declared: "I will establish My covenant with you" (Gen. 9:11). It was only by their association with Noah (see v.12) that it extended to the others in the Ark whether they were his sons, or the birds and beasts that God had gathered together that they may take refuge therein. And it will be only through their acceptance of Christ that his "sons" (see Heb. 2:11-13) or the nations will find any place in the future age.

The sons of Noah are thus typical of the family of Christ, his brethren, who shall be saved through water. What of the birds and beasts, clean and unclean? Frequently these are used in Scripture for nations and peoples, and this seems to be the typical lesson here. We know that the clean birds and animals under the Law were typical of Israel, and the people were taught thereby to discriminate between other nations, and imitate the characteristics of those to which attention was thus drawn. Clean habits, chewing the cud, sure-footedness, all find their place in the lessons thus drawn. On the other hand, Peter was taught that the unclean birds and beasts represented Gentile nations (Acts 10:11-17),

and he was shown that the time had come when the Gospel should be extended to include them also.

In the birds and beasts included within the Noahic covenant there is therefore represented the Jewish and Gentile nations that will be preserved in the kingdom, so that in the little community that stepped out from the Ark after that devastating storm, there was seen a typical foreshadowing of the future: Noah as representative of Christ; his family as representative of the family of Christ; the birds and beasts as representative of those nations that shall survive the aftermath of Armageddon to be incorporated in the Kingdom of God as mortal subjects, and over whom Noah and his sons exercised dominion (Gen. 9:2).

The bow in the sky was appointed as the significant token of Yahweh's covenant for the future involving all flesh, and as it was incorporated in the vision of the Cherubim seen by Ezekiel, it will be at the time when the Cherubim are manifested in the earth, that the covenant will be fulfilled. The prophet looked upon the vision full of wonder, and saw a glory so transcending anything he had ever seen previously, as to cause him to fall into a deep faint. Thus, he was taught the means whereby he will personally experience the fullness of the vision he beheld: Resurrection from the dead. It needed the power of the spirit to set him on his feet again Cp. Chp. 2:1-2).

— H.P.M.

Thanks be to the Deity and the faithful brethren who by their little strength were enabled to circumvent the Devil and Satan. These preserved the Holy Scriptures of the apostles, transmitting them to us through the remnant which succeeded them. This remnant performed against the papists the same service as the brethren against the pagans; so that we have received the Revelation of the Mystery, not by th favor of Catholics, but in spite of traditions and heathens who were reckless of its fate.

The faithful Sunday School laborer must seek, not only to speak, but to live, the Truth. Let him be sure of this, that his tempers, habits, and general conduct, so far as they come within the observation of his scholars — whose scrutiny will be close, impartial and generally accurate — will form an eloquent commentary, or a melancholy satire on his Sunday instructions. It was not by accident that Paul bade his young disciple "take heed" first to himself.

Many brethren and sisters allow their personal feelings to over-balance their judgment in regard to Scriptural matters, and when a strong stand for a wrong side is taken they find it difficult to resist the wrong and stand for the right. The only remedy is for them to make themselves robust in Bible knowledge before the evil day comes.

ISHMAEL IN PROPHECY

Early History

The history of nations that have come in contact with Israel (natural or spiritual), teaches conclusively that Yahweh rules in the kingdoms of men. No nation illustrates this better than the people of Arabia — descendants of Abraham by Keturah and Ishmael. He has employed them as a scourge when natural Israel strayed from their allegiance to God; as a "torment" (the Saracenic woe—Rev. 9) on the Eastern third of the fourth beast, and the prophets reveal a further work for them after the night has passed and the morning arrives.

"Abraham gave gifts to his sons and sent them away from Isaac, his son, while he yet lived, eastward," where they greatly increased and became powerful tribes or nations.

Before they lapsed into idolatry an instructive insight into their ways is provided in the book of Job, which records the religious thought of some of Abraham's sons of the east. He taught all his children the way of the Lord (Gen. 18:19), and in Job we have a faithful descendant, living in the land of Uz. He is identified with Abrahamic descent in the statement: "This man was the greatest of all the children of the east" (Job 1:3—RV). His friends: Eliphaz, Bildad, Zophar and Elihu, were all related to various branches of the same family.

At all points of Israel's history we meet these descendants, sometimes in trading alliance, but always as aliens, and often as bitter enemies and apostates from Abraham's God.

Ishmaelites and Midianites

The principal groups were known as the Ishmaelites and Midianites, under which names most of the tribes appear to have been included; intermarrying one with the other, so that the two appellations were applied to one combination, as in the incident of Joseph being sold to the Ishmaelites or Midianites. The combination became such a great power that in the days of the Judges, it was described (in conjunction with Amalek, descendants of Esau), as locusts for multitude; and their camels were without number (Jud. 7:12): This mighty force in chapter 8 is described as Ishmaelites. God permitted their oppression of Israel for seven years because of Israel's evil ways and then wrought the great deliverance by the agency of Gideon.

Midian was the son of Keturah. The evil influence of this tribe upon Israel can be seen by the command given to Moses: "Vex the Midianites and smite them: for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake" (Num. 25:17-18). Moab, who were the descendants of Lot's elder daughter, appealed to Midian for help against "the people who would lick up all around as the ox licketh up the grass of the field." Together they hired Balaam to curse Israel. We know the sequence of events. The blessing; the prophecy of the latter days; the seduction of the people by the daughters of Moab and Midian; the plague; the warring against the Midianites; the capture and destruction by fire of their cities; the great spoil of their cattle, flocks and goods; the slaying of all males, and also of Balaam; the women devoted to destruction by Moses.

Abraham's Descendants in the Book of Job

The Temanites, to which Eliphaz was related, was a division of the Edomites (Esau), which allied itself more particularly with Dedan (Keturah); hence the two tribes are generally joined together in the Scriptures. The inhabitants of Teman were renowned for wisdom among their fellow tribes. God through Jeremiah ironically asked: "Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him" (Jer. 49:7-8).

"Esau is the father of the Edomites," says the inspired penman. He was Jacob's brother but his descendants forgot the brotherly covenant between the two, and displayed hatred at all times of their national existence. "Treat them as brethren," said Yahweh to Israel and Moses appealed to this relationship when near their land. "Thus saith thy brother Israel," but the reply of Edom was: "Thou shalt not pass by me lest I come out against thee with the sword." God's complaint against Edom was: "He pursued his brother with the sword and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." Hence "calamity" came, shame covered* them and they were cut off for ever for their violence to their brother Jacob (Obad. 10).

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* Notice that Obadiah (and other prophets) predict the complete destruction of Edom whilst the Bible teaches the conversion of the Arabs and their incorporation into the Kingdom of God. Prophecies of Edom, therefore, do not relate to the Arabs, but to the destroyed nation of Edom in the past, or to the flesh politically manifested today. — Editor.

The Shuites, to which Bildad belonged, were a Keturahic tribe, descendants of Shuah. Elihu was a Buzite, a tribe closely allied with Dedan and Tema (Jer. 25:23); and scattered throughout the historic and prophetic writings we have allusions to other tribes of the Bedawi nation, showing their relationship to the past history of Israel, and also to *the future glory.*

Nebaioth: Kedar: Sheba: Dumah. Sheba is Keturahic, the others Ishmaelic. The Bedawi or Arabs are proud to trace by general tradition, which has been adopted into the Koran, their descent to the outcast son of Abraham. In the early days "they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria" (Gen. 25:18), which comprised the country of Hagar's wandering when she fled from the face of Sarah her mistress. Josephus, writing of their ancestry, states:

"They are an Arabian nation and name their tribes from these (sons of Ishmael) both because of their own virtue and because of the dignity of Abraham their father."

Dr. Sayce remarks:

"If we would trace the racial characteristics of the Semite it is to Northern and Central Arabia that we would naturally turn. And that we are right in doing so is shown by a comparison of the type we find there with that of the modern Jews on the one hand and of the ancient Assyrians, as depicted on their monuments, on the other. The three types agree in all essential features."

Character of the Ishmaelites

The Ishmaelites either ousted or absorbed the original inhabitants of Arabia, and manifested the peculiar characteristics of the sons of the desert, as "a wild ass among men (Gen. 16:12—lit. "a wild ass man").

The characteristics predicted of Ishmael and his descendants have been manifested in every detail. He was to be a great nation, not numbered for multitude (Gen. 16:10), a wild man whose hand would be against every man, and every man's hand against them (v.12). The fulfilment is indisputable showing the predictions to be exact. They reveal that the events that have occurred in Abraham's posterity in the line of Ishmael are not the result of chance, but in agreement with God's predetermined arrangement.

A wild man. This is a well known characteristic of the Arabs of the desert.

Hand against every man. The Arabs are known for their fierce independence, and their frequent robberies.

A great nation. The Arabian Moslem empire once extended, according to Gibbon, "From the confines of Tartary and India to the shores of the Atlantic Ocean." "One command was obeyed

almost along the whole diameter of the known world," writes Hallam. Historians, viewing the course of events of that time ceased to wonder at the success of the Arabian conquerors, but have marvelled why their march of progress was suddenly stopped, not recognising that God turned them back when their mission was accomplished. Their dream of conquest in Europe was to march eastward from Spain to the Euxine Sea, to overthrow the Greek empire of Constantinople and dethrone the pope at the Vatican. This, however, would have exceeded their mission and therefore was not permitted. What is inexplicable to historians is clear to Bible students.

Dwelling in the presence of his brethren (*Gen.* 16:12). This promised security and possession and these blessings have been the coveted privileges of the nation, *except when it has touched Israel.* Gibbon writes:

"The perpetual independence of the Arabs has been the theme of praise among strangers and nations and the arts of controversy transfer this singular event into a prophecy and a miracle in favor of the posterity of Ishmael."

The polished infidel historian attempts to evade this truism by recording a few isolated facts concerning the subjection of parts of Arabia, but he has to admit that "these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies."

Their Ancient Wealth and Affluence

In ancient times the commerce of India and the near coasts of Africa went through Arabia to the great mart of Tyre. The Scriptures speak of the caravan merchants and the traders of the Red Sea. Brother Thomas pithily describes them (*Elpis Israel*):

"The men of Dedan are in the list given by Ezekiel of the traders in the Tyrian fairs. The Dedanim carried thither the ivory and ebony which they procured from the many isles to the eastward, and precious clothes for chariots. Sheba carried the chief of all spices, precious stones and gold. Dedan and Sheba were those parts of Arabia which lay convenient to the ivory, gold, precious stones and spice countries of Africa and India."

The tribute of this great commerce, also that of the lambs and rams and goats of Arabia, passed through King Solomon's exchequer—his kingdom being the highway of passage — adding greatly to his wealth:

"The weight of gold that came to Solomon in one year was six hundred and three score and six talents of gold; beside that which the chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon" (2 Chron. 9:13-14).

The Arabians, on one occasion, presented to Jehoshaphat over 15,000 rams and he-goats. In the time of Saul, the tribes of Reu-

ben, Gad, and the half tribe of Manasseh, dispossessed the Hagarites on the east of Gilead and captured 50,000 camels, 250,000 sheep and 2,000 asses (1 Chron. 5). It is recorded that the war was of God. It would appear that the descendants of Hagar were exceeding their allotment and trespassing upon Israel's.

These accounts, recorded in simple language, show the wealth and the extent of the trading of the Arabian merchants, prior to the passing of the great Phoenician port. They reveal the fertility and productiveness of the country, although it is intercepted by many barren districts. Modern travellers repeat the same story. One traveller writes: "In Arabia Felix there are bubbling springs and fruits and vineyards, sweet waters, fertilising suns and cool nights." In contrast to this he stated that in Aden and its neighborhood all is the abomination of desolation.

Calamity Predicted on Arabia

The prophets of Israel, however, predicted that calamity would come upon Arabia. Jeremiah foretold that the cup of the fury of Yahwah would be drunk by Dedan, Tema, and Buz, by Kedar, by the kings of the land of Uz and the kings of Arabia, through the agency of Nebuchadnezzar (Jer. 25:23-24); who was commanded to go up to Kedar, and spoil the men of the east, and take away their tents and their flocks, their curtains, their vessels, and their camels (Jer. 49:28-29). "The glory of Kedah shall fail," said Isaiah, "the residue of the number of archers, the mighty men of the children of Kedar shall be few; for Yahweh, the God of Israel, hath spoken it" (Isa. 21:17).

"Watchman, what of the night?" was asked concerning Duman. The reply came: "The morning cometh, and also the night; if ye will enquire, enquire ye; return, come." But why did night come upon all those people? *Because they touched God's inheritance and spoiled it, or rejoiced when others did so* (Jer. 12:14). Hence the silence (*Dumah*) of the night came, but out of that silence we also hear the joyous cry, "The morning cometh!"

It is this morning that we desire to see and seek to ascertain the signs of its coming. We know that the east is throbbing with new life and movement preparatory to the shining of Israel's light. In that new life Arabia is taking a part; is being transformed so that she will be able to do the work allotted to her in the prophetic page. The great changes witnessed in Israel presage great changes also for Arabia and its people.

Ishmael At Armageddon

Ezekiel 38 speaks of "Sheba, Dedan and the merchants of

Tarshish and all the the young lions thereof" challenging Russia as the latter lays its hands upon the Middle East. Sheba and Dedan (south-east Arabia adjacent to Aden) comprise areas where Britain still has great influence, and the implication of the statement is that the Arabs will oppose the move of Russia south when it does take place. This is supported by Daniel 11:41-42 which speaks of the Northern Power stretching forth his hands to take certain countries of the Middle East, some of which "escape" his grasp.

There is a natural antipathy between Mahommedanism and Communism, and though the Arabs have been willing to accept Russian aid in recent years, the actual presence of Russian forces in the Middle East, together with the realisation that Gogue is bent upon subjugating it to his absolute control, will possibly play a part in uniting the Arabs with Britain against the common enemy. A remarkable prophecy contained in Isaiah 21:14 represents the Arabs as "bringing waterto him that was thirsty, and supplying bread to him that fled . . . from the bent bow, and from the grievousness of war" (vv.14-15). This is an act of kindness and of friendship (cp. Deut. 23:4), quite out of character with the normal "wild ass" nature of Ishmael, and extended to those who flee from war. The latter will comprise those who are defeated in the attack upon Jerusalem described in Zechariah 14:1, namely Jews and Arabs.

It is apparent from this, that the ancient enmity of the Ismaelites against their brother Isaac, will come to an end. What shall cause it? Habakkuk, in vision, saw the "tents of Cushan in affliction; and the curtains of the land of Midian trembling" (Ch. 3:7), as the result of the emergence of the Mighty One from Teman (or the south). This Mighty One (v.3) is the Lord Jesus in power and associated with his glorified elect. Together they will "execute the judgments written" (Psalm 149), and such a revelation of Divine power in belligerent manifestation will be first felt, apparently, by the Arabs adjacent to Teman and Sinai, in consequence of which they will be subjugated to the authority of Christ, and ordered to receive with offers of friendship the Jewish people then found fleeing from the dire effects of the Russian invasion.

On the basis of Isaiah 43:19-20, which applies to the wild Arabs and the deserts of Arabia, Brother Thomas writes:

"This implies the subjugation of the freebooters of the Arabian desert, and its fertilisation, which will make its people glorify the conqueror, and sing for joy. 'Let the wilderness and the cities therof exult, the villages that Kedar doth inhabit; let the inhabitants of the rocky country (Arabia Petrea) sing, let them shout from the top of the mountains. Let them give glory unto Yahweh, and declare His praise in the habitable lands (Isa. 42:11). Now it must be evident to everyone, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petrea, Horeb, Sinai and

the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsquent instruction, as to the true character of the New Power so recently developed in Teman (i.e. Christ and the saints—Hab. 3); and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous trees and shrubs. And such is the testimony of the prophets" (Eureka iii, pp.598-9).

Then when the morning has fully come, and the ships of Tarshish have completed bringing Israel's sons from far, these children of the east will be willing servants of the Great King — Abraham's Seed, the Christ — bringing the flocks of Kedar and the rams of Nebaioth "with acceptance on mine altar" saith Yahweh (Isa. 60:7). The prophets present a glorious prophetic vision of the camels and dromedaries of Midian and Ephah streaming towards the Temple built in Zion, bringing the gold and incense of Sheba, with the converted Arab people "shewing forth the praises of Yahweh" the God of Israel (Isa. 60:6). Thus will Abraham's children of the east return the gifts he gave them when he sent them away. "The sons also of them that afflicted thee (Israel) shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of Yahweh, The Zion of the Holy One of Israel,"

This impending conversion of the Arabs and their changed heart towards Yahweh and His people of Israel shall be brought about by the crisis of the last days, and should be borne in mind when considering the present state of these peoples of the east in the light of Bible prophecy.

A.B. (Eng.).

To worry unduly about temporal matters is to distrust God's many comforting and assuring promises. If we do our part faithfully, God will certainly do His. Confidence in what He has said grows with a knowledge of the Scriptures.

Husbands! Listen to your wives' counsel. If it be good, appreciate and adopt it. Do not forget the wisdom and devotion of Abigail. There are Abigails now, though they are often hidden from view by the conceit and boorishness of men.

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Let not the sun go down upon your wrath." "Anger resteth in the bosom of fools." Righteous men are often angry (Christ was), but they cherish no resentment. They know that God will avenge His own elect in due time.

THIS MONTH'S EXHORTATION:

Possibilities in Ecclesial Life

(Reading: Revelation 3)

Christ warned the brethren and sisters of Sardis, and in warning them, warns us, that "I have not found thy works perfect before God." It is not, however, for the sake of fault-finding, or in the spirit of condemnation that he speaks thus gravely. It is that there may be reformation. "Remember, therefore, how thou hast received and heard, and hold fast, and repent." "Be watchful, and strengthen the things which remain, that are ready to die." Jesus would not speak in this strain if change and reformation were impossible. They may be difficult of achievement; but under the right pressure — the pressure of truth and wisdom arising from enlightened desire and fear — they can be brought about. The human mind is a flexible thing, and adapts itself to pressures. The result of education is the universal proof of this. Therefore, the pressure of the truth, continually brought to bear, will change the condition of the mental man, and bring him into the state which Jesus desired. The Truth, consisting of many things, includes this fact: that the eye of Christ is on communities professing his name: that he walks in "the midst of the seven golden candlesticks": that he reads the heart, and will cause every man to find according to his own ways, even now (Rev. 2:1,2,3). If men could but see it, there is reason to fear the judgment even now. He appeals to this in his message to Sardis: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This statement, "thou shalt not know what hour I will come upon thee," shows that the threatened retribution does not refer to the judgment seat at his coming, for that will be open and recognisable by all. It is a retribution in the ways of providence, in which his hand is not visible. The wrecking of an ecclesia, or the separation of a body of people through some apparently human issue may be the result of this interference. There is always reason for an ecclesia being on its guard towards Christ.

But an ecclesia as a whole may be dead, and a few in it alive. This is shown by the words with which Jesus concludes the local part of his message: "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy." Here is comfort for those living and true brethren and sisters who may find themselves in the unhappy position of being associated with dead professors whom they are

powerless to galvanise into life. Remember that Christ's approval of you will not be weaker but only the more cordial that your souls are grieved from day to day with the nominal professors of the Truth with whom you now have to mingle: "Spots in your feasts of charity, when they feast with you; feeding themselves without fear: clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

There may, on the other hand, be ecclesias where there is no redeeming feature at all, as in the case of the Laodiceans who , while on the best possible terms with themselves, and even bragging of their capital state, are so odious to Christ, as to be fit only for indignant rejection. "Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked." Wherever there is a tendency to boast, there is a bad state of things in a spiritual point of view; for in a truly healthy state, men perceive that the very best state possible at a time when God is rejected on the earth, is necessarily a poor and an afflicted one, and that the only tolerable attitude at present is that of gratitude for so much mercy in the midst of so much sin, and a patient waiting for the good things promised when the earth is purged by judgment.

But even in the Laodicean state, Christ waits with gracious intentions if man will but give him the attention that is reasonable. "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him." How does he knock? By all the instrumentalities he has employed to secure the attention of men. These all focus in the Bible. In this he is knocking, knocking always. To open the door is to listen to the glorious matters he has to present. Even the Laodiceans receive time to act wisely in the matter. "I gave her space to repent," is characteristic of all God's dealings. But there is a limit, and there comes a time when he "fights against them with the sword of his mouth."

In all these things there is a comfort and a warning. The time is hastening for the full issue of them all. "The way is long and weary," but has an end for us all, either in the consuming judgment that waits the disobedient and unworthy (which God forbid should be our portion), or in the favor and exaltation with which God will crown the course of patient continuance in well-doing with joy unspeakable and full of glory.

— R.R.

The Bewdley Community Hall

CHRISTIAN UNITY

Reference has been made in previous issues of *Logos* to Press reports of the Bewdley (Eng.) Ecclesia's participation with other denominations in the establishment of a joint "Christian Community Hall" in the town.

A letter appears in the February *Christadelphian* (just to hand in Australia) seeking to justify the Ecclesia's action, on the basis of the following three provisos, which, unsolicited, in justice to those involved, we herewith reproduce:

1. No denomination taking part would prejudice in any way its own separate religious identity, and participation would not imply any union of these Churches in any way whatsoever.

2. That the Hall would be administered by a Committee of Management upon which each denomination would have two representatives, and the fact that the Committee might authorise or approve of any particular activity in the aforesaid Hall should not be taken to imply that any particular member Church approved of that activity and that their own position in relation to it was reserved.

3. The participating Churches would be free to contribute according to their means to the capital cost of the Hall, and also to its maintenance.

The Editor of the *Christadelphian,* in comment upon the above, wrote: "Whilst the Bewdley ecclesia must be exonerated from any wish to compromise on our beliefs, one may doubt the wisdom of an ecclesia joining in any undertaking of this kind. . . . Our complete freedom and independence, our separateness from others, is to be jealously guarded. Concern has also been felt at the fact that it involved some participation in a joint opening ceremony. . ."

We fully endorse those comments of Brother Sargent, and again direct attention to the words of Paul: "What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?"

Paul clearly shows that true sonship is predicted upon strict separateness from worldly organisations, even though they may drape themselves incorrectly with the mantle of Christ. Let us bear in mind that the time will come when we shall be called to render unto Rome and her daughters: "Double according to her works" (Rev. 18:6), and that the time is at hand when those who are false prophets shall be revealed in their true light to receive the signal and terrible punishment referred to in Zechariah 13:3. These are realities not shadows, and we must accept them as such, not giving them mere lip service.

The motives that governed the brethren of Bewdley responsible for the action the Ecclesia took are doubtless excellent in themselves, but if they are not in accordance with the Word of God they cannot be justified by such provisos as recorded above. And that they failed to safeguard the action as they were intended to do, is shown in the way the Press wrote up the experiment. We need to guard carefully our separateness in the manner laid down by our pioneers from the beginning and clearly exhibited in the Word.

CHRISTADELPHIANS AND VOTING

It is with regret that we have been advised that the Buffalo Ecclesia (USA) meeting in Rooms 101-103, 5000 Main Street, Buffalo, New York, has been forced to make a stand upon the matter of voting. Apparently some have condoned this to the extent that these brethren have had to take action. They have asked us to publish the following stand that they have adopted unanimously:

"We believe that article 35 of the 'Doctrines to be rejected' of the BASF expresses the truth of our position with regard to voting in worldly politics. According to this article we do not believe that it is permissable for Christadelphians to vote and remain in fellowship.

"We believe that voting in worldly politics is not a 'personal prerogative' whether one votes or not, but that it is a violation of the commandments of Christ, and should be considered as such, and dealt with accordingly."

— Editor.

BY THE RIVERS OF BABYLON WE SAT DOWN AND WEPT
(Psalm 137)

We sat down and wept by the waters
Of Babel, and thought of the day
When our foe, in the hue of his slaughters,
Made Salem's high places his prey;
And ye, of her desolate daughters!
Were scattered all weeping away.

While sadly we gazed on the river
Which roll'd on in freedom below,
They demanded the song; but, oh never
That triumph the stranger shall know!
May this right hand be wither'd for ever,
Ere it string our high harp for the foe!

On the willow that harp is suspended,
Oh Salem! Its sound should be free;
And the hour when thy glories were ended
But left me that token of thee:
And ne'er shall its soft tones be blended
With the voice of the spoiler by me!

— *Byron.*

FOURTH AUSTRALASIAN CHRISTADELPHIAN BIBLE SCHOOL



By the time this issue of *Logos* is in the hands of readers, the above-mentioned function will have passed into the annals of history.

Convened by the Ballina Ecclesia in conjunction with *Logos Publications*, it stands as a monument to the organising ability and labor of the small Ecclesia of between 20-30 members, and particularly to the secretary of the school: Brother Fred Russell, and his sister-wife, Ruth. Attendance exceeded that of any previous school, and the studies set down: The Kings of Israel (Bro. J. Martin), The Book of Job (Bro. E. Spongberg), and Contemporaries of Christ (Bro. J. Mansfield) are themes well calculated to stimulate interest, and provide outstanding exhortations to those who attended.

It is planned that the next Bible School will be held (God willing) at Rathmines, some 80 miles north of Sydney, on the shores of Lake Macquarie. We hope to be able to provide additional amenities at this School, including family units in place of the dormitories that have been a feature at the previous schools. Also, individual class rooms will be provided those in the under 14 group, and special facilities will be incorporated to assist them in a happy week of association together around the Word of God.

It is therefore hoped that this new centre will assist even more completely, that which the Bible Schools have been designed to accomplish from the beginning: the assembling together of brethren and sisters of all ages, and family groups, in relaxed fraternal atmosphere around the Word of God.

Accommodation at this new site will be limited, as it is still in preparation for the purpose designed, and therefore, if readers are interested in attending this initial school, we suggest that they make application immediately. Then, when full details have been finalised they will be advised of the dates, and can confirm or cancel their applications.

Cost will be the same as at previous schools, but facilities will be much improved as was impossible to provide earlier. At the present moment, it is hoped that Brethren J. Martin, J. Knowles and H. P. Mansfield, will provide the main teaching staff at the school. We shall endeavour to synchronise the initial school with the normal New South Wales school holidays in September this year. If you are interested in attending, write immediately to Bible School, West Beach Post Office, South Australia, for further details.

Let it be our aim in these perilous times to keep in closer touch with the Scriptures. They are our only safe guide if we would reach the great reward.

Reader's Comments

We are pleased to hear regularly from our readers, and to learn of their experiences along the pathway to the Kingdom of God



Found Encouragement in "Ruth"

From Bro. & Sis. S.E.B. (New Zealand) comes this appreciative comment:

"We have just completed your exposition on the 'Book of Ruth' which particularly thrilled us. This Book had previously been but a touching story, and we little realised how delightful and instructive it really is. The loveliness, the beauty, the doctrinal teaching opened to us by this study has greatly encouraged us."

(The Book of Ruth stands as a little gem in the midst of the other gems of the Word of God—revealing so many precious features! It is a book, unfortunately, that so many overlook when they come to study the Scriptures!

In addition to the Exposition of Ruth, there are slides available that give a detailed outline of the subject. We will be very happy to supply readers of both helps to a deeper appreciation of this Book).

To Study the Divine Names and Titles.

Bro. C.S. (N.S.W.) asks:

"Kindly forward 20 copies of the 'Names and Titles of the Deity.' We propose, God willing, to hold a special evening on this study, and the information and charts will be of particular value."

(The charts have been forwarded. We trust they will be helpful in this most important subject. Keep in mind the Divine approval: "a book of remembrance was written before him for them that feared Yahweh ,and that thought upon his name"—Mal. 3:16).

Dangerous Days!

Through our English Representative (Bro. E. S. Cherry) we have received many appreciative comments from English readers. One such, Bro. E.S.G. of Coventry, highlights the insidious days which precede the Lord's return: ,

"What a remarkable sign we witness in Rome! The power and prestige being afforded the Roman Harlot through the Pope's universal influence is greatly increasing. He has engaged upon much travel, and will not be satisfied until he has visited and made his presence felt throughout the earth."

(Obviously, Rome is moving towards re-admitting her daughters back to the protection of the family! Already strong moves to obtain the amalgamation of the Protestant Churches have been made—a prelude to the uniting with Rome for the final conflict—Rev. 18).

Helped by the "Herald"

Bro. W.N.L. (Eire) expresses appreciation for the **Herald** on "Jehovah's Witnesses Or The Bible?": **" . . . Amongst other interested friends, I have one who is a J.W., and we have spoken of our beliefs —but I, not knowing a great deal about their beliefs, have found myself at a disadvantage. This book, however, has opened my eyes on this matter, and when I meet him again I shall be in a much stronger position."**

(It is always distressing to see such widespread error taught in the name of Christ. But we can look forward with great anticipation to the time when all such "isms" and sects will be destroyed. Meanwhile,

it is for us to "occupy till he come," and endeavour in our humble sphere to educate men and women to the wonderful truths of the Scriptures).

An Introduction to "Eureka".

Sis. L.C. (N.S.W.) says:

"Am using your Logos notes for my basic preparation and marking up of the Seven Letters to the Ecclesia (Revelation) in anticipation of attending the Youth Conference in May. They have been most profitable and have fostered an earnest desire to turn to Eureka to more completely understand the power of Christ's messages."

Eureka can provide a most thrilling and sterling exposition. not only of the Apocalypse, but of the whole range of Scripture).

Co-operation with Rome Abhorred.

Bro. J.H.B. (Vic.) writes: ,

"I was profoundly shocked and dismayed to read the recent news-item describing Christadelphians' associating with Roman Catholics and others.

"We need to remind ourselves that the Great Judge will only acknowledge those who are the 'called and chosen and faithful.' This means that they must in some way develop the right disposition towards the Roman system, so detestable in His sight—for He not only loves righteousness, but also hates iniquity. In order to develop this right disposition, and examine the harlot without her mask, I recommend a book entitled 'FIFTY YEARS IN THE CHURCH OF ROME' by Charles Chiniquy, an ex-priest. This book will reveal the reason why the Lord described Babylon as 'the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird,' and why he counsels 'to come out of her My people, and be not partakers of her sins."

(Let us accept the Scriptural definition of the evil religious system which surrounds us today, and reject any advance for co-operation in any way. We can only rejoice in the company of those who reject the teachig and practices of Rome).

ANSWERS TO CORRESPONDENTS

EXCLUDING A NOVICE FROM ECCLESIAL APPOINTMENTS

You ask what is meant by "a novice" referred to in 1 Tim. 3:6. The margin of the AV gives you the answer. A "novice" is one who has not been long in the Truth, "one newly come to the faith," quite irrespective of age, or experience in "church" organisation. As to why such an one should not be appointed as a "bishop" (the word merely means "overseer"), no other reason need be sought than that given by Paul: "lest being lifted up with pride he fall into condemnation of the devil." In colloquial English — lest he should suffer from "swelled head." Experience in the Truth is needed before a man is fitted to take responsible positions in the Ecclesias.

AN EVASIVE, DISCOURTEOUS REPLY

The letter to which you refer is such a manifest evasion of a simple, courteous and reasonable question, that we are not inclined to engage in further correspondence with the writers. The facts of the case are clear, and to those of spiritual discernment, and who are acquainted with these, the object of the correspondence has been served by the evasion and general tenor of the reply. For the many expressions of righteous indignation that we have received at the writers' methods, and sympathy with ourselves, we return thanks. Time will show who is on the Lord's side. In the meantime our well-wishers can find consolation in Psalm 37.

WHERE TO TURN FOR A GOOD EXHORTATION

You need never be at a loss for a good exhortation, or a sterling lecture, with the writings of Brother Roberts to draw upon. A lecture from *Christendom Astray* can be listened to with profit by brother and stranger. *Seasons of Comfort* and its companion books furnish many little meetings, of twos and threes, with spiritual food, year in and year out. For weeknight meetings there are *Nazareth Revisited, The Law of Moses, Elpis Israel, Eureka* and similar writings of our pioneer brethren. These supply a rich provision for our instruction and upbuilding far in advance of listening to an indifferent recorded address at a meeting. Use these writings in your study of the Bible, learn to mark up the latter, and you will grow in knowledge and understanding in the deep things of Yahweh.

THE SONS OF GOD OF GENESIS 6:1-5.

The suggestion made to you by a member of the sect self-styled "Jehovah's Witnesses," is entirely without support in Scripture. These sons of God who married the daughters of men were not angels of heaven, far as the Lord remarked such angels "do not marry nor are given in marriage" (Luke 20:35). It is true that the term "sons of God" is used to describe the angels of heaven, for it is applied in that way in Job 38:7, but it is also used to describe a true mortal believer in God (see Psa. 82:6. Hosea 1:10. Matt. 5:9, 45. Rom. 8:14, 19. 1 John 3:1-2), and that is the way it is used in Genesis 6. It is alsao claimed that the result of this supposed union between angels of heaven and daughters of men was the birth of "giants in the earth," conveying to the mind something mysterious and monstrous. But a careful reading of the passage shows that these "giants" were already in the earth at the time, before the marriages took place, as well as after the flood, indicated in the phrase, "and also after that, when the sons of God came in unto the daughters of men" (Gen. 6:4). The word *nephilim* translated "giants" is derived, according to some, from a root signifying "fallen ones," and thus defines those who have fallen from righteousness. Gesenius, however, suggests that the true meaning is "fallers on," or "attackers," i.e., violent men, such as increasingly filled the earth at the epoch of the flood (see v.11). The narrative is actually stating that the sons of God (or true believers) married the daughters of "other men" (that is how the same word is rendered in Jer. 30:20. Ps. 73:5) of the line of Cain; thus destroying that separateness to which they had been called. The result was "mighty men" or men of war, "men of renown" or men of name as the word signifies. They were men who made a name for themselves in the earth, so to all external appearances the ungodly union succeeded, but God saw the real and incrased depravity in the earth which was hidden by the self-deceived people of the day who justified the action of these foolish sons of God.

To worry unduly about temporal matters is to distrust God's many comforting and assuring promises. If we do our part faithfully, God will certainly do His. Confidence in what He has said grows with a knowledge of the Scriptures.

Those who to serve some personal motive, seek to lessen the influence of Dr. Thomas and Brother Roberts, by decrying their teaching in the ears of our young brethren and sisters — who have learnt so much and still have so much to learn from these faithful men — are not engaged in a good work.

FROM THE EDITOR'S NOTEBOOK

Should We Preach Only Smooth Things?

A greatly respected and beloved supporter of *Logos* has written deprecating references in the Magazine to Ecclesial trends that indicate a decline in the standards of the truth such as were observed in earlier years. He suggests that it would be better to ignore such matters as completely negative and disturbing to brethren, and to concentrate solely upon affirmative aspects of the Truth.

The suggestion appeals, but it is not in accordance with the pattern of the Word. It would be nice to follow the philosophy of the world which is expressed in the statement: "Commend where you can and where you can't keep quiet," but that was not the attitude of the prophets and apostles, whom we are invited, in Scripture, to take as an example.

We do not find it pleasant to draw attention to errors of teaching or of practise that may be gaining a hold in the brotherhood, but it is a duty upon which we must engage unless we shirk our responsibility. It would be far more gratifying to the flesh to imitate the ostrich and hide our heads in the sand, refusing to acknowledge that danger looms, but such an attitude is a negation of the demands of the Truth. Isaiah was told:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sin" (Isa. 58:1).

Was it to a people who were completely irreligious to whom he had thus to speak? By no means. Yahweh continued: "Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness . ."

They were a people self-deceived because they refused to face facts. They became impatient of the warning of the prophets and demanded that unless they could "speak smooth things," they should keep quiet (Isa. 30:10). Because of their spiritual, self-inflicted blindness, because of their refusal to hearken, the indictment of God became even more outspoken through the prophets, and the nation was warned that because it "despised this word" it would be completely overthrown (v.11).

Did those prophets render a service or a disservice to Israel? Was it an advantage to the nation or a disadvantage that the errors manifest in its midst should be openly revealed for all to see? Obviously it was the highest form of patriotism and service that the prophets could render. If only the people had hearkened, so much suffering and distress could have been avoided, so many more lives could have been saved for the Kingdom that is yet to come. But, as Jeremiah lamented, "they will not hear."

Such considerations govern our attitude today. Not that I would suggest that *Logos* has a commission such as was given the prophets and the apostles, but it is the privilege and prerogative of every member of the Brotherhood to fearlessly examine the state of Ecclesias in the light of the Word, and with uncompromising vigor call for a return to true standards if there has been any departure therefrom.

If anything that we have published is not according to facts, then point it out to us, and we will willingly set the matter right. We would

derive a far greater pleasure in doing this than in disclosing dangers that are looming in parts of the Ecclesial world and which threaten to affect others elsewhere.

Remember, the condemnation that rested upon the Laodicean Ecclesia was not that it was affluent, but that it was spiritually blind. It "knew not" its true state (Rev. 3:17). Its members saw an increase in material possessions on every side, and were filled with a sense of self-sufficiency in these things, to the extent that they simply could not recognise nor acknowledge how spiritually "wretched, miserable, poor, blind and naked" it was.

The same indictment can rest upon ecclesias today, because they exist in an environment that can induce such a state of spiritual blindness.

Where sickness exists, early treatment can effect a cure; but if it is neglected, it can become so deep-seated as to refuse to responde to such. So it is with the Body of Christ. Let us all by mutual consent ignore the problems facing the brotherhood today, and soon we will be faced with a condition of things that will defy any curative treatment. To draw attention to a festering sore, and suggest some form of treatment is not an unkindness though it may be unpleasant. Some, indeed, would prefer to act like certain faith-healers, and say the festering sore does not exist, thus denying the evidence of their eyes. But ultimately, the neglected sore can affect the whole body, as the troubles that disturb one section of the Brotherhood today can ultimately affect every part of it. The festering sore, if neglected, can result in the amputation of a limb, can bring about a state of blood poisoning that threatens life itself, and the analogy as far as the Ecclesia is concerned is not difficult to see.

It is far better to bring error under the full glare of the light of Truth that its danger and folly might be made openly manifest and its influence for evil thus revealed, than to hide it under the cloak of a false charity where its pernicious leaven can work unknown and unheeded by the majority. After all, the Truth represents the way of salvation, with the issues of life and death wrapped up in it; and if we are interested in our eternal salvation, and that of our brethren or our children, we will be on the alert to preserve the Ecclesia from the polluting influence of wrong ideas.

The Lord condemned the Ecclesia of his age, saying, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved' (John 3:20). Far better for the facts to be frankly and openly revealed and admitted, that we might seek a cure if need be, than to turn a blind eye upon them, only to find that in the end the evil that might have been restrained in its early stages has developed into a major crisis. I am confident, from reports received, that there are trends in the Brotherhood today that can destroy our separateness and the distinct character of the Ecclesias, if they are permitted to grow. And grow they will if the rank and file of the Brotherhood refuse to awaken to its responsibilities, and raise its voice against a continuation of them. For that reason, and for that alone, have we drawn attention to these things in *Logos*. Our attitude has been governed by a love of the Brotherhood, and of the Truth, for we feel, in these closing days of the Gentiles, such a voice is needed.

— Editor.

The object of all work in the truth is to develop real, loving, warm-hearted, intelligent, and consecrated disciples of Christ, who personally feel that they are not their own, but the property of him who died for them.

Prepare War!

The dramatic introduction of compulsory military service in Australia indicates the increasing awareness that the world is on the brink of catastrophe. Only the return of the Lord Jesus Christ will prevent complete destruction. The following comments were penned at a time of world crisis, and have particular application to our days:

Why We Refuse To Fight

Christadelphians refuse to fight because of Christ's commandments, and the illustration he has given, in his own life, or the way in which they should be obeyed (Matt. 5:39-44; 1 Peter 2:21-23; John 18:36). True Christadelphians are prepared, if circumstances call for it, to suffer both imprisonment and death for their convictions. They are not "shirkers," "slackers," "weak-minded cranks," or "poltroons." Their character is unknown to the men who lay such charges at their door. Men who talk so glibly about the cowardice of brethren forget that it needs more courage and more nobility to bear evil than to do it — to endure persecution willingly than to resist it. Christadelphians do not say that war is not essential. On the contrary, they affirm, with Dr. Thomas, that "an army and navy are as necessary to the body politic of nations, as at present constituted as the right and left arms to the body natural." Their argument is that the law of Christ is arranged for individuals — not for nations — for men and women who are prepared to "come out"' (Acts 15:14) and take up their stand in the world as "sojourners" and "pilgrims" till Christ arrives. To maintain this attitude much faith is required, but meditation upon God's Word will give this. That here and there a Christadelphian should be found who has given way under the trial is sad but not strange. To some the trial is exceedingly great — situations in jeopardy, sneers from employers and fellow workers, natural tendencies to revenge injustice, are some of the ingredients of the situation. Let us be sympathetic and seek to strengthen or restore, as the case may be.

— A.T.J.

Dr. Thomas's contempt for the "early fathers" will be shared by every well-instructed Christadelphian. The learning and ultra-piety of these men make their pagan philosophisings and fantastic interpretations dangerously attractive. Our wisdom lies in clinging tightly to the simple teaching of the Word.



The crying need of the modern Christadelphian is a more thorough knowledge of Bible revelation. Too many — juniors and elders — err because they "know not the Scriptures." Let us by example and precept strive to antidote this evil.

Questions  Answered

Days of Creation

Do you believe that the days of creation (Genesis 1) were days of twenty-four hours, or long epochs of time? If you believe the former, what do you make of v. 16: "God made two great lights"? Were they made in twenty-four hours, and on the fourth day? (M.H. — London).

Answer. We are convinced that the days of Genesis 1 were days of twenty-four hours, and our conviction is based upon two main reasons.

Firstly, a normal day is clearly emphasised by the use of the phrase "evening and morning," which is a Hebraism indicating a day of twenty-four hours. Where those bounds are not expressed, the term "day" can indicate a longer period of time. Thus in Genesis 2:4, the term "in the day" is clearly indicative of the creation week. The same word (*beyom*) is translated "when" in Lev. 13:14, 14:57, and in other places is used to define a longer period than twenty-four hours, for such a day is not limited by the phrase "evening and morning" which makes the time specific.

Secondly, days of twenty-four hours are clearly expressed in the statement of Moses:

"Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of Yahweh thy God . . . for in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: therefore Yahweh blessed the sabbath day and hallowed it" (Exod-20:9-11).

There would be little point in such an ordinance if the "days" of Genesis 1 were long epochs of time; obviously the words of Moses are intended to teach that the re-ordering of creation was accomplished within the course of a normal week.

The "two great lights" were not "made" on the fourth day in the sense of being created, but were "made to rule" on that day. The word is so translated in Psalm 104:9: "He appointed the moon for seasons."

The Genesis record implies that the sun was in existence from the beginning, and the rotation of the earth around it created "evening and morning" as it does now, but until the fourth day the full influence of the sun and moon as rulers of the day and night were not felt because, in the beginning, the earth was enshrouded in impenetrable darkness, and afterwards, the heavy fog or vapor caused by the water above the firmament (v.6) did not permit the full action of the sun and moon to be felt. On the fourth day, the sun shone forth in all its glory, and that evening, the moon did likewise.

Thus we are not told how long it took for God to make the sun, or how long it was in existence before the events narrated in Genesis 1 took place, but that on the fourth day, it shone forth as monarch of the heavens.

We need to be careful of so-called scientific theories that challenge

the Scriptures, or tend to throw doubts upon the veracity of the Word of God. Remember, no scientist has been able to predict the future with such unerring accuracy as the Bible has done in relation to the Jewish people, and a book containing such remarkable testimony must be accepted as true until it is proved otherwise. Let us remember that the Bible is God's revelation to man, and He was there at the epoch of creation — the scientists were not!

— H.P.M.

"In the day thou eatest thereof . . ."

(Genesis 2:17)

The Hebrew preposition *"be"*, rendered "in" in this text, is translated thirteen different ways, but only three of the thirteen could be used in this text, which are: "in", "after", or "against". The choice of the right preposition depends entirely upon the translator's understanding of the passage. "Against the day thou eatest thereof thou shalt surely die," does not express a clear idea. Then the choice is between the two prepositions "in" and "after". "After the day thou eatest thereof" makes just as good sense as "in the day". In Num. 28:26, the Hebrew preposition *"be"* is correctly and necessarily rendered both "in" and "after", as follows: "Also in the day of the first-fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation, ye shall do no servile work." It would not make sense to say, "in your weeks be out." The sense requires that both "in" and "after" be used in this verse. In Genesis 2:17, and Num. 28:26, the words "in the day" are a correct translation of the Hebrew words *"be yom"*; and it would be just as proper to render each "after the day," provided the word "after" expresses the correct idea. Gesenius, the noted Hebrew lexicographer, says:

"Where the mind rests more on the end of a period, and spoken therefore of time already past, the preposition 'BE' should be rendered 'AFTER.'"

This is just the case in Genesis 2:17. The Creator was calling the attention of Adam to the fact that death must follow if he ate; for when explaining the penalty, He says:

"In the sweat of thy face shalt thou eat bread, till thou return to the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

—S. T. BARTON (U.S.A.)

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

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SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 3

(Continued from p.268)

VERSE 9.

"What then? are we better than they?" — Are the Jews no better than the Gentiles?

"No, in no wise" — The Apostle is speaking in relation to personal salvation, not of national regeneration (Rom. 11:26). The Jew has advantages (see Rom. 3:2), but these added to his personal condemnation if he did not use them aright and seek the God-given redemption in Christ.

"Have proved" — See margin: "have charged."

"All under sin" — Both Jew and Gentile are equally in need of the forgiveness and redemption found in Christ Jesus alone.

VERSE 10.

"As it is written" — Having charged both Jews and Gentiles as being sinners (v.9 mg), Paul now proceeds to provide Scriptural proof.

"There is none righteous, no, not one" — Paul quotes from Psalm 14:1-3, a Psalm that describes the state of man who repudiates the authority of God. But a Jew could reason that this Psalm applies to Gentiles, see verses 4, 7.

"Unprofitable" — See Psalm 14:3 — margin. The Hebrew word can be rendered "putrid" — like sour milk. Mankind, in the absence of the Truth, appears like that in the sight of Yahweh!

VERSE 13.

"Their throat is an open sepulchre" — Paul is now quoting from Psalm 5:9, a Psalm that has relation to Isaelites, and thus the objection that might be pressed against Psalm 14 can not be applied here. In Psalm 5, David speaks of his enemies, and the significant feature is that he describes them in similar terms as Psalm 14 describes the Gentiles. Therefore, in the absence of faith, there is no difference between Jew and Gentile, the Old Testament Scriptures being witness! Paul's skilful use of the Old Testament has fully proved his charge (v.9) that both "Jews and Gentiles are under sin."

"The poison of asps" — Here he quotes from Psalm 140:3, to which the above comments can apply likewise.

VERSE 14.

Cited from Psalm 10:7.

VERSE 15.
Cited from Isaiah 59:7-8.

VERSE 18.

"There is no fear before their eyes" — Cited from Psalm 36:1. The quotations Paul advances thus show that by voice (v.14), walk (vv.15-17), and viewpoint (v.18) Israelites under the law acted just as did the Gentiles — i.e. as though God is not a living reality. Of course, all Israelites under the Law were not under that category, only those who failed to see the true purpose and intent of the Law, and rested confidently in a justification that it could not provide.

VERSE 19.

"Now we know" — The word (*oida*) is emphatic: We know absolutely.

"Every mouth may be stopped" — This is what the Law did, for it revealed that all were guilty, and thus in need of the mercy and forgiveness of God. It demonstrated the need of a Redeemer (Rom. 7:13). Thus all became "guilty" or, as the margin renders it, "subject to the judgment of God."

VERSE 20.

"There shall no flesh be justified in His sight" — i.e. by the deeds of the law, for all broke the law. This is a quotation from Psalm 143:2, but instead of "flesh" the Psalm has "man." Paul's use of "flesh" is significant for it indicates why justification by works is impossible to natural man. See Rom. 8:3 where the "weakness of flesh" is stressed. Because of this, flesh, or man, invariably fails; something more than flesh is required to succeed.

"By the law is the knowledge of sin" — See Rom. 7:13. God's purpose in providing the Law was to emphasise the reality of sin as well as providing a guide to righteousness. In bringing to light sin, the law should have caused a person to recognise his need of a redeemer, and in that way it should have acted as a schoolmaster to bring him to Christ (Gal. 3:24). The Old Testament Scriptures clearly taught that justification in the absence of a redeemer was impossible (Psalm 143:2. Ps. 49:7-8). A person who rested on the Law for salvation was thus without hope.

GOD'S MEANS OF SALVATION—Ch. 3:21—Ch. 8:39.

This part of the epistle continues the second section, and reveals the three developments in God's purpose for the salvation of man: Justification (Rom. 3:21-Rom. 5:21); Sanctification (Rom. 6:1-Rom. 8:17); Glorification (Rom. 8:18. Rom. 8:39)

JUSTIFICATION—Rom. 3:21-5:21
As The Law Condemned, Justification Must Be Sought Elsewhere (vv. 21-31).

VERSE 21

"But now"—The Apostle is not expressing a point of time, but a process of reasoning. In view of the evidence before us, we reach this conclusion. . .

"Being witnessed by the law and the prophets" — He has revealed some of this evidence in citations found in preceding verses. It was evidence upon which the Lord also drew. See John 5:46. Luke 24:27. See also Acts 26:22.

VERSE 22.

"The righteousness of God" — A similar word to that rendered elsewhere as "justification," and expressing the same idea. Justification or righteousness is the proclaiming of one to be just or righteous. The Scriptures reveal that this can be done upon two grounds: (1)—Personal vindication, by declaring a person to be just or righteous by complete obedience to God's will; or ()—By absolution, acquittal, which

involves forgiveness of sins and reconciliation. The first sense applies alone to Christ who defied his contemporaries to convict him of sin (John 8:46. 1 Pet. 2:22. John 16:10. Rom. 1:4). The second sense applies to those sons of God who are covered by the sin-covering name of Christ (Isa. 53:11. 1 Cor. 1.30). Their belief justifies Yahweh in their hearts, for they acknowledge their sinfulness and plead forgiveness, and for such He has provided a cover. Paul has made the point that all have sinned, therefore justification or righteousness cannot be found in obedience to the law, for all broke it. How is it then to be obtained? Only by the forgiveness of sin. The law could not provide this, but it is obtained "through faith in Jesus Christ" (as "by faith of Jesus Christ" should be rendered) and this is available to all who believe.

VERSE 23.

"Sinned"— Greek: *Hamartono* — "to miss the mark."

VERSE 24.

"Freely" — without price. We cannot buy salvation, and thus must rely upon the grace of Yahweh.

"Grace" — Grace is favor, a favor done in generosity without expectation of adequate reward.

"Redemption" — *Apolutroseos* from the verb *apolutroo,* and signifying to redeem by paying the *lutron* (ransom) price. Three words (all rendered "redeemed") are used in relation to this doctrine:

Agorazo — To buy *in* the slave market. See 1 Cor. 6:20. 7:23. 2 Pet. 2:1. This Christ does. See Romans 6.

Ekkagorazo — To buy *out of* (ek) the slave market (see Gal. 3:13. 4:5), and thus to set free.

Lutroo—To set free by paying a price — Tit. 2:14. 1 Pet. 1:18.

VERSE 25.

"Propitiation" — Greek, *Hilasterion,* the word used in the Greek Old Testament for "mercy seat" (Lev. 16:14), and rendered "mercy seat' in Diaglott and elsewhere. The mercy seat was the appointed meeting place between Yahweh and man (Exod. 25:22), and exhibited that in the atonement or covering thus effected, mercy and justness was blended (see Rom. 3:26). This was exhibited in the blood-sprinkled mercy seat, which revealed mercy through sacrifice.

"To declare His righteousness"— It is in this that Christ accomplished what it was impossible for an animal to do. He was a willing sacrifice, voluntarily laying down his life; the animals were not such. Jesus revealed the righeousness of his Father by his perfect obedience unto death and thus ensured his resurrection to life (Acts 2:24); whereas the animals remained dead like the hopes of those who imposed confidence in such offerings. The death of Jesus exhibited the righteousness of God, for it revealed the only way whereby a person could render obedience, i.e., by becoming dead to sin (Rom. 6:2), or the motions of the flesh (Rom. 7:17). But as man inevitably fails, mercy and forgiveness must be extended to him if he is to be saved. This is done by "faith in his blood,' or an understanding of what was accomplished in the death and resurrection of the Lord. There was no virtue in his blood as such, any more than there was in the brazen serpent when the significance of the symbol was not understood (see Num. 21:8. cp. 2 Kings 18:4). It was what is represented in these things that counts. As far as the Lord is concerned, he gained the victory over flesh by denying it and resting upon that strength that Yahweh provided. His death upon the cross was a dramatisation of all that he had accomplished in a life of self-denial, and mercy and forgiveness will be extended to all who recognise the need of all this, and acknowledging their own failings, seek to remedy them by the same Strength (cp. Phil. 4:13), and

"A Ransom for All"

Incidental to our study of Romans, it may be profitable to consider the statement made by Christ concerning his mission in comparison with that made by Paul. In Mark 10:45, the Lord declared that he had appeared "to give his life a ransom for many," but in 1 Tim. 2:6, Paul sets it forth as a "ransom for all" and in Romans, he limits the "all" to all who believe. Paul's statement in 1 Tim. 2:6 reveals that the ransom was provisionally universal, though all do not avail themselves of it by accepting the conditions associated with it. In 1 Timothy 2:6, the proposition "for" is *huper,* and signifies "on behalf of," but in Mark 10.45, the word "for" is *anti,* which can mean "instead of" or "appropriate to." Thus the "many" of the latter verse are not the "all" of 1 Tim. 2:6. The 'many" of Mark 10.45 relate to the many forms of redemption that were found under the Law, all of which pointed forward to the "one offering," the Lord ultimately made. He came to give his life a ransom "in the place of" the many forms of redemption that were set down in the Law as typical of his own great offering.

The two words translated "ransom" are also different in the Greek. In Mark, the word is *lutron,* and signifies "a means of loosing," from *luo,* to loose (see Gal. 1:4. John 10:17-18), but in Timothy it is *antilutron,* and signifies "the price paid" — *lutron,* "equivalent to" — *anti,* what is necessary. So the use of the word *antilutron* indicated that the price necessary to free all had been paid.

Under the law, ransom was the price paid for redemption, as, for example, the freeing of a slave (see Exod. 30:11-16 and compare with 1 Pet. 1:11). The Scriptures set forward the hope of redemption (Job 19:25), the problem and price of redemption (Psalm 49:7-9), the result of redemption (Hos. 13:14. Isa. 35:10), the fact of redemption (1 Cor. 6:20. 7:23).

Christ was a representative offering, not a substitutionary one. Yahweh denied the principle of substitution in Ezek. 18:20, and this is exhibited in the offering of Christ. If Jesus died as a substitute, there would be no room for forgiveness, for forgiveness is completely out of place in a debt that has been fully paid. But that forgiveness is required is shown in Romans 3:25. Christ offered FOR us, not instead of us (1 Cor. 15:3. John 10:15,18. Heb. 7:25). His resurrection was as necessary for justification as his death (Rom. 4:25. 8:34. 1 Cor. 15:14-18) which demonstrates that the substitutionary idea is wrong, for did he rise instead of those who will be saved! The offering of Jesus reveals what is necessary for us to obtain life — to repudiate the flash and live unto God. As he was crucified so must we be (Gal. 5:24), as he rose to newness of life, so must also we (Rom. 6:4). He was as the good shepherd, leading his sheep through the dark defile of the valley of death onwards to the pastures beyond, and illustrating what they must do to obtain life (though obviously not to the extent that he did it), namely to die to sin and rise to newness of life (see Rom. 6:10,4). By this means, Christ having obtained redemption for himself. (Heb. 9:12—the words "for us" should be excluded, see Diaglott, Revised Version, etc.) dramatised what we must do to obtain redemption.

plead forgiveness when they fail.

"Sins that are past" — The efficacy of Christ's offering pointed back to sins committed under the law as well as forward to our times (Heb. 9:15. Acts 13:39).

VERSE 26.

"To declare" — To point out, or show. The offering of Christ reveals or points out Yahweh's means of righteousness or justification for fallen man.

"He might be just" — All the aspects of atonement reveal God is just. Was He just in imposing law? Certainly. In punishing sin? Undoubtedly. In redeeming mankind? Yes, for it shows that He will reward those who seek Him. In appointing death as the means of redemption. Yes, for it is flesh that sins, and the lusts of the flesh must be put to death if God is to triumph in our lives. In Jesus wearing the condemned nature of humanity? Yes, because it was the only way to demonstrate the principle that only God manifest in flesh could conquer it. In bringing him to the cross? Yes, for that was the very purpose for which he had come into the world (1 Tim. 1:15). The crucifixion illustrates to all true disciples that flesh must be figuratively put to death (Gal. 5:24); the resurrection that they must walk in "newness of life" (Rom. 6:4). The conquest of sin by Christ was through God who gave the victory (2 Cor. 5:19), teaching that we must seek a similar strength if we would overcome (Phil. 4:13). The justness of God was vindicated in the resurrection of His sinless son who had sacrificed his own will to conform to that of his Father (Acts 2:24).

The justifier of him that believes — See notes on v.2. God justifies believers by forgiving their sins, thus exhibiting His forbearance; and He does this without any unrighteousness on His part because they, in belief, acknowledge the principles set forth in Christ, and He recognises the weakness of their nature (Psalm 103:11-17).

VERSE 27.

"Where is boasting then?"—The word "boasting" signifies glorying." In what shall a man glory? In the flesh? It is condemned. In works of the Law? They cannot provide forgiveness of sin, whilst the law itself only made sin more obvious.

"It is excluded" — Man is humbled by the fact that all the works of flesh cannot obtain for him a right to life, and God is thereby shown not only to be just and merciful, but also supremely wise.

"Of works" — Paul asks by what manner of law has the boasting been excluded? Was it done by the ceremonials required by the Law? The Jews gloried in these as sufficient in themselves (Heb. 10:4), but the truth revealed that such glorying was misplaced.

"By the law of faith"—The word for "faith" signifies a conviction based upon hearing, and is frequently rendered "belief." Faith comes by "hearing the Word" (Rom. 10:17), and the word will reveal that a blind reliance upon the ceremonial deeds of the law avails nothing, and so "boasting" in personal deeds is excluded.

BIBLE MARKING

Use these notes as the basis of a study of Romans, and learn to mark up your Bible with their aid. To do that, reduce these notes to a minimum, learn to economise on words, print small, use color inks, and you will find that your Bible marking is adequate to provide a complete commentary on the Book of Romans and can be fitted into your wide-margin Bible.

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

THE SECRET OF SPIRITUAL SUCCESS

In pursuing our duties in the Truth, we must be actuated by a higher motive than that of present success. Whether men will hear or forbear, through evil report or good report, we must steadily and cheerfully go on. God more frequently than not permits our labor to be fruitless. "How few receive with cordial faith the tidings which we bring!" We think of the labor and expense in our big and little efforts, and the infinitisimal results. Our failures, too, are not confined to the alien. How often is the faithful word of warning, of counsel, of reproof, treated with heartless contempt by professors in the household! Yes, there is now but little success; and failure seems the general rule. Yet so far as the obedient are concerned, it is not really failure for by means of it inconceivable good is being evolved. This will be apparent when the day arrives for the manifestation of the sons of God. Even the offence given, the misunderstanding created, the enmity and bitterness evoked, aid in developing the sufferings which teach obedience and bring perfection. Christ's service calls for the exhibition of patience and long-suffering. These virtues can only be cultivated by turning a deaf ear to the likes and dislikes of man and performing our duties as unto Christ, who is at the head of affairs, manipulating them as His wisdom sees fit. In our trials, let us think of Jeremiah, Ezekiel, Daniel, and all the prophets, who through their patient endurance have earned the praise of God, and are set before us as an example of suffering affliction and of patience (James 5:10). Let us pray with Paul that we may be "strengthened with all might, according to His (God's) glorious power unto all patience and long suffering with joyfulness" (Col. 1:11). Let us always remember the counsel of Paul that if we remain faithful, ultimately victory must be ours. The Apostle wrote: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:57). Small duties performed to the best of our ability in faith will reap a great reward at the coming of Christ. "Because thou hast been faithful in a very little have thou authority over 10 cities," was the commendation of the nobleman to his faithful servants on his return (Luke 19:17). May we hear similar commendation in that day.

— A.T.J.

GOD GUIDES THE DESTINY OF NATIONS

MOAB IN PROPHECY

Modern Moab: A Vindication of Prophecy

What real and tangible proof there is of the truth of the Bible in the predictions concerning Moab! The state of the country demonstrates a very real miracle — the fulfilment in every detail of prophecies uttered over 2,600 years ago. Unbelievers assert that Isaiah was a very deep student of the politics of the nations in his time, and by careful watching and reasoning from cause to effect was able to tell what the nations surrounding his people were to do in the future. What rubbish it is that these critics utter to the admiring multitudes who look up to them as the wise and learned of our day! How self-evidently false is such a theory to account for the prophecies contained in the Bible. If a man with no other aid than an understanding begotten of much study could foretell the future of nations in those days, similar feats could and would be performed today. But they are not. It is impossible to foretell the happenings of tomorrow, let alone next year. Where is the man who can come forward and tell us what will happen in Spain, France or Italy? Who knows the results of America's intervention in Vietnam, or how the rift between Russia and China will be solved? All these matters are the subject of great speculation on the part of keen students of politics, and yet none can tell what the morrow will bring forth.

Isaiah was no mere student of politics, but a man inspired by God to write things for those of his day and after, that men may know, as Daniel puts it, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

The prophecies concerning Moab are remarkable in that not only were they fulfilled but the result of that fulfilment is visible to this present day. "Moab is laid waste and brought to silence."

Beginnings of Moab

Moab and his brother Ammon were the sons of Lot, Abraham's nephew. They each became the founder of a nation bearing their respective names, so that in common with Edom (descendants of Esau), and the wild Arabs (the seed of Ishmael), they were related to Israel.

In spite of this relationship, however, and in spite of the fact that their father was a follower of the only true and living God, Moab soon became corrupt and invented gods to their own liking.

Chemosh became their national god and idolatry was their worship. Moab settled in a very pleasant land to the east of the Dead Sea. It consists of fairly high ground, with a fair rainfall. Several rivers flow through it, chief among which is the Arnon and its tributaries. The land is capable of yielding plentiful crops. As a traveller wrote some time ago:

"Wherever any spot is cultivated the corn is luxuriant; and the riches of the soil cannot perhaps be more clearly illustrated than by the fact that one grain of Heshbon exceeds in dimensions two of the ordinary sort, and much more than double the number of grains grow on the stalk."

Such is the fertility of the land given to Moab by God as testified by a traveller of modern times. The children of Israel were forbidden to interfere with their possession of this land when they journeyed through Moab on the way from Egypt to their inheritance (Deut. 2:9). At that time, Moab had a numerous population dwelling in cities which are a witness to the fertility of the land. Another little sidelight on this point is that it was to the land of Moab that Elimelech and Naomi went when there was a famine in the land of Canaan. Incidentally, Ruth whom Naobi brought back with her was a Moabitess and she figures in the genealogy of David and Christ.

Moab Becomes a Wilderness

This was the land against which Isaiah made his prophecies: a land of fertility, of corn, of flocks, of herds. Isaiah's prophecy is contained in Chapter 15, and Jeremiah followed with an indictment contained in Chapter 48.

Jeremiah declared that because of their ways Moab would be visited by the wrath of God, with the result that desolations would be poured upon their cities and land (vv. 7-9). The former would become desolate without inhabitant, and the latter would become a wilderness. How true this is of today, even though the land continues fertile and responds to cultivation! It is, however, inhabited only by wandering tribes who lack the will to settle and cultivate, to clear it of weeds, to sow crops, to give it the little attention it needs to become a prosperous agricultural district.

Jeremiah declared that the country would become a "wilderness" (Jer. 48:6); but a wilderness is not to be confused with a desert. A desert is certainly a wilderness, but a wilderness is not necessarily a desert. A desert is a parched and thirsty land, a waste of shifting sand, an area without vegetation and unable to support human life except in a few spots where there is water. But if a well-cultivated garden, providing its owner with the fruit of the ground, is left for some time, the ground soon becomes choked with weeds, and very little can be found there fit for food. But in spite of that, the soil is still able to grow good plants;

the only reason for its condition is that of neglect.

That is the state of Moab today! Yet there are hundreds of thousands of refugee Arabs in Jordan who could be put to work turning that area into a paradise! Why is such a fertile country found in such condition? It is a fulfilment of the prophecy of Jeremiah as seen in Ch. 48:12 which shows very clearly the means which were to be employed to ensure that Moab remained in desolation.

That was the state into which it fell, and the centuries have testified to the truth of Yahweh's words through the prophets.

Revival of Moab

But the land of Moab has a future in the purpose of God. When the Lord Jesus and the immortalised saints have given peace to Israel and the world, Moab will come within the territory promised to Abraham and his seed, and its fields will again yield their crops. And so Jeremiah proclaimed the words of Yahweh:

"Yet will I bring again the captivity of Moab in the latter days, saith Yahweh" (Jer. 48: 47).

But, as Brother Thomas has shown in *Elpis Israel*, there will be a partial revival even before that, and in confirmation thereof, there is a stirring in Moab today, an attempt to do something there that has stemmed from the time when Britain occupied the territory as a mandatory power. Brother Thomas wrote of this, even though *Elpis Israel* was written 70 years before the Turk was cleared from the land to make his prediction, based on the Word, at all possible. His book was written when Palestine was in the hands of the Turks, and Moab was so lawless and desolate that it required an army in order to traverse it without molestation.

Today, as the Doctor foresaw with his insight into the Scriptures, the Jews are settled in unwalled villages and throughout the Middle East there are found strivings for emancipation from the conditions of the past. The anticipations of Brother Thomas have been proved correct.

He goes on to sketch the career of Moab in a time yet future. The stage is now set (as far as we can tell) for the armies of the north to sweep down upon the land and people of God, as described in Ezekiel 38. When that crisis comes, the Jews will be overwhelmed by destruction and dismay, and driven out of the land that they have attempted to establish. From Daniel 11:40-41 it is apparent that the country east of the Jordan, including Moab, will escape the attack of the northern power, and doubtless enable the Western Powers to stand against the invader. Thus Britain will be in possession of Moab at the time when Gog is overthrown on the mountains of Israel, and as the occupier of that land,

Britain is addressed in Isaiah 16:3-4:

"Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; betray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler."

Here is a command to the latter-day Moab to extend protection and refuge to the Jews who are made outcasts by the king of the north coming down upon their land. When things are in this state, Gog, the king of the north, or Russia and her allies in the glorious land, and the Western Powers at bay in Edom and Moab, giving protection to the Jews rendered homeless by the Russian attack on their state — at this time Christ and the saints will intervene and destroy the armies of the king of the north. Then will be fulfilled the remainder of Isaiah's prophecy:

" . . . for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness" (Isa. 16:4-5).

The prophecy of Moab forms a very interesting and profitable study. We cannot dogmatise about the details, but the general correctness of Brother Thomas' outline is borne out by developments which have taken place since his death. How long to the final consummation of the prophecy, to the time when the dramatic intervention shall take place, when Christ shall reveal himself to the nations, and re-establish the throne of David in a cleansed and regenerated Jerusalem! We do not know! We wait in hope. He is coming as a thief, and we need to realise that as such he can take us unawares. Such prophecies as this one are given to help us to watch and be prepared. It will be only our own fault if we neglect to use the encouragement contained in them.

— J.B. (Eng.)

CHEER UP!

Are we weary? If so, let us cheer up. To lose heart is fatal. "We shall reap," says Paul, "if we faint not." It is endurance that wins the prize. There are many things, truly, to discourage — to try our patience — to tempt us to doubt and leave the Truth. But let us remember that the things that will antidote this feeling, and give us hope and nerve are far more numerous. When in trouble, let us open out our hearts freely to God. Let us search the pages of His Word for the consolation which He has provided. Let us turn to *Seasons of Comfort*, and dip deeply into this excellent work as a help and friend in this direction. Our strength to overcome lies in our perception of what God has said and promised, and in attaining this essential, the works of Brother Thomas and Brother Roberts are unequalled and invaluable. (A.T.J.).

God's love must be scripturally defined. His love offers forgiveness to the greatest sinner. But it does not extend to perpetuating the existence of the wilfully disobedient.

"Behold The Lamb Of God"!—A Series On The Atonement.

9: The Lamb Conquers His Enemies

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings" (Rev. 17:14).

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In the above words, John proclaimed the coming doom of all carnally-minded systems. Christ, as the Lamb will restore David's throne on the basis of his holiness, and will elevate it in the earth. What then? Our Statement of Faith expresses it simply:

"God will set up a Kingdom in the earth, which will overthrow all others, and change them into 'the Kingdom of our Lord and His Christ.'"

It is the aspect of "overthrowing all others" which takes our attention this month.

The Need for the Lamb to Wage War

Both Jew and Gentile combined to put the Lamb of God to death, ignorance being the driving force. He will return to a world equally as ignorant, for despite marvellous progress in material matters, spiritual ignorance still grips human minds.

Jewish unbelief of the Messiahship of Jesus will still remain, and linked with it is Gentile apostasy from apostolic teaching. Beyond the 25 per cent nominal "Christians" of earth's teeming millions, there are 75 per cent who follow the Asaitic and African religions of darkness, so that the Lamb will return to a world of 3,000 million ignorant people. The mind reels at the implications of the reaction to the presence of the Lamb of God.

As the new Power in Zion, acknowledged by humbled, repentant Israel, announces itself to the world in acts of power and words of command, so the spirit of antagonism will harden. Practically without dissent, the nations would gladly crucify him again, rather than part with their cherished superstitions and possessions. Nations will move against him; the Catholic European powers will "make war with the Lamb, and the Lamb shall overcome them' (Rev. 17:14).

There is a strange feature in these words. We *know* the Lord Jesus will conquer his enemies, but in what capacity does he do so? It is as *the Lamb* that he will conquer. Thus we are shown, by the Lamb symbol, that part of his atoning work will involve a work of violence and slaughter against the nations.

The Justice of His Warfare

It is good to ponder this thought. In it is the perfect explanation as to why Jesus will be associated with the great destruction when he returns. Some, who are of gentler disposition, shrink from the mental picture conjured up in the mind, and seek the quieter themes of the Kingdom. One once went so far as to allow sentiment to override inspiration, and to suggest that when Christ returns, he will not become involved in warfare and bloodshed. He contemplated national conversion by preaching!

Such an idea must never be allowed to pass unchallenged and unchecked. It is a reflection, unintentional, but none-the-less true, against the justice of the Lord Jesus.

A Great National Sacrifice in the Land of the Rejected Sacrifice

On the mountains of Israel, 1900 years ago, the Lamb of God laid down his life in sacrifice for whosoever would come unto the Father through him. The world has rejected that loving sacrifice, ignored the call to repentance, and spurned the offer of forgiveness and life eternal.

The wages of sin is death. The greatest international sin ever committed is the ignoring of the redemptive work of the Lamb. The nations have thus spurned mercy, and the day of opportunity will shortly come to an end. Yahweh will make of the nations a great sacrifice unto death, upon the mountains of Israel.

Ezekiel 39:17 should be carefully studied in this context. When the great impending destruction of God's power in the land of Israel is dealt with, it is specifically referred to as "Yahweh's Sacrifice."

"Speak unto every feathered fowl . . . Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel."

God will not completely blot out all life from off the earth, as such as the Seventh-Day Adventists erroneously teach; He plans to bless all nations through the promise made to Abraham. At the same time, the challenge of sin must be met, and therefore the penalty of death is exacted in a representative sense upon the armies of the Russian confederacy. It will not be merely as Russians or Persians that they will fall, but as representatives of the sin-powers of the earth, who have repudiated the redemptive work of the Lord Jesus Christ.

It is an essential part of the atoning work of the Lamb, that this human, flesh-inspired opposition to his work must one day be forcibly crushed. This rebellion has kept the bulk of mankind from the blessing of the Lamb's work for nigh on 2,000 years.

He who took away our sins, will also take away from the earth the works of sin, in their political, religious and social forms.

Breaking the Arm of the Evil Man

In addition to the political, there is also the religious aspect to be dealt with by the Lamb at his return. When Paul stood up in the centre of Greek paganism and called upon all men everywhere to repent (Acts 17:30-31), he preached from Psalm 9.8:

"And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."

The preceding Psalm (8), is David's victory song after the slaying of Goliath. It foreshadows the atoning work of the Lamb. Man lost the dominion in Eden through sin. In Christ the dominion will be restored (v.6). Paul shows that the foundation of this was laid in Christ's death (Heb. 2:6-8).

Consider what David did. He stood upon the body of the prostrate Goliath and cut off the giant's head (1 Sam. 17:51). He then took the head and exhibited it outside the walls of Jerusalem, that the enemy within might see that the champion was slain (v.54). Outside the walls he then buried the head.

Jesus also slew his Goliath, in that he conquered the flesh. He never gave way to the carnal mind, so that, in a sense, he cut off the head of the flesh, always being subjected by the mind of the spirit. At Golgotha (the place of a skull) outside the walls of the enemy-controlled Jerusalem, he exhibited the repudiation of the flesh. The Jordan principle brought him to the cross.

Our present duty is to cut off the mind of the flesh. As members of the body of Christ, we must recognise him as our living head, and allow him to so influence our minds that he dominates our thoughts. We must try to exclude the carnal mind which is at enmity with the mind of the spirit, and by cultivation of the Word allow its principles to motivate us. Unfortunately, there are so few prepared to do this, even within the Ecclesia. Thus Paul, penning 2 Thessalonians 2 from the city of Athens, explained how that prevailing Greek and Roman superstition against which he had preached on Mars Hill, must develop into the man-of-sin-power, the papacy, by a falling away from within the very ranks of the Ecclesias!

It is the Lamb who will bring an end to that, by the outpouring of judgment on the papal system as clearly portrayed in the Apocalypse and 2 Thessalonians 2. The graphic prophecies therein outlined reflect the same principles set forth in Psalms 9 and 10, two of the prophetic songs of Zion.

Following on after the victory song of Psalm 8, Psalms 9 and 10 immediately turn to consider the history of the opponent as one who would endeavour to undermine the work of the Lamb. These two Psalms have certain peculiarities. In some versions they are linked as one; in others, the Hebrew alphabet is introduced into the arrangement of the verses as an acrostic structure, but in a broken, confused, and incomplete manner. This conveys in a simple, but effective way, the underlying principle of the one whose history fills the two Psalms: the one who brings "times of trouble" (9:9. 10:1). Confusion — the symbol of Babylon the Great!

Brother Thomas was quick to see the relationship of Psalms 9 and 10 to the message of the Revelation. In *Eureka* vol. iii, p.69, he writes:

"In Psalm 10:15, 18, he (the Pope) is styled 'the wicked and evil man,' 'and the man of the earth,' whose arm is broken in an epoch when Yahweh becomes 'King of the hidden period and beyond; and the heathen are perished out of His land.'"

It is most enlightening to trace the development of the theme through Psalms 9 and 10, thence into 2 Thessalonians 2, thence into the Revelation. The whole history of the Roman apostasy is laid bare before us.

The Papacy in Psalms 9 and 10

In the following summary of these Psalms we have enclosed in brackets the corresponding sections of the Revelation and 2 Thessalonians 2, and these should be closely studied in conjunction.

Psalm 9 commences with praise to Yahweh because of Messiah's victory — vv. 1-5. The introduction thus presents the ultimate glory, and then preceeds to the history leading up to the final victory (Rev. 15:2-4). The cities of the nations fall — v.6 (Rev. 16:19), as the city of God arises—v.7 (Rev. 14:1-3). Then follows the grand declaration of Messiah's triumph over the apostasy—v.8 (Acts 17:31. Rev. 19:11). After which reference is made to the "times of trouble"—v.9.

The Ecclesia is encouraged to seek the refuge of Yahweh—v.9 (Rev. 12:6). There is salvation through the Name—v.10 (Rev. 14:1). Zion's glad morning is certain, and Yahweh will avenge—vv.11-12 (Rev. 19:1-3). Yahweh hears the prayers of the saints—vv.13-14 (Rev. 20:4).

Then the Psalm speaks of the vindication of Yahweh's purpose in a time of trouble such as never was, during which the nations will sink down into the pit—vv.15-17 (Rev. 20: 1-3).

Flesh will thus be humbled for His holy Name's sake—vv.19-20 (Rev. 11:15-19).

Psalm 10 commences with the plaintive cry of the faithful to Yahweh that He may manifest Himself—v.1 (Rev. 6:10-11). The answer, v.2, is that the man of the earth will be destroyed in his own intrigue (Rev. 17:1,2,14-17). The long period of waiting permits the full development of the system, and the crisis of the end. Anticipating some of the expressions of 2 Thess. 2, the man of sin is shown exalting himself against God—v.4 (Rev. 17:3), with all power—v.5 (Rev. 17:5), proud boasting—v.6 (Rev. 18:7), signs and lying wonders—v.7 (Rev. 18:23), deceitfulness of unrighteousness—v.8 (Rev. 18:19), as those that perish —v.9 (Rev. 18:22-24). Prayer for deliverance is then renewed—v.15 (Rev. 11:15). Yahweh asserts His kingship—v.16 (Rev. 11:15), and Rome can hurt no more—vv.17-18 (Rev. 11:16-18).

These Psalms thus charge this system with every violation of Yahweh's law—cursing, deceit, fraud, mischief, adultery, vanity, murder, and so forth. That is the picture Yahweh sees when He looks upon modern Christendom. It is, as the Spirit through Paul tells us in 2 Thess. 2, "the mystery of *iniquity*." Shall the throne of iniquity have fellowship with Yahweh and His son? Shall it be permitted to continue when the throne of David is established in Zion in righteousness?

No! Therefore it is an essential aspect of the atoning work of the Lamb that the anti-Christ must be destroyed when the Lamb comes to assert his right to the righteous throne of David in Zion.

"Yahweh shall endure for ever; He hath prepared His throne for judgment. And He shall judge the world in righteousness; He shall minister judgment to the people in uprightness. Yahweh also will be a refuge for the oppressed, a refuge in times of trouble" (Psalm 9:7-9).

— B.P.

It is suggested that in considering the above article, the reader turn to the Psalms in question, and carefully follow the outline presented above.

—Editor

Heed not the men who talk of harmless error. Such talk is the beguiling plausibility of the devil. There is one Faith, and the Scriptures infallibly define it. Our duty is to keep it. This Faith (by arrangement) is the power of God to prepare and build us up for the Kingdom. To cut and trim the Faith to meet the crotchets and perverse disputings of men is to weaken and destroy this power. We live in a day when the tendency to do this is great. In this respect we live in "perilous times." Evil men and seducers abound. If we would not be overcome by them, we must consent to wholesome words — the infallible words of the inspired messengers of God.

THIS MONTH'S EXHORTATION:

FOLLOWERS OF GOD

(Reading: Ephesians 5)

The most important thing for us to know after we have come to a knowledge of the truth, and taken up that attitude which the truth requires of everyone who believes it, is how we ought to walk in the new position to which we have been introduced. This information is abundantly spread before us in the letters which, in the providence of God, Paul wrote to the various ecclesias existing in his time, and which, in the providence of God, have been preserved down to this late age.

Among his instructions is that very comprehensive exhortation in Ephesians 5: 1: "Be ye therefore followers of God as dear children." This is in substance the exhortation which Jesus himself uttered while in the flesh. He said: "Be ye holy, as your Father in heaven is holy." To follow God is to be like Him. We know what God is, because He has revealed Himself. Those by whom He spoke inform us, in varied forms of speech, of what some call the attributes or mental qualities that belong to God; therefore, we have only to look these in the face to see — faintly, it may be, but nevertheless, to see — what sort of people we ought to be; nay, what sort of people we must be if the truth is to be of any benefit to us.

We are told, for example, that God is love, and, accordingly, you find, in the very next verse of the exhortation under our notice, that we are to "walk in love." The persons who do not walk in love are not of God, however clearly they may understand the truth, and however zealous and contentious they may be for it. If their mental operations, and therefore their acts and words, are not centred in love, they have not yet known the truth as they ought to know it. They are mere clouds without water, giving promise of rain, but mocking the thirsty ground beneath.

Love was from eternity; love gave birth to creation. Love exiled Adam and Eve from Eden, that woe might not be everlasting. Love laid the foundations of the truth. Love gave us the child of Bethlehem, by the power of the Highest; love made him a sufferer, and gave him into the hands of men, to be cruelly mocked and spat upon. Love brought him out of the grave. Love exalted him to the priestly office in the heavens; eternal love will send him to earth again, and by his hand, will drive all rulers from their thrones, wreck all their governments, and give the

way of God to the sorrowing nations. Love will bring all to the bosom of God, remove sin, banish death, and fill the earth with glory and love eternal. Love is the beginning — Love is the end.

What then is the position of the man who, having the truth, is destitute of the principle in which it has its origin, and in which it will have its end? What sort of relation has he to that perfect assembly of the future which will live — physically and mentally — in the very atmosphere of love? He is an illegitimate and not a son; an ugly abortion in the family of God; a swine whose prying snout has unearthed the jewels of the sanctuary and profaned them by unholy appropriation. We can well understand why John should say that a man who loves not is not of God. The man who says he loves God and loves not his neighbour is a liar; for real love shews itself in good deeds towards the unthankful and the evil, as well as towards the good. Therefore, let us have this fact emblazoned, as it were, in visible letters, continually before our eyes, that the first lesson of our high calling is that we ought to walk in love.

At the same time, let us read that lesson with discrimination. Let us not put up that motto and tear down other mottoes that ough to be kept up as well. The man who says that because we are to live in love, therefore we are not to find fault with other people's opinions, and must not separate ourselves from sincere and pious people, who may, in our judgment, deny the truth, is a destroyer of the word. He handles the word of God deceitfully, it may be without intending it. He would have us obey one part of it and not another. We must go from the counsel of such a man, as we would from the music of the seductive serpent. There is death in his words, though they are kindly meant. We must hold love as God does. Does love prevent Him from being angry? Does it prevent Him form cleaving the earth sometimes, and letting a Korah, Dathan, and Abiram into the abyss? Does it stop Him from drowning millions of people, and burning thousands of others in the fires of Sodom? No, no. The love of God never interferes with essential discipline; nor will it in His children. Our duty to love must never interfere with our duty to declare the truth, and that truth is that all men are mortal, and have no prospect whatever of gaining the favor of God, except in the way He has appointed — belief and obedience of the gospel.

What an irrational proposition it is to claim that because we are to walk in love, we are to hold our tongues on these things! That because we are to obey the exhortation to walk in love, we are to disobey the exhortation to "contend earnestly for the faith once delivered to the saints!" That is the way men around us wrest the Scriptures to their own destruction. Foolish, brainless orthodoxy puts on a smiling oily face, and pretends to be very

"charitable." It would not say a disagreeable word to anybody. It thinks it highly uncharitable to say to people that they are wrong. What is true charity? Real kindness! And is it kind or unkind if you see a person going the wrong road, to tell him that is not the way? The pious people or orthodox exclude this kindness by laying down a false rule of charity. They say, "Keep your opinions to yourself: other people have as much right to their opinions as you have." It is true that as between man and man, everyone has a right to his own opinion; but is this a reason why a man should keep his convictions to himself? If his convictions are of any moment — that is, if they relate to anything affecting the interest of those around him, it is the very reason why he should speak, because every man having a right to his own opinion, there is hope that by ventilation others may be brought to embrace "opinions" that are true.

If the Christadelphians proposed to take a man's opinion from him by force — as the Pope used to do — there might be some grounds for the complaint; but it is an exceedingly absurd one to urge against the bare proposition of the truth. If a man know the way of life and is in earnest, it is impossible he can hold his tongue, for both duty and impulse will drive him to speak. The man who can hold his tongue out of deference to other people's feelings, gives evidence that he is not in earnest, but that, as a mere formalist, he has a creed as worldly people have their creeds, and, like them, is not going to allow his "creed" to interfere with his business or spoil his neighborliness.

Sons and daughters of God are not of that type. The things of this life are, with them, entirely secondary. The first thing is the truth; the will of God in all things. They "seek *first* the kingdom of God and His righteousness," and seeing it first they are not likely to make it secondary in their relations with others. There is, therefore, a broad distinction between those who are of God, and those who are of the world. The distinction is to be seen even among those who profess the truth, for there are those who profess the truth of whom the truth has not taken possession, and with whom the truth is not a power. Let us take heed that we belong not to this class. If we are to be like Christ, we must resemble him; and he declared of himself that his meat and his drink was to do the will of Him who sent him. Is this not our part likewise? This, indeed, is our mission and the purpose of our call.

"ELPIS ISRAEL" — A Book Needed Today As Never Before

A Covering for Nakedness

"The principles of the apostasy, and indeed of all false religion, are such as result from the thinking of the flesh when left to its own communings. This is illustrated in the case of Adam and Eve. They sought to cover their sin by a device of their own. 'They sowed fig-leaves together, and made themselves aprons.' Their shame was covered, indeed; but their consciences were not healed. They were as yet unacquainted with the great principle that without the shedding of blood there could be no remission of sin, they were not aware of this necessity; for it had not been revealed: neither did they understand that as offenders they would not be permitted to devise a covering for themselves. They had everything to learn as to the ground of reconciliation with God. They had no idea of religion; for hitherto they had needed none. It yet remained to be revealed as the divinely appointed means of healing the breach which sin had made between God and men."

"Elpis Israel" pp. 160-1.

Our Basic Need

Revelation 16:15 records the Lord's warning to the Ecclesia of today:

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

The words from *Elpis Israel,* quoted above, emphasise that in dealing with this subject, we are propounding a principle which is deeply rooted in God's early dealings with man.

The principle being taught is fundamentally simple: *being made conscious of sin through divine enlightenment, man must take remedial action to overcome his alienated state.* The vital precept by which he must act is also basically simple: God's way is the only way, therefore the course of action is singular. And because God's way is the only way, Brother Thomas has written: "The principles of the apostacy, and indeed of all false religion, are such as result from the thinking of the flesh when left to its own communings" (p.160).

From the time sin entered into the world, the man has required a "covering" — a spiritual garment — before he can appear acceptable before his Creator. And it is because all God-made relationships spring from this fact that the Scriptures teach so much that is allegorical concerning "garments," "clothing," "nakedness," and other similar expressions.

In *Elpis Israel* we are pointedly told that our understanding of these vital truths must provide the basis for our separation

from the world. Adam and Eve did not "understand that, as offenders, they would not be permitted to devise a covering for themselves. They had *everything to learn.*" In an age when the Christadelphian attitude to other forms of religion is weakening, when principles held firmly by our fathers are now being broken down, we need to be constantly reminded that the world of "Christendom" *does not understand* these things; and, in fact, categorically denies them, both in faith and works. Adam and Eve had to be *educated* in the way of salvation before the Word of God could have any power in their lives (Gen. 3). So we read:

"This is life eternal, that they might know (Gr. ginosko, "the fullest knowledge", Dr. Th.: "understand") thee the only true God, and Jesus Christ, whom thou hast sent." (Joh. 17:3).

"And we know that the Son of God is come, and has given us an understanding (Gr. dianoia, "the faculty of exercising the mind") that we may know (ginosko) him that is true, and we are in him that is true, even in His Son Jesus Christ" (1 Joh. 5:20).

Where Christendom Fails

The world of "Christendom" denies this entire principle by such rites as the "baptism" of infants, prayers for the dead, the teaching of doctrines and the permitting of practises in opposition to the pure words of Scripture, and by the astounding practise of "saving" people by simply calling upon them to "believe in the name of Jesus Christ" without any true understanding of what is implied thereby.

Are Christadelphians sufficiently familiar today with these vital truths, as set out in the pages of *Elpis Israel?* It would require extreme optimism to answer this question in the affirmative!

It is essential that these principles be constantly stressed if we are to remain a separate, dedicated people.

Adam and Eve found it necessary to be educated in the way of salvation. And their progeny are offered salvation only upon the same basis. "Understanding is a well-spring of life unto him that hath it. . ." (Prov. 16:22) and to no other!

Naked and Dwelling With the Dead

In a dramatic incident the Lord Jesus taught his disciples that the only way in which they could remain in a sound spiritual state of mind was for their nakedness to be covered with the spiritual "garment" of God's providing.

The drama began to unfold as the Lord and his disciples came to "the other side" of the Sea of Galilee, arriving on the eastern shore in the "country of the Gadarenes." (Mark 5:1). A wild, insane man, appeared from among the tombs. The poor

creature lived a dismal and hopeless existence among the graves, and was considered to be utterly bereft of all power to reason. He was known to be quite intractable; and in his fear he constantly cried out, day and night. In moments of uncontrolled frenzy he cut himself with stones.

From a distance he saw the Lord and began to run towards him. It is not difficult to imagine how startled the disciples would have been to see this violent, unrestrained man, suddenly appear at the side of the Lord and begin to pay him homage.

Apart from documenting another case of Christ's power to heal miraculously, does Mark have any other purpose in recording this incident? We believe that he has. A careful consideration of these verses will reveal that a most important lesson is to be learned from this narrative — a lesson which illustrates our utter dependence upon Yahweh and His Son; and that a recognition of our own alienated state is the first essential step before God will help us.

The madman dwelt among the dead (v.2). Surely this is our own sad state before we become related to the Lord Jesus Christ! Many passages in the Scriptures indicate that unenlightened men and women are dead while they live (Jude v.12; Matt. 8:22). They have not been "born again" and therefore do not "live" in the eyes of God.

In a further telling description of the ways of unregenerate flesh, Mark records: "Neither could any man tame him." (Diaglott: "No man was able to subdue him.") This is the flesh in naked rebellion against God. It bows to no law, it acknowledges no restraint. The "works" of the flesh are also aptly described when Mark states that the madman devoted himself to "cutting himself with stones" (v.5). In other words, his actions brought about his own destruction!

Here, then, is the description of all men who are "aliens from the commonwealth of Israel, and without God in the world" (Eph. 2:12).*

But this pitiable figure was about to undergo a miraculous change. He acknowledged the Sonship of Christ; the vital pre-

(continued on page 325)

* There are a few other interesting details that emerge from the Lord's encounter with this poor demented man. Notice that he professed a religion, but it was a religion of fear. (Mk. 5:7), and his name (Legion —v9), identified him with Rome, for it was the name given to their soldiers. Jesus calmed his ravings and then sent him into an area of the Gentiles (vv. 19-20) to proclaim his experience to his friends.—Editor

"Good Company"

A Logos Supplement designed for Christadelphian young people throughout the world.
Conducted by J. Knowles.

Dear Reader,

It has been pleasing to receive correspondence from many readers during recent months, indicating the pleasure they are obtaining from their Bible marking project. Quite a number have been using the Devil and Satan analysis, and the Joel notes.

Some readers, whilst expressing their appreciation of these notes, have also mentioned that it is very easy for anyone to receive a set of notes and to simply copy the notes without really knowing whether what they are copying is correct or not, feeling that it is beyond their ability to undertake such deep research as has gone into these notes. In reply, we suggest that the matter contained in these notes is well within the ability of the average student to compile himself. It is simply a matter of using the right "tools," and getting **practice** in using them. **Practice** and **more practice** is the essence of success in any Bible study and Bible marking project.

In this article, we will consider how to use effectively one of the most important "tools" — the Concordance.

The Analytical Concordance is probably the most useful tool outside of the Bible itself. Of all the concordances available *Young's* or *Strong's Analytical Concordances* are the best for general all-round use. It is always a ground for friendly debate amongst Bible students as to which is the best! Personally, I feel there is very little between them, because both have good features, and, in fact, many students own both Concordances.

What is the use of a Concordance?

One of its uses is to indicate every place in the Bible where a particular word occurs. An "analytical" concordance goes even further than this, inasmuch as it shows the various Hebrew (Old Testament) or Greek (New Testament) words which have been translated by one or more English words. Let us take, for example, the word *world* as found in the New Testament. This makes an intensely interesting study, and also a profitable project for Bible marking.

What does the word mean?

An English Dictionary will define the word "world" as:

a. the earth and its inhabitants;
b. a system, or order of things, public life or society;
c. an age, or dispensation of time.

Now, as each of these three meanings are quite different, it is important to ensure that we understand which aspect of the word is the subject matter of the discourse or writing. But when we read this word in the Authorised Version of the New Testament, we find that it is left to the individual himself to determine which meaning of this word applies in a particular instance! And, as this has been done by many people throughout the ages, numerous wrong doctrines, such as the "burning up of the earth," etc., have been attributed to the teaching of Scripture. However, if we look up our Analytical concordance, we will find that we are immediately presented with the solution to this problem, for in the Greek language there is no such obscurity as we have in the English. The Greeks had three separate words, each of which have been translated by the English **world.** Let us consider each one in turn.

(1) "Oikoumenee"

Young's Concordance reveals that this word has been translated

world 14 times, and it refers to the extent of the civilised world in the time when the apostles were writing. Such territory usually incorporated the Roman Empire, so that we read in Matt. 24:14: "the Gospel must be preached in all the *world* for a witness." Notice that there is never any reference suggesting that this world will be burned up or destroyed.

(2) "Cosmos"

Young's Concordance shows that this word occurs 187 times, and signifies an arrangement or order of things. An example is seen in John 18:37: "Jesus answered, 'my kingdom is not of this world'." He did not say it was not of this earth, because it is! He said that it was not of that order of things as then constituted. The word **"cosmos"** is translated by a word other than *world* only once: in 1 Peter 3:3, where the Apostle exhorts the sisters that their "adorning should not be the outward adorning of plaiting the hair and of wearing of gold, and of putting on of apparel." The word "adorning" is **cosmos.** He is pointing out to them that it is not a matter of outward show, but rather "the hidden man of the heart" (v.4), a meek and quiet spirit, that is required. The English words "cosmopolitan" and "cosmetics" comes from this Greek word.

(3) "Aion"

This means an age or dispensation of time, and occurs 28 times in the Greek form, and in several other places in compounds, such as aionon, aiona, etc. This word occurs in such phrases as Matt. 24:3: "What shall be the sign of thy coming and of the end of the *world*." From our Analytical Concordance we can see that the question has no relationship to the end of this earth, or of the race upon it, but rather to the ending of an age or dispensation of time (in this instance referring to the end of the Mosaic age, which occurred with the destruction of the city of Jerusalem at the hands of the Roman Armies in AD. 70). It is interesting to note that the word *world* occurs three times in Matt. 24, and on each occasion it is a different word!

Is This Important?

Yes, it is very important for as we said earlier, many people have derived misleading teaching and incorrect doctrines from the assumption that such phrases as "the end of the world" actually referred to the burning up of this earth, and of the Kingdom of God being established on another planet which will be created in place of the one which at present exists.

How can we combat this teaching?

The answer is simple. A very effective means of Bible marking can be employed in this subject, which can enable us to have the answer to every verse readily at our fingertips. We suggest that you get your concordance out immediately and commence on this project, because it does not take very long to do. Simply look up the concordance, and turn up each passage where the word **oikoumenee** occurs: this will entail only 14 references. Then with a good quality colored pencil (perhaps, blue) color in the word: then, in the index at the front or back of your wide margin Bible under "W" record the code that you have used (that is, "blue" indicates **oikoumenee).** Then look up each reference for the word **aion** and color this in red. If you do not desire to mark up all the occurrences of this word, then it can be left uncolored, but if you are keen to follow this study through (and we hope you are), then each of these references could be looked up in turn, and colored in green. You will be quite surprised to find that after a while you will become so accustomed to the context in which these words are used, that you will be able to tell what the meaning is, even without the use of the colored references. But until such time, then the colors are an excellent means of indicating the mean-

ing of the word, and with them we have no fear of making a mistake if anybody challenges us upon this matter.

Although we have selected only one word to illustrate the use of a concordance, you will be surprised upon investigation to find how many other words in the Bible can receive similar treatment, and where the authorised version is perhaps a little obscure. The analytical concordance can give us the answer to our problem.

WHAT WOULD YOU SAY?

What would you say if someone said to you that they believed the earth was going to be burned up, and that this was the end of the world prophecied in the Bible in such places as 2 Peter 3:10 ("the day of the Lord cometh, in the which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up")?

Our answer to this question would be divided into two sections. Firstly, we would show, by reason of the analysis outlined in the foregoing article," that the phrase "end of the world," refers to the end of an age or dispensation of time, and has no connection with the end of the literal earth. But what does it mean when it says that the "heavens shall pass away"? Are the literal heavens to be destroyed? It is then necessary for us to show the way in which the words *heaven* and *earth* have been used in the Scripture. We feel that the following are the six best quotations to show that the phrase "heavens and earth" are frequently used in reference to political systems. the heavens referring to the ruling class and the earth to those who are ruled:

Old heavens	**Deut. 32:1, Isa. 1:2**
Idumean heavens	**Isa. 34:4-10**
Egyptian heavens	**Ezek. 32:7-8**
Babylonian heavens	**Isa. 14:4, 12**
New heavens	**Isa. 65:17-18**

An excellent assistance to the study of this interesting subject is the booklet *The Last Days of Judah's Commonwealth* by Bro. Thomas. This book was recently reprinted, although stocks are no longer available. If, however, any reader desires a loan of this book, please write us, and we will forward a copy which you can return after you have completed your study. Please feel quite free to write — as we deem is a great pleasure to assist you in this regard.

WHAT IS A COSMETICION?

Good Company first appeared in the 1890's as "a serial magazine of select reading on various topics ancient and modern," edited by Brother Roberts. In line with our consideration of the word "world", and the Greek word **cosmos**, an interesting comment appeared in the March/April number of *Good Company* in the year 1894, and it consisted of an extract from an interview with a "cosmeticion." A cosmeticion is one who is interested in the outward adorning, particularly of women. The following comment indicates just how false the world is today, how much we are in need of Peter's comment that the more important adorning is that of the inner man of the heart, knowing that man looks on the "outward appearance, but God looks on the heart."

The conversation between the Correspondent and the Cosmeticion was as follows:

Cosmeticion: "Look at this innocent looking white object, just like a wax light. Could you guess what it is for? No? Well, I'll tell you what it is. It is a tear pump!"

Correspondent: "A what? (the correspondent asks gaspingly).

Cosmeticion: "A tear pump. You seem overcome! Perhaps I have given it too drastic a name! This innocent implement is used for the purpose of irritating the lachrymal glands and producing tears. It is for use on funeral days and such like occasions."

Although it is not suggested that any of our readers would go to such extent as this cosmetician recommends, nevertheless it is an indication of the way in which the world approaches this matter. They are more concerned with the promotion and cultivation of the externals than of those things which are more abiding, namely: "that which is not corruptible, even the meek and quiet spirit, which is in the sight of God of great price."

ACTIVITIES

Perth

During the April holiday weekend, young people and brethren and sisters from the Perth ecclesias gathered together at an ecclesial camp, conducted 30 miles from Perth at Palm Beach, Rockhampton. The beautiful and peaceful surroundings of this locality made the occasion extremely enjoyable. The main study was based upon the life of David, and Brother G. Hawkins was the leader. Many interesting features of David's life were brought forward for the benefit of all who attended. Lighter studies included: "How we got our Bible"; "Archaeology of the Bible"; "Development of Error." A public address was given in the Freemantle Town Hall, to draw people to the life-giving principles of the Scriptures.

—A. Payton.

Tasmania

The CYC activities for the early part of this year have been varied. Following the character studies now completed, we are to consider such books as the *Declaration, The Great Salvation, Index Rerum, Christadelphian Instructor* and *Christadelphian Standards*. These studies will be undertaken fortnightly on a basis of the Scripture so that our minds might be sharpened against the unfortunate doctrinal errors rampant within Christendom, so called. Various daytime outings have included a treasure hunt and barbecue, sports' afternoons and tours of the picturesque Tasmanian Countryside.

—A. Blanche.

Adelaide

The May meeting of the Suburban Young People's Class was held at Woodville, when Bro. J. Berry outlined the subject: "Nehemiah, Man of Prayer and Action." Using a blackboard and colored crayons, Bro. Berry showed how Nehemiah revitalised the nation of Judah to build the walls around Jerusalem, to protect the city against the enemy. This was followed by the spiritual education of the people in their responsibilities to God. Upon the basis of those times, we were reminded of our position today—to construct a strong protection around the Truths we believe, that the enemy might be kept at bay, and that those of "true Israel" might be strengthened.

—H. Hall

BIBLE MARKING NOTES

If you have not obtained your verse-by-verse notes on the book of Obadiah, together with a colored marked-up page, we advise that you can still obtain these on application to "Good Company," Post Office, West Beach, South Australia. Please include cost of postage.

During the last six months, over 800 sets of notes have been distributed. These notes are issued free, but we have appreciated the donations which have been included with many letters, and although we have not been able to acknowledge these personally, they have materially assisted with the extension of the work.

BIBLE MARKING TAPE SERVICE

Preparations are going ahead in regard to this venture, and we hope to be able to make an announcement in our next supplement. Already tapes and notes have been prepared, and it is planned to initiate the scheme within the next few weeks (God willing). If you are interested in participating in this scheme, please write Logos Publications, West Beach Post Office, South Australia.

Bible School Bulletin

School Headquarters

As announced in our last issue, arrangements have been completed for the leasing of a permanent site for Bible school gatherings, at Rathmines, just south of Newcastle, in New South Wales. The first school in this new setting has been planned for August 28th to September 5th (God willing).

A Committee has been formed comprising brethren H. P. Mansfield, G. E. Mansfield, L. J. Colquhoun, J. Martin, J. Knowles, L. Luke (Treasurer), and A. Edgecombe (Secretary). Interstate representation is being arranged, and in New South Wales this has been confirmed with Brother K. Cook.

That means that brethren and sisters in N.S.W. can book accommodation directly through Brother Cook, whose telephone number is Sydney 6499483.

A Constitution has been drawn up, establishing the organisation of the School as a Non-profit Association. This Constitution requires that the basis of School teaching be in conformity with standard Christadelphian beliefs as defined in the Statement of Faith.

Though the site at Rathmines will constitute the headquarters of the School, the work of the Committee will not necessarily be limited to it, but will incorporate similar functions elsewhere wherever its help is requested. In that regard, it is at present co-operating with the Tasmanian Ecclesias in a Bible Preaching Campaign in January next year.

New Features in the School

The establishment of a permanent site has enabled us to plan in a way not previously possible, and it means that as facilities are improved from time to time, a greater service will be extended to members.

We hope (God willing) to provide some of these at the School scheduled for August, and we invite readers of *Logos* to assist us to that end.

A Bible Exhibition

In addition to the normal classes and work of the School, it is proposed to open a Bible Exhibition in which items of archaelogical, pictorial, historical and prophetical interest will visually portray the past, the present and future developments of Bible lands and peoples. This Exhibition is in the charge of Brother L. J. Colquhoun who has visited the Land on a couple of occasions, and has had personal experience of things relating to Israel today.

The Exhibition will be open daily, and a 45-minutes talk (including a 15 minute talk on Israel or Archaeology illustrated with color slides) will be given on the exhibits.

Already, brethren who have heard of this proposition, have donated items of outstanding interest for this Exhibition, and should readers possess any such items that they would like to have exhibited, or are prepared to donate for this purpose, we would be pleased to hear from them. In that case, please contact, The Bible School, West Beach Post Office, South Australia.

A Museum Of The Truth

Another room will be allocated to a display of the development of the Truth, particularly as it related to the epoch of Brethren Thomas and Roberts. Visitors will be able to view at a glance the journeyings

of Brother Roberts throughout Australia and New Zealand, and those of Brother Thomas throughout the States and Great Britain. Interesting items displaying the development of the Truth not readily available today will be on display, as well as contemporary aspects of work that are at present being attempted.

It is hoped to have early copies of the writings of the pioneers—now long out of print—and other features relating to the revival of the Apostolic faith in these last days.

This room is in the charge of Brother J. Berry, and should brethren be prepared to donate anything of interest to that end (copies of the early *Christadelphian* Magazines, or the *Heralds* published by Brother Thomas, or works of the Truth now unprocurable, it will be deeply appreciated.

Bible Marking Class

A further class room will be set aside for an afternoon Bible marking class, in order that students may have some practical guidance in marking up the studies they are engaged upon. An attempt will be made for such groups to actually mark up a section of the studies then engaged upon during the main study courses of the day.

The three special rooms will be open during the afternoons, for voluntary afternoon classes for those who may desire to attend.

Other facilities that we hope to provide include a Library room, where current works on the Truth can be obtained.

Accommodation Is Limited

Accommodation for the opening school has been limited to 350 persons, and already a number of applications have been received. All inclusive costs for the 9 days (Saturday p.m. to Sunday p.m.) is as follows: (Adults)—NSW area: £9/10/0. Sth. Qld., S.A., Vic.: £8/10/. W.A., Nth. Qld., N.Z., £5. (Under 14 years of age)—£5. (Under five years of age)—Free.

Family groups are particularly welcome, and special facilities will be provided for the children to ensure a happy and profitable week together.

Bookings can be made by postal application to The Bible School, West Beach Post Office, South Australia, or by telephone to K. Cook (NSW), 649-9483; A. Edgecombe, Adelaide, 57-7523; or Logos Publications, Adelaide, 56-2278.

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TASMANIAN BIBLE CAMPAIGN

After last year's successful effort in the Hobart area, it has been decided to hold a further campaign, this time in Launceston. A period of the year has been selected that should ensure glorious weather conditions, and synchronise with the holidays of most people.

Full details are set out on the covers of this issue of *Logos*, and it would be greatly appreciated if those intending to attend BOOK UP IMMEDIATELY. This will permit of every comfort being provided you, and the best arrangements being made.

This is an opportunity to assist the virile, growing Ecclesias in Tasmania, whilst enjoying a pleasant, relaxing holiday around the Word. A couple of outstanding tours of this most scenic part of Australia have been provided in the itinerary.

Question Time at the Bible School

An outstandingly successful feature of recents Schools has been the afternoon Question Sessions. Enthusiastic audiences have made these lively and profitable occasions, and members of the school have participated so completely that the flood of questions has been such that time has not permitted them all to be answered. They have ranged from dress to doctrine, from personal problems to disputed passages.

At the last School it was requested that Questions that remained unanswered, be considered through the pages of *Logos*, and we propose, in this monthly Bulletin, to attempt to do this.



FOOLISH TALKING AND JESTING

Question: In Ephesians 5:4, Paul condemns "foolish talking and jesting." What type of jesting do you think he is referring to?

Answer: The context clearly defines the nature of the jesting: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God" (Eph. 5:4-5).

This establishes that the "foolish talking and jesting" relate to the coarse, evil conversation and ribaldry which is so typical of the Sodomic world of today. The words themselves, in their Greek dress and their usage among the people, came to signify such talk. Paul clearly shows that the more such talk is engaged in, the more completely will the mind be governed by it, with dire and evil results. For to mediate upon such suggestive things is the first step to putting them into practise, and that is what the Apostle is saying in vv. 5-6.

Thus such form of coarse jesting should "not be once named among you, as becometh saints" (Eph. 5:3). But what about normal humour? Good humor can have a pleasant and important place in normal conversation, and, indeed, is not without usage in Scripture itself. At the same time, care needs to be exercised lest we go beyond "what is convenient" even in that which may be lawful. We must not turn the precious things of God into a joke, or lightly talk of our heritage. The foolish conduct of some (and the Scriptures abound with examples of the folly of human-kind), can certainly be held up to ridicule, and no harm is done. At the same time, great care needs to be exercised, and we must try to avoid the temptation of demonstrating that we are smart and versatile in wit at the expense of important things. We need to remember the adage of the wise man that "there is a time to weep and a time to laugh, a time to mourn, and a time to dance" (Ecc. 3:4). There is ominous wit and humour in the saying of the wise man: "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honor" — (Ecc. 10:1).

WHERE THE TREE FALLS

Question: Could you please explain the meaning of Eccles. 11:3: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."?

Answer: Ecclesiastes 11 is part of an argument developed out of a premise stated in Eccl. 9:13-16. There, Solomon has shown that though wisdom often goes unrec-

ognised, it is nevertheless most valuable and should be sought and applied. He therefore, in chapter 10, gives instruction for the guidance of wisdom, and this continues in the section of the book to which you have referred us. Verse 1 tells us to do good, not thinking of a return, but as an act of duty. Verse 2 suggests that we must be liberal and continuous in benevolence, for one day we ourselves might want help due to some evil misfortune coming on us. And verse 3, to which you particularly made reference, is illustrating by matters of common experience that we cannot foretell or control the circumstances that come on us. If the "clouds be full of rain" they will empty themselves on the earth, and we will be powerless to stop the rain, even if we want to! If a tree falls, it will fall in the direction that the wind blows it, and it is beyond our power to prevent it. So it is with many circumstances of life, for as we are told elsewhere, "time and chance happeneth to all."

In verse 4, there are some very wise words. "He that observeth the wind shall not sow" — because the wind governs the quarter from whence comes rain (Prov. 25:23), and a farmer observing the direction of the wind will hesitate to sow his crops. "He that regardeth the clouds shall not reap" — if we try to anticipate every possible eventuality, we will do nothing. Therefore, go ahead with work despite evils that may come. Some risks must be taken. Follow the spirit of vv. 1, 6, but, above all else, seek that higher wisdom whose course shall never fail, and to which attention is drawn in Eccles. 12:13: "Hear now the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole of man."

KNOWING HIM . . .

"We know that we know Him".

— 1 John 2:3.

Who knows not,
and knows not
that he known not,
is foolish; SHUN HIM.

Who knows not,
and knows that he knows not,
is humble; TEACH HIM.

Who knows,
but knows not that he knows,
is asleep; WAKE HIM.

Who knows,
And knows that he knows,
is wise; FOLLOW HIM!

. . . "And this is Life Eternal"

— John 17:3

Courtesy C. Hermann.
Ballina, N.S.W

Elpis Israel Article (Cont. from p. 316)

requisite in the thinking of any individual before the efficacy of Christ's sacrifice can be operative on their behalf (v.6-7).

That which followed was both miraculous and startling:

Death to the Unclean

"A great herd of swine" were feeding nearby, and the Lord transferred the mental illness of the madman into these "unclean" animals; whereupon, in a state of violent insanity, they plunged down a steep hill and into the sea, where they drowned.

The point being illustrated is clear. Here is the reminder of words which had long ago been proclaimed to Israel: "I . . . have separated you from other people . . . therefore put difference between clean beasts and unclean . . . and ye shall be holy unto me" (Lev. 20:24-26). Clean and unclean beasts were to typify people who were "holy" ("separate") and those who were not. To strengthen this principle Israel were taught that clean and unclean beasts were not to be yoked together (Deut. 22:10); a principle which still applies today in the New Testament doctrine which demands that all true adherents to the Lord should separate themselves from the world (2 Cor. 6:14).

In God's dealings with Israel, the swine appears to have been pronounced the most unclean of all animals, for in the law of Moses it was expressly forbidden (Deut. 14:8). In this narrative the swine all died, thus representing a divine judgment upon them. This is the fate in store for flesh which remains in ignorance of God's way and alienated from Him through wicked works.

The miracle having taken effect, we are brought to the central point of the incident. Those who witnessed the dramatic demise of the swine had fled in terror, but now timidly returned in company with others. They were amazed to see the transformation in the man who had been a ravening lunatic. They now saw him "clothed and in his right mind" (v.15). This is an infinitely beautiful expression. It is profound to the point where it reaches out beyond the limitations of this simple narrative, and describes the resultant peace of mind and spiritual perception which comes to the individual who learns of Yahweh, in spirit and in truth.

Previously this man had been naked and out of his mind Now he is said to be "clothed." Our minds should readily link the implications of this expression with the more obvious terminology of Paul: "As many of you as have been baptised into Christ have *put on* Christ" (Gal. 3:27). Thus, enlightenment, followed by baptism, provides an individual with a "garment" for salvation which they cannot possess by any other means.

In addition to being "clothed," the record states that he was "in his right mind." This is an expression compounded of

two Greek words: *sozo* meaning "to save" and *phren* meaning "the mind." Thus, literally: "to save the mind." The Lord had caused a radical change in this man's way of thinking. Instead of remaining a wild, degenerate creature bent upon his own destruction, he became a changed person. The change was readily apparent in his general demeanour and behaviour — but, even more importantly, in his way of thinking (v.18). The actual word which Mark uses to convey the point that the convert was now in a "right mind" is the word *"sophroneo"* (to be of *sound* mind).

The apostles used this word to impress bretheren and sisters of the Lord that they were now to appreciate that their way of thinking had been changed, and to be fully aware of their responsibilities in this regard.

"For I say, through the grace which was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly . . ." (Rom. 12:3 R.V.)

"But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer" (1 Pet. 4:7 R.V.)

A Varied Response

At this point a sharp contrast is revealed in the people's reaction to this miracle. Whilst the erstwhile lunatic "begged that he might accompany" the Lord (v.18), those who had been witnesses to this event, and those who had come to see the evidence, "began begging Jesus to leave their district" (v.19, cp. R.V.).

With what great irony does this feature of the incident reveal a most profound truth! Here is the tragedy of human indifference, or worse, opposition to the Will of God revealed. A man who had once been insane, who had been held up to ridicule and contempt by his fellows, had suddenly become transformed, but when his gaze fell upon his associates who considered themselves to be "of sound mind," he observed that they were "dead" while they "lived" (1 Tim. 5:6; John 5:24-25).

The world will not hear the Truth today, any more than in the days of the Lord's ministry. The Truth is rejected because it does not conform to the thinking of the flesh. Hence the comment from Brother Thomas: "The principles of the apostacy, and indeed of all false religion, are such as result from the thinking of the flesh when left to its own communings."

We have made reference to the state in which Adam and Eve found themselves after being alienated from God. The parallel between this incident recorded by Mark, and the events which occurred in Eden, is most striking. The two essential features are similar: on the one hand, alienation symbolised by naked-

ness; and on the other, the provision of atonement under the symbology of "covering."

Our Individual Responsibility

Once enlightened, it is the responsibility of every individual to remain "covered." Thus Peter exhorts: "Wherefore, *gird up* the loins of your *mind*, be sober . ." (1 Pet. 1:13). He is saying, in effect, put a girdle around your minds, so that the thinking of the flesh will not be revealed in your thoughts or your ways.

James writes upon the aspect of individual responsibility. He states: "Pure religion and *undefiled* before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep *himself unspotted* from the world" (1:27). We have drawn particular attention to three words in the text. Observe that if one remains "undefiled" one also remains "unspotted." The two words are closely related in their meaning. They both imply "unstained, unsoiled, without blemish." The third word we have emphasised is "himself." On the surface this appears a rather odd and ungrammatical term in the text, and we would more readily expect to read: "Keep yourselves unspotted . ." However, there is an important reason for this particular choice. The word is masculine, singular, accusative. It is a dramatic way of referring to that which each one of us can only do for ourselves. The apostle addresses every brother and sister as an individual, and exhorts as to what each one must do for themselves alone. Salvation is an individual matter. It will be of no avail, in the day of account, to say: "But no one in the Ecclesia helped me!" Keeping the garment unspotted and undefiled is purely an individual responsibility.

But we know from our many failures that we do defile the garment. Yet, James implies that these defilements may be removed. By what means? The answer is provided in Rev. 7:14:

"These are they (the redeemed) which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb".

These "robes" are also referred to in vv.9, 13. The reference is to a long, flowing garment, reaching to the feet, which was worn by kings, priests, and those of high rank or distinction. It is important to observe that the redeemed are said to possess robes before they wash them. In effect, we are being told that the saints who will be approved at the Judgment will have first been issued with the covering garment of a priest (the "putting on" of Christ in the waters of baptism); and upon receipt of the garment they strive to keep it in its original state by constantly washing it, keeping it white in the blood of the Lamb. That is

to say, they will faithfully continue to invoke Christ's power as the sacrifice and the high priest, by which means they have access to the Father for forgiveness of sins.

In an earlier article upon this subject, we emphasised the final warning of Christ to the Ecclesia: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." The Apocalypse contains only one other reference to 'nakedness' in relation to the Ecclesia; and we believe that these two instances are dramatically related. The other reference is to be found in the epistle to Laodicea — which, we believe, represents the last phase of Ecclesial development prior to the coming of the Lord. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and *white raiment*, that thou mayest be *clothed*, and that the shame of thy *nakedness* do not appear . ." (Rev. 3:18). We are convinced that these two warnings against "nakedness" show that we are living not only in the days of the Laodicean state, but also in the days of the sixth vial, when the Lord's promise of that day will have effect: "Behold I come!" (Rev. 16:15).

Let us be warned!

A swift tide of events is carrying us rapidly towards the end of this present epoch of civilization. At this time the greatest danger facing the Ecclesia throughout the world, is the possibility of *nakedness*. Now is the time for searching self-examination. Have we forgotten the "covering" which has been provided? Have we lost sight of the terms upon which we were given our garment? Have we omitted to utilise the means by which the stains of defilement may be removed from our garment?

Time is fast running out. Let us be diligent to see that we are "clothed and in our right mind," ready for the coming of the King of Glory.

— John Ullman, W.A.

An ecclesia is not made by God to be incessantly on the sick-list or to perish. In relation to an ecclesia, the seeds of mortality are — and who can deny it? — wrong-doing on the part of its members. Therefore stand fast, and "hold the traditions which ye have been taught, whether by word or our epistle" (2 Thess. 2:15).

Salvation is for the few not because God begrudges His priceless gift, but because of the waywardness of the human mind. Most men refuse to submit to divine teaching. God will not brook either adding to or taking from His Word.

Ezekiel's Personal Relationship to the Vision

"I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me when he spake unto me, and set me upon my feet that I heard him that spake unto me."—Ezek. 1:28-2:2.

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Ezekiel Figuratively Dies

The revelation of glory, seen by Ezekiel, proved too much for the mortal constitution of the prophet; he could not bear it, and like the Roman soldiers who saw a similar theophany of glory at the sepulchre of the Lord, he fell upon his face as one dead (Matt. 28:3-4). Whilst he was in that recumbent position, he heard a voice speak to him, he felt the spirit enter him, and strengthened thereby, he stood upon his feet that he might better hearken to the voice that spake.

It was a figurative representation of his coming death and resurrection; an experience that he had in common with others of "his brethren the prophets." Both Daniel in captivity (see Dan. 10), and John in Patmos (Rev. 1), as well as others of the prophets, had a similar experience.

And, significantly, their experiences followed on a similar revelation of glory as was seen by Ezekiel. Daniel saw the multiple "certain man" of composite metals, and recognised in him the mystical "one body" of Christ in glorious multitudinous manifestation in the Age to come, after its present long warfare is over; and John saw "one like unto the Son of Man," whose clothing and appearance was similar to the man of Daniel's vision, and who is revealed to be the very nucleus of the Ecclesia of God.

All three prophets, on seeing these visions, fell down as though dead, but were set on their feet again by angelic ministration.

In other words, they enacted their own death and resurrection.

It was as though Yahweh, having revealed His future intentions to His servants, and disclosed to them the fulness of glory (a glory that overwhelmed them as being impossible for flesh unaided to attain unto), then proceeded, in mercy, to comfort them by revealing the means whereby they will find a place therein, namely through a resurrection from the dead.

Ezekiel Is Figuratively Resurrected

Lying prostrate on the ground in a dead faint, Ezekiel heard a voice. It was a voice that anticipated the one he is yet to hear in the future, for Paul declared:

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." (1 Thess. 4:16).

These are significant words. The word "voice" is *keleusma* in Greek, and signifies "a word of command." This is the only place it is used in the New Testament, though it is found in Proverbs 30:27 in the Septuagint version of the Old, which reads: "The locusts have no king, and yet march orderly at *one command*." The verse is commenting upon the remarkable co-ordination of activity that naturalists have observed in locusts; they so act in concert as though answering a specific command issued by a leader. But no one knows of that urge, that command, apart from the locusts, so that *keleusma* implies a "shout" or a "command" that is audible only for those intended to hear it. The world will not hear the command, for it will not be issued by the Lord to those in the graves to "come forth," a shout so loud as to wake the dead, but the merest whisper in the ears of those slumbering in mother-earth, whom the Lord wishes to awaken. This will be all sufficient to cause them to come forth even as Ezekiel was caused to stand up out of his faint. Christ thus declared:

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John 5:28-29).

Only the responsible dead will hear that voice!

It is interesting, in passing, to notice the other allusions to resurrection made by Paul.

Christ, he declared, will come with the voice of the archangel. The only archangel mentioned in Scripture is Michael (Jude 9), and he is described in Daniel 10:21 as the "prince" of Israel. The angel who met Joshua with the drawn sword is similarly described as a prince (Josh. 5:14, mg.), wielding authority over the nation. He therefore can be identified with that angel into whose care the nation had been specifically placed (Exod. 23:21), and in whom Yahweh's name had been vested. Therefore, as the "shout" speaks of power, the "voice of the archangel" is expressive of authority.

"The trump of God," is also a significant phrase to use in conjunction with resurrection, for it directs attention back to the "memorial of blowing of trumpets" that preceded the Day of Atonement (Lev. 23:24. 25:9). This alerted the minds of

Israelites to the impending Day of Coverings, or Judgment, and reminded them to prepare for that solemn occasion. But no matter how solemn the Day of Atonement in the past, it will surely be superceded by the solemnity of that greatest of all Days of Atonement that awaits the future, when living and dead saints shall be gathered before the Judgment Seat of Christ.

So the three expressions used by the Apostle speak of the power, the authority and the purpose of Christ in resurrecting the saints to Judgment.

A Standing Again

The resurrection will be made possible through the Spirit of Yahweh that the Lord Jesus possesses without measure. Ezekiel describes how that spirit entered into him to give him renewed vigor causing him to again stand upon his feet. On a later occasion, recorded in his 37th chapter, he was permitted to witness a resurrection actually taking place. He saw graves opened and bones scattered therein upon which the flesh had corrupted away. Then, miraculously, he saw bone come to bone; sinews and flesh began to form upon the skeletons before him; and, finally, the spirit entered into the newly-formed bodies to give them life.

It was a repetition of his own experience, as in a dead faint with his face towards the ground, he felt the spirit of Yahweh energising him, permitting him to struggle to his feet, and stand upright.

And in this upright position, he heard the Voice of Yahweh once more appointing him work to do, sending him to the rebellious people who had rejected His message, to proclaim judgments upon them if they continued to manifest their obstinate attitude to Divine requirements.

It was a picture of the future, yet to be enacted by Ezekiel and millions like him.

They are to be resurrected, changed into spirit-beings (1 Cor. 15:46), sent forth into the world in a work of warning and of judgment.

Ezekiel thus enacted his own death, resurrection, glorification, and future mission unto the nations.

John in Patmos did similarly, and was told:

"Thou must prophecy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11).

It was out of these same "peoples, nations, tongues and kings" that John and others like him were drawn (Rev. 5:9-10), and to them they are to be again sent, to proclaim the purpose of Yahweh and to save those who are prepared to submit.

A Spiritual Resurrection

But saints will not attain unto that physical resurrection unless they are first subject unto a spiritual resurrection through the waters of baptism. Paul declared that we should "walk in newness of life" (Rom. 6:4), and Jesus taught, "the hour *now is,* when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). He was urging the need of a spiritual resurrection on the part of those who are "dead in trespasses and sins" (Eph. 2:1), and who can only be enlivened out of that state of living death through the quickening influence of Christ.

How is such a resurrection brought about? Only by the energising influence of the spirit word. Apart from that man is destitute of spiritual life. When that is in us, it will cause us to lift ourselves up from our natural earthy state with faces towards the ground, and enable us to stand upright and hearken to the "voice of him that speaketh unto us" through His word.

This was part of the parable enacted by Ezekiel as a man of sign. The spirit entered into him, caused him to stand upright and to hearken further unto God, and then sent him forth to proclaim that word unto others, that they might be similarly affected by it.

So the resurrection that Ezekiel experienced, was first a spiritual resurrection unto newness of life, and then a foreshadowing of the physical resurrection and transformation into a spirit-being that will be his lot at the return of Christ.

The Cherubic Vision Summarised

The Cherubic vision had revealed to the prophet that judgment was about to fall upon guilty Jerusalem, but inasmuch as it was supervised by the Cherubim, it revealed to him that all that was about to be done was for the benefit of the elect. As Paul later declared: "All things are for your sakes," even judgment and death.

It was a foreshadowing of judgments, that commencing at Jerusalem, will sweep the whole world when the Cherubim of glory are manifest in the earth. Manifesting the glory of Yahweh bodily, they will be in possession of powers that will make them:

(1) OMNISCIENT, for Ezekiel saw them as full of eyes (Ezek. 1:18).

(2) OMNIPRESENT, for he saw them moved by the spirit into all parts of the compass.

(3) OMNIPOTENT, for he saw manifestations of irresistible power—burning coals, lamps of fire, forked lightning (v.13), that consumed the adversaries.

All-knowing, All-seeing, All-powerful! These are Divine

attributes which guilty Judah had forgotten existed. Oh, yes, they mouthed these words, they ascribed these attributes unto Yahweh, but their actions belied their doctrine: they worshipped with lip-service but not in fact, nor in heart.

And they were destroyed by a crisis of their own making, out of which Yahweh would have delivered them if they had but sought Him.

What of ourselves?

We need to catch the vision of the Cherubim in these modern days. Science has placed staggering new powers and weapons into the hands of man; materialism and fleshly power daily increase in scope, so that there seems no end to the power and wealth that men can accrue to themselves. Wickedness, today, finds much bigger and far more terrifying forms of expression than ever before. Things move on such a vast scale, and with such frightening speed, and at the beck of such anti-God forces, that the international situation could easily become profoundly disturbing to anyone whose faith is not anchored in the things revealed in the Word. To the merely fleshly mind, the reins of Providence whereby God guides and directs events, seem to hang loosely, as though God has not a purpose. And though we would never subscribe to that doctrine in so many words, the danger is that we may temporarily blind our eyes to the fact that God rules in the affairs of man, and become caught away by the whirlpool of human affairs, and concern that can quickly sweep us into a tide of trouble so strong as to destroy us spiritually. Evil forces in large areas of the earth seem to have it pretty much their own way. It is easy for our eyes to become so held by the possibilities that life presents, and our minds so bewitched with the prospects of the present, that we lose our sense of reality in the absolute assurance of the establishment of the Divine purpose in the earth. The vision of that glory-flashing throne high over all, the Divine sovereignty revealed by the Cherubim in glory, and the crushing judgments they will bring upon all human institutions opposed to the will of Yahweh, can restore in us a proper sense of proportion, and cause us to recognise the limitations of human life about us.

That has been my experience as I have studied this section of Ezekiel's prophecy, and have attempted to place on paper some of my impressions therefrom. As the articles have advanced, I have felt a growing sense of inadequacy that has made the writing of them increasingly difficult. I commenced the series with a feeling of anticipation, thrilling to the glory of the subject, and hoping to take the reader along with me, in a grand adventure of spiritual enlightenment as we, together, unravelled this wonderful section of Scripture. But gradually the vastness of the subject,

the glory therein revealed, overcame me as it did Ezekiel, and I felt the need to bring them to a sudden end.

I had intended originally, to continue with the theme beyond Chapter 1 of Ezekiel, and to briefly show how the vision is actually related to all the prophecies recorded in his book, and particularly those commencing at Chapter 8, where the Cherubim are again introduced, and the hidden hand is extended to take hold of the prophet, and convey him in vision to Jerusalem. There he learned with growing sorrow and concern what "every man did in the chambers of his imagery" (Ezek. 8.12). He observed a people giving lip service to Yahweh, but denying Him in heart. He heard the terrible indictments proclaimed upon the leaders of the nation because of the bad example they set the people. He saw the Cherubim sweep out of the city, taking with them the shekinah glory, and abandoning Jerusalem to its fate.

Ezekiel experienced the heartache of seeing God's privileged nation, the custodian of His truth, completely overwhelmed in a judgment that came upon it because the people failed to hear and heed the Divine counsel. Thus darkness settled down upon the place where previously light had shone forth.

But he also predicted the dawn of a better day. He described, in his 43rd chapter, how the Cherubim of the Age to come, as a great company of immortals, will bring back the indwelling glory of Yahweh, and fill the millenial Temple with a glory far transcending that seen in that place previously.

In his earlier chapters he described how the Cherubim left the city by way of the east (Ezek. 10:19), and in his 43rd chapter he reveals how they will return from the same direction. The time will come, when men will see the great theophany on the Mount of Olives (Zech. 14:4), and will recognise in the glorious company assembled together the "feet of Yahweh," converging the glory back to the city from whence it departed so long ago, never again to be removed therefrom.

Perhaps we may revert back to this theme in subsequent issues of *Logos* should readers desire us to continue it (in which case they can voice their request), but in the meantime, we will be pleased to consider any questions or comments that they may care to make on this theme. Certainly it is one that enables the student to do what Ezekiel did, to lift himself up from a recumbent position with face towards the ground, and standing boldly upright (in a spiritual sense), hearken to the voice of God, that he might proclaim His message to others.

— *H.P.M.*

(Concluded).

Readers' Comments

We delight to hear regularly from readers concerning their experiences along the pathway to the Kingdom of God.

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From A "Mother in Israel":

Sis. G. N. (England) writes:

"It warms (and humbles) a woman's heart to think that the great Creator gave to women the tender task of instructing His mighty men when they were but infants. There is no record that Moses or Jesus had angelic revelations in their tender years—only the parental instruction and unusual ability to assimilate it. Their mothers' teaching must have played a great part in preparing them for the work. So I stress in talking to young mothers in the Truth (and especially to my own daughters—who are teachers) what wonderful opportunities a woman has to serve the Truth as she handles little children."

(In these days of increasing delinquency, the value of a mother's hand firmly guiding the young to an appreciation of the Truth cannot be over-emphasised. Timothy's experience is a case in point: his life reflected the careful guidance of a faithful mother — 2 Tim. 1:5).

In Controversy With the Clergy!

Bro. A. P. (Eng.) reports on a challenge to the Truth presented by the Rector of Clowne (Mr. W. S. Wilcox). A leaflet outlining our beliefs had been distributed in the area, and it attracted the attention of Mr. Wilcox, who criticised it in his parish magazine, *The Standard*. Taking advantage of the publicity, the brethren replied with a pamphlet which analysed the Rector's statements, point by point, in the light of Scripture. The arguments were presented concisely and powerfully, and could cause some to more closely examine the evidence of the Truth. The distribution of the pamphlet was followed by an invitation to the Rector to publicly debate the vital issues of Scripture. We have not heard whether this eventuated—but our experience is that such invitations are usually ignored! Nevertheless such agitation is helpful to the brethren and demonstrates how solidly the doctrines propounded by us are founded on Scripture.

Will Only A Few Attend Jerusalem?

Bro. T. H. (USA) asks:

"Your articles on Ezekiel and the Cherubim are extremely interesting. However, I cannot understand your reasoning that only a representative of the nations will go to Jerusalem for worship—when Scripture specifies that all nations will go! Nowhere do we find that asmall portion of mankind only will attend, and your assumption, presumably, is in the impossibility to gather all nations because of the vast numbers involved."

(We do not suggest that only "a representative" of the nations will go up but rather representatives of all nations. This is suggested on the basis of Zech. 14:16 which states: "Every one that it left of all the nations . . . shall go up," or as it is better rendered: "Every one of the nations that is left . . ." It is national representation to which the prophet is referring, and this is shown by his subsequent remarks: "Whoso will not come up of ALL THE FAMILIES of the earth . . "

The picture thus presented is that of large groups of people representing the different nations converging on Jerusalem for worship. They go there to "keep the feast of Tabernacles," that is, to acknowledge their gratitude to the bounty of Yahweh gathered in at harvest time (see Lev. 23:39-44). As the harvest is gathered in at different times

throughout the world, so there is suggested a continuous pilgrimage of people around the year for this purpose (see Isa. 66:23). In addition to this compulsory service, there will be the opportunity for people to voluntarily ascend to Jerusalem for worship, and in Zech. 8:21, Isa. 2:2-4 individuals are represented as proposing to do this on their own volition. With the compulsory and voluntary pilgrimages to the Land, we do not doubt what you say that "all people" will at some time or another ascend to Jerusalem for worship. If all the passages relating to this subject are gathered together, it will be seen that there will be continuous worship in the Temple every day throughout the year.

Impossible to Convince

"In spite of preparations made beforehand," writes Sis. S. M., of England, "I seem unable to deal with 'Jehovah's Witnesses' who call. I can see they are quite wrong and unscriptural, but cannot convince them that they are not divinely blessed to preach and live the only way acceptable to 'Jehovah' and any attempt to hold a study of the Bible with them ends in fighting to get a word in edgeways. And when that is achieved, trying to make any of our knowledge of the Bible stick with them seems impossible — they just won't take it in! There seems to be an armour plate round them that shuts out truth at every turn!"

(Unless a person is prepared to calmly reason upon the Scriptures with a desire to ascertain what is truth upon one subject before darting on to another, there is very little hope for real progress in the things of God. It becomes necessary for us to judge whether the person with whom we are conversing is prepared to do this. If not (and we have met many in this class), there seems little to do, but to declare our profession of faith, and leave results to God. We hope you may have success with your discussions in the future — but if not, take encouragement that the Lord will soon return, to right the wrongs, to declare the Truth, and to turn all mankind to righteousness.

Remember, also, that the religious world is for the greater part incurably drunk with the wine of the Mother Church (Rev. 17:2), and though some of the daughters, like the "J.W's", would repudiate this and reject the concept that they are related to this system, there is no doubt that in their belief concerning the devil, the rejection of Israel in God's purpose, and other matters, they are mouthing doctrines believed in common with the Roman Apostasy).

Advertising a Special Effort.

Bro. T. M. (England) — We are pleased to help you in this matter, and have forwarded copies of leaflets used quite successfully in Australia. **Logos** has also produced some attractive leaflets suitable for distribution at any time. These are held in stock, and are always available. Copies have been forwarded to you.

The Need For Separation.

Bro. L. M. (N.G.) comments upon our article, "Is This The Unity We Seek":

"I was shocked, as apparently many others were, at events in the brotherhood. I feel that we can take religious zeal too far, becoming fanatics, and so lose the possibility of showing the Truth to the world. But, on the other hand, we must ,as your article states, be very careful not to commit spiritual adultery. It is very important to keep ever in mind the need to follow as closely as possible in the footsteps of our Master, remembering that he came to call "sinners to repentance," which required him to mix with publicans and sinners, much to the disgust of the Pharisees. We must not become as they were—hard, cynical, unloving — by

no means a reflection of Christ's character."

(We quite appreciate your point of view concerning our need for separateness; and also realise the need for a balanced judgment in these things. We need to be careful that we do not allow the Truth to become corrupted by tolerating a friendship with the world that is objectionable to God. Whilst it is true that Jesus associated with "publicans and sinners" to save them, yet this was within the ranks of the "ecclesia of Israel;" and when it came to speaking to the Genitles, he reminded them that "salvation was of the Jews" — he directed them to forego their religious association, and embrace that of Israel (John 4:22). And this, we believe, is our duty today. The times are evil, and consequently we ought to be on guard against corruption more than ever before. The warning of the Lord is thought-provoking: "When I come, shall I find The Faith on the earth?"

Let us bear in mind that Christ comes to suppress the political and religious systems extant about us, and if we are found so closely associated with them as to be identified with them at his coming we may likewise be destroyed with them (see Matt. 25:41). Whilst writing thus, we recognise the truth of your words, and as you observe, it is our privilege to reflect Christ's character in our lives — all actions must be regulated with this in view).

Enjoying the "Eureka" Study.

News of the Melbourne **Eureka** Class now in its second year, comes from Bro. S. S.:

"The Class has continued during the past year without interruption; and although few in number, we have found these evenings to be most upbuilding, strengthening and joyous in our exercises in the Truth. Two brethren alternate in leading the class. We are reading through *Eureka* considering approximately five pages each evening. Rather than reading directly from the book, the class leader considers the matter beforehand, then presents Bro. Thomas's thoughts. quoting liberally from *Eureka* as well. In this way, we do not lose the masterful descriptions and exposition of this book, whilst also obtaining a quicker appreciation of its contents."

(The value of such studies is unquestionable. We need more of them today! **Eureka** is a book that none of the servants of God should be without . . . it is one that we can constantly study with greatest profit. It is unmatched in Christadelphian exposition; and **Logos** is anxious to assist any who desire to commence such a study).

An intellectual brain that is everlastingly leading its owner into a fog is not an enviable possession. The worst of it is that those so cursed invariably think that others should readily confess to being in their condition of doubt and muddle.

★

Many have told us that they came into the Truth through reading Dr. Thomas's writings. Many others have testified that they came into the Truth through reading Bro. Robert's writings. We have yet to hear of a single one coming to a knowledge of the Truth through reading criticisms and animadversions (misnamed in many instances, corrections) of these men's writings.

Let us not trouble ourselves about the apparent hardness and arbitrariness of the Divine conditions of salvation. God is all-wise and therefore knows what is best.

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

★

SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 3

(Continued from p.300)

VERSE 28.

"We conclude that a man is justified by faith" — A man, that is, a Jew or a Gentile.

"Without" — i.e. apart from.

"The deeds of the law" — Faith saw the ceremonials of the law as types or figures (Heb. 9:9) pointing to the need of a Redeemer, and thus acting as a Schoolmaster leading to Christ (Gal. 3:24).

VERSE 29.

"Is He the God of the Jews only?" — By no means, Paul having previously established this point. It is repeated here only to emphasise that the phrase "a man" (v.28) includes both Jews and Gentiles.

VERSE 30.

"Justify the circumcision by faith" — Ek pisteos, or "out of faith." Such a faith is a development out of those things given to the Jews, namely the oracles of God (v.2) their national heritage.

"The uncircumcision through faith" — *Dia,* or through the instrumentality of faith brought to their notice. It is the same faith, but in the case of the Jews they were born into it, in the sense that the Scriptures, from whence it comes (Rom. 10:17) was their natural heritage, whilst, in the case of the Gentiles, the knowledge had to be taken to them. So faith, in the case of the first, arouse out of what they inherited, and, in the case of the second, through what was brought to them. And, as Paul emphasises, it is the "one and same God" Who has called both Jews and Gentiles to be saved.

VERSE 31.

"Do we make void the law through faith?" — Do we make it of none effect? On the contrary, faith places the law on its proper footing (see Matt. 5:17), and establishes its authority. Thus Gentiles who have not the law through faith perform the works of the law (Romans 2:14), for though faith might bring liberty from sin, it never creates licence to sin.

Christ warned his hearers that discipleship involved sacrifice, and we should do no less. Father, mother, husband, wife, children — all must take a second place to him. Christ did not encourage a mere intellectual assent to the first principles. With him it was a call to give him our affections.

CHAPTER 4

In this chapter the Apostle advances two powerful examples which no Jew could ignore: Abraham and David. The former was justified not by works of the Law, but through honoring God in accepting His word; the latter was justified by the forgiveness of a grievous sin for which the Law provided no atoning sacrifice. In the case of Abraham, his justification came before he was circumcised, clearly showing that the law is not necessary for justification. On the other hand, it is emphasised that it was his faith that made him pleasing to God (vv. 13-17), and it is this example of faith that all should aim to emulate. (vv. 18-25).

The Father of The Jewish Race Was Justified by Faith — Vv. 1-5.

VERSE 1.

"What hath Abraham found as pertaining to the flesh?" — In Vv. 1-2 Paul is anticipating an objection that might be put. The question is, What does the experience of Abraham teach in relation to the flesh? For if he were justified by works, he hath whereof to glory!" That ends the question, and then follows the asnwer (see this set out better in Rotherhams translation). The answer is, "Abraham had nothing to glory of before God, because, as the Scripture declares, 'He believed God, and it was counted unto him for righteousness." Thus the experience of Abraham taught that the flesh profits nothing (John 6:62).

VERSE 3.

"Abraham believed God" — The quotation is from Gen. 15:6. The belief in question was not mere detached acceptance of something that was true, but implicit trust and confidence in God to perform what he promised (see vv. 16-22). Abraham, surrounded by enemies, deserted by Lot, had to seek the overshadowing protection of God. There is nothing meritorious in that except in the recognition of God's power to save; and in seeking the Divine refuge he conferred no benefit on God, so that he could not boast to God, but in abject weakness seek God's help. As the context of Genesis 15 shows, his belief in God was associated with a recognition of his own impotence to effect that which he desired to see accomplished (see Gen. 15:2-5). Out of his personal weakness, therefore, came faith.

VERSE 4.

"To him that worketh is the reward not reckoned of grace, but of debt" — See, again, the case of Abraham (Gen. 15:2-5); he could not provide the seed he desired, and was absolutely dependent upon the grace of God, so that his belief was in his grace. The word "worketh" is *katergazomai* in Greek and signifies labor from which something results, such as wages. The idea is work that earns salvation (v. 15. Rom. 6:23). Abraham was not in a position to provide by his own efforts the result he wanted to see revealed. Compare Gen. 15:2-5 with Romans 4:18-20.

VERSE 5.

"Believeth on him that justifieth the ungodly" — The ungodly are completely without hope, and have not the means to gain salvation. They need forgiveness of sins, and who is to provide it? They are as helpless as was Abraham who needed the seed of promise, but through the deadness of his body was not able to obtain it without the help of God. God in His grace has made it possible for even the "ungodly" (consider David's state), to find forgiveness if they recognise their need and turn to Him for help. See Romans 5:6.

"His faith is counted for righteousness" — God will overlook the natural failings and weakness of the flesh, and provide what is required, the forgiveness of sins, if a person recognises his helplessness and the ability of God to save, as did Abraham.

David's Testimony — Vv. 6-8

VERSE 6.

"David" — A more powerful example could not be drawn from Scripture. He was guilty of a sin for which the law could provide no atoning sacrifice (Ps. 51:16)). There was nothing he could do except confess his guilt and plead forgiveness in humble recognition of his unworthiness. On the basis of that: his own weakness to accomplish his salvation and the ability of God to forgive, he received the great blessing expressed in v.7 which is a citation from Psalm 32:1, 2.

"The blessedness of the man" — It is significant that the Psalms commence by affirming the blessedness of the man who never sins (Ps. 1), and, later, the blessedness of the man who having sinned obtains a covering for his sin from Yahweh (Psalm 32).

Abraham's Testimony: Circumcision Not Necessary For Justification Vv. 9-12

VERSE 11.

"He received the sign of circumcision." — Abraham was justified by faith before he received this token. (Gen. 17:11), thus showing that justification is not dependent upon this "sign."

"A seal of the righteousness of the faith which he had" — Circumcision is the mark in the flesh, indicating the repudiation (cutting off) of fleshly desires, and is therefore the outward seal of a dedicated life. In a spiritual sense, in the sense expressed in Romans 2:29 where circumcision is described as being of the heart and in the spirit, Abraham was circumcised long before the token was given him, and the token itself became merely a "seal" of the life of faith he had already revealed. Circumcision in a Jew was only a reminder of what he was called upon to reveal in life — the cutting off of fleshly desires that he might render obedience to God; and it was of no value apart from this spiritual application. Thus of Gentile believers, Paul wrote: "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" (Col. 2:11). A changed life in a saint is the outward token of true circumcision, showing that he has embraced in fact, the Abrahamic covenant.

"The father of all them that believe though they be not circumcised" — All who walk in the footsteps of Abraham whether they be Jew or Gentile, circumcised or uncircumcised, are his children. A son of Abraham (see Luke 19:9) is one moved by the principles of Abraham, for the Hebrew term "son of" signifies one "filled with." The Jews claimed to be his sons, but the Lord denounced the claim as invalid — John 8:39.

VERSE 12.

"Who walk in the steps of that faith" — The sign of circumcision which God gave Abraham, was the token of God's approval of his righteous behaviour (v. 11), and when a Jewish child was circumcised it was a reminder that he must attempt to manifest the same principles. But Abraham had revealed those principles before circumcision was given him demonstrating that any who "walk in the steps of his faith" can acknowledge him as their father whether they be circumcised or not.

"He being yet uncircumcised" — To a Jew that meant Abraham was then a Gentile! The Jewish leaders described Zacchaeus as "a sinner," that is a Gentile, but his attitude and action caused the Lord to declare: "he is a son of Abraham" (Luke 19:7-9).

(To be continued).

Logos VOLUME THIRTY ONE
Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

What is the Temperature of your Ecclesia?

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" — Rev. 3:16.

The Truth (and by this we mean apostolic teaching as touching doctrine and practice) is exceedingly jealous. It will suffer no rival. It is by the Truth that God links Himself with an ecclesia — guides, controls, and enables it to fulfil its mission. Where error is allowed to usurp the place of the Truth, God is, in a sense, pushed aside, and His work marred and thwarted. An ecclesia exists for an object — to witness for God, and as a means in His kind providence of helping men and women to know, serve, and please Him. An ecclesia will be no failure in regard to this object if it determines that the Truth shall reign in its midst. Let us never forget that God watches, with an interest that we can very imperfectly apprehend, the vicissitudes of ecclesial life. Where His Truth is welcomed, and its voice heeded, He is pleased. Where, too, the welcome is genuine, the evidence of the fact is apparent. We do not find an ecclesia which reveres the Truth characterised by contention, heresy, bitterness, unrighteousness, or by its neglect of the needs of the poor, the downcast, the feeble-minded, and the stranger. On the contrary, we see love, peace, harmony, stability, useful activity, and much enterprise on God's behalf. But is the Truth powerful enough to constitute such a meeting? Yes, and if the description does not apply to the one to which we belong, then there is something wrong. In which case, let us see to it that we are not a party to the cause. Where an ecclesia is on the downward path, it is an affair for sackcloth investigation — an investigation commencing with the examination and overhauling of self:

"He that hath an ear, let him hear what the Spirit saith unto the ecclesias" (Rev. 2-3).

—A.T.J.

The Prophecy Of Habakkuk

When Christ shall come from the South !

"Eloah shall come in from the south (Teman), and the Holy One from mount Paran. Consider!" (Hab. 3:3 — Dr. Thomas Translation).

The "Proud Man" To Be Destroyed

Habakkuk describes in vivid and awe-inspiring language the triumph of Christ and the saints over their enemies in Edom and Moab; their victorious march to the beloved city, which is in the hands of Gogue, and the establishment of God's kingdom, with the Lord in his holy temple, and all the earth silent before him.

The prophet depicts the beginning of the seven thunders which are heard when the Lord Jesus is in the earth, as the rainbowed strong angel, clothed with a cloud, his face as the sun, his feet as pillars of fire, and his voice as when a lion roareth (Rev. 10:1-3). These symbols denote Christ's power, his glorious company, and his destructive mission for the vindication of God's land and people.

He comes from Teman or the South, and mount Paran. The language of the vision described in Habakkuk 3, is in the future tense as Brother Thomas has pointed out. This has been adopted in the margin of the Revised Version, but the revisers, not understanding God's purpose in the Lord Jesus to manifest himself openly in the earth, have allowed the past tense to remain in the text.

Habakkuk takes hold of Israel's enemies of his day and employs them as the type of all the enemies of God. The prophets when predicting the downfall of Gentile dominion and the establishment of God's kingdom under the sway of His Anointed, frequently contemplated those events typically, by the fall of the oppressing nations with which they were connected. Habakkuk speaks of a "bitter and hasty nation" (Ch. 1), the Chaldeans, marching through the land, and he employs them in this way. He speaks of the downfall of the "proud man" (Ch. 2) who could not stay at home, who had gathered all nations, and enlarged his desires as the grave; the time would come when a parable and a taunting proverb would be raised against him: "Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges!" (R.V.).

We can take Nebuchadnezzar as an illustration of this proud man of the near future. The one who is to arise as the king of fierce countenance, who will destroy wonderfully and stand up against the prince of princes, but who will be broken without hand (Dan. 8:25), without human power. The Chaldeans were wasting the land, but the prophet recognising the iniquity of the people, saw in it all the judgment of the nation. His faith remained strong and stedfast. "Art Thou not from everlasting, O Yahweh my God, mine Holy One? We shall not die!" He stands upon the watch-tower and in response to his cry he hears the words: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

A Challenge To Flesh From The South

Here were words of comfort to the watchman, and we are able to take in a special sense, that comfort to ourselves, for we are in a more favored position than the prophet. He stood before the time of Daniel's visions of the mighty empires of men; of their successive rise and fall: of the uprise of the Little Horn of the Goat and the downtreading of the land for two thousand and three hundred evenings and mornings — the knowledge of which caused Daniel to faint. We are at the end, and perceive that although the vision has tarried, it is surely coming, and now "hasteth" (R.V.) toward the end. We know that the time is nigh when Gentile dominion of every description will fall. When the stone cut out of the mountain without hands will smite the image and break it in pieces the iron, the clay, the brass, the silver and the gold. The prophet, in vision, saw Christ marching through the land in indignation, threshing the nations in anger and going forth for the salvation of his people. The land belongs to him: by covenant and by promise; but the latter day Assyrian (Micah 5:5) will overflow and go over and his wings will fill the breadth of Immanuel's land (Isa. 8:8).

The challenge comes from the South, or Teman. "Eloah shall come in from the South, and the Holy One from mount Paran." If we desire to know the particular spot Christ comes from we listen to the words of Moses in his blessing of the tribes: "Yahweh came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from his right hand went a fire of law for them" (Deut. 33). This is prophetic language. He comes from Sinai with the angels of his power, and also with those whom the angels have gathered from the four winds (Zech. 14:5. Psalm 149:5-9).

In the past, at the giving of the law, there was the coming of God *to* Sinai, not *from* Sinai. It is suggested by Brother Thomas, that in that region where God's almighty power was manifested, the inspection of those responsible to the Judgment will take place, and that *from there*, after the faithful have received the power of an endless life, they proceed with the Captain of their salvation, against the downtreaders of the land, and we know that Christ will be the Victor of Armageddon.

Christ and the saints comprise the Four Carpenters to fray the four horns which have scattered Judah and Israel (Zech. 1: 20-21); the Four Chariots and horses that go forth between the two mountains of brass (the two-fold divided world of today), bringing down the two great confederations of nations (Zech. 6:1-8). "Thou didst ride upon thine horses and chariots of salvation," says the prophet Habakkuk (Ch. 3). These are the chariots of the Cherubim: The One Eternal Spirit in multidudinous manifestation. "Withersoever the Spirit was to go, they went; they ran and returned as a flash of lightning; and the noise of their wings like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a great camp" (Ezek. 1). "The chariots of Elohim are myriads upon myriads; Yahweh among them hath come from Sinai into his sanctuary" (Ps. 68:17 — Bullinger). They go forth to wound the head of their enemies whose blood shall make red their feet, says the Psalmist. Habakkuk states: "Before him went the pestilence, and fiery bolts went forth at his feet" (Hab. 3:5 — R.V.).

Miraculous Destruction Of The Enemy

We have an illustration of the pestilence going before the angels of God's power in the destruction of Sennacherib's army. Isaiah said to Hezekiah by the word of Yahweh: "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it." Then the angel went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand. We marvel not then that the prophet said: "I see the tents of Cushan in affliction: and the curtains of the land of Midian do tremble" (Hab. 3). Isaiah declares: "The yoke of his burden and the staff of his shoulder, the rod of his oppression shall be broken as in the day of Midian" (Isa. 9:4).

We know what transpired in that day. Gideon and his specially selected companions, carrying pitchers, trumpets and torches, surrounded the camp of the enemy; by breaking the pitchers that contained the torches, sounding the trumpets and crying, "The sword of Yahweh and of Gideon," a panic was created in the camp and every man's sword was against his fellow throughout the host.

There will be no earthen pitchers in the hands of Christ and his brethren in the future day of Midian, nor ordinary torches and trumpets. They, themselves, will be the fiery bolts; the earthen vessels will then be transformed into sons of power, the trumpets they will blow will bring destructive agencies upon their enemies, "overflowing rain, great hailstones, fire and brimstone" (Ezek. 38), and the lamps they will reveal will be the open manifestation of spirit-power.

Will not the time be ripe for this great manifestation of Almighty Power? God's land under the heel of the king of the North; Jerusalem taken; many of the people slain; others in captivity; the remainder with the broken and demoralised forces of Sheba and Dedan, and the Merchants of Tarshish in Edom, Moab and Ammon (Ezek. 38. Dan. 11:40-45). What hope is there apart from divine help? None. We see the mighty hosts of the foe advancing, rejoicing to "devour the poor ones secretly." But they know not the one against whom they are coming. "They came out as a whirlwind to scatter Me" (Hab. 3:14). Michael, the great prince, stands for the children of Daniel's people, and he "will pierce with his (Gogue's) own staves the head of his warriors" (Hab. 3:13 — R.V.).

The king of the north, in Egypt, hears tidings out of the east and north that trouble him (Dan. 11:44). To the east of Egypt there is the Sinaitic Peninsula where wonderful things are happening of such a nature as to trouble flesh; to the north is Jerusalem, doubtless, at this time, being strengthened by the Lion of Tarshish. The northern commander in Egypt cannot understand the nature of the tidings from the east, but those from the north, from Jerusalem, are familiar to him. He has been expecting some such action on the part of the Western powers, for in his drive to Egypt, he had bypassed Jerusalem and the Arab territories of Edom, Moab and Ammon (Dan. 11:41-42). Now he emerges from conquered Egypt, leaving an occupying force in charge, and moving north against Jerusalem "he shall plant the tents of his power between the seas (the Mediterranean and Dead Sea) in the glorious holy mountain . . ." (Dan. 11:45). Jerusalem shall fall to his power; the Lion of Tarshish shall be driven back; Israel shall be overwhelmed with sorrow; it will be the moment of Gogue's greatest triumph; but it will be shortlived, for "he shall come to his end, and none shall help him" (v.45). For he shall be destroyed by divine power.

The March Of Conquest

The prophet Isaiah saw the march of conquest in vision sweeping up towards Jerusalem from the south. He describes what he saw in dramatic, symbolic language (Isaiah 63:1-6):

'"Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, marching in the greatness of his strength?

'"I that speak in righteousness, mighty to save!'

'"Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?'

'"I have trodden the winepress alone, and of the peoples (RV — a word used generally for Gentiles) there were none with me. For I trod them in mine anger, and trampled them in my fury. And their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me, and my fury it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury and I poured out their life-blood on the earth."

Habakkuk, seeing this great display of power, could but rejoice. He declares that his belly trembled, his lips had quivered at the voice of Yahweh pronouncing punishment upon his people (see Ch. 1:6-11), rottenness had entered into his bones, and he had trembled in his place. But now, as he sees the latter-day vindication of Yahweh in the earth moving against the Gentiles for the salvation of His people, he clearly sees the divine purpose and drama of the future, and he declares (according to the RSV): "I will quietly wait for the day of trouble to come upon the people who invade us" (Hab. 3:16).

All flesh, whether Jewish or Gentile, will be humbled before the mighty manifestation of power and mercy revealed through the Lord Jesus. A vast change came over Habakkuk as he contemplated this. His prophecy that commenced with a sob ended with a song; his words that began with a complaint (Ch. 1:2-3), ends on a note of confidence (Ch. 3:18).

"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in Yahweh, I will joy in the God of my salvation" (Hab. 3:17-18).

This was the prophet's declaration of faith consequent upon the revelation given him. He commenced his prophecy with a lament at the way that Israel was behaving, and a complaint that Yahweh seemed to do nothing about it. Now he knows that quietly, behind the scenes, Yahweh is ever working for the vindication of His truth and people, and thus he made the declaration above.

The figures he used: fig tree, vine, olive, fields, flock, herds, are all re-occurring symbols of Israel. What he is saying is that even though Israel does not render back to Yahweh that which is His due, he as an individual will do so! He is teaching us, that we do not have to succumb to the environment in which we find

ourselves, for salvation is an individual mater, and we, in our private strivings with self and with others, must gain a victory that anticipates that of Christ's in the future.

Thus Habakkuk prayed: "O Yahweh, revive Thy work in the midst of the years" (Ch. 3:2). The vision was in answer to that prayer. A prophecy of woe to those who oppose God's will in relation to His land; but a vision of good things to those who hope for His salvation. The prophet saw the earth at length filled with the glory of Yahweh (Ch. 2:14), and Christ in his holy temple. Hence we can turn away from the scenes of desolation, war and destruction, and look beyond to the restitution of all things spoken by the mouth of God's holy prophets since the world began. A condition to be revealed on the earth which has been the theme of the prophets and the song of the Psalmist. The hope and consolation of all the saints of old.

After the sore travail will come the blessing from the Sun of righteousness, who will arise with healing in his beams (Mal. 1:4), and the world will be led into Eden, the Paradise of God.

A.B.

(The reader will find it profitable to read the short prophecy of Habakkuk (only three chapters) in the light of the above outline. This subject formed part of a special combined effort with the two Perth Ecclesias — that of Canning Highway and Yokine — under the leadership of Brother John Ullman, recorder of the Canning Highway Ecclesia. Reports to hand from both Ecclesias speak of the benefit received from this mutual, co-operative effort on behalf of the Truth. It is important for us to make a reality of those things yet to be revealed in the earth, and such efforts and such articles as the above, help to that end. Editor).

WITHOUT HOPE!

Follow the life of any man who seeks good without God. Go clean to the other end, when his days are done. What have you? A decrepit old man, thoroughly tired out — without satisfaction — without hope; his conscience senseless, the future dark — life a puzzle: destiny a dimness: the universe a frightful maze. And now the light flickers in the lamp, and now it goes out, and now all is dark and finished. Order the coffin; send word to the registrar, arrange for a grave. Fix the funeral. Take him away, lower him to his place, shovel the earth. Leave him to the worms and forgetfulness.

— R.R., 1891

●

True believers are neither traitors, rebels, nor tyrants; but law-abiding submissionists under all government, be they abolitionist or secessionist, republican or monarchical, imperial or papal, so far as their laws do not contravene the laws and principles of the gospel.

— J.T., 1861.

THIS MONTH'S EXHORTATION:

Sacrifice as seen in the Sermon on the Mount

(Reading: Matthew 5:1-12)

The Reality of Sacrifice

It is impossible to overestimate the value of Christ's sacrificial work. The Calvary cross was but the crowning event of a whole lifetime of crosses and crucifixon, endured in the interests of the mission of love, which gave him birth, and in the dutiful discharge of all obligations which rested upon him as one "made" under the law, and with the object of being eventually constituted the "end of the law for righteousness to everyone that believeth."

His was the initial obedience by which the work and wages of the first man's transgression were for the first time reversed in favor of righteousness and life. It was the greatest work ever accomplished by mortal man. The salvation of the world depended upon this sacrificial foundation.

But though, as a matter of words or theory, everybody will admit this, most people seek to dismiss it from the sphere of further practical recognition. In fact it is but few that care, much less strive to realise the practical intention of Christ's work, as bearing on their own part in the preparation for eternal life. Orthodox representations have veiled from men's eyes the true application of Christ's work of faith and labor of love to their own case. Regarding it as substitutionary, it is but a natural consequence of such a doctrine, that it should be regarded as a "finished work," to which it would be next to sin to think of adding on their own behalf. That Christ finished the work which was personally given him to do in the days of his flesh, no one would deny; and that he laid a foundation of "hope toward God" for the human race such as no other man could lay, no one enlightened in the Scriptures would question; but that this excludes any individual participation in the experience by which this result was reached is contrary to fact. If it were otherwise, we should read nothing in the epistles about "filling up that which is behind in the afflictions of Christ," neither should we meet with such promises, as "they that suffer with him shall also reign with him."

It is manifest beyond all gainsaying that Christ's sufferings were exemplary as well as propitiatory. But it is only natural for the old man of the flesh to blink the eye at the mention of suffering — he can do with the sufferings of Christ as sufferings endured

by another for his benefit, but he has no Pauline ambition to "fellowship his sufferings," or to be "made conformable to his death." This is a fellowship, the mere "natural man" has no taste for; he has decided preference for "non-conformity" in these particulars. But the man of the flesh is not so wise as he thinks he is — his wisdom in these directions is a very hallow and superficial thing. It is a matter upon which he has "no understanding," and wants none. He concedes, in this case, that "ignorance is bliss, and that it were folly to be wise"; so he turns upon the more "even tenor of his way," vainly trusting that mere creeds, and not deeds, will be sufficient recommendation of him to the clemency of the "Judge of all the earth."

Such is the deception which but too many practise upon themselves in the name of Christ — some in an out-and-out sense, and others in less degree, but scarcely less fatal in its ultimate issues. The only way that merits the description of wisdom, is the way that seeks to make itself acquainted with every detail that is recorded of this wonderful "lamb of God that taketh away the sin of the world." Take your seat by him as he discourses upon "law and gospel" on the mountain. The promised "teacher of righteousness" is arrived — confessedly so, for said Nicodemus, "we know that thou art a teacher sent from God"; and so we read that after he had sat down, "he opened his mouth and taught."

As Taught By Christ

Just listen to his first eight notes. Here we have the whole scale from which the sweet music of chastened grief and joly joy was subsequently developed to such surprising perfection. See the "showers of blessing" wherewith he seeks to water the mental land of Israel, upon which there has been no spirit-rain for four hundred years. Now he gives us Heaven's light direct, upon the most momentous subjects that could possibly engage human attention.

At the outset, as the foundation of all deliverances, he indicates, as with divine authority, and as by the breath of the Spirit of God, the principles upon which alone men may hope to commend themselves to the saving consideration of the Creator. The men in whom these principles exist as a law of life he pronounces blessed — blessed because of the glorious realisations to which the practise of them finally leads. By a few strokes of the mental pen he records at once his mind upon the nature of true discipleship, and the qualifications which are the indispensable passports to the Kingdom of God. And out of these two comes a third realisation, for by these things he portrays in advance the character of the future immortal "king-priests" who are destined to "reign on the earth."

First among the blessed are the "poor in spirit." What is meant here is illustrated by what we find in the Psalms and the prophets, thus: "He saveth such as be of a contrite spirit," again, "a contrite heart, O God, Thou wilt not despise," again, "I will dwell with him that is of a contrite and humble spirit," and again, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Now this word-trembling condition of contrition and "repentance toward God" underlies all the other practical graces of the Spirit. It is the first layer as it were in the work of the Truth. Theirs is the kingdom!

Next, "they that mourn" are a blessed people — they that mourn for Zion, and are "grieved for the affliction of Joseph," or they that mourn the absence of Christ, or that mourn under the bereavements and sorrows incidental to this mortal state in connection with the loving service of the truth. There is comfort for them at hand.

Next, the meek are blessed. These are they who "resist not evil," they who when smitten upon one cheek turn the other also; they are the sheep and lambs of the flock as distinguished from the horn-pushing goats. The reward of these will be the earth.

Next, we have those who "hunger and thirst after righteousness." These are scarce, but valuable as gold, when you can get hold of them. Fulness will come to these one day — they shall be "filled with the fulness of God."

The next blessed are "the merciful". These are plainly merciful men in all the affairs of this present life — mercy is one of their distinguishing characteristics. These shall obtain for themselves at last what they have been in the habit of showing to other people.

Next in the list of blessed brethren and sisters is "the pure in heart." This expresses a snowy white inner man — sincere motives and holy affections. Their reward is great — with upright Job they shall "see God."

We have then the peacemakers. These are a golden order of men. True peace consists in the healing tranquility that springs from the recognition of pure doctrine, and personal injuries forgiven, or of the "peaceable fruits of righteousness" developed by the application of the Spirit-word. Peace-makers are those who are eminent in the application of the principles leading to these results. In due time they shall be made "children of God's immortal house".

And, finally, blessed are the "persecuted for righteousness sake." These are thorough lovers of righteousness and justice — such as trouble and trial can neither burn nor drown. Christ specially encourages these to be glad and rejoice in the day that

their name is falsely cast out as evil among men. Their reward is great — the kingdom awaits them in the distance, with all its appointments of "glory, honor and immortality."

But it must be emphasised, that the blessing is not in being "poor in spirit, or in mourning," nor "hungering after righteousness," but in the consequent joy that awaits those who manifest these characteristics in the day when the Son of God shall be apocalypsed in glory. To such there is given a glorious vision of the future, that permits them to lift up their heads above the circumstances of their times, and with hopeful faces see the future as it will affect them.

Now Christ was all these things in himself, and he asks us not to pick and choose, but to seek earnestly and agonisingly that all these elements of a divine life may find a place in our practical recognition, and become the abiding ornaments of our faith, the spirit-jewelled lustres by which we seek to "adorn the doctrine of God our Saviour" in all things.

— B.R.

THE TRUTH'S SIDE

The Truth creates "sides"; the **for-it** side, and the **against-it** side; and between these two sides there is no neutral ground. He that is not for me, said Jesus, is against me; and he styled himself "the truth". If we are for the truth, we cannot encamp with the enemy, and co-operate with them. Being for the truth, it will place us in the minority, and identify us with those who suffer tribulation for the truth's sake. He that runs with the hare, but holds with the hounds, will never save the fugitive from being worried to death. There were men in the days of Jesus who would preach his doctrine, and not speak lightly of him, but would also carefully avoid identification with his unsavory name. This is preferable to the pride of life, love of popularity, or to some other equally unworthy thing. It is certainly a course not prompted by a devotion to the truth, or a love of righteousness. Moses acted not thus. He renounced the throne and treasures of Egypt for the society of enslaved brickmakers. Such a course evinces indecision of character which cannot be approved of the Lord when he appears. Skykingdomism is unscriptural and wholly false; and therefore subversive, wherever it prevails, of "the gospel of the kingdom of God", which is wholly scriptural and only and altogether true. Though I respect skykingdomism, yet if I identify myself, without a standing protest against it, with those who believe and advocate it, I become by example an enemy of that which I believe is true. Let these hints be ingeniously considered by those who admit the right, but still the wrong pursue.

J. Thomas (Herald of the Kingdom)

"Behold The Lamb Of God"!—A Series On The Atonement.

10: The Lamb Regenerates All Nations

"Behold the Lamb of God who taketh away the sin of the world . . . " (John 1:29).



The Lamb, having redeemed the Ecclesia, destroyed the armies of the nations, consumed the papacy by the brightness of his appearing, next turns to regenerate all nations. John was given a preview of that time:

"And I saw as it were a glassy sea which had been mingled with fire; and the conquerors of the beast, and of his image, and of his sign, and of the number of his name, standing upon the glassy sea, having harps of the Deity. And they sing the song of Moses, the servant of the Deity, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord the Omnipotent Deity; just and true are thy ways, O King of the Saints! Who shall not fear thee, O Lord, and glorify thy name? For thou only art absolutely pure; for all nations shall come, and do homage before thee; because thy righteous judgments have been made manifest" (Rev. 15:2-4 — Dr. Thomas' translation).

As we behold the Lamb upon his throne of glory, four important facts capture our attention:

- **Those who stand upon the glassy sea are conquerors.**
- **The Song of Moses and the Song of the Lamb are linked as one.**
- **All nations render homage.**
- **The Song proclaims Yahweh's righteous judgments have been made manifest.**

By Water And Blood (1 John 5:8)

The song of Moses, "admirable for the boldness of its imagery, the sublimity of its sentiments, and the dignity of its style," as Brother Thomas terms it (*Eureka,* vol. iii. p.453), was sung by the children of Israel after the destruction of Pharoah and his hosts in the Red Sea. A mighty national salvation had been accomplished.

In the Revelation-setting, we behold the great anti-typical deliverance. The Lamb of God who taketh away the sin of the world will be in the earth. He will have wrought a mighty deliverance. The drama of the two great epochs (the deliverance from Egypt and that of the future) will be drawn together as Zion reverberates to the Song of Moses and the Song of the Lamb.

All who sing it will have been saved by water and blood. Israel was thus saved at the Red Sea, when the nation was baptised into Moses (1 Cor. 10:2), after shedding the blood of the

Passover Lamb, and sprinkling it upon the door-posts of their dwellings. Had Israel not sought salvation through this blood, none would have left Egypt; and later, in the wilderness, the slain lamb continues as the central feature of atonement.

The Gentile Ecclesia has been saved by water — baptism (Mark 16:16. 1 Pet. 3:21), and the blood of the antitypical Lamb has in this way become efficacious for us. When the Lamb returns, the nations will ultimately obtain great blessings. They will come up to the Temple in Zion (Ezek. 47:1-6), through the streams of living water which flow from the Temple. Washed by water, they will enter to offer acceptable worship through offerings that will point back to the blood shed upon Calvary nearly 2,000 years before.

The Two Great Men Of Sinai

These thoughts are not new; they belong to the basic things of the Truth. But a curious point arises which is not always taken into consideration. Why does this great anthem link the work of Moses and the Lamb? The theme of the anthem is that of all nations doing homage, because of Yahweh's righteous judgments and the Lamb's work of regenerating all nations.

But why link this work with that of Moses?

There is a profound reason why this should be done. Moses and Christ are the two great men of Sinai. Moses' work in Sinai foreshadowed that of Christ, who is greater than Moses (Hebr. 3:3-6). In his song (Exod. 15), Moses spoke of certain things which were never fulfilled in his life-time. Verse 17 records how Moses declared that Yahweh would bring Israel into the promised land, plant them in the mountain of their inheritance, in the place, even the Sanctuary, which Yahweh had made for Him to dwell in. The generation which sung this song by the Red Sea did not enter the promised land! It fell in the wilderness! And these words have never yet been fulfilled. Moses' song continues to declare that Yahweh will reign for ever and ever, and relates to the wonderful time when the Kingdom shall be set up on earth. The song is thus prophetic of the ultimate purpose of Yahweh with natural and spiritual Israel.

The Purpose With Israel

Yahweh had a mightly purpose in mind in calling Israel to Sinai before sending the nation into Canaan. The people were:

Separated out of Egypt that they might give their hearts to Yahweh (Deut. 6:4-5).

Educated to draw near in acceptable worship as a nation of priests (Exod. 19:5-6).

Called upon to destroy the evil nations of Canaan without mercy (Nb. 34:52-54; Deut. 7:1-3).

Required to manifest light in the midst of darkness (Lev. 26:11-12).

To draw all nations to righteousness (Deut. 4:6-7. Cp. 1 Kings 8:41-43).

By Israel's holy example, Yahweh would become enthroned as a great King in the midst of the spiritually revived nations, and through this means, the descendants of Ham and Japheth (and the wandering sections of Shem's descendants), would be delivered from ignorance, and re-united to partake of rich spiritual blessings.

But Israel failed (see Jer. 13:11). The people murmured. They fell in the wilderness. Their leader, Moses, was buried on the journey to the Promised Land. And though the next generation entered the land of promise, it failed to destroy the inhabitants as commanded. In these things the lesson was plain that the Law could not bring in the perfect day. This remained as the work of the great antitype of the slain lamb so prominent in the ritual of the camp.

The failure persists to our own day. Each day, Radio *Kol Zion* broadcasts from Jerusalem to the ends of the earth the events of the day in Israel. But, to the discerning ear, the radio broadcast proclaims that these fleshly descendants of Abraham are a people who know not THE NAME; a people divided by strife, in unbelief of the Messiahship of Jesus and of the Truth as it is in him. They are far from what Moses expected them to be as Yahweh's nation of priests (Deut. 4:6). Like Israel of old, they do not destroy the idols which descrate the land. In ancient times, Baal and Astaroth were safe; in modern times, the shrines of the Roman and Greek Catholics as well as the Protestant apostasy, enjoy the protection of the State of Israel. The unholy trinity attracts unrestrained devotions in the land of the Holy One of Israel, who declared, "Thou shalt have no other gods beside ME."

But Yahweh has long declared that the earth shall be filled with His glory (Num. 14:21). The Lamb will accomplish this. He will emerge as the great man of Sinai (Psalm 68:17), at which place will be developed the perfected Ecclesia, after the scrutiny of the Judgment Seat. Then will follow the triumphant royal progress from Sinai to Zion. "Yahweh hath come from Sinai into the Sanctuary" (Dr. Ginsburg's translation); "with thousands of rejoicing ones" adds the **Septuagint.**

Moses Rejoices

Amongst those who will be before the Judgment Seat of the Lamb will be Moses. Revived to life, he will find that he is not far from where he closed his eyes in death: back at the site of

his greatest spiritual experience — Sinai. He will be amazed to learn that over three thousand years have passed by whilst he slept on in death. Then a smile will play across his lips. "No, not three thousand years, just three days, like my risen Lord, for a thousand years in Yahweh's sight are but as yesterday, when it is past!" These are the very words of Moses uttered in that prayer recorded in Psalm 90 (see v.4).

But here, in his presence, his eyes rejoicing to behold him, is one whom he had vainly endeavoured to help Israel to behold — the Lamb of God. When the Song of Moses and the Song of the Lamb is sung, none will sing with greater feeling than Moses! What joy to know that the work he faithfully strove to bring to fruition through the Tabernacle worship, is being consummated by the Tabernacle in living manifestation!

The Purpose Fulfilled

How Moses will rejoice as the Lamb performs all that Moses failed to accomplish. Those surrounding the Lamb in that day will be a holy nation, a kingdom of priests; they will destroy utterly the evil nations upon whom Yahweh has laid His sentence of destruction; they will inherit the mountain of Yahweh; they will dwell in the sanctuary.

They will be manifested as a lightstand (Zech. 4) which shall draw all nations; righteousness shall become the universal rule of life; Yahweh shall be exalted in the hearts and minds of all nations, and shall rule "for ever and ever."

It will be all accomplished through the Lamb whom Moses saw in type.

In the meantime, the Ecclesia has the identical responsibility of being a "lightstand" in the prevailing darkness, so that as "a holy nation, a royal priesthood," (1 Pet. 2:9) it may draw men and women to the Father. Peter's use of Moses' words, shows that the same responsibility rests upon us as rested upon Israel in the wilderness. They failed — shall we? We shall know by and by, when we, too, stand in the presence of the two great men of Sinai, and hear from the lips of the greater of the two, as to whether we will share in the mighty work which they will prosecute with vigor — until the whole world reverberates with the Song of Moses and the Song of the Lamb.

— B.P. (NSW)

While Christ remains away the evils will continue with an increasing severity, which is itself one of the symptoms of the approach of the hour for his manifestation — at first terrible, and then glorious to the world.

— R.R.

"NOT AS I WILL"

Blindfolded and alone, I stand
With unknown thresholds on each hand:
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go,
That doors are open ways are made
Burdens are lifted or are laid
By some great law, unseen and still
Unfathomed purpose to fulfil;
"Not as I will."

Blindfolded and alone, I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long.
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil —
"Not as we will."

THE IMPORTANCE OF EXAMINATION.

We are careful to administer immersion to none who are void of intelligence in the prophets as well as in the apostles. We require an enlightened faith in the promises — "the truth as it is in Jesus" — that works by love of that truth, and purifies the heart, as a pre-requisite to immersion. Not being able to read the heart, we may not get all we wish; but we are careful to obtain it, if possible.

— J.T., 1860.

The hour of retribution is at hand, when for the sake of the fathers, on account of whom they are beloved, Israel will be avenged. As in the days of Mordecai and Haman, the word will be given to them of Yahweh, and they shall slay their enemies. According as they have received, so will they repay, well shaken, pressed down, and heaped up.

— J.T. *Herald*, 1859.



A NEW SYSTEM FOR HANDLING APPLICATIONS

A New Committee.

Until recently, contrary to general understanding, the GPA has functioned as an independent unit, distinct and apart from *Logos Publications*, although using its publications and facilities.

It has been felt for some time, however, that a more efficient service could be rendered the Brotherhood, if the work of the two groups was more completely fused together. Both members of the GPA, and Ecclesias in affiliation therewith, had made this recommendation, and in consequence, the matter was investigated, and a new Committee has been formed. This Committee will work under a Constitution clearly setting out the objectives of the Association, and making it subsidiary to *Logos Publications*. The Constitution allows for direct Ecclesial representation, and thus control, on the Committee, and governs and limits the work attempted in accordance with the Statement of Faith.

Brother L. J. Colquhoun remains President of the Committee, and Brother J. Richards, of 19 Woodworth Street, Blackwood, South Australia, is its Secretary.

A New Outlook.

The Committee, in conjunction with *Logos Publications*, is in course of revising work previously undertaken, to render a better service to Ecclesias in the realm of Gospel proclamation, and the purpose of this initial report, is to set before the Brotherhood what it can offer in regard to applications for literature that are constantly being received.

This is the plan:

(1)—All applications for literature will be handled as quickly as possible, in the following manner:

a. The book requested will be mailed.

b. A friendly, personal letter will be despatched, thanking the applicant for his enquiry, and suggesting a close perusal of the book sent, also inviting him to apply to receive the *Herald of the Coming Age*, free of charge for 12 months.

c. A printed brochure will be enclosed including a coupon inviting him to apply for the Herald free for 12 months.

d. Ecclesias who desire this service, and agents working in conjunction with the Association, will be advised of *all* applications received, with special reference to those who have applied for the *Herald* for 12 months.

An advantage of this system is that it screens all applications. It requires that a person apply the second time before his name goes on our mailing list for regular supplies of literature. We feel that a person might send for a book out of mere curiosity without any interest in the Bible, but if, after receiving one book, he applies for others, it is an indication of interest.

(2)—We have evolved our special card-index system for those on our mailing lists.

a. The following card remains on our mailing list, and provides room to show to what Ecclesia the name of the applicant has been sent for attention, and the date this name was sent to this Ecclesia. As those on our mailing list relate to folk who have applied to receive the *Herald* for 12 months, provision is made on the card to indicate the months these are sent.

NAME.....

ADDRESS.....

.....

Date forwarded to Ecclesia.....

Title of first booklet forwarded.....

.....

GOSPEL PROCLAMATION ASSOCIATION

MAILING RECORD

Date First Copy Sent

Jan.	Mar.	May	July	Sep.	Nov.

Further Details or Records.

Card No.

b. A duplicate card will be sent to the Ecclesia who will follow-up the work commenced. It gives the title of the first book sent, and the months that the *Herald* will be mailed to this applicant. The Association will indicate on this card the month the first number of the 12 months' issue of the *Herald* will be sent, and from then onwards the Ecclesia will mark in the months indicated, the copy of the Magazine that has been sent to this person. If arrangements have been made to personally contact him, it should be done some time after the *Herald* has been mailed out.

c. The reverse side of this card contains suggestions to Ecclesias. Notice that the Association guarantees to mail the *Herald* on the first week of the months indicated. That means that those months would be excellent times to try and contact the person indicated on the card. Here are the suggestions:

Please Note:

(1) This person has applied for 12 months' issue of "Herald of the Coming Age" and copies will be despatched the first week in January, March, May, July, September, and November.

(2) Please enter in on these dates the volume No. of the periodical forwarded, and you will have a record of the literature sent and the time of despatch.

(3) We suggest you arrange for personal contact after such periods as the person will then have recently received a book.

(4) Please keep us informed of progress or otherwise as we are deeply interested in such developments. All letters, etc., we receive from this person will be forwarded on to you together with our reply.

(5) Please advise us if you feel this name should be removed from our mailing list and why. We will advise you before doing so.

(6) If we can be of assistance to you in the furtherance of the Gospel, please make your requests known to us.

— Gospel Proclamation Association.

(3)—Personalised treatment will be given all applications and letters.

a. Attempts will be made to make every approach personal and friendly, and so circular letters will be avoided as much as possible.

b. Every letter will be personally replied to, and answers will be typed so as to make them more legible.

c. All letters will be sent on to the Ecclesia concerned with the individual applicant, together with a copy of our reply. The Ecclesia can then gauge the interest of the person concerned, and having all relevant information before it, will be in a position to assist the interested friend to the best of its ability.

The Team Responsible.

A team of brethren and sisters has been recruited to handle this service, comprising members of the Committee, and at least six letter-writers and typists.

This team, together with the whole of the service, is in the charge of Brother Bruce Johns, who can be contacted, c/o West Beach Post Office, South Australia.

Brother Johns is prepared to work directly with Ecclesias, or through agents that the Association hopes to set up in the various States of Australia, and overseas. These agents will have all information of the service the GPA can offer, and will be readily available on the spot to those who desire to use it.

The Advantages of the Service.

This new card-index system will mean that Ecclesias will have all relevant information relating to applications received by the GPA. In addition, all applicants will receive a regular supply of the *Herald* at the time indicated, at no cost to the Ecclesia. This is a definite advantage that it has not been previously possible to offer, and is only possible through bulk handling and mailing. Special arrangements are being made to ensure that copies of the Magazine will be on hand at these times, and that the work will be efficiently performed.

Further, the advantage of having a team of letter-writers, whose letters are checked and typed is a further benefit. In these busy days.

with so much work to occupy our minds in Ecclesial affairs, it is helpful to have some who are prepared to give time to the compilation of thoughtful and friendly letters in answer to earnest enquirers after Bible truth. All are not qualified for this work, and already, in our team, we have specialists in certain fields.

Finally, the original letter with our reply, will be mailed back to the Ecclesia concerned, whom, we recommend, files it for use when personally visiting the interested friend.

The Service Will Expand.

This service is now in operation, but the outline above will not limit it. We plan, later, to send out periodical letters to all friends on our mailing list, enquiring as to their welfare, and directing them to where they can attend public lectures, or study-groups in their particular area. We have in mind, particularly, the work of the Sunday Schools, and have prepared a very nice brochure to that end.

It may be that readers may have other suggestions for service we can render in this field, and if so, we would very much like to hear from them. A letter to the Secretary will be appreciated.

If you would like to co-operate with this work, the Secretary will be delighted to hear from you. The Association is prepared to accept applications from Ecclesias or Gospel Extension Societies. For example, if you have a mailing list of friends, whom you would like to receive the *Herald of the Coming Age* in this regular fashion (the first week in January, March, May, July, September and November), make your request known to the Secretary, and he will be pleased to arrange for this service.

Other Services.

The GPA is at the service of the brotherhood in the cause of Gospel proclamation, and if it can assist, by preparation of brochures, advertisements, literature, or special efforts, it would be pleased to consider any requests.

It will be co-operating (God willing) with the Tasmanian Bible Campaign, to be held in Launceston, during January, 1966, and is prepared to receive invitations to co-operate in special efforts during 1966.

Brother John Martin is in charge of this service, and applications will be forwarded on to him for attention.

It is also planned to provide for the regular appearance of the *Digest of Truth*, and a series of brochures and leaflets suitable for public distribution. Further details will be published later in *Logos*.

Meanwhile, the Association is prepared to mail copies of the *Herald of the Coming Age* to any part of Australia or New Zealand in an attempt to publicise the Truth. At the moment, it is mailing copies to individual addresses in W.A., Qld., N.S.W., N.Z., and other parts. The more money received for this service, the greater the volume of work can be undertaken. The Association is prepared to supply 60 copies of the Magazine, individually wrap and address these to 60 different people, and pay for the cost of postage, at the rate of £1 for every 60 copies. If you care to mail £1 together with 60 names and addresses, the Association will be happy to attend to this matter. By this means, some brethren are systematically covering a town or a State, and it is from such efforts as these that over 1,000 applications for literature are received annually.

Bible School Bulletin

Family Groups Will Be Catered For.

A feature of the Bible Schools has been the attempt to bring all age groups together around the Word of God. To that end, special attention has been given to the Junior members (those under 14 years of age), and in our next School (from August 28th to September 5th—God willing), this will be intensified.

As will be noticed from our publicised list of fees, those under five years of age will be accommodated free (that is, if accompanied by parents, of course!!), and it may be thought that no special attention will be given to these young students.

That is quite incorrect.

Sister Rene Ryan, of the Newcastle Ecclesia, has taken over arrangements for these young folk, and with characteristic energy and thoroughness, has not only outlined to us her plans, but has commenced to implement them with the help of other enthusiasts in the Newcastle area.

We have been advised that two rooms have been allocated these tiny tots, that they might be expertly cared for whilst their parents are enjoying the sessions. In the room allocated to those *up to* two years of age, cots, play-pens, suitable toys, and all the necessary accessories for looking after babies will be on hand, and it is planned that mothers will take it in turn to look after the room during the sessions.

The Kindergarten section is in the charge of Sister Pam Mansfield, and here, again, facilities are being provided for them to be cared for whilst their parents are enjoying the sessions. Suitable toys (including an electric train set), painting books, and similar items will be available to keep them amused and happy. And, in addition, for recreation, see-saws, slippery-dips, sand-pits, and so on, will be set up for these young people.

The Junior School will be divided into sections, and a system of study, recreation, and project work will be set them, culminating in prizes at the end of the week, first prize being a wide-margin Bible.

Saturday evening will be a very important night for these young people, for not only will it comprise prize-night but also give them the opportunity of giving items if they so desire.

Parents will thus see that the Bible School provides an ideal opportunity of a holiday for all the family with a spiritual objective; and one, too, that provides outstanding facilities at a most reasonable cost.

A Word Regarding The Studies.

The teachers for this forthcoming School are Brethren J. Martin, J. Knowles, and H. P. Mansfield. The studies provide a well-balanced diet of spiritual food. Brother Martin will address himself to the subject of Heroes of the Faith, based on Hebrews 11; Brother Knowles will provide an exposition of Esther, particularly in relation to its typical foreshadowing of the Divine purpose; Brother Mansfield will expound the prophecies of the restoration as contained in Ezekiel 33-38. It would be a good plan, for members of the School, to familiarise themselves with these portions of Scripture as a basis for the studies.

Sponsoring Ecclesia.

This school is sponsored by the Yagoona Ecclesia, in the Sydney area, and the Bible School Com-

mittee will be working closely in conjunction with that Ecclesia in the planning of the studies and so forth. Brother Keith Cook will be acting as Secretary of the School, and Brother J. Mansfield Senior as School President.

Wanted to Buy.

We hope to have displays outlining the work of the Truth over the past 100 years, and are anxious to purchase for this purpose copies of the Magazines issued by Brethren J. Thomas and Robert Roberts. In addition to these, we would like to obtain a copy of the book issued by Brother Thomas, entitled: THE APOSTASY UNVEILED; or any other similar works of the Truth at present out of print. If you have any such works you are prepared to sell, would you please forward the title of the books, and the cost to: *Logos Publications*, West Beach Post Office, South Australia.

Accommodation.

As announced in our last Bulletin, accommodation for the opening school has been limited to 350 persons, and already, approximately half this number have registered. Some have enquired as to what the position is if they should bring a caravan. In such cases, parking facilities for caravans are available at the site, but no rebate is possible on the cost of School fees. It will be readily understood, that the low cost of accommodation does not make the School a payable proposition from a monetary point of view. In any case, as the Bible School is a non-profit association, any balance over payments will be ploughed back into the work of the Truth.

We are anxious to make the School as comfortable and pleasant as is possible in the limited time we have to make all preparations Special attention is being given to the living quarters, and to the food, as well as the studies and we are confident that a most pleasant and profitable week will be spent together.

We advertised that a limited number of family units are available, and requests for these will be considered in the light of the need of those applying. For example, parents with young children will be given priority over, say, young parents without children; but we are quite confident that all members will find their quarters comfortable.

BIBLE SCHOOL SUMMARY

TIME: Saturday, 28th August, to Sunday, 5th September (God willing).

PLACE: "Elpis Israel" House, Rathmines, New South Wales.

COST: N.S.W. area, £9/10/-; Sth. Qld., S.A., Vic., £8/10/-; W.A., Nth. Qld., N.Z., £5. Under 14 years of age, any area, £5. Under five years of age, Free.

WHERE TO BOOK: Telephone bookings will be accepted in Sydney (K. Cook), 649-9483; Adelaide (A. Edgecombe), 57-7523; (Logos Publications), 56-2278. £1 deposit is suggested with each booking. Bookings by post should be directed to: The Bible School, West Beach Post Office, South Australia.

Please book early so that we can plan better for your comfort and spiritual pleasure.

TASMANIAN BIBLE CAMPAIGN

This is scheduled from 8th to 17th January, 1966, and provides a grand opportunity for those who desire to assist the Truth and experience the pleasure of a Tasmanian holiday, at the same time. All inclusive costs, including board and lodging at Hillcrest Hall, and two tours of the vicinity of Launceston is £16, and reservations should be made direct to Brother Max Coombe, 12 Mulgrave Street, Launceston, Tasmania. A deposit of £3 is suggested for each application. Studies for the eight days' session will be on the Psalms, and these will be supplemented by active Bible witness campaign, including three public addresses. Plan your summer holidays to include a visit to Tasmania in conjunction with this Bible Campaign.

QUESTION TIME AT THE BIBLE SCHOOL

We continue to answer questions that were posed at the last Bible School, but which lack of time prevented us answering then. It is planned, God willing, to conduct these afternoon question sessions at the next school, and this will provide opportunity for all to have any Bible problems ventilated and answered.

WHEN DID JESUS RECEIVE THE HOLY SPIRIT?

Question: We are told that John the Baptist received the Holy Spirit at birth, whilst Jesus did not receive it until his baptism. As this would imply that John was greater than Jesus, why should such preference be made to him, seeing he was but the forerunner of the Messiah?

Answer: Whilst John "was filled with the Holy Spirit" from birth (Luke 1:15), Jesus was conceived by it (Luke 1:35), and therefore was greater than John Baptist. Moreover, it is obvious from such statements as you will find in Luke 2:47, which shows that as a boy of 12, Jesus was possessed of an outstanding understanding of the Word of God, that he was guided by God's spirit. Isaiah predicted that "the spirit of Yahweh would rest upon him," and "make him of quick understanding in the fear of Yahweh" (Isa. 11:2-3). This impact of the spirit we see in Jesus as a young teenager, for we read that he "increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

This was the result of the Holy Spirit acting upon one with the mental capacity to grasp all truth, and who willingly co-operated with his Father to that end. Thus as a child, he told his mother: "Wist ye not that I must be about the things of my Father?" (Luke 2:49 —Darby).

The anointing that he received at his baptism was a public demonstration that he was the Christ of God. He then received the Spirit "without measure," far in excess of the extent to which either he or John had possessed it previously (John 3:34). So that whilst John was guided by the spirit from the beginning, so also was Jesus; but after his baptism, Jesus had the power of the Spirit without limit.

What is meant by the words of Gabriel: that John would be "filled with the Holy Spirit, even from his mother's womb" (Luke 1.15)? It does not mean that he would perform miracles as a child, but rather, that he would be Divinely stimulated in Godly matters, so that the influence of God would be with him, separating, illuminating, guiding him. Notice that Paul exhorted the brethren of

Ephesus that they should be "filled with the Spirit" (Eph. 5:18), by which he meant that they should be so filled with the ideas of God as to have no room for any other. From a child onwards, God was with John, overshadowing him for the work before him; and John, like Jesus his cousin, willingly co-operated with God.

Other men of faith were similarly guided. Jeremiah was a man whom God overshadowed from birth for the great work that He had reserved for him (Jer. 1:5). Paul, likewise, could write: "God separated me from my mother's womb, and called me by His grace, to reveal His son in me" (Gal. 1:15-16). Unknown to Paul at first, though he came to realise it later, his life was Divinely guided to the end that he became the great Apostle to the Gentiles.

THE STATEMENT OF FAITH

Question: "One hears comment to the effect that, 'Our Statement of Faith has caused more trouble in the brotherhood than any other single factor.' Would you please comment upon this?"

Answer: The Statement of Faith has caused trouble because it has not been properly understood. If read correctly, without trying to superimpose any preconceived idea upon it, it is quite explicit, clear and plain. So it is not the Statement of Faith as such that has caused trouble, but the ideas that have been read into it, or superimposed upon it.

And please do not overlook this fact, that even in Apostolic days there was trouble in the Ecclesias. Read the vigorous, forthright Epistle to the Galatians, and Paul's fierce denunciation of the errorists: "I would that they were even cut off which trouble you" (Gal. 5:12) — and bear in mind that there was trouble even though the Statement of Faith (as we have it today) was not then in existence as a document. Consider the warning of the Apostle to Timothy, concerning those who were there troubling the Ephesian Ecclesia, the problems with which the Corinthian brethren were faced, the exhortation of Peter concerning those who were "making merchandise" of the truth (2 Pet. 2). There has always been trouble in Ecclesial life from the time the serpent propounded his seductive teaching in Eden. Even Paul had to complain that his words had been misunderstood and distorted (2 Thess. 2:2), so that we can quite appreciate that the Statement of Faith can be misunderstood.

Let us make this further point: a Statement of Faith is of no value unless the doctrines contained therein are understood. It avails an Ecclesia little to claim, "We are on the Statement of Faith," unless its members are intelligent students of the Word of God. It is the latter that will save them, not adherance to the former as a matter of words. A person can say that he or she accepts the Statement of Faith, and yet have reservations as to what it teaches, that really destroys its meaning.

A brother might give verbal accent that he believes that God is the Creator as defined in the Statement of Faith, and yet propound the evolutionary theory. He may claim, as a matter of words, that he accepts the Statement of Faith, and yet in teaching, he is destroying the spirit of the doctrines it propounds. Such inconsistency will cause trouble which could be incorrectly attributed to the Statement of Faith. For the Statement of Faith to be really efficacious, and cease to be a troublesome document, it needs to be understood in letter and in spirit, and accepted as a basis of first principles for the further study of the Word of God.

"BLESSED ARE THE MEEK . . " (Matt. 5:5).

MEEKNESS

The subject of meekness is an excellent one for research. Open your concordance and observe the word in relation to its context—the things that we are to accept in meekness. First notice that meekness must not be confused with weakness. Moses was a "meek man above all the men which were upon the face of the earth" (Num. 12:3), but he was not a weak man. A man who could defy the wrath of Pharoah, reject the honors of Egypt, oppose its military power, lead the people for forty years under such provocations as he endured, could not be classed as a weak man; but the very contrary.

The Lord Jesus was "meek and lowly in heart" (Matt. 11: 29), but he was not weak. Observe him in the temple driving out those who desecrated that holy place; hearken to him as he openly denounces the Pharisees; see him as he submits to the blows of the infuriated mob, or the searing pain of the scourge. A weak man? By no means: rather a man of courage, determination and faith.

But, nonetheless, a meek man.

Meekness is a name given to those dispositions, natural or acquired, which are opposed to undue violence, wrath and revenge. It implies whatever is serene, quiet and peaceful—in opposition to what is irritable, turbulent and vindictive.

Its appropriate signs are endurance, forbearance, gentleness in the midst of provocations, calmness of words and action where all around is contention and anger, acquiescence in unmerited injuries without insisting on satisfaction, and a preference of the least offensive motives of gaining redress where to seek it is felt to be a duty. A disinclination to the indulgence of any feelings but those of tenderness, goodwill, and kindness; a uniform evenness and stillness of temper, a strong desire of being at peace, and avoiding offence so far as possible—these indicate the virtue of meekness.

The trials which exercise it are the daily vexations of our affairs; when things go wrong which might easily have been right but for some fault of others, or some accidents which could not be avoided against; the crosses which spring from the unpleasant temper of such as we are obliged to have always near us, or the still severer atacks which unreasonable and wicked men

may make upon our peace in some movements of difficulty, the cruel aspersions of those who know us only by report, and the more cruel suspicious of those who have been our friends; in a word, all those things which can ruffle the mind, awaken its angry passions, and provoke it to speak or act with ill temper, are trials of meekness. This virtue is nearly allied to humility, patience, and resignation; for the same occasions may bring them all into exercise together. What hurts our pride, excites our resentment, and the evils which require unwearied patience to sustain them long, may cause all the while those numberless irritations which meekness softens, and those complaints which resignation stills.

Meekness is the virtue which allays the mind's resentful feelings, and enables it to support the attacks made from without, and suppress the tumult of conflicting emotions which is thus occasioned. When we speak of this grace in relation to God, we have in view those afflictions of His providence which might excite resentment towards Him. When the hand of God is lifted to chasten His erring, guilty child it is meekness which bows in silence to receive the blow. It was meekness which spoke from the lips of Jesus when he exclaimed, "The cup which my Father hath given me, shall I not drink it?" All those evils which befall us suddenly, or disturb our plans, defeat well grounded expectations, and do violence to our most natural and innocent feelings, are calculated to produce anger as well as sorrow, and are therefore the proper occasions for the exercise of meekness.

But let us nevertheless remember that when the cause is righteous, that anger is not inconsisent with meekness. The foolish, stubborn opposition of the Pharisees caused the Lord to look about on them "with anger" (Mark 3:5), but his was a disciplined anger of which Paul speaks when he says, "be ye angry and sin not: let not the sun go down upon your wrath" (Eph. 4:26). This is excellent advice for the meek man to exercise, for whilst there may be much in life that is wicked and godless even in our own experience, and which arouses a righteous anger, it is folly to allow even that anger to eat into us. The wise man declared that "anger **resteth** in the bosom of fools" (Eccles. 7:9). The fool allows anger to smoulder in his heart, to bring forth all its evil works. To be "slow to anger" is wise (Prov. 15:18), to remove anger from our hearts with the going down of the sun, such as Paul recommends is a lesson in that meekness, which the Lord Jesus so excellently manifested under most difficult and provocative circumstances. F.A.M.

The world speaks lightly of God. It is ready to enjoy His blessings but culpably to ignore the conditions on which He is willing to bestow them. God will be acknowledged and hold the supreme place in man's mind, or trouble must ensure.

A HUNDRED YEARS AGO.

Publication of "Eureka" Volume 2

We believe that readers will be interested in matters of Ecclesial interest of one hundred years ago, when the circumstances of the Truth, and its environment were so different to that of today. One hundred years ago this month, as reported in "The Ambassador of the Coming Age," efforts were being made to publish the second volume of "Eureka", the writing of which had been then completed, and also to arrange for a probable visit of Dr. Thomas to Britain. In commenting upon this in his magazine, Brother Roberts quoted from a letter from Dr. Thomas, of which the following is a portion.

DIFFICULTIES OF PUBLICATION.

"About the success of the attempt (to publish Eureka, vol. ii) under existing circumstances, I am not sanguine (wrote Dr. Thomas). By American subscriptions or British subscriptions alone, I cannot publish; so I think. There is a brother, however, in Illinois, who says, 'It must be published: and if need be, I will give 1000 dollars.' This is exceedingly liberal, and I believe he appreciates the truth sufficiently to do it. He is convinced that I am able to give the correct Scriptural and historical interpretation of a prophecy God condescended to deliver "to his servants;" and he values the understanding of it more than 1,000 dollars. This is the ground of his liberality, and from past experience, I believe he means what he says. . . . The prospectus will tell you 'when' I shall go to press; and you will perceive that my stake in the publication for the benefit of 'the servants of God sealed in their foreheads,' will be three winters occupied in writing the volume, and 300 dollars to be paid before a copy over the number subscribed for is sold. It is probable that the 500 copies subscription will exhaust the sale so that an unsold surplus may remain on my hand till the Lord comes when I shall dispose of them as he may dictate. I call attention to this state of the case that it may be seen that my anxiety for the publication of Eureka vol. ii, is not my own individual profit, but that 'the servants of God' may have an understanding of the Apocalypse which was revealed for their primary and especial benefit. I want to see them skilled in it, and fortified against the absurd and crotchetty traditions afloat, on every side. The second volume brings the exposition down to the end of the 11th chapter. No part from chapter iv to xi, has been slurred over; and much from chapter xi, to the end has necessarily been anticipated. . .

"The necessity of the emergency seems to be this. Let the few friends of the publication raise all the pre-paying subscribers in Britain they unitedly can. While you are busy as bees in this matter, I shall be sweating my brains under an American sun, discoursing apocalyptically to the people and enlarging our means of publication, as much as possible in this war-worn section of the earth (a reference to the American Civil War—Ed.). I cannot get through this in less than four months from current date. This will bring me to the end of August. You will by that time have done all that is possible in my absence. If I come over (i.e., to Britain), it will likely be in that month or the

next. At all events, let me hear from you as to the progress made from time to time, that in the accumulation of facts, I may be able to come to a final decision."

This extract from the Ambassador of the Coming Age, indicates the great difficulties that faced Brother Thomas in setting before the public this monumental and wonderful exposition. In spite of all difficulties, the book was published, a book of 800 pp. As indicated in the extract above, one typically generous American brother was prepared to pay 1,000 dollars to that end, an extremely large sum of money in those days. Others, none less effectively, contributed to the final successful publication in other ways, as the following statement, from the same article, indicates:

"A brother in America, who subscribes for five copies, and says he will double his subscription if necessary, said to his son, also a brother, will you not subscribe? The latter replied that he would take one. No, said the other, you shall not have one; such a subscription is mere selfishness, which shall not be gratified. How can you suppose that we who are so few in all the world can publish so costly a work if each take one? 'I shamed him,' said the father, 'into giving me an order for two'."

In like manner, and in the same article, Brother Roberts appealed to the readers of the Ambassador:

"Those who are quickly responsive to the obligations imposed by the spirit will not be indifferent to a book which will help them to comprehend the veiled significances of a vision which while effective to the thorough furnishing of the man of God, has done more to perplex 'the religious world' than all other parts of Scripture put together. Our object now is to appeal to this class to bestir themselves in aiding the publication of such a book. Its publication will not only be a boon to themselves, but a means of enabling them to help others of a sincere mind, who are now seeking after the truth, but who are to some exetnt impeded in their progress by obstacles presented to their understanding in the apocalypse. Who will come to the help of the Lord in this matter? For whoever helps the cause of the truth in any way helps the Lord. Dr. Thomas has spent three winters in writing the book, and takes upon himself the responsibility and trouble and labour of publication without the prospect of a cent's remuneration. This is about as much as one man can reasonably be expected to do. What about those professing truth who are engaged in money making to which their time and energy is exclusively devoted? Are they free to stand aloof with the idea that their obligations are all discharged in wishing the project God speed, and it may be, subscribing for one copy?

"This must be left to every man's conscience, with the simple reminder that in this, as in other matters, 'He that soweth sparingly shall reap also sparingly while he that soweth bountifully shall reap also bountifully'."

And Today:

Eureka is still published, and can be obtained in its original form, unamended, from *Logos Publications* as is advertised on the inside cover this month. The price has been reduced to induce as many possible to obtain this work, and read and study it for themselves. If you do not possess a set of Eureka then send for a set now; if you do possess a set of this wonderful work, take it down from the bookshelf, and re-read the exposition, in the light of the Scriptures.

"He is a Chosen Vessel Unto Me"

SAUL OF TARSUS

"When the blood of Thy martyr, Stephen, was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

●

A Transformed Character

Paul could never rid himself of the dreadful reminiscence of Stephen's death. It is impossible for us to say precisely what impression the spectacle of Stephen's fidelity and suffering produced on a mind naturally sensitive and benevolent. The collision between sentiment and conviction of duty in Paul's case must have been very severe. And when the discovery was made that he had only exercised an unenlightened firmness, and had really been engaged in persecuting the saints of God, his sorrow was proportionately intense. Probably there was a necessity for such antecedents. Without them the Apostle of the Gentiles might never have become such, or might not have been so eminently suited as he was for the work to which Christ called him. It will be interesting to learn, as we hope eventually to do, the exact part performed by the events of our experience in the formation of personal character. We shall doubtless see how needful many occurrences were on which it is impossible for us to reflect with satisfaction. There may have been an important sense in which Stephen's martyrdom was necessary to Paul's conversion to the faith he then displayed.

The juxtaposition of these two names gives enormous strength to the argument for the divinity of the gospel. It is matter of unimpeachable history that this man once possessed of the enthusiastic conviction that he "ought to do" and actually did, "many things contrary to the name of Jesus of Nazareth." Men do not experience so complete a revolution of feeling towards any person without good reason. And we know how good the reason was in this particular instance. "Have I not seen Jesus Christ the Lord and did he not appear unto me to make me a minister and a witness of what I then and afterwards beheld?" We are not in the position of being able to say that our eyes have looked upon Christ (would to God we were!) but the next best thing to that, is undoubtedly to have access to the well-accredited testimony of one who has seen him, and particularly of one who saw him under the most unlikely and unlooked for circumstances.

Regarded in any other light than as a thing of divine authority and appointment, the apostolic enterprise would certainly seem to have been one of the maddest and most hairbrained undertakings ever started in the history of the world. It would have presented the extraordinary puzzle of intellectual power and disordered reason side by side! Calenture of the brain, coincident with the calm and unfevered mental sobriety which Paul exhibited on all occasions! It is simply impossible. That a man of acknowledged culture and good sense should have suddenly changed front in relation to a public movement which had engaged the attention of the authorities; and that he should have done this against all his interests and predilections, simply at the bidding of his own imagination, and have steadfastly persisted in such a course during a long and painful career, in which there was every chance of hallucination being rectified, and every conceivable motive to induce careful reconsideration of the step! This must surely be pronounced unimaginable. It is equally impossible to suppose that such a case was the literary invention of any writer who personated Saul. The motive for such a freak would be as absent as the capacity necessary for its accomplishment.

A Transformed Religion

Men sometimes change what they are pleased to call their religion, on very slight and insubstantiated grounds. It is a matter of policy or preference with them, rather than of painfully-acquired conviction. One church is more respectable than another, and better for business; the preacher discourses more eloquently, or the music is finer, or the place is more conveniently located. At a loss for any better reason to account for Paul's conversion to the faith of Christ, some writers have gone so far as to credit him with an *arriere pensee* of this unworthy character. They trump up a spiteful story of Jewish invention to the effect that, having aspired to the hand of the daughter of the High Priest and been rejected, he allowed his mortification to take the form of personal identification with the sect of the Nazarenes! We thank them for the rediculous and unauthentic suggestion.. It illustrates the straits to which hostile criticism of the Pauline history is necessarily reduced.

The apostle never displayed pique towards his kinsmen, according to the flesh. He bore them witness that they had a zeal of God, but not according to knowledge. He had great heaviness and continual sorrow of heart on their account. To them belonged the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. He was never embittered towards them, though he had great occasion so to be. It was, indeed, because his respect for

the faith of his fathers was profounder and more enlightened than theirs, that he made the change. He did not make it in a moment of passion, nor through any love of sensationalism or novelty. There were memories connected with Judaism which he felt to be of the tenderest and most hallowed description. There surrounded the whole system a traditional glow which indicated a divine ordination. Its ceremonial had been angelically communicated to Moses. The divine breath had quivered upon the lips of the prophets, and the light of God's mysterious presence had flashed forth from between the Cherubim in its most holy place. No devout son of Abraham was in advance of Paul in grateful and enthusiastic appreciation of all that appertained to that "pattern of things in the heavens." It needed a strong and unmistakeable demonstration of the divine will to convince such a man that the system which had so engaged his affection had "waxed old and was ready to vanish away." And so irresistible was the evidence supplied, that he never faltered, nor went back upon it after it had once been given.

A Transformed Hope

Tried by every human test, Paul's life must be pronounced an ignominious failure. He sacrificed honor, friendships, propects, and every conceivable worldly interest, to his hope in Christ. A place in the Sanhedrim was one of the strong probabilities of his future as an orthodox Jew — "a Hebrew of the Hebrews." The alternative was odium and persecution of the most malignant kind — a life of privation and misery, with few alleviations, and many tears and perils. Mere stubborness would never have held out so long. There was a strong backbone of sanctified logic which supported his firmness to the last. Christ himself, every now and then, was present at his side. Friends could not seduce, him, gold could not bribe him, place could not tempt him, suffering could not daunt him, treachery could not move him, death could not appal him. He had reckoned matters up, and counted not his life dear unto him, so that he might finish his course with joy.

His was a clear case of a man who had given up all ideas of comfort and enjoyment in present life, and who had done so not by compulsion, nor hastily, but voluntarily and deliberately. He saw the processes of nature were hurrying mankind, without exception, along the path that leads to the open grave. In a few years, the cares and toils of mortal existence would be over and gone for ever. In Jesus of Nazareth, God had been pleased to place an instrumentality by which men might be rescued from the power of the grave. There was no other way. The problem was that of attaining unto a resurrection from amongst the dead.

It was a problem in whose practical solution Paul judged it wise to be ready to do and suffer anything that might be divinely demanded of him.

With the life to come there would be associated every conceivable satisfaction. It was not to consist of the bare consciousness of being. There was honor, and power, and glory connected with it, such as had never entered into the heart of man. There would be the gratification of seeing the world wisely and beneficently governed in a day when the abhorred dominion of Rome would be a vanished terror, and himself taking an active and prominent part in the glorious work — the joy of seeing the earth populated by intelligent, obedient, truth-loving, contented human beings, the wicked rooted out of it, and every square yard of its surface flooded with the light of the glory of God — the pleasure of science and benevolence and companionship such as no mortal ever realised — the ecstasy of a nature from which the law of sin and death has been eradicated, a nature which knows no sensation of weakness or inefficiency or dullness or pain, and whose every atom thrills and pulsates with an energy imperishable and divine!

Paul was fully persuaded of all this, and being so he counted all else as dung and dross. Who would not applaud his decision?

"BE YE FOLLOWERS OF ME"

—A.B. (Eng.)

PARENTAL DISCIPLINE

When parental discipline destroys filial love, it is bad. Veneration is a mixture of fear and love, and is created in every well-organised child by strict discipline and kindness on the part of the parent. But a parent who is always beating, always frowning, scolding, and commanding, and never coaxing and caressing a child, can only be feared, and, ultimately, disliked. Children can never be beaten into goodness, any more than nations can be persecuted into orthodoxy. They generally love their mothers best, because they are most indulgent; but at last they find that indulgence is weakness, and then they learn to disobey the old lady, as they call her. They fear the father, because he is stern and severe; and at last they dislike him, and avoid his society for his want of sympathy. Were the weakness of both parents combined in one, they would make a virtue. The joint and cordial co-operation of the two sexes makes the best discipline for children; but we are sorry to say, that there is very little of that co-operation to be found. The mother is generally a shield from the father, and her opposition always increases his severity, whilst his severity increases her indulgence. Children cannot be well reared unless parents are well married.

John Thomas (Herald of the Kingdom)

PREPARE WAR!

A series of meditations upon the Christadelphian's attitude to the State: needed at a time when increasing preparations for extensive warfare are being made.

UNWORTHY BROWBEATING

"Do you know, sir, what a Roman scourge was?" asked a military representative of a young brother at an Advisory Council. The object of the intimidating interrogatory was to show that if Christ could use such a weapon in the Temple, on the Jews, a Christadelphian ought not to hesitate to shoot and bayonet enemies. But Christ did not use a *Roman* scourge (the *horrible flagellum*), but a "scourge of small cords" (probably twisted or plaited straw) which he made himself. Nor did Christ use this scourge on the men, but on the animals. Scholars (such as Farrar, Alford, Westcott) tell us that the construction of the original text excludes the men — it says: "Both the sheep and the oxen," not including the men. The men are separately told to "take these things hence." If John 2:13-17, as it appears in the R.V., is carefully considered, this interpretation must be seen to be reasonable and correct. But the military man was to be excused. Like many other people, he was misled by a certain section of the clergy who make it their business to square their ideas of militarism with Christ's teaching on the Mount. Out of many illustrations, here is another specimen of the way in which the Scripture in question is wrested. "Numa" in *The Globe*, writes: "He (Christ) flogged dishonest rascals out of the temple they desecrated." In *Nazareth Revisited*, Brother Roberts describes the incident thus: "He flourished a whip of small cords about the ears of the chaffering rabble. He glanced scorching rebuke at them as he overturned their tables and scattered their money, and with imperative gesture, ordered them all out."

OUTSIDE THE ARMY

Christadelphians are outside of the army — both its combatant and non-combatant sections. This fact is known and recognised by the powers that be. This is the outcome of the intricate and inscrutable workings of Providence, and a reward for faithfulness. The brethren have recognised their duty, and regardless of consequences have striven to fulfil it. They have set an example for all time. The deliverance, however, has not been obtained apart from anxiety, effort and sacrifice. The cost, in certain cases, has been severe. May God richly recompence the sufferers, which He will undoubtedly do, where the stand has

been taken out of loyalty to the commands of His dear son (Matt. 5:10-11). Let no one decry the value of our exemption. The benefits are many and momentous. It is not only an escape from pains and penalties, but the continuance of an unspeakable blessing which the brotherhood as a whole, has so long enjoyed — the opportunity to spread the Truth, and to assemble to upbuild one another (Heb. 10:25). Let us show our gratitude to God for His kindness in this business by an increased zeal in His service. Let there be no vain-glorying, or fleshly advertising, over the exceptional treatment meted out by the authorities. And let there be no envying and murmuring, although some may have been exempted on easier terms, as regards the appointed work of national importance, than others. Let us remember that God can take away as well as give. If through good conduct our favor has come, it may through ingratitude and unworthy conduct be taken away. Let us also remember that certificates of exemption are not passports to the Kingdom of God — rather are they permits to a state of freedom in which we can qualify for the Kingdom.

— A.T.J.

The heart of the believer yearns for the oasis looming in the desert upon the horizon of his faith. There he expects refreshment in the rest that remains for the people of God, surrounded by immortals of whom in their previous flesh-and-blood existence, this vain, treacherous, ungrateful and foolish world was not worthy. Theirs will be the "society" truly "good" — intelligent, virtuous, glorious, divine — society in which God will be supreme; and wisdom will exclude ignorance, superstition, and all their practical consequences.

— J.T., 1860.

Under the Law it was death to offer God anything that was unclean or defiling. Under Grace it is required that we offer ourselves a "living" sacrifice. Let us therefore, keep ourselves from uncleanness and defilement.

A little has been achieved in our day on behalf of the faith and obedience of Christ — very little; still such as it is, let our well-meaning friends consider by what policy it has been accomplished. Not by the policy of very much looking after number one; not by the policy of compromise; not by the policy of letting things alone, and seeking our own pleasure. By another policy altogether, which is not now to be abandoned.

— R.R., 1891

Readers' Comments

We are pleased to hear regularly from our readers, and to learn of their experiences along the pathway to the Kingdom of God



ONLY A REMNANT

Sister R.B. (Eng.) writes:

"You are doing a grand work in endeavouring to 'revive the hearts or the dispositions of the Fathers in the children' (Dr. Thomas's translation) and 'to make ready a people prepared for the Lord'. The encouragement Ezekiel received when sent on his mission should ever be borne in mind: 'Be not afraid of their words, nor be dismayed at their looks . . . speak My words unto them whether they will hear or whether they will forbear . . .' Though you can be sure there is a remnant, as there was in the Apostle John's days, there is, alas! only a remnant that will respond."

(The time is short, and the days evil. And there are few who "keep the commandments of God, and have the testimony of Jesus Christ." These comprise the remnant, and it is this class who, down through the ages, have remained faithful to their calling. Let each one endeavour to strengthen the things that remain, and thus gain the Lord's approval).

COMMUNISM IN THE APOCALYPSE

Commenting upon the "unclean spirits" prophecy of Rev. 16:13, Sister D.B. suggests:

"I agree with the explanation that this verse represents the dogma of Communism, but is it possible that the verse means that the three spirits relate firstly to the 1st World War (out of the mouth of the dragon'—Constantinople), and to the 2nd World War ('the mouth of the beast'—Germany), and finally to the 3rd and final war of Armageddon ('the mouth of the false prophecy'—Rome)? Maybe it just isn't possible for us to be certain of our interpretations at this stage, but it is better to try to understand, than to set these prophecies aside as being impossible of understanding, or too deep to concern us."

(We quite agree that the prophecies are there to be understood, and that great profit can be derived from meditating upon them. On p. 552 of *Eureka*, vol. iii, Brother Thomas interprets the "mouth" symbol of Rev. 16.13 as relating to the governments which proclaim the policy of the "three frogs." He shows that this Communistic influence, stemming from the French Revolution, would cause a disruptive element in European politics, from three political centres: Constantinople, Germany, and Rome. It does not appear as though the Revelator is referring to three specific crises, but three centres which would be the re-occurring cause of political strife due to the impact of Communism upon them. Constantinople, Berlin and Rome are the three great trouble spots in the earth today, and Russia is active in all three centres. Divided Berlin, Rome with its largest Communist party outside of Russia, and Constantinople standing guard against Russian troops, are a constant threat to world peace. These three centres caused trouble in World War I, World War II, and, we believe, will do so in World War III. However, we do not feel that the prophecy relates to three great wars, because the influence of the "frog spirits" is to cause a war-like spirit, and not war itself. The Spirits emanating from the three centres go forth to the whole world to gather the nations to the battle of that great day of God

Almighty" (Rev. 16:14). This is the effect of the Communistic spirit agitating in the three centres even now, and this will consummate in Armageddon. We commend your attitude in searching into these deep things of the Word and feel that in *Eureka* there is provided a very wonderful guide).

EVOLUTION?

A.S. in deploring the modern tendency to dabble in science at the expense of the traditional and Scriptural expositions of the Word, humourously comments as follows:

"Someone has pointed out certain similarities in a new-born babe and an ape, and cites the fact as evidence of the ape-origin of man. Why not point out the similarities in a mushroom and an umbrella, and argue from this that the one was evolved from the other. Oh! what will not some people, even sensible people, say to uphold a pet idea. Some want to push a papal doctrine, others a scientific absurdity—but how few are bent on pushing all truth that God has revealed."

(We have received a number of letters from many parts of the world, deploring the modern tendency of Christadelphians to court the evolutionary theory in exposition of the Word. The volume of correspondence has been too heavy to do justice to it either in the pages of *Logos*, or by private letter. We ask correspondents to bear with us, and advise that we hope shortly to deal with all these matters. Meanwhile, we have formed a small group of brethren to carefully sift all this correspondence).

CARE IN ECCLESIAL TROUBLE

"When troubles arise there is as great a test in the way brethren and sisters conduct themselves the one to the other, as there is in the settling of the question of heresy or disobedience that may have arisen. What a temptation the situation opens up for using slander instead of argument. And yet some seem to employ slander with the most unblushing effrontery."

(We must confess that this is unfortunately true, and that the test is on each one of us. In times of personal trial or ecclesial trouble, let us ever bear in mind the person of our Saviour, and try to think of how he would meet the particular situation then facing us. Such an exercise might calm our minds, settle our nerves, and help us to manifest, under trial, an attitude that is honouring to Yahweh. We can be sure that if we do that He will ultimately vindicate us — if not now, then at the Judgment Seat).

— GEM.

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NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

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SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 4

(Continued from p.340)

Abraham Justified By Faith — Not Law — Vv. 13-17.

VERSE 13.

"Heir of the world" — In Gen. 13:15, Abraham and his seed were promised all the land that he had seen. This comprised the entire world, for he had covered the world of his day, having travelled from Ur to Haran, then down through Israel to Egypt and back again. Therefore, the land defined in v.14 is not limited to the Middle East, but includes the whole world.

"Not through the law" — Justification came not through obeying God's law (Nahor also left Ur!) but because Abraham's obedience had stemmed from his implicit trust and faith in God. A person can attempt to obey law automatically without faith, and the Judaisers were found in this category, but were not pleasing to God.

"To his seed" — These are the true believers (Gal. 3:28). To qualify for this class, one must walk in the steps of Abraham's faith, as Paul later showed (Rom. 4:23).

VERSE 14.

"If they which are of the law be heirs" — If mere obedience to law in the absence of faith constitutes one an heir of Abraham, then faith is rendered of little consequence, and the promise that was given because of faith is made of none effect.

VERSE 15.

"The law worketh wrath" — See the note on "worketh" in v.4. If a person seeks justification by scrupulous obedience to law in every detail, he will only reap wrath, for human nature being what it is, it will surely fail. On the other hand, faith calls forth divine love which, in mercy, provides a cover for sins. See notes on Rom. 3:20.

"Where no law is, there is no transgression" — But there has always been law from the very beginning, so there has always been sin and the need of a cover. What Paul is saying in effect is, that whereas law creates sin, grace covers it.

VERSE 16.

"Therefore" — Because faith can do what law cannot do — secure forgiveness of sins — we can rest securely in the hope of the promise.

"It is" — The "promise" is, as the context shows.

"Of faith" — *Ek pisteos* — "out of faith". The promise is the development out of faith, and therefore reaches to all the seed, both Jew and Gentile.

VERSE 17.

"God quickeneth the dead, and calleth those things which be not as though they were" — When God makes an unconditional promise there is no doubt about its fulfilment, and in His mind it is as good as done. Therefore, the past tense is used for things that He has promised the fulfilment of which still awaits the future. Examples of this are seen in 2 Tim. 1:9-10. Luke 1:51 and elsewhere. Thus God spoke of the resurrection as past (Luke 20:36), because there is not the slightest doubt it will come to pass. It is not possible for humans to thus speak because of their limitations and fallibility; so that God's use of the past tense for events still in the future, demonstrates the certainty of His promises, and His omnipotence to fulfil them.

Abraham's Faith A Matter For Emulation — Vv. 18-25.

VERSE 18.

"Who against hope believed in hope" — The promise that Abraham would become the "father of many nations," seemed beyond the realm of possibility, for it was made before Isaac, the seed of promise, has been born. Therefore it was "contrary to hope," to believe in such a promise, but Abraham, great man of faith, believed in it, for he had confidence in the ability of God to accomplish something beyond what one could normally hope for. Paul did likewise — See Eph. 3:20.

VERSE 19.

"He considered not his own body now dead" — The best texts eliminate "not," and render: "he considered his own body." Gr. *Katanoeo,* "to consider attentively," "to fix the eye upon." Abraham did not ignore the difficulties, but saw beyond them. The R.V. renders: "And without being weakened in faith, he considered his own body now as good as dead . . " Moffat: "His faith never quailed, even when he noted the utter impotence of his own body." Abraham presents a wonderful example, in that he was able to calmly view the tremendous difficulteis facing the fulfilment of the promise, and yet remain undaunted in his confidence that God could accomplish it!

VERSE 20.

"He staggered not at the promise of God" — Better: 'In view of the promise of God he did not waver in unbelief . . . "

VERSE 23.

"It was not written for his sake alone, that it was imputed to him" —The life of Abraham is recorded as an example of the state of mind and faith expected in his spiritual offspring, revealing to them what is necessary for justification: not reliance on law which nobody could keep, and was designed to reveal the sinfulness of flesh, but the manifestation of faith in action.

VERSE 24.

"It shall be imputed, if we believe on him that raised up Jesus" —The risen Christ is a confirmation of that which Abraham hoped to see (v.17), therefore, in view of this partial fulfilment of the promise (Rom. 15:8), our faith should be stronger than his.

VERSE 25.

"Delivered for our offences" — The crucified Jesus was a dramatisation of what is required of all those who would come to God. As he was crucified literally, they must be so figuratively (Gal. 5: 24). His sacrifice was a public demonstration that a person must restrain the lusts of the flesh, "crucifying the flesh with its affections

and lusts" if he would live acceptably unto God. Thus Jesus was "delivered" for (*dia*—on account of) our offences.

"Was raised again for our justification" — The risen Christ is proof that his sacrifice is efficacious now (Rom. 5:10. 1 Pet. 1:21); it is also a demonstration that we must not only repress the fleshly lusts, but 'walk in newness of life" (Rom. 6:4).

CHAPTER 5

Having shown that justification is by faith, the apostle now proceeds to outline the great benefits that are derived therefrom (vv. 1-11), and concludes this section of the epistle by demonstrating that these are open to all mankind (vv. 12-21). Notice the constant repetition of the phrase "much more" (vv. 9, 10, 15, 17, 20). It emphasises the superiority of faith over law, and is the theme of this chapter.

VERSE 1.

"Therefore" — The previous chapter having shown that justification comes, not from works (vv. 1-8), nor ordinances (vv. 9-12), nor by law-obedience (vv. 12-17), but by faith, the Apostle now reveals the benefits derived from this.

"Peace" — *Eirene*, from a verb *eido*, "to bind together that which has been separated." This is the effect of true religion. See Isa. 32-17. Luke 2:14. John 14:27. Ps. 85: 8. Phil .4:6-7.

VERSE 2.

"By whom we also have access into grace" — The word "access" is *prosagoge* in Greek, from *ago*, "to bring", and *pros*, "facing." Thus to bring together so as to present or introduce.

"In the hope of the glory of God" — Our forerunner will manifest the majesty of Yahweh in the earth (Mic. 5:4), and we can do likewise (Rom. 8:17-18). For our present state see Psalm 90:10.

VERSE 3.

"Tribulations" — See Phil. 3: 10 for the reason of our glorifying in such.

"Knowing" — This is the basis of Paul's exulting, and not in tribulation itself. He gloried in tribulation because he clearly saw the purpose of it, and viewed it as an opportunity to demonstrate unswerving loyalty to God.

"Patience" — Lit. endurance.

VERSE 4.

"Experience" — Gr. *Dokimen* "full proof by trial." It is important to the Apostle's exhortation, to clearly grasp the significance of this word. How does tribulation reveal "full proof by trial"? Because it places both ourselves and God under test. If we can overcome tribulation by faith, then we have "full proof under trial," that faith is adequate to save; and because faith is a resting on God's strength, we have "full proof under trial" that our confidence in Him is not misplaced. Thus having proved by experienced that faith is adequate to every need, and that God will help us to conquer (see (1 Cor. 10:13), this experience will lead to "hope". The expression (*Dokimen*) is metaphorical and is taken from the refining of metal, which is purified by fire without any deterioration or loss of worth in the metal itself. This is the result of tribulation on a saint who recognises its purpose, realises that it provides opportunity for him to demonstrate endurance or undivided loyalty to God, and acknowledges that it is necessary for the purification of character. Such knowledge will enable him to better bear with trials, and so, instead of seeking to experience sudden raptures or extraordinary emotional sensations, he will manifest

a steady growth of endurance, leading to the successful proving of both God and self under trial which is here called "experience."

"Hope" — If "full proof by trial" demonstrates the value of faith and that our confidence in God is not misplaced, it will be followed by hope, by the realisation that He Who has sustained us in the past will do so in the future, even unto His kingdom. Notice the development: tribulation, endurance, full proof by trial, hope. It was because Paul could see this purpose in trials that he could write: "we glory in tribulations."

VERSE 5.

"The love of God is shed abroad in our hearts" — Gr. *Ekcheo*, "to pour out." The love of God has been poured out, and is revealed in the privileged position in which we stand, so that it fills our hearts.

"By the Holy Spirit" — The truth understood and believed as a power in one's life (see John 6: 63. Eph. 6:17. 1 John 5:6, and particularly 1 Cor. 2:11-16).

"Which is given unto us" — Such expressions make it clear that the Holy Spirit does not relate to the 2nd person of a Trinity.

VERSE 6.

"For" — Here follows a demonstration of what the Holy Spirit word teaches of the abounding love of God.

"Without strength" — R.V. renders "weak." When we were unable to help ourselves. This word is used in relation to the Law in its inability to justify (See Gal. 4: 9. Heb. 7:18).

"In due time" — Notice the marginal rendition. Jesus appeared at the very time designed of God (see Gal. 4:4).

"The ungodly" — See Rom. 4:5 and notes. For the impious, the irreverent. The Apostle's statement shows that the Truth is designed for all classes of humanity.

VERSE 7.

"Scarcely for a righteous man will one die" — A "righteous" man is a "justified" man, and therefore one not in need of a sacrifice. A "good" man, however, might be in need of a sacrifice, and on his behalf, perhaps, some might be prepared to die. But who would die for one's enemies? The full measure of Divine love is revealed in that God made provision for even such as they. In commanding saints to "love their enemies," therefore, God is doing no more than instructing them to manifest the Divine characteristic that has ensured their own salvation. Only a fool would die for a man who did not need a sacrifice; perhaps some might die for a good man from whom great benefits have been received; but only abounding Divine love could provide a sacrifice for gross sinners.

"God commendeth His love toward us" — Having experienced the Divine love, God commends that we show the same quality of love towards others. To do so is the mark of spiritual perfection or maturity. See Matt. 5:44-45.

VERSE 9.

"Much more then" — Paul is reminding us that the most difficult work in salvation has been accomplished in providing a sacrifice of such a quality as can save from sin. This having been accomplished, the saving from wrath to come (cp. Rom. 2:5-8) is comparatively easy.

(To be continued)

Logos VOLUME THIRTY ONE Upholding the Purity of Apostolic Doctrine And Practice

Thoughts for the Times

Let Us Render Unswerving Fidelity

In scathing terms judgment was handed out to Saul, Israel's first king, the man who appears to have had good intentions, but was easily deflected from the path of duty (1 Sam. 15): "Hath Yahweh as great delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh. Behold to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of Yahweh, He hath also rejected thee from being king." At last, but too late, Saul realised his folly: "I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." Here was the secret of Saul's downfall: fear of man—surrender to popular opinion. This cost him his kingdom! Let us take heed to the lesson. God will not brook any tampering with His commandments. He will not permit them to be watered down by human reasoning. He will not tolerate half-hearted or partial compliance. It was one of God's complaints against Israel that their fear toward Him was taught by the precept of men. This deference to human opinion is one of the most insidious dangers. Saul was not proof against it and fell. With severity the prophet Samuel rebuked the attempt to excuse a breach of God's direct command on the ground that it was done to provide sacrifices for God. God's laws are not mutually destructive. All His ordinances have their proper order and place. This idea that good may come by doing evil is not unknown in these days. Those who are inclined to entertain such a notion should ponder the sad results of Saul's experiment. "To obey is better than sacrifice." In the sight of Saul and all Israel, Samuel proceeded to give an example of stern uncompromising obedience to the Divine decree: "Bring ye hither to me Agag the King of the Amalekites. . . . As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal." It is a terrible picture of the day of the Lord yet to come, when, upon the latter day Agag (Gog), the saints will execute the judgment written. Whether this honor will be ours depends upon our emulating Samuel's unswerving fidelity. —J.M.E.

GOD GUIDES THE DESTINY OF NATIONS.

TYRE— In History and Prophecy

"And her merchandise and her hire shall be holiness to Yahweh: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23:18).

Confusion of Commentators

Tyre is referred to frequently in the Scriptures (see Ezek. 26, 27. Isa. 23. Psalm 45), and in such a way as to indicate that the ancient nation was typical of a modern one. The quotation from Isaiah above, as well as the statement, "The daughter of Tyre shall be there with a gift," contained in a Psalm (45-12), illustrate that fact, for they are descriptive of a time when Messiah is in the earth again.

The prophecy of Isaiah concerning Tyre, seems to unquestionably link it with Britain, and is therefore indicative of duties that Britain will perform after the establishment of the Kingdom of God.

When considering this prophecy, it is important to remember that part of it deals with the original Tyre, situated on the Mediterranean coast, which part was fulfilled as history bears witness; and that it is typical of the judgments that await the latter-day Tyre. It cannot be disputed, however, that Isaiah 23:18 has never been fulfilled, and therefore, in some way, "her merchandise and her hire shall yet be holiness to Yahweh."

This portion of Scripture causes clerical commentators to stumble. To their mind, Tyre of old, or for that matter any power from the foundation of the world down to our own day, trading in a manner that would fit in with this description, with the idea of trade, goods, commerce, etc., having a part in the Kingdom of God, is unthinkable. In any case, of what use are ships in the Paradise of their invention? Rather than follow up points like these with an open mind, comparing Scripture with Scripture, the learned gentlemen dismiss such verses hurriedly with a note to the effect that "this verse is obscure."

We can be very thankful that men of this stamp are not our spiritual guides, and we should take very great care before we bring forward any of their ideas and theories concerning the Scrip-

tures. They are not reliable, for they have a bias. Commentators are certainly very useful in many ways but it is of no use expecting to find an exposition of verses which teach the establishment of the Kingdom of God upon the earth, for this doctrine strikes at the very root of their system. Verses, therefore, which point in that direction are quickly and firmly removed from consideration with the label "obscure" attached to them.

Initial Overthrow Of Ancient Tyre

In order to grasp the reason for Britain being accepted as the latter-day Tyre, it is first of all necessary to have a clear idea of ancient Tyre and her history. A city of very ancient foundation, it was originally situated on the sea-coast of Syria, and with Sidon, which was a little to the north of it, formed the sea ports from whence the Phoenicians traded with the world. That Tyre was a maritime power is generally accepted, but the Scriptures leave no room for doubt. The chapter (Isa. 23) commences with "The Burden of Tyre," and then it is immediately connected with ships and the sea (vv. 1-3).

Tyre was a city with a seaport possessing many ships which travelled over to distant lands and brought back rich cargoes. Tradition has it that they discovered Britain and carried on trade with the inhabitants for its tin (which is so plentiful in Cornwall, and is referred to as part of the commerce of Tarshish in Ezek. 17:12) long before the Romans, under Julius Caesar, arrived there. All the valuable goods thus brought to Tyre were traded to the surrounding nations so that this city became a mart—a centre where goods were bought and sold. As each transaction brought more money to the coffers of its inhabitants, it became an exceedingly rich and prosperous city.

"Tyre the city that giveth crowns" (Isa. 23:8—R.V. marg.) gives an indication of the political influence of Tyre among the nations, "whose merchants are princes, whose traffickers are the honorable of the earth." This was the status of Tyre prior to the reign of Nebuchadnezzar, an exceedingly rich and influential city, but also a centre of pride, vice and idolatry, and it was on account of this wickedness that the sentence of God was pronounced upon it. The sentence was carried out in two stages. The first was by Nebuchadnezzar who came against it, and laid such a disastrous siege to the city, that both the besieged and besiegers suffered terribly. A reference to this campaign is given in Ezekiel 29: 18-20.

It is said that after enduring great hardship on both sides, Nebuchadnezzar finally took the city, but found no plunder therein because the inhabitants, seeing that it was about to fall, transferred their belongings to an island just off the coast.

The Final Overthrow

On this island, another city arose after the fall of Babylon. This second Tyre, which was directly related to the first, was captured by Alexander the Great. It is said that he made use of the ruins of old Tyre to overcome the second Tyre built on the island separated by the sea. He caused his troops to gather up the debris they could find and with it build a causeway from the mainland to the island. Across this the armies of Alexander marched, driving out the inhabitants of Tyre. Their security was gone through an engineering feat which had cost many lives and was constantly being set back by the ravages of the sea; but at last the task was completed and Tyre, for the second time, found herself at the mercy of the invader. At this stage a fulfilment was brought about predicted in Isaiah 23:6-7.:

"Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn."

Tyre on the coast was broken up and was no more the centre of world trade. Isaiah declared:

"Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise pass over to Chittim; there also shalt thou have no rest." (v.12).

Chittim was the name by which Cyprus was known, but it also appears to denote all the isles of the Mediterranean. It is quite possible that the inhabitants of Tyre used their ships to flee from Alexander and that they settled in Cyprus, which is a large island some one hundred and fifty miles to the north-west of Tyre. In any case, they did not manage to re-establish their pre-eminent position in the world's trade. In the words of the prophecy "there also shalt thou have no rest."

The Spirit Of Tyre On Other Nations

Isaiah declared of Tyre that "her own feet shall carry her afar off to sojourn" (v.7). This statement illustrates a peculiar feature of trade. Trade cannot be uprooted from one centre and planted in another place and inevitably be expected to grow. It will appear wherever the conditions exist to cause it to flourish. A conqueror cannot say, "This is to be the mart of the world," if the site selected is not in an advantageous position for that purpose. Trade will carry itself on its own feet.

With the fall of Tyre itself, the spirit of Tyre was found in other places. For example, Alexandria for a time became the mart of nations. This city was founded in the same year as that in which Tyre fell (332 B.C.), and it gradually grew as a centre until, in Paul's time, "a ship of Alexandria" was synonymous with

mastery of the sea and international trade which had by then settled on the coast of Egypt.

It would be interesting to follow the mastery of the sea down through the ages, as the spirit of Tyre was found in different places. As the prophecy of Isaiah 23 demands, it has enjoyed no rest, but has passed from nation to nation, finally settling in Tarshish (Isa. 23:6). Alexandria, Venice, Genoa, Lisbon and Holland have each, in turn, become the centre of the world's seaborne trade. In our day, Britain still remains the chief sea-going trading nation of the world, with still the largest mercantile marine fleet of all the nations though its navy is second to that of USA. Britain is also in possession of Gibraltar which, with Britain, Brother Thomas identifies as part of ancient Tarshish.

The prophecy of Tyre relates to a "merchant nation," to a "sea-going people," to the "inhabitants of an island" (v.2). This all fits in with the character of Britain. The greatness of Britain was built up on trade, the "inhabitants of the island" passed over the sea to colonise distant lands, not to exact tribute, but to develop trade. Trade and shipping was, and still is, the very lifeblood of Britain, as it was of Tyre.

The Future of Modern Tyre

What does the future hold for the antitypical Tyre, the present-day owner of the ships of Tarshish? A few more years of pride and wickedness in which to struggle for trade and ignore God, and then will come the great day of the wrath of God. From the great and terrible conflict of Armageddon a humbled and better Britain will emerge.

Then will the last verse of the chapter be fulfilled quoted at the head of this article, and which will be brought about by an alliance of which Solomon and Hiram were a type. It will be at this time that the words of Psalm 45 will be fulfilled:

"The daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favor."

Also that of Psalm 72:

"The kings of Tarshish and of the isles shall bring presents."

Among these "presents" will be the people of Israel, conveyed back to the land with the aid of the mercantile marine vessels of the English-speaking world. Isaiah declares:

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Yahweh thy God, and to the Holy One of Israel, because He hath glorified thee (Zion)" (Isa. 60:6).

What trade is engaged in at that time will be honorable, and will be regulated by and for the benefit of "them that dwell before

Yahweh" (Isa. 23:18). It will be the glorified saints who will occupy this position in the Kingdom, and to them Tyre will then be subject. This is the destiny of modern Tyre, and the trade which for centuries has been the disgrace of those who have engaged in it. To that time we can look in hope. As ancient Tyre arose anew after the overthrow of Babylon (70 years after she had been destroyed—see Isa. 23:27), so modern Tyre will also after the destruction of Bablyon the Great in existence today (Rev. 18). Thus those times are typical of these days; but whereas ancient Tyre returned to her greedy hire, modern Tyre shall ultimately be converted (v.18). Gospel proclamation efforts therefore, perform a valuable service quite apart from gaining actual converts, for they at least educate the public in some aspects of the truth, an education that could well have its fruit in the final conversion of the nation at the apocalypse of Christ in glory and power.

—J. B.

Beautiful Things

★

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-hearted honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains few may guess.

"Behold The Lamb Of God"!—A Series On The Atonement.

10: The Lamb Removes the Curse

"Behold the Lamb of God, who taketh away the sin of the world"—John 1:29.

●

"And there shall be no more curse," declares Rev. 22:3, in recording the great blessings of the period beyond the Millenium.

Seven thousand years will have passed since the dread words were pronounced: "Cursed is the ground for thy sake . . . sorrow . . . thorns . . . thistles . . . sweat . . unto dust shalt thou return."

Three thousand years will have passed since a man stepped out of the waters of Jordon, having symbolically repudiated the flesh and its ways.

One thousand years will have passed since the same man, with immortal strength, served notice upon mankind: "Fear God, and give glory to Him, for the hour of His judgment is come," (Rev. 14).

For a thousand years "the inhabitants of the earth will have learnt righteousness" (Isa. 26:9). Unfortunately, however, "though favor be shown to the wicked, yet will he not learn righteousness" (v. 10). Even "in the land of uprightness," this hardcore element "will deal unjustly, and will not behold the majesty of Yahweh" (v.10).

But "the fire of thine enemies shall devour them" (v.11), as Rev. 20:9 amplifies, making a final separation between the living meek and living rebellious as the Millenial Age draws to an end.

The Millenial Age dead rise, and stand before the great white throne (Rev. 20:11-13); a separation is made between those who walked in the Jordon principle, and those who would not behold the majesty of Yahweh." Death (v.15) consumes the unworthy.

The Abrahamic Covenant Fulfilled

A new age dawns.

All things Adamic will have ceased. A royal, immortal aristocracy will superintend the affairs of a rejoicing immortal nation —the immortal seed of Abraham by faith; the immortal nation of Israel.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea" (21:1).

Jeremiah, in immortal strength, will behold on every hand, the fulfilment of the promise.

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, Israel . . ." (Jer. 30:11).

Faithful Paul, in immortal strength, with those who had wisdom in Corinth, will behold the written words become living, eternal realities:

"Then cometh the end . . . the Son also shall be subject unto God who did put all things under him, that God may be all in all" (1 Cor. 15:24-28).

All human rule, authority and power will have been put down; all enemies put under his feet; death itself destroyed, every curse removed.

Worthy Is The Lamb

As we gaze upon this scene, we behold the lonely one of Galilee in a central position of honor.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it" (21:3).

The FINAL reference to the Lamb is in relationship to the final removal of the curse!

Despite the weakness and imperfection of our mortal pilgrimage, surely our hearts can burn within us as we think forward to the universal praise of the Lamb during the Millenial Age Then immortal multitudes will exult at Jerusalem:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing . . . "

From continent to continent, the glorious answering refrain will ascend:

"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for the ages of ages" (Rev. 5:12-13).

Shall this appreciation of the work of the Lamb slacken as the Millenial Age fades into the past, and the ages beyond are entered upon by those who have been redeemed by the Father through the Lamb?

No! In the midst of the redeemed, never shall love weaken, nor appreciation wane, towards the Redeemer who shall bear for eternity, the marks of slaughter upon his hands, feet, and side.

And what of the Redeemer? The Lamb shall "see his seed" (Isa. 53:10), "he shall prolong his days," (even unto eternity), and he "shall be satisfied" (v. 11).

Our Response

During this series of articles, we have followed the Lamb of God, from the waters of Jordon to the cross outside Jerusalem. We have watched him ascend to the Father, knowing that there He superintends the Book of life. We have watched whilst he has regulated the pattern of history to bring about the predetermined end of the sin-powers, to be consummated when he comes again. With the eye of faith we have looked into the future. We have seen him redeem his ecclesia; restore David's throne in righteousness; regenerate all nations; and finally remove the curse completely.

In all aspects, flesh has been subdued, so that the power of the Spirit may be displayed to the glory of God.

He has performed his part faithfully. How wonderful if we can say we follow in his steps, and our heart condemn us not!

In *Thirteen Lectures on the Apocalypse* (Page 168), Brother Roberts reminds us:

"What boundless field of grateful contemplation is here opened up to the minds of weary saints, who have here no continuing city, and who groan within themselves at the many and sore evils of the present hour. They languish on the highway while they pursue their way Zion-wards. They are few, scattered, tired and faint. The road is rough, the air is cold, the night is dark. Their spirits oftimes quail within them, and they are ready to give up. Is it not a great reviving of hope and courage to look forward and know that in a short time at the longest, they will find themselves at the end of the weary journey, within the walls of the glorious house of God, where there are myriads of rejoicing saints, clad in the garments of praise and mantled in the immortal strength of a glorified nature? Our hopes may droop, our hearts despond sometimes; 'For a season if need be, we are in heaviness through manifold temptations.' But it is only for a moment, though it seems long. New Jerusalem awaits; the family of God—a large family—an intelligent family—a noble family—a loving family—a family with thrilling history, bridging all the earth's dark ages—is the coming institution of the age of gladness promised from the beginning."

Read and Re-read Eureka

Every brother and sister should *Eureka* at least once, and having read it once develop the habit of constantly referring to it. For *Eureka* will not only help us to understand the Apocalypse, the reading and understanding of which receives Christ's blessing (Rev. 1:3); it will cause us to realise what a strong foundation our faith as Christadelphians is built upon; it will fortify us against the prevailing spirit of unbelief without, and it will enable us to resist the growing laxity and lukewarmness within. When *Eureka* was first published it was received with an enthusiasm which it does not arouse among the brotherhood today; and that is an indication of the tendency referred to by Paul to let slip the things which we have heard: that sound form of doctrine which was delivered to us through the labors of Dr. Thomas under God's guidance.

C.F.F.

We would linger as we bring this study to a close. We long to reach forward to a warmer, closer association with that coming day. We sense the wonder and beauty and satisfaction that it brings. But as Brother Roberts elsewhere says:

"The change in its details we cannot know. We should need experience of the Spirit nature to understand" (p.165).

Why Will Ye Perish?

Reader, have you been browsing through *Logos* for the past one hour? If so, whilst you have been sitting quietly reading—and forgive the brutality of this thought—20 people have been murdered; 40 women have been forcibly raped; 200 major robberies have been committed; 2,000 burgaries; 3,900 persons have died and of these 45 by their own hand, life having been too much for them. This is REPORTED crime. Add to the statistics the unreported crime, plus the things which man ignores but which God calls crime: the hate, pride, greed, blasphemy; and realise that this is the scene the Lamb beholds as he gazes upon this mighty planet.

And not only just for one hour, but every hour, every day, every year . . .

O foolish sons and daughters of Adam, why will ye perish? Why despise the work of the Lamb of God, who taketh away the sin of the world? Why remain as children of the gutter?

And we, his ecclesia, purchased by his precious blood, shall we discern the day of our visitation? Shall we lay hold upon the hope of life which is in Christ Jesus the Lord, or shall we let slip the most precious of all the good gifts which life has brought us, reconciliation with the Father through the blood of the Lamb?

Brethren and sisters: BEHOLD THE LAMB! HE is your Leader and Redeemer. —B.P. (N.S.W.)

The flesh is always devising for itself yokes of bondage which God hath not imposed. This propensity to be doing what is not asked to do, and neglecting to do what is told, is the foundation of all "the will worship, and humility and austerity" of the body, which constitutes the godliness of the Old Adam. The world is full of it. We see it in the superstitions of Rome, Geneva, and so forth; and we would be glad to say, that we did not see it among those who have believed and obeyed the gospel of the Kingdom of God. J.T.

Let us strive hard to be faithful to the teaching of the Bible. Never mind if we suffer shame and reproach, Christ will soon be here, and then what rejoicing for those who have been obedient. A.H.J.

THIS MONTH'S EXHORTATION:

Hypocrisy Contrasted with Humility

(Reading: 2 Chronicles 34)

Josiah revealed a great contrast to the naton that he governed. He was the son of an evil man, but grew up into an example of sincerity and Godliness; whilst Israel, God's firstborn, degenerated into a rebellious and sinful son!

The northern kingdom of Israel had already gone into captivity on account of wickedness when Josiah came to the throne, and Judah was fast filling up the cup of her iniquity. Yahweh declared:

"I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, said the Lord God" (Jer. 2:12-22).

Jerusalem is described as a "filthy," "polluted," "oppressing" city. She "received not correction," and "trusted not in the Lord." Her princes were "roaring lions," her judges "evening wolves," her prophets "light and treacherous persons," her priests had "polluted the sanctuary," and done violence to the law (Zeph. 3:1-4).

In such circumstances, Josiah's ascension to the throne provided an exhibition of God's great mercy and long-suffering towards His erring people. He placed over them a righteous ruler who spared no pains to re-establish the worship of Yahweh, and to bring the nation back to its allegiance to Him.

The Temple was diligently repaired, the people flocked back to Jerusalem to keep the Passover, and Josiah's great mission seemed crowned with success. That is how it appeared on the surface, and therefore, it is strange to read the harsh, forthright indictment of the prophetess Huldah who declared that the curses of the Law would yet fall upon the guilty nation:

"Thus saith Yahweh, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah" (2 Chron. 34:24).

The reason for this is shown by the prophets Jeremiah and Zephaniah. They reveal that despite all the external appearances of sincerity and reform, Judah was at heart but a proud, self-satisfied people worshipping at God's Temple only because it was the popular, correct thing to do, and because they feared the wrath of the king. They did not do it through love. In fact, they

were as much in love with their idols as ever they were. Such worship gave no pleasure to God; He denounced it as treachery:

"Her treacherous sister Judah hath not turned to me with her whole heart, but feignedly, saith Yahweh" (Jer. 3:11).

Such worship is hypocritical, and Yahweh is not mocked, as the history of Israel revealed. We can see that clearly enough with Israel, but what of ourselves? We, too, like the nation of Judah, may attend the meetings and busy ourselves with ecclesial affairs, and yet render unacceptable service to God. Deep in our hearts there may be a Baal, a god which we worship instead of Yahweh, paying it the homage and affection that should be reserved for Him alone.

What are the real motives that govern our work in the truth? Are they prompted by a single-minded desire to please God and Jesus Christ? Or does individual power, position and prestige enter into our considerations?

It is a pleasant relief to turn from Josiah's contemporaries to Josiah himself. At an early age he set himself to seek the true and living God. From his wicked father he would have received little help or example in Divine matters. Whether his mother was a good woman and early sowed the seeds of righteousness in his mind, the Scriptures do not reveal. But they do reveal that Josiah, at the eighth year of his reign, when about sixteen years of age, began to seek after the God of David.

As a young teenager, Josiah was thus old enough to think for himself, and to act independently in accordance with God's will. It shows that children of ungodly parents do not necessarily have to fall under the spell of their envronment, and, on the other hand, the Scriptures reveal the possibility of one who has been brought up in the Truth forsaking the right way. To all, the exhortation of Paul applies: "Work out your own salvation with fear and trembling" (Phil. 2:12).

Some learned people claim that man is the victim of his environment. Certainly, environment can play a big part in the development of character, and therefore, the Scriptures bid us create, as far as possible, our own environment; one which will be help and not hinder us in our service to God.

"Come out from them, and be ye separate . . . and touch not the unclean" (2 Cor. 6:17). "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away" (Prov. 4:14-15). "He that walketh with wise men shall be wise" (Prov. 13:20). "Blessed is the man that walketh not in the counsel of the ungodly . . . " (Ps. 1:1-2).

It may require a painful struggle to cut ourselves adrift from those who are not walking in the paths of truth. It sometimes means isolating oneself, as did Jeremiah: "I sat not in the as-

sembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation" (Jer. 15:17). We are wise to do likewise in similar circumstances, for the fruits of such action will be reaped in the Age to come (Gal. 6:9).

The state into which Judah had sunk, demanded extraordinary courage and determination on the part of Josiah to effect the reformation he desired. Vigorously he cast down the altars of Baal, brake in pieces the images and ground them to powder, and burnt the bones of idolatrous priests upon the altars. Idolatry was destroyed and the worship of Yahweh revived. In this he secured the co-operation of the few faithful men who were left in the land, and in company with them he worked hard and fearlessly at his great task. Nor did he rely upon his own strength or position merely, but leaned upon Yahweh for help, and was strengthened, as all will be who do likewise.

This is revealed by the comment of Huldah. Whilst the Temple was being repaired, the book of the Law was found. The reading of this book perturbed Josiah, for it threatened curses against Israel. He sent to the prophetess Huldah to enquire concerning himself and the nation. As regards the latter, Huldah gave no hope: the terrible judgments predicted would surely come upon it. But for Josiah, she had a brighter message:

"Because thine heart was tender and thou didst humble thyself before God . . . and didst rend thy clothes and weep before Me; I have even heard thee also, saith Yahweh. Behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."

The prophetess did not say that Josiah was to be commended on account of his zeal and of the great work which he was accomplishing, as we might have expected, but on account of his humility. God did not overlook the work, but it was the humbleness of mind that preceded the work that was so pleasing in His sight. That was just what Israel lacked. Their hearts were not tender—they were as hard as stone. No weeping and confession of sins came from them—they had a whore's forehead and refused to be ashamed: "Were they ashamed when they had committed abominations? Nay, they were not at all ashamed neither could they blush" (Jer. 3:7; 6:15). Let us be careful lest we fall into Israel's sin of self-justification. God's mercy and forgiveness are only for those who confess their sins and forsake them.

Josiah's labors were the outcome of his humility. With some it is just the opposite. Their so-called humility deters them from performing any service for the Truth because they feel they are not sufficiently capable. Everyone is capable of doing something. Let us not congratulate ourselves on our humility when we should

be blaming ourselves for our indolence.

Some may think that Josiah would have manifested more humility if, instead of forcing his religious views on the nation, he had left each man to follow the dictates of his own conscience. Those who are of this opinion fail to comprehend the kind of meekness in which God delights. Humility is of no consequence unless it is humility before God, and that involves fear of God and contrition on account of the rebelliousness of human nature, and a determination to do one's best to uphold God's glory.

Humility and valor for the Truth go hand in hand!

As we thus consider Israel in the times just prior to the captivity, we cannot fail to see the similarity between their behaviour, and that of the world today. Our times resemble Josiah's times. The important question for us is: Do we in any way resemble Josiah? —F. G.

ELPIS ISRAEL: A BOOK FOR TODAY.

The Danger of Religious Universality

"Sincerity, honesty, piety, and morality, are good qualities without which no man can be saved. I admit they (the Clergy) have all these. But they should remember that Cornelius was as estimable a man as they; and had the advantage of them in this, that his character was attested of God by the mouth of a special messenger from heaven; whereas they have no attestation beyond what is purely human. Now piety and God-fearing did not save Cornelius: they only commended him to God's remembrance. It was necessary for him to believe words and to be baptised in the name of the Lord, as I have already shown. These words were the gospel of the kingdom of God and his Christ. This necessity has never been abrogated. It is in full force to this day. Clergy and Ministers do not believe it. Much of it they sneer at as "the millenial hypothesis." If they would attain to the kingdom of God, they must believe the doctrine concerning it. Martyrdom for opinion's sake is no substitute for "the obedience of faith." It is self-deception to say that God is with us to the end of the world, when we neither understand, nor believe and obey the truth."

—"Elpis Israel" pp.216-7.



"Ecumenism" is a word which has had little usage in past years, but has recently attained to some prominence in the vocab-

ulary of theologians. It is derived from the Greek *oikoumene*, meaning "the habitable" and has been loosely translated in the A.V. as "the world." From this Greek origin the English word is expressive of something that is "general or universal" and is particularly associated with anything that can be identified as "belonging to the entire Christian church." (Chambers 20th Century Dictionary).

Any wonder, then, that this word which was virtually unknown a few years ago, is today capturing so much attention in the world! This is the "new" spirit of the "church"—a spirit begun by Pope John, and one which has rapidly spread abroad from Rome into all parts of the world, leaving few religious bodies untouched by the momentum which it has gained.

Christadelphians, as the bearers of the Divine Truth in this present evil age, should in no way be influenced by these current church trends. We believe that we have been instructed to 'come OUT from among them" and be "separate" (2 Cor. 6:17), Paul is quoting from the prophecy of Isaiah: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her . . ." (52:11). The prophetic importance of these words appears to be related to the fact that during Isaiah's ministry the ten tribes were taken into captivity, to be followed some 135 years later by the Kingdom of Judah. The appeal, therefore, appears to be directed at the attitude which Israelites should manifect during the period of their sojourn in the midst of Babylon. They should at all times remember their separateness, their single-minded devotion to the God of Israel. Even in the midst of Babylon their spiritual attitude should be one of separateness, a continual state of mind which would prepare them for the time in the future when they would literally go "out of the midst of her."

These circumstances, then, together with the exhortation from Isaiah, were taken forward in time and directed to the Ecclesia at Corinth. They were to see themselves as the true Israel of Yahweh, in the environment of a wicked and corrupt world; and as such their separateness was to be complete. Paul again took up the theme with singular determination: "For I am jealous over you with godly jealousy: for I have espoused you to *one* husband, that I may present you as a *chaste virgin* to Christ." (11:2).

Disturbing Trends in Ecclesial Preaching

What of today? Current trends within the Body appear to indicate that a spirit of ecumenism is being manifested in various ways in the Ecclesias.

Consider our current attitude towards preaching the truth by means of the public lecture. The popular attitude appears to be

that we should do nothing that would offend other religions; and it is upon such a premise that we read of such lecture titles as: "The comfort of the Scriptures" or "Can the Bible foretell the future?" or "A Christmas message." Whilst the above examples could never give offence to any other religious body, we must surely appreciate that they say nothing positive about Christadelphian beliefs. The increasing trend towards this type of lecture is mostly evident in titles which make no clear stand whatever for the Christadelphian Faith. Hence, instead of seeing a lecture advertised as: "The doctrine of the trinity—unscriptural" we see the quite non-committal "Is there a trinity?" On the subject of the "soul" of man, we read of a lecture entitled: "Has man an immortal soul?" rather than the clear stand for Truth: "Man is wholly mortal." Similarly, we read a plaintive query "Should we be baptised?" rather than the emphatic demand of Scripture: "Baptism in water is essential for salvation."

In our search after new ways to preach the Truth, we now tend to disguise our lecture subjects to such an extent that titles often do not give any indication as to whether there is a trinity of gods or not; whether God's kingdom will be in heaven or on earth; whether man is mortal or immortal.

Let us remember the "old paths." The classic Christadelphian approach towards the public preaching of the Word is unquestionably to be found within the pages of *Christendom Astray* by Brother Robert Roberts. All lecture titles boldly proclaim the Truth, and in such a way that there can be no misunderstanding the beliefs of the lecturer, or the community of people he represents. Hence, such titles as "Human nature essentially mortal, as proved by revelation." And: "The dead unconscious till the resurrection, and consequent error of popular belief in heaven and hell."

The "Church" Versus The Truth

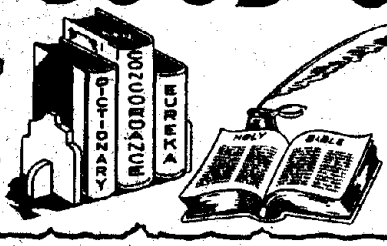
Why has ths virile, positive approach been largely discarded? Are we losing sight of the fact that "the church" is the enemy of the Truth? That the doctrines of the clergy must not only be countered but condemned? That the Truth shines forth brilliantly only when it is presented clearly, positively, powerfully?

In Elpis Israel, we read:

"This world, called 'Christendom', is much after the order of things in the days of Jesus. Were he to appear now, he would 'shine in the darkness' as when among the Jews. These professed to know God, while in works they denied Him. Their clergy said 'We see'; but Jesus characterised them as 'blind leaders of the blind' . . . They made a great show of piety, sang the Psalms of David with holy rapture, devoutly listened

(continued on page 405)

GOOD·COMPANY



Conducted by

JOHN KNOWLES

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CALL TO YOUTH

"Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life . . ." (John 6:27).

Never in the history of the Truth has this verse presented a greater challenge to Christadelphian Youth, than today.

These words of Christ are simple, pointed and clear beyond all misconception, but how frequently do we find some justifying actions which, in effect, violate this important principle.

The greatest challenge which the world offers to young people today is Materialism. Advanced education, longer years at school, the desire for better positions, are often explained away as being for the purpose "that we might serve Christ better in later life", and "that we might have more money to devote to the work of the Truth in years to come."

Whilst not decrying advanced education as such let us clearly recognise that God does not want our money, nor is He concerned with our position in the world: He wants our LIFE and our UNDIVIDED LOYALTY — and what better time to give it to him than in youth.

Youth has the advantages of vigour, enthusiasm, and the ability to absorb the Word which passing years may gradually cause to diminish. If in youth we "sow to the spirit" we can rest assured that the things of the flesh will find their rightful place and that God in His mercy will provide the meat which perisheth.

How often do the best intentions go astray!

The young person who seeks the executive position at the expense of the Truth "in order that he might serve Christ better", will frequently find himself in a position from which he cannot extricate himself and that he becomes caught up in a set of circumstances that involve him spending more time on his occupation and less time in the Truth. There are very few employers who do

not require their executive to live for the job and to be on call 24 hours a day. They require an undivided loyalty, and this is incompatible with our life in the Truth. As Christ said — "no man can serve two masters" . . . "Ye cannot serve God and Mammon."

Let youth today decide that "as for us, we will serve Yahweh".

"Much study (of worldly things) is a weariness of the flesh . . . "therefore remove sorrow from the heart and put away evil from thy flesh . . . " and "remember now thy Creator in the days of thy youth, while the evil come not, nor the years draw nigh, when thou shalt say, I HAVE NO PLEASURE IN THEM."

DID YOU KNOW

DID YOU KNOW . . . Bible marking is not something new. A Brother, in the Christadelphian" of 1875, wrote as follows:

"Amongst the various things which have grown out of, and become incorporated with the work of the Truth in these latter days, not the least important is that which most of our readers will at once recognise under the term "Bible-marking." We say it has grown out of the work of reviving and propagating the Truth in the present century; for we believe the art —if we may so call it—has never been practised to more than a very infinitesimal extent by the 'orthodox'. And indeed the reason for this latter fact is not far to seek. "Bible-marking" is an "invention" of which "necessity is the mother", the necessity in the case having been the want of some system to enable those who "contend for the faith once delivered to the saints", and who strive to build themselves up in that faith, to refer readily to any passage of Scripture they might require in their endeavour to discharge either of these duties. Now, inasmuch as "orthodox" religion is not based upon what the Scriptures teach (although it professes to be so), but shrouds them in mystery and makes them to a great extent incomprehensible, it naturally fails to stimulate its professors to a diligent study of the Scriptures for their own edification; and the latitudinarian spirit of the present day has to a great extent removed the incentive to "earnestly contend" for even what they themselves believe to be "the faith once delivered to the saints"; so that the Bible has with most people become a neglected book, so far as regards either the study of it, or the use of it as "a sword"; and hence it is that the necessity for Bible-marking has existed only in connection with the operations of the Truth. And it is a satisfactory and healthy sign, as indicating a certain amount of spiritual activity in the study of the Scriptures, that the practice has been adopted by most of the brethren and some of the sisters of Christ (we hope the number of the latter will increase) of the present day."

AIDS TO BIBLE STUDY — A BIBLE DICTIONARY

We assume that since our last supplement you have all had practice in using a Concordance, and have by now realised just what an assistance this reference book can be. In fact, a Concordance is one of the Bible student's greatest aids and you will remember what new understanding it gave us of the three Greek words, ALL with different meanings and ALL translated as "world" in our English version. In studying God's Word, we are not just accumulating academic

knowledge, but we are endeavouring to assimilate the Divine mind; —with such a goal before us, we should obtain all the reliable assistance at our disposal.

Such an assistance can often be found in a Bible Dictionary and this month we propose to deal with the use of this student's aid.

Suppose you were discussing the subject of the Devil and Satan with one of your unbelieving workmates! It is quite probable that in the course of your discussion he would refer you to the 14th chapter of Isaiah in an effort to explain his understanding of the origin of this super-human being. In verse 12 of this chapter we read of the fall from heaven of Lucifer, son of the morning, and this, we are told is the fallen angel who is now roaming this earth, persuading men to sin.

The first step in answering our friend's proposition would be to examine with him the context of the verse. This we find to be portion of the burden of Babylon which commences with chapter 13 and continues through to chapter 14:27. We notice particularly in chapter 14 verse 14, that this proverb is taken up against the king of Babylon. Hence we see that Lucifer is really nothing more than another name for the king of Babylon.

But then our friend might ask—"Well, why was he called Lucifer?" This is where a Bible Dictionary can be useful.

One fairly reliable Dictionary is **Davis' Dictionary of the Bible,** and we are using the Fourth Revised Edition published in 1962. In commenting on "Lucifer", Davis says:

> **"Lucifer means 'the light bearer or bringer', and is used of the Planet Venus, as the morning star. With the exception of the sun and moon, Venus is the brightest object in the sky. It appears as a morning or an evening star, according as it is west or east of the sun, returning to the same position about every 19 months. As the former, Venus is the harbinger of daylight. The prophet likened the splendour of the king of Babylon to Lucifer, son of the morning (Isa. 14:12; in R.V. "day-star") and Jesus calls himself the bright, the morning star (Rev. 22:16, c.p. 2 Peter 1:19). The application of the name Lucifer to Satan, the rebel angel hurled from heaven, has existed since the third century, especially among poets. It is based on the erroneous supposition that Luke 10:18 is an explanation of Isa. 14:1".**

The use of Lucifer as one of the heavenly bodies symbolising a political system, is quite in conformity with the symbols used in other parts of this prophecy. For example, in chapter 13 verse 10 we read: "For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth and the moon shall not cause her light to shine." This was certainly not fulfilled in a literal sense, but rather in a symbolic or political sense. It is interesting to note that the word "constellations" in the Hebrew, is taken from the name of the constellation Orion (Job 9:9) and refers to one of the most beautiful star clusters in the sky. No one would suggest that Orion should be taken as the name for a supposed supernatural monster. Why then should Lucifer, referring to Venus, another heavenly body, be used in such a way?

A Word of Caution

Bible Dictionaries can be of invaluable assistance in supplying historical geographical and archaeological information. However, when they venture into the field of doctrine, one needs to exert extreme caution.

Davis' Dictionary of the Bible is obtainable from Logos Publications —price £2.

THE NAME "CHRISTADELPHIAN"

With the present world crisis in Vietnam and the involvement of some in National Service or "conscription," it becomes obvious that more and more Christadelphian young men will be required to give a reason for their objection to Military Service and to appeal for exemption on the grounds of conscitious objection.

It is interesting to note that the very name, "CHRISTADELPHIAN", arose out of a situation such as this . . .

During the American Civil War, Dr. Thomas drafted our first application for registration as conscientious objectors to the taking up of arms, and although the body of believers had not previously been denominated by any particular title, it was thought desirable in this instance, for the sake of the authorities, to select a suitable name by which we might identify ourselves. The Doctor felt that no more correct title could be chosen than that of "Brethren of Christ", and as the authorities seem to prefer one word he chose the Greek equivalent — **Christou adelphoi** — Christ's brethren, or CHRISTADELPHIANS.

LOGOS BIBLE-MARKING SERVICE

As we mentioned in our last supplement, we plan, in this issue, to give further details of the Logos Bible Marking Service, with particular refefence to the availability of tape recordings. This Scheme has already commenced, but it is not too late for you to enrol, provided you do so immediately. Details of the scheme are as follows:

1. **Subjects:** Initially, the subjects will be of a doctrinal nature, covering the first principles of the Truth and dealing in both a positive and negative way with the main quotations used in support of our belief. The first subject which will extend over several tapes, is on the Nature of God.

2. **Notes** — In addition to the tapes, a set of notes in a folder will be forwarded to each group subscribing to the scheme and additional notes can be obtained on application. These notes are produced in full colour and in several instances show actual extracts of Bible marking taken from a wide margin Bible. Additional notes will be produced in one colour.

3. **Tapes** — The tapes will be recorded on 3 or 4 inch diameter reels at the international speed or 3¾ inches per second. Each tape will play for approximately one hour.

4. **Distribution** — Each month a new recording will become available and it is desirable that your tape should be returned promptly within this time period to enable us to "dub-off" the next subject on your tape. It is hoped therefore that all subscribers will receive 12 recordings per year.

5. **Subscriptions** — Initially it was suggested that the scheme would operate "free of charge." However, with the volume of applications received, the heavy financial outlay in purchasing tapes, and the cost of notes and postage, it has been found necessary to impose a small charge. The all-inclusive subscription rate covering cost of tape, notes, postage and folder will amount to 7/6 per tape or £4 per year. We suggest that if you can arrange for a group of six or more to regularly meet and form a class, then costs will amount to only 1/- per person.

6. **Orders** — These can be placed with Logos Publications, West Beach Post Office, South Australia.

Bible School Bulletin

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THE IMPORTANCE OF THE FAMILY UNIT

Yahweh's Law to Israel stressed the importance of a healthy, spiritual influence stemming from the individual families of the nation. God was constantly impressed upon the family by the various ordinances that entered into domestic arrangements, to say nothing of the national feasts, where the family had to be represented. These laws were designed to make of the home itself an oasis of spiritual activity, where the water of life was constantly available to refresh its members, and the world, with all its distractions and frustrations, was shut out.

Parents in Israel were expected to set an example of keen interest in Yahweh's revelation; an attitude that the little ones might imitate. Children are born imitators, and where they see their parents deeply in earnest over a matter ,they tend, at an early age, to recognise the importance of that which so constantly engages their attention. So the Law commanded:

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . ." (Deut. 6:7).

Here is a picture of an ideal Israelitish home: the parent speaking to the child of the things of God, openly discussing the principles and significances of the Law, talking of them in the home or in the field.

It is sometimes difficult to apply such an ideal in these materialistic days, and the Bible School is designed to encourage it. It has been created to provide an opportunity for all age groups to meet together with the Word of God as the centre of attraction. Family groups, young people, those of advancing years, can all throw off the cares of the world for a week, and meet in a fraternal atmosphere to discuss together the glorious principles of Divine revelation. The blending of those of all ages in such a convention is helpful to each group. Young people, under such circumstances, will learn to respect the experience of age; whilst those, who are growing in years, will come to better appreciate the enthusiasm and vigor of youth. Young children will see their parents engaged upon the study of the Word, and will learn by such visual education, and by very imitation (as well as by the lessons they will receive) to respect the Word, whilst, at the same time, they will enjoy the company of young people who are like-minded, here, possibly, to develop friendships which are helpful to their ultimate spiritual development.

That is one of the ideals of the Bible School, the organising and conduct of which imposes a sacrifice upon many. For months beforehand, a team of brethren and sisters are busy at work, preparing to cater for all age-groups from tiny infants to those of advancing years. Projects must be prepared, studies developed, plans made, a mountain of correspondence shifted, but all this heavy work is willingly handled by brethren and sisters anxious to help others in their walk to the Kingdom of God.

There are always those who are ready to impute a wrong motive in any such labor, and to decry it to others. We have received correspondence along those lines, to which we have replied, "Let us not despise this sacrifice of love." We recall that even the worthy God-appointed work of Nehemiah had its Sanballat ready to decry it, and destroy its influence.

PERTH'S REPRESENTATIVE AT THE BIBLE SCHOOL

Brother John Ulmann, Recorder of the Perth Central Ecclesia, will join the teaching staff at the September School. He will address himself to a most magnificent theme: PREPARING FOR THE KINGDOM, and he will divide it into five sections: (1)—A True Citizen of Zion; (2)—Walking in the Commandments (Eph. 4). (3)—Keeping our garments; (4)—Suffering before glory; (5)—Laodicea: a Time of Testing.

These talks will thus provide practical lessons in our daily walk; an excellent balance to the other themes: Prophecies of the Restoration, and The Book of Esther in History and In Type.

That means that the teaching staff of this next School will be entirely different to the last. Two of the three teachers will not have attended a Bible School previously.

WHAT ABOUT LINEN?

A team of workers has been steadily laboring on the Rathmines School to get it all in order in time for the first Session, and reports to hand speak highly of what has been accomplished. Beds, pillows, and blankets will be provided in the accommodation of course, but what of sheets, pillow-slips and towels? To enquirers, we advise, that members of the school should try and bring these if possible. There will be some available on hire for those who are not able to do so. A canteen will also be set up to provide such items as tinned baby-food, soap, toothpaste, and so forth for those who may need these. This will save mothers with young children packing these unless they desire to do so.

TASMANIAN BIBLE CAMPAIGN

We again remind readers of this effort, scheduled to take place between January 8th and 17th, 1966, God willing. Applications are already being received for registrations in Hillcrest Hall, Launceston, where members will be housed during the nine days of the effort. The all-inclusive cost, including two outings, is £16, and reservations should be made direct to Bro. M. Coombe, 12 Mulgrave Street, Launceston, Tasmania. Application should be made immediately to ensure that you will be accommodated at Hillcrest Hall with the other brethren and sisters. Once this boarding house is filled, other members will have to be accommodated elsewhere —so make your reservation early, and save disappointment.

A FREE HOLIDAY AT THE BIBLE SCHOOL

In the competition, shortly to be announced in the **Story of the Bible,** you can win a free week at the Bible School. If you do not subscribe to this periodical, do so now, and enter into the competition conducted on its covers.

QUESTION TIME AT THE BIBLE SCHOOL

If you are attending the next Bible School bring along with you any questions upon Bible topics, or concerning our relationship with the Truth.

The Difference Between Phileo and Agape:

Q. "Would you please explain the meaning of the word 'phileo' and how it should be applied in the Ecclesia today and in the personal lives of the brethren, and also the difference between it and agape?"

Ans. This is very difficult to do in the limited space at our disposal and therefore, I can only direct you to a method whereby you can as-

certain for yourself the answer to your question.

Both *phileo* and *agape* are rendered "love" but the love of one is different to the love of the other. *Phileo* represents tender affection, such as a father might have for a son, or a friend will reveal toward his friend. It is thus created by some attraction held in common, and which draws one mutually to the other. It is entirely different to *eros*, another Greek word, which denotes a sensual or sexual love, but which does not appear in the New Testament.

Phileo appears in the word, Philadelphia — a love of the brethren, and should be exhibited as such. Where the Truth is mutually delighted in and applied, there such a love will abound. So brethren ought to love one another because of their mutual acceptance and enthusiasm for the Truth; and an outlet to such affection should be manifested in their personal relationships one for another.

Agape, on the other hand, is a higher form of love, a love that is manifested even where there are no answering qualities to call it into being. In this it differs from *phileo* which is developed because we see something in another to admire. Paul wrote: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). Here was the manifestation of *agape* towards those who revealed no characteristics as to call forth *phileo*. It expressed an unselfish love, ready to serve, a sacrificial love created by an intellectual understanding of what was needed and what was purposed, a love of such a quality as can not be repaid, and performs something not because of a natural affection towards the object of it but because it is the best service that can be rendered.

This is the highest form of love; the love of which Paul writes in 1 Corinthians 13 and which must not be confused with the maudlin, sentimental love that so often passes current for it.

Phileo and *agape* both occur in the following statement of Scripture: "Seeing ye have purified your souls in obeying the truth unto unfeigned love (*phileo*) of the brethren see that ye love (*agapao*) one another with a pure heart fervently" (1 Pet. 1:22). Peter was referring to the way in which the truth, mutually believed, creates a mutual affection one towards another, and he exhorted that that affection (*phileo*) should be expressed in a self-sacrificing love which demands no return in kind, described as *agapao*.

I suggest that you now take out your analytical concordance, and carefully note and mark the occurrences of these two words throughout the New Testament, for by so doing, and by observing the difference in the significance of the two words stated above, you will find the answers to your question.

"Be Not Righteous Overmuch"

Q. "How does Eccles. 7:16 apply? Are we in danger of being overcome by this sin?"

Ans.: The passage reads: "Be not righteous overmuch; neither make thyself over wise; why shouldest thou destroy thyself? Solomon is warning against one overflaunting his virtue or knowledge, so as to appear self-righteous or pompous in attitude. Remember the self-righteous Pharisee who boasted of his standing before God, and in his blindness imagined himself more righteous than others (Luke 18:10-14)? That is the sin warned against here. As for the warning against knowledge, Paul has some words to say on that theme in 1 Cor. 8:2. Some brethren, in their knowledge that an

idol was nothing, were flouting the scruples of others who lacked their understanding, and the Apostle warned against such an attitude. He points out that love will reveal how to use rightly the knowledge one gains from the Scriptures. Solomon therefore, is not advocating that we should not be righteous, or should not have knowledge, but is warning against a false attitude in relation to these virtues.

You will notice that the margin renders the words "destroy thyself" as "be desolate", and this rendition more exactly describes the attitude of the self-righteous hypocrite or the person of academic knowledge who lacks love. Manifesting a conceit in what he possesses, he soon makes enemies of friends and finds himself "desolate", or isolated from others.

BRO. THOMAS' MAGAZINE AVAILABLE AT THE BIBLE SCHOOL

In March, 1847, Brother Thomas came to a momentous decision. His studies in the Scriptures had forced him to the conclusion that an understanding of the Gospel was absolutely essential to salvation. He wrote:

"We have heretofore supposed that if a man believed that Jesus was the Son of God, that he died for sins, was buried, and rose again according to the Scriptures; and was sorry for sin, and ceased to do evil, and was baptised for remission of sins, he was in Christ . . . although he might believe in Plato's Heathen Philosophy, that is that he was born with immortality in him . . . "

That was what he once believed, but now, through his study of the Word, Brother Thomas realised that a knowledge of the true hope was essential to salvation. It changed the whole of his approach to the Truth and to those who held error subversive of the true hope, and in the Herald of the Future Age, he published his conviction in a public CONFESSION AND ABJURATION, followed by a DECLARATION of the Truth.

This copy of the "Herald of the Future Age", is therefore, historically, one of the most important documents in the hands of man in these days, for it publishes, for the first time in these latter days, the truth of God.

Some of the articles published in that number of the "Herald" are available elsewhere, but there is nothing quite as significant as the actual copy of the publication itself.

A SUPPLY OF THIS NUMBER OF THE HERALD OF THE FUTURE AGE WILL BE MADE AVAILABLE TO MEMBERS OF THE NEXT BIBLE SCHOOL. You will be able to obtain one and place it in your personal archives of the Truth's literature as the most historic document in your library.

How do you obtain it?

Part of the School will be devoted to a Museum of the Truth including the writings of Brethren Thomas and Roberts not now in print. You will be shown a pictorial tour of the visit to Australia by Brother Roberts, and other items of outstanding interest. And on your visit to this room, you will be able to obtain your copy of this number of the Herald of the Future Age.

They will not be available from the Library of the School, nor through "Logos Publications", but only on your attendance at this museum.

So make sure that you do not miss this part of the School during the afternoon sessions.

to the reading of the law and the prophets; and expelled Jesus and his apostles with great fury from their midst, when they showed the meaning of them . . . The pulpit orators of this age are either greatly deceived, or, if their eyes be opened, most egregiously impose upon the credulity of the public, in pretending to be Christ's ambassadors to the world. Why, they are the world's allies; the friends and supporters of the institutions of Satan's kingdom; whose subjects pay them their wages on condition of preaching such doctrines as suits them."

(*Elpis Israel, p* 140, 159)

Further:

"The world is not reconciled to God; nor has it the least disposition for reconciliation upon any other principles than it has itself decreed. These principles are subversive of His supremacy in the universe; they are annihilative of His truth; they demoralise His character — therefore He will accept no homage predicated upon them . . . The notions that men may invent religious services; and that the divine displeasure can be appeased by human contrivances, are fallacies which are characteristic of false religion wherever they are found. Men have no right to invent religions or modes of worship."

(*Elpis Israel, p.* 158, 157)

A realisation of these facts, and an implementation of the obvious action required, will reinvigorate Christadelphian preaching, and banish from our midst any leanings—however unconscious they may be—towards 'ecumenism.'

Ecumenism is developing rapidly among the "churches" for only one reason: because they are willing to compromise. We, however, are aware that we cannot compromise in our preaching of the Truth, and still reman faithful to it.

"To this 'one body' (the Ecclesia) . . . is committed the work of making known the manifold wisdom of God, as contained in the Word; and of inviting the world to be reconciled to God." (p.159)

Now contrast the responsibility of Christadelphians with the position of the clergy:

"They have nothing to do with the word of reconciliation except to pervert it and to bring it into disrepute." (p. 160).

To what degree have Christadelphians changed their outlook on these vital matters? A few generations ago the above words would have been accepted without question. Today, such is not the case. We now hear cries of: "Let us not be so dogmatic!"—which, in effect, means: "Let us not become too separated from the rest of the world in outlook."

A Question For Today

The Lord Jesus Christ placed on record a searching question, framed to appeal to a generation of believers who would be in the earth at the time of the end. His question should probe deeply into the consciences of Christadelphians today: "When the Son

of man cometh, shall he find THE faith on the earth?" (Luke 18: 8). In public addresses we tend to quote these words with an almost parochial self-satisfaction, to impress "Strangers" with the fact that here is a good reason why Christadelphians are relatively few in number. But this is not the point of the Lord's words. His challenge is not to the Gentiles, but to the Ecclesia. Here is a clear warning. By the time the Lord returns even the Body itself will be found to have let slip its firm grasp on the Truth.

What is the cause of such a decline? Consider the evidence of history, and the answer is always the same. Spiritual decline amongst the sons of God always begins with a departure from the Truth; which, in itself, results from the Scriptures falling into comparative disuse.

It is because the Scriptures have ceased to exercise any great influence upon the "churches" of the world, that the spirit of ecumenism is so rampant among them today.

Will history reveal the same tragic decline among Christadelphians? Christ's words indicate that it will. To those who still have an ear "to hear what the Spirit saith unto the Ecclesias," the words of the apostle Paul today ring out with a sense of urgency: "Come out from among them, and be ye separate!" — or, in twentieth century language: "Spurn the spirit of ecumenism!"

—JOHN ULLMAN, W.A.

We know the effect upon us of a stirring lecture in which is graphically depicted the coming of Christ and the glories of his kingdom. We feel we must get there—that we will give us anything—give up everything—in order that we may be found accepted of him. That is the right attitude to be in, and our aim should be to keep ourselves always in that frame of mind. It is difficult, but Bible reading, attendance at the meetings, and the reading of the works of the Truth will greatly help us in this direction. M.F.G.

Often on Sunday evenings we hear the lecturing brother refer to the exemplary action of the noble Bereans, who searched the Scriptures to see whether the things spoken were so or not, and we hope the strangers are taking it to heart. Do we ever think to take it to heart ourselves?

Doubt about any vital Scripture truth naturally means anxiety. But we are not wise if we allow our anxiety to reach the point of despair—despair as to arriving at a satisfactory conviction. A good and honest heart, a heart earnestly supplicating divine help, a heart ready to impartially receive the sayings of God, may always look and hope for success.

AN EXAMPLE TO YOUTH

DANIEL IN BABYLON

This formed the theme of the special effort conducted by the Woodville Ecclesia (S.A.), during the past month, with guest-speaker, Brother G. Hawkins, of Perth (W.A.). Some of the thoughts expressed during the campaign are outlined in the article below.



TRIALS IN CAPTIVITY

In the height of Babylon's splendor, there was found in her midst, an illustrious band of Jewish captives, among whom were certain "of the king's seed and of the princes," the flower of the royal house and court of Judah: beautiful in appearance, of graceful manner and stately mien, and hearts full of wisdom and understanding (Dan. 1:1-3). Altogether such as even Nebuchadnezzar, the proud head of the world, deemed fit to stand in his presence. Of this band, Daniel soon became pre-eminent, and his steadfast faith was honored by God in so striking a manner that he stands in the foremost rank of the prophets. He was probably brought to Babylon in the third year of the reign of Jehoakim, and was about 17 years old—about the same age as some in our senior Sunday Schools today—and thus but a youth, when he found himself suddenly launched in the very heart of human besetments and snares; at the time when life is brightest, and its attractions most tempting.

The court of Nebuchadnezzar, in which he had great prospective honor, could have supplied everything that human nature values. Babylon, in the material sense, has never had its equal. Herodotus states that it was surrounded by a wall of brick 87 ft. wide and 350 feet high. The removal of the soil to make the bricks left a huge ditch outside the walls. On the top of the walls were two rows of houses with a road between, making a handsome street; the entrances to the city were through 100 gates of solid brass (Isa. 45:1-2). The Euphrates divided the city into two parts, which were joined in the middle by a bridge 30 feet wide. It was the most luxurious, rich and magnificent city the world has ever known; superstitious and immoral to a degree; a city of learning and of advanced skill, and above all things, proud in its own strength. Built on the site of the Tower of Babel, its name means confusion, and it figures prominently as the enemy of Israel.

How strikingly these principles are exhibited in the countries which man calls "Christendom," but which God calls "Babylon the Great" (Rev. 18). We can hardly exaggerate the difficulties of Daniel's position, for although he had come from a very corrupt court where God was dishonored and His law trampled in the dust, still Babylon must have presented many temptations that were unknown to him in his own land. He had lived during the latter part of the reign of good Josiah, and no doubt knew Jeremiah and Ezekiel intimately, and perhaps his intercourse with them gave him a thorough knowledge of the word of Yahweh. We can imagine him, a sapling growing vigorously under the skilled training and watering of such men, with now and then a strong wind of national perversity and corruption that might blast the young leaves, but would drive the roots firmly into the ground, and give them a tenacity of grasp that would render them immovable under the rush of a hurricane. It would be well for our young people to take the lesson home and use all their present opportunities to increase their knowledge of the Word of God, and so make themselves strong to resist evil, for it is true with us all that "offences must come" and "we know not how and when."

Daniel could not have known how his faith was to be tested any more than we can. We find him at the outset of his career selected for a personal attendant of the king, a post he could only enter upon after dieting for three years on most delicious fare. Now it is here we come to the keynote of his character. On the surface it seems as if he might have partaken of "the king's meat and of the wine which he drank," for no doubt the king's table contained many things that Yahweh did not prohibit, and surely he might have drunk the wine! Daniel and his companions had been used to good fare in the royal court of Judah, and, like everybody else, would have preferred luxurious fare to the plain pulse and water. Pulse was the fruit of the leguminous plant, something like a pea or bean. The question arises, why should they not have selected what the Law permitted, and enjoy it, and escape the unpleasant consequences of a refusal? Because it was the custom of most heathen nations (Babylon included) to make an offering of some portion of their daily food as a thank offering to their idols, so that every meal had in it something of the nature of a sacrifice, and the sacrifice partook of idolatry. Hence the refusal of Daniel and his companions to accept that which was brought to them from the royal table. Daniel showed a discrimination that was the outcome of close study of the divine way. Only one who was very sensitive to good and evil would have discerned such a delicate situation. It was like followng a spiritual instinct without being under the control of the spirit in its direct form. Daniel could have eaten or not, and he acted according to his own judgment

which had been developed by the power of the indwelling word. The only other similar case recorded, that occurs to me at present, is that of Mordecai refusing to bow to Haman. The fidelity to divine *unexpressed* principles received striking marks of approval in both cases, and Daniel's subsequent life might have been one totally unfit for God's purpose, had he not, in his youth, used his opportunities of knowing God's ways, and set himself resolutely to stand aside from ANY defilement.

How Daniel stood in God's esteem we may judge from Ezekiel 14:14, where his righteousness is mentioned along with Noah and Job. There is no doubt that temptations beset him on every hand, but the first step must have enabled him to keep clear of many difficultes. It was like turning a sharp corner to get into another road, and this is sometimes what we have to do when there is no plain command to direct us. Our own discernment says —"This is the way, walk ye in it." Not that we should trust to natural feeling, but the "new man" is a creature of feeling, and is often left to choose between good and evil, and the result entirely depends on the health and strength of the "new man". Our danger does not lie so much in disobedience to plain commands: it is the subtle insidious temptations that we are so liable to fall a prey to—where Satan is transformed into an angel of light—temptations that are not labelled "dangerous" on the surface, but which, nevertheless, exhale a poison that can only be detected by those who have been constantly breathing the pure atmosphere of the oracles of God.

Daniel, as a youth, had been growing in this atmosphere; his "feelings" had become acutely sensitive to evil, and he recoiled from the sumptuous fare brought from the same table that supplied food for the idolatrous worship of heathen gods.

He has long since gone to his rest. He received his last vision at Shushan, where it is supposed he died at an age of nearly 100 years. The time is now at hand when he shall rise again and stand in his lot. May God grant that many of our Sunday School scholars will see him and rejoice with him that *they*, too, remembered their Creator in the days of their youth (Eccles. 12).) —A.T.

"Behold I come quickly: hold that fast which thou hast." This admonition is always in season, but, perhaps, never more so than now. We have the Truth; it can save us; we must allow it full scope; casting out all that would hinder. We are well on our journey, but no feeble confidence must put us off our guard.

Ecclesias are not going to glide "en masse" into the kingdom. Every brother has to run the race himself—each has his own battle to fight.

Reader's Comments

We delight to hear regularly from readers concerning their experiences along the pathway to the Kingdom.

Let Us Agonise To The End.

Brother ACB (N.Z.), writes:

"The times are exciting, and we wonder how our pioneers would have reacted to the things we are priviledged to witness! They thrilled to the fulfilment of prophecy in what now appears to have been a 'day of small things.' What of today! What of us! Let us take up their mantle, developing and encouraging the warmhearted intelligent consecration to the Truth they manifested, and, like them, cry aloud and spare not, but lift up our voices in these dark closing days of the Gentiles."

(There is a need for the clear, uncertain proclamation of the Gospel message, and of faithful exhortation within the Ecclesia. Let us give ourselves to both avenues of labor without stint and with the greatest enthusiasm. The end is in sight, the Lord is about to return, and the responsibility is ours).

A Recommended Help to Bible Study.

A Sister (DF) writes:

We know that we are living in the latter days, when the sands of time and opportunity are quickly running out. The time when we will be each called upon to give an answer for the hope that is within us draws closer every day, and may be nearer to some of us than we realise. For this reason, I have felt a strong desire to urge my sisters in Christ to prepare now while there is time and opportunity; but how to go about encouraging them to that end, I have found difficulty. However, after some consideration, I decided to write you this letter, to set before you my story.

We (my husband and I) have been in the Body for 25 years, and during that time, we have purchased many of the pioneers' works and other literature, and now have quite an extensive library. We have always attended "Elpis Israel" Classes, and subscribed to the "Logos" and "Story of the Bible" — in regard to the latter periodical since the first copy of volume 1.

You have always urged us to study, and to use the writings of the pioneers to that end, and I quite agree with what you have always said, for they have helped keep the Truth alive over the years. I have tried to read these works, but must confess, as a mother with a young family, I found that time was my constant enemy. There is no doubt about the value of the books, but they need hours of careful reading and concentration. I would commence one in good faith, but must confess that with difficulty I finished it, with the result that I felt very dissatisfied with my efforts, and often depressed. I feel that this is probably the experience of many, and therefore have written this letter as I feel it may help them.

The years have slipped by, and now the family has grown up, but now, when I try to settle down to read, I suddenly become weary and must struggle to absorb a few pages.

As I have mentioned, we have always subscribed to "The Story of

the Bible" for the children, but until about 12 months ago, I had never read it!

It was a hot summer's day, and I felt in need of a rest. Heavy books did not appeal, so I picked up a copy of "The Story of the Bible", and settled down with it. As I read, my interest quickened, and I forgot the heat. The story became exciting, and I found myself reading page after page. I could see clearly points of Bible exegesis with which I had struggled for years. I felt that I had, at last, found a book reaching down to my level, and one I could read with full understanding. I felt a little disgusted with myself when I realised that it had been in the house for those years, and I had neglected to read it, leaving it for the children.

Now, I urge everyone to read "The Story of the Bible", and particularly those young mothers with only precious moments to snatch for personal study; those who might struggle to attend a meeting, and only hear the Word in a sketchy way through very tiredness; or the responsibilities of a young family; the newly baptised members who need to be fed with the milk of the word; or the aged brothers and sisters who are tired and weary with years of struggling with the infirmities of the flesh. I feel that all these can enjoy the simple truths found in "The Story of the Bible".

I find that Bible marking is made easy, study becomes a pleasure, and I derive a satisfaction in something accomplished in increasing knowledge of the Bible. I am able to meditate better upon the things of God, an attribute that is well pleasing with the Father, and one we must develop if we desire to win the race for eternal life.

I realise that you might be shy to print such a strong "plug" for the "Story," but it is written in all sincerity, and I do hope you will print it, for I feel that my experience can help others. I do not write you merely to advertise a book, but to encourage others along a line of study that can assist them to better reverence of THE Book. "The Story" can be helpful to those of every age, and should not be limited to children. It is more than a child's book, and I do hope that this comment of mine will cause others to obtain it and read it when they have it in their possession!

(We do appreciate the motive governing the above correspondent, and therefore accede to her request to publish her letter. "Story of the Bible" is designed for those of all ages, and at the moment is engaged upon the life of the Lord Jesus. If the reader would care to take this magazine, now is an excellent time to commence, for the first number of the new volume is out. This commences the second volume dealing with the life of the Lord, and bound copies of the first volume of this life are now available. We have found, in preparing copy for the "Story", that our appreciation of "Nazareth Revisited" and other works of the pioneers has increased. Neither "Logos" nor "The Story" are designed to supplant the writings of the pioneers (they will never match those outstanding works) but to encourage brethren to read them. We will be happy to forward sample copies to readers).

A lie, deliberately told, or countenanced, even though it be done in a supposed good cause, is not an act which Christ will accept. "It is a fearful thing to fall into the hands of the living God."

NOTES FOR HOME STUDY:

EPISTLE TO THE ROMANS

Verse by verse comments designed for home or group study and for Bible Marking.

★

SECTION 2 (Cont.):

How the Gospel Relates to Salvation

— Ch. 1:16 — Ch. 8.

CHAPTER 5

(Continued from p.380)

VERSE 10.

"We were enemies" — Gr. *Echthros* from a root signifying "to hate." It indicates our one-time complete indifference to Him, our ungodly works.

"We shall be saved by his life" —See note on Romans 4:25. The efficacy of Christ's work continues because he lives. The living Christ reveals the efficacy of his offering (Rom. 4:25), his ability to intercede (Heb. 7:25), to strengthen his servants (Phil. 4:13), to shed abroad the light of life (John 8:12); to elevate to sonship (John 1:12). God was "in Christ" to strengthen him (2 Cor. 5:19), and Christ in us now becomes the energising power of our lives (Gal. 2:20. Col. 3:4. 2 Cor. 4:10-11). If we cooperate with Christ, as Christ cooperated with God to reveal His characteristics in his life, then we like him, will ultimately be similarly changed into the nature of the great Increate (2 Pet. 1:4. Phil. 3:21). All this would be rendered null and void in a dead Christ. Indeed, Paul, himself, was a living testimony of the influence and impact of the living Christ. See Acts 9:4-8.

VERSE 11.

"Not only so" — Paul has been speaking of future benefits, but now he points out that there are present benefits likewise to be derived.

"We have now received the atonement" — See margin. We can exult now in the unity and fellowship we experience with God (with Whom we are no longer at enmity!) through Christ. (See Heb. 7: 25).

How Justification Became Effective For All Mankind—Vv. 12-21.

VERSE 12.

"Therefore" — i.e. This is the means whereby these benefits have come to all.

"By one man sin entered into the world, and death by sin" — This is an inspired commentary upon the incident recorded in Genesis 3. "Death came by sin", so that man is mortal because of sin. The sentence was passed upon Adam and Eve, and what was previously only a possibility then became inevitable.

"Death passed upon all men"— Rotherham translates: "Unto all men death passed through." "Passed upon" is **dierchomai** in Greek, and is rendered "to go through" in Matt. 19:24, and to "pierce through" in Luke 2:35, from **Dia,** "through." Man having sinned, death claimed him, piercing him through, as a law of nature, to bring him inevitably to the grave without hope.

"For that all have sinned" — Bullinger gives the preposition as **epi** in the dative case, implying something established upon a foundation laid. He renders it, "because that all have sinned," rejecting the marginal rendering of the A.V. The judgment on fallen human nature has proved just inasmuch as flesh is weak and men inevitably sin. God's foreknowledge recognised that the posterity of Adam, following the natural sin-producing tendencies of flesh brought into existence by the first transgression, would sin, and therefore passed sentence on flesh as such. The fact that "all have sinned" has proved the sentence just. But what of the Lord Jesus? He did not sin because he did not yield to flesh but conquered it by the Strength derived from his Father; therefore, though involved in the sentence passed upon all mankind, he was brought from the dead to a newness of life because of his righteousness. Thus, both in the imposition of death, and the resurrection of Jesus to life, God is revealed as just.

VERSE 13.

"For until the law sin was in the world" — It has been claimed, that because the Greek does not provide the definite article to 'law' in this phrase, the law in question was not that of Moses. The context, however, (see v.14) surely shows that such reasoning is incorrect. The law in question was the Law of Moses, because Paul describes sin as being in the world before the law appeared. Sin was not in existence before the Edenic law, though it was before the Mosaic law, for men were breaking the then known laws of God (see Gen. 26:5. Rom. 1:19-20). The difference between the Edenic and Mosaic Laws, and the law that existed between those times, is that the former were clearly set down with specific death sentences attached; whilst the latter was not so. Therefore, whilst the Edenic and Mosaic laws could be formally "imputed" against the sinner, the latter could not be so for the penalty of infraction was not stated.

"Sin is not imputed when there is no law" — The word "imputed" here is a different word in Greek to that rendered imputed in Rom. 4:6 and elsewhere. The word here is **ellogeo,** and only occurs here and in Philemon 18 (which see). It signifies "to charge against one." Paul is therefore saying that where there are not specific penalties laid down in a formal set of laws, such are not "charged against one" (even though law may be in existence). Indeed, how would it be possible to charge a person with the penal judgments for sin when they are not revealed? So, even though a person might sin against law, it is not imputed (or charged against him) where no formal code with penalties attached is in existence.

VERSE 14.

"Nevertheless death reigned" — Of course it did, because it had become a law of nature, and not something to be pressed against one at every single sin against the law. This shows clearly that death came as a result of Adam's transgression. It reigned as a king, even though no specific law with a death sentence attached had been broken, because of the nature of flesh and the prevalence of sin.

"Had not sinned after the similtude of Adam's transgression" —

Adam had broken a law to which a penalty of death was attached. Though law was in the world subsequent to that law, (Gen. 26:5), there was no penalty of death attached to it, and therefore nobody sinned in quite the same way as Adam not being under quite the same kind of law as he was. Yet death continued to reign, proving that death had become a law of man's nature (Rom. 7:23-24).

"The figure of him that was to come" — The word "figure" signifies "type." As Adam was the federal head of all those who die; Jesus is the federal head of all those who will live.

VERSE 15.

"But not as the offence, so also is the free gift" — There is a difference between the imposition of death and the granting of life. God is shown to be just in imposing the death sentence, for not only had Adam sinned, but God could forsee that his posterity would do so also. In the free gift of eternal life, however, God is not revealed as just but of abounding mercy. Man earns death but not life.

"If through the offence of one many be dead" — The Greek gives the definite article to "many," as "the many," indicating a certain community. Actually death reigns on all, but that is not now Paul's point (he dealt with that in v.14). Here he is contrasting the effect of the offence of Adam with that of the righteous act of Jesus. The former brought "the many" (those who shall yet live) under death, as the latter brought "the many" into a relationship to life. Thus "the many" does not relate to all, but those referred to in 1 Cor. 10:17, 33. In the R.V., the latter reference reads: "Even as I also please all men in all things, not seeking mine own profit, but the profit of THE many." "The many", therefore, is a phrase relating to those who accept the truth.

"Much more" — Greater blessings are derived in Christ than were lost in Adam. Thus the gift by grace has abounded unto "the many."

VERSE 16.

"Not as it was by one that sinned, so is the gift" — One sin brought about a judgment that condemned Adam to death, a death that rested on his posterity, but in Christ "many offences" are forgiven in the justification that blots them out (Rom. 4:6-7). See 1 Cor. 15:21-22. The "condemnation" that rests upon the posterity of Adam does not relate to the imputing of moral guilt, but merely signifies that mankind is mortal, and is such, because it inherits the consequences of Adam's transgression, a sentence proved just by the prevalence of sin. Mankind is not held responsible for Adam's sin in any way whatever.

VERSE 17.

"The gift of righteousness" — How can a person receive righteousness as a gift if his actions do not conform to right ways? Only by the forgiveness of his sins; and that is the "gift of righteousness" to which reference is here made.

"Shall reign in life" — Here is the glorious hope set out for those who embrace Christ. They who were subjects of king death ("death reigned by one"), shall themselves becomes kings in life (see Rev. 5:9-10), helping to bring all things subject to Christ, including the annihilation of the rival monarch, Death—see 1 Cor. 15:25-26.

VERSE 18.

"By the offence of one" — See the margin. By one act of transgression.

"By the righteousness of one"— See margin. "One act of dikaimo", rendered "justification" in v16.

This "act of justification" was the death and resurrection of the Lord (see notes Rom. 3:24-26).

"All men" — All mankind, both Jews and Gentiles who hearken (John 5:24). As death reigned over all, both Jew and Gentile (v.12), so Christ's "one act of justification" is able to release the stranglehold of king death on both groups of people, contrary to the claims of the Judaisers.

VERSE 19.

"Many were made sinners" — Gr. **Kathistemi,** "constituted" such. They were born into a constitution of sin and death, in which the propensities of flesh, inflamed by Adam's trangression had to be suppressed and conquered. This taught that death is the way to life! for the unlawful urges of the flesh must be repressed. The death-stricken state into which man is born, is not his fault, but his misfortune, not a crime but a calamity, and actually his opportunity to demonstrate his loyalty to God.

"Sinners" — Man is "constituted" such for he is potentially a sinner, and exists in the domain of sin. Paul has been using the figure of Death as a king reigning in the domain of sin. All who are mortal are subjects of that kingdom, even though they may not approve of the principles of it. Man is naturally subject to what is called in Romans 6:6 "the body of sin," but through Christ he can obtain justification or forgiveness from personal sin, and move into the domain of life.

VERSE 20.

"The law entered that the offence might abound" — The sinfulness of man was made more obvious by law. See Rom. 7:13.

"Grace did much more abound" —Where sin was evident, the need for Divine grace was made more obvious.

VERSE 21.

"Sin hath reigned unto death"— Sin is now also personified as a king, so that Paul has introduced us to two kings who are reigning jointly—Death and Sin. By sin he means fallen human nature, and lusts of the flesh, for it is quite obvious in Romans 6 and 7 that sin is used in that way. Primarily, sin is the transgression of law (1 John 3:4), but as it comes "from within" (Mark 7:21-22), so, by metonymy, Paul uses it to denote the lusts of the flesh (cp. Rom. 7:20). The words "unto death" are **en toi thanatoi** in Greek, and signify: "in the sphere of death" (the R.V. renders "sin reigned in death"). Paul is personifying Sin and Death, and showing that the former reigns in the territory of the latter. He also shows later, that the effectiveness of sin's rule is emphasised by the Law, for the Law revealed Sin (the flesh) as the ruler of man. The grace of Yahweh in forgiving sins, destroys its power, so that Sin and Grace are mutually antagonistic.

"So might grace reign" — Here Divine Grace, manifested in the forgiveness of sins, is likewise personified as a Monarch. Under whom shall we serve?

"Unto eternal life" — The preposition here is **eis,** and signifies 'with the purpose of." If we permit it, King Grace can reign through a justification that provides for the forgiveness of sins, and by these means one can be delivered from the realm of death to attain unto eternal life.

"By Jesus Christ" — Better, as in R.V. "through Jesus Christ."

In the duty of imparting the Truth, the children must come first and outsiders second. There should be no flitting hither and thither to proclaim the Gospel whilst the home is neglected. A.T.J.

Index to Volume 31

This is designed to encourage you to re-read these articles of permanent value.

GENERAL ARTICLES:

Introduction 1
Jerusalem: Remarkable City of Destiny 34
The New Hymn Book 44, 71
Despise Not The Day of Small Things 55
Perilous Times 72, 103
Good Advice 87
Reply to "Pix" 112
The Gospel of the Kingdom in Relation to Existing Governments 122
Where is Our Separateness? 139
Central Standing Committee Circular Letter 143
Is This The Unity We Seek 170
Judas and Peter 185
The CSC Letter and the Hymn Book 188
Jews in the Book of Revelation 190
Peter's Persecution Epistle 212, 253
Satan Bound 245
Eighteen Pictures of Israel 258
Work in New South Wales 260
Final Words 261
Christian Unity 285
Should We Preach Only Smooth Things? 291
Why We Refuse to Fight 293
The Days of Creation 294
"In the Day Thou Easest Thereof . ." 295
When Christ Shall Come from the South! 342
The Truth's Side 351
Meekness 365
Publication of "Eureka" Volume Two 367
Saul of Tarsus 369
Parental Discipline 372
Unworthy Browbeating 373
Outside the Army 373
Daniel in Babylon 407

GOD GUIDES THE DESTINY OF THE NATIONS

Ishmael in Prophecy 276
Moab in Prophecy 302
Tyre in History and Prophecy 382

THE CHERUBIM

The Exhortation of the Four Faces 4
The Four Faces Identical with Israel's Standards 39
The Wings 66
The Heart of the Cherubim 98
The Awe-Inspiring Wheels 130
The Lofty Awe-Inspiring Rims 166
The Terrible Firmament 202
The Man Upon the Throne 234
The Rainbow About the Throne 270
Ezekiel's Personal Relationship to the Vision 329

THE LAMB OF GOD

1. Why Was Jesus Baptised? 10
2. The Lamb's Book 42
3. The Lamb Established in Power 77
4. The Book of Life — Before the Coming of the Lamb 119
5. The Lamb Records in the Book of Life 154
6. The Lamb — Regulator of History's Pattern 177
7. The Lamb — Redeemer of His Ecclesia 207
8. The Lamb Restores David's Throne 238
9. The Lamb Conquers His Enemies 306
10. The Lamb Regenerates All Nations 352
11. The Lamb Removes the Curse 387

BOOK REVIEW

Sacred Names 13
Imperial Outpost — Aden 81
A Vivid Portrayal of the Past 164

THOUGHTS FOR THE TIMES

Counsel for Laodiceans 33
Christ or Convenience? 65
Following the Shepherd 97
Let Us Avoid the Tinkling Cymbal 129
Days of Peril 165
A Blessing from Our Enemies 201
The Need for Spiritual Stocktaking 233
Our Lord: A Model Brother 269
The Secret of Spiritual Success 301
What is the Temperature of Your Ecclesia? 341
Let Us Render Unswerving Fidelity 381

EPISTLE TO THE ROMANS

Background 18
An Analysis 48
"A Ransom for All" 299
Notes for Home Study 91, 126, 198, 230, 266, 296, 338, 377, 412

A BOOK NEEDED TODAY AS NEVER BEFORE

'Elpis Israel" 107
Yahweh: The Great Architect 149
Watching and Keeping Our Garments 219
A Covering for Nakedness 314
The Danger of Religious Universality 394

THIS MONTH'S EXHORTATION

God's Special Treasure (Malachi 3) 135
The Greatest Virtue (1 Corinthians 13) 223
Remain True to Christ (2 Thessalonians 1) 242
Possibilities in Ecclesial ife (Revelation 3) 283
Followers of God (Ephesians 5) 311
Sacrifice as Seen in the Sermon on the Mounty (Matthew 5) 348
Hypocrisy Contrasted with Humility (2 Chronicles 34) 391

MEDITATIONS ON THE WORD

Honorable Women 29
Dangerous Men 29
We Cannot Escape the Judgment 30
God Is Very Merciful 31
The Purpose of the Bible 31
God Forgotten 32
Encouragement in Times of Trial 218

NOTES FROM A DIARY

At the Hanover Bible School 23
Historic Philadelphia 59
Expounding the Word 84
In New York City 160
Prophecy Fulfilling in New York 193
Across the Continent 228
Back in Los Angeles — And Home! 263

WITH OUR CORRESPONDENTS

Did Abraham Use the Memorial Name — Logos Policy — Let us be warm in our Witnessing — The Responsibility Question — Tired of Mr. Lee — A Herald for the Bishop! — "Christendom Astray" in Hong Kong — Good News from NSW 26

"Systematic Theology" Review Appreciated — What Cause Shall We Fight For? — An Outcast? — Science or the Bible — Why Apply Psalm 51:5 to Jesus? 62

Vigor Needed Against Error — Logos: A Help in Perilous Times — "Prepare War: Wake up the mighty men" — Why Buy a Sword (Luke 22:36) — "Elpis Israel" for the Prime Minister — A Help in Isolation 89

Are the Pioneer Writings Outdated? — The New Hymn Book — Attending the Bible School 125

The Encouragement in the Book of Ruth — Studying the Divine Names and Titles — Dangerous Days — Helped by The Herald — An Introduction to Eureka — Co-operation with Rome Abroad — Excluding a Novice from Ecclesial Appointments — An Evasive, Discourteous Reply — Where to turn for a Good Exhortation — The Sons of God of Genesis 6 288

From a Mother In Israel — In Controversy with the Clergy — Will only a Few Make the Millenial Pilgrimate to Jerusalem — Biased Jehovah's Witnesses — Advertising a Special Effort — The Need for Separation — Enjoying the study of "Eureka" 335

The Latter-day Remnant — Communism in the Apocalypse — Evolution? — Care in Ecclesial Trouble 375

Let us Agonise to the end — A Recommended Help to Bible Study 410

BIBLE SCHOOL BULLETIN

Fourth Australasian Christadelphian Bible School 181

Report on the Tasmanian Bible Campaign 226

Report of the Bible School 287

School Headquarters at Rathmines — What Foolish Talking Does Paul Condemn? — Explanation of Eccles. 11:3 321

Family Groups Catered For — Bible School Summary — Tasmanian Bible Campaign — When Did Jesus Receive the Holy Spirit? The Statement of Faith 361

The Importance of the Family Unit — Perth's Representative at the Bible School — The Difference Between Phileo and Agape — Be Not Righteous Overmuch — Dr. Thomas' Magazine Available at the Bible School 401

GOOD COMPANY SUPPLEMENT

Introduction — Notes on Obadiah — What Would You Answer Concerning Questions on Immortality? — Obadiah Notes Available Free — Did You Know? — Activities 145

The Just Shall Live By Faith — What Would You Answer Concerning The Soul? — Do You Find Bible Marking Difficult?— Who Supplied Solomon's Food? — Activities 249

Analysing the Word "World" — How would You Explain 2 Peter 3:10? — What is a Cosmeticion? — Activities — Bible Marking Tape Service 317

Call to Youth — Bible Marking is Not New — How to Use a Bible Dictionary — Liberty Defined — The Name Christadelphian — Bible Marking Tape Service 401

POETRY:

'Wait a Wee" 211
Light Beyond the Clouds 244
By the Rivers of Babylon We Sat Down and Wept 286
Knowing Him 324
Beautiful Things 356

