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

Introduction to Volume 32

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THE PLACE WHERE WE STAND

"Then the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp, as they encamp; so shall they set forward, EVERY MAN IN HIS PLACE by their standards" (Num. 2:17).

"So the service was prepared, and the priests STOOD IN THEIR PLACE, and the Levites in their courses, according to the King's commandment" (2 Chron. 35:10).

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"Logos" commences its thirty-second volume, with the Committee deeply conscious of the responsibility resting upon it, to fulfil a vital ecclesial need in these last days; and the purpose of this Introduction *is to state where it stands in that regard.*

It is the Committee's desire, that with Yahweh's blessing, the work already attempted will continue and expand, despite the attacks of some who would destroy it. In this it seeks the aid of a greater Strength than its own; it recalls the message delivered unto the great Apostle to the Gentiles when he besought that a "thorn in the side" should be removed from him, and was told that Yahweh's strength "is made perfect through weakness" (2 *Cor.* 12:9). *Whilst the Committee openly acknowledges its limitations in literary ability, is recalls the words of the Apostle, who declared: "I can do all things through Christ who strengtheneth me"* (*Phil.* 4:13).

Let the reader be assured, that with Yahweh's blessing, through the coming twelve months, we will continue in the work, strengthened in resolve by the very opposition of those who would pull it down, and by Yahweh's strength made perfect in our weakness, determined not to fail those whose love for the Truth is the most precious thing which Yahweh beholds upon the earth today.

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

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

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

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

WE RECOGNISE a responsibility to the ecclesia. This calls for unity and love among the brotherhood, and requires a stern, uncompromising stand against the teaching and attitude of those who would sow to the flesh, or detract from the purity of the doctrine. To those who sow to the spirit in hope of the glory of God, we owe a responsibility to preserve our magazine as a source

of encouragement and comfort in the midst of difficult days, clearly setting forth the shining light of the Truth which comes to us from the Father and the Son.

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

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

WE RECOGNISE the need to extend help for the strengthening of brethren and Ecclesias. In conjunction with the "Gospel Proclamation Association", we hope to continue and extend a service to the Brotherhood in sponsoring special efforts, both for the promulgation of the Truth to those without, as well as the exposition of the Word to those within. This has become quite a feature of our labour over recent years, and we hope to improve it during the twelve months ahead.

Our basic assistance goes forth each month in the printed magazines. "Logos" — to encourage those called out of Gentile darkness, to contend earnestly for the Faith, and to give a continuing voice to Brethren Thomas and Roberts at this time of the end; "Story Of The Bible" — to provide the background narrative of the Scriptures that the power and beauty of the Truth might be more clearly perceived, and young and old be strengthened to resist the seductive influence of the world; "Herald Of The Coming Age", — to set forth in clear, simple, forthright terms the basic message of salvation; "Digest Of Truth" — to provide a means whereby any can testify to the truth in the face of surrounding darkness. Inter-ecclesial visits where required, will (God willing) continue to be made by the Editor and associate workers where this is physically and financially possible, and support will be readily granted others who may labor in this same field.

The interplay of our responsibilities in these varying directions indicate the pattern to which we conform, a pattern designed to the end that in all things Yahweh may be glorified through Jesus

Christ. We are conscious of the weakness of our efforts as humans count weakness, both as to the number, the physical strength, and natural ability of those who constitute our active group, but we are equally conscious of the fact that where our work commends itself to Yahweh, He will use it to accomplish His will. We clearly see our task as simply to press on in the work we are doing, with singleness of eye, and no motive other than the meeting of the responsibilities we have acknowledged. No change in doctrinal policy will take place, for truth is not subject to caprice or fleshly direction, and we believe that our policy is set by a conviction born of the knowledge of the Word itself.

"This is the place where we stand", ministering in the service of the King, we hope, until he come. Brethren desiring our company will know the place where we can be found.

"Logos" Committee

The Future In The Light Of Bible Prophecy

Will Christ First Strike at Bozrah?

Who Shall Tread The Winepress

The sixty-third chapter of Isaiah pictures the Victor of Edom emerging triumphant and glorious from the holocaust of Bozrah, and marching on to the help of Israel. It describes his glorious garments, dyed with the blood of the slain, and in answer to the question as to why they should be in that state, the Victor replies that he has trodden the nations, as men do grapes in the winepress, and the stained garments are the symbol of victory.

The vision is a symbolic one, of course. Christ will not literally wade through blood, nor will his garments be literally stained in the manner described. The terms are apocalyptic, and all too many have failed to grasp the true significance of the vision, by a too literal interpretation of it.

The prophecy is in a perfect setting. The chapter is preceded by one (Isa. 62:10-12) that calls upon Israel to make every preparation to receive its Messiah: to "cast up," or restore, the highway, to "gather out the stones" in readiness for the approach of the mighty Victor who shall revive the political glory of Israel, restoring the kingdom to that nation (Acts 1:6).

It is followed (Isa. 63:7-19) by one that speaks of the loving kindness of Yahweh, and the return of His mercy to His people, Israel. They, on the other hand, are represented as thoroughly humbled by the manifestation of Divine glory, and ready to plead forgiveness (v.17), for the rebelliousness they have revealed to the will of God in past ages.

The Jews are unaware of the personal identity of the one seen approaching from Bozrah (Isa. 63:1-6). But because he treads underfoot the enemies of Israel when they invade the land under the Russian Gog, the dismayed and scattered remnants of the people in the land (Zech. 13:8-9) shall be constrained to proclaim on the approach of their deliverer, "Blessed is he that cometh in the name of Yahweh" (Rom. 11:26. Matt. 23:29).

Who is the one seen approaching? Israel does not know, for the people have returned "in ignorance of the Messiahship of Jesus, and the truth in him," as *Elpis Israel* declared they would p.445). And in the drama presented by the prophecy they are represented as questioning the Victor as to his identity.

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling 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 in the winefat?"

"I have trodden the winepress alone; and of the peoples there was no man with me: yea, 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 was in my heart, and the year of my redeemed is come; and I looked and 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" (Isa. 63:1-6).

The quotation above (Isa. 63:1-6) is from the Revised Version which follows the Septuagint in uniformly rendering the verses in the past tense. For example, where the A.V. changes from the past to the future, as in v.3, "I have trodden . . . and will tread," these other translations have, "I have trodden . . . yea, I trod."

Another significant variation in the text is found in v.3, where the R.V. has the plural "peoples" instead of the singular "people." This is significant, for the plural word *ammim* is normally used in Scripture for Gentiles, and in this, as in other places, has been translated "nations" by some. Though there will be none of the nations with Christ in the day of his triumph, there certainly will be many individuals, for his resurrected and glorified friends will be with him in that day. The honor of "executing vengeance upon the heathen, and punishments upon the people

("peoples" in the R.V.), to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written" is to be given into the hands of the saints, as Psalm 149:6-9 clearly shows.

Therefore, Isaiah 63:1-6 should not be interpreted as though Christ is on his own in the victory won, and this is established, not only by such references as Psalm 149 quoted above, but by the context of Isaiah 63 itself. For the "people" of v.3 are described in v.6 as those who shall be trodden down in his anger, and it is because of his belligerence against them, that he declares that none of them are with him. It is obvious that the people in both verses are one and the same, so that if v.3 is interpreted as relating to the saints ("of the people there was none with me"), then the saints must be those of v.6 ("I will tread down the people in mine anger") whose strength shall be brought down to the earth.

The R.V. renders both in the plural as "peoples" indicating that the Gentiles are referred to; whilst others have rendered both places as "nations." Thus J. A. Alexander translates as follows:

V.3: "The press I have trodden by myself, and of the nations there was not a man with me; and I will tread them in my anger and trample them in my fury, and their juice shall spirt upon my garments, and all my vesture I have stained . . ."

V.6: "And I tread the natins in my anger, and I make them drunk in my wrath, and I bring down to the earth their juice."

The Victor of Edom is not the Lord Jesus as an individual, travelling in glorious isolation after treading underfoot the nations, but Yahweh manifested through the multitudinous Christ. Isaiah 63:1-6 should be considered in the light of Zechariah 14:3-4 where the "feet" of Yahweh (the multitudinous Christ) stand upon the Mount of Olives; or Song of Solomon 3:6 where the king, mighty in war, is carried in state to Jerusalem surrounded by his warlike attendants; or Revelation 19:11-14 where the Commander-in-chief, described in similar terms to Isaiah, 63, is shown leading his forces into battle.

An army marches in the name of its Commander, and in that sense the Victor can properly use the singular, personal pronoun: "of the peoples (nations) there are none with me," for "I will tread the peoples (nations) in my anger, and bring down their strength to the earth."

Is Bozrah Figurative Or Literal?

The latter-day Russian attack upon Jerusalem (Dan. 11:40-45. Zech. 14:1. Joel 3) will succeed to the point that the city shall fall, and the Jewish and Anglo-American defenders will be driven back in confusion before the overwhelming might of the Gogian

confederacy (Ezek. 38). This attack could well take the King of the North as far south as the precincts of Edom and Bozrah. Before this, however, he will have seized Egypt and the coastal districts of Syria and Israel, and now, having successfully attacked Jerusalem, and with his opponents in full retreat, his impending triumph will seem assured.

But at the very apex of Gog's triumph, when it will seem that all the world must fall into his hands, a new Power will intervene in the political arena. Christ, in company with his glorified elect, will occupy Egypt, and overthrowing the occupying forces of Gog left there to maintain power whilst the main army attacks Jerusalem, will turn north himself to suddenly intervene in the battle of nations. Without doubt, the main point of impact will be at Jerusalem, for this is clearly shown in all the prophecies, but an initial blow could be struck against Gog in the region of Bozrah, in Edom.

That is the normal way of interpreting Isaiah 63. Taking the A.V., the Victor is pictured treading the winepress in Bozrah preliminary to a further treading at Jerusalem, and it is in this light that the changes of tense expressed in the answer of the Victor of Edom ("I have trodden the winepress," and "I will tread.") are usually explained.

But, as shown in the quotation above, the R.V. does not supply a change of tense, and after careful consideration of all relevant prophecies, it seems that Edom and Bozrah are used in Isaiah 63 in their symbolic meaning, and not in their literal sense. In the prophets, Edom is used as typical of the Gentiles as a whole, not of the ancient nation of Idumea which today no longer exists. The prophecy of Obadiah shows that the latter-day "Edom" shall be destroyed at Jerusalem, and the term relates to the Gentiles in their political manifestation. His words show that what happened to Edom in the past is typical of what shall happen to all Gentiles in the future. Edom was subdued by the Maccabees after the restoration of Zerubbabel and Nehemiah, and was compelled to accept either Judaism or the sword.

Conversion or total destruction (Isa. 60:12) is to be the fate of those nations involved in the Gogian confederacy (the latter-day Edom) at Christ's return. Obadiah declared concerning Edom:

"As ye have drunk upon My holy mountain; so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they SHALL BE AS THOUGH THEY HAD NOT BEEN" (Obad. 16).

The fate of Edom, is thus typical of the fate of all nations who join the anti-semitic confederacy of Gog, the latter-day Edom. This latter-day Edom, however, will be destroyed and trodden underfoot at Jerusalem, not at Bozrah. Obadiah declares:

"And saviours shall come up on mount Zion to judge the mount of Esau (Edom); and the kingdom shall be Yahweh's" (v.21).

Edom stands for the flesh in political manifestation (in the Hebrew "Adam" and "Edom" are spelt with the same consonants), and the Gogian confederacy will represent the flesh in that way. The word "Edom" means "red", whilst Bozrah can signify either "fortification," "sheepfold," or "vintage." The nations gathered at Jerusalem will be gathered as a fortress, a sheepfold, or a winevat, according to the figure required. As a fortress it will be breached by the Conqueror; as a sheepfold its inhabitants will be slain in sacrifice; as a winevat they will be trodden under his feet. The land of Israel will become "the place of slaughter" for the nations gathered there for battle, or conveyed there like grapes to the vat (Bozrah), and Yahweh will execute His vengeance upon them in fury, because of their iniquity and blasphemous repudiation of His mercy and truth. The multitudinous Christ will be the medium whereby He will pour out His judgment upon them.

Thus humbled, the tribes of Adam (Edom) will be reduced to a fit state to accept the way of righteousness which the Lord will then proclaim (Isa. 63:1). As Isaiah says in another place: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Thus the Lord will not only be powerful in war, but also "mighty to save" (Isa. 63:1). And in this is revealed the need for the bloodshedding of Armageddon, for without it the consummation of Yahweh's purpose in the earth would not be brought about. Without the humbling of Gentile pride, there can be no establishment of the Kingdom, no restoration of Israel, no redemption for the sin-dominated masses of humanity, no hope from the violence that threatens to destroy civilisation. In all the work of vengeance and fury to be poured out upon the nations, however, justice will be tempered with mercy, and the hand of Yahweh will be constantly outstretched to save any who might hearken to Him. The nations, like Israel, will be "sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9). True grains of corn will be saved from the chaff of the nations, to be planted in the Kingdom of God, and bring forth fruit to His glory.

Yahweh's Salvation Revealed

The whole of Isaiah 63 is worthy of the closest examination and analysis, but space will not permit us that pleasure at the moment. There is one important point that we must not miss, however. Prior to the manifestation of Divine fury that shall result in a penitential confession and supplication on the part of the Jews to the Victor of Edom, the Spirit declares:

"I looked, and there was none to help; and I wondered that there was none to uphold; herefore mine own arm brought salvation unto Me; and My fury, it upheld Me" (v.5).

The speaker is the Spirit, even Yahweh, and His arm, through

whom salvation is to come, is the Lord Jesus, whose name (Yashua or Jesus) means **Yah's Salvation.** He will intervene at a crucial moment in the latter-day crisis. Events will have been brought to such an extremity of trouble for Israel as to reveal that there will be no possibility of succor by human means. The triumph of Edom (the flesh in political manifestation) will appear absolute, and salvation for the Jewish State will seem beyond the realm of hope.

The fire of destruction will destroy two-thirds of the people in the land (Zech. 13:8-9), will threaten the Jewish State with complete annihilation, but will cause the remaining third, in their abject misery, and their realisation that there is no human aid that can help them, to pour out their hearts in a despairing cry for succor to Him Whom they have largely ignored for so long (Deut. 4:30 — RV. Jer. 29:23-14. Ezek. 37:11). And He Who will "never leave nor forsake" those who put their trust in Him, will "bring down the strength of Edom to the earth" (Isa. 63:6) in fury and vengeance manifested through the multitudinous Christ, that His name and purpose, and His people and nation, may assume that position of prominence and elevation over all others, that He, from the beginning, has intended and designed. Thus, at last, "the elder shall serve the younger" (Gen. 25:23), and Jacob, transformed into Israel, or a Prince with El, shall have the ascendancy over Esau or Edom, the flesh in political manifestation.

— H.P.M.

Reconciliation With Coolabunia Ecclesia

Brother H. Collins, recorder of the Brisbane Ecclesia has requested the publication of the following item:

"After much discussion with the Coolabunia brethren regarding predestination we are happy to announce that a reunion has been effected to the satisfaction of all concerned."

We might add this observation, that after having had personal contact with brethren of the Coolabunia Ecclesia, we are delighted that this reconciliation has taken place.

— Editor



World events clearly indicate that the return of the Lord Jesus Christ is imminent. The current moves of the churches to secure unity among themselves is but another sign of the last days, foretold in the book of Revelation (ch. 17), when both politics and religion will unite to oppose the Son of God. But the Lord is returning to replace the religions of man with the Divine way of life. It is wisdom for us to so act and work in his service now, that we might obtain His approval and blessing in the future.

THE TEMPTATION OF EVE

"As the serpent beguiled Eve through his subtility . . ." (2 Cor. 11:13).

The current trend among some Christadelphians of pandering to so-called scientific theories in exposition of Genesis, is saddening to those whose faith is based upon an acceptance of the fundamentals clearly and obviously expressed therein.

It is not enough to claim that a brother is fundamentally "sound in faith", if he sets forth ideas that challenge the faith, for the Bible indicts a person not for what he intends to do, but what he, in fact, does. Where is the honesty of a brother claiming that he accepts the Statement of Faith if his teaching challenges the obvious meaning of it? Yet facilities are provided brethren today (both from the speaking platform as well as the pages of some of our periodicals) for the propagation of ideas that challenge the traditional teaching of the brotherhood, from the days of our pioneers to the present.

Genesis is today being interpreted by some in such a way as to make it easy to introduce the theory of evolution, and this, to the shame of those responsible, is even being issued in study notes to Sunday School children!

Our pioneers looked upon the evolutionary theory as a deadly evil, and rebutted it with all the power of Scripture they could muster. They accepted the Scripture as they stood in their obvious meaning, and were not ashamed to stand as Davids opposed to the Goliaths of the literary and scientific world of their day.

Their efforts had greater success in preaching the Truth, and consolidating the Body, than present day methods.

It is often claimed that a periodical should become the clearing-house of various shades of thought, for Truth will surely assert itself. But the history of the Truth demonstrates otherwise, and reveals the danger of permitting wrong ideas to be circulated without a vigorous challenge. Would a good parent give deadly poison to his children? or even place it on a shelf where they can easily obtain it?

In effect, this is what is being done in some Christadelphian circles today, upon the specious claim of "advanced" knowledge and open-minded thinking.

Take the temptation of Adam and Eve as an example. It is being spiritualised in such a fashion that almost nothing of a literaral nature remains, and the narrative becomes completely

impersonal. How different these ideas are to the clearly-defined, easily-understood expositions of brother John Thomas and others; expositions which some now want to throw overboard!

It is obvious that the temptations of our parents were typical in character; but they were none the less literal. It is written: "Now the serpent was more subtil (shrewd, crafty — Sept.) than any beast of the field." Is there anything difficult in understanding that simple statement? Not at all. There are varying degrees of intelligence in the various animals today. The serpent then possessing the ability to do so, needed no miraculous power to enable it to tempt Eve. It was by nature more intelligent that its fellow creatures, and had the faculty of discerment in greater measure than they. By just keeping its ears and eyes open, it was able to reason upon what had been said and done, and to philosophise upon it. Not being a moral creature, it reasoned from the standpoint of flesh only, and placed the teaching of the angels to Adam and Eve to the test. Paul warned lest "as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity (purity — RV) that is in Christ" (2 Cor. 11:3).

It never occurred to Paul to doubt the literality of the temper. To the Apostle, it was a serpent, and those who corrupted his brethren were figuratively born of the lie propagated at the beginning. And, let us remember, the brood has ever been in the earth since then.

It is further written: "And the serpent said to the woman . . . " Did it need a miracle to cause the serpent to speak? Not if God had given it the ability so to do, as is obviously the case. It is no more difficult, nor miraculous, for an animal to speak under such conditions, than it is for man. There are still species of birds that can talk. The Indian Mynah bird can not only talk, but use the very inflections of the voice that taught it. Its voice is exactly like that of the human voice. Parrots, budgerigars, and similar birds have the same gift to a lesser degree. Just as these birds copy what they hear others say, so could the serpent, but being a shrewd creaure, he added a little more to what he heard.

Such a simple explanation is ridiculed today, by some who should bear in mind the warning of Deuteronomy 4:2 or Revelation 22:18. Why cannot the serpent speak today? they mockingly enquire. The answer is surely obvious. By using his voice as he did, the serpent forfeited the right to speak, and so became dumb.

But, upon this, some ask, Did the serpent sin? The plain answer is, Yes, it did. But it differed from Adam and Eve in this respect, that they were more accountable than was it. They were made in the image (physical) and likeness (mental capacity)

of God. The serpent was not. Nevertheless the serpent sinned, for sin is the disobedience of Divine law. God draws the line, and any crossing over it sins, whether man or beast. God had said to the woman, "Ye shall not eat of it (the tree), neither shall ye touch it lest ye die." The serpent, by contradicting this, became a liar, and the father of all those who do not believe what God has said. There is a lesson here, underlining the need for us to turn away from any teacher, Christadelphian or otherwise, who does not speak according to the law and testimony. Doctors of Divinity (inside and outside the Ecclesia!) have been largely responsible for the sad conflict of ideas sweeping parts of the Brotherhood today. The educational training they have received from the world has given them a "subtility" that has drawn some away from the simplicity in Christ.

That the serpent sinned is obvious from the retribution that followed swiftly upon its action. God declared: "Because *thou* has *done* this, *thou art cursed* above all *cattle.*" If the serpent is to be spiritualised, what of the cattle? The obvious intent of the statement is that both relate to literal animals. Consider also the penalty: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." To spiritualise this brings with it the difficulty of trying to imagine Eve's conscience crawling about on its spiritual belly, which would be quite a feat, to put it mildly!

The plain, unvarnished truth demands our acceptance of the simple Bible story that the serpent beguiled Eve and moved her to forsake the teaching of the Elohim, in an attempt to grasp at equality with them upon her own terms. The same serpentine teaching, once stated, has ever remained with mankind, causing men and women throughout the ages, to try and attain their salvation upon false principles which cannot save.

How simple and clear is the story as contained in the Word, or expounded by Brother Thomas in *Elpis Israel.* The woman, having listened to temptation, found her lusts enflamed with desire. She seduced Adam and they both sinned. In this state, they came together in a union that produced Cain their firstborn son. It therefore can be said that the lying tongue of the Serpent had helped sow the seed in Eve's mind which led to sin, and subsequently the conception of Cain, a man of the world, who, in the course of time, also rejected the principles of true sacrifice (Gen. 4:1-7).

When Adam and Eve became first conscious of their sinful state they attempted their own cure. The record declares: "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). What followed shows that these devices did not bring the desired result, as no false religion has

from that day to this. Church christening is a fig-leaf device, designed as a cover, by the mind of the flesh, but completely useless for salvation, being destitute of the principles of sacrifice which must be learned from God before fellowship with Him can be enjoyed, and the clothing of an abiding nature can be put on. So it was that God caused the Elohim to set a lamb before Adam and Eve (Rev. 13:8). Adam became the first offerer, placing his hands upon the head of the animal (Lev. 1:4), and so learning the need for the true sacrifice and great high priest to come. He also learned that "without the shedding of blood there can be no remission from sins," and being clothed with the coats of skins (Gen. 3:21), experienced a symbolic death and resurrection, even as those who pass through the waters of baptism today.

Having thus received the true "seed of God's word" (Luke 8:11), Adam and Eve came together again upon the basis of Truth, and the result of the union on this occasion was Abel, who, with Seth, became the type of the obedient Son of God, put to death by the antitypical Cainites, but raised therefrom by the power of God (Gen. 3.15).

These, and many other beautiful types and teachings, are derived from *Elpis Israel, The Law of Moses,* and other writings of the pioneers which edify and instruct, in contrast to the earticklings of others who, interpreting the Word in the light of a pseudo-scientific teaching, are undermining the faith of some, as the serpent did that of Eve in the beginning. Mercifully, our first parents were instructed by God, and turned back to Him while there remained time, to be typically clothed upon by the Lamb of God.

Let brethren today take warning of this, and turn back to the sound teaching of the Word, whilst time remains.

— A.P. (Birmingham, Eng.)

The trials of the saints have largely been due to unfaithful professors — the characteristics of the men who have caused so much suffering to the holy apostles and prophets have been described in the Scriptures. Are we to expect immunity from "seducing spirits" and "vain talkers" — from lovers of pre-eminence, and worldly-minded men? Let us read the Spirit's answer given in so many places in the Word.

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The world's thinking is the "thinking of the flesh," unenlightened by the teaching of God in the Scriptures. When the popular mind, expressed through its leading spirits, undertakes the delineation of the future, its vaticinations are sure to be false, because the people's thoughts are not God's thoughts, nor their ways His.

— J.T.

THIS MONTH'S EXHORTATION:

JEREMIAH : A Man of Sign and a Man of Faith

(Reading: Jeremiah 32)

A Representative Man

Jeremiah, son of Hilkiah the priest, was appointed by Yahweh to witness against the decadent nation of Judah. He faithfully performed his task for a period of some 42 years, extending over the reigns of the last five kings of Judah; Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah.

He was a representative man, typifying the Lord Jesus Christ. Whilst other prophets spoke in dramatic, picturesque language of Messiah's life and sacrifice, Jeremiah enacted these features by events that took place in his own lifetime. The similarity between his ministry and that of the Lord's is remarkable. Like the Lord Jesus, he was foreknown by Yahweh before he was born (Jer. 1:5); he was sent forth as a young unmarried preacher appointed by Yahweh to speak to his people; his preaching yielded no apparent success; he became Yahweh's suffering servant, hated by his brethren, persecuted in the house of his friends; he wept over the people and city of Jerusalem as he pronounced their impending doom; the leaders conspired to slay him; he was lowered into a pit without water, and raised again on the third day; he was taken from prison and from judgment; he commenced his public ministry some 40 years before the destruction of Jerusalem, and the carrying away of the people into captivity.

In all these ways (and there were many others) he foreshadowed and dramatised the work of the Lord Jesus.

Like the Lord Jesus, Jeremiah prophesied during one of the most irreligious and decadent periods in Israel's history. The ten tribes in the north had rebelled against Yahweh, espousing idolatry, and had fallen to the Assyrian yoke 100 years before. Judah, in the south, survived, but experienced the constant fear of invasion by Babylon or Egypt. Due mainly to the moral and religious reforms instituted by Hezekiah, Judah had weathered the fearful storm of Sennacherib's invasion; but the benefits accruing from Hezekiah's work had been completely nullified by the long, persistent apostasy introduced by Manasseh.

In this atmosphere of political tension and religious declension, Jeremiah manifested integrity towards Yahweh, being carefully tutored by his father, the priest Hilkiah, and his God-fearing mother.

Jeremiah's character is revealed in the book that bears his name. He was of a shy and retiring nature; an introvert rather than an extrovert; a man of meek and humble spirit, acutely aware of his human frailties and imperfections; a man who pined for the day when Israel would repent and return to the Father and respond to His immeasurable love and forgiveness. Jeremiah's exemplary character, his stature as a prophet, cannot be questioned. So obvious are these, that when the people of Jesus' day witnessed his mighty works and heard his gracious words, some wondered whether Jeremiah himself had risen from the dead! (Matt. 16:14).

An Incident Of Outstanding Faith

Jer. Ch. 32 opens with the Babylonians attacking the city of Jerusalem. The prophet had been flung into prison because he had dared to proclaim the impending fall of the city! The situation in the capital was extremely perilous, with the people full of dark foreboding. Outside, waited the merciless and rapacious enemy. Within, the grim spectre of famine and pestilence stalked; and the prophet, from his prison window, might have seen the bodies of dead and dying littering the streets. An air of gloom and pessimism prevailed over all. And in the midst of all this, Hanameel, a relative of the prophet, came to him with an amazing proposition:

"Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it . . . buy it for thyself" (Jer. 32:6-9).

Visualise the scene! Jeremiah imprisoned, and confident of the outcome of Nebuchadnezzar's attack. Others, anticipating a speedy and sanguinary end to the siege, making frantic preparations to leave the doomed city, with as much wealth as they could accumulate in the limited time, by selling cheaply their possessions. And in the midst of all this panic and confusion, this noise and tumult of war, Jeremiah calmly accepting the proposition of Hanameel, buying—not selling!—a field in Anathoth.

This singular and incredible act of Jeremiah would not escape the notice of his enemies. Immediately he would become the butt of their ridicule and scorn. How they would scoff at his action. "The enemy is at the gates; the city about to fall! Who but a fool would buy land under siege and at a time like this? "He must be mad! he is out of his mind! what hope has he of ever enjoying its possession?"

But Jeremiah's deed, far from being foolish, was an outstanding act of faith. He appreciated and respected the power of Yahweh's promises; for God had declared that He will bring again the captivity of His people, and "there shall dwell in Judah and in all the cities thereof together, husbandmen and flocks" (Jer.

31:23-24). Jeremiah believed God. He was fully persuaded that what Yahweh promised, He was able to perform. Jeremiah's tremendous faith, tried and perfected by years of suffering and affliction, had reached this glorious climax. It became a living and dynamic power in his life, enabling him to rise triumphant over all difficulties, and make the future promises of God, a living reality. Jeremiah's living faith was complete and entire. It revealed the wholeness of a man utterly dedicated to his God.

Moved by his faith, he bought this field in Anathoth (v. 10-15).

His Inheritance Confirmed

The title deeds to the inheritance comprised tangible evidence of Jeremiah's outstanding faith, and were recorded openly in the sight of all, that all might see it, and be inspired to greater measures of obedience. This evidence was then sealed in an earthen vessel and buried in the ground. Perhaps this is a type of Jeremiah's own "house of clay," his "earthen vessel," which, though passing into the article of death, has stamped upon it his outstanding character—the evidence of a faith that was tried and not found wanting.

Anathoth is located in the Holy Oblation, the portion of the land promised the sons of Zadok — the faithful priests of God who went not astray in the days of Israel's apostacy (Ezek. 48:8-12).

So faithful Jeremiah, will come forth from the grave to receive his inheritance with "those of like precious faith," and to find his conviction in the immutability of Yahweh's gracious promises, fully justified. The evidence of his faith, preserved throughout the centuries, will be brought forth and displayed in the sight of all!

We Must be Jeremiahs

We are shut up—like Jeremiah—in the prison house of mortality, besieged by sin, with pressures within and conflicts without, living in the midst of a materialistic and faithless generation, in an age of universal apostacy.

Like Jeremiah, we can declare our unshakable faith, our confidence in the reality of God and the immutability of His precious promises. By obedience to His commands, revealed in a changed life, we can testify to Yahweh's unswerving purpose of redemption, in Chirst Jesus, that all men of faith will finally be freed from the bondage and captivity of death, and the earth filled with the radiant glory of God as the waters cover the sea.

Perhaps there are some—like Jeremiah's contemporaries—who consider us fools for Christ's sake. "There is no future life,"

say they, "there is no hope. Death ends all! Let us live for the present; and eat, drink, and be merry, for tomorrow we die." So the faithlessness and perverseness of the ungodly tends to depress us, to weigh us down. But in such times remember that Jeremiah endured the same trials and afflictions. He was prey to the same fears and anxieties, subject to the same doubts, cast in the same mould, made in the same image as ourselves. He succeeded! He conquered! He surmounted all these problems! And the thing that binds us together is faith in God and trust in His spoken word.

Let us then "buy a field in Anathoth." Let us secure the future by our present acts of faith—for the right of inheritance is ours, the price of redemption has been paid. Let this be done in a way that is open and apparent in the sight of all men, and we will obtain our title deeds of life, our undisputable claim to the eternal inheritance to be revealed in the near future.

What We Must Avoid

Jeremiah earlier rebuked the people for their inconstancy and unfaithfulness in worship:

"Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit." (Jer. 2:9-11).

Chittim is situated on an island west of Jerusalem. Kedar is in the east. Thus, "Chittim to Kedar" is equivalent to saying "from one end of the earth unto the other."

"Consider diligently," saith Yahweh, "spare not yourselves to make a thorough and diligent world-wide search, and you will find no such inconstancy as this: ISRAEL HAS CHANGED HER GOD!"

The constancy and faithfulness of the Gentiles' unchanging worship of their gods is set in stark contrast to the unfaithfulness of Israel. The Gentile worship of gods of wood and stone was iniquitous and inexcusable, but it had this one redeeming feature: it changed not! It remained constant throughout the ages! Generations came and went, but the Gentiles remained true to their gods, and constituted a standing rebuke to Israel.

But worse! Here is an incredible thing: Israel had not forsaken idols of wood and stone, but the living God! The eternal Father who was their glory!

The scriptures testify that idolatry is always accompanied by acts of cruelty, and gross immorality which pollute and defile the character. Yet Israel, wallowing in the mire of image worship, denied that any contamination had taken place! So Yahweh remonstrated with His people:

"How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure . . " (v. 23-24).

"Thy way in the valley" refers to the valley of the Son of Hinnon where Israel practised the abominable infant sacrifices. At the same time, the people were observing times, using enchantments, seeking witches, using wizardry which was strictly forbidden by the Law. All this had a defiling effect upon them. So Yahweh likened them to an unclean beast, a camel traversing the dry and arid desert which it loves, and to a wild ass of the wilderness: wilful, stubborn, untrained, and undisciplined, rebelling against the yoke. This illustrates the arid spiritual and moral condition of the nation.

Was the Case Desperate?

Israel did not think so (see v.25-margin). But the case was exceedingly desperate, for the people by changing their gods had become like their neighbors—hardened and set in sin, their conscience seared with a hot iron, having no fear of Yahweh in their hearts, no anxiety or apprehension regarding the terrible judgments to come. They had turned from the living God: rejecting His loving favor, His laws and commandments. Therefore, being an enlightened and responsible people, their punishment would be great.

Have We Changed Our God?

We do when we put our will before Yahweh's. We do when we put pleasure, self-indulgence, apathy, or just plain laziness before His service. We do when we are angry without cause, complaining, impatient, intolerant, unforgiving. We do when we render evil for evil, railing for railing, cursing and not blessing. We do when we fail to love our enemies, when we refuse to do good to those who hate us, or to pray earnestly and sincerely for those who despitefully use us. We do when we fail to render to Yahweh the honour, praise and glory which is due to His great and holy name.

Yahweh demands from us faithfulness and constancy in worship, because He is both faithful and constant.

In a changing world, Yahweh changes not! He is the Father of lights in whom is no variableness nor shadow caused by turning. With God there is no deviation from His plan and purpose of salvation of redemption in Christ Jesus. Even if things look grim at times, and the enemy closes in upon us, we are assured that Yahweh's salvation will eventually come. Centuries may come and go, yet the emblems on the table week by week remind us that God's offer of redemption, His mercy and love towards us, standeth firm.

It remains for us to emulate the spirit of faithful Jeremiah in our lives, and to seek for our future inheritance despite the attitude of our contemporaries. —R. Krygger (Woodville, S.A.)

The Hundred And Nineteenth Psalm.

Its Composition and Arrangement

A deepening knowledge of the Psalms will assist us in living the Truth. Paul wrote:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

But in singing, it is not sufficient to merely mouth words without meaning; it is necessary, as Paul admonished the Corinthian Ecclesia to "sing with the spirit, and with *the understanding* also."

By so singing, we wholeheartedly identify ourselves with the revealed purpose of Yahweh, and come to rejoice in Him and His word a little better.

That purpose centres around the Lord Jesus who is constantly referred to in the Psalms, as he, himself, showed his disciples (Luke 24:44-47). Later, the Apostles used the expressions of the Psalms to illustrate the work of the Lord; an example being Psalm 110:4 ("Thou art a priest after the order of Melchizedek") which is quoted in relation to him in Hebrews 7:17. We can also find references to him in Psalms the Apostles have not used. An example is Psalm 72:17 which speaks of all nations being blessed, a work which only Messiah can accomplish.*

Our hymn book contains two hymns which are based upon Psalm 119, and which serve to bring the Lord Jesus vividly before the mind each time they are sung:

"Blessed are they that undefiled,
And straight are in Thy way. . . "

And:

"O how love I Thy law, it is
My study all the day. . . "

Of whom speaketh the Psalmist in these places? Of himself, or of some other man? It is the intention of this series to show how the Lord Jesus can be found in Psalm 119; how that it expresses the heartfelt feelings of his soul as in his greatest hour of struggle in Gethsemane, he poured forth from burdened lips the agony of prayer to the Father. Even the disciples did not hear this, for they slumbered through very weariness, but we can listen to him — in Psalm 119.

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*This Psalm is quoted and applied to Messiah by Zechariah (see Ch. 9:10).

Other Psalms can take us into the large upper-room furnished, at the breaking of bread (Psalms 113 to 118); or to the cross to hear his dying prayer (Psalm 22). This Psalm takes us to the Garden of Gethsemane, prior to the last sad journey to Golgotha.

First consider some of the facts of composition relating to it.

Its Length. The Psalm contains 176 verses. There is a reason for this. There are 22 letters in the Hebrew alphabet, and, in its original Hebrew form, the Psalm is divided into 22 sections, corresponding to the 22 successive letters of the alphabet, with 8 verses in each section.

Its Arrangement. In each group of 8 verses, each line commences with the letter of the alphabet for that section. For example, every line in the first 8 verses commences with the first letter of the Hebrew alphabet, *Aleph*. The next 8 all commence with the second letter, *Beth*. And so on. This is called an acrostic Psalm, and the design of such an arrangement was partly to assist the memory in reciting it.

Its Compilation. Although the construction of the Psalm obviously points to careful and loving orderly preparation of the thoughts (under inspiration), it is no formal piece of poetry dealing with abstract principles. The Psalm (as we shall see in detail later) is the cry of a man in distress, and the pleas for deliverance mount with intensity as the Psalm comes toward its end.

Its Message. The message of the Psalm is basically related to ten words, namely: *way, law, testimonies, precepts, statutes, commandments, righteousness, judgments, word* and *word* (the second "word" having a different significance in the Hebrew to the first "word."). One or more of these ten words are found in every verse (except two where there is a special reason for the exclusion). The one of whom the Psalm speaks declares that he has kept to the way of life suggested by these ten words.

Its Relationship to the Law of Moses. Moses spake to Israel (Deut. 6:1) of the *commandments, statutes* and *judgments* which Yahweh commanded should be heeded, and these are principles that the Psalm reiterates. He also declared:

"Hear, O Israel; Yahweh our Elohim is one Yahweh: and thou shalt love Yahweh thy Elohim with all thy heart . . . and these words, which I command thee this day, shall be in thine heart."

Again these words find an echo in the Psalm. Verse 11 states:

"Thy word have I hid in my heart, that I might not sin against Thee."

Again:

"O how I love Thy law!"

Here is no grudging recognition of the Law, viewed merely as irksome restrictions to observe; but rather a whole-hearted ac-

ceptance of the will of Yahweh to be cheerfully obeyed and enthusiastically studied.

Its Relationship to the King of Israel. David carefully instructed Solomon, Israel's earthly king, as to his responsibilities towards Israel's heavenly king, Yahweh. His advice was filled with expressions that are repeated in this Psalm:

". . . keep the charge of Yahweh thy Elohim, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper . . . " (1 Kings 2:3).

In verses 1, 2, 3, 5, 22, 55, 106, 115, the Psalmist declares that he walked in Yahweh's *ways*, and kept the *statutes, commandments, judgments*, and *testimonies* as written in the law. He therefore accepted before Yahweh, the responsibilities of a King of Israel, and discharged them faithfully.

Its Place in the Book of Psalms. The *Jewish Encyclopaedia* and other references show that in the Hebrew, the Psalms are divided into five books, corresponding to the five books of Moses: Genesis to Deuteronomy. Book five corresponds to Deuteronomy. It commences at Psalm 107, and continues to Psalm 150. The title *Deuteronomy* in the English Bible, is a Greek word meaning *Second Law*. In Hebrew, the book is called *The Words* (See Deut. 1:1). It outlines the words of the great law-giver Moses, delivered to Israel before he ascended up into Mt. Nebo. There, after listening to the angel's words (Deut. 34:4), he fell asleep in death until the resurrection. The fifth section of the Psalms correspondingly outlines the work of the living Word, even he who is the Word made flesh, and who dwelt among Israel (John 1:14), and spoke as no man before or since. He went up into the Mount of Olives (Luke 22:39), into the garden of Gethsemane, and after hearing the angel's words (v.43), fell asleep in death at Golgotha until his glorious resurrection three days later. We today, await his return from heaven, to usher in the Kingdom Age. This fifth book of the Psalms, speaks freely of Messiah. His mother Mary alluded to Psalm 107:9 (Luke 1:53). Psalm 109:8 speaks of Judas (Acts 1:20). Jesus, Peter and Paul all applied Psalm 110 to the Lord. Zecharias quoted from Psalm 111:9 (Luke 1:69). Psalms 113 to 118 were the Passover Psalms, and doubtless were sung by Jesus and the disciples at the breaking of bread in the upper room in Jerusalem. Psalms 120 to 135 are the grateful songs of Hezekiah when his life was extended 15 years, corresponding in type to the resurrection of Jesus. It is reasonable and proper, therefore, to look for the Lord Jesus in Psalm 119 also. The question becomes, to what event in the closing hours of his life could it relate? We shall consider that in detail later.

The following (an adaption from an article *The Poetical*

Structure Of The Psalms is an attempt to exhibit in English a few stanzas of the Hundred-and-nineteenth Psalm. Those selected are the first and the second. They will suffice for illustrating the structure of the whole.

(*Aleph*)

All-blessed are the perfect in their way,
Who walk in the law of Yahweh.
All-blessed are they who keep His testimonies,
Who seek Him with the whole heart.
Also they practise no iniquity;
They walk in His ways.
All Thy precepts hast Thou commanded,
That they may be kept with diligence.
Ah! Yahweh, that my ways were directed
To observe Thy statutes!
Ashamed I shall not then be,
When I have respect unto all Thy commandments.
At length will I praise Thee with uprightness of heart,
When I learn Thy righteous judgments.
And I will observe Thy statutes:
O forsake me not utterly.

(*Beth*)

By what means shall a young man cleanse his path?
By taking heed thereto according to Thy word.
Bending my whole heart I have sought Thee:
O let me not err from Thy commandments.
Beneath the covert of my heart have I hid Thy saying,
That I might not sin against Thee.
Blessed art Thou, O Yahweh;
Teach me thy statutes.
By my lips have I declared,
All the judgments of Thy mouth.
Blessedness I find in the way of Thy testimonies,
As much as in all riches.
Before mine eye shall be Thy precepts:
And I will have respect to Thy paths.
Blessed will I count myself in Thy statutes;
I will not forget Thy word.

In the Hebrew, the whole Psalm is presented in this form, and in its twenty-two stanzas covers the entire Hebrew alphabet.

—B.P. (NSW)

Those of us who are parents should be careful to instruct our children in right ways. Let us remember that if the children set bad examples in Sunday School, other children are likely to copy them. Teachers should insist upon behaviour in those whom they instruct, and not give full marks for unlearned lessons and unseemly conduct.

To show patience in tribulation will not only benefit ourselves but those who may be watching us. Christ's approval will also be earned, for he knows that apart from patiently borne tribulation his disciples will never attain to the Kingdom (Act. 14:22).

What Prompted The Writing of Phanerosis

Christianity the True Judaism

The following interesting account of two meetings of Jews, at New York, at which Brother Thomas was present, and spake on the question of the authenticity of the New Testament and the Messiahship of Jesus, is taken from the "Herald", September, 1857.

"The Challenger's" Gauntlet Is Accepted

In the early part of this year, meetings were commenced at a Hall, 106 Centre St., New York City, by certain *benoi Yesrauil* (sons of Israel), styling themselve "Christian Jews." With one exception, however, *Gentilised Jews* would be a truer designation of the agents in the affair. They were Jews after the flesh, who, as far as known to us, had abandoned the Talmud for Congregationalism, Methodism and Lutheranism. An incarnation of Congregationalism was the principal orator, announcing himself as "The Challenger," throwing down the gauntlet of *Christianity the True Judaism.* He invited all the Jews under these heavens to pick it up and to come and discuss that question at 106 Centre St., which had been granted by the holders for that purpose. Gentiles and Jews were all invited; and discussion declared free for all.

We were not present at the first meeting, but were informed that a goodly number of Jews and Gentiles were convened. The genuineness and authenticity of the *New Testament* was the point of departure. This was Congregationalism's mode of introducing "Christianity" into the Jewish mind; and, as might have been expected, resulted only in "beating the air." The conduct of the argument emboldend a non-christian Jewish gentlemen to take the floor against "the challenger," and to deny all his premisses and conclusions. In short, we were impressed with the idea from the reports that reached us, that "the challenger" had "caught a Tartar" who was in a fair way to demolish him.

But before the second meeting, Congregationalism, accompanied by a Jewish friend of ours who had obeyed the gospel of the kingdom, made a special visit to us at Mott Haven. He had once listened to us at our place of meeting in the city, on which occasion his nervous system had experienced shocks and vibrations of an intense and thrilling character. As a Jew, his soul was moved to admirations; but as a Congregationalist, or as a Gentile in effect, he was filled with wrath and indignation. He

could not endure to hear the besom of destruction making a fell swoop of the clergy and their traditions; which, as our readers know, we do not hesitate to aver are pure and simple heathenism, rhantized with "holy water." Having been theo-gentilized at Andover, Mass., he was exceedingly zealous for the craft by which his order "had their wealth;" and though a Jew, out-gentilized the Gentiles in his zeal. "Do you believe," said we, "in the immortality of the soul?" "Yes." "That, then is heathenism! Do you not practice sprinkling the faces of babies in the name of the Father, and of the Son, and of the Holy Spirit?" "Yes," said he, "and circumcise them too." "Baby-sprinkling," we remarked, "is not to be found in the Bible; but is heathenism and a blasphemy. Is it not the religion of Christendom for the salvation of what they term the 'immortal soul' from eternal punishment in hell?" "Yes." "That also," said we, "is heathenism." Of course, he was horrified at these sentiments; and in opposition to what we said about searching the Scriptures of the old and new volumes to get at the truth, remarked, that "religion could be got in an instant!" Such were the notions substantially avowed by this "converted Jew," who callenged the Israelitish World of New York City to accept the Christianity he proclaimed as the "true Judaism;" or to acknowledge themselves infidels, hypocrites, or anything but Jews!

But, notwithstanding our bold and unqualified rejection of "the sentiments of all Christendom" as heathenish and blasphemous, he visited us with a friend to invite us to their meetings for discussion with the Jews. They had caught a Tartar, who bade fair to prostrate in wreck and ruin all Andover Christianities. Congregationalism was prepared to defend as the Judaism of Moses and Jesus. D. E. de Lara, LL.D. was bold and defiant of the Gentilisms to which "converted Jews" sought to turn their fellow Israelites. He challenged them to a regular and formal debate; and undertook to demolish their whole fabric, whether he might succeed in establishing Modern Judiasm as the truth or not.

This was a tight squeeze for our Jewish champion of all the Christianities, or "Names and Denominations," except the Mother of the Harlots and Abominations. In this extremity, as we have said, he invited us to attend. But knowing we could not defend the sort of Christianity he believed in, and unwilling to be an occasion of difficulty in their meetings, we excused ourself on the ground that our health was then inconveniently disturbed, and that we should not be able to get home till midnight. But at the solicitation of our *Christian* friend, also a Jew by birth and education, but who having believed "the gospel of the kingdom," and thereupon being immersed, not a Gentile like "the challenger" — at his solicitation and for his sake, and for the sake of the truth which we determined should be heard until so

hampered that it could not be spoken at 106 Centre St., we at length consented to entertain the idea, and, if possible, to attend.

Brother Thomas At The Meeting

On the following Sunday, several of our brethren who had attended the first meeting, expressed their anxiety for us to be at the discussion. Many Jews were in attendance, and it would be a fine opportunity, they thought, for introducing the Christianity of the New Testament to their notice. Our Christian Jewish brother also renewed his requests, so that we concluded to go at the hazard of being obliged to leave the meeting under the urgency of alvine irritation, which usually attacked us about eight p.m.

We accordingly attended on several Sunday evenings, but did not make a note of the meetings in particular. Our statement of things will therefore be general. We proceed, then, to say that the Russion Jew "converted" to Protestantism, and indoctrinated at Andover into the mysteries of Congregationalism, and who invited us there, on the first night we were present, occupied a considerable portion of time in reading extracts from a book written by one McIlvaine, a bishop of the Anglo-American Episcopal descendant of the Mother of Harlots. The title of the book we do not remember, but the extracts read amounted to this *that quotations from all the writings constituting the volume termed the New Testament, are found in the works of 'the Fathers' from the beginning of the second century; and that consequently the New Testament scriptures must have been in existence during the first century; and therefore written by persons contemporary with the transactions they narrate.*

This reading was "the challenger's" argument for "the genuineness and authenticity of the New Testament." He did not submit to the audience any definitions. If he defined what was to be understood by said "genuineness" and "authenticity," we did not hear him. A good logician will always define his terms, that his hearers may know in what sense he uses the words he utters; and that in speaking he may feel that he is not "beating the air." But it is not the forte of clergy and their disciples to be too particular, or precise; for being sophists, and not reasoners, they honor definition in the breach rather than the observance.

Genuineness signifies "freedom from anything counterfeit, freedom from adulteration;" and *authenticity* signifies *authority;* from *authentic*, "that which has everything requisite to give it authority." Hence, the proposition before the meeting was, *that the New Testament was absolutely free from the least particle of interpolation or departure from the original manuscript; and has, in itself, apart from all other writings, everything requisite to give it authority in matters of faith and practice.*

This proposition defining the problem before the meeting, and "the challenger" affirming that he had solved it by reading from McIlvaine's book, he proclaimed himself victorious, if the extracts he had read were not disproved by Jews or Gentiles present. His syllogism in effect amounted to this:

A — The extracts from McIlvaine prove that the New Testament existed in the first century.

B — That which exists contemporary with the transactions it treats of, must be genuine and authentic.

C — Ergo, the New Testament must be absolutely free from every particle of adulteration, and of independent authority in faith and practice.

This was "the challenger's" position, which, however, it was manifest he did not perceive. The premiss "a" is, doubtless, true; but the premiss "b" is self-evidently absurd. To affirm it is equivalent to saying that all histories of transactions written by scribes contemporary therewith are genuine and reliable! This is contrary to experience and fact. The second premiss of his syllogistic position was, therefore, false, and consequently, his conclusion "e" was not proved. Dr. De Lara, a non-Christian Jew, saw this, and planting himself right in the breach, opened his battery upon the false premiss, taking no cognizance of the first, and with a whole broadside raked and swept the deck of "the challenger's" conclusion.

Jewish Ridicule

It was evident that most of the Jews who presented themselves were there in the spirit of fun. Non-Christian Jews have an intense and supreme contempt for "converted Jews," who become hirelings of the Gentiles for what they regard as the perversion of needy and ignorant Israelites. We are sorry to say, and we know honest Christian Jews who say so too, that this contempt is merited to a great extent. For ourselves we have no confidence in Jews converted to Methodism, and kindred Gentilisms. If they are honest, they must be profoundly ignorant; if enlightened, grossly hypocritical; for the Christianities of the Gentiles are a burlesque upon the Christianity of Moses and the Prophet like to him.

"Do you believe that Jesus of Nazareth is the Messiah?" demanded a Jew of "the challenger." "I do," said he. "I don't believe you!" cried the other. "You are hypocrites," exclaimed "the challenger," on another occasion, "if you do not believe that Jesus is the Christ."

Upon this, up started our friend acting as chairman, and calling him to order, said, "No, brother, they are not hypocrites; they are ignorant." "Oh, very well, you are ignorant. You are not Jews. We are the true Jews. You are ignorant!" "Thank you," said they with a laugh.

Another Jew arose, and telling the audience that he was a

lawyer, proclaimed "the challenger" a renegade. This very much excited him. "I'm not! Sit down, Sir!" But the lawyer's face was brass, and his nerves iron; so that he heeded not. "Sit down, I say, Sir; sit down!" At length he resumed his seat; and the storm subsided in "the challenger's" apostrophetic murmur of "Call me an apostate!"

Another Jews stood up and said, he arose to pour oil upon the waves. But this being deemed as "not speaking to the point," he also was ordered to sit down. He supplicated, however, with humble intonation, to be allowed to "speak out his seven minutes anyhow!" But this being refused, he subsided, doubtless in despair of the blessedness in making peace.

"My Friendsh, — Gentlemens and Ladies," said a benign and venerable, but somewhat arch-looking gentleman, sparkling in brilliants, and stepping upon the platform, "I am a Jew. My father was a Jew; but my mother was not. She was a Jewess." Having indulged in much rambling discourse after the same style, the amount of which was that all would find themselves right in the end, if they acted honestly according to the light they had; that all should continue in the religion in which they were born, he turned to the chairman and "the challenger," and said, "I have several houses in such a street, and if you will convert me I will give you one of them." This produced a scene. "We don't want your house!" "I'll give it to the church then, if you will convert me!" "We can't convert you. God only can convert you!" We don't want your house!" He seemed to think that the object of the meeting was conversion of the Jews for the sake of gain.

Another rose and said he had a few questions to put, which he could not see into; but if they could answer them to his satisfaction, he would join their church. They were most of them frivolous and foolish, but among them were two not to be slightly passed over in conducting controversy respecting the "true Judaism." One was concerning the miraculous conception of Jesus; the other, his occupancy of David's throne. "The challenger" made some attempt to explain the last; but his effort was only a darkening of counsel by words without knowledge. Upon orthodox Gentile principles the difficulty cannot be explained so as to satisfy the Jewish or any other mind that the prophetic testimony does not militate against the claims of Jesus to the Messiahship. "David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually" (Jer. 33:17). *If Jesus be the Son convenanted to David, why is he not sitting upon David's throne in Hebron or Jerusalem? And why are not the Levites doing perpetual sacrifice there before the Lord?* This is a question Andover

and other Gentile divinities cannot answer. It was not answered by "the challenger," and the querist did not join his church!

Such were the materials with which "the challenger" occupied his time. His work seemed to consist in arbitarily commanding them to "keep to the point," which, in truth, he did not himself perceive, or to sit down. Altercations, reproaches, and assertions unproved, as far as our observation went, made up the discussions about "the true Judaism," as far as "the challenger" and his turbulent and fun-loving opponents were concerned. These evidently did not attend in the spirit of earnest inquiry after truth; for when the true was submitted to them from another quarter, they had not a word to say concerning it. Their demonstrations were against Jews turned Gentiles, with whom they felt they were sufficiently strong successfully to contend. Indeed, it is clearly to be seen that Christianity is a lost case with Israel in the hands of "converted Jews." We use this phrase in the sense ordinarily attached to it. We mean by it Jews turned Methodists, Congregationalists, Lutherans, Episcopalians, etc.; Jews converted to the Names and Denominations of the Gentiles, whether Latin, Greek or Protestant. Such are Jews turned Gentiles. They are Gentiles in every particular except the accident of birth, over which they had no control; even as Europeans and Asiatics are Americans by adoption. The *conversion* of Jews to "the Names" is their adoption, by which their Judaism is merged into Gentilism, and the "old clothes" of the Synagogue exchanged for the "purple and fine linen," and every day sumptuousness of fare, of the temples of the heathen. Our experience is that, with very rare exceptions, there would be no such "converted Jews" if it were not for the loaves and fishes. There were multitudes of such in the days of Jesus of Nazareth, who called him "Rabbi," and sought his company, to whom, however, he said, "Verily, I say unto you, Ye seek me, not because ye saw the miracles (proving that I am that prophet that should come into the world — John 6:14), but because ye did eat of the loaves and were filled. Labor not for the meat that perisheth, but for the meat which endureth unto *aionion* life (the life of his *aion*) which the Son of Man shall give to you; for this (man) the Father hath sealed God" (John 6:26,27-Greek). We say this is our experience; for we have met with many "converted Jews" who privately express their delight with the doctrine we teach, and confess that it is true; but, nevertheless, turn their backs upon us, and seek the fellowship and fishes of the heathen whose dogmas they despise. If Jews really believe that Jesus is the Messiah of Jehovah foretold by Moses and the prophets, let them also believe the gospel of the kingdom he preached, and obey it as he commanded. Let them thus believe and do, and starve as others have done before them, if need be;

let them "provide things honest in the sight of all," and if they are able to state, illustrate, and prove "the faith" to the conviction of their contemporaries in Israel, let them do it without fee or recompense, and the contempt bestowed on "converted Jews" by Israelites will not fall upon them. Let them have nothing to do with the churches of the heathen; but let them "contend earnestly for the faith once for all delivered to the saints" before those "churches" had a being — the New Testament Christianity interpreted in rigid conformity with the Scriptures of Moses and the prophets. If they do this, they will save themselves at least. They will acquire a honorable reputation with all who venerate truth; and wield an influence that will command the respect of, though they may fail to convince, their "brethren according to the flesh."

John Thomas

(We plan to continue this interesting account of Brother Thomas among the Jews in our next issue. His subsequent clashes with this Jewish community, and with Dr. De Lara in particular, led to the writing of PHANEROSIS).

"IN AN HOUR YE THINK NOT . . . "

The Judge of all the earth is coming,
For the night is nearly spent;
And long hath the cry been given,
To the sons of men, "Repent!"

He'll come when least expected,
When there's mirth on every side;
When the merchant plies his business,
And the bridegroom woos his bride.

When the world, in scorn, is pointing,
To the few who watch and wait,
There's a sudden start of terror,—
For the Judge is at the gate.

Oh! the Lord is coming quickly,
Though the slumbers grow more deep,
Of the careless world that's lying
In a drunken, dreamy sleep.

And swift will be the awaking,
In an hour they thought secure;
For the vintage now is ripening,
And the harvest day is sure.

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 6

(Continuation from volume 31, p.415)

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

Romans 6 commences the third sub-section of the second division of the Epistle (see Logos vol. 31, p.50). The first sub-section expounds upon the theme of Condemnation (Rom. 1:16-3:20), and the Apostle shows how that all are in that state because all give way to the natural tendency of the flesh to sin. The second sub-section is given in chapter 3:21 to 5:21 and reveals how that justification is available to all. This is followed by the present section which emphasises the need of Sanctification (to Chapter 8:17), and paves the way for the final sub-section in this part of the Epistle in which Paul shows that the process of redemption will be completed in physical glorification at Christ's coming (Rom. 8:18-19).

Chapter 6 illustrates the theme of sanctification by showing that true justification must be revealed in a new way of life, and by a change of masters. Under normal circumstances, mankind is found in the realm of death, and is in need of being elevated, by a spiritual resurrection, to a "newness of life," or, to change the figure, it is represented as being naturally a subject, or slave, of sin (the flesh), and in need of a change of masters in order to obtain salvation. Believers must therefore become slaves to righteousness; for servitude to sin can only provide death, whilst the former will grant life eternal. In this chapter, Paul discusses the manner in which a change of state, or a change of masters can be brought about.

True Baptism Implies A New Way Of Life — Vv. 1-14.

VERSE 1.

"What shall we say then?" — That is, what shall we say in view of the conclusions reached in Chapter 5. There Paul showed that the abounding of sin exhibited more clearly the grace of God in forgiving sin (Rom. 5:20); and some were reasoning, that if that be the case why restrains sin! This pernicious doctrine had quite a number of followers of followers (see Jude 4. 1 John 2:26), and some were even slanderously claiming that Paul taught it (Rom. 3:8). Hence the question with which he commences this chapter.

"Shall we continue"— Gr. Meno. It signifies "to abide", such as when one abides in a house, or in the domain of a king (see Rom. 5:21).

This word, therefore, suggests the idea of cordial relationship, fellowship, unity.

"In sin" — Gr. "the sin." The sin that reigns as a king (Rom. 5: 21). This cannot relate to acts of sin, for individual actions cannot reign as a king, but to that which conceives them: the flesh, or sinful nature of man.

VERSE 2.

"God forbid!" — His first reaction is an emotinal answer followed by a rational one. The whole suggestion is revolting to Paul, so that he acclaims, **"me genoito"** — "How is it possible!"

"We are dead to sin" — The sin in question relates to the lusts of the flesh that run counter to the will of God. We are called upon to crucify these lusts, and so put them to death (Gal. 5:24). Under normal conditions, outside of Christ, the flesh is the sphere where sin (i.e. the lusts of the flesh—Rom. 8:3), reigns supreme, but in him, we can make it the sphere of Righteousness (see Rom. 2:14-15, 8:13. 1 Pet. 2:24). In the normal state we are dead in trespasses and sins (Eph. 2:15. Col. 2: 13. 1 Tim. 5:6), but in Christ we are called to be conformable unto his death (Phil. 3:10), by crucifying the lusts of the flesh that war against the demands of the truth (Gal. 5:24. Rom. 8:13. Col. 3.5. Gal. 2:19-21), and living unto Christ (Col. 3:3. 2:20. 2 Tim. 2:11).

This demands stern resolve and fixed determination to do the will of God at all costs (2 Cor. 10:5); but it is necessary if we have, in fact, changed our allegiance from serving Sin in the sphere of death to serve Christ in a sphere of life for such involves a very bitter warfare (see Rom. 8:5-8).

VERSE 3.

"Were baptised unto his death" —Baptism is therefore a symbol of suffering, for his death was a violent cutting of. As his flesh was crucified, so we are called upon to figuratively crucify the lusts of the flesh (Gal. 5:24. Heb. 9:22); as his blood was poured out, so we are called upon to devote our lives to doing to will of Yahweh, for blood poured out is a symbol of life dedicated (Lev. 17:11. Heb. 9:22). It is important for a candidate to recognise this aspect of baptism, and to try to feel the agony of effort such as Christ's offering exhibits.

VERSE 4.

"Buried with him by baptism" — Nothing less than total immersion is necessary for burial. The symbol of baptism is thus: (1)—a violent cutting off, when the candidate is plunged under the water; (2)—a burial, or blotting out of previous sins (Acts 2:38) as the candidate passes under the water; (3)—a resurrection to newness of life, as the candidate comes out of the water.

"A newness of life" — This was typified in the resurrection of the Lord. As God is the Giver of life, so this "new" life must come from Him (Phil. 2:13).

VERSE 5.

"We shall be also in the likeness of his resurrection" — Shall be "also" what? Paul says we must be "planted together" with him (Christ). The word suggests a metaphor taken from grafting. The Greek word **sumphutos** signifies "congenital," "made one," "to grow up together" as the mistletoe might upon the oak. So true baptism is an identification of oneself with the death and resurrection of Christ. As his flesh was crucified, so the candidate will crucify the lusts of the flesh; as Christ was raised to newness of life, so the candidate will "grow up together in him" ("planted in him") in a new way of life. As the Lord was raised mortal and then elevated to immortality, so there must be growth of the newness of life in him. Paul is also referring to our coming physical resurrection in this verse, as is shown by the use of the past and future tenses: "as we have been

planted . . . shall be also in the likeness of his resurrection." The physical resurrection of Jesus, therefore, is the pattern of the physical resurrection of all those "in him"; a doctrine that destroys the principle set forth by Jehovah's Witnesses.

VERSE 6.

"Our old man is crucified" — Paul is referring to the lusts of the flesh. See Eph. 4:22. Col. 3:9. Gal. 5:24. 2:20.

"The body of sin" — This is the flesh. Paul uses a similar phrase in Col. 2:11 where he teaches that we must deny, or despoil, or "put off" the "body of the flesh" (the RV eliminates the words "of the sins"). We do that when we subordinate it to the will of God.

"Destroyed"— Gr. Katargeo, signifies "to render inactive, inoperative." We are not called upon to destroy the flesh, but to render its ungodly lusts inoperative.

"Should not serve sin" — The word "serve", suggests the habitual labor of a slave; and sin in this place, of course, is a synonym for the lusts of the flesh.

VERSE 7.

"He that is dead is freed from sin" — A person that is dead is obviously free from the promptings of the flesh, but Paul is not writing of physical death. In the context of his statement, the death in question has reference to baptism; and because, in baptism, sins are forgiven, so those who submit to it are freed or justified from sin.

VERSE 8.

"We believe" — Or, we have faith. Thus, in such a death as the Apostle is contemplating, there is faith and hope, and in the next verse he shows how great is the life promised.

VERSE 9.

"Death hath no more dominion over him" — He is no longer in the sphere of death, so that over him King Death no longer reigns supreme. Cp. Rom. 5:21. The victory of Christ illustrates the victory that is possible for us at the end of the warfare described.

VERSE 10.

"He died unto sin once"— Christ was thus in some way related unto sin, but inasmuch as he did not sin, this can only be associated with the flesh. Christ's crucifixion foreshadwed or demonstrated what his followers must do, for they, too, must "die unto sin" (v.2). This shows, conclusively, that the "sin" in question is not actual transgression, but the lusts of the flesh. Christ's death upon the cross was only a demonstration to all the world of what he did figuratively day by day in life, when he subjected his will to that of his Father's.

VERSE 11.

"Likewise reckon ye also yourselves to be dead indeed unto sin" —The word "reckon" is **logisomai,** and signiifes "to take into account," so that the exhortation of the Apostle is that we should in our actions always take into account that we should be like Christ, "dead unto sin."

"But alive unto God" — Such a way of life has the seeds of eternity in it. See v.9 1 Pet. 1:23. In Gal. 2:19, Paul shows that he practised what he preached; he revealed Christ in action.

They are unfaithful to the doctrine of Christ who from any motive of personal interest would weaken the point of the doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

— J.T.

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

Thoughts for the Times

The Origin of Man

"Have ye not read, that He which made them at the beginning made them male and female" (Christ to the Pharisees — Matt. 19:4, 8. The Greek word "arche" rendered "beginning" signifies "origin").

★

The origin of man is a problem that has exercised the thoughtful of all ages in all countries. Without divine revelation how far can we get in the solution of it? A glance at the article "Myths of the Origin of Man," in the *Encyclopaedia Britannica,* will show that we cannot get very far. In bygone days it seems that people groped and speculated as unlightened human thinkers do today. Evolution was a favorite theory with some. In Australia it was suggested that man was developed from lizards; in America from beavers and apes; in Greece from the cow, ox, swan, and according to some, from trees, rocks, and plants. The special creation idea has also been held by many, but where the Bible has not been fully known, and corrupt tradition has led, how absurd have been the conceptions even of this. According to a religion in India man was made, after many experiments, by Prajpati. In Greece he was a figure baked in clay by Prometheus. In New Zealand he was formed of red clay by Tiki, and kneaded by his own blood. And so on. But take the Bible account, how clear, simple, and harmonious! "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7, 3:17-19, 18:27. Eccles. 3:18-20). Christ — the true teacher from heaven — confirms that account; therefore let us not be distressed by the oppositions of the so-called learned of our day. Truly *all* the great and learned are not opposed to this account, but we must decide these matters apart from man, and this we can do. God speaks in the Scriptures and He can be heard, where men do not stop their ears.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" — (1 *Cor.* 3:18).

—A.T.J.

Editorial

An Appeal to "The Christadelphian"

The August issue of *The Christadelphian*, just to hand in Australia, makes sad reading. The Editorial Committee's policy of publishing matter that would have been rejected out of hand one hundred years ago, continues unabated, and the announcement is made that next month Brother Lovelock will be granted space to reply to a critical review of his published studies *The Origin Of Man.*

This treatise, a copy of which is before me as I write, rejects the concept that the early chapters of Genesis provide a literal account of the creation of man as such, and claims that it is only allegorical of the Divine purpose. It thus advances an exposition that converts creation into evolution.

This is not new in Brother Lovelock's expositions.

We remember a pamphlet being handed to us in America some few years back, designed to set the Truth before the stranger, in which the same ideas were hinted at, the author, in effect, stating that whereas Adam and Eve could be considered the first human pair, there were sub-humans before them, related to the same Adamic creation, developing under the moulding hand of God, through a form of evolution (though the word was avoided) until the first real humans appeared in the persons of Adam and Eve.

The author of that pamphlet was Brother Lovelock.

We were taken to task at the time because we warned against this evolutionary trend that was becoming apparent in some of the expositions published within the Brotherhood. Unfortunately, time has justified our warning.

In reviewing Brother Lovelock's latest treatise, *The Origin Of Man*, Brother Sargent makes the following points:

"It seems as though almost every passage (of Scripture) is viewed in a mirror which reflects it with subtle distortion" (p.342).

"I can only deplore that an esteemed brother should offer with such assurance what an eminent biologist could describe as 'fragile towers of hypotheses.'" (p.343).

"Brother Lovelock brings it (the Genesis record of creation) all within a continuous process by interpreting it symbolically. True, he says there was an earlier act of God in producing the man from an earlier form of life" (p.343).

"Brother Lovelock's solution is that Adam was 'a selected and divinely modified member of a race already numerous in the earth,' that he was selected by God to be His witness to this race, and given such extra powers as marked him out as a leader and assured the successful spread of his way of life" (p.344).

"The point which has been discussed is another example of the fallacies which pervade this work—arguing back from antitype to type; confusing the symbol with the thing symbolised; depriving the symbol of its literal basis . . . and then confusing the symbol with its object" (p.345).

"He finds justification for an evolutionary interpretation of creation and the history of man, and this underlies his approach to scientific questions" (p.345).

"An evolutionary view does not fit in with essential elements of the Faith; where it is adopted there must sooner or later be changes in

the Biblical conceptions of the Fall and Atonement, in the nature of revelation, in the literal fact of resurrection, and in the character of the Kingdom of God. Of this there is abundant example in the teaching of the churches around us where an evolutionary philosophy has come to be accepted. If adopted among us I am convinced that it would in time pervade the whole of our belief and change it as the doctrine of the Immortality of the Soul changed the belief of the early church" (p.345).

"I do believe, as I have said, that the introduction of an evolutionary philosophy among us would be disastrous . . ." (p.345).

Having read such statements as the above in Brother Sargent's article, it is with astonishment that we read the concluding note that "Brother Lovelock will reply in the September issue," and later, in the **Letters to the Editor,** "the author must of course have right of reply."

But what right to reply has anybody got who is convicted of "distorting Scripture"? whose work is self-evidently "fallacious"? who is introducing a dangerous and "disastrous philosophy"? Is it wise to parade such seductive and contentious matter in our periodicals? Would we place deadly poison on a shelf within easy access of any irresponsible person on the grounds that they must learn for themselves to avoid the stuff. Can we conceive of the prophets of old permitting the faith-destroying fallacies of their opponents to be heard if they could stop it? Elijah on Mount Carmel hewing the priests of Baal in pieces, or good king Josiah destroying the Chemarims with the sword, provide us with the answer.

But, it might be objected, that they were pagan priests, and Brother Lovelock is a member of the Body, and thus deserving of more considerate treatment. But is anybody guilty of perpetuating a philosophy as destructive as that of the Immortality of the Soul worthy of better treatment than that afforded Peter by Paul when he opposed him "face to face because he was to be blamed" (Gal. 2:11)? Or the treatment that Titus was commanded to hand out to those in Crete, "whose mouths must be stopped, who subvert whole houses, teaching things which they ought not"? If Brother Sargent's comments above are justified, is not Brother Lovelock in the position of one "giving heed to (Gentile) fables, and commandments of men, that turn from the truth" (Titus 1:14)? Is not Brother Sargent virtually telling us that the philosophy set forth by Brother Lovelock could make shipwreck of faith (1 Tim. 1:19-20)?

Freedom of speech (which all respect) must not be turned into licence. In setting before readers the policy upon which *The Christadelphian* was founded, Brother Roberts wrote:

"'The Christadelphian' represents the Truth as a foregone conclusion, and is dedicated to its advancement . . . We are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. Scriptual precept and common prudence rather counsel a contrary attitude (Prov. 19:27, 1 Tim. 6:3-5)."

This, we feel, is the proper course to be adopted. Why advertise a book, as *The Christadelphian* has been doing *The Origin Of Man*, and then publicly announce that the author is guilty of subtle distortion? of presenting such a view of God's work as could cause serious declension in the Body? Would not wisdom's course be better followed by quietly advising Brother Lovelock of the these facts, and refusing to acknowledge the treatise at all, endeavour to win him back to the way of truth? And should this contentious matter, destructive of the truth in Christ Jesus, seductive in its appeal (particularly when supported by brethren high in repute), be given such widespread circulation within the body?

Remember that we alone are not responsible for such an assessment

of this theory; Brother Sargent himself acknowledges this in his review.

Perhaps the most disturbing feature of the whole matter is the fact that Brother Lovelock is a member of *The Christadelphian* Magazine Committee!

Unfortunately, he is not the only member of the Committee who apparently is moved to view Scripture through the eyes of modern thought. Brother Dagg (another member of the same committee) in a recent article *Eastward in Eden* so spiritualised the early chapters of Genesis into an allegory, that hardly nothing literal remains: the serpent is treated figuratively of Eve's evil thoughts, and so-called difficulties are invented in the narrative to be explained in similar fashion.

There is a deadly danger in such treatment of Scripture, and Gibbon reminds us of it in recording how heresy gradually sapped the Truth of its meaning, in his history, *The Decline And Fall Of The Roman Empire*. He wrote:

"The doctrine of Christ's reign upon earth was at first treated as a divine allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism . . ."

These are words full of instruction for us. They reveal the unchanging character of human nature towards the revelation of God; and as Brother Sargent warns us in the extracts quoted above from his article, the same danger is inherent in expositions stemming from one of its own Committee members. The truth is first reduced to allegory, and from thence it will not be long before it will be considered doubtful and useless, and finally cast aside as an "absurd invention."

It is not difficult to appreciate how the early chapters of Genesis and the traditional view of Creation could be treated in this way by Christadelphians if such expositions as *The Origin Of Man* are to become current among us, or even whispered as a possible solution of Scripture. It is therefore necessary to vigorously oppose and destroy such teaching.

In *Letters to the Editor,* the East Coventry Arranging Brethren have fairly and squarely placed the responsibility on the shoulders of *The Christadelphian* Magazine Committee by accusing it of "lack of initiative" in positively refuting modern trends; of the Committee itself inclining to these views as instanced by the fact that Brother Lovelock still retains his position on it, and the Magazine advertised his treatise to the Brotherhood.

The Editor replies by pointing to his own criticism of Brother Lovelock's theory. As far as it goes, that criticism is good, but it does not go far enough. Is Brother Lovelock going to retain these ideas and remain on the Committee? Are Ecclesias going to permit these faith-destroying ideas (for we can only view them in that light) to circulate among their members without vigorous protest to those responsible, and a warning to their own members to turn from it?

Justification for the publishing of such matter is sought by the Editor in the comment of some anonymous brother in Australia who commends *The Christadelphian* for "emphasising and reaffirming the changeless foundations." But if the articles by Brethren Dagg and Lovelock emphasise these foundations, we, personally, never had them!

A sister appeals to the Editor:

"What are we sisters to tell our children growing up in the Faith, and our neighbors outside the Truth? Is the Serpent literal or figurative? Please give the sisters, who are silent in 'the church' a lead."

The Editor's answer is:

"Teach children the straight-forward scripture narrative; let any problems of interpretation come later."

But this is no answer! The sister has asked what is she to tell her neighbors? Neither children nor neighbors are going to be fobbed off with what amounts to a half-truth. They both want to know whether the Serpent is literal or figurative! The answer is simple, and the reply can be expressed in one word: Yes or No. If we are going to "reaffirm the changeless foundations" believed in from time immemorial, the answer is in the affirmative, and both children and neighbors can be given a clear and positive explanation, namely that the serpent was literal, and as such is used in the narrative as a type setting forth the purpose of God.

We have been criticised, and even maligned, for expressing our belief in forthright fashion before, and doubtless will be so again. But let Readers bear in mind that we do so only on issues that we feel are vital, and in this instance we believe, with Brother Sargent, that the Truth itself is at stake. We would be utterly failing in our duty if we did not voice a protest. The wise man declared: "Faithful are the wounds of a friend," and we call upon Readers to view this article in that light, and themselves become vigilant in the face of the modern challenge. They can become a power of good in their respective Ecclesias by "reaffirming the changeless foundations," and no better help to that end will be found than in the pages of such works as *Elpis Israel* and *Eureka.*

Watchmen in spiritual Israel have a tremendous responsibility to set forth clearly, plainly and positively the Divine purpose as revealed in Scripture. They are to "hear the word at Yahweh's mouth, and warn us from Him" (Ezek. 33:7). If they fail to do so, then the blood of those taken in the snare, shall be "required at their hands" Read carefully Ezekiel 33:1-11, and apply the message. The modern cry of "liberty of speech," and "spirit of free unfettered investigation" are quite alright so long as they do not involve brethren so bending the words of Yahweh as to suit the lucubrations of flesh. Paul refused to give place to Peter; why should we do less to Gentiles in spite of the scientific jargon in which their teaching is couched. We have, in the prophetic Scriptures, that which is more than a match for any Scientist, as we have personally proved. Consider Brother Thomas's remarkable prognostication regarding Israel in *Elpis Israel* based on the prophetic Scriptures. Can a Scientist explain how a person could so faithfully portray the future? Not at all; he is right out of his depth on such matters! Can he explain how that Moses, in Deuteronomy Chapters 28-30 was able to foretell every major incident in Jewish history (even to our times — Deut. 30:1-3) before it happened? He cannot! Well, hit him with these facts! When he is able to explain them, and destroy this evidence, there will be time enough to consider the fairy-tale theories that he advances in the name of modern knowledge. Paul faithfully warned Timothy, and we need to heed his words today:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith" (1 Tim. 6:20)

We appeal to *The Christadelphian* to heed these words and to close its columns to matter which cannot edify and only succeeds in distressing many who read it, and discouraging them in the walk of faith.

—Editor

Christ's Letters to the Seven Ecclesias (written before the first century had ended) show the rapid growth of apostasy. What Christ said should be heeded, and apostolic teaching not deviated from, nor should we with foolish complacency rest upon a past good reputation.

Ezekiel's Prophecies Of The Restoration.

EZEKIEL : MAN OF SIGN

Introduction

Chapters 33 to 39 of Ezekiel form a separate and distinct series of prophecies relating to the Restoration, and, therefore, are of particular significance to our times.

The importance of this section of his message lies not alone in the fact that we can discern today the tokens of the fulfilment of this remarkable prophecy, but more particularly in the powerful exhortations that are presented therein. They emphasise the responsibilities that rest upon Yahweh's watchmen today; the duties of a true shepherd in relation to the Ecclesia; and the proper attitude that should be adopted by the flock itself.

It also predicts the vast transformation that is to come over the land and people of Israel, at the expense of Gentile pomp and power; and it sets forth this in a series of amazing and dramatic contrasts of which the following are a few:

(1)—The Shepherd Prince of Ezekiel 37 successfully battles with the Goliath-like "prince of Rosh, Meshech and Tubal" (Ch. 38).

(2)—The army of Israel is brought "out of its graves" (Ch. 37:13), whilst the army of Gog is turned into its grave (Ch. 39:11).

(3)—Israel is gathered together for life (Ch. 37); Gog's host is gathered together for death (Ch. 39:1).

(4)—Israel is "brought back from the sword" (38:8); whereas Yahweh calls for a sword against Gog (38:21).

(5)—Israel is shaken together (37:7); Gog's host is shaken apart (38:19).

(6)—The bones of Israel come together "bone to bone" (Ch.37); but those of Gog's host are scattered throughout the land (Ch. 39:15).

A close, analytical study of these chapters of the Restoration will reveal other dramatic contrasts, to thrill those whose true patriotism is not for Gentilism (whatever country the accident of birth may have placed them in), but for the glorious things of the Zion of the future.

We propose, in a series of articles, to consider these prophecies of the Restoration, particularly in view of the significant trend of world events, which indicate that Ezekiel may soon be again in the land of the living, to witness the fulfilment of those things which he predicted so long ago.

Historical Background Of His Message

Whilst Jeremiah was ministering to the people of Jerusalem during the last years of the declining monarchy, Daniel and Ezekiel were in exile, ministering to the captives in Babylonia.

Daniel was the first to go into exile, as a young teenager of about 17 years of age. If Ezekiel's reference to the 30th year has relation to his age, he was not only a contemporary of Daniel, but also approximately the same age. He would have been born in the significant year when Josiah led the nation back to Yahweh in the national covenant that he inaugurated (2 Kings 23). In that light, Ezekiel appears in the narrative of his book as typical of the Son of the Covenant, the Lord Jesus Christ.

Ezekiel was taken into captivity at the time of "king Jehoiachin's captivity" (Ezek. 1:2). This was the third of the six deportations of Jews referred to in Scripture:

(1)—In the fourth year of Jehoiakim (Dan. 1:1).

(2)—Six years later, when 3023 Jews or families were taken into captivity (Jer. 52:28).

(3)—The following year, in the reign of Jehoiachin, when a further 10,000 Jews were taken (2 Kgs. 24:12-16).

(4)—Ten years later, when 832 were led away (Jer. 52:29).

(5)—The following year, when the upper classes were deported from the land (2 Kings 25:11-12).

(6)—Four years later (23rd Nebuchadnezzar) when 745 persons, or families were taken to Babylon (Jer. 52:30).

The Jewish exiles were sent to different settlements throughout Babylonia, where they formed small communities, with a certain amount of local organisation and freedom of worship.

This is implied by Ezekiel's own experience. He had been exiled to the colony at Tel-Abib (Ezek. 2:15),* where he ultimately exercised considerable influence. The elders of the little community there, came to regard him highly for his wisdom (Ezek. 8:1), and later, after some of his prophecies had been fulfilled, to admire him greatly for his expositions of the Divine purpose (Ezek. 33:31).

Meanwhile, in Babylon itself, Daniel had been active for about 13 years, testifying to Yahweh's power and truth by the remarkable incidents associated with his person, and equally wonderful revelations of Divine wisdom that he had set before both king and people.

In Jerusalem, Jeremiah was battling against the deadly dope of false prophets (see Jer. 27:9, 28:1-11) who were spreading the

*It is thought that Tel-Abib was about 45 miles north-west of Babylon. It is not to be confused with the modern Tel Aviv as the late Brother F. Jannaway did in his book, *Palestine and the Powers.*

teaching that those who remained in the city were Heaven's favorites in contrast to those who had been taken into captivity. They boldly claimed that Jerusalem would be divinely protected, that the long captivity of 70 years predicted by Jeremiah would not take place, and, instead, Babylon would itself soon fall (Ezek. 11:15. 33:24).

This lying philosophy even infatuated the Jews in exile. In complete disregard of the messages which Jeremiah had sent them, and which the prophets of the exile had endorsed, they were seized with the idea that their captivity would soon end (Ezek. 13:16, 19). Hananiah, a false prophet of Jerusalem, publicly proclaimed that the captives would return within two years, bearing the vessels of the Temple purloined by Nebuchadnezzar (Jer. 28). His message greatly influenced many of the exiles who eagerly grasped this straw of hope, so that they became impatient of any other message. When Jeremiah wrote them, warning them to take no heed (Jer. 29), his letters were replied to by one of their number, Shemaiah by name, who suggested that the priest, Zephaniah of Jerusalem should imprison Jeremiah as a madman for daring to suggest that the Holy City would fall, and the captivity would be protracted (Jer. 29:24-28).

However, the death of Hananiah as predicted by Jeremiah, the words and enacted prophecies set before the Jews in exile by Ezekiel and Daniel, and news of further deportations of Jewish captives, revealed that hopes of a speedy return were in vain. Finally, the fall of Jerusalem itself, revealed to the people the truth of Ezekiel's prophecies, and resulted in a great change in their attitude towards him.

Ezekiel As A Man Of Sign

Ezekiel was a man of indominable courage, who remained undeterred by the fiercest opposition (Ezek. 3:8-9). He was commissioned to proclaim the purpose of Yahweh whether the people heeded his message or not, and he faithfully carried out his work (Ch. 2:5-7). He was not fluent in speech, and words did not come easily from his lips (Ch. 3:6), but when they did they were weighty and impressive. But what he lacked in fluency he made up in action, dramatising many of the prophecies he proclaimed by enacting them before the people. Later, after the fall of Jerusalem, when his predictions had been vindicated in part, he found himself speaking much more fluently, setting before the exiles the thrilling message of coming restoration and glory when the land, the people, and the temple will be again brought back from the curse resting on them.

He was held in high esteem by the Jews of the captivity, even though they were loathe to heed his message (Ezek. 33:

21). And as his character slowly unfolds through the pages of his book, he gives the impression of being a rather austere man, standing aloof from what took place around him, and, from the high plane of Divine revelation, condemning the apostasy and impiety of the Jews both by word and parabolic action.

His name signifies: "God (El) will strengthen," and added to this was conferred the title of "Son of Man" (Ch. 2:1). This title is used some one hundred times throughout his book, and thus links him with the Lord Jesus who adopted the same title. Ezekiel's name and title, therefore, proclaim that "God will strengthen the Son of Man". This is an appropriate name-title for the man who typed the Lord Jesus, for Christ is described as "the Son of Man whom Thou (Yahweh) madest strong for Thyself" (Psalm 80:17).

As a typical man of sign, Ezekiel is represented as enacting the very things that are to be performed by Christ in the coming age. For example, the familiar words of Ezekiel 38:2 are:

"Son of Man set THY face against Gog. . . ."

Though Ezekiel is the man addressed, the Lord Jesus, as Son of Man, will be the one who will fulfil the type. The use of this title, in this place and in the circumstances revealed in the prophecy, is significant; for the title "Son of Man," as applied to the Lord Jesus, is derived from Psalm 8, which Psalm commemorates the defeat of Goliath by David the shepherd. And that is the theme of Ezekiel 38, for it is "David the shepherd prince" (see Ezek. 37:24) who will overthrow the Gogian Goliath!

Ezekiel, like the Lord Jesus, was a priest (though of a different order), and also, like the Lord, commenced his public ministry at the age of thirty years (Ezek. 1:1. Luke 3:23). He was married (Ezek. 24:18), and lived in his own house at Tel-Abib (Ch. 8:1). He frequently dramatised the messages he hesitantly delivered to the people: at one time lying on his side for a period of time to enact the impending seige of Jerusalem (Ch. 4:4-6); on another occasion shaving his head to indicate that the Nazarite nation had "defiled the head of its consecration" (Ch. 5:1. Num. 6:9) By such-like "divers manners," he underlined the meaning of his teaching, and brought more vividly to the attention of the people the lessons he was sent to proclaim.

God's judgments are invariably accompanied by merciful kindness. When the flood was brought to destroy every living thing, Noah and his family were the subjects of divine care. God's beneficence was again shown in the case of Lot. The righteous are never lost sight of. When God punished the Canaanites He had borne with them for 400 years, and this exempted faithful Rahab from the wholesale slaughter that was inflicted. God is terrible is His anger, but equally kind to those who fear Him.

THIS MONTH'S EXHORTATION:

"Lord, Remember Me . . . ."

(Reading: Luke 23)

Three wooden stakes, standing starkly upright upon a desolate hill! To each stake is transfixed a human body. Three men were suffering and dying together.

Who were they? Why had they been so dealt with?

In the centre, suffering a criminal's death was the Son of God. Although obeying a commandment of his Father, he was there of his own free will (John 10:18). On either side of him was a malefactor, both of whom had been found guilty of a crime punishable by death. They were there against their will. They did not want to die.

Thus was fulfilled the poignant words of Isaiah: "He was numbered with the transgressors" (Isa. 53:12; cp. Luke 22:37).

Why was it necessary that Christ should die in such company? Why had Isaiah been moved to permit such a jarring note to enter his prophecy concerning the death of God's glorious Son?

A consideration of Luke's account of the Lord's death throws divine light upon this apparent paradox.

Representative Men

Here were three men, all about to die. The one thing they had in common was death itself. Is this not so of all men? "ALL flesh is grass!" cried John the Baptist to a disbelieving nation. There were, said John, no exceptions to this inflexible law. But even with this principle in mind, the Son of God was facing death for a different reason than the other two. He was laying down his life that he might take it up again, and in this was declared the righteousness of God (John 10:17). He was in process of shedding the blood of the everlasting covenant, by which he would assure his own eternal future, and at the same time open up the way for many others to follow him into eternal life (Heb. 13:20).

What of his two companions?

They faced death because they deserved it. They emerge from the narrative as representatives of sinning humanity. For we need to remember that we, also, are "numbered with the transgressors"—and in our case, as with the two criminals who

died with the Lord, we deserve such classification.

The narrative of Luke 23 teaches that death is the lot of all; and in the face of this inescapable fact only two alternatives face us. The first of the two criminals remained true to the flesh right up to the end. "IF thou be Christ, save thyself and us!" he "railed" upon the Lord. The word signifies profane lack of respect, "speaking lightly of sacred things," hence "blasphemy" and "false accusation." This man is an example of reprobate sinful flesh. Desiring to live, he continued in a way which would ensure his perpetual alienation from God. He revealed lack of faith, and a complete absence of humility.

This is representative of the attitude exhibited by the majority of mankind.

The second alternative is revealed in the position adopted by the other offender. Conscious that death was near, knowing that there was no possible escape, he turned to the Lord Jesus Christ. This man, struck by the futility of his position unless God should help him, exhibited the two qualities that would give him hope: Humility and Faith. His expression of humility is moving: "We indeed (suffer)) JUSTLY." Remember that these words were uttered from the lips of a man whose body was twisted with pain and suffering. "But this man," he added, speaking of Christ, "hath done nothing amiss." Here is true humility. He lifted his eyes and beheld the Sinless One, and appreciated that in his own case justice had been administered. The lesson which this man learned as he hung from his stake was impressed upon the Corinthian brethren: "As ye are partakers of the **sufferings** so ye be also of the consolation . . . But we had the **sentence** of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Cor. 1:7-9).

Zechariah spoke prophetically of many who were "prisoners" to the laws of sin and death: "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope" (Ch. 9:11-12). The waterless pit is the grave, to which we are all, as "prisoners," consigned. The "blood of the covenant" is the only means by which we may become freed from the shackles of death.

Therefore James said: "Humble yourselves in the sight of the Lord, and he shall lift you up" (Ch. 4:10).

Having acknowledged the righteousness of God, and having utterly humiliated himself, the malefactor gave voice to a simple, yet profound, faith: "Lord, remember me when thou comest into thy kingdom." With these words he bowed to the Messiahship of Jesus, pleaded for recognition in the day when Christ would have power to deliver him from death, and expressed belief in the kingdom of God.

Christ Has The Power Of Liberty

In those days, it was customary at the feast of Passover, to release a prisoner. This was done as a token of Israel's deliverance from Egypt. The people thus acknowledged that their fathers had been slaves to Pharoah, without rights or privileges; and that Yahweh had released them from bondage, delivering them to freedom.

This particular year, in accordance with the custom, they had released a man named Barabbas. His name means "Son of a father," and he was truly of his "father the diabolos"—a murderer and robber (John 18:40; Mark 15:17; Luke 23:18). They released this man in preference to Jesus of Nazareth (the "Son of THE Father"), making complete mockery of the principle behind this act of release.

But the victory was not to the Jews. They thought they had released Barabbas. But it was Christ who really released the "typical man." He released the man who was dying beside him!

Our Urgent Need

Every Sunday morning we gather around the Lord's Table to recall his death. At such a time we need to dwell on the reality of our position. Like the two malefactors who died one on either side of Christ, there is not in us the ability to deliver ourselves from death. Like them, we have no worthwhile past and no meritorious future—apart from the righteousness of God.

In his manifestation of humility and faith, the one outlaw simply followed the great example of the Lord Jesus Christ himself. We must not permit ourselves to become self-dependent as the other offender, who died without hope in the Lord's presence.

But like the guilty one who was transformed by the living presence of Christ, we must see ourselves crucified with the Lord (Rom. 6:6). And in these circumstances, humbling ourselves and walking by faith, we can but turn towards him, saying:—

"Lord, remember me when thou comest into thy kingdom."

— J.U.

Of human affairs God is neither ignorant nor unmindful, as can be seen from the book or Revelation. In disobeying God, Christendom has shown itself a continual and incorrigible sinner, whilst, like guilty Israel, possessing and nursing the Scriptures. This folly, very soon, will again be terribly manifest.

The Hundred And Nineteenth Psalm.

Its Messianic Application

Its Authorship

Who wrote the Psalm, and what is its historical background? It is extremely difficult to answer these questions. Two facts, however, are obvious: (1) — That David is styled "the sweet Psalmist of Israel" (2 Sam. 23:1), and (2) — That Hezekiah was responsible for the re-ordering of the poetical books of the Bible (Prov. 25:1). Both men could have played a part in producing the psalm: one on composing it; the other in setting it in its order.

Whoever the author was, these facts emerge from his experience. He was sorely tried, but in his trials he recognized Yahweh's loving discipline for his good (vv. 50, 67, 71, 75, 107, 153). He had to suffer contempt (vv. 22, 39, 42) and even ill-treatment (vv. 121, 134) because of his adherence to the law. He was despised and persecuted by the authorities (vv. 23, 161); he was mocked, calumniated and opposed by men of position and power, whom he designates as "the proud" or "the wicked" (vv. 51, 61, 69, 78, 84, 85, 86, 95, 122, 150, 157). He was even in danger of his life (vv. 87, 109). His persecutors were not heathen, but faithless Israelites, for he describes them as forsaking God's law (v.53), wandering from His commandments (v.21), forgetting His words (v.139). They were selfish, self-satisfied men of the world, incapable of appreciating true faithfulness (v.70). Their indifference to the law aroused his burning indignation (v.53), as well as his profound sorrow (v.136). He was confronted by laxity and apostasy (vv. 113, 158, 126), by evil example calculated to draw him from his faith into the way of evil (vv. 29, 37, 115), but understanding Yahweh's estimation of such men and such a course (vv. 118, 119) and their ultimate destiny (v.155), he resisted the temptation . Surrounded by difficulties of many kinds, he sought refuge in prayer, seeking for a fuller understanding of the Divine purpose, for strength to keep the law, and relief from the distressing circumstances that threatened to destroy him.

These items reflect the life and attitude of David as they do also those of Christ.

The Psalm expresses the attitude of one who has been brought in close contact with the law as a student. This fact emerges throughout the psalm, but is particularly stressed in vv.18, 97:

Open thou mine eyes, that I may behold wondrous things out of Thy law.

Thy law is my meditation all the day.

These words are particularly appropriate to King David who, in accordance with the instructions of Deuteronomy 17:18, would have, on ascending the throne, "write him a copy of this law in a book," and commenced its study and meditation. Hezekiah may well have done likewise (2 Chron. 29:3), though it is obvious that many of the kings of Israel, both good and bad, failed to do so. Even Josiah omitted to do this, for it was not until later, in the eighteenth year of his reign, that the Temple copy of the Law was found and read by the king for the first time (2 Chron. 34).

But if the circumstances of the Pslam as revealed by its internal evidence can relate to either David or Hezekiah, how much more do they foreshadow the experiences of the Lord Jesus.

The Mental Anguish Of The King

In *Nazareth Revisited,* Brother Roberts writes of the last hours of mental anguish experienced by the Lord Jesus before the crucifixion. Reverently considering the aspect of possible failure on Messiah's part, he says:

"While we must hold such an issue to have been morally impossible, still its latent possibility as a recognised ingredient in the case helps us to understand the nature of the mental struggle which caused Christ to 'sweat as it were great drops of blood' and led him in agony to pray with increasing earnestness as his last moment approached . . ."

How would he seek for strength? Obviously in prayer. But stress and sorrow can make it difficult for the mind to function in a calm, coherent manner. How best could effective prayer be offered in the hour of deep need? What better way than in the words of appropriate scripture, written upon the heart! He could then utter words which had their very origin in the Father Himself.

We know well the illustration of this principle in the prayer of Jesus upon the cross. In the words of Scripture (Ps. 22), he found intelligent, coherent, appropriate utterance. To my mind, the prayer of Jesus in Gethsemane is the most perfect illustration we could ever consider, of help through the Word.

Consider the situation. He had just experienced six days constant conflict with his enemies, the faithless, spiritual leaders of the people; he knew of the plight of the leaderless legion, seeking guidance from their leaders, but finding none but such as would lead them from Yahweh; he had constant evidence of the lack of perception on the part of the disciples. He had presided at the last supper; had long and moving discourses with his disciples; had walked with them to Gethsemane. And now, in the middle of the night, the disciples sleeping, his enemies drawing near with murder in their hearts, his hour of death near!

What agony of mind he must have suffered!

A close comparison of Matthew and Luke's records, shows

that the Lord prayed three times in relation to the cup he was about to drink, then (Luke 22:43):

"There appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

What was said in the fourth prayer of Gethsemane? Words provided in the mercy of his Father, long before through David, for the use of his greater Son — Psalm 119.

What The Psalm Says

Psalm 119 is the heart-felt prayer of a man in distress:

Let my cry come near before thee, O Yahweh (v.169).

It is the prayer of a man who suffered at the hands of those who were out of the way of truth; a man who drew strength from Yahweh, and who now places before Him the facts of the hatred and persecution he experienced:

Princes also did sit and speak against me (*v.* 23).
The proud have had me greatly in derision (*v.* 51).
The bands of the wicked have robbed me (*v.* 61).
The proud have forged a lie against me (v.6).
They dealt perversely with me without a cause (*v.* 78).
The proud have digged pits for me which are not after Thy law (v.85).
They persecute me wrongfully (*v.* 86)
They had almost consumed me upon earth (*v.* 87).

This cry continues through the Psalm. Consider vv. 95, 98, 107, 109, 110, 126, 139, 141, 150, 157, 161, culminating in "princes have persecuted me without a cause."

Truly he was a man of sorrow and acquainted with grief; one who suffered greatly at the hands of evil men. Yet he found time to mourn for them, and express sorrow at their folly. Consider:

Horror hath taken hold upon me because of the wicked that forsake Thy law (*v.* 53).
Rivers of water run down mine eyes, because they keep not Thy law (*v.* 136).
I beheld the transgressors, and was grieved, because they kept not Thy word (*v.* 158).

Though his enemies were strong, he knew that the way of folly would not prevail forever. Listen to his confidence:

Thou hast rebuked the proud that are cursed (*v.* 21).
Remove from me reproach and contempt (v. 22).
Remove from me the way of lying (*v.* 29.).
Let the proud be ashamed (*v.* 78).
Depart from me, ye evildoers (*v.* 115.)
Thou puttest away all the wicked of the earth like dross (*v.* 119).

As he prays, in perfect confidence, he pleads for his own deliverance. These petitions come towards the end of the prayer,

developing it to a pitch of tremendous intensity, and providing the note of hope upon which it ends:

Leave me not to mine oppressors (*v.* 121).
Let not the proud oppress me (*v.* 122).
Let not any iniquity have dominion over me (*v.* 133.).
Deliver me from the oppression of man (*v.* 134).
I cried with my whole heart; hear me, O Yahweh (*v.* 145).
I cried unto Thee, save me (*v.* 146).
Hear my voice (*v.* 149).
Consider my afflictions, and deliver me (v. 153).
Plead my cause, and deliver me (*v.* 154).
Let Thine hand help me (*v.* 173).
Let my soul live (*v.* 175).
Seek Thy servant (*v.* 176).

These quotations abundantly reveal that Psalm 119 is the prayer of a man in distress, suffering at the hands of those who were out of the way of truth, yet capable of feeling sorrow for them, even as he expresses his confidence in Yahweh's power to save, and claims Divine protection and deliverance, "FOR I DO NOT FORGET THY COMMANDMENTS" (v.176)

Its Messianic Character

An analysis of the Psalm has merely to be noted for its Messianic character to be instantly appreciated. How it harmonises with every detail of his own experiences! How it summarises in spirit-inspired expressions, the true bearings of the various circumstances and events surrounding him. Never before had any person lived who could enter as fully into the spirit of the words expressed. Persecuted "without a cause" (John 15:25), he, above all others, had the right to claim the Divine protection, because of his obedience.

Others, such as David and Hezekiah, had claimed obedience as the basis of Divine protection, but mercy and grace was only theirs because they looked forward to the one who would be the Redeemer. In the Lord Jesus there was the Redeemer himself, experiencing to the full the suffering, persecution and sorrow expressed therein, testifying to His Father's power to save, and claiming his deliverance from death on the grounds of his perfect obedience.

The composer of Psalm 119, and others who found comfort in it long before the coming of the Lord, could only claim a righteousness which was imputed to them because of faith in him who was to come. The sinless Son of God could claim in truth:

I will keep Thy STATUTES (*v.* 8).
I have kept Thy TESTIMONIES (*v.* 22).
I have chosen the WAY of truth (*v.* 30).
I have kept Thy LAW (*v.* 55).

(continued on page 57)

Bible School Bulletin

Next School (God Willing) from 25th December to 3rd January, 1966.



Committee at the Fifth Bible School, Rathmines, NSW

From left: Brethren K. Cook (Secretary — Yagoona Ecclesia), H. P. Mansfield (Teacher — Woodville Ecclesia), J. Mansfield (President — Sydney Ecclesia), J. Ullmann (Teacher — Perth Ecclesia), J. Knowles (Teacher — Enfield Ecclesia), L. J. Colquhoun (Cumberland Ecclesia). Photo by Courtesy G. Hollamby.

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9 DAYS OF SPIRITUAL ENJOYMENT

"Not a single incident has marred enjoyment of the past nine days association together at this Bible School," declared the President, Brother J. Mansfield, at the farewell meeting.

He overlooked the fact that the Editor has torn a leg muscle in consequence of which he had to limp around on crutches, and deliver his addresses poised on one foot and with hand grimly clutching the speaking rostrum.

But, nevertheless, it had been a glorious period together.

The invirons of Rathmines are beautiful. Not only is it "far from the maddening crowd's ignoble strife," but it is situated on a lovely background of hills overlooking beautiful Lake Macquarie and in a rural centre that lends itself to the purpose of the school.

We were completely separated from the world; we knew nothing of its politics, its problems, its pains. No harsh raucous voice of radio announcers disturbed our contemplation of the beauties of God's revelation by panic statements concerning the state of the world; even the tape recorders (and their name was "legion") were relatively silent, and the Editor won one or two tactical battles against them in his war on this modern monstrosity!

The studies were outstanding. Two new teachers were introduced to this school: Brother J. Knowles

of Enfield Ecclesia who spoke to the theme of Esther; and Brother J. Ullmann of Perth Ecclesia who gave a series of talks relating to a true citizen of Zion. The third series of studies: Prophecies of the Restoration, were outlined by Brother H. P. Mansfield.

Enthusiasm for the studies remained keen throughout. The story of Esther, in history and type, caught the imagination of all. The practical demands that a true citizen of Zion must face up to, were powerfully presented in a series of exhortations. The drama of the prophecies of the restoration, culminating in the triumph of the shepherd Prince over the Goliath Prince of Ros, provided a thrilling analysis.

Meanwhile the children were cared for. The Sydney Committee, and the Yangoona Ecclesia, had cooperated to provide outstanding facilities. A nursery room for tiny tots was provided and there they were expertly cared for (the Editor playing his part in this, as Sister Ryan knows!) whilst parents attended the studies undisturbed. This was matched by the other rooms: Study classes for children; rooms for them to prepare their projects; a press room for the preparation of the daily news sheet—and so forth.

The accommodation was most comfortable and relaxing, the meals excellently cooked, and the evening supper — a rendezvous for excellent conversation before retiring for the night.

Added to all this there was a picnic, sports for the children, evening sessions, morning and afternoon tea, and an afternoon question session where all could participate.

Apart from the normal functions of the school, there were two outstanding highlights: the Exhibition Rooms, and the Children's Prize Giving and Party Night.

Some seven hundred folk attended the afternoon voluntary lectures in the three exhibition rooms; Israel, Past, Present and Future (L. J. Colquhoun); The History of the Truth (E. Mansfield); Suggestions for Marking your Bible (H. P. Mansfield).

Comments on the value of these exhibition rooms were most generous. Each session took an hour, and many found it so interesting that they requested a second attendance — though that was out of the question because of the heavy bookings for all three rooms. The Israel Room and the History of the Truth room were most colorful in the displays that had been arranged, and these helped to illustrate the talks that were given.

The chidren's Prize Giving Night was a highlight. Presided over by Brother Gordon Russell, directed by Sister Eunice Russell, the entertainment was of an extremely high standard. The children demonstrated their enthusiasm for the school by performing their pieces admirably, and the audience was held enthralled by all they saw and heard.

First prize of a Wide Margin Bible went to 13 year-old Elizabeth Witton of Newcastle, and runner up was Margaret Pooley of Sydney. Other prizes and gifts were won or donated to the other children who had worked so well during the week. For whilst the adults had been at studies, so also had been the children; but they had been made so entertaining, and had been so interspersed with sports and other activities, that they found the greatest enjoyment therefrom.

It is traditional at the Bible Schools, that the three main teachers each sponsor a team of juniors who compete in sports during the course of the week, the winning team being treated to a supper by the "successful" sponsor. However, it is a strange thing that (possibly due to the lack of an American Computer machine) the final scores all got mixed up, so that all the children were this night treated to an outstanding "party" over which the President and the three teachers presided. It was a most enjoyable occasion, bringing

the children together, and demonstrating to the parents the value of the Bible School for the young. Should any reader doubt this, let him ask any member of the School that attended.

Another tradition of the School is that the three main teachers must provide an item (the singing of a hymn) on the Saturday evening concert — and this, too, was fulfilled at the due time!

The Memorial Meetings in the very fine Assembly Hall were of a high standard with Brethren James Mansfield of Sydney, and B. McClure of Lakemba providing words of exhortation on the two Sunday meetings. The school also co-operated with the Newcastle Ecclesia in a public Gospel Proclamation effort in the Newcastle area. Brother A. H. Mogg of Newcastle spoke in the Town Hall to an excellent gathering of brethren and strangers, and afterwards answered questions posed from the Body of the hall. The School Committee acknowledges with thanks the letter of appreciation from the Secretary of the Newcastle Gospel Extension Society.

After a farewell meeting on the second Sunday, the School dispersed with the conviction that it had "been good to have been there."

SIXTH SCHOOL (GOD WILLING) — 25th DECEMBER to 2nd JANUARY, 1966

At the conclusion of the last School, it was announced that it was intended to hold a further School during the Summer Holidays, and immediately, a quarter of all available accommodation was booked by those attending the last school. Since then, further applications have been steadily arriving, and it is recommended that all who intend to join should immediately register. Reservations will be made on payment of £1 deposit for each person attending, and full costs remain the same as previously:

Adults — (14 years of age and over):

NSW area . . . £9.10.0.
Sth. Queensland, Victoria, South Australia . . . £8.10.0.
Nth. Queensland (from Rockhampton), W.A., Tasmania, New Zealand . . . £5.0.0.

Juniors — (5 years of age to 14 years).

All areas .... £5.0.0.

Under 5 years of age . . Free.

EXHIBITION ROOMS AT THE NEXT SCHOOL

There will be afternoon sessions to inspect these rooms once again, and brethren will be on hand to give a commentary on the exhibits.

The exhibits will be changed. In the Israel Room, the exhibits will be illustrated by a new set of slides, plus a flat contour model of the Land of Israel which will provide a graphic "birds-eye-view" of the land which will illustrate, as no other means can do, the dramatic incidents of Israel's history.

The History of the Truth Museum will be greatly supple-

mented — indeed, entirely changed, and the exhibits and talks will vary from day to day. We have been greatly encouraged by the offers of brethren and sisters, from near and far, who have contributed to this room.

The Bible Marking Session will likewise be altered; and here, again, variation will be attempted. Not only will suggestions for Bible Marking be made, but, on this occasion, more particularly, it is planned to set before students how to read and use certain books that can help them in their personal studies. For example, how best to read *Elpis Israel*, how one should use a *Concordance*, what is the value of a *Bible Dictionary?*

AN ILLUSTRATED TALK ON THE BIBLE SCHOOL

Brother Gordon Hollamby, of Waikerie, South Australia, was our official photographer at the last School, and he has collated a library of some 72 slides that take you on a complete tour of the Bible School, showing its facilities as well as the studies in session. These illustrations are supplemented by a taped recording giving a commentary on the School; and both slides and tape are available to Readers if they care to organise a gathering for hearing and seeing this commentary.

Please make application to: The Bible School, West Beach Post Office, South Australia, and please remember that the demand for this illustrated talk will be heavy, so that if there is any delay in you receiving it you will understand the reason. If you enclose a stamped addressed envelope with your request, we shall be happy to inform you when the slides and tape will be sent to you.

STUDIES FOR THE NEXT SCHOOL

Though appreciative comment was generous in regard to the last school (as it has been for all the Schools held), the Committee has viewed every aspect of it most critically, to improve, if possible, what has gone before.

Special attention will be given to the Junior School: those from nine upwards. Previously, their studies have been conducted by a number of different teachers recruited for one session a day, and main thought has been devoted to the senior studies.

We plan to change that at the next school (God willing).

The Junior School will not only have a specific study, but a study-leader who will take this session continuously throughout the week.

It is planned that the subject will be: A JOURNEY OF FAITH THAT CAN AFFECT YOUR DESTINY. Tentatively, Brother H. P. Mansfield will take this session, and he will be helped by the two other study-leaders: Brethren J. Knowles and E. Mansfield.

Like the senior school, the junior school will be divided into three sessions, during the first of which Brother Mansfield will give his talk to the juniors. The next session will be given over to supervised relaxation and sport. The third session will be given to project work, in which the teacher in charge (one of the other two) will help students in their work with suggestions and guidance.

First prize for the projects will be a Wide Margin Bible.

TEACHERS AT THE NEXT SCHOOL

Tentatively, the main studies of the next School have been set down as follows:

1st Session: THE DIVINE FAMILY IN HEAVEN AND ON EARTH (J. Knowles — Enfield Ecclesia.

These talks will outline the purpose of God to reveal himself in those called out of the nations for that purpose. They will explain the principles of God-manifestation and what is involved therein. They will describe the Family in God in the heavens, and reveal that there are gradations among the angels as there will be among the angelic family on earth in the Age to come. They will outline why God selected a Name for himself, and what is involved in bearing that Name. This is an important, basic theme, demonstrating the essential family characteristics of the Ecclesia, and the responsibilities involved in our call.

2nd Session: THE DIVINE MESSENGER TO JUDAH (E. Mansfield, Sydney Ecclesia).

This will provide an exposition of the Book of Malachi, setting forth this prophet's Message of Love (Ch. 1), Message of Rebuke (Ch.2), Message of Warning (Ch.3), and Message of Hope (Ch.4). The talks will provide the background message of Malachi's ministry, reveal the cause of Israel's failure, set before us powerful exhortations as to our walk, and provide an outstanding exposition of a wonderful book and the hope that moved such as Malachi and Nehemiah.

3rd Session: FROM JERICHO TO GOLGOTHA! (H. P. Mansfield, Woodville Ecclesia).

These talks will highlight the dramatic events that took place during the last week of the Lord's life. There was a feeling of expectancy and excitement among the disciples as they passed over the River Jordan a week before the crucifixion — a feeling that was dashed to the ground when Jesus hung lifeless on the stake. These talks will attempt to outline the events of each day, and will discuss in detail the meaning of the last supper.

The three sessions will provide a balanced diet of a THEME (1st session), a PROPHECY (2nd session), and a NARRATIVE (3rd session).

FAMILY GROUPS ARE PARTICULARLY WELCOME

Those who attended the last school were lavish in their praise of the facilities provided. Accommodation was made available both in Dormitories as well as in Family Units, and both were most comfortable. The school welcomes family groups, and arrangements can be made for such to be accommodated in family units if application is made immediately.

Also, in our planning, we are arranging the evening sessions so that they conclude earlier to permit greater fraternisation around the cup of tea provided, and also that the talks be of such a nature that young people will be able to attend.

TELEPHONE BOOKINGS ARE NOT ACCEPTABLE

We made arrangements, last school, for telephone bookings at the school, but this service did not prove efficient. All reservations should be in writing, and include £1 deposit for each person attending. You can pay the full fees if you so desire based upon the scale presented earlier. This will be of great advantage to us in planning the school.

TASMANIAN BIBLE CAMPAIGN

We again draw attention to this function, to be held from Saturday, 8th January, to Monday, 17th January, 1966 (God willing).

Those attending the Bible School will be able to proceed therefrom to Tasmania to participate in this campaign. Accommodation in Launceston is gradually filling, and if you intend to co-operate in this campaign, please advise Brother M. Coombe, 12 Mulgrave St., Launceston, Tasmania, immediately.

QUESTION TIME AT THE BIBLE SCHOOL

Each afternoon at the Bible School, time is allocated for answering questions of a general nature. However, the volume has been so heavy, that it has been impossible to answer them all; therefore this service is continued through the pages of "Logos".

Were Joseph and Daniel C.O's?

Q. Christadelphians refuse to take part in military service and politics on the grounds of being strangers and pilgrims in the earth. Is not their attitude inconsistent with that of Joseph who was made a ruler in Egypt, and Daniel who became a president in Persia?

Ans. The Christadelphian attitude is based upon the explicit instructions of the Word (Matt. 26: 52, 2 Tim. 2:4), and therefore they refuse to fight or take part in politics. But if God commanded otherwise, what should they do? We know that Israel fought at the express will of Yahweh, and they did no wrong in so doing; on the other hand Zedekiah fought with the King of Babylon when commanded not to resist, and suffered in consequence. What Joseph and Daniel did they did because God required it. Joseph told his brothers that: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:7). "It was not you that sent me hither, but God" (v.8).

Both Joseph and Daniel saw the guidance of God in their personal affairs, and doubtless had been instructed accordingly.

Further, these men were not politicians in the sense that we use the term today, but were rather high Governmental officials performing the insructions of those set above them, as many in the civil service might do today. They did not initiate the policies of their rulers, but implemented that which they were called upon to do. That is clearly seen by the action of Daniel. The other Presidents could get together and implement a law without him being a party to it, but Daniel conformed to it. If he had exercised the perogatives of a politician in these democratic days he could have prevented the Law that the other presidents had passed, being implemented, but Daniel, as a true and conscientious objector, refused to avail himself of the very rights that were doubtless open to him.

To participate in politics today is to identify oneself completely with the State, and neither Joseph nor Daniel did that. The former refused to be buried in Egypt; the latter prayed for the overthrow of the nations among which he sojourned.

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Knowledge Must Be Followed By Action

Q. Is a person eligible for baptism if he knows the Truth from a doctrinal standpoint, and yet fails to recognise that other religions are in error?

Ans. Such a person would not

properly understand the Truth, or understanding it academically, would not appreciate what it demands of him. The Truth is made up of positive and negative teaching, and both must be appreciated. It is not enough, for example, to say that God is One, we must also be prepared to declare that the doctrine of the Trinity is false and the person holding it has no hope of life. (John 17:3). It is not enough to say that man is mortal, we must also say that the doctrine of the Immortality of the Soul is error and not to be tolerated.

When the truth is known academically a person must show a willing mind to act upon it before he is ready for baptism. Paul makes that abundantly clear in 2 Cor. 6:7: "What fellowship has light with darkness . . therefore COME OUT FROM AMONG THEM and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Notice that God promises to be a Father to us CONDITIONAL upon us separating ourselves from the religious world about us, because it is in error; and Paul shows that salvation is conditional upon us carrying that out. As to baptising any who refuse to acknowledge this, in my opinion that would be a grievous wrong, and as far as I know, Ecclesias would not accept such.

What Was The Image Of Jealousy?

Ezekiel 8: refers to an Image of Jealousy; what was it?

Ans. This was probably an image set up in the Temple in connection with the worship of Yahweh, but actually opposed to His Law (see Exod. 20:4; Deut. 4:23; 5:8). When Jeroboam set up the calves in Israel, he did so that the people might remember Yahweh, but his action was a gross violation of God's will.

A similar image had evidently been set up in the Temple at some time or other, and had probably been destroyed by Josiah; for notice that Ezekiel does not say that the Image was actually there, but rather "the seat of the image," i.e. its base was there. The point that the prophet is emphasising is that though the Image itself may have been removed, the hearts of the people were still intent upon idolatary. Notice his comments in v.12, which shows that his description related to what "every man did in the chambers of his imagery"—that is, in his mind. Though Josiah had removed the external images, they were still retained in thought. See Jer. 17:1-2.

This reminds us of such warnings as Matt. 5:28. It is not enough to remove the externals of false worship; we must be right with Yahweh in very heart and mind.

NEW ZEALAND YOUTH CAMP

(Monday, 27th December to 4th January, 1966)

This is to be held in the Timaru District, with guest-speaker Brother John Martin, of Enfield, South Australia, leading the studies. His theme will be THE WILDERNESS OF LIFE, and will provide a personal message based on the dramatic types presented in the strivings of Israel through their wilderness wanderings to the Promised Land. Further information, and reservations can be obtained through Brother Brian O'Gradey.

Any Australian brethren or young people who desire to attend can obtain further information, together with possible concession air-fares from Logos Publications.

BIBLE MARKING AT THE BIBLE SCHOOL

During the course of his instruction, Brother J. Ullman made reference to Psalm 15, and expounded upon it. This was later taken up in the Bible Marking Session as a guide to Bible Marking, and used as an illustration of it. Those attending this session were told that they would be provided with complete Notes on this short but highly significant and important Psalm, and we propose to provide this through this Bulletin.

Psalm 15

A True Citizen Of Zion

Historically this Psalm was most likely composed when the Tabernacle was conducted to Zion (2 Sam. 6:17). Prophetically it points to the true Ecclesia (Heb. 9:12, 24). It should be studied in conjunction with Psalm 87 and in contrast to Psalm 12. Rom. 9:6-8.

VERSE 1

"Abide" — Lit. "sojourn" (see mg), implying a temporary abode.

"Thy Tabernacle" — Heb. **Othel,** a temporary structure; fig. the Ecclesia (Heb. 9:11) wandering from Sinai (the Law) to Zion (the Kingdom). See Ps. 132:13-14.

"Who shall dwell" — This implies permanency. Many find a temporary place in the Ecclesia — but how many will attain the kingdom (Matt. 20:16).

"Thy holy hill" — Fig. the Kingdom — Isa. 56:7.

VERSE 2

"He that" — Notice that the Psalmist first expresses the positive aspects of true Citizenship. The priests dedicated ears, hands, and feet to Yahweh (Lev. 8:24. Cp. 1 Pet. 2:9), and they are here expressive of "walking," "working," and "speaking".

"Walketh uprightly" — By setting God before one's eyes, and taking His word as the rule of conduct.

"Worketh righteousness" — By giving practical expression to the things believed (Acts 10:35).

"The truth in his heart" — Thus avoiding hypocrisy. His outward life is an expression of inward conviction.

◈

Remember your instruction in the Bible marking room. Reduce these notes down to the minimum — set them out so that you understand them — and place them in your Bible using inks of different colors. This beautiful Psalm will express to you the Sermon on the Mount in embryo form, as we shall see in notes to be continued next month.

Comments or Questions arising out of the Bible School will be considered in these columns.

It is not the number of years a brother has been in the Truth that counts, but the example he sets to others!

God is great and holy. Let us keep this before our minds when we approach Him. The stringent conditions laid down at Sinai for Israel's communion with Him will help to create in us a becoming attitude.

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 a way.

The Hundred And Nineteenth Psalm (cont. from p. 48)

I have said I would keep Thy WORDS (*v.* 57).
Now I have kept Thy WORD (*v.* 65).
I keep Thy PRECEPTS (*v.* 100).
I have not departed from Thy JUDGMENTS (*v.* 102).
I will keep Thy RIGHTEOUS judgments (*v.* 106).
I will keep the COMMANDMENTS of my God (*v.* 115).

The TEN WORDS of the Psalm were the way of life of the Living Word in the midst of Israel.

The Type in the Life of Hezekiah

King Hezekiah was sick unto death (Isa. 38:1). As the result of earnest prayer (v.2) and great weeping (v.3), he was granted a 15 years extension of life in response to the plea "make me to live" (v.16). He thereafter said:

Yahweh was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of Yahweh" (v.20).

He composed 10 Psalms, corresponding to the 10 degrees the shadow went back on the sun-dial (v.8). To these 10 he added five appropriate Psalms from the pen of David and of Solomon, and then he dedicated the 15 Psalms as the *Songs of the Degrees.* They commemorate his typical resurrection and the subsequent begettal of a son to continue the line of descent from King David. After he arranged the Psalms in order, it seems clear that Hezekiah then placed Psalm 119 as an introduction to these *Songs of the Degrees,** because these 15 Psalms deal with the joy of deliverance. "In my distress I cried unto Yahweh, and He heard me" (Ps. 120:1) is the note upon which they commence. It would seem that Hezekiah would have placed the great cry of distress (Ps. 119) after the Passover Psalms (113-118), and before the songs of deliverance (Ps. 120-134). Psalm 119 may even have been part of the "great weeping" when he turned his face to the wall and wept sore.

The placing of the Psalm in that order is appropriate. The Lord left the supper room for Gethsemane and Psalm 119 before experiencing the deliverance that ultimately followed. Thus, in proper order, he sung a Psalm (the Passover Psalm), and then, in this great prayer, poured out his feelings in transcendingly-beautiful thoughts, expressing all the weight of grief, sorrow, anguish, and weariness which lay so heavily upon him in Gethsemane; all the courage, confidence and assurance with which he would rise to meet his captors.

B.P. (NSW)

*See the subscription to Psalms 120-135.

The Patience of Job (in Verse)

HISTORICAL PROLOGUE

This poem, presenting the entire Book of Job in verse, has been composed in the hope that it may create a greater interest in the significance of the book itself. It has been set out upon the Hebrew principle of using couplets—repeating the original statement a second time with subtle changes of emphasis. Generally the Authorised Version has been followed, though changes have been made where the author feels that the original Scriptures demand them. These have been limited as much as possible, however, so that the rendition familiar to us can be recognised in the balanced rhyming of the verses here presented. It is intended to present monthly instalments of this long poem until the entire book has been covered.

Job: Piety in Prosperity — Ch. 1:1-5

In land of Uz lived Job a godly man,
His upright life each day with prayer began,
And unto him were born –a joy to see,
His seven able sons and daughters, three.
His substance was immense, for he could keep
Three thousand camels, seven thousand sheep,
Five hundred yoke of oxen, asses too;
And for his station, servants not a few!

Now as each birthday of the sons came round
They held a feast where sisters too were found.
And what with eating and with drinking free—
They passed the days in youthful revelry.
But when the days of feasting were soon gone
Job sent and sanctified them one by one,
And offered early morning sacrifice
To mediate for any thoughtless vice.

The Satan: His Vindictive Slander — Ch. 1:6-12

Now on a day appointed by His word
The sons of God appeared before their Lord,
And in amongst them came a certain one
Who had his journeys through the country done!
"Hast thou considered Job, my servant, well?"
"That none is like him?" asked the mighty El;
"A perfect and an upright man who sings
The praise of truth and hateth evil things."

The adversary answered Him and said—
"Doth Job fear God for nought? Hast Thou not made
A hedge about him, and about his lands,
And blessed him in the labor of his hands?
But stretch Thy hand and touch all he hath
And he will surely curse Thee in his wrath!"
Then to the adversary spake the Lord:
"We now shall see what cometh of Thy word—
All that he hath is thus at thy command,
But on himself lay not at all thy hand."

Job: Piety in Adversity — Ch. 1:13-22

So in the course of time there came a day
When Job was tried according to God's way.
A messenger came running in haste
To tell a tale of robbery and waste;
The wild Sabeans had the servants slain,
And carried off the ploughing oxen train!
Now when this man had told his tale of woe
There came another one, this time to show
That fire from heaven had struck, and in one fell sweep
Had killed off both the shepherds and the sheep!
And still a third came panting home, to say:
"Three bands of the Chaldeans have this day
Thy camels stolen, and have made their own,
And slain the keepers, saving I alone!"
And while he was yet speaking—finally
There arrived another in distraught misery.
Sadly he showed, that in the house of mirth,
Of all Job's children, none would walk the earth!
A mighty wind had torn each massive wall,
And all were dead. So Job had lost his all!

Poor Job arose, and mourned his every care,
He rent his mantle; he shaved off all his hair;
He worshipped with his face toward the ground,
For in this man humility was found.
He spake and said: "Oh! naked was my birth,
And naked shall I soon return to earth!
The Lord hath given, and hath drawn away,
Yet blessed be His holy Name alway."

In all this Job showed great humility;
He sinned not, nor had charged God foolishly.

The Satan: His Unyielding Malignity — Ch. 2:1-8

Again, it chanced upon a certain day,
The faithful came, their homage there to pay.
Preparing to receive the heavenly grace,
The adversary too, was in his place!
And presently the Lord to this one said:
"Whence comest thou?"; The adversary made
A quick reply: "From walking through the land
And seeing every man, how doth he stand."
The Lord replied: "Hast thou considered well
My servant Job? whom no one can excel?
Who makes a perfect and a godly stand,
In spite of having left him in thine hand?"

The adversary yet again replied:
"What careth Job—his life it not denied.
But stretch Thy hand and touch his flesh and bone,
And he will curse Thee to Thy face with moan!"
The Lord replied: "Then try him once again,
Do what thou wilt, yet still his life retain."

He then went from the presence of the Lord
And worked according to the heavenly word.
So Job was smitten all his body o'er,
With festering boil and putrefying sore.
And sitting 'mongst the ashes there within,
He took a potsherd for to scrape his skin.

Job: Piety in Extremity — Ch. 2:9-13

No sympathy he from his wife received:
"In all thy godliness thou art deceived—
*Now bless * again thy God, and loose thy life?"*
Was all the comfort coming from his wife!

But Job replied, "What foolish things to say;
Hast thou not understood what is Job's way?
Shall we our good things, here, alone receive?
And never have an evil thing to grieve?"
In all this, with his lips Job did no sin,
As then, there did his misery begin.

Now when the friends of Job his trouble knew
They three agreed their sympathy to shew,
And coming every one from his own place,
Prepared to offer solace, face to face.

But when they looked from far, and knew him not,
They mourned loud and all their words forgot,
And every one his mantle greatly rent,
And dust into the air they thickly sent!
So down they sat with him upon the ground,
And seven days and seven nights around,
Not one of them could any word relate,
Because they saw his grief was very great.

—N. Schofield.

* The Hebrew word is "barak", which literally signifies "to bless", not "curse" as appears in the A.V. Job's wife was speaking ironically, as if Job was a fool to trust in God—blessing God did not help, he would die anyway!

"Herald of the Coming Age"

The following titles are available from Logos Publications, West Beach Post Office, South Australia, at a cost of 5/6 per dozen, or 60 copies for £1:

"Jehovah's Witnesses or the Bible?"
"Satan Exposed"
"The Devil Defined"
"Did Jesus Exist Before He Was Born?"
"Christ's Royal Priesthood"
"Judgment Seat of Christ"
"War With Russia Is Inevitable"
"A World in Turmoil — The Divine Solution"
"World Government Impending"
"God Guides the Destiny of Nations"
"The Bible: Believe It or Perish!"
"How to Use the Bible"
"World Politics and Current Religion — To be Replaced"
"Jerusalem: Christ's Future Throne on Earth"
"Immorality Promised, but Not Possessed!"

What Prompted The Writing of Phanerosis

Christianity the True Judaism

Our last issue recounted Brother Thomas' description of a meeting of Jews in New York City, in which one, a "converted" Israelite, endeavoured to preach his trinitarian doctrine to his Jewish brethren, only to be met by well-merited ridicule of his position.

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Dr. de Lara's Challenge

While the fun loving Jews played off their jokes upon "the challenger" as we have shown, Dr. de Lara was evidently in earnest. He challenged "the challenger" to a regular and formal debate, in which each party should occupy alternate half hours, until the issue was settled one way or other. But "the challenger", whose stronghold was in McIlvaine, had no taste for such a formidable encounter as this. He insisted that his "proofs" of "the genuineness and authenticity" should be replied to on the spot. Dr. de Lara said that at the next meeting, if he might be permitted to occupy the platform, he would adduce abundant evidence from Christian and other authors against "the genuineness." This was agreed to. In the meantime he spoke many things, and among them delivered himself substantially as follows:

"When I open a geography or other elementary work of science, the first thing that salutes my eye is a definition of the subject treated of in the book. Now, here am I, a poor ignorant Jew, obnoxious to damnation in the flames of hell for ever in the opinion of the orthodox faith, unless I become converted to Christianity! Suppose then that it be granted that the New Testament is all that is claimed for it by its friends; still, seeing that there are so many different faiths in the world, and all claiming to be truly Christian and taught in the New Testament, what am I to do when I am called upon to turn Christian or be lost? WHAT IS CHRISTIANITY? Give me a distinct and intelligible definition, that I may know what the thing is I am called upon to embrace! If I say that I believe that Jesus of Nazareth is the Messiah, that would not be accepted as sufficient to constitute me a Christian. The Romanist tells me that I must believe in transubstantiation — that a mortal priest can make his God and eat him —"

At this point, the doctor was interupted by the chairman with the remark, that "they had nothing to do with Romanism."

"But, as an unconverted Jew I have to do with Romanism. This system is the form which Christianity assumes in large and populous countries; and is recognised by multitudes of Protestants as a true church, only containing many great corruptions — a church which notwithstanding these, receives many converts from among the clerical orders of Protestantism. This church tells me, that though I believe in Jesus, I should be damned if I died out of its pale.

"On the other hand, pious Christians of divers denominations tell me that damnation awaits me in Romanism, which is idolatry. Protestant Christians even condemn one another to perdition. The "Orthodox" tell

me to beware of the Unitarians. They declare that they deny the Lord, and are not Christians; while the Unitarians warn me against Trinitarianism as absurd! The Unitarian tells me that Christianity teaches but one God; Trinitarians, that it teaches three: and, if 1 John 5:7 be genuine, it seems very much like it. I find it written there,' 'There are three that bear record in heaven, the Father, *The Son,* and the Holy Ghost; and these three are one.' "

Here we suggested that it did not read as quoted. It stands thus, "The Father, *the Word,* and the Holy Spirit." The doctor thanked us and adopted the correction.

He proceeded: "Now, here am I, a Jew inquiring after the truth, in the midst of confusion, asking a definition of Christianity, and can get no satisfactory reply! Again I ask, what is Christianity? You say, believe in Jesus! But you are not content with this belief. You require me to believe that he is Son of God; that he was crucified for the sins of the world; that he rose from the dead; that he ascended to heaven; that he is God! But if I believe all this, yet am I not a Christian; for I may thus believe, and be damned by Romanism; or if Romanism accept me, for that very reason be turned over to Satan by the pious of Protestant sects."

Dr. Thomas Meets The Attack

While Dr. de Lara was speaking, we inquired of "the challenger," in a whisper, "Shall I answer his question?" At first he replied, "Yes," but the word was scarcely out of his mouth before he recalled it, and said "No." We inquired, "Why?" "I have," said he, "a particular reason." We apprehended that the particular reason was that he knew from what he had heard from us at Jefferson Assembly Room, where our congregation met, that we would not endorse the Christianity embraced by "converted Jews" like himself, and approved by the heathen or Gentiles who patronised him. We said no more to him, but resumed our seat, with the determination to be on our feet the instant Dr. de Lara prepared to sit. The present was not an opportunity to be lost for introducing New Testament Christianity to the notice of the Jews, and for giving it a distinct position, apart from all the foolishness which so embarrassed the question in the estimation of Israelites.

Having secured the floor, we remarked, that, "the question asked by Dr. de Lara was of primary importance, and was quite in place and to the point on the part of a Jew whose conversion from Modern Judaism to Christianity was desired. It was a question that should be answered in the terms of the New Testament itself. It was not a difficult one; still it was one that could not be answered by the "Names and Denominations" of which the nations were full (Rev. 18:3).

"They would, perhaps, admit that Paul taught the true Christianity, if there be any such; that he fully understood it; and was quite competent to define the Christianity he taught. This granted, we should then ask Paul, What is the Christianity you preached? We should not go to the Pope, to Luther, Calvin, Knox, Wesley, &c., or to any of their followers or approvers, to ask, What is Christianity? We might go to them to ask, What is Romanism, Lutheranism, Calvinism, Wesleyanism, and so forth? They could answer these questions satisfactorily enough; but to ask them, What is the Christianity taught by Jesus and his apostles? and to expect a scriptural and rational definition, is preposterous in the extreme! Now, in order to get Paul's answer, we must go directly to his writings and speeches, and extract the information thence. I pray you, then, to mark attentively what he says in 1st Cor. 2 in answer to the question, *What did you make known in Corinth to the synagogue of*

the Jews there when you first introduced the Nazarene Christianity to their notice? Now hear him:

"'I came,' says he, 'declaring the testimony of God; or of the Christ' —2:1; 1:6.

"*Inquirers* — 'But in declaring that testimony, what did you and your colaborers speak as the subject matter of it?'

Paul — 'We speak the WISDOM OF GOD IN A MYSTERY, the hidden, which God ordained before the ages, for our glory' — 2:7. 'Even the Mystery that hath been hid from the ages and from the generations, but now is made manifest to his saints; to whom among the Gentiles God would make known what is the richness of the glory of this Mystery; which (*richness*) is Christ in you, the hope of glory.' — Col. 1.26-27.

"This is Paul's *general* answer to the question, What is Christianity? as that geography is a description of the earth, is a *general* reply to the question, What is geography? *The particulars* of the science must be learned by the study of the geography — of the book containing the principles and details of the subject. So also, if we would know the principles and details that in systematic combination constitute the Nazarene Christianity as a whole, we must diligently and dispassionately study 'the testimony of God,' which is contained in Moses and the prophets; and, as the friends of Jesus believe, also in his doctrine and the writings of the scribes which Jesus sent—Matt. 23:34. These writings constitute the volume ordinarily styled 'THE NEW TESTAMENT,' or *The Revelation and Interpretation of the Mystery,* hidden both from angels and prophets in the times and ages of the Mosaic dispensation or Aion (1 Pet. 1:10-12), and absolutely inscrutable to Jews and Gentiles, who do not understand the Old Testament, and are content with the traditions of the synagogue, and with those of the schools, colleges, and pulpits of 'the Church.'

"Whether the New Testament be regarded as true or false, it is certainly of authority in all questions of the Nazarene interpretation of Old Testament Christianity. The facts reproduced in the extracts from McIlvaine proved that it belongs to the age of the Apostles, and is the most ancient Nazarene record extant. Reason, therefore, if not prejudice, readily accepts it as the symbol or compendium of Christianity; as it accepts the Koran as the authentic symbol of Mohammedanism. Thus if you wished to know if modern Islamism were the original doctrine taught by Mohammed, you would not spend time in discussing the genuineness and authenticity of the Koran; but you would at once study the Koran, or Mohammedan Bible, to know what it teaches. Having learned its doctrine, you would then proceed to try its verity. Mohammedanism and Christianity are existing facts. They are in the world. How came they here? And what do they teach? Reject the New Testament as a history of the transactions and teaching of certain men called Jesus and his Apostles, &c., and these questions cannot be answered. Reject the Koran, and we know not what was the doctrine of the Arabian prophet. Reject the New Testament and Koran, and the world finds in it two religions of great power and influence, and nothing certain is known about them. Our conclusion, then, is that the New Testament and Koran are, by the consent of unprejudiced reason, endorsed by veritable history, the original books of the two faiths; and the only authentic records, or sources of information concerning the saying and doings of Jesus and the apostles, and of the dogmas of Mohamet.

"But the question of all-absorbing interest to us ought to be, *What does the New Testament teach; and is that teaching true?* I sympathise

with the tantalising and unhappy position of Israelites in this matter. Societies are instituted, and efforts made, for their conversion by the clergy of the Gentiles; yet can they not obtain from the sea-and-land proselyters a scriptural definition of New Testament Christianity. 'Believe!' they say, 'believe, or you will be damned!' 'How can I believe,' exclaims the Jew, 'except I hear, and what I hear is proved to be the truth?' And here they are met with a dry and vapid disquisition upon the genuineness and authenticity of the New Testament!

"We have, in general terms, stated what is taught — a teaching that occupied Paul from morn till eve in earnest discourse with the elders of the synagogue in Rome, in unfolding its details for their belief (Acts 28:23). We have not scope in the few minutes allotted to us here to follow his example. But we will state a rule by which we work in ascertaining the truth of the facts and teaching of the New Testament. It is this: *If the facts and teachings of the book be in accordance with the Mosaic pattern of things in the law, and with the predictions of the prophets, then we admit that the facts and teachings are true; otherwise not.* Our experience satisfies us that this rule places the Nazarene interpretation of Old Testament Christianity beyond a doubt. The rule is not mine. It is the rule of interpretation presented by Jesus and Paul. 'I am not come,' said the former, 'to destroy the law and the prophets: I am not come to destroy, but to *fulfil*, for verily I say to you, until the heaven may have passed away, and the earth, one iota, or one point, may in no wise have passed from the law until that every thing be accomplished'. And of Paul, it is written that he said, 'I testify both to small and great, saying none other things than those which the prophets and Moses did say should come;' and when at Rome he worked by this rule, 'expounding and testifying THE KINGDOM OF GOD, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.' In this way he 'declared the testimony of God' concerning the Christ; and that be he whom he might, he must be a crucified person.

"We remarked that a very considerable part of the New Tesatment consisted of Paul's writing. It is a relevant question, therefore, to ask, Was Paul a reliable witness? We answer, Yes; he was the best kind of a witness. He was a bitter, murderous, ignorant rabbinist, doing all he could to suppress and exterminate the Nazarenes and their doctrine. This is the account he gives of himself while an unbeliever. He was exceedingly mad against all Christians, and conscientiously thought to do God service in destroying them. The loaves and fishes, too, were all on the side of unbelief. Honor, riches, and power were all against the Nazarenes. If such a man had suddenly ceased his animosity and become an advocate of their doctrine, *but remained among their enemies*, you might say he was not to be relied on; that he was a coward, or afraid of losing his social position or his living, or all of these ; but when he not only declared that he had seen Jesus after his resurrection, and that he believed he was indeed the Christ of God, but was immersed into him by Ananias, and *exposed himself to persecution, imprisonment, and death* in the work of planting the faith he had sought to destroy, such a man is a most reliable witness, and at least equal, if not superior, to any that can be produced.

"Furthermore, we maintain that he was not only a true witness, but a man inspired by the Spirit of God, by which he could teach without mistake. If it be admitted that he is reliable, then this is true; for he testifies that his speech and preaching were in demonstration of spirit and power; that the faith of his hearers might stand, or be based upon, the power of God (1 Cor. 2:4-5). But apart from his own testimony to the

fact, his writings prove that he was inspired by God. We require no stronger evidence of his inspiration than the existence of those very things against which Dr. de Lara has been objecting, and which we protest against as earnestly as he. The 'Names and Denominations' which constitute 'the church' against whose 'Christianity' Israelites object with so much force, are nothing more nor less than THE APOSTACY Paul predicted would arise in later times. His words are 'The Spirit speaketh expressly that in later times some *will apostatise* from the faith giving heed to seducing spirits, and to teachings of *Divines**; speaking lies in hypocrisy; having their own conscience cauterized; forbidding to marry and commanding to abstain from meats (1 Tim. 4:1).' Here is the prediction; look forward into the 'religious spirits' and behold the fact. These are the Divines or Doctors of Divinity, 'seducing spirits' of all orders' of the clergy 'speaking lies in hypocrisy' under the profitable sanction of the Names and Denominations to which they belong. When the Spirit spoke expressly by Paul these things did not exist, yet he declared with certainty that they would. 'The time *will* come,' said he, 'when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables (2 Tim. 4: 3-4).' This is Christendom to the life; and the 'fables' are its Cristianities from which our Israelitish friends are at a loss which to select as the true! Our advice is, have nothing to do with any of them, but study the Old and New Testaments for yourselves; they will not deceive you. They speak the same thing. They will seduce you only from error and sin. The New Testament doctrine is attested by the law and the prophets, for whose testimonies all its writers were zealous to imprisonment and death." —John Thomas.

*So we render 'daimonion' in this place. "Every demon," says Plato, "is a *middle* being, between a god and a mortal." Hence a divine. An ecclesiastical daimonion is a clergyman, who officiates as the middle man between the clerical god and the people.

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(In the next section of this account, which we hope to include in our next issue, Brother Thomas answers Dr. de Lara's contention against the genuineness and authenticity of the New Testament).

Thy Will Be Done (*Matt. 26:53*)

The perfection of will which Christ brought to bear upon the work the Father had given him to do, is marvellously illustrated here. A word from him would have brought upon the scene more than twelve times three thousand angels, any one of which could have scattered that rout as chaff before the wind. But that word was not spoken. Of all the "times to keep silence" THAT was surely the most momentous! Part of Christ's obedience just then consisted in his not praying to be delivered out of the hands of those who came against him, as against a thief with swords and staves.

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We must "contend earnestly for the faith once delivered to the saints," though it cost us a right hand or a right eye; and every imagination which exalts itself against the knowledge of God must be cast down. This is our warfare; not only to advocate the truth, but to contend against, and, if possible, abase the truth-subverting traditions of the age."

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



Helped by the Heralds!

Sis. G. W. in British Guiana writes concerning the *Herald of the Coming Age* booklet:

"I have a class at home, where a number of friends enjoy the little booklet. We find it full of interest and helpful to the better understanding of the Bible and worthy of several readings. I use them for meetings in isolation and for elderly folk to whom I read the magazines — and they have found the explanations deeply interesting."

(Many thousands of *Heralds* now go to most parts of the world to direct the minds of men and women to the light of the Word. The booklet can be supplied in bulk quantities for distribution, and enquiries should be directed to Logos Publications, West Beach Post Office, South Australia).

No "Changes" are Necessary!

Bro. E. A. (Sth. Africa) draws attention to the troubled state of Christadelphia:

"Some of the things we hear, makes us wonder where the Truth is heading. It appears that some are departing from the old paths, which is indeed sad. However, we have been warned that such things will take place. The change is so sinister that one must be on guard to avoid being caught up in what are termed 'natural changes'."

(This is a matter of greater concern to us, also. We realise that the pioneer attitude is being deprecated in some quarters, and are convinced that this is detrimental to the good of the brotherhood. The policy of our early magazines was the Truth first and foremost, and as Dr. Thomas was the most able and fearless exponent of the Truth (to him every brother and sister owes either directly or indirectly, a knowledge of the Truth), his writings were held aloft and his example followed. In some places, this brother's faithful teaching has given place to the questionable teaching of "science falsely so-called." This is dangerous. It is a policy which *Logos* will not adopt.)

Expounded first by Bro. Thomas!

A circular entitled "Knowing Good and Evil" has been received from an esteemed correspondent, Br. P. H. (England) outlining suggestions of a pre-Adamic civilisation out of which developed the angelic beings of our age. His studies were attempted independently of other expositions, and Bro. H. was surprised to find his theory already in existence! He writes:

"Further to my recent circular, I now take the liberty of enclosing an extract from *Elpis Israel* (page 57). Until last week, I had no idea that Brother Thomas had commented upon the various points referred to in my circular! I am agreeably surprised to find that he confirmed all I had stated!"

(This experience is not unique to Bro. H.! We have often found that Brother Thomas has already expounded features we had thought exclusive to our own studies. It demonstrates the value of the pioneer expositions.)

When Separation is Scriptual.

Bro. I. L. (S. Africa) comments upon recent articles in "Christian Unity":

"I was shocked to read of Christadelphians joining others in the

singing of carols. The next step is joining them in prayer. My thoughts turn to the words of Solomon, when warning us about 'the lips of a strange woman.' He said: 'Remove thy way far from her, and come not nigh the door of her house' (Prov. 5:8). As I read that warning, I see it in only one way. It means, 'come not nigh the door of her house.' If a neutral hall is not her house, then 'remove thy way far from her.' Either way, it means 'come out from among them and be ye separate."

(Scripture is full of such admonitions, and we are foolish to ignore the revealed will of God. The troubles that have heaped upon apostate Israel in the past should be a potent warning to Christadelphia today.)

"Upon the earth, perplexity . . . "

An interesting experience is outlined by Bro. D. V. (Qld.):

"Recently, we attended a film-night on the Growth of Communism. After the film, I asked a minister and a Baptist friend who were present, where did they think it would end? They had no idea! All they could do was to build up the church to withstand it. The Baptist and I then started to discuss Ezekiel 38. The minister had to go to see someone else! We are going to advertise the *Herald* 'War With Russia is Inevitable' in the local paper to capitalise on current interest."

(How ignorant men are without the true knowledge of the Divine purpose! But this will soon be revealed, and men everywhere will be required to learn of His ways. Meanwhile we trust that interest may be shown in the Truth through your individual efforts).

The Book for Today

Sis. L. M.C. (Vic.) writes:

"I heartily applaud your stand in upholding a fearless contention for the faith once delivered to the saints, and in forthright speech show clearly the path that alone leads to righteousness. I quite agree that *Elpis Israel* is needed today as never before, yet so many decry the need for the teachings of the men to whom we owe so much."

Studying the Names and Titles of Deity

A letter from A. M. S. (Eng.) reads:

"Would you please send me a copy of the printed brochures concerning the Titles of Deity. I see that you offer it to the "older readers" (this offer was contained in our 'Good Company' youth section.), **and I am afraid I have only just turned fifteen. However, I have already marked my Bible with the different titles of Deity, but my index to the colour schemes will probably not be as comprehensive as yours. So even though I am not one of your 'older readers', could I still have one?"**

(We are very happy to forward the brochure requested and commend you for your earnest study of the Inspired Word in your youth. The Names and Titles of the Deity is a most important subject — one which can open the range of Scripture, and reveal the beauty of the Living Word).

"Blood Transfusion Does Not Violate Bible Teaching"

This is the title of the current issue of *Herald of the Coming Age*, which has aroused considerable public interest, particularly since one of the "Jehovah's Witness" sect in South Australia has died as a result of refusing a blood transfusion on religious grounds. We received the following letter from a friend, Mr. L. G. (Qld.):

"Recently a friend lent me this booklet, and I enjoyed reading the article very much, and consider its argumentation very sound. Our clergy-doctor group is discussing this topic at its next meeting, and I'd be very glad to have a copy of your booklet: "Jehovah's Witnesses Tested By The Bible.' "

Items of Ecclesial Interest

Oratorio "The Messiah"

A combined group from Adelaide and Melbourne Ecclessias will render Handel's oratorio, "The Messiah" in the Unley Town Hall, Adelaide, on Saturday November 6th at 7.45 p.m. (God willing). Acclaimed as one of the finest musical arrangements, the words of this oratorio express the message of salvation. A *Herald of the Coming Age* based upon this oratorio has been produced, entitled "The Gospel in Song," and is to be extensively advertised in connection with this occasion.

Report from Jersey Bible Campaign

A very encouraging report comes from Jersey Ecclesia, who recently conducted a special Bible Campaign. A letter from Bro. Woodall, states:

"May I express on behalf of the Jersey Ecclesia our sincere thanks for sending the literature and charts for our Campaign. The studies on the Epistle of James, and God Manifestation, were delightful and provoked much thought. The attendance of friends to the Lectures averaged about 7 visitors every evening, one of which is attending the instruction class. Another friend is a Mr. Clarke, an Evangelical Preacher, who, a week before the Campaign, had given a talk upon the subject: 'Christadelphianism is not Christianity.' We went along to hear this dessertation, much to his surprise! As a result, a debate was arranged with him on: 'The Trinity is Bible Teaching?' and I hope the stand we took was according to the Word, and performed in a Godly manner. I found my Bible marking very helpful on this occasion, enabling me to turn to passages very quickly. I had listened beforehand to the debate between Brother Mansfield and Mr. Lee, gleaning a few points. . . ."

Reconciliation In Buffalo, USA

It is with pleasure that we have been advised of agreement established between the two Ecclesias in Buffalo on the basis of a full acceptance of the Christadelphian position of abstinence from activity in worldly politics. It will be appreciated by brethren overseas that this subject is quite important in Australia inasmuch as voting is here compulsory; whereas in most other countries (we believe in all other countries) it is not so. In Australia, personal exemption is required at every election, though it is now granted without difficulty, our case having long been recognised and conceded by the Authorities. Our attitude in this regard helps to establish the consistency of our case when appealing to be registered as Conscientious Objectors from military service.

Position of Unity in Australia

The Secretary of the Unity Committee writes:

"Dear Bro. Mansfield,

". . . In further clarification of the assurances you requested we state emphatically that the matters set forth in the booklet, *Christadelphian Unity In Australia — The Accepted Basis,* were required of brethren and ecclesias seeking fellowship on the Unity Basis in Australia.

"None were invited to form part of the Unity Ecclesias in Australia on any other basis or irrespective of their beliefs.

"We again assure you that the Basis set forth on the abovementioned booklet was, and will continue to be, the basis of fellowship in Australia . . . "

We publish the above correspondence because of allegations made that brethren who did not endorse the teaching of the Book, were invited to join with the Movement in Australia. If brethren did so, they evidently hid their beliefs!

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 6

(Continued from p.32)

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

VERSE 12.

"Let not sin therefore reign"— Or, do not allow the flesh to dominate you. Notice that the Apostle maintains his figure of sin as a king reigning over his subjects. The word "reign" is **basileuo,** which signifies "to exercise kingly power." Paul's exhortation is that sinful flesh is a dethroned monarch—keep it in that state.

"That ye should obey it in the lusts thereof" — Lust is here used in the sense of inordinate desire; and all such lusts of the flesh must be brought into subjection to Christ. It is sometimes claimed that there are lawful lusts to which we can give free vent, but a careful consideration of Scripture will reveal that they all must be governed by Divine law. Take the natural appetite for food. Is it sin to gratify it? Not under the conditions that God stipulates, so that in another place Paul directs: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (1 Tim. 4:4-5). If we satisfy the lust of appetite without due consideration to the Giver of every good and perfect gift, it becomes sin; but if we allow the Word to govern us in this direction, as in all the propensities of the flesh, what would otherwise become offensive is made legitimate.

VERSE 13.

"Neither yield ye your members as instruments of unrighteousness unto sin" — The word **"yield"** is a military term; in the Greek, **paristemi,** "to place beside, to put at one's disposal, to present (as a soldier)." For "instruments" notice the marginal rendition: "arms or weapons." Paul is exhorting that we must not present our members (arms, legs, eyes, head, etc.), as weapons of unrighteousness to be used in the service of king sin, but rather to yield them unto the will of God as weapons of righteousness to defeat sin. This is a very powerful and significant exhortation, demonstrating that we can render service to the flesh or to God by the very same "members".

VERSE 14.

"Sin shall not have dominion over you" — The word "dominion" sug-

gests the victorious conquest of king sin, but this will not happen if the exhortation of v.13 is heeded.

"Ye are not under law but under grace"— Being under divine grace provides a great advantage in the fight of faith, for whereas the Law condemns and strengthens the hold of sin; divine grace provides forgiveness and breaks the hold of sin unto ultimate victory.

True Baptism Necessitates A Change Of Masters — Vv. 15-23.

VERSE 15.

"Shall we sin" — Contrast this statement with that of v.1. The construction of the verb in v.1 relates to habitual continuous action, a continuing in sin; but here the grammatical construction relates to a single act of sin. The question thus signifies: Can we plan for a life of occasional sin seeing we are under the lenient sceptre of Grace. The answer is a decisive, No! (See Rom. 13:14).

"God forbid" — See comments on v.2 for this expression. Grace is not more lenient than law, but actually stricter in its demands, calling forth an unbounded service in love (John 14:21-24, Gal. 5:13, 6: 7-8). Law might call forth a fear of sin, but grace will create a hatred of it; law will develop a fear of God; grace a fear to offend Him. Though the believer might sin, he does not provide for it in allowing for planned occasional sin (see Matt. 6:24). Therefore he does not say, I can sin because grace will cover it! Such a philosophy will receive the reply: "God forbid, or How is it possible!"

VERSE 16.

"To whom ye yield yourselves servants to obey" — The word "servants" is from the Greek *doulos*, a bond-servant, one whose will is swallowed up in the will of another.

"Sin unto death" — Sin is here used as a metonymy for the lusts of the flesh. A "servant of sin" is one whose will is wrapped up in gratifying the flesh.

"Or of obedience unto righteousness" — In these verses, Paul sets forth the analogy of two slave owners, one of whom we are bound to obey. He names them Sin (the flesh) and Righteousness (or justification in Christ). We are slaves to one or the other of these two masters, and as such, our wills must be swallowed up in the will of either of these two slave-owners. The term "obedience unto righteousness" can be rendered "obedient (slaves) unto righteousness."

VERSE 17.

"The form of doctrine which was delivered you" — This doctrine (the Truth) "delivered them into" servitude to Christ (see the marginal rendition), and to him faithful service had been rendered. The Truth ("this doctrine") had emancipated, liberated, or set them free from the lordship of the flesh, and bound them under the lordship of Christ. See 1 Cor. 7:22. Acts 26:18. Note Rom. 6:18.

VERSE 19.

"I speak after the manner of men" — He illustrates Divine principles by illustrations from life.

"Because of the infirmity of your flesh" — Because of the general lack of spiritual discernment made obvious by any who may raise such a question as that stated in v.15. This required that he bring the Truth before them in such a way as they might easily understand it, and so he used this familiar example of slave-owners.

"As ye have yielded . . . " — See notes on v.13. As we once used the members of our body, the sense of hearing, seeing, speaking, doing, etc. to gratify the flesh, we must now use them in the service of Righteousness, our new slave-owner.

VERSE 21.

"What fruit" — That is, what benefit did servitude to the flesh render?

VERSE 23.

"The wages" — Wages are something earned. In the Greek, the word *apsonion*, here rendered "wages" signifies the rations given to a soldier instead of pay. In v.13 (see margin and our notes), Paul used a military term to describe the battle of life; now he makes reference to the soldier's ration that the flesh doles out to those who serve it. The same word relates to the pittance that a slave-owner might throw to a slave who had performed his bidding.

"Death" — See note Rom. 5:12.

"The gift of God" — A gift is something that cannot be earned, and in this is seen the generosity of the slave-owner described as Righteousness. Those faithfully serving this master will ultimately receive their liberation.

"Eternal life" — Cf. Rom. 2:7.

The Two-fold Analogy of Romans 6

In vv.1-14, Paul presents the life in Christ as a warfare, in which victory is possible by grace and faith (see also Rom. 7:23, 8:37); in vv.15-23 he sets it forth in the form of servitude to a new master who will ultimately grant the benefit of eternal life.

He summarises the first analogy by revealing:

- Two monarchs, one ruling in the sphere of death, the other ruling in the sphere of life (Rom. 5:21).
- A battle raging between them for possession of the believer (Rom. 6:12).
- The first engagement in this battle has already been won by Christ on their behalf (Rom. 6:6).
- His victory has led the way to complete victory for them (Rom. 6:9).
- With determination, believers must follow his lead as well-disciplined soldiers in his service (Rom. 6:10-11, 14).
- They must disarm the enemy (the flesh), and use the very weapons he would use to defeat him (Rom. 6:13).

He summarises the second analogy (see Rom. 7:14), by revealing:

- Sin and Righteousness are two slave-owners bitterly opposed to each other (Rom. 6:18).
- The slaves (believers) have been delivered from one through the purchase of the other (Rom. 6:17).
- Because of the benevolence of the new slave-owner this is to their advantage (Rom. 6:21).
- Sin (the flesh) rewards with the miserable soldier's or slave's pittance of death (Rom. 6:23).
- Righteousness rewards with the lordly gift of eternal life (Rom. 6:23).

LIBERTY

- Brethren are at liberty to go to law—but it must be the 'law and the testimony" of Isaiah. —Isa. 8:16, 1 Cor. 6:6.
- Brethren are free to labour to be rich—but it must be in good works.— 1 Tim. 6:18.
- Brethren are at liberty to provoke one another—but it must be to love and well-doing.— Heb. 10:24.
- Brethren and sisters are at liberty to offer resistance—but it must be to the devil.—James 4:7.
- Brethren and sisters are at liberty to please one another — only it must be to edification. —Romans 15:2.
- Brethren and sisters are at liberty to boast—provided it be in the Lord.—Psa. 34:2.
- Sisters are at liberty to adorn themselves,—but it is to be with the ornaments of a meek and quiet spirit.—1 Peter 3:4.
- Brethren are at liberty to be contentious—but it must be for the faith once delivered to the saints.—Jude 3.
- The faithful are free to pursue ways of pleasantness — provided they be Wisdom's ways. —Prov. 3:17.
- Brethren and sisters are at liberty to marry — only it must be "in the Lord."—1 Cor. 7:39; 2 Cor. 6:14.

Selected.

NOTES OFFER

We would be pleased to send to any of our readers, a copy of two charts — one outlining the Jewish year, showing the difference between the Sacred and the Civil year, also the Seasons, the Festivals and the counterpart with our month. The other chart outlines the schedule of sacrifices for special days of the year. Both of these charts could prove very useful if recorded in the blank pages of your Bible.

We would appreciate it if the cost of return postage could be included with your letter.

Let us beware of opening the floodgates to modern thought. Some open them a little and get perturbed because they swing open too far. The mistake is made through wishing to give the truth a status in the world of learning.

Envy is common in the world — it is not entirely absent in the brotherhood. It is a sin that should be rigorously checked, otherwise it quickly becomes a source of untold evil. Much of the unhappiness in the ecclesias is due to this unholy trait.

To deny God does not necessarily mean that we affirm that He does not exist. Many profess to know God but deny Him by their unholy conduct (Tit. 1:16). Weeping and wailing await those who are guilty of this sin.

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

Thoughts for the Times

A True Christadelphian Stand



We distinctly refuse to regard the Truth as a thing requiring investigation. It is a thing that has been discovered, fully discovered, finally discovered. The business in hand is the business of applying it. The apostles did not go about asking: "What is truth?" That was a heathen's question. The apostles occupied themselves in preaching the truth. This is the business of all who follow the apostles. Though the apostles are dead, the Truth they proclaimed is not dead. It survived them, and has been preserved during all the ages since in a divinely written form, from which we can learn it. In the goodness of God we have been permitted to learn it, first by Brother Thomas pointing us to the records, and secondly by a daily and unintermitting intimacy with these records ever since. If some do not know it, or doubt it, or are dim about it, let them not insist on others getting down into the bog where they flounder. If they won't allow those who stand on the firm ground to help them out, let them at least cease their invitations for the people on the firm ground to come down into the welter where they are. Their invitations will be regarded only by the simple. Wise men will shut their eyes. There is such a thing as being "established in the faith," as being "grounded and settled," and "holding fast the form of sound words, delivered at the beginning." There is such a thing as full assurance of faith, and standing fast and striving for the faith of the gospel; and such a thing as being steadfast and immovable, contending earnestly for the faith once delivered to the saints. These apostolic features, while compatible with growth in knowledge (which is not a change of foundation, but a development on an unchanging foundation) are not compatible with that restless and fickle state of mind that is ever on the alert for the sensation of novelty, and which consequently is "ever learning and never able to come to a knowledge of the Truth," because flying from position to position, instead of retaining position after position till the whole situation is covered. We moored to the stabilities forty years ago, and we cannot ship with those who prefer to be on the drift. —R.R.

Telescopic View of the Book of Ezekiel

The Theme

Daniel and Ezekiel, the two prophets of the captivity, built their messages around a common theme. That of the former is expressed in the words of Chapter 4:17:

"This matter is to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

That of the latter is stated in the words that are constantly affirmed throughout his book, "They shall know that I am Yahweh." This declaration was proclaimed by the prophet at least seventy times. He announced it twenty-nine times in predicting punishment on Jerusalem; twenty-four times in prophesying judgments on the Gentile nations; and seventeen times in foretelling the restoration of Israel, and the final blessing then to be made manifest.

The declaration is significant. To "know" Yahweh in the sense intended means much more than merely recognising that He exists, or comprehending His purpose in the earth; it requires "knowledge" of such compelling power as will effect a change in the character of the one possessing it, so that the fruits of "knowing" will be seen in action.

This is indicated by the use of the same term to denote the most intimate union between husband and wife leading to a new life. Thus Genesis 4:1 declares: "Adam **knew** Eve his wife; and she conceived . . . " As a result of this conception, Eve ultimately brought forth fruit to the glory of her husband, and this became typical of the union between Christ and the Ecclesia resulting in fruit to the glory of His name. The Lord taught Nicodemus the need of a "new birth" from above before a person could "see" or "enter" the Kingdom of God (John 3), and later Peter added his comment to this theme by teaching that believers are subjects of a new begettal:

"Being begotten, not of corruptible seed, but of incorruptible, by the word of God . . . and this is the word which by the Gospel is preached unto you" (1 Pet. 1:23, 25).

And so Jesus prayed the Father:

"This is life eternal to KNOW Thee the only true God, and Jesus Christ whom Thou hast sent. . . " (John 17:2).

Mere academic knowledge will not result in eternal life,

but a knowledge that intimately reveals the Father to us, and which assists to reproduce in us the Divine characteristics to the glory of His name, will do so.

That is Ezekiel's theme in a national sense. He shows that both Jew and Gentile have ignored this principle in the past, and have revealed contempt for the Father's Name; but because He is jealous for His holy name, therefore:

"I will sanctify My great name, which was profaned among the heathen which ye have profaned in the midst of them: and the heathen shall know that I am Yahweh, saith Adonai Yahweh, when I shall be sanctified in you before their eyes" (Ezek. 36:23).

Those nations that learn to respect that Name in the Age to come, will enter the Kingdom as mortal subjects under the immortal Name-bearers then to be made manifest (Rev. 14:1). Incorporated into Israel they will receive eternal life in a political sense. (Dan. 7:12).

Ezekiel's book is divided into five major divisions, all associated with the glory. It opens with a description of that glory manfested in the Cherubim sweeping down towards Jerusalem for judgment (Ezek. 1); it continues with a vision of it departing from the city (Ch. 11:23); it follows with prophecies of judgment on the nations, revealing that though the Glory was hidden, it was still powerful; it then outlines predictions of restoration for Israel, intimating the preparation of the Glory to return; and it reaches its climax when the Glory is seen returning to the Temple of the Age to come, and the thrilling declaration is made: "Yahweh is there!"

Remarkable Contrasts

There are wonderful points of contrast in the Book of Ezekiel. We considered some of these last month in comparing the uprise of Israel with the downfall of Gentilism, as set forth in the prophecies of the Restoration (Ezek. 33 to 39), and the same principle of contrast can be traced in the departing and returning of the Glory, as predicted by the prophet.

For example, the departing Glory in the early chapters is balanced by the returning Glory in the closing vision; his indictment of the city of Jerusalem and of its elders because of idolatry, with which his ministry opens, is more than compensated by the more glorious Temple-city of the Millenium cleansed of the pollutions of the past; the tragedy of Jerusalem's destruction is avenged by its triumph over the Gogian confederacy; the bitterness of the captivity, the wickedness of the apostate people, the abandonment by Yahweh of the guilty city (all covered in the early chapters of the book) give place to the wonderful vision of complete restoration of Israel, of spiritual rejuvenation of the

people, and the return of Yahweh's glory to Jerusalem (all covered in the last chapters) which consummates in the final, thrilling statement: "The name of the city from that day shall be, **Yahweh Shammah,** Yahweh is there!"

Those familiar with Brother Sulley's work on the Temple will know that the city here referred to relates not to Jerusalem, but to one some miles south of that city where the pilgrims from all parts of the world will assemble prior to ascending to the Temple-city in the north. The name of this city will be styled **Yahweh Shammah,** or Yahweh from thence, or Yahweh is there! because it aparently will be the terminus from whence the worshippers will move north to the Temple for worship.

As one reads the prophet's final statement regarding the name of the city in Ch. 48:35, one can almost see the finger of Ezekiel pointing towards Jerusalem. There, in the city that Yahweh elected in which to place His name, He will again dwell among His people "as in the days of old." It was His intention so to do when He called them out of Egypt (Exod. 25:8), but except for limited periods, they "would not hear" (Jer. 13:11). The time is coming, however, when His purpose in Israel will be vindicated, and the world will learn that Yahweh is again dwelling in the midst of His people, this time in the multitudinous Christ that will manifest His glory (Rom. 5:2. Ezek. 43:1-3). Thus the glory will return, and the anti-typical Cherubim will be manifested in the earth.

The Apocalypse in The Old Testament

The writings of the three contemporaries: Jeremiah, Ezekiel and Daniel, comprise the Apocalypse of the Old Testament. Many of the themes contained in the Book of Revelation have been drawn from one or the other of the writings of these prophets, and expressed in almost identical language. Jeremiah predicted the complete overthrow of literal Babylon (Chps. 50, 51), and John uses similar language to describe the destruction of modern, mystical Babylon (Rev. 17:18). Ezekiel and Daniel were "companions in tribulation," as also was John (Rev. 1:9). Ezekiel was called upon to eat a "little book" (Ezek. 3:1-4), and his experience was shared by John in Patmos (Rev. 10). Ezekiel prophesied of a Gog and Magog to be manifested before the millenium would commence, and John prophesied of a Gog and Magog to be manifested at its end (Ezek. 38, Rev. 20). Ezekiel saw a vision of the Cherubim (Ezek. 1), and John decribes and explains them (Rev. 4, 5,). Ezekiel, in vision, visited the literal Temple of the Age to come, and John visited the spiritual Temple, which is the anti-type of the literal (Rev. 21:10-27) Ezekiel concluded his book with the statement:

"Yahweh is there." (Ezek. 48:35), and John finished his with the prayer: "Even so come, Lord Jesus."

The warnings, pleadings and visions of Ezekiel and Daniel greatly assisted in the development of a people prepared for the decree of Cyrus and the restoration under Zerubabbel when it came, as the warnings, pleadings and visions of the Book of Revelation can help prepare a people today for the anti-type of Cyrus, even the Lord Jesus Christ. The prophets rebutted the truth-denying teaching of the false prophets, and their example enlivened the people from their apathetic and decadent state, energising them for the return. They, therfore, played a powerful part in preparing the people for the work of the restoration, drawing them out of the thralldom of error and setting them firmly on the pathway of truth. Their writings and example can help us today as we await the manifestation of the anti-typical Cyrus and the Kingdom he will set up on earth which will bring about the destruction of spiritual Babylon.

An Outline of Ezekiel's Prophecy

We stated above that there are five main divisions in Ezekiel's book, and appropriately (for five is the spiritual number of grace) these set out the principles of Divine grace. They are as follows:

THEME AND OUTLINE OF EZEKIEL

1. *Ezekiel's Commission* — *Chapters* 1 - 3.
2. *Judgment on Jerusalem* — *Chapters* 4 - 24.
3. *Judgment on the Nations* — *Chapters* 25 - 32.
4. *Prophecies of the Restoration* — *Chapters* 33 - 39.
5. *The Glorious Consummation* — *Chapters* 40 - 48.

The basic message relates to the Glory, however, and so these five sections can be divided up in the following way:

THE GLORY APPEARS — CHAPTERS 1-3

The Vision of the Cherubim .... Ch. 1.
Ezekiel's Commission .... Ch. 2: 1-8
Ezekiel's Instruction .... Ch. 2:9-3:14.
His Duty as a Watchman Ch.3 15-27

THE GLORY DEPARTS — CHAPTERS 4 - 24

Siege of Jerusalem dramatised .... Ch. 4.
Horrors of the Siege described .... Ch. 5.
A Remnant preserved .... Ch. 6.
Final desolation of the Nation .... Ch. 7.
Idolatry among the Elders .... Ch. 8.
Discrimination between Just and Unjust .... Ch. 9.
The Glory departs Ch.10.11
The Impending Captivity Predicted .... Ch. 12
The Guilt of the False Prophets .... Ch. 13

Yahweh's Righteousness Vindicated .... Ch. 14
The Parable of the Fruitless Vine .... Ch. 15
The Parable of the Foundling Child .... Ch. 16
The Parables of the Eagles, the Vines & the Cedar .... Ch. 17
The Parable of the sour Grapes .... Ch. 17
The Parable of the Lioness and Whelps .... Ch. 19
The Goodness and Severity of Yahweh .... Ch. 20
The Sighing Prophet and Sharpened Sword .... Ch. 21
Yahweh's Witness against His People .... Ch. 22
The Infidelity of Aholah and Aholibah .... Ch. 23
The Parable of the Boiling Pot and Mourning Prophet Ch. 24

THE GLORY HIDDEN — CHAPTER 25 - 32

(Seven nations mocked at Israel's distress, and the hidden glory struck them down).

Ammon - Moab - Edom - Philistia .... Ch. 25
Tyre .... Ch. 26 - 28
Egypt .... Ch. 29 - 32

THE GLORY PREPARES — CHAPTERS 33 - 39

Prophecies of the Restoration

Ezekiel re-commissioned as a Watchman .... Ch. 33:1-20
Partial Vindication of his Prophecies .... Ch. 33:21-33
The coming Shepherd-Prince .... Ch. 34
The Final Doom of Israel's Enemies .... Ch. 35
A Transformed Land .... Ch. 36:1-15
A Transformed People .... Ch. 36:16-38
A Transformed Nation .... Ch. 37:1-14
A Transformed Government .... Ch. 37:15-28
Gentile Invasion of Yahweh's Land .... Ch. 38
Flesh Humbled and Yahweh Exalted .... Ch. 39

THE GLORY RETURNS — CHAPTERS 40 - 48

The Millenial House of Prayer .... Ch. 40-42
The Return of the Glory and Cleansing of Israel .... Ch. 43
The Royal Priesthood .... Ch. 44
The Holy Oblation and Sanctuary .... Ch. 44
The King in His Beauty .... Ch. 46
The Living Waters of Jerusalem .... Ch. 47
The Complete Restoration and Settlement of Israel .... Ch. 48

—HPM

"Hear the other side" is a plausible motto; but it is only applicable when men have not made up their minds, or are ignorant of the other side. When men have embraced the faith of our Lord Jesus, they have made up their minds, and, as a rule, men do not make up their minds until they have seen all round the subject. When they have done this, they feel it is trifling with them to ask them to hear the other side. They will even indignantly refuse the invitations. There is a time for everything. Everlasting investigation is not the function of enlightened conviction. It is only the office of everlasting uncertainty and develops everlasting muddle and unsettlement. Everlasting listening to the truth is everlasting upbuilding, comfort and growth. —R.R.

WHITHER ARE WE DRIFTING?

Science Falsely So-Called

"Avoid profane and vain babblings, and oppositions of science falsely so called' (1 Tim. 6:20).



The inspired advice above is needed today as much as it ever was. Despite increasing evidence supporting the authenticity of the Bible, and its remarkable confirmation by fulfilling prophecy, the Scriptures remain under fire perhaps more than at any time in history.

The greatest challenge today comes from the theory of evolution.

This theory (for it is openly admitted that it cannot be proved) so dominates the educational systems of today that both teachers and students are virtually brainwashed by it. It is set forth as fact in such a way as to mould public thought and morals; it has spawned such political systems as Communism, Nazism, and Fascism; in the realm of psychology it has introduced Freudianism which is largely responsible for the unwholesome sex emphasis that today sweeps the world.

Against this flood of evil, the Bible record of creation has stood as a firm, immoveable barrier, setting forth the very antithesis of the theory of evolution, so that the issue has been clear and plain: one can only be accepted at the expense of the other.

But, as stated in our last issue, if Brother Lovelock's thesis on the *Origin of Man* is accepted, or even tolerated, that barrier will be lowered, and it would not be long before the Genesis account would be further challenged, until nothing really substantial would remain of God's account of what really happened.

Some have thought that our strictures were too extreme. This month, we invite the reader to judge for himself, and recognising how far this theory goes, play his part in destroying its influence as much as possible. Here, then are extracts taken from the study published by Brother Lovelock, and advertised in *The Christadelphian*:

Creation A Form Of Evolution

"The state of 'very good' . . . was not a condition of creation before the fall of man, but is the end of God's work when salvation has been

effected in man. This is certain because . . ." (Study 2, p.4).

"Genesis does not tell us how God created in the beginning, but we have every reason to view the gradual development which characterises growth as overwhelmingly probable on the basis both of Biblical analogy and human observation." (p.7).

"The stages of creation there described were also progress by growth rather than the instantaneous production of living forms out of thin air." (Nobody claims that God created out of "thin air" — see Gen. 2:7 . . Ed).

"Even the formation of man in the image of God was not instantaneous" (p.11).

"The life which is in nature is a spirit breathed by God into His creatures, a spirit which He shares with them. Life is the spark of diety . . . " (Contrast this with 'Elpis Israel" pp 33-37) (Study 3, p.2),

"While many are prepared to accept the certain evidence that variations within a species is the normal method of creation . . . they are quite determined to deny that a different, and less frequent, process of variation could have produced development of one species out of another. SUCH A DENIAL IS QUITE ILLOGICAL; it is true that there exists at present no certain proof that such a development can occur . . . IF God has chosen the mechanism of genetic mutation as His means of creating some thousands of varieties of each individual species, it is at least possible that He produces species by the same means" (p.10).

Chronology Ad Infinitum

"Here we will be concerned mainly with evidence of life from about 600 million years ago until about 10 million years ago, a long period of immense change" (p.6).

"About 15 million years ago the general picture of life was very much as we know it today" (p.8).

"This is a very brief summary of the facts, as they have been established of the development of life upon this earth. The first chapter of Genesis gives the impression that it is describing the creation by God for the first time of each form of life, and is not merely concerned with the re-peopling of the earth with life forms which had existed already for vast ages before. That chapter, therefore, is describing the vastly extended appearance of life over at least 600 million years, and possibly for more than twice that period" (p.9).

Adam's Mother and Father

"We are not told how God created man and woman, but their formation is described in figurative or symbolic language to teach fundamental lessons" (p.8).

"Unless we are prepared to admit, against the clear evidence of the rest of the Bible, that a supernatural personal tempter was present within, or in the form of, a serpent, and was so addressed, there is NO ALTERNATIVE to understanding the serpent to be figurative, and not literal" (p.10).

"So far as biological classification is concerned *modern man* goes back some 35,000 years at least."

"We can therefore be certain that for centuries before the time of Adam, the earth abounded with creatures which could not be distinguished from him in outward form" (p.6).

"In other words, homo sapiens was on the earth for many thousands of years before the time of Adam" (p.6).

"Adam is much more likely to have been a race than an individual . . . It is generally assumed that the Bible teaches that we have all descended from a single individual, named Adam, but if Adam stood for the race as well as for the individual, then the passages on which this idea is based carry no necessary implication of the one original man" (p.7).

"One man was taken by God and made the beginning of those who were to receive the divine revelation" (p.7).

"It implies that Adam had both father and mother with whom he had lived until then" (i.e., until marriage. Study 4, p.7).

Adam Representative of a Race Then in Existence

"The fact that we have all descended from Adam does not necessitate, from the usage of these terms in the Hebrew scriptures, that there was only one pair of human beings who had been in Eden from whom we have descended" (p.8).

"It would place the first man in Eden as a selected and divinely modified member of a race already numerous on the earth" (p.11).

"Man in Eden was selected by God to be His witness to a race already inhabiting the earth . . ."(p.12).

"It is certain that in this district people were living before the date of Adam" (Study 7, p.8).

Pre-Adamites Living at The Flood

"The idea of the limited extent of the flood which exterminated the line of Adam (except for Noah), but left many millions of the pre-Adamic inhabitants still living, is transferred from the probable to the certain . . ." (p.9).

"It is not probable that Adam introduced speech to mankind" (Study 9, p.2).

"There was more than one language . . . before the time of Babel" (9:5).

"We are faced with the fact that both (languages) extend back into ages before Babel" (9:6).

These extracts are typical of the whole of this "study on Genesis." They indicate how sweeping is the theory being exploited. What should be done about the matter? The most unfortunate feature of it is that the author is a member of the *Christadelphian Magazine* Committee, and readers can perform a service by protesting at this fact. More than that needs to be done, however. Let them take the opportunity of this agitation by strengthening themselves individually by studying the sound exposition of Creation and the Fall, as set forth in the first part of *Elpis Israel*.

In that regard we record our appreciation of the forthright articles in The Testimony on this theme.

As, in the world, the evolutionary hypothesis has had its impact on politics and psychology, so, within the brotherhood, it will have an impact on our attitude to the world if it is not vigorously opposed. This is obvious in Brother Lovelock's study. For example, he writes of a lack of contact by "revealed religion" with certain backward races, "a lack of contact," he claims, "which is only now being slowly rectified as missionaries from Europe and America spread the Christian Gospel." (Study 8, p. 10).

We repudiate that these "missionaries" are spreading the Christian gospel, for how can they teach what they do not know!

Our desire would be, like Jude of old, to write of our "common salvation" rather than take up time and space with such as the above, but, in line with his exhortation, we recognise the need "to contend earnestly for the faith which was once delivered unto the saints" (Jude 3). Let readers recognise the danger and stand against it.

—EDITOR.

WHY PREACHING FAILS TO ATTRACT

"The weakness in our Gospel proclamation work stems from a weakness in the Christadelphian body as a whole, and in particular, the lack of boldness by our lecturing brethren, which is due to the neglect of the Pioneer works. Is it any wonder that brethren lose enthusiasm for lectures, when the speakers are not "mighty in the Scriptures," a situation which would not have arisen if lecturing brethren spent their time in pondering the Word with the aid of our Pioneer expositions."

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BUY OR EXCHANGE!

A reader advises that he has an incomplete set of small volumes of *Eureka,* and is anxious to either buy the missing copies, or exchange for surplus volumes that he has. He requires a copy of Volume 1 and Volume 2A (pages 1-384), and is prepared to buy them, or exchange for copies of Volumes 2B, 3A or 3B. Readers who can assist, are asked to forward details to Logos Publications, West Beach Post Office, South Australia.

The truth has been hard to get at in our generation, and is hard to preserve from corruption in the midst of the elements constantly working against it in the world and in the ecclesias. Enlightenment will perceive at a glance that it is only by a face of flint and a hand of of iron that the position gained can be preserved. —R.R.

THIS MONTH'S EXHORTATION:

Christadelphia's Urgent Need : A VIRILE FAITH

(Reading: Hebrews 11)

This month, we call upon Brother G. Pearce of Rugby, England, to provide the word of exhortation. For some years, Brother Pearce published a periodical, SIMPLICITY TOWARDS CHRIST, in which he advocated the analytical study of the Scriptures with the aid of the writings of the pioneers. In this exhortation, he shows the need of a virile faith as the enervating environment of the last days closes in upon us, and then he outlines how it may be cultivated.

"By faith Noah . . . prepared an ark; by faith Abraham . . . went out; by faith Moses . . . refused to be called the son of Pharoah's daughter; through faith they subdued kingdoms, wrought righteousness . . . were stoned . . . sawn asunder . . . tempted . . . slain: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented . . . " (Heb. 11). Is this sort of faith evident in our community today? Or is it left to individuals to remain faithful, and comprise the remnant who wait for their Lord?

A Fading Characteristic

Why is Christadelphia lacking this virile faith?

Because our strength is being undermined! The world has come in among us. Simple wholehearted acceptance of the plain meaning of Scripture is declining through the influence of human philosophy, prominent brethren revealing their respect and deference for the current fashions in "science," human progress and organisation. We partake too much of the world's good things in our way of living. As a community, our witness against church and state, against evil and pleasure-seeking, is feeble, because many have compromised their own position. We do not have the appearance of pilgrims and sojourners; our loins are not girded as those that wait for their Lord, ready to follow Him when He appears.

The remedy is, however, close at hand!

John says faith will overcome the world (1 John 5:4). But what is faith? It is not credulity. It is not merely reasoned confidence. It is a powerful living conviction that dominates life; it is a quality of being; it is the power that was equal to the needs of Jesus in the dreadful closing hours of His betrayal

and crucifixion; it is the power that caused Paul to count all things but loss . . . the power that animated all Paul's "great cloud of witnesses." (Heb. 12:1).

Two Aspects of Faith

Paul defines faith in Hebrews 11. He says it is the believing that (a) God Is; and (b) that He is a rewarder of those that diligently seek Him. There is a depth and breadth in Paul's "God is." The true believer has a real awareness of the Father's existence as a personal Being at the centre of the universe, with Jesus at His right hand; generating and sustaining life from Himself; developing His purpose after the counsel of His own will in perfect wisdom, righteousness, faithfulness, and love. The believer's mind can range mentally through all history and see with the eye of faith that "God is"; see through all these ages the Master-hand with its fore-knowledge and power controlling men and affairs. So Jeremiah writes: "Ah Lord Yahweh! Behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee: Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighy God, Yahweh of Hosts is His name, great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give everyone according to his ways, according to the fruit of His doings" (Jer. 32:17-19). This is faith that truly believes "God is." It will be said of such a man, as of Noah, "he walked with God." (Gen. 6:9). For this faithful man, the world, with all its attractions, its false values, its specious reasonings, is seen at its true worth by the light of God's revelation, and he walks with purpose of heart along the narrow road to the Kingdom of God.

But the content of faith is not only that "God is," but that He is also "a rewarder of those that diligently seek Him." The idea of reward does not figure very largely in exhortations today. There is a trend to the false philosophy around us, that suggests virtue has its own reward, that the meek, the merciful, the seekers after righteousness have happiness **now.** It is true, of course, that such have a present peace of mind before God, but Jesus' benedictions, "Blessed are the meek . . . etc." have in mind the reward for the faithful who shall sit down with Abraham, Isaac and Jacob in the Kingdom of God. Paul is the great example of the faith that diligently seeks the reward: "for I know," said he, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 2:12); "I press toward the mark for the prize of the high calling of God in Christ" (Phil. 3:15); "There is laid

up for me a crown of righteousness which the Lord the righteous Judge shall give me in that day" (2 Tim. 4:8).

To have the faith that diligently seeks the reward, there must be a constant vision of that reward — the Kingdom! This is a mind saturated with the law and the prophets; studying the beauty of God's laws, statutes and judgments as revealed in the Kingdom of the past; and renewing strength from the prophets' pictures of the coming day of restoration: "Thus saith Yahweh of Hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; Yahweh bless thee, O habitation of justice and mountain of holiness. And there shall dwell in Judah itself and in all the cities thereof together, husbandmen, and they shall go forth with their flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul," So ended Jeremiah's inspired dream. And he adds: "Upon this I awaked, and beheld; and my sleep was sweet unto me."

Jeremiah will soon awake from the sleep of death and see in reality those "sweet things" in the earth.

The two qualities of faith, briefly considered above, are contained in Paul's description, in Hebrews 11:1 Paul's words, "Faith is the substance of things hoped for," looks forward, and corresponds to "diligently seeking the reward." And when he says that faith is "a proof of transactions not seen" (Brother Thomas' comment*), he reflects the conviction that "God Is," and that He has been working in the earth in past times. True faith is very substantial and has carried all God's children through the difficulties of their life.

Only Gained From Scripture

The faith we need today is derived from the Word of God, and nowhere else. The strength of our faith will be proportional to our diligence in the Word. Therefore, if we would have the faith that pleases God (Heb. 11:6), our course is clear; more attention to His Spirit-word.

But a word of warning must be given!

We must approach the Word with a humility of mind that allows the Scripture to make its true impression, and mould our

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* Bro. Thomas translates this verse: "Faith is a confident anticipation of things hoped for, a full persuasion of things not seen." Notice the positive language. This leaves no room for doubters of the Scriptural record, or dabblers in the speculations of "science." Faith calls upon a person to faithfully observe and believe all God's declarations. —GEM

hearts and minds. Unhappily, higher levels of education in the world usually harden the heart and unconsciously develop **ego.** Instead of a simple acceptance of the Word in its plain sequential presentation, we see a handling of Scripture to provide evidence for this or that idea that the speaker may be interested in. But as we read chapter after chapter of God's Word, we should be asking: "What is God telling me?" and we should draw out the full sense, using the context, the detailed study of all the parts, and comparing Scripture with Scripture.

Elpis Israel is a wonderful illustration of this. In 300 pages Brother Thomas proceeds steadily from Genesis Chapter 1 to Chapter 50, taking the plain sense, and also revealing deeper implications in the light of the apostolic writings.

But, in addition, we must maintain the habit of reading steadily the whole Bible. This is God speaking to us! Once we start reading according to our preference, we are again setting up our own minds in judgment on God — ignoring parts of His conversation! In humility we should accept all, as provided by God for our development in righteousness (2 Tim. 3:16). Its varied parts reveal the essentials for the growth of the new man of the Spirit — like the varied parts of our natural diet. We must, in particular, check our natural inclination to study only the New Testament, because, perhaps we find the prophets and their continual denunciations depressing, the details of the law tedious, and the record of the Kings just a history of times and places. This view of the law and the prohpets is wrong! The faith that recognises that "God is" in all the ages past, would certainly not view the divine records in this way. By faithful daily study, we shall be able to live with those people of earlier Bible times, as it were, to have personal acquaintance with them, and learn the lessons of instruction God is giving. When David exclaimed: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" (Psa. 119:103); it was these early records that he was referring to; the latter Scriptures had not been written. We must similarly develop our taste for the divine records.

Thus shall we become men of faith.

Faith Demands Dedication to The Truth

Most brethren and sisters feel they lack time for these things. But we have no valid excuse! If the task were pleasurable we should find the time. Our trouble is that the world is too much with us. We allow our natural minds to be somewhat enticed by the flood of entertaining matters that surges round us, and this blunts the appeal of spiritual things — they become hazy, distant, and difficult to make real in our minds.

Whatever justification may be made for having radio, television, worldly magazines, fashionable dress, the fact remains that these things blunt our spiritual senses, use up our time, and are a hindrance in the race for life. They belong to the "every weight" that we should lay aside in the race (Heb. 12:1). Yes, it is still possible to live without these things, even in 1965!

We may feel a little ashamed when our brethren from the last century, alive again, see how we have been living! When we stand before our Lord and Judge, we may feel that we had not been careful or thorough enough in forsaking this world, that we might have time to attend to the things that are of eternal significance.

We take courage and comfort from the fact that as we increase our faith by attention to the Word, so stronger faith makes world resisting easier. It is God's desire to lead us along this path of increasing faith to the holiness and grace that He requires in His children. Let us, therefore, co-operate with Him to our ultimate benefit and glory.

G. PEARCE (England).

Letter box distribution of the Truth's literature is an all-important item in an acclesia's operations. Without it no meeting can reasonably expect to make headway. It is a work that should receive every encouragement — it is arduous and trying, and calls for not a little moral courage and endeavour. Where this work is well and cheerfully performed what a pleasure it must give to God! How intensely gladdened must the Lord Jesus be to watch the faithfulness of His brethren and sisters, at the cost of much effort (often unknown to any but himself) performing this irksome but splendid work! —ATJ.

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History, as has been truly said, is fulfilled prophecy. Especially does this apply to the last Book of the Bible. Century after century has revealed that God's predeterminate counsel has been fulfilled, and that soon we may look for the last prophetic milestone to be passed on the way to the world's end. Glorious thought!

●

"Glorious things are spoken of Zion," but to appreciate them we require to know and love the Scriptures. Saints who for centuries have had to mourn her degradation and desolation will soon have the joy of seeing her glory returned. The leaves of the "fig tree" have started to appear.

Brother Spongberg's American Tour

Bro. E. Spongberg, of Sydney, has returned home from his recent visit to U.S.A. and Canada. During this tour he assisted at the American Bible Schools, and fulfilled speaking appointments at Ecclesias in many parts of this Continent, Brother Spongberg comments:

"Every aspect of the tour seems to have been as successful as one could have wished, and I feel that Yahweh's blessing has been upon the work. Several Ecclesias have decided to start Elpis Israel Classes; brethren and sisters have travelled long distances to attend the scheduled meetings; and the response of the public to lectures (which has been advertised with challenging titles) was encouraging, with an invigorating effect upon the brotherhood. As I visited various homes, I found that brethren were getting out and studying the expositions — so that the influence of the Bible Schools, through the printed word, reaches out, and brethren are edified and their faith strengthened as a result."

We have received many comments of appreciation of Brother Spongberg's work, some of which are reproduced below:

"We had a delightful visit from Bro. Spongberg; and his ministrations left quite an impact upon us. In fact, a Catholic lady was so impressed by what she heard that she is now diligently studying the things 'most surely believed among us'."

J.M. (Vancouver).

"Bro. Spongberg was with us last week-end, and gave us some fine talks. The young ones really enjoyed his company at a picnic supper in a park. He spoke to us there on the History of the Truth. Unfortunately, all too soon he had to leave by plane to Buffalo. We are very grateful he could visit us."

D.W. (Ohio).

"Our Ecclesia has been very spoilt this year with the visit of Bro. Spongberg from Australia, and a brother from New Zealand and England! I only hope we are guided to use their service to the full, and that their ministry will be the means of building us up as individuals and as an Ecclesia. Past visits have caused us to work harder — to use other channels to preach the Truth — and to come to appreciate the Word of God more. I am much indebted to your Association and thank God for it."

H.M. (B.C.).

"Bro. Spongberg's visit was all too short. We would love to have kept him longer- The three days he spent with us were greatly appreciated."

L.B. (Vernon).

"Our special effort with Bro. Spongberg is over! It was truly a wonderful time, and the Ecclesia at Houston extends its heartfelt appreciation to all who labored so diligently behind the scenes. Many thanks for your superb and efficient assistance in the promulgation of the Gospel. In our three public lectures we welcomed 35 friends. As our Ecclesia only numbers 26, we feel this response very encouraging."

D.S. (Texas).

The brother who declares that he does not need the writings of Dr. Thomas and that the Bible is all he requires, is the one who will invariably be found secretly devouring the works of the clergy.

Bible School Bulletin

DECEMBER SCHOOL ALMOST FILLED

As we go to press, we are advised that applications almost completely fill the next school, and but few vacancies remain. Therefore, if you desire to attend this school, reservation should be made immediately.

The school will commence on the afternoon of Saturday, 25th December, not on the 26th, as announced earlier, and will conclude on Sunday, 2nd January, after the mid-day meal. The school is sponsored by the Yagoona Ecclesia.

Should members desire any further information regarding transport, this is available, together with road maps, on application to The Bible School, West Beach Post Office, South Australia. A free tourist book of the area is available, and may be obtained from this address. If making application for this, please include postage for return mailing of the book.

SCHOOL SCHEDULED FOR MAY

The Seventh Bible School (God willing) has been tentatively set down to be held between 14th and 22nd May, 1966. We have been advised that these dates conform to the normal School holidays, and the Bible School will synchronise with these holidays.

We shall be pleased to receive reservations for this School now, and the limited number of Family Units will be reserved in order of application.

Teachers for the May School have been tentatively appointed as follows: Brother E. Spongberg, Brother J. Mansfield, Brother J. Martin. Themes will most likely include an outline of Joel and of Peter.

By the May School, it is hoped to have further improvements completed on the site, to provide even better facilities for members.

ISRAEL EXHIBITION

We wish to acknowledge with thanks, a most attractive set of Israeli coins for inclusion in the School Exhibition. How remarkably this set underlines the significant signs of the times presented in the State of Israel! Brother Thomas in *Elpis Israel*, wrote of the Jewish remnant returning to the land before the manifestation of Christ, in the hope of building up their Commonwealth — and his words, based upon Bible prophecy, have had wonderful fulfilment.

The coins themselves are significant in that they are inscribed in three languages: Hebrew, English and Arabic. We are reminded of the three languages current in the days of Christ: Hebrew, Latin and Greek, and of the inscription over the cross that was written in these three languages. Only Hebrew remains, and the Hebrew of today is of purer form than the blend of Hebrew/Aramaic spoken in the days of the Lord.

Our thanks are to Brother G. A. Stead, of Wynnum Ecclesia for this gift to the Bible School.

A further set of coins has been donated to the School by Brother Bruce Shaw, of Campsie Ecclesia. These, too, are of historic and prophetic interest, for they are coins minted during the mandatory period, when Britain dominated Palestine. Instead of the name Israel as on the modern coins, the name Palestine appears on these coins. The same three languages are shown thereon, but with a subtle and significant difference. On the modern coins, the Hebrew writing is dominant, but on these coins (minted 1927 and 1937) the English writing is dominant.

Thus Hebrew is supplanting English in the land, whilst the name

Palestine has been replaced by Israel. This is as it should be, for the name *Palestine* is derived from the word Philistine, and thus denotes the country of the Wanderers. Israel, of course, was the honored title conferred on Jacob when he returned to the land as a wanderer from abroad (Gen. 32:28).

It is also hoped to have on display an album of Israeli stamps prepared by Sister Beverley Arthur of South Brisbane Ecclesia. Sister Beverley collects Israeli stamps (no others), and has kindly consented to loan her collection for display at the next school. There are some beautiful sets of stamps. One of 12, commemorates the 12 tribes of Israel, providing a Bible symbol for each tribe; another set of six stamps is given over to creation week. There are many other interesting features on the stamps that illustrate Bible themes, and, of course, the fact that they emphasise the modern revival of the people and nation of Israel is itself exciting. It serves to indicate that we live in significant times, and can see in world events a wonderful unfolding of the Divine purpose. What a privileged people we are in that regard! How important it is that we recognise our privileges, and treasure the precious heritage that we have in our understanding and acceptance of the Divine purpose in Christ.

PSALM 15 (Continued)

A promise was made that verse by verse study notes on Psalm 15 would be provided all those who desired to mark up this interesting little Psalm. However, so heavy have been the demands for these notes in consequence of that session, that we have decided to provide them through this Bulletin. They are continued from p.56 of the last Bulletin, which also contains a few suggestions for Bible Marking.

A True Citizen of Zion (Cont.).

VERSE 3

"He that backbiteth not with his tongue" — To "backbite" is to do one an injury when his face is turned away — a practise condemned by the Law (Lev. 19:26. Ps. 34:13).

"Nor doeth evil" — Notice the contrast between verses 2 and 3. In v.2 the "true citizen" speaks truth; in v.3 he does not backbite. In v.2 he works righteousness; in v.3 he does no evil. In v.2 he walks uprightly; in v.3 he refuses to walk around with a reproach. Thus v.2 expresses his conduct affirmatively; v.3 does so negatively. He thus not only works righteousness but also avoids "doing evil."

"Nor taketh up" — In order to spread abroad in his upright walk.

"A reproach" — Heb. *Cherpah* from *charaph*, to strip, make bare, deprive of garments. In this connection, to reduce to shame. The word *Choreph* (winter) is derived from this word, because it strips the fields of clothing!

VERSE 4

"A vile person is condemned" — It matters not how the world might view such a person, in the sight of a true citizen of Zion, his real character is discerned. In this he anticipates the attitude to be adopted when the Kingdom is set up (see Isa. 32:5).

VERSE 5

"Usury" — He scrupulously observes Yahweh's law in this regard. See Exod. 22:25. Lev. 25:35-37.

"Reward" — A bribe.

"He that doeth" — He is not a mere hearer of the Word — James 1:22.

"Shall never be moved" — The immovable Mt. Zion thus becames his symbol. See Ps. 125:1. Matt. 7:24-27. Heb. 12:22.

The Sermon on the Mount in Brief

The principles of Psalm 15 which describe the characteristics of a true citizen of Zion. are amplified by the Lord's words to his disciples given on the mount, so that this Psalm sets forth the sermon in brief.

V.1 — Who shall dwell? Answer: See Matt. 5:3-12.

V.2 — "He that walketh uprightly? — See Matt. 5:13-16 for walking "in the light." **"He that worketh righteousness"**—See Matt. 5: 17-20: "unless your righteousness exceed the righteousness of the Pharisees. . ." **"Speaketh the truth in his heart"** — Cf. Christ's words on heart-hatred (Matt. 5-21-26), heart-adultery (vv.27-32), heart-alms-giving (Matt. 6:1-4), heart-prayer (vv.5-15), heart-fasting (vv. 16-18), heart-treasure (vv. 19-21), heart-service (vv.22-24), heart-rest (vv.25-34).

V.3 — "He backbiteth not" — "Why beholdest thou the mote. . ." Matt. 7:1-5). **"Nor doeth evil"** — "Love your enemies" (Matt. 5:43-48).

V.4 — A vile person is condemned" — "By their fruits ye shall know them" (Matt. 7:15-23). **"He that sweareth to his own hurt"** — "Let your communications be, Yea, Yea" (Matt. 5:33-37).

V.5—"Putteth not out his money to usury" — "Give . . ." (Matt. 5:38 -42). **"He that doeth these things shall never be removed"** — "He that doeth these sayings shall build upon a rock (Matt. 7:24-27).

Christ's sermon on the mount comprises his policy speech to those who would inherit the kingdom; it defines the characteristics of a true citizen of Zion such as are outlined in Psalm 15.

(Concluded)

QUESTION TIME AT THE BIBLE SCHOOL

Take your questions with you to the Bible School, and submit them for consideration. If they are not answered then, an attempt will be made to do so through the pages of Logos.

Seeking a Partner

Q. Do you think that young people seeking a partner should make this a matter of prayer and faith?

Ans. By all means! The Apostle exhorts: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Every thing" would certainly include this most important decision in life; particularly so in view of the fact that God has so carefully legislated in His word concerning the matter. Consider the example of Abraham and the attitude of his servants, probably Eliezer, when seeking a wife for Isaac. Both master and servant made it a matter of prayer, and were guided by God in the choice ultimately made. The Bible carefully legislates in the matter of marriage. For those who have embraced Christ, it must be "in the Lord" (1 Cor. 7:39); and even then it should be with one like-minded in the things of God. So the Law commanded: "Thou shalt not plow with an ox and an ass together" (Deut. 22:10). The reason is obvious. They are of different sizes and motions, and to yoke them together would bring pain and discomfort on each whilst also interfering with the efficiency of the work. The lesson is obvious, for both these animals represented Israel, and Paul makes the comment: "Doth God care for oxen? Or saith He is altogether for our

sakes? For our sakes, no doubt, this is written. . ." (1 Cor. 9:9). Let us apply the lesson in the light of the question before us. There should be a unity of outlook in the things of the Truth for marriage to be really acceptable and helpful. It could well be more difficult for a faithful person to marry a worldly-minded Christadelphian partner than if the partner had not embraced the truth. True marriage means a complete fusion of hopes, aspirations and ideals; and when these, from the beginning, are based upon service to the Truth the foundations of lasting and helpful marriage will have been laid. So, by all means, make your search for a partner a matter of prayer and faith; and, in addition, seek the guidance of the Word. The Proverbs declare: "Whoso findeth a wife findeth a good thing, and obtaineth favor of Yahweh" (Prov. 18:22). But a wife must remain a wife and not usurp the position and authority of the husband (Col. 3:18); whilst husbands, at the same time, must respect, honor and love their wives with such sacrificial regard as Christ showed for the Ecclesia (Col. 3:19. Eph. 5:25-28). In other words, marriage demands understanding and sacrificial consideration for each other.

Satan's Activities

Q. How could the satan of Job control the elements and nations to bring about Job's miserable state?

Ans. He could not, and does not claim to have done so. Notice that in Job 2:3, Yahweh says: "He holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause." In Job 19:21, Job acknowledges that it is "the hand of God that had touched him in punishment, though he knew not the cause thereof. In the epilogue at Job 42:11 it is declared "they comforted him (Job) over all the evil that Yahweh had brought upon him."

It is plainly revealed throughout the whole book that the evil that had come upon Job was from God and not Satan; in fact, this premise is actually absolutely essential to the principle therein set forth. The concept of Jehovah's Witnesses that Satan had power to afflict Job is entirely without proper grounds.

Would God Make Use of Evil Men?

Q. Would God collaborate with an enviously sinful man in inciting a disease upon Job after having pronounced him as being perfect (Job 1:1)?

Ans. The word "perfect" in this place signifies a "complete," "mature," or "upright" man, and though this was true of Job, his character still required perfecting, and his understanding needed completing. The envious attack of the man called satan gave opportunity for this to be done, and, at the same time, to set forth a principle of suffering that finds its antitype in Christ. Of him it is declared: "though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Job typed the Lord, both in his patient endurance and in his mediatorial work in assisting his three friends to find God (Job 42:8-10). To bring Job to that state of perfection, and as an education to his friends, God permitted him to suffer. Your choice of the word "collaborate" is rather unfortunate; let us rather say that God used the satan for His own purpose. As to whether He would so use an enviously sinful man is completely answered in the work of the Lord Jesus. He was crucified through the murderous envy of sinful men, and yet God's will was done. So Peter taught on the day of Pentecost: "Him, being delivered by the *determinate*

counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The Jews of Jesus' day fulfilled the determinate counsel of God, but did not do so knowingly (they would probably have avoided it if they realised this), and therefore they were held accountable for the wickedness of their motives. A similar example is found in Isaiah 10:12 where Yahweh declares that He will punish the Assyrian whom He had used to punish Israel. The grounds upon which He could do this and remain just are clearly stated in the terms of v.7. The motives of the Assyrian were not to help God but to extend his own power. God used him, and therefore allowed him to fulfil his purpose against Israel, and then justly punished him because his motives were evil. God used the satan of the Book of Job in much the same way.

Satan's Travels

Q. If satan were a contemporary of Job, how could he claim to have gone "to and fro in the earth, and up and down in it" (Job 1:7), in view of the fact that distances travelled were not large in those days.

Ans. Whilst the distances travelled in those days may not have been large in comparison with those of these times, neither was the "earth" as large as it is today. It was limited to the Middle East, for much of the rest remained to be discovered. You will find a similar expression in Luke 2:1 where "all the world" is said to have been taxed. Actually, in comparison with these days, very little of the world was taxed — only those countries dominated by Rome. From this we conclude that the satan of Job was a much-travelled man who boasted in what he had seen, but remained enviously jealous of the prosperity and piety of his more Godly contemporary.

Dates of the December School

Saturday, 25th December, to Sunday, 2nd January.

Unfortunately a misprint occurred in our last issue, and on the Application Forms issued for the December Bible School. The dates were given on p.49 as Saturday, 25th December, to Monday, 3rd January, although they were corrected on p.51 to 2nd January. The dates decided upon have been from Saturday, 25th December, to Sunday, 2nd January. The School will be open from 2 p.m. on the Saturday, and it will conclude with lunch on the Sunday. This will give opportunity for interstate travellers to use the Monday holiday to travel back home.

Gospel Proclamation Association

For the proclamation of Gospel truth — at home and abroad.

All recognise the responsibility resting upon the Brotherhood to proclaim the Gospel message to the world about; but not everybody finds this easy. In view of this fact, the GPA aims to provide a variety of helps that can assist in the preaching of the Truth. The Association is well aware of the difficulties facing small ecclesias where finances and work-forces are hard taxed and so limit their ability to make any substantial impression upon the community, and therefore it is evolving means whereby high quality advertising brochures and leaflets may be obtained in small quantities at comparatively low costs. Among these are the following:

Digest of Truth

This is a 4 pp. leaflet designed to introduce facets of Bible truth. It features short, forthright articles upon both prophecy and doctrine, and includes a Free Booklet coupon. Provided on the leaflet is scope for local Ecclesial advertising, and for quantity orders, a local advertisement will be included without further cost. *Digest of Truth* is a quarterly leaflet, and the cost is £3/1/10/- per 1,000, including postage. It is admirable for letterbox distribution. Any who apply for the free booklets advertised are placed on the Association's mailing list, and their names and addresses are then forwarded back to the distributing centre for personal contact.

The Bible: Believe It Or Perish!

This is a striking leaflet, produced in two colors on good paper, with space for a local address, or for the purpose of advertising a public lecture. The text emphasises the importance of the Bible, "the world's best-seller," sets forth some of its basic teaching, and invites the recipient to apply for literature explanatory of its message. For relatively small cost, small quantities of this leaflet can be supplied to small ecclesias, or individuals, to assist their proclamation of the Gospel, or, if large quantities are required, a lecture title with local address, can be included without further cost, and special cost arranged. The Association is prepared to supply 100 copies of this leaflet, including 100 copies of a special reply-paid card to go with it, for £1, including postage.

Do You Go To Sunday School?

This is the title of an attractively produced leaflet inviting folk to send their children to Sunday School. This leaflet has been used successfully in many places including overseas. Best method is by door to door canvass, chatting with the people, and leaving this brochure as a reminder. It includes an advertisement for free literature. Cost of leaflet: 15/- per 100, inc. post, or £3/10/- for 500 .

Reply paid Cards

These have proved a most effective means of Gospel proclamation, and the Association has a number of cards to offer. They include the normal reply-paid cards, advertising specific books; a Question Card on which a person can list a question which can then be answered by correspondence (these are excellent for distribution at public lectures); Invitation cards for public addresses, and so on. Price of cards is 9/- per 100.

ECCLESIAL CALENDAR OF SPECIAL EFFORTS

From time to time we propose to advertise forthcoming Ecclesial activities, in order that readers may be apprised of them, and co-operate therewith. During the early months of 1966 (God willing), the following comprise some of the scheduled activities:

Tasmanian Bible Campaign

From Saturday, 8th January, to Monday, 17th January (God willing). Those participating will be accommodated in Hillcrest Guest House, Launceston. The campaign will include daily studies upon the theme of the Psalms, and special addresses to proclaim the Gospel message. There will be distribution of literature throughout the Launceston area, and a couple of bus tours to display some of the outstanding scenic views of this lovely part of Australia. Costs of full accommodation are £16 per person, and those intending to participate are asked to forward £3 deposit to Brother M. Combe, 12 Mulgrave Sreet, Launcestn, Tasmania, immediately.

Study addresses and public proclamation of the Truth will be led by Brethren H. P. Mansfield, of Adelaide, and B. Philp, of Sydney. Brother Philp will remain after the conclusion of the effort to carry on the work attempted during the campaign.

The Gospel Proclamation Association is a non-profit organisation, dedicated to the extension of the Gospel throughout the world. It relies upon voluntary contributions of members to perform the work attempted, and greatly appreciates the continued support of Logos readers to that end. Should you desire to assist it in its labours, donations should be clearly marked for the Gospel Proclamation Association, and directed to West Beach Post Office, South Australia.

The Asosciation is preparing special advertising leaflets for the effort, as it did for the highly successful Hobart effort at the beginning of 1965. With Yahweh's blessing, an excellent week of praise and proclamation will be enjoyed by those attending.

Granville Special Effort

Following on an effort conducted at Granville some 12 months back, a study class was commenced on the theme of Zechariah that has been extremely well attended ever since. Great enthusiasm has resulted, so that today a number of the members have their wide-margin Bibles well marked up on this prophecy at least.

The study is scheduled to conclude in February, and a special effort is being arranged as a public witness to the Truth, and to inaugurate a verse by verse consideration of the prophecy of Malachi.

Granville's effort will surround the book of Nehemiah, and full details will be announced shortly.

Enfield-Woodville Joint Effort

Plans are under way for holding

a joint Enfield - Woodville effort during February, 1966. Three public addresses will be delivered upon the three Covenants of Promise, and the study nights will be devoted to a consideration of the early chapters of Genesis. Full details will be announced later, God willing.

Other Efforts for 1966 (God Willing)

Tentative arrangements | have been made with the Petrie Terrace Ecclesia, Brisbane, and the Lakemba Ecclesia, N.S.W., for efforts during March. Other efforts during 1966 will be announced later.

We are very happy to co-operate with Ecclesias in such efforts as these, and to try to arrange for suitable speakers to conduct them. Brother A. Edgecombe is in charge of this matter, and would be happy to co-operate with Ecclesias desirous of this service.

Blood Transfusions Do Not Violate Bible Teaching

The circulation of **Herald of the Coming Age** rose to 33,000 copies with this number, and its distribution has been strikingly successful in arousing public interest.

An advertisement in the Adelaide *Advertiser* brought over 50 requests for the booklet, and interest among those who received it was, in some instances, particularly keen. Requests were even received from groups who were studying this theme from the Bible outside of Christadelphian circles. The publicity that Jehovah's Witnesses have attracted to themselves by their attitude in this matter is useful for proclaiming the Truth, and we will be very happy to provide suggestions for advertisements in your local newspaper regarding this book.

Herald of the Coming Age Distribution

Our bi-monthly mailing of this periodical continues, and at present copies are being forwarded to north N.S.W., Western Australia, Queensland, New Zealand, Newfoundland, and elsewhere. For £1, the Association undertakes to supply the booklet, address and wrap it, and pay the postal cost on 60 copies to 60 different addresses.

You may desire to cover your home town. In that case, we suggest you take the Telephone Book as a basis for addresses, and listing the number of Heralds you want mailing at any particular time, forward them to us together with remittance (£1 for every 60), and we shall be pleased to extend this service.

The distribution of the *Herald of the Coming Age* results in a steady stream of applications for free literature received by us, and these are handled by the methods previously outlined in *Logos*.

Here is a way whereby you can very effectively play a part in the wider proclamation of the Gospel message. We invite your co-operation to that end.

We shall be pleased to discuss all aspects of Gospel proclamation work with you, and suggest that you make contact with us at the following address: Gospel Proclamation Association, West Beach Post Office, South Australia.

The Patience of Job (in Verse)

Job's Bitter Lamentation

The Book of Job is divided into three sections comprising a prologue (chps. 1, 2), a dialogue (chps. 3-42:6), and an epilogue (ch. 42:7-17). The dialogue is introduced by the lamentation of Job (Ch. 3), and is divided into three triads in each of which the three friends successively challenge him. The first covers chapters 4-14; the second covers chapters 15-21; and the third, chapters 22-37. In this last triad, Elihu takes up the third position in the place of Zophar who had been silenced by Job's answer of chapters 20-21, and, apparently, had withdrawn from the debate. The debate is cut short and concluded by Yahweh's closing intervention (chapters 38-42), a Voice that effectively silenced all human utterance, and placed the problem of human suffering and Divine purpose in its right perspective.

Job's initial lamentation, a complaint that aroused the anger of his friends, occupies chapter 3. The gloomy silence of his mourning friends as they sat speechless before him for seven days, unable to contribute a single word of comfort (Ch. 2:13), was the last straw as far as Job was concerned. He saw in their shocked faces, the full measure of his degraded condition. With family dead, material prosperity gone, his wife uncomprehending and unsympathetic towards his outlook, and suffering extreme physical pain, Job now had to put up with the silent disapproval of his friends. No wonder he broke down into bitter lamentation. He was condemned by his friends for so doing, and there have been many since who have re-echoed their unsympathetic words. Yet who would endure, with such fortitude and patience, the trials he had already experienced? Perhaps only Christ. Job is not alone, among the faithful of old, who wished for death, for Elijah, Jeremiah and others did also.

Birth Lamented — Ch. 3:1-10

Then opened Job his mouth, and cursed his day
In anguish loud; and furthermore did say . . .
Oh darkness to the day when I was born,
As opened I the womb; Oh perish that morn!
Let it not be joined to all the days,
Let it be cursed, and from the months erased!
Oh, why did I not perish from the womb,
And why did not conception seal my doom!

Infancy Lamented — Vv. 11-19

Why did the knee support me, or the breast,
For then I should have slept and been at rest
With counsellors, and kings, beneath the earth
With still-born infants of dark, untimely birth.
For there the wicked from their troubling cease,
And there the weak and weary rest in peace.
There small and great abide in one great company,
And the servant from his master, there is free!

Manhood Lamented — Vv. 20-23

Oh why to men in misery doth God give light?
Why is their suffering continued in His sight?
They long for death, and for it greatly crave,
Their heart is glad when they can find the grave!

Reasons — Vv. 24-26

My sighing cometh forth, I cannot eat,
My groanings pour like water at my feet,
Because the thing I greatly feared is come,
Yea — even that is now my dread become.
I was not careless, nor did I rest,
Nor was I still, yet trouble me oppressed.

ELIPHAZ CHALLENGES JOB

Job's outburst shocked his three friends. They held in common a theory on religion which claimed that suffering is proof of sin, so that the more a person suffered, the greater he had sinned. They could only view Job's case as an evidence of Divine judgment for some awful misdemeanour, and to the growing irritation of Job, they urged him to confess and forsake sins he had never committed.

But though they combined to set forth the same theory of sin and suffering (a theory frequently pressed today despite the examples of Job and Christ), they did so on different grounds. Eliphaz rested his view of things on personal *observation*, Bildad on *tradition*, and Zophar on *teaching*. Eliphaz represents the religious *moralist* speculating on his own experience: Bildad represents the religious *legalist*, basing his thoughts on attempted formalism; Zophar is the religious *dogmatist*, obstinately clinging to a wrong doctrine. All three argued the same belief from three false premises. Eliphaz, who was the oldest and wisest of the three friends, spoke first in reproof of Job as befitted his status among them. He challenged Job's lamentation, claiming that what he had "seen" of life, proved that suffering only comes from sin (cp. Job 4:8. 5:3, 27. 15:17), and this was confirmed by a revelation he claimed to have "received" (Job 4:12-16). Eliphaz thus reasoned from the standpoint of PERSONAL EXPERIENCE the doctrine that suffering is an inevitable consequence of personal transgression.

It is interesting to notice how politely the debate began, but how angrily it concluded.

Eliphaz' Introduction — Ch. 4:1-2

Then Eliphaz the Temanite replied:
If we assay to speak, wilt thou deride?
And wilt thou then be grieved? But who can hold
Himself from speaking things which should be told!

Job's Former Piety Commended — Vv. 3-7

Behold, thou hast instructed many men;
The weak thou strengthened time and time again.
Thy words have saved men falling, and thy pleas
And works have strengthened oft the feeble knees.
But now that trouble has befallen thee,
Thou faintest sore; thy fearful doubt we see!

But should not uprightness now find its scope?
And should not fear of God provide your hope?
Whoever perished being innocent?
Or when were righteous to destruction sent?

The Argument of Experience: Only The Wicked Suffer—Vv. 8-11

To me, the wicked reap what they do sow,
The blast of God consumes them all as tow!
By Him the roaring of the mighty lion is hushed;
By Him its fierce spirit through adversity is crushed;
By Him the old ones die through lack of prey;
*By Him their strong young whelps are scattered far away**

Eliphaz Claims Divine Revelation — Vv. 12-21

Now, once, a vision was vouchsafed to me
In still of night, when sleeping heavily.
Great fear encompassed me, and made me quake,
And trembling sore, caused all my bones to shake!
A phantom came! My hair began to rise,
The form was dim, yet there! before my eyes!
And when there was a silence all around,
I heard a voice before me clearly sound:
'Shall mortal man be just — more than his God?
More pure than He which fashioned earthly clod?
Behold then, in His servants is no trust,
His Angels are with folly charged; and must
He place belief in man of earth and clay?
Who know not what shall be from day to day?
They are destroyed from morning until night,
Their glory fades; they perish without light.'

Proposition: Only Wicked Suffer — Ch. 5:1-2

Call now, if there be any that will speak;
To which of all the saints wilt thou now seek?
The foolish are with wrath and envy slain,
The silly ones alike to this attain!

Proof: I Have Seen It To Be So— Vv. 3-7

The foolish I have seen in safety nursed;
His habitation suddenly I cursed;
His children — far from safety in the gate
Are crushed — for none will help them in their state.
Whose harvest by the hungry is well proved,
Their substance by the robber is removed.
Although affliction not from dust is found,
Nor trouble springeth upwards from the ground,
Yet man indeed, to trouble all is born,
As sparks fly upwards from the blazing thorn.

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* Eliphaz is arguing that there is cause for everything: a cause to make the lions roar, and one to make them cease — so Job should see that the cause of his suffering must be some terrible sin hidden from the eyes of his friends, but obviously known to Job.

Confess To God and Seek His Help — Vv. 8-16

To God then would I seek, and trust my cause
Who doeth wondrous things, nor maketh pause;
Who giveth rain upon the earth beneath,
And sendeth waters on the thirsty heath.
To set up those on high, that downcast be
Their mourning change to joy of high degree.
The crafty man's device comes to nought,
The forward wise, He taketh in their thought.
They meet with darkness, while the day is light,
And grope in noonday, just as in the night.
The poor He saveth from the mighty hand,
And find their hope when sinfulness is banned.
Oh, blest is he whom God correcteth now,
The chastening of the Lord despise not thou!

God Always Delivers The Righteous — Vv. 17-27

He maketh sore, and bindeth up anon;
He maketh whole, the wounding that is done.
In troubles six, He shall deliver thee;
In seven, yea, thou shalt no evil see.
In famine He shall save thee by His word,
In time of war, from power of the sword.
From scourging tongues, thou shalt indeed be spared,
And with destruction, shalt not be ensnared.
The famine and destruction find thee mirth,
And neither shalt thou fear the beasts of earth,
For thou shalt be in league with stones of field,
And noisome beasts to thee their peace shall yield.
And thou shalt know thy dwelling all in peace,
And in thy habitation, sin shall cease!
Thy offspring shall be great, as is decreed,
Abundant is the grass of earth, thy seed;
Then in full age, thou comest to the grave.
Now heed my words — for these thy soul shall save!

—N. SCHOFIELD.

The characteristics of a true Christadelphian are "the obedience of faith" and a walk "worthy of God"; in other words, he first understands the things of the Kingdom of God and Name of Jesus Christ; secondly, he believes what he understands, and loves what he believes above every other thing; thirdly, his "faith working by love" causes him to be immersed into the Divine Name; fourthly, he walks in the Truth, and is careful to do nothing to its injury; and fifthly, he will not fellowship those who do not believe and do. —J.T.

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His coming is due, we know neither the day or hour wherein the Son of Man cometh. Shall we weary at any delay — however prolonged it may appear to our weak faculties? Nay: God helping us, we shall be found at our post to the last if we die there.

What Prompted The Writing of Phanerosis

Christianity the True Judaism

Continued form page 65, **Brother Thomas now records his interesting encounter with the Jewish Community, and in particular, Dr. DeLara, concerning the inspiration of the New Testament writings.**

What The Prophets Teach Concerning Messiah.

At the ensuing meeting, Dr. deLara appeared prepared to show cause why he demurred to the genuineness and authenticity of the New Testament. He read from a manuscript he had prepared for about three quarters of an hour; but as he had not then finished, it was agreed that he should have the rostrum on the following Sunday night to do so. The reading was substantially a more methodical statement in detail of the subject-matter of his speech already noticed.

After he left the stand, I rose, as no one else seemed ready to do so. Nevertheless, I remarked that, as I had spoken several times, and did not wish to force myself upon their attention, I would resume my seat if any other person would proceed. I was, however, requested to go on. In doing so, I showed them from the prophets —

1. That the Messiah's names was to be called *Jehovah,* with* the adjunct *Tzidkainu,* which is expressed in Greek by the word *Jesus;* and in English by *I shall be — the Savior;* which is equivalent to "Jehovah Our Righteousness," (Jer. 23:6); "I I Jehovah: and beside me there is no Saviour" (Isa. 43:11).

2. That Messiah was to be named Jesus while he was in the womb of his mother (Isa. 49:1).

3. That Jehovah was to give him that name (Ibid.).

4. That Messiah was to be Jehovah's servant (Isa. 49:5-6; 42:1; 52:13; 52:2, 3-11).

5. That the service appointed for Messiah to do, is the political and moral regeneration of the twelve tribes of Israel; the transformation of Palestine into Paradise; the enlightenment of the nations, and the salvation of them all from the evils they endure in all the earth (Isa. 49:5-6,8; 41:18-20; 51:3; Ezek. 36:35).

6. That Messiah was to fail in the performance of the required service for a time; but that he would not despair of final success (Isa. 49:4).

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* The name "Jehovah" is shown elsewhere by Brother Thomas to be a corruption of the true Memorial Name of "Yahweh". It was expedient for the Doctor to use it on this occasion, however, because of its popular acceptance amongst his hearers. —GEM

7. That during the period of failure he would, nevertheless, be glorious in Jehovah's sight; and that the period of failure would be characterised by the continued dispersion of Israel (Isa. 49:5).

8. That Messiah would be abhorred by his own nation, and be a servant of its rulers (Isa. 49:7).

9. That Messiah would be a *berith*, or covenant, and therefore, from the nature of the thing, a sacrifice (Isa. 49:8; 42:6; Gen. 17:13; 15:17-18; Zeck. 11:10 9:11. *Berith*, "covenant," from a root meaning "to cut asunder; to eat.").

Having shown that these items were revealed concerning Messiah many centuries before the time of Jesus of Nazareth, we remarked that they had all found their accomplishment in him; and that consequently he was the Messiah. He had indeed failed to restore the Kingdom again to Israel, and Israel was still dispersed; nevertheless, he is at the right hand of power, and glorious in the sight of Him who raised him from the dead. But because *"the Son of Jehovah's handmaid,"* (see Psa. 86:16; 116:16) has "labored in vain, and spent his strength for nought," as was predicted of him, will he therefore never accomplish the service indicated in our fifth item? If the traditions of the schools and colleges of "the Denominations" prophecy the truth, he never will. They tell us that Jesus is to come and escort the re-embodied elect to trans-solar regions beyond the bounds of time and space; and to reduce the residue of the world, and the great globe itself, to ashes! This is the mission of the Jesus they preach; a Jesus, styled by Paul, "another Jesus, whom he had not preached" — 2 Cor. 11:4. How can Israel honestly receive such a Jesus as that? Only by denying the testimonies of Moses and the Prophets, in whom was the Spirit of Christ. We say to Jews, reject the clerical Jesus, the world-burning destroyer of the Law and the Prophets; and heartily embrace the crucified son of David's daughter, who came not to destroy but to fulfil them. Let him be your hope; for he had declared, that he will return, and build again the tabernacle of David, and set up its ruins, that it may be as in the days of old; that he will come in power and great glory, and establish the Kingdom he has promised to his friends.

The "Challenger" Annoyed!

Having concluded for the time, the audience, as on a former occasion, expressed its opinion of the argument in what is technically styled "a round of applause" — a roll of sound by the feet. This effect sadly disturbed the temper of "the challenger." He rebuked them sharply for their presumption, and commanded them henceforth to abstain from all expression of feeling in the meetings which were "religious!" The fact was, that he could not endure to hear the claims of the New Testament Jesus and the New Testament Christianity vindicated, and approved, at the expense of Andover Divinity, and of other kindred forms of clerical heathenism. Was it not "his meeting?" Was he not "the challenger?" Had he not studied divinity at Andover? Had he not read extracts from McIlvaine, which nobody had taken any notice of? Had he not done all the quarrelling with opponents, stigmatising, insulting, and apologising, by turns? Did he not try hard to keep speakers to the point, to confine them to seven minutes, to stave off inconvenient questions? Had he not talked himself dry in this service and in returning men to their seats? And had these onerous labors on behalf of "the true Judaism" elicited the first inkling of applause from

the audience? The contrast was too marked to be tolerated. When God's testimony was set forth, and its points and conclusions reasoned out, all was profound attention and without disturbance, except when we had our coat pulled from behind and the watch intruded as a hint to stop; but when he moved in matters, confusion was pretty sure to result. It was not difficult, therefore, to discern the cause of his indignation when the testimonies and arguments were audibly and generally approved.

His notion about the meeting being "a religious meeting" was perfectly ridiculous. The meeting was an assembly of "converted Jews," Protestants, Romanists, unbelieving Jews, Gentile infidels, and a few Christians of the New Testament faith. Such a crowd could practice no acceptable worship in common; for they that worship God must worship him *in Spirit and in truth;* for such only doth the Father seek to worship him — John 4:23-24. Not only were they destitute of the right spirit, but what strange "truth" must that be that could have been squared to such incompatibles in the worship of "him in whom there is no darkness at all!" Alas for Christianity when it falls into the hands of such incapables!

The Next Meeting In Uproar

On the following Sunday evening, Dr. deLara took the stand again to finish what he had to say against the genuineness of the New Testament. Before advancing in his argument, he occupied himself in recapitulating, by which he of necessity repeated some things he had read before; upon this, a stranger and afterwards "the challenger," broke in upon him on the old plea of his not keeping to the point. An altercation ensued in which "the challenger" spoke of persons coming there and bringing their friends with them to applaud their speeches! Dr. deLara, supposing that this was meant for him, indignantly repelled the charge, and termed it "a vile insinuation"; at the same time declaring that he would not condescend to have any more to do with such a person. As to the point, he had not deviated from it. He had shown by numerous quotations from Christian writers that there were interpolations and errors innumerable, and that consequently the New Testament was not genuine. Show him that these authorities were not to be respected, and that the book was genuine and really written by the men whose names sanctioned its several parts, and there would be an end of all dispute. "I will do it!" cried "the challenger," coming forward with self-important air, which augured greater things than had yet appeared. The mountain labored, expectation rose; but when he augustly laid his hand upon the book, and proclaimed: "I say it is, and that's enough," or "I say it is genuine, and therefore it is so!" — the ridiculous little mouse was seen: and Dr. deLara, putting up his papers, seized his hat and mantle, and precipitately withdrew!

This was vexatious. The Jewish gentleman in brilliants, who offered a house if they could convert him, rebuked "the challenger," and himself took the stand, where he soon got into an altercation with him. All "points" were lost sight of in the twaddle of the one and the impetuosity of the other. A philosophical Jew in the audience below said the question had been asked: What was Christianity? He wanted to hear that answered; and as the first step to it, he considered that it should be shown that Jesus of Nazareth was the Messiah. He would like to hear that proved, if it were possible.

The "challenger" remarked that *whosoever believed that Jesus was*

the Christ, and the Savior of sinners, was a Christian!.. Therefore, we may respond, all "the devils" were Christians; for they believed the same (Mark 1:24).

After he had delivered himself of this definition, we arose and offered to prove that Jesus was the Messiah, if the audience wished it? This seeming to be general, we proceeded to the platform, where the gentleman in brilliants was still standing. In passing by him, he enquired: *"What do you mean by the Christ?"* We replied, that if he would take his seat, and lend us his ears, we would show him. But before we reached the desk, we overhead the unhappy "challenger" call to some one near him, "Stop him! Stop him!" But finding this impractible, he would have "absquatulated" to parts unknown to the writer, but for the persuasion of his better half. Here, then, was a "converted Jew" in wrath and indignation, and seeking to close the mouth of one, who was ready, and, as he believed, able to prove the Messiahship of Jesus. *"That which you speak,"* says he in a letter, *"I adore and love as the truth of God;"* but in public the demeanour declares the opposite. If he adored our speech as God's truth, why urge on others to close our mouth? Such an adoration may be very convenient and politic, but it strikingly lacks the incense of sincerity which ever burns in the censors of the saints.

—J. THOMAS.

Our next issue will outline Brother Thomas' explanation to his audience of the import of the phrase "the Christ," which was so convincing, that "the challenger" determined to end the Doctor's expositions!

EDITOR'S NOTEBOOK

"Will they revive the stones out of the heaps of the rubbish which are burned?" This was the troubled question that Sanballat, the deadly enemy of Nehemiah, asked himself as he uneasily viewed the faithful, earnest labors of the Jews.

There was a certain degree of contempt in the tone of his voice as he uttered these words, for he did not think it possible, at that stage, that the walls of Jerusalem would be restored.

After all, the number of Jewish workers was so small, their enemies so numerous and powerful, and the work so difficult.

But, at the same time, he was not sure!

And being uncertain and uneasy at the possibility of his enemy succeeding, he made himself busy with mocking taunts, with bitter invective, and with the threat of force to discourage "the feeble Jews" as he called them (Neh. 4:2).

In Jerusalem, however, there was enthusiasm for the work. Responding to the inspiration of Nehemiah, the elders had proclaimed: "Let us rise up and build!" (Neh. 2:18). So the work of rebuilding commenced that, under the grace of Yahweh, was brought to a successful completion.

It has been our experience and pleasure, during the past month, to experience, in attempts being made to "revive the stones" as far as

Ecclesial life is concerned, something of the enthusiasm that moved the national and spiritual revival of Nehemiah' day.

We had been invited to give an effort at Wynnum, Queensland, upon the theme of Daniel, and found great pleasure in so doing. Wynnum is a small Ecclesia of nearly fifty brethren and sisters, about 15 miles distant from Brisbane. A pleasing measure of enthusiasm was evident during the week's effort. The study classes upon the theme of *Daniel: The Prophet and His Message* were well attended and received as were the other meetings arranged.

The Wynnum Gospel Extension Group had been working in close conjunction with the GPA in mailing copies of *Herald of the Coming Age* throughout the district, and this had resulted in some interest being aroused. Evidence of this was shown during the effort.

The same service had been extended to the Toogoolawah district. Toogoolawah is a small country town about 100 miles west of Brisbane, and in recent months, stemming from the presence of Brother and Sister Venn in the district, interest in the truth has been aroused among some friends. Here,again quantities of the *Herald* had been mailed throughout the area over a period of some months; and through the insistence of Brother G. A. Stead, of Wynnum Ecclesia, a lecture in Toogoolawah was scheduled during our visit to Queensland. A very fine hall, owned by the Christadelphians in the district (about eight in all), the heritage of a period when there was a nice little meeting in this area, had received certain renovations for the effort, and not only had the district been advised of the forthcoming lecture, but Ecclesias in southern Queensland as well. The result was an excellent attendance of Brethren, children and friends, exceeding one hundred persons, with at least 15 friends. It was an outstanding example of co-operation among the Ecclesias, for brethren visited the area from ecclesias north, south, east and west of Toolgoolawah, some travelling a distance of 200 miles there and back to lend their helpful support.

With such co-operation, "the stones can be revived out of the heaps of rubbish that are burnt."

We returned to Adelaide via Sydney, remaining in this city for about nine days to conduct a special effort in conjunction with the Campsie Ecclesia. Here, again, there are evidences of revival. The transfer of a number of brethren to Campsie has revived interest in this centre. During recent months a Sunday School has come into being, and vigorous Gospel Proclamation work has been undertaken. Certainly the meetings were well attended, and co-operation was the keynote. Lakemba Ecclesia opened its hall to the Campsie brethren for the opening fraternal, and a packed hall initiated the week's activities around the Epistle to the Colossians; and this initial interest was maintained during the course of the effort.

It was our pleasure to attend the small but developing Sunday School, and to view firsthand the growing enthusiasm within the small but keen group at Campsie. Certainly there is room for labor in this area; and there is likewise something great in co-operating in the "reviving of stones out of the heaps of the rubbish" — one captures something of the enthusiasm of the pioneering spirit of the early days of the Truth.

Back in Adelaide, we were immediately thrown into preparations for an effort with the two Perth Ecclesias: Yokine and Canning Highway. On this part of the tour, we were accompanied by Brother G.

Mansfield, who conducted an effort (on Colossians) with the Yokine Ecclesia, whilst we did so (on Nehemiah) with the Canning Highway Ecclesia. On the three Sunday evenings public addresses bearing the same titles and jointly advertised, were delivered in the two halls, though the Ecclesial study evenings were given on different nights, allowing brethren of the two ecclesias to attend both, and so fraternise together. Excellent progress in the Truth is manifested in the Perth area.

EDITOR.

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

Bible Marking Service

Though having just commenced, this service of tape recordings and notes on Bible marking, is proving very popular and helpful. Sis. I.F. (Qld.) comments:

"These are an excellent idea. We have a group who listen to the tapes, and are all marking the points into our Bibles. K . . . jots down points and underlines in his Bible, and it is a thrill to him when your words are verified by HIS Bible. You see, he uses the German Bible, and in John 1:3 it uses the word "it," and not "him!" This has happened a few times now. In addition we use the tape again during an afternoon with the sisters who cannot get to the night class, and it is also used with a young people's class."

Just the Right Size!

From Bro. J.G. (Eng.):

I find *Logos* a most convenient size, which fits easily in one's pocket. Whilst on occasions I may leave home without a meal, *Logos* provides me with plenty of food to consume on my journey to and from work. I trust these thoughts will encourage the Committee in the wonderful work to which they have set their hands."

(We are glad that *Logos* provides food of a spiritual nature that is more satisfying than the natural! The matters of which we treat have to do with eternal life, and that is something that cannot be obtained from the lunch-tin!)

Disastrous Trends

Bro. J.K. (Tas.) comments:

"Perusing recently the early chapters of *Nazareth Revisited*, I was impressed with words on page 30 which are vital today! Although Brother Roberts wrote with the alien in mind, the present trends inside ecclesial circles bring his comment home with a renewed urgency: 'Modern Science . . . . is as powerless as ancient philosophy to explain the ways of God, and as liable to obscure and pervert them by its presumptuous applications.' The Truth of God changes not, as our Brother clearly understood, and neither, apparently, does the cunning of the satan in its endeavors to subvert the believers."

(Brother Roberts' words are as true today as when they were penned even though man's knowledge in certain directions might be greater. It is distressing when responsible brethren ignore such wisdom and permit the errors of modern thought to supplant the clear teachings of the Bible).

On Logos Policy for Volume 32

Many enthusiastic comments have been received supporting our stand for the coming year (God willing):

From Bro. N.R. (N.S.W.):

"I congratulate the Committee on its forthright stand in the matters of the Truth, and on the statements outlined in The Introduction. It is necessary, in these days of growing evil and apathy, to reaffirm this stand, and to live up to its standard! And it is useless having a standard unless it is the right one! I feel that *Logos* has kept to this in the previous volume, to the sincere delight of those who love the law of Yahweh."

Sis. D. B. (NSW) writes:

"I am glad to see your statement, 'The Place Where We Stand', and I hope that encouragement in this matter is forthcoming. *Logos* is always interesting, and I am amazed at the expositions that come from the Scriptures. 'The Temptation of Eve' was particularly interesting, and I find it difficult to understand why any Christadelphian would try to alter the Genesis record to fit in with any popular idea. Surely it is enough to know that Christ and the Apostles endorsed the old Testament writings. I can see no difficulty in believing in a talking serpent, and quite agree with your writer that this power of speech was taken away. We make a mistake if we doubt this simply because popular opinion is to the contrary, and people find the idea laughable."

Brother C. P. (Qld.):

"The reference to birds 'speaking' in the article on 'The Temptation of Eve' does not help the principles set forward, but, the very reverse. The testimony is certain. The serpent spake! God declares it, and we should believe it! It was given the ability to do so by God, and in an entirely different manner to the imitative habits of birds. It reasoned upon the events in Eden, and gave voice to its suggestions. Why cannot brethren accept the plain teaching of the Bible and recognise that God is higher than man; that He saw what happened and has recorded it for our benefit. It is our wisdom to accept the record as we have it. To say the serpent did not exist as a "beast of the field" is to do violence to the wisdom of God."

We lose things certain when pursuing things uncertain!

This terrible race for world armaments points only to one event — the day of the fierceness of God's wrath to be poured out upon an incorrigible world. In view of this solemn truth what manner of persons ought we to be?

It is necessarily the highest attainment possible to mortal man, to exercise himself in that which God takes delight, to do justly, to love mercy, to walk humbly.

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Although it is through much tribulation that the righteous will enter the kingdom yet they can rest on the sure foundation of God's promise; "I will never leave thee nor forsake thee."

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 7

(Continued from p.71)

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

Baptism Likened to a Remarriage —vv.1-6.

VERSE 1

"Know ye not" — The R.V. commences: "Or know ye not" thus continuing in chapter 7 the argument commenced earlier.

"That know the law" — Thus particularly addressing the Jewish believers.

"The law hath dominion over a man as long as he liveth"—When Christ died he passed out of the jurisdiction of the Law, and those who are baptised "into his death" (Rom. 6:3) do likewise (Col. 2:14). Such are no more subject to law than is a woman subject to her dead husband. However, should she marry another man whilst her husband lives, she would be treated as an adultress. This was likewise the case with those under the law. They were bound to keep it, if they refused the release in Christ.

VERSE 4.

"Ye are become dead to the law" — The Greek *thanatoo* signifies "were put to death," and implies a sudden, violent death. See Rom. 6.3.

"By the body of Christ"—Which was crucified, and dramatised what should be done to the lusts of the flesh (Gal. 5:24). The old man of flesh (Rom. 6:6) is thus dead to the law, which restricted its liberty like the marriage bonds do those of a wife or husband, and the New Man has been manifested (Col. 3:10. Eph. 2:15. 4:24). This "new man" is at liberty to "marry" or become united to Christ.

"Bring forth fruit to God" — It is Christ in us that does that (Col. 1:27. Eph. 3:17).

VERSE 5.

"When we were in the flesh" — When the flesh completely dominated us, before we figuratively

"crucified it" and "died to it" (ct. Rom. 8:9).

"The motions of sin"—"Motion" is early English for "emotion" (see mg.). A person who allows himself to be ruled by the emotions of the flesh carries with him three cogent arguments against obeying God: the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16).

"Did work"—Gr. *energeo.* They worked energetically, or actively.

"Fruit unto death" — This is the fruit or offspring of marriage to the flesh. Contrast it with the fruit or offspring of a marriage to Christ, v.4.

VERSE 6.

"Being dead wherein we were held" — This is more clearly rendered in the Diaglott: "But now, having died, we are released from the law, by which we were held." The law held down the old man of the flesh (Rom. 6:6), but baptism into Christ crucified him, and thus released us from his power and that of the law.

"Serve in newness of spirit" — The word in the Greek is *kainos,* and it represents that which is new in quality in contrast to that which is worn out, and not that which is new in point of time. Abraham manifested this "newness of spirit" as we likewise are called upon to do. It means that we must discern the purpose behind the law and serve with that in view.

"Not in the oldness of the letter" — The word "oldness" here, signifies that which is worn out. "Letter" is *gramma* in Greek, and signifies "that which was written," i.e., the Law. See also Col. 2:14.

The Law Is Not Evil Though It Held Man to the Old Marriage —vv.7-12.

Paul has shown that in Christ we are delivered from the Law that held man wedded to the old man of flesh (v.6). He has revealed that previously a person was governed by the emotions of the flesh (v.5), and the union was productive of fruit that could only end in death. In Christ, however, forgiveness of sins is obtained, and there is set forth the example and energising power to rise above the flesh (see Gal. 2:20). Nevertheless, the Law performed a valuable service in revealing the true nature of our former "marriage."

VERSE 7.

"Is the Law sin?" — The answer is a decisive, No. The Law is not sin, even though it revealed sin for what it is. Paul declared: "I had not known sin" i.e., to be sin, "but by the law." The Law revealed the true nature of "lusts" (the emotions of the flesh) whether they were legitimate or otherwise (cp. Deut. 14:26).

"Thou shalt not covet" — The word "covet" is the verb form of the word rendered "lust." Therefore, the Law revealed many lusts to be evil.

VERSE 8.

"Sin" — Sinful flesh. As Paul says elsewhere: "The flesh lusteth against the spirit" (Gal. 5:17).

"Taking occasion" — Gr. *Aphormen* — "a starting place," "a base of operations." Notice its use in 2 Cor. 5:12. Gal. 5:13.

"By the commandment"—These are the individual precepts of the Law. They illustrated sin for what it is, whilst the Law as a whole condemned the sin. Paul is reasoning that the lusts of the flesh provided a base of operations upon which the precepts of the law could work, and these precepts revealed that the flesh was subject to all manner of unlawful desires.

"Concupiscence" — Inordinate desire. The commandments of the Law revealed that what might have been thought a legitimate desire, in fact, was an evil one.

"For without the law sin was dead" — See 1 Cor. 15:56. The law brought to light and life all the evil propensities of the flesh by revealing them as such.

VERSE 9.

"Sin revived" — The flesh which had manifested sinful characteristics in all other people, did so also in Paul when he became subject to the ordinances of the Law. In this sense, the sinfulness of flesh was revived in him likewise.

"And I died" — In innocency, Paul did not realise that he was breaking the law and sinning, but when, at the age of 12, he became subject to the law as a Son of the Commandment, and thus had to assume its responsibilities, he learned that he was constantly sinning and therefore subject to its curse.

VERSE 10.

"The commandment was ordained to Life" — This was true, Jesus being witness (Matt. 19:17. Luke 10:28). "This do," he said, "and thou shalt live." But nobody ever did keep the law (Rom. 3:10), and in that way it was a schoolmaster leading to Christ (Gal. 3:25), for it convinced men of their own impotence to effect their salvation, and caused them to throw themselves on to the omnipotence of Yahweh to bring it about (Rom. 7:13). But what of the Lord Jesus? Did not he fulfil the Law? He did, but it brought him to death! He could not fulfil the Law's requirement of the Passover Lamb without dying, and as he was born for this purpose (1 Tim. 1:15), to fulfil the Law he had to die. This, in fact, is the basic principle of the Law. It emphasised time and again that a person had to die to live. That is why a Jewish child could not enter life without death, without an offering being made.

"I found to be unto death" — Notice the literal translation in the Diaglott: "This found I, that the commandment designed for life, the same brought death!" This was the surprising discovery found by the Apostle! He had rejoiced in the Law believing that it expressed Divine wisdom, as in fact it does, but sadly he had to confess his personal failure, and with that came the realisation of the hold that sin and death had on him.

VERSE 11.

"Sin deceived me" — The word signifies "beguiled me." And "sin" represents the serpent in the flesh, which is as beguiling as the literal serpent was to Eve (Gen. 3:13).

VERSE 12.

"The law is holy, just and good" —The difference between the "law" and the "commandments" of this verse, relates to the law as a whole, and the individual precepts thereof. The law and commandments are holy for they are a revelation of Divine wisdom designed to separate a people unto God, and they are "good" for they revealed man for what he is, and showed the need of a redeemer (Gal. 3:24).

The Law Cannot Be Blamed For Death — Vv. 13-23.

VERSE 13.

"Was then that which is good made death unto me?"—The Diaglot renders: "That good thing then, has become Death to me?" The answer is, No! It is sin that has done that! The "good thing" has revealed sin for what it is, and has shown why man is held captive to

death. The very excellence of God's law revealed the flesh as extremely sinful and worthy of death.

VERSE 14.

"I am carnal, sold under sin"— This is expressive of servitude to the flesh which is our natural state.

VERSE 15.

"For that which I do" — As a slave (v.14) performing work that he hates.

"What I would" — He would desire to obey the Law in its fulness; but he found himself always breaking it.

"That I do not" — The word "do" occurs three times in this verse, but represents three different words in the Greek. The first word is *katergazomai,* and signifies "to work out, bring about, accomplish, effect," and Paul is saying that as a slave he performed the works of the flesh because of the dominance of the flesh. The second word "do" is *prasso,* and signifies to practise consistently. He found that whilst he automatically fulfilled the lust of the flesh like a slave unthinkingly performs the will of his master, he did not consistently practise the things he knew he should be doing in obedience to the law. The third word "do" is *poieo* which signifies to do or perform. It will be easily perceived that the shades of meaning in these three words, all translated "do," make quite a significant difference in the meaning of this verse.

VERSE 16.

"If I do that which I would not" — If his conscience tells him that his actions violate the law.

"I consent unto the law that it is good" — He and the law concur in acknowledging the righteousness of its precepts.

VERSE 17.

"It is no more I that do it, but sin that dwelleth in me"—The real Paul was "the inward man" that delighted in the law of God (v.22), but the propensities of the flesh were so strong that constantly he failed. This caused him distress as he recognised the warfare that went on within him between his conscience and the demands of the flesh, or "sin dwelling in him" (see Mark 7:21-22. 10:13. Gal. 5:17).

VERSE 18.

"In me dwelleth no good thing" — That is man in his natural state (see Gen. 8:21). The "good thing" must be superimposed upon flesh, and is derived from one source only, even God (James 1:17). Unenlightened man is mere "dust and ashes," and therefore unworthy of transformation into the Divine likeness (2 Pet. 1.4. 1 John 3:2), there being nothing in him as such, to commend him to God. The "incorruptible seed" even the "word of God" must be implanted in flesh, through the mind, before any good thing will be found in a person (1 Pet. 1:23-25), and even then the words of Matt. 26:41 will prove true: "the spirit is willing but the flesh is weak." Thus Paul adds: "To will is present with me; but how to perform that which is good I find not." He had the desire to do the will of God, but found that even that was not sufficient.

"To will is present with me"— Christ's words illustrate Paul's observation: "The spirit is willing but the flesh is weak" (Matt. 26:41).

VERSE 19.

"The evil which I would not, that I do" — Paul performed this evil as a slave would the dictates of his master — of compulsion and not of pleasure, as one "sold under sin" (v.14).

VERSE 20.

"Sin that dwelleth in me" — Paul is here speaking of the lusts of the flesh which lead to sin when not limited or moulded by the Word of God.

VERSE 21.

"When I would do good, evil is present with me" — The lusts of the flesh constantly war with the requiremetns of the Word, as Paul observes again elsewhere — Gal. 5:17.

VERSE 22.

"I delight in the law of God after the inward man" — This "inward man" relates to the mind, so that intellectually or academically, Paul delighted in the law of God.

VERSE 23.

"A law warring against the law of my mind" — The desires of the flesh set up a constant battle against what his mind was telling him was right and true!

"Bringing me into captivity" — He unfortunately gave way to the lusts of the flesh as all mankind do apart from the Lord Jesus. Having thus sinned he earned the mortality which he has inherited, and forced to acknowledge that the penalty is just.

Deliverance and Victory Only Possible Through Christ — V.24 — Ch. 8:4:

VERSE 24:

"O wretched man" — The Greek word is **talaiporos,** and it signifies extreme fatigue arising from severe bodily effort, as well as the miserable, wretched state that follows such effort when it is realised that the labor is in vain. All Paul's efforts to render complete obedience to the Law proved futile, and so he made this despairing cry for help, as of one too exhausted to help himself. The warfare, of which he speaks in the previous verse, has completely worn him out.

"The body of this death" — Notice the margin: "This body of death." Rotherham renders: "This body doomed to death." The answer of hope comes in the next verse.

VERSE 25.

"So then" — This is a summary of the question posed in v.7. Mentally Paul subscribed to the law; physically he sinned thus revealing the need of a Redeemer who could deliver him from "this body of death", such a Redeemer he found in Christ.

(To be continued)

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

Thoughts for the Times

Beware of the Leaven

"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.

★

Corruption is at work in the brotherhood. The heresies of the early centuries are insidiously entering our midst. The faithfulness — the earnest and robust contention — of former years is vanishing. The separateness between Christadelphians and Christendom that once was so pronounced is also disappearing. The writings of Dr. Thomas and Brother Roberts no longer hold in the affections of many the place that they once did. Unfaithful criticisms of the teaching of these brethren are multiplying. The works of "Satan's ministers" are more eulogised than are those which opened our eyes to the Truth. The past generation is said to have been too strait-laced and exclusive. The cry is insistent that we should be more tolerant, more scholarly, more compromising — that we should aim at elevating our community to a higher plane in the religious world. The clamor is increasing for a new literature. If the Truth is to survive, brethren will have to rouse themselves. A great responsibility rests upon all — particularly upon those who undertake to guide. May it please God to multiply shepherds, not ambitious aspirants for power and notoriety, but zealous, courageous, self-sacrificing brethren, who by ability and good deeds can command confidence and respect. The Truth has cost much to recover, as the old numbers of the *Herald of the Kingdom* show. Let us prize it, and pass it on to others intact. Let us not allow it to be smothered for want of exertion or courage on our part. Error is a deadly weed, and grows fast. We should look on wrong doctrine as God looks upon it. It is our enemy, and must be avoided as such. A great responsibility rests on those to whom the Truth has been given. Let us guard carefully the gates of our ecclesias by which error can enter. It is much easier to admit it than it is to eject it. Let us think on these things and act wisely.

— A.T.J.

Ezekiel's Prophecies Of The Restoration.

Ezekiel as Watchman

Our telescopic outline of *The Book of Ezekiel* (see last issue), revealed that chapters 33-39 comprise a complete section in itself, setting forth a series of prophecies of the restoration, that were given following the fall of Jerusalem (Ezek. 33:21). These prophecies not only indicate the cause of the divine judgment that fell on that guilty city, but also outline the final national redemption that it is the purpose of Yahweh to bring about.

They were given at a most significant time in the life of the prophet, when he was awaiting news of the fall of Jerusalem. This was an event that he had earlier predicted, the fulfilment of which would help to vindicate the messages he had delivered unto the people, in the face of bitter opposition.

News of the tragic event was at last received (v.21), and had a powerful effect upon the people. It demonstrated, beyond all doubt, that Ezekiel's words were true, and, at the same time, revealed the teaching of the false prophets for what it really was.

The result was that the status of the prophet, as a spiritual watchman in Israel, was recognised and respected by the people, so that they began to flock to him to hear further revelations of the Divine purpose from his lips (Ezek. 33:31). He had become a popular figure among them.

This imposed further tremendous responsibilities upon the prophet. An unpopular man has little to lose through forthright exposition of the Divine will and purpose, but flesh finds it more difficult to maintain this independence of attitude in the face of popular acclaim. Men do not like to lose the good esteem of their fellows, and therefore there is a tendency to lessen the point of doctrine or rebuke when the preacher is popular with the people.

What Is A Watchman

Already Ezekiel had been set by Yahweh as a watchman in Israel (Ezek. 3), and had been clearly shown the work involved.

- He had to first himself learn the word of Yahweh (Ezek. 3:17).
- He had then to set that before the people as coming from its divine Author (v.17), and not from himself personally.
- He had to set this teaching clearly before the people so that

there would be no mistaking its meaning. If he did this faithfully and efficiently and the wicked refused to heed it, he was clear from all responsibility (v.19).

● If he hesitated to warn the wicked he would be held accountable for the consequences (v.18), even though the wicked be personally punished for their sin.

● He had to warn the righteous if at any time they should turn from their righteousness. If he failed in this duty, not only would the righteous perish, but the watchman would be held accountable.

A tremendous responsibility thus rested upon a spiritual watchman, even as it did upon the sentinel of any fortified city, in the case of attack. Should the latter fall asleep, the city might well be overthrown, and the lives of its inhabitants endangered.

That is true also of a spiritual watchman.

It is true, not only of men of the status of Ezekiel, who were divinely appointed to such positions of trust, but those today in the Ecclesias who have been elevated into positions that virtually constitute them spiritual watchmen among the brethren. In time of danger there is a need to arouse the brotherhood to what is required. Very often the words of such watchmen are heard with impatience, for nobody likes to be disturbed by discordant cries of alarm and war; but safety and life is frequently dependent upon heeding such a warning.

An enemy is not likely to attack a city when the people are alert to the danger and prepared to resist it; but rather await the opportunity when everybody is off guard, and are lulled into a false sense of security.

So it has been in relation to the truth down through the ages. Hearken to the voice of Yahweh instructing Isaiah, His watchman:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God" (Isa. 58:1-2).

Here were people who "delighted in approaching God," who found pleasure in religious exercises, who rejoiced in the study and understanding of the Word of truth, but who failed to recognise the personal responsibility associated with these things. Isaiah was commanded to bring this to their notice, to shatter the air with the harsh, strident noise of the trumpet, and to awaken them from the slumber of self-sufficiency into which they had fallen.

The word "wtachman" comes from the Hebrew *Tsaphah,* and signifies "to lean forward," "to peer into the distance." A watchman, therefore, was one always on the lookout for dan-

ger, always vigilant as to the needs of the moment, always recognising that the surface appearance of things is not necessarily a sound index to the true state of a situation, always peering into the distance or looking ahead.

Ezekiel Twice Commissioned

A comparison of chapter 3 with chapter 33 will reveal that Ezekiel was twice commissioned as a watchman; but a closer examination of the two chapters will show a striking difference in the source of his commission.

In chapter 3 the commission came from Yahweh:

"Son of man, I have made thee a watchman unto the house of Israel" (v.17).

In chapter 33 the commission came from the people:

"Son of man . . . if the people of the land take a man of their coasts, and set him for their watchman" (v.2).

In fact, the status of Ezekiel was gradually changing, and he was becoming more and more respected by the people. The time was at hand when his prophecies were to be completely vindicated in the fall of Jerusalem, and the people would recognise the soundness of his teaching. They would then flock to him to hearken to his words.

And what words would he deliver to them? Would the unexpected popularity, the unusual esteem in which he would find himself held in the sight of the people, cause him to soften the words of reproach that should be uttered? If so, then the blood of those to whom it had been sent would be required at his hand.

In this chapter, therefore, Ezekiel is first told that the people were about to accept him as a watchman (vv.1-2), and then he is reminded that notwithstanding the attitude of the people, his real commission is from Yahweh (see v.7), and that his first responsibility is to Him.

This is true not only of Ezekiel, but of those who are appointed into positions of trust in the Ecclesias today. Usually those positions are endorsed by popular vote, by the "people of the land taking a man of their coasts, and setting him for their watchman" (Ezek. 33:2), but though that is the case, the true responsibility of such is first to Yahweh. If such fail to warn when danger threatens, the blood of those affected will rest on them. If they fail to faithfully present the whole counsel of God through a false sense of friendship, or through weakness induced by mere flesh-likings or personal relationships, they will be held accountable for this in the day of judgment. The faithful words of Paul come to mind:

"I take you to record this day, that I am pure from the blood of all. For I have not shunned to declare unto you all the counsel of God . . . therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31).

Let brethren read carefully this section of Ezekiel's prophecy that they may clearly recognise their responsibilities as watchmen in Israel.

The Watchman Prophecy Outlined

Our outline (see p.78) showed that the Watchman section of the *Prophecies of the Restoration* cover Ezekiel 33:1-20, and we suggest that those verses be now read. They will reveal the following divisions:

Ezekiel's Responsibilities as a Watchman—Vv.1-6.
His First Duty is to Yahweh — Vv.7-9.
A Message of Hope for Israel — Vv.10-11.
A Message of Warning for Israel — Vv.12-16.
Yahweh's Righteousness Contrasted with Israel's Unrighteousness — Vv.17-20.

This section of the prophecy will outline the following responsibilities of watchmen, and they apply both then and now:

They are to properly interpret the significance of events — V.1.
They are to sound a loud note of warning in time of danger — V.3.
They are to assume a personal responsibility towards the people. — V.7.
They are first to be themselves instructed in the Word — V.7.
They are to proclaim the authority of the Word, not that of themselves — V.7.
They are to leave it to Yahweh and the people to effect reformation — V.9.

These important instructions are as binding today. There is a need of speaking and arranging brethren to absorb the word that they might be equipped to pass it on to others; there is a need to emphasise the authority of Yahweh, and to recognise that He alone can properly effect reformation as His word finds lodgment in the hearts of brethren.

In these dangerous, evil days, Ezekiel's commission as a watchman should be heeded by those who assume positions of authority in spiritual Israel.

We should study these prophecies for personal application, and not from the standpoint of idle curiosity or detachment, ascertaining merely what is said with no idea of putting the principles therein set down into practise.

"When I Bring a Sword Upon the Land. . ."

With this statement the prophecy begins. It implies that the people recognise a disaster as the judgment of Yahweh meted

out against them. Soon such a tragedy would be brought home vividly to the people of Ezekiel's day, for a captive was about to make his appearance with the news that the city of Jerusalem, with its glorious temple, had been completely destroyed (v.21). A disaster of such widesweeping consequences would be instantly recognised as stemming from God, and immediately the people would realise the need of seeking a reliable watchman. Times of crisis call forth such an attitude on the part of the people, as they seek a form of protection against a danger that threatens.

In this case, says Yahweh, they would "take a man of their coasts, and set him for their watchman." He would be one of their number whom they could therefore trust as more likely to give completely loyal service. Such a man was Ezekiel.

As watchman he was to be on guard against danger, and if necessary, give the alarm. How was he to give it? By the sound of the trumpet. The trumpet in question is the *shofar,* which is harsh, ear-splitting, strident in sound, and well calculated to cause fear. So Amos declared:

"Shall a trumpet be blown in the city, and the people not be afraid?" (Amos 3:6).

Naturally, a watchman who puts people in fear is not a popular personage; but popular or not, he performs a most useful service in saving lives, if people will but hear. Some refused to hearken to the sound of the trumpet heard in the strident messages of the prophets, as many refuse to heed a word of warning today. Jeremiah records his experience:

"Thus saith Yahweh, 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. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken" (Jer. 6:16-17).

Unfortunately, Jeremiah's experience has been repeated many times since then.

The Sound of the Trumpet

The watchman was to "blow the trumpet, and warn the people." He was to be like Jonah who was called upon to go and "cry against" Nineveh (Jonah 1:2). It was to be no soft sermonising that the prophet was to indulge in; no gentle preaching such as would lull the people into a pleasant sense of well-being, but a harsh, forthright proclamation of fact such as the urgency of the situation demanded — "Yet 40 days and Nineveh shall be overthrown." This disturbing Gospel proclamation aroused the people to the need of the moment, and effected a reformation that would never have followed a different form of address.

So it was with the spiritual watchman; he was to blow the trumpet!

We have pointed out that the trumpet here was the *shofar*, and not the silver trumpets betoking gladness and joy. Concerning this, one Jewish writer (Maimonides) has declared:

"The sound of the Shofar, consisting, as handed down by tradition of three distinctive shofar-notes — tekiah, shevarim, teruah — has been looked upon from time immemorial as a call to contrition and penitence, as a reminder of the Shofar sound of Sinai; and the Day of Memorial, the beginning of the 10 days of Repentance, which culminated in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. The Scriptual injunction of the Shofar for the New Year's Day has a profound meaning. It says, 'Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you."

The watchman, therefore, had to speak with a harsh, strident note, calculated to awaken any who may be asleep, to their spiritual responsibilities and failings, causing them to seek God and correct their ways.

That is the heavy responsibility resting upon spiritual watchmen today, and, in view of the pernicious environment in which we live in these times, and the problems facing Ecclesias from within, the voices should be lifted in loud, solemn warning that all might hear and take heed.

A word or two upon Maimonides' comment above might prove helpful. The Jewish New Year was commemorated on the first day of the seventh month of the religious year. In Leviticus 23:24, this is described as "a memorial of blowing of trumpets," for on that day the *Shofar* was sounded for the purpose indicated above. This word "blowing" (Heb. *Teruwah*) signifies "clamor," "acclamation," "clangor," and is derived from a root meaning "to split the ear."

This harsh, strident noise ushered in the New Year for Israel, and warned the people to prepare for the Day of Atonement on the tenth day of the same month (v.27). The Jewish New Year, unlike the Gentile one, thus commenced with a religious service and on a religious note. It reminded the people that time was short, and the Day of Coverings (Atonement) at hand, therefore they should meditate upon their ways and correct any faults of which they were guilty.

It is remarkable that there were three distinct notes in the sounding of the *Shofar* on such occasions, for it seems to point to the three developments towards the establishment of the King-

dom of God. We have no space to expound this thoroughly at this time, but we leave the thought for the consideration of the reader. Paul (and other writers) state that "sudden destruction" will come upon the world "as travail upon a woman with child" (1 Thess. 5:2), and the analogy is significant. The pangs of childbirth are not continuous. They come on and recede with greater strength, and are manifested in three main stages that finally lead to birth. They are, therefore, like the three notes of the *Shofar* trumpet, and could probably relate to the three great latter-day manifestations of trouble that will lead to the Kingdom of God: World War I, that witnessed the opening of Palestine to the Jew; World War II, that resulted in the manifestation of Russia as a world power; and World War III that will (we believe) consummate in Armageddon.

Each of these separate notes on the *Shofar* trumpet, each of these developing stages in the birth-pangs of the coming age, are warnings to the saints, reminding them that the Day of Coverings is at hand, when the high priest shall return to take account of his servants.

Thus the exhortation of Leviticus 23:29 applies to us:

"Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

The word signifies "to humble" oneself. That was not the attitude of Israel prior to the day when the dread news was received that the city had been smitten; but it must be our attitude now if we would be saved in he day of judgment. Let us heed the signs of the times, and apply the exhortation that we may be humbly submissive, waiting and ready when our high priest returns from the Most Holy in the heavens (Heb. 9:28).

— H.P.M.

I long to hear the signal gun of that coming strife, which shall bring down Christ from the right hand of power to mingle in the combat, with Israel as his battle-axe, and Judah for his goodly horse in the battle. Had his Kingdom belonged to the *Kosmos,* or constitution of things, contemporary with Pontius Pilate, his servants would have fought that he should not have been delivered to the Jews. It belongs to the coming crisis looming ahead — to the *Kosmos* represented by Nebuchadnezzar's image standing upon its feet "in the latter days." Then his servants, Israel and the saints, will fight, and "break in pieces" the oppressor, "because the Lord is with them," in person as well as power. The idea, therefore, of war being of anti-christian character in the abstract is a mere notion. The righteous dead who have been murdered by the Sin-Power cannot be avenged without it; nor can the Kingdom of Christ, which is to be the medium of peace to the world, be established in the earth if arbitration be resorted to instead of war.

— J.T.

Job Answers Eliphaz

Chapters 6 and 7 contain Job's answer to Eliphaz. Whilst he does not claim to be without fault, he categorically repudiates the suggestion that he is guilty of some terrible secret sin, and points out that his sufferings are far in excess of just punishment for any fault he may have committed (Ch. 6:2). In his extreme misery, he could not see any solution to the heavy burden of woe and calamity that he was experiencing, and therefore wished for death (Ch. 6:8-13). He remonstrated his friends' complete lack of sympathy which stemmed from the wrong theory they held concerning the cause of suffering (Ch. 6:17-30), and concluded by again reverting to the bitterness of his pain and anguish.

Two facts emerge from the debate between Job and his friends: Firstly, that their theory of sin and suffering was hopelessly wrong and led them into grievous errors; and, secondly, Job himself needed enlightenment upon the subject. He received this enlightenment later when Yahweh intervened in the discussion.

Job, however, in contrast to his friends, had no dogmatic theory of sin and suffering to press home; he was searching for Truth, whereas they falsely claimed to have had it beyond all question.

Admittedly, Job gave way here and there to passionate and reckless utterances which he afterwards regrets, and himself confessed to have been rash; but they were simply wrung from him in moments of terrible agony of mind and body, and when, in addition to his already extreme mental and physical suffering, he was goaded to exasperation by the stubborn unfairness and lack of real sympathy on the part of his professed friends and sympathisers.

Job was suffering far too keenly to aim at any mere victory of argument; he was earnestly seeking the cause and purpose of his afflictions. His "friends," on the other hand, only sought justification for their theories, and argue them from the detached standpoint of personal wellbeing untouched by suffering.

Job Justifies His Complaint — Ch. 6:1-7.

Then answered Job and said, "Oh that were weighed
My grief and woe — in balances now laid,
For then it would be heavier than sand,

My words are swallowed up, I cannot stand.*
For barbs of God within me fester sore,
And terrors of Almighty press the more.

When he hath grass the wild ass doth not bray!
Nor doth the oxen loweth among his hay!
Are tasteless things eaten without salt?
Doth not the white of egg, the palate halt?

He Desires Death — Vv. 8-13.

The things my soul refused, cause me to sigh
Oh, that God would cut me off that I might die
For shall I now have comfort? Nay, my heart
With sorrow soon shall harden, and my faith depart.
Let Him not spare me, let Him loose His hand,
For I have not concealed the Lord's command.

What is my strength, that I should hope for yet?
Or what mine end, that I should more years get?
Is my strength as stones, my flesh as brass?
Is not my help in me, hath wisdom now me passed?

He Remonstrates the Attitude of His Friends — Vv. 14-21.

To him in trouble, pity should be shown
Lest he forsake the God he once did own.
My brethren have dealt in a deceitful way
And like the stream, or brook, they have their day,
Which blackish are, because of ice and snow,
But then in summer's heat, away they go.

The goings of their way are turned aside,
Reduced to nothing — they no more abide.
The troops of Tema and of Sheba for water sought,
They hoped — but were confounded, for there was nought!
And now ye are as they, for ye do see
My casting down, and are afraid of me!

He Remonstrates the Teaching of His Friends — Vv. 22-30.

Did I request of you, Bring unto me,
Or, Give reward — let mine your substance be?
Or, From my foes deliver from their hand?
Or, 'Gainst the mighty, make me strong to stand?
Oh, teach ye me, and I will hold my tongue,
Cause me to understand where I am wrong!

How forcible, right words, and how they move!
But what doth all your arguing reprove?
Do you imagine to affect my mind,
With words and views, which only lead the blind?
Yea, ye o'erwhelm the orphan, and your friend,
Now be content, and to my words attend.
Return I pray you, hearken to my word,
For from me, no iniquity is heard.

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* He cannot find words to express the suffering he is experiencing.

Job Sees No Hope In His Sufferings — Ch. 7:1-10.

For man on earth there is appointed time,
His days are like the hireling in his clime.
As bondslaves yearn to be within the shade —
And as the hireling seeks to be repaid —
So months of vanity do I possess,
And weariness in the night doth me oppress.
"When shall the night be gone" I sighing say,
Uneasy on my bed till dawn of day.

My flesh is clothed with worms and clods of dust,
My skin is broken and become encrust.
Just like a weaver's shuttle are my days
I see no lasting hope in all my ways.
My life is as the wind. Remember ye
Mine eye hath failed and no more good shall see.

All those that saw me, shall see me no more
My life is spent. Thine eye is on me sore.
As clouds soon pass away, or fall as rain
So he that dieth, shall not live again.
Unto his house again no more shall go,
Nor place or people, any more shall know.

He Seeks to Understand the Cause of Suffering — Vv. 11-21.

So I will speak, my mouth shall not restrain,
In anguish of my soul, I will complain,
Am I a sea or whale, to guard against
When I say "Let my bed ease my complaints?"
Then terrified am I with visions drear,
So that my life no more to me is dear,
I loathe it — Oh that it were gone,
My days are vanity — let me alone!

Oh, what is man, that Thou shouldst magnify
Or set Thy heart upon him, or Thine eye;
That Thou shouldst every morning visit him,
And every moment try his every whim!
How long, oh Lord, wilt Thou not then depart,
And let me be alone with my own heart?

For I have sinned, what shall I do for Thee?
Why hast Thou made my life a burden be?
Yet why dost Thou not pardon all my sin
Before I soon the sleep of death begin?

— N. Schofield (England).

God has allowed the truth to come into the most humbling circumstances, having scarcely any friends among men, while error is organised with great and respectable and wealthy and educated systems with multitudes of supporters. Judging by appearances, men would judge wrongly. Judging by the Scriptures, we are enabled to judge clearly and strongly and boldly, and to maintain the truth against the whole world in arms against it.

— R.R.

THIS MONTH'S EXHORTATION:

A GLORIOUS ECCLESIA

(Reading: Ephesians 5)

This month's exhortation comes from an esteemed English brother who, emphasising the significance of the word "Ecclesia," points out that the perfected Ecclesia cannot be expected in this Age, but awaits the apocalypse of the Lord from heaven who will cause the tares to be removed from the wheat.

Christ is the head of the ecclesia, and he is the savior of the body. . . Christ also loved the ecclesia and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:23-27).

Dr. Thomas defines the term as "a word compounded of *ek*, 'out of,' and *klesis*, 'a call, or invitation'," Hence, an ekklesis is "an invitation to come out," and the assembly of people convened in consequence of their acceptance of the invitation is an *ecclesia*.

By this definition it becomes evident that the ecclesia of Christ is comprehensive not only of such Jews and Gentiles as accepted the call or invitation of the gospel in apostolic and *later* times but also of all who have been called of God from the days of righteous Abel. And it must be noted also that the ecclesia is considered under two aspects in the Bible, the one preparatory and the other the completed and perfected body of Christ. In the preparatory stage, the ecclesia has always contained a considerable proportion of elements that will find no place in the perfected body of Christ. "Many are called," but few will be "chosen." Jesus has passed this verdict and illustrated it variously in his parables of the gospel net, the wheat and the tares, etc. It will only be after the elimination of the "tares" and the "bad fish" that the accepted residue will be presented to Christ as "a glorious ecclesia, not having spot, or wrinkle, or any such thing."

Under the definition of ecclesia we must accept the nation of Israel. God has said, "Israel is My firstborn" and "out of Egypt have I *called* my son" (Hosea 11:1). The nation was constituted "a holy nation" and "a peculiar treasure unto the Lord above all other nations" (Deut. 14:2). The constitution of

this great ecclesia was divine and given to Moses on Sinai. Paul, writing to the Corinthians, views Israel in this connection as being "all baptised into Moses in the cloud and in the sea," and lays stress upon the fact that notwithstanding their privileged position, "with *many* of them God was not well pleased; for they were overthrown in the wilderness," and, after specifying some of their grievous departures from God's law and the punishment which followed, he says, "Now all these things happened unto them for examples, and *they are written* for *our* admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:1-12).

It was among this great ecclesia that Christ appeared "in the fulness of time," in the "end of the (Jewish) world." He came to "his own." He was born under the Law, and being subject to it he walked blamelessly in all its provisions. He found the ecclesia of Israel a mixed assembly even as Moses and all the prophets before him had found it in their several generations. "His own received him not." Looking back, as we do, with his work and resurrection in full view, the treatment he received at the hands of his nation seems astounding. The wonderful works he wrought, together with his teaching and "altogether lovely" character, seem to be sufficient to have banished and overcome the most prejudiced opposition. But the nation saw not these things from beginning to end as we do in the condensed record, and flesh and blood is more evil than we at first understand. Only a few in that day saw through the veil of the "man of sorrows," "God manifest in the flesh," and escaped the poison so industriously scattered by the envious Scribes and Pharisees. His experience illustrates his own sayings that "a prophet hath no honor in his own country," and that "a man's enemies are they of his own household."

The cause of the hatred he experienced was plainly stated to his own brethren (who at the time did not believe in him). "The world cannot hate you; but me it hateth, *because I testify of it, that the works thereof are evil*" (John 7:7). The same cause produces the like effect in any age. Hatred is the seed, and murder is the fruit which springs from it. Hence it is written, "He that hateth his brother is a murderer," that is, he is such potentially, and the harboring of such a feeling will exclude from eternal life (1 John 3:15). When we take fully into account this atmosphere of hatred in which Christ moved, his patient continuance in his mission as the Lamb of God is the more astounding. "He *loved* the ecclesia and gave himself for it." He saw the glory set before him — "a glorious ecclesia without spot" at last, to be presented to him, when he should "see of the

travail of his soul and be satisfied" (Isa. 53:11). This prospect enabled him to endure the cross, and all the indignities which led up to it. It was a victory of faith in one whom God made strong for the exceptional suffering and for the unsullied conquest of "sin in the flesh" (Rom. 8:3).

But when we read that "Christ loved the ecclesia and gave himself for it" we cannot suppose that he loved such elements in the assembly as he styled "serpents," "wolves," "swine," of whom he said, "ye are of your father the devil and the works of your father ye will do." It is true that he did good even to the unthankful and the evil, which is the form in which he commands his brethren to "love their enemies," but *affection* toward perversely wicked men is impossible with one who is godly minded. "The way of the wicked is an abomination unto the Lord; but *He loveth him that followeth after righteousness*" (Prov. 15:9).

But "they are not all Israel who are of Israel." Jesus looked to the end and saw "Satan falling as lightning from heaven," i.e., the sin power dethroned and his beloved friends exalted with himself in the Kingdom of God. With these, few as they were in the days of his flesh, there was fellowship. But "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with wickedness?" (2 Cor. 6:14-15). The answer must be none whatever. And so it is written for our warning that "If we say that we have fellowship with him and walk in darkness, *we lie, and do not the truth;* but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:6-7).

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9). This expresses the objective of the Gospel. It was to take out from an evil world a people in whom there would be a conformity to the likeness of Jesus, a *fellowship* first of character and then of the divine nature to which he, as the first-fruits from the dead, has already attained (1 Cor. 15:23). Thus Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). To lay the foundation for this work Christ persevered and finished his work, "humbling himself to the death of the cross." Thus he is, as Paul says, "The Saviour of the Body." For without that shedding of blood there could have been no remission of sins. In him 'we have redemption through his blood, the forgiveness of sins, according to the riches of His (the Father's) grace" (Eph. 1:7).

Christ gave himself for the ecclesia "that he might sanctify

and cleanse it with the washing of water by the word" (Eph. 5:26). This is a *process* in two stages. Fitstly, when by baptism of believers in the Word of the truth of the Gospel their past sins are remitted. At this stage they are as washed infants, "babes" in Christ. Secondly, by continual use of the Word of Truth they *"grow up"* into him in all things which is the Head, even Christ, *from whom* the whole body fitly joined together and compacted by that which *every joint supplieth*, according to the effectual *working* in the measure of every part, maketh increase of the body unto the edifying of itself in love (Eph. 4:16). "Every joint" or part of the Body is *living;* it *works*. In his last message to the ecclesias, Christ rebukes those brethren who were "living a *name* and were *dead*." Unless such "repented" Christ threatened to come upon them as a thief for judgment, and in their deathlike stupor they would not know the hour of his coming. He exhorts such to "be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:1-5).

The members of Christ's body are "the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "The steps of a good man are ordered of the Lord" (Ps. 27:23). The faithful in Christ "fight the good fight of faith" against foes within and without and God puts a shielding hand round them in the conflict. He is their "sun and shield." Thus have they in all ages been fashioned in a world that knew them not. The process is prophetically noted in the Psalms where the spirit of Christ in prayer says, "My substance (body, see margin) was not *hid* from *Thee*, when I was made in secret and curiously wrought in the lowest parts of the earth. *Thine* eyes did see my substance, yet being unperfect, and in Thy book all my *members were written*, which in continuance were fashioned, when as yet there was none of them" (Psa. 139:15-16). Yes, "the general assembly and ecclesia of the first-born are written in heaven" (Heb. 12:23), and the Lord's promise "to him that overcometh" is: "I will not blot his name out of the Book of Life, but I will confess his name before my Father and before his angels" (Rev. 3:5). Let us, brethren, greatly treasure this truth of divine co-operation, viz., that "we are laborers together with God," and "God's husbandry," "God's building" (1 Cor. 3:9). "Underneath are the everlasting arms," "I will be with you," "I will never forsake you," "Draw near to me and I will draw near to you." These and many other such comforting assurances in the Word are ours. Conditional they are, we know, but every righteous endeavour to fulfil the conditions is supplemented by the mighty hand of our divine helper and friend who condescends to class himself with us as "laborers together."

This work of "sanctifying and cleansing" must go on *after* baptism, as our life-work, long or short, as God permits. We "cleanse" our way "by taking heed thereto according to the Word". (Ps. 119:9). Those who patiently continue this, enduring to the end, will be gradually "transformed by the renewing of their mind" and their "profiting will appear" (1 Tim. 4:15) unto all at last, both men and angels. And when their "mortal is swallowed up of life" by the power of God in Christ they will appear as finished and perfected members of his glorious ecclesia, cleansed from all imperfection, and meet for their Master's use.

When thus "the spirits of just men are made perfect" (Heb. 12:23) the general assembly and ecclesia of the first-born will have "come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." Christ will dwell among them and in the midst of the ecclesia declare the Father's Name to his brethren, as it is written "in the midst of the ecclesia will I sing praise unto Thee" (Heb. 2:12; Psa. 22:22). Their fellowship with their glorious Head will be pure and unalloyed. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:13-17).

— E.P. (England).

With *Eureka* before him, let no brother foster the idea that the Apocalypse is a book beyond comprehension. But some brother may reply, "I don't want *Eureka*. I object to read through another man's spectacles, I want to interpret for myself, without bias." Be consistent, my brother. If through the assistance of the doctor you have acquired a knowledge of the first principles of the truth, why scorn his help in *Eureka?* If your own ability is insufficient to unravel the wonderful contents of this last book of Holy Writ, gratefully accept the providential help of *Eureka*. Oh! the innate ingratitude and shortsightness of human nature.

— A.T.J.

The trials we endure in the weakness of flesh and blood are but for a moment. They began only yesterday, and they will be all over tomorrow: and what a morrow that will be, if we successfully fight, pressing towards the mark for the prize of the high calling of God in Christ Jesus!

— R.R.

The Hundred And Nineteenth Psalm.

Christ's Prayer in Gethsemane

Strengthened By An Angel

Jesus knew of the power and work of the angels, and in the Garden of Gethsemane, one of those mighty ones appeared to him to "strengthen him" for the ordeal before him (Luke 22:43). In *Nazareth Revisited*, Brother Roberts has some excellent thoughts upon how this may have been done. He suggests that it would comprise "mental strengthening by appeals to that faith which overcomes," and he makes mention of various themes the angel may have discoursed upon.

But if the suggestion that we have made on p.57 of *Logos* be accepted, it would appear as though Psalm 119 would provide us with these themes, and, indeed, could well form the basis of Christ's prayer in Gethsemane.

A key word in the Psalm is the Hebrew word *dabar*. This is translated "word" and occurs in vv. 9, 16, 17, 25, 42 (twice —"wherewith" should be translated "a word"), 43, 49, 57, 65, 74, 81, 89, 101, 105, 107, 114, 130, 147, 160, 161, 169. It is one of the 10 words around which the Psalm is built.

Davidson's *Lexicon* states that *dabar* signifies "to speak," but it means more than mere words. It is derived from a root meaning "to range in order, to connect," and thus points to words connected together to form a message. From this root comes the derivatives, "to lead, guide, drive, to subdue, destroy." It forms the base of the word "oracle," the place from whence Yahweh spoke; also "a large plain in which cattle is driven for pasture."

Dabar, therefore, relates to a revelation that will guide, direct, cause one to subdue, and provide food as the pasture for cattle. This is truly significant. The voice of the angel to the Lord was the voice of the Oracle, strengthening him, guiding him, feeding him that he might subdue and conquer.

The Golden Theme of Psalm 119

The A.V. heads Psalm 119: "Sundry prayers, praises and professions of obedience." Study shows it to be much more than that. Through the Psalm there runs a golden theme, divided into 22 successive developments, which can be summarised as follows:

Aleph—The blessedness of those who do Yahweh's will (vv.1-8).
Beth—The means provided to that end (vv.9-16).
Gimel—The rewards for so doing (vv.17-24).
Daleth—The difficulties that must be overcome (vv.25-32).
He—The need to seek Yahweh's help (vv.33-40).
Vau—The sustaining effect of the joy of salvation (vv.41-48).
Zain—The sustaining comfort of the Truth associated with the Name (vv.49-56).
Cheth—The power of prayer and meditation (vv.57-64).
Teth—The inevitability, but benefit, of suffering (vv.65-72).
Yod—The need for faith in Yahweh's goodness (vv.73-80).
Caph—The certainty of ultimate deliverance (vv.81-88).
Lamed—The certainty that the Kingdom will come (vv.89-96).
Mem—The confidence that stems from true wisdom (vv.97-104).
Nun—The guidance that Yahweh will provide (vv.105-111).
Samech—The safety that He will grant those who exalt Him (vv. 112-120).
Ain—The benefits of servitude to Him (vv.121-128).
Pe—The blessings of the Name (vv.129-136).
Tzaddi—The zeal for action generated thereby (vv.137-144).
Koph—The anxious longing that Yahweh might be manifested (vv.145-152).
Resh—The favor He will reveal towards His own (vv.153-160).
Schin—The praise that is due unto Him (vv.161-168).
Tau—The certainty of ultimate salvation (vv.169-176).

Granted that this forms the basis of the Lord's Prayer in Gethsemane, then he must have communed with his Father of the great principles which he had honored throughout life.

Jesus' Response to the Angel's Words

We have suggested that the constant repetition of the word *dabar* together with its meaning, indicates that the angel brought a message to the Lord which strengthened him, reminding him of the Divine guidance and help that had been his from the beginning of his existence. The comments of the Psalm upon this message (*dabar*) are beautifully expressive of the reaction of the Lord in Gethsemane, as he prepared for his final trial, as the following sentences where *dabar* occurs show:

The oracle from heaven had guided him throughout life:
How can a young man keep his way pure?
By guarding it according to Thy word. (*v.9*).

He would not forget it now the supreme test has come:
I will delight in Thy statutes;
I will not forget Thy word. (*v.16*).

He sought continued help therefrom:
Deal bountifully with Thy servant,
that I may live and observe Thy word. (*v.17*).

That word promised life:
My soul cleaves to the dust;
revive me according to Thy word! (*v.25*).

He sought strength from the word:
My soul melts away for sorrow;
strengthen me according to Thy word! (*v.28*).

He relied upon it for victory in the impending trial:
Then I shall have an answer for those who taunt me,
for I trust in Thy word. (*v.42*).

He desired to express it publicly before his enemies:
And take not the word of truth utterly out of my mouth,
for my hope is in Thy ordinances. (*v.43*).

His reliance was in the Divine promise to him:
Remember Thy word to Thy servant,
in which Thou hast made me hope. (*v.49*).

The word promised him a Divine inheritance:
Yahweh is my portion;
I promised to keep Thy words. (*v.57*).

The word reminded him of great blessings already received:
Thou hast dealt well with Thy servant,
O Yahweh, according to Thy word. (*v.65*).

His triumph would enable his disciples to rejoice:
Those who fear Thee shall see me and rejoice,
because I have hoped in Thy word. (*v.74*).

The word enabled him to hope in the midst of trial:
My soul languishes for Thy salvation;
I hope in Thy word. (*v.81*).

He recognised the certainty of the word:
For ever, O Yahweh, Thy word
is firmly fixed in the heavens. (*v.89*).

He was determined to submit to it:
I hold back my feet from every evil way,
In order to keep Thy word. (*v.101*).

He sought in it guidance and strength:
Thy word is a lamp to my feet
and a light to my path. (*v.105*).

He leaned upon the word for life:
I am sorely afflicted;
give me life, O Yahweh, according to Thy word! (*v.107*).

The word protected him as a shield:
Thou art my hiding-place and my shield;
I hope in Thy word. (*v.114*).

His distress when others ignored the word:
My zeal consumes me,
because my foes forget Thy words. (*v.139*).

His constant vigilance as a result of the word:
I rise before dawn and cry for help;
I hope in Thy words. (*v.147*).

He is repelled by the folly of transgressors:
I look at the faithless with disgust,
because they do not keep Thy words. (*v.158*).

He recognised that the word would prevail:
The sum of Thy word is truth;
and every one of Thy righteous ordinances endures for ever. (*v.160*)

Human failure and folly would not deter him:
Princes persecute me without cause,
but my heart stands in awe of Thy words. (*v.161*).

He constantly leaned on the Father for strength:
Let my cry come before Thee, O Yahweh;
give me understanding according to Thy word. (*v.169*).

Each one of these themes of prayer opens up a wonderful field of research and meditation. Sufficient has been placed before the reader to enable further study in that direction. However, in our next article, we propose to touch upon certain of these themes as an indication of the manner in which the subject can be opened up, and the way in which the Psalm must have strengthened the Lord for the terrible ordeal that faced him once he had left the Garden of Gethsemane, a prisoner on the road to death.

— B.P. (N.S.W.).

Our "wisdom" is derived from a source which is accessible to every man who will renounce sectarianism and its traditions, and with childlike docility study the scriptures in the light of grammar, history, and unsophisticated reason, which is unadulterated common sense.

— J.T.

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The Lord has not yet come; and we are to continue "till He come," unmoved by the instabilities everywhere manifesting themselves around us. The times are perilous for such as "have no root in themselves," and even for those whose feet are on the track there is danger. Let us be on our guard.

— R.R.

☆

The truth can only flourish in honest and good hearts; and the sooner the sons of evil manifest themselves the better.

— J.T.

Christ Wanted

The world is advancing to some unknown point. Some great collision is at hand, or some complete and final revolution. The highest point of civilisation is the lowest point of godliness. And having reached the highest point of civilisation, the world is found in a dreadful state. It can go no further in civilisation without being overwhelmed by its own multitudes; and it can go no further in ungodliness without casting off all connection with God. It is, therefore, manifestly approaching some unknown point — some fearful crisis. The truth is perceived by many, but it is felt by all; and men look in each other's eyes with the expression of a crew driven before the wind on some iron coast. The future is the paramount subject of every mind. Kings, statesmen, philosophers and revolutionists, all are occupied with the future; and all are equally perplexed. Suns, stars and comets have been depended on in vain. Monarchs, statesmen, and conquerors have each been tried; each have succeeded for a day and promised for a century; but the efforts of all have been defeated. "Cursed is the man that putteth his trust in man." So say the Scriptures and that curse is indefeasable!

Oh! earth, earth! When wilt thou learn in the history of the Past the desperation of the Future — and welcome the Kingdom of Messiah as thy last and appointed refuge, saying, "We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken unto thee Thy great power and hast resigned." Meanwhile, in spite of the rage, and enmity, and impostures of the world, the prophetic sentence shall be executed. "I will overturn, overturn, overturn it (David's throne), until he come whose right it is; and I will give it him."'

Consider the awful state of the world, and the dire need of Christ in the following facts of crime and violence:

A major crime is committed in America once every four minutes. These crimes cost the nation $60 million a day.

In Britain during 1959 there were 657,625 indictable crimes reported, but by last year this had risen to over one million crimes.

In America there is a suicide every 27 minutes, and seven attempts in addition in the same time. America's greatest sociologist, Dr. P. A. Sorokin, after studying violence through the course of history, stated: "As violence increases the civilisation gets nearer and nearer to its death!"

New South Wales (Australia) has a reputation as a hard-drinking, hard-gambling state, and recently the following facts were reported. In 12 months: £10½ million in taxes were collected from poker machines, from a total of approx. 15,000 machines. Racehorse bookmakers' turnover was £60 million. Over £5 million were collected from liquor licenses. In six months, about 100 rape, and 150 indecent assault cases have been reported. The Supreme Court Judge, Mr. Justice Le Gray Brexton, estimates that every sex crime before the courts needs to be multiplied by 20 to get the true picture, and police figures show that the rate has quadrupled since World War II. (N.S.W. has a population of about 4m.).

South Australia lists about 3,000 new cases of alcoholism every year. In the next generation, the State will gain about 100,000 new cases. Only one of eight is saved through rehabilitation. The others die or end in mental hospitals. (S.A. has a population of approx. 1m.).

And Jesus declared: "As it was in the days of Lot . . . in the days of Noah, so shall it be at the coming of the Son of man."

Depressing as the above facts may be, encouragement is to be found in the knowledge of the sure and certain purpose of Almighty God.

— J.B.

Questions  Answered

A QUESTION ON JURY SERVICE

S.B. (N.Z.) feels that brethren should not engage in jury service, but is confused by statements attributed to Bro. R. Roberts which condone it. He asks for some comment upon the matter.

Brother Roberts wrote as follows:

"There is nothing in the commandments of Christ, so far as we apprehend them, to interfere with a man sitting in a jury, if he be called upon to do so. The verdict of a jury is a mere expression of opinion on a question of fact, which the law solicits as a protection of the innocent man from the consequences of false accusation or mistaken impression. It is a perfectly neutral function so far as the jury are concerned. They have nothing to do with the results that may follow their verdict, nor with the question upon which their verdict may be asked. The suitors and the law are responsible for these. We are to submit to the ordinances of man in so far as they do not conflict with what God has required at our hands."

In contrast to the above, the consistent attitude of brethren in Australia is to abstain from jury service, and though this means that we differ completely from Brother Roberts' attitude above (and it is with extreme reluctance that we do so), we feel that the evidence is heavily weighted against his decision.

After all, jurymen are asked to give their opinion in the light of points of human law with which they, as Christadelphians, have nothing to do, which are constantly subject to amendment, and concerning which they might be in complete disagreement. And as to the claim that they are not responsible for the results, is it not in their power, in certain cases, to recommend mercy or abstain from so doing! To our mind, a juryman is identifying

himself as completely with the law as a voter does with politics.

The reason why brethren in Australia refuse jury-service is similar to their grounds for exemption from military service, and particularly from non-combatant military service. It is a refusal to identify themselves with the aims of the State on the grounds that they are "strangers and pilgrims therein." "have no continuing city," and claim to be "a people taken out of the Gentiles" (Acts 15:14). Would the authorities select "strangers and pilgrims" living in their midst to engage in jury-service? Or must they be "twelve good men and true" in the worldly sense of the term? The further we can keep from such service the better.

"The verdict of a jury is a mere expression of opinion on a question of fact," wrote Brother Roberts. That is not quite so. A jury has frequently to give an expression of opinion upon a point of law, over which two skilled lawyers might argue, and in the matter of which they might be directed by the judge. Christ taught, "judge not according to the appearance" (John 7:24), and in the Sermon on the Mount he taught that greatest care should be exercised in this matter, and judgment avoided wherever possible (Matt. 7:1). And surely Christ's example should be conclusive. He refused to be a "judge," or to exercise a "mere expression of opinion" on a matter brought to his attention. The word he used is a significant one; it is the word *dikastes,* and signifies a juror, one who judicially determines right from wrong (Bullinger's Lexicon). At Athens, the jurymen were called *dikastes,* the presiding judge being *krites.* The Lord refused to act in that capacity.

In South Australia, it is customary for brethren, if called upon for jury duty, to submit personally to the Sheriff's Office, a written application for exemption on the grounds of religion scruples; and normally this is granted.

Australian brethren also claim exemption from voting which is compulsory in this country. They could, if necessary, merely return their papers without recording a vote thereon, but they feel that such would be a clouding of their true position. Therefore, at each political election, they seek exemption, and the authorities, recognising their position, grant this, though the law has no specific provision for such, as far as we know. They consider it a legitimate reason for abstaining from voting, and this, indeed, has supported the applications of some of our young brethren in seeking exemption from military service.

We are prepared to provide further information privately if desired.

— Editor.

What Prompted The Writing of Phanerosis

Christianity the True Judaism

(Continued from Page 104)

Concluding Brother Thomas' interesting account of his encounter with the Jewish Community on the subject of The Messiah. "The Challenger," a Christian-Jew, had endeavored to prevent the Doctor from presenting the truth on this matter.



Christ Foretold in the Prophets

But no one attempting to enforce "the challenger's" demand, we proceeded to show the etymological and scriptural import of the phrase "the Christ." We remarked, that it was a Greek word anglicized by the cutting off of the last syllable. The Greek before mutilation is *christos* signifying *anointed, consecrated.* A christ is "an anointed one." All kings and priests, therefore, who are made such by anointing, are *christs.* They are, however, not therefore Jehovah's christs. They only are his, who are anointed by his appointment; for his purposes. All others are the christs of the Devil Power, and styled "His Angels."

The *chrism,* or anointing matter, may be oil or spirit. The kings and priests of the house of David and Aaron, and the prophets of the Hebrew nation, were anointed with oil, or an oil of holy ointment." They were, therefore, all of them, irrespective of moral considerations, Jehovah's christs. Abraham, Moses, Joshua, and the prophets, were anointed with holy spirit. This was the *chrism* which dwelt in them; and is referred to by Peter when he said "the Spirit of Christ was in them" (1 Pet. 1:11) — the same Spirit that quickened the son of Heli's daughter when he rose from the dead (Ch. 3:18) and styled by Nehemiah in his prayer to Jehovah "thy spirit in thy prophets" (Neh. 9:30).

Christ, or Anointed, are represented in the Hebrew by *Meshiach,* commonly written *Messiah.*

To affirm, then, that A, B, and C, are Jehovah's christs, is to declare that they have been anointed with oil or spirit as his prophets, priests, and kings. To say to A, "thou art a christ," might be to declare a truth; but to say, "thou are *the* Christ" implie sthat A is some particular christ, who had somewhere been the subject of special discourse.

Now this we find to have been the case when we read, mark, and inwardly digest those ancient writings current under the style of "Moses and the prophets," Moses taught that a prophet was to arise in Israel like unto him (Deut. 18:14) to whom they were to hearken; that the Jehovah-spirit would put his words into his mouth; and that whosoever would not hearken unto those words, it should be required of him. He taught that this prophet was to speak in the name of Jehovah; that is, he was to be the medium through whom the Spirit would discourse to the Hebrew nation; and that when the spirit should so speak, the spirit would be the person or manifestation to whom he referred when he said to Moses, "I will be who I shall be" — *Ehyeh asher ehyeh* — "This is my name, and this is my memorial (or remembrancer) for the Aion and for a generation's

generation" (Exod. 3:15). Hence Moses taught that this prophet should bear "the glory" of the Spirit, which is "the name" he proclaimed to Moses (Exod. 33:18-19; 34:5-7), "the august and glorious name, *saith Yahweh Elohaikah, the I shall be the Mighty Ones*" (Deut 28:58).

Here, then, the nation was taught to expect the appearance in its midst of a person, who should be at once an Israelite and the Eternal Spirit — two beings in combination; the Spirit manifested in and through flesh. Moses also taught that this Spirit-manifestation, or Prophet, whom he styles *Shiloh* (Gen. 49:10) should be a scepter in Judah; and though Judah's seed, yet in a peculiar sense, "the seed of the Woman" (Gen. 3:15), the destroyer of the serpent-power. Moses had such faith in this personage of whom he wrote (John 5:46) that "he refused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the people of God (who had the same hope) than to have enjoyment of sin for a season; esteeming the reproach of the Christ greater wealth than the treasures in Egypt" (Heb. 11:24-26).

The prophets are copious in their references to this spirit-anointed seed of Abraham. Even Balaam the son of Bosor had a glimpse of him in his regal and military glory. Balaam, who was compelled to bless Israel against his will, discerned a time in the then far-distant future, which he *styled* "the latter days," when he should himself have been raised from the dead, that he should "behold him but not nigh." For "*a Star*," said he, "shall come out of Jacob, and *a Scepter* shall arise out of Israel, and shall smite the princes of Moab, and he shall destroy all the sons of Seth. And Edom shall be a possession, Seir also, his enemies, shall be a possession; and Israel shall do valiantly. And from Jacob shall he descend; and he shall cause to destroy the remnant from the city" (Num. 25:17).

Samuel, David, Isaiah, Jeremiah, Daniel, etc., all testify of the Christ, "the pleasant (theme) of Israel's songs" *niem Zemiroth Yisraail,* Samuel tells us that he should be Son of God and Son of David; that he should bow down, being chastened by the scepter of men; but that he should rise up to sit upon the throne of David's kingdom during the Aion subsequently to David's resurrection: for, "thy kingdom," says the spirit, "shall be established *before thy face*" — *lephanekah,* in thy presence — (2 Sam. 7:12-16).

David says, in his last words, that the accomplishment of the promises convenanted to him concerning the Christ was "all his salvation and all his desire." He sings of his crucifixion, resurrection, ascension, conquests, sovereignty, etc., and proclaims the joyful sound in spirit-inspired verse. To speak in detail would be to quote nearly all that he has penned. Isaiah, Jehovah's prophet to the House of David, describes his kingdom and glory in glowing terms — "the joy set before him," as recompense of suffering and obedience unto death. He styles him the son of a virgin, who should name him "God with us." (ch. 7:13-14); says that he should be a stone of stumbling and a rock of offence to both the houses of Israel; a gin and a snare to the inhabitants of Jerusalem (Ch. 8:14); that the government of Israel should be on his shoulders, as the Mighty God of the whole earth and founder of the Aion and reign of peace (Ch. 9:6; 54:5). Jeremiah testifies that he shall execute judgment and righteousness in Palestine; and that in his days Judah shall be saved, and Israel shall dwell safely (Ch. 23:5-6; 33:14-18); and Daniel, that he shall destroy all the powers of the Gentiles, civil and ecclesiastical; and transfer the government of the world to himself and friends throughout the earth.

Christendom's "Jesus" Unacceptable

Now the issue that has been formed and debated between Jews and Christians during the past eighteen hundred years is this, *Is Jesus of Nazareth that personage of which Moses and the prophets speak, or is some other individual he?* This question may be affirmed *traditionally* or *Scripturally*, and the opposite. The multitude affirms it traditionally; a few affirm that Jesus is that Person; because having examined the Christianity of Moses and the prophets, they are convinced that it is *germinantly inaugurated* in Jesus, but not yet fully developed in him. A Jew intelligent in Moses and the prophets is not content to receive Jesus as the Christ as he is traditionally confessed. We do not blame him for this. Indeed we do not see how such a Jew can honestly confess the Messiahship of the character styled Jesus by the Pope, the kings, the clergy, and the people of "Christendom." An ignorant Jew or a Gentile ignoramus can confess anything and not excite our surprise, but not so an intelligent and honest-hearted Jew. He says, and we also say, to the Methodist or other sectarian, you affirm that "God has cast Israel away; that Jesus has nothing to do with them in the future but to punish them in the flames of hell for rejecting him, and that he will only return to the earth to withdraw his elect and then to reduce it to ashes in a final conflagration!" If that be true, then Jesus is not that Christ who is styled in Isaiah "Jehovah's servant to raise up the tribes of Jacob and to restore the desolations of Israel"; a covenant of the people to raise up the land and to cause to inherit the desolate estates; "a Christ who has no good things for Israel; who is not the Repairer of their breaches, and the Restorer of the paths to dwell in (Isa. 58:12) is not the Christ for Israel; neither is he the Christ of Moses and the prophets, nor of the New Testament. The New Testament Jesus is to return hither and to do all that is written concerning Christ which may not have been already fulfilled in him. Read Acts 15:13-18 in connection with Amos 9:11-15, and you will see that the crucified Nazarene is to "return" and set up David's kingdom as it was in David's time; and to possess himself of all the enemies of Israel; and to plant the Jews in Palestine, from which they shall thenceforth be "pulled up no more."

The Door of Utterance Closed to Dr. Thomas

But in our addresses at this place we could not elaborate sufficiently for want of time. An endeavor from behind was tried to cut us short, but it was met by a voice from the meeting — "Go on till morning!" We proceeded till half past nine, and then, of necessity, ended without finishing as usual. It was gratifying to learn that many were deeply interested. After one of our arguments, a Jew came up to us and said, "Why, sir, if all the Jews and infidels could hear you, they would all believe! Why, you could convert the universe!" Alas! thought we, how little thou knowest of that universe! If Jesus and his apostles could not convert Judah, our efforts are as nothing in the scale. He continued to speak in high terms of Jesus, waiving the question of his divinity, and condemned in unqualified terms the High Priest and rulers who compassed his death. He predicted, however, that we spoke too much truth for 106 Centre Street; and that it would not be long ere our voice would cease to be heard there. We had no doubt of this, but were determined to improve the opportunity while there was an open door. Even the clergy heard us with interest, for we were informed by the chairman that they had said, "They could have sat all night to hear us."

But this was the very thing that was likely to arrest our progress here. There was too much satisfaction in hearing us. It was the "challenger's meeting, and he could not endure that the truth should be glori-

fied apart from him. He had driven off Dr. de Lara by a speech he had aimed at us. When the doctor rushed out with indignation, we called to him to remain, but he either did not hear or heed. We wanted to say to him, that we were sure the "challenger" did not refer to him in saying that "persons brought their friends there to applaud their speeches," but to us. We concluded to let the matter pass for that evening, being unwilling for more precious time to be wasted in complaint and altercation, but determined also that the "challenger" should eat his words or prove them; and in default of either, that we would withdraw and continue a meeting elsewhere, where we should be free from the semblance of co-operation with Gentilised Jews, who say that they are the true Jews (Rev. 2:9; 3:9); that "he is a Christian who believes that Jesus is the Christ and the Savior of sinners;" "that religion can be got in an instant;" and that tell sinners to go into their closets and pray for it! They doubtless desire to get quit of us. This was too palpable to be mistaken; and as they seemed to have no taste for Jesus without the loaves and fishes, the time had come to withdraw from them.

During the week the "challenger" carried a written declaration to Dr. de Lara, stating that he did not refer to him, and requesting him to withdraw his expressions at the meeting under the erroneous supposition that he did. This the doctor did in a letter which, with the "challenger's" was to be read at the next meeting. We arrived while they were being read. We had read the "challenger's" before, so that we lost none of its contents. When he had finished, we rose and said: That in his letter he had stated the truth and nothing but the truth; he had not, however, stated the whole truth. It was certainly true that he did not mean to say that Dr. de Lara had brought his friends there to applaud his speeches. He meant that Dr. Thomas had done this, and that as he had now finished with Dr. de Lara, we adopted Dr. de Lara's words that it was "a vile insinuation," and we repelled it with contempt. His remarks about "applause" were occasioned by the public expression which followed our addresses, and he could mean no other person. He knew that we attended these meetings reluctantly, and at his request, yet when we last rose to speak he had cried out "Stop him!" and insinuated that we had come there with our friends for them to applaud us! This was utterly false, and he knew it; and as he had apologised to Dr. de Lara, we demanded that he should also apologise to us or prove the words.

To this he made no reply. Some 15 minutes after, we inquired if he had no reply to what we had said. He said "He would think of it." "Give him time," said the chairman. "O, certainly, all the evening, if he will!"

The meeting proceeded, but with indications of a new policy. The "challenger" monopolised the platform, acting as chairman, while "the chairman" stood at the melodeon below and read some remarks. This indicated that no one was to be admitted to the desk as before. It was also announced that if an address or speaking were not finished by nine o'clock, the gas would be put out; and thirdly, the time was frittered away in trifling till about a quarter to nine, when, of course, no one would think of entering upon the discussion of so great a subject in such a niche of time. This situation of affairs revealed the real character of these meetings for the conversion of the Jews. New Testament Christianity, as the true Judaism, might go to Jericho. Jesus in the midst of 12 baskets of fragments, and the "challenger" a specimen of a true Jew Gentilised in an instant of time, the true Judaism. The baskets are the 12 apostles of the system, without which "conversion," we suspect, will stagnate in the way.

Having a presentment, as it were, that we had spoken for the last time in Centre Street, the brethren in this city hired the hall at 187 Bowery for night meetings. The "challenger" having dismissed the meeting without a word of explanation, we could speak no more there under the stigma he had affixed to our motives. We had afforded him a fair opportunity of declaring that he did not mean us, or of proving the offence; but doing neither, no alternative was left but to withdraw and leave the concern to its own inherent sterility and death.

— J. THOMAS (1857).

POSTSCRIPT

Denied speaking in this meeting, Brother Thomas advertised that he would set out the truth of the matter in another hall to which he invited those interested to attend. Another of the Jews accepted the opportunity, among them being Dr. de Lara. As Brother Thomas was making his way to the platform to speak, Dr. de Lara handed him an epistle setting forth Jewish objections to the Messiahship of Jesus, and this letter formed the basis of the Dr's address which was later published as "Phanerosis." In the introduction of this work, he sets out the interesting details. "Phanerosis" is an outstanding work, setting forth clearly and beautifully the doctrine of God-manifestation. Later, much of this matter was incorporated in "Eureka" and there, Brother Thomas pointed out that the more correct pronunciation of the Divine name is Yahweh. We have used "Jehovah" above because that is the form in which Brother Thomas made reference to the Name in this early article.

— EDITOR.

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

Logos Easy To Understand.

Bro. T.H. (USA) writes:

"Once again I would like to tell how much I enjoy *Logos*, which is written in terms very easy to understand. There is no 'high-faluting' college phraseology. It is written in simple language, comparing Scripture with Scripture, and I feel that whenever I pick up *Logos*, I am going to learn something . . "

(*Logos* aims to give a continuing voice to tthe pioneers, expounding the Living Word without fear or favor, opposing any endeavors to alter the basic, fundamental understanding of the Truth. They were forthright in expression, and we like to be also).

A Distressing Teaching

Bro. H. P. (SA) writes:

"I am pleased to see that the Editor is making a stand against the current ideas concerning man's origin and Eve's temptation. Similar ideas were put forward by certain Australian brethren some 25 years ago and caused much distress amongst brethren."

(Not only distress is caused by these erroneous teachings, but such can lead insidiously to spiritual death. Brethren, therefore, are urg-

ed to repudiate the dangerous doctrines of evolutionism).

In Controversy With The Crown Covenantors.

Bro. P. A. H. Burton, of Oldbury Ecclesia, England, reports a public debate between Christadelphians and the Crown Covenantors, a "British-Israel" community, who had challenged the former upon the subjects: "Is Britain Israel?" and "Is Britain's Throne, the Thown of David?" The debate was occasioned through an "Open Letter To Christadelphians," which had been distributed by the Crown Covenantors, and read in part:

"We . . have some knowledge of the Christadelphian faith, (and) are in general agreement with your major points of doctrine relative to the concept of the Kingdom of God on earth functioning under the beneficient rule and authority of the Lord Jesus Christ. We recognise that qualification to share in this Kingdom is by faith, obedience and baptism (by immersion), and that these alone—through the mercy of God—merit the gift of Immortality, through resurrection.

"This implies that man is Mortal, and that death is the sole and complete punishment for sin, and that Christ, having accepted death —to which He was not legally subject—for all who would receive in faith, cancelled their penalty* so that resurrection became possible and certain.

"We sincerely respect and endorse your sound scriptural teaching, and admire the diligence wherewith you have, as a body, pursued your task faithfully sounding out the truth of the Gospel, and the honoring of God's Sacred Word. We have long felt that collectively your society embodies more truth than any other, and we feel that, great as your witness has been, a tremendous work yet awaits your movement.

"It is at this point we crave your indulgence, for as Bible students of considerable merit you will not be ignorant of the teaching commonly called British-Israelism . . . We are aware that this question has more than once been under consideration, but we respectfully submit that in view of the tremendous and continually unfolding evidence — presenting, we believe, an unassailable case—it merits your further consideration.

" . . . It may be said that those of us who are called British-Israelites are only adding further interpretations as revealed by currently fulfilled prophecy, to the wonderful expositions of scripture presented by the early Christadelphians, who were far advanced beyond the general teaching of their day and it may be the time has arrived for them to take this further step of acknowledging Britain's Israel identity, and spearhead our national awakening and return in truth to the God of our fathers, and the elimination of those pagan concepts of religion which have befouled the truth entrusted to our nation . . ."

Not only were the "early Christadelphians far advanced beyond the general teaching of their day," but this still applies today! Bro. Thomas was not ignorant of the error of British-Israelism, and goes to some lengths in his expositions to reveal the true Scriptural position of the Jew in God's purpose. The Crown Covenantors were not "adding" to, but "taking away" from the wonderful expositions of the pioneer brethren.

As a result of this open letter, the challenge was accepted! The Oldbury Ecclesia determined to fearlessly defend the faith against the inroads of this treacherous

* Thus, on the important teaching of atonement, this Community is also astray.

teaching, and Bro. Burton agreed to meet the opponent, a "Rev." C. S. McKelvey. The debate was arranged for two evenings, and was well advertised in the Birmingham newspapers, as well as by leaflet. The Crown Covenantors issued the following statement:

" . . . Christadelphians have long established their reputation as Bible scholars of no mean merit. Their relentless warfare against the untenable dogmas of orthodoxy — though perhaps oftimes misrepresented and condemned as heretical —have, never-the-less, earned them a holy respect by all honest Christians, especially by those who have dared to engage in verbal or written combat on Bible topics.

"The Crown Covenantors fully recognise their scholarship on many points of doctrine and Bible teaching, particularly with regard to the concept of the Kingdom of God on earth, but we demur on the fundamental, and all important aspect as to the IDENTITY OF ISRAEL."

These people were soon to experience "relentless warfare", for debate made evident that their understanding of God's purpose was most incomplete. Perhaps it would have been better for them to have more deeply considered the "early Christadelphian expositions"!

Bro. Burton comments upon the last half hour of the debate:

"This period was devoted to answering questions submitted by the audience. Of course, the real value of the debate was the opportunity presented to preach the Truth, and we believe that on this occasion the Truth had been vindicated. The perversion of God's Word by the Crown Covenantors was made evident. Much more could have been said, if there was time. But we concluded by presenting a copy of *Elpis Israel* to both the speaker, Mr. McKelvey and the chairman, Mr. Tye. The British-Israel people are very sincere, and we stressed the pity that their time should be wasted pursuing this vain ideal, mainly fostered by national pride. Later, a gentleman in the audience asked if he could obtain a copy of *Elpis Israel* and this has since been sent to him. A number of *Herald of The Coming Age* magazines were given to visitors who attended the debates, and we hope that some results will be forthcoming.

"Our main desire was to uphold the Truth, and we hope that this occasion will redound to the glory of the Name we bear!"

Times and Seasons.

This is the title of a book, written by the late Bro. W. H. Carter, to outline the various time periods of Scripture ,and their relation to our days. Concerning this book, Sis. Carter writes:

"I am very anxious to get this book into the hands of brethren to encourage them in these critical days. I have over 200 copies here, and can always get reprints if necessary . . . "

(We recommend this study to readers. It draws attention to some of the difficult time periods, particularly those recorded in Daniel and Revelation; and reminds us of the urgency of the days in which we live). Supplies can be obtained from Logos Publications, West Beach Post Office, South Australia, at a cost of 18/6, plus postage.

God knows when the good things are safe and when the evil things are needed; the scriptural attitude is to accept, with a reverential submission, whatever comes; if good, with thanksgiving; if evil, with resignation.

— R.R.

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 8

(Continued from p. 112)

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

VERSE 1.

"There is therefore now no condemnation to them in Christ" — Paul is now contrasting the benefits derived "in Christ" with the state of things obtained "in Adam" (cp. Rom. 5:16). "In Christ" there are only benefits derived, whereas "in Adam" the condemnation of mortality rests upon his posterity. Paul is not referring to the Judgment Seat of Christ, nor is he teaching that one who has embraced Christ but who has wandered out of the way of righteousness will not be condemned; he is teaching that "in Christ" there are found only benefits, and they are discernible 'now' and not only in the future.

"Who walk not after the flesh, but after the Spirit" — This statement is eliminated by the texts, and is probably a gloss from v.4. The elimination gives greater emphasis to what is implied in the phrase "in Christ"; a person is not truly "in Christ" who fails to carry out his precepts.

VERSE 2.

"For the law of the spirit" — The law of the Spirit is the regulative influence of the Spirit-word (see Rom. 2:14-15. John 6:63).

"Hath made me free" — Liberated him so that he can serve another master (Rom. 6:18, 22). It has "liberated" or "freed" him by providing a means of forgiveness of sins which held Paul captive to the law of sin and death (Rom. 7:23).

VERSE 3. ....

"For what the law could not do" —The law could not provide justification from sins, or hope (see Rom. 3:20. Acts 13:39. Heb. 7:19). It only emphasised the reality of sin, and made man's state appear more hopeless than otherwise would have been the case (see Rom. 7: 7, 9, 13).

"Weak through the flesh" — The flesh with its lusts is so powerful that despite the earnest efforts of faithful men, its requirements were

constantly and universally broken. Therefore, as a justifier of humanity it was weak, because flesh is weak (Gal. 4:9. Heb. 7:18). The law therefore made obvious the need of a Redeemer, and the sacrifices of the law prophetically foreshadowed his coming.

"God" — Whilst the law could not provide forgiveness of sins, or hope of salvation, God did so in the offering of His son. It was "God in Christ" that gained the victory (2 Cor. 5:19), as it is Christ in us that will do so also (Phil. 4:13). We will not obtain it unaided (James 1:17. 1 Pet. 1:23). At the same time, we must render ourselves pliable to the moulding influence of God. Christ did so by saying, "Not my will but Thine be done." He denied himself, and drew strength from above. In his offering, therefore, there was a negative as well as a positive principle. The former was expressed in the denial of flesh; the latter in his dedicated life. Jesus was the Son of Man whom Yahweh "made strong for Himself" (Ps. 80:17), and we can only become strong through him. This is the doctrine of God manifestation.

"Likeness" — He was "likeness" to the point of complete identity (Heb. 2:17). See the use of the same word in the same way in Phil. 2: 7. Though possessing our nature, he did not succumb to its weakness.

"Sinful flesh" — The *Diaglott* renders "flesh of sin," others "sin's flesh." The term, as used by Paul, relates to flesh that is weak and prone to sin. The nature of Jesus was identical to that of our own, and had he followed the will of the flesh, he would have sinned; but this he never did.

"Condemned sin in the flesh" — Gr. *Katrine* — "To give judgment against," "pass sentence upon." It dramatised that the "flesh profits nothing" (John 6:63), and literally set forth that which all must figuratively do if they would live (See Gal. 5:24. Rom. 6:3). Christ conquered in life by repressing the flesh with its lusts, and he conquered in death because his perfect obedience ensued his resurrection to eternal life (Acts 2:24). His conquest proclaimed the sentence of condemnation on "sin in the flesh," for all "in him" can conquer through the forgiveness of sins that is obtainable through him. A person gets "in him" by figuratively dying to the flesh, and rising in newness of life (Col. 3:3. Rom. 6:3). By such means his sins are blotted out. The law could not do this. It could only pronounce judgment against man and inflict penalty, but could not dethrone that which is the cause of sin. In fact, the law gave sin existence and life by revealing it for what it is (Rom. 7:7-8). Christ's conquest of sin gave it its death warrant — sentencing it to death, condemning it, and leaving it as a condemned criminal awaiting the moment of execution. Thus, whereas the law condemned the sinners and put them to death (Rom. 7: 9), in Christ the sin is blotted out and a way of life opened up. Christ's offering passed judgment on the flesh which is the seat of sin.

"Sin in the flesh" — This term relates to the lusts of the flesh (see Rom. 7:18). A person figuratively "crucifies the flesh with the affections and lusts" (Gal. 5:24), when he subordinates its cravings to the will of the Father, saying, "Not my will but Thine be done." It is "sin in the flesh", or sin's flesh, that is condemned rather than "flesh" itself (though the term "flesh" is frequently used to indicate the lusts thereof) because the latter is to be changed to inherit the Kingdom (1 Cor. 15:51. Luke 24:39).

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

Thoughts for the Times

WALKING IN DARKNESS DEFINED

If we walk in darkness, we are not in the light, whatever knowledge of the truth we may have as a theory. "If we say we have fellowship with him and walk in darkness, we lie and do not speak the truth." This is a test of comparatively easy application. Walking in darkness is living in opposition to the divine character. This may be done in various ways, ever remembering that, disobedience in one line is as fatal as in all. A man who is in the habit of lying, which is an established habit in the world, walks in darkness, though he may "give much alms to the people." A man who loves not, and is destitute of deeds of kindness, walks in darkness, though he may know all things; for God is love, and kind to the unthankful and the evil. A selfish man walks in darkness; so does the vindictive man, the quarrelsome man, the proud man, the dishonourable man, and whoever else behaves in opposition to the mind of Christ. Such have no fellowship with the Father, however much they may know of the Father's affairs. They walk not in the way He has made known for men to walk in, and are, therefore, none of His. He wants "obedient children." He has no use for such as are not "conformed to the image of His Son." How lamentable it would be if it were otherwise! What an ugly state of things it would be for the kingdom to be filled with ungodly theorists; men of "doctrinal skill," but of selfish and unprincipled hearts. The ugliness of such a spectacle you can see anywhere now. On fine estates, well laid-out, with houses supplied with all that wealth can contrive to make life agreeable, you find people who know all the affairs of society, are well-up in politics, perhaps, and even science, but who walk after the course of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. The very splendour of the surroundings is a mockery. The folly of sinners would be better set in circumstances of poverty. The change that is coming by Christ, is the putting of clever diabolism down from high places, and the raising of his own children of light from the dust. The beauty of the kingdom of God will be its aspect as a state of society, founded in the love and fear of God, in which all wealth and power will be administered in righteousness, benevolence, truth and holiness, and these things must be cultivated by us now if that kingdom is ever to be attained by us.

—R.R.

14 Years Ago.

The Value of the Pioneer Writings

The following article appeared in "The Christadelphian" for December, 1952. We thoroughly endorse it at the same time as we lament the faith-destroying theories that are making their presence felt more and more within the ecclesia of God today.

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It cannot be too often impressed upon our minds that we have entered upon an era full of dangers to the Truth. Not only are we sorely troubled by the conditions of the minds, and the actions, of the people of the world, but we also find we have to face serious issues with regard to thoughts and actions within our midst. Paul spoke of the dangers of his times, and summarised his thoughts thus: "Beside those things that are without, (there is) that which cometh upon me daily, anxiety for all the ecclesias" (2 Cor. 11:28, A.V. & R.V.).

While not blind to what is happening in the world, we should look at ourselves to examine *our* moral standing in relation to the Faith. When we compare ourselves with the transcendent teaching of the Word concerning the sons of God, we feel how far short we fall from that which we hold as the Truth. There is a certain amount of attainment which should be ever in our consciousness, entailing the "forgetting of those things which are behind," and a "reaching forth unto those things which are before," all of which is a continual "pressing on toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

These truths, which surpass the range of fleshly-minded perception, are vital and fundamental to a living faith. For the cultivation of a mind full of these things taught by the Spirit, we have no finer example in these last days than Dr. Thomas. In his writings he sets forth the Truth in all its beauty, and as something to work in and through individuals. Thus we are introduced to such spiritual expositions as "Diety Manifested in Flesh" (*Eureka*, Vol. 1, Page 98), as illustrative of the exaltation of the individual believer; and "The Letters to the Seven Ecclesias," (*Eureka* Vol. 1, Page 189), as illustrative of the nature of ecclesial organisation, and the duties of those concerned with maintaining purity.

Two statements concerning Dr. Thomas are, in themselves,

outstanding testimony to the growth of spiritual-mindedness. Of him it was said, not by a friend but by an opponent:

"Dr. Thomas is a great enemy to commentaries, yet his works are a running commentary on Scripture."

The Doctor said of himself:

"Since he obeyed the gospel of our divine Master he has addicted himself to the incessant study of the Scriptures. Not having had the mind perverted by human tradition, it takes whatever impression the Word makes upon it, like a blank sheet the impression of the printer's types" (Dr. Thomas: his life and works, Page 23).

Here, surely, is contained the secret of a lively faith. Dr. Thomas was so keen to live up to his vow occasioned by experience at sea that he made it his life's work to study the Scriptures. He led the way as a pioneer, and by his adherence to these principles gave us much that we now know and understand of the way of salvation. By his faithful study of the Word, clearly shown by Bro. Roberts in *Dr. Thomas: his Life and Work,* there was built up a character which overflowed with praise and thankfulness to God for the scheme of salvation for stricken humanity. It follows that it must be a great help to us to read his writings in an endeavor to capture that frame of mind which scorned the idea of the world possessing anything to assist us in the development of a character rich toward God. If this were done we should find ourselves appreciating, more than we possibly could do from any other source outside the Scriptures, the height of our "calling of God in Christ Jesus," and would feel the need to live up to the great responsibilities attending to this calling.

The distinction is made in Psa. 50 between " the saints of God" and "the wicked." Upon these two classes Dr. Thomas has the following remarks:

"The saints are those . . . who are justified by belief of 'the things of the Kingdom of the Deity, and of the name of Jesus Christ:' and have been immersed into him, and thereby become Abraham's Seed, and heirs according to the promise. These are the saints developed upon the principle of belief of the 'exceedingly great and precious promise' of Deity Eureka Vol. 2, Page 551).

But "to the wicked, God saith, 'What has thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." From this testimony we learn that 'the wicked' are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves and the licentious. The wicked are to a great extent very pious and religious people. They have a 'zeal of God, but not according to knowledge.' Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's . . . The characteristic (of wickedness) is, 'THOU CASTEST MY WORDS BEHIND THEE,' saith God. No man, sect, or party can offer a greater insult to Yahweh than this; for it is testified, that He hath magnified his Word above all the attributes of his name . . . Jesus continually impressed upon his hearers the necessity of believing the

words of God, and of doing his commands: and never ceased to make the 'obedience of faith' the test of men's devotion and affection for him" (Eureka, Vol. 1, Page 16).

In his writing, Dr. Thomas makes it clear that such principles are as true today as when they were spoken.

"To believe and do is the only evidence a man can give that he does not cast Yahweh's words behind him" (Eureka, Vol. 1, Page 17).

It is this "belief" for which we, through God's goodness, are indebted to Dr. Thomas — a belief which gradually unfolded in his mind as he addicted himself to the reading of the Scriptures, and which, in the process of time, he so ably penned.

It is this "belief" in God and His promises, through His Word, by which we overcome ourselves, that we might be acceptable before Him. Dr. Thomas wrote:

"Human nature, or 'sinful flesh,' has three principal channels through which it displays its waywardness against the law of God. These are expressed by 'the lust of the flesh, the lust of the eyes, and the pride of life.' All that is in the world stands related to these points of our nature . . . We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. This power resides in 'the testimony of God' believed; so that we 'are kept by the power of God through faith (belief) unto salvation.' This testimony ought to dwell in us as it dwelt in the Lord Jesus; so that, as with the shield of faith, the fiery assaults of the world may be quenched by a 'thus it is written,' and 'thus saith the Lord'". (Elpis Israel, Page 177).

"A man cannot 'honor God' more, than in believing what he promises, and doing what he commands. . . . (Elpis Israel, Page 75).

Thus, like Paul, the Doctor had an awareness of the need for wholehearted belief in God, entailing the cutting off of the things of the world which "passeth away, and the lust thereof"; and he was ever conscious, as he expressed himself, that "he that doeth the will of God abideth for ever" (1 John 2:15-17).

Here then we see the value of the writings of the man who was "quiet, gentle, courteous, well-mannered, modest, and absolutely devoid of affectation or trace of self-importance"; whose "calm, lofty, cordial reverence for the Scriptures was very edifying (*The Faith In The Last Days*, Page 44). This "edification" can be no less apparent to us than it was to Brother Roberts (who wrote these words), if we only realise the need to be well-grounded in the things of the faith so clearly set forth by the Doctor. His talent for exposition is so rare that we cannot fail to be thrilled, yet his expositions are so revealing of our need of God's mercy we cannot be but mortified. And yet, we find an exhilaration which abounds in the rich provision that God has made for us, so that we are unable to put his works from us without a feeling of extreme thankfulness for God's scheme of salvation and our participation in it. Here, above all things outside the Scripture, is the value of words to be read and re-read.

That there is lately a failure to rise up to the greatness of the Truth's responsibilities, not many will deny. What, then, are the issues? Briefly, they fall into three categories. First, we think of the brother or sister who reads to supplement his or her reading of the Scripture. In order that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," there would seem to be the need to be grounded in the writings of Dr. Thomas, and to exercise discrimination with regard to additional reading matter. Second, the brother upon whose shoulders rests the responsibility of teaching others should exercise great care in the acquisition of his knowledge. It is said by James (3:1, R.V.), "Be not many teachers my brethren, knowing that we shall receive heavier judgment." Such are counselled to "speak as the oracles of God" (1 Pet. 4:11). Let such a one remember that by his words he is expected to feed his brethren and sisters, and the only food which is substantial and conducive to growth is the Word of God. As an example of a preacher who exercised this care Dr. Thomas is invaluable. Third, the arranging brethren hold the greatest responsibility in this work of "feeding the flock of God" (1 Pet. 5:1-3), and their zeal in this respect should lead them to know how "to refuse the evil and choose the good." There should obviously be a good representation of them at all meetings. Again, the words of Dr. Thomas comes as a great help.

"So long as they (the elders of the ecclesias) continued faithful, the congregation flourished in the midst of persecution, but when men stood up the opponents of apostolic teaching and authority, affairs began to go wrong" (Eureka, Vol. I, Page 186).

Jeremiah lamented the conditions amongst the people of God in his day, and has left on record much sound advice for us in our day: "Mine heart within me is broken . . . . the prophets speak a vision of their own heart, and not out of the mouth of the Lord . . . . But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings . . . he that hath my word, let him speak my word faithfully" (Jer. 23).

The help that Dr. Thomas' expositions can be to us in learning to speak the Word faithfully is summed up by Brother John Carter:

"A careful reader who checks Dr. Thomas' exposition by an examination of the Scriptures themselves, finds he has the key that opens up the Bible. Experience shows that such a one will continue through life reading the Scriptures only to be more and more confirmed that he has rightly understood them. Dr. Thomas' writings make his readers into Bible students, who while retaining a lively sense of indebtedness to him find confirmation in their own independent study" (The Faith In The Last Days, Page 39).

—F. Taylor (England)

Job Refutes Bildad's Attack

Our last instalment presented the challenge of Eliphaz and the answer of Job. This month, Bildad the Shuhite contributes his criticism of Job's attiude. He, too, claims that Job must be guilty of some terrible sin, for, he says, the justice of God demands that there be some such cause for such suffering. But he claims this on different grounds to those of Eliphaz. Whereas the latter rested his view of sin and suffering on what he had adduced from personal observation, Bildad establishes his on the traditions of "the fathers," arguing from the detached standpoint of a religious legalist.

Bildad is more offensive than Eliphaz, and boldly upbraids Job as a sinner. Eliphaz, on the other hand, is more courteous, and presents the matter hypothetically, reasoning that if Job were not sinful, the trouble would not have come upon him.

Bildad is quite brutal in his arguments, urging that Job's stricken children deserved what they got! When the full extent of Job's sufferings (the death of his children, the loss of his fortune, the personal pain and degradation brought about by his shocking illness) is vividly recalled, the full extent of his patience is appreciated. Who else would bear such attacks, such suffering, anguish, and pain, as patiently as he did (in spite of the occasional heat of his words)! Perhaps only one: the Lord Jesus.

Bildad's Attack

Reproof of Job—Ch. 8:1—2.

Then answered Bildad the Shuhite and said,
How long must words of vanity come from thy head?

Appeal to Reason—v.3

Doth God pervert His judgment or His way?
Or His justice made to suit the day.

Application to Job—vv. 4—7

Thy children doubtless against Him have sinned,
And thus become as chaff before the wind.
But now, if thou would'st seek to God and pray,
If thou be pure and upright day by day,
Then surely He again would awake for thee,
And cause thy habitation to prosperous be;
Though small might seem thy now reduced estate,
Thy latter end would be exceeding great.

Appeal to Tradition—vv. 8—19

Now ask, I pray thee, of the former age,
In lineal descent do thou engage!
(For we are but as yesterday, alas!
We nothing know; our days are but as grass).
Let them now teach, and to thee knowledge impart,
And utter telling words from out their heart.
Can rush or flag without the moisture grow?
If struck by sun will they not wither go?
So are the paths of all that God forget;
So perishes the hope of every hypocrite.
They soon shall be cut off, their trust shall fail,
The house of godless man shall not prevail.
But yet God's righteous men will be supplied,
For if He destroyed them then is hope denied.

Advice for Job—vv.20 — 22.

A perfect man God will not cast away,
But evil-doers all shall go astray.
Then shall thy mouth with great rejoicing sing,
As God upon the wicked shame shall bring.

Job Refutes Bildad—Chapters 9, 10

In reply to Bildad, the suffering Job declares (Ch. 8:1): "I know that it is so." He knows that God is just. That is the point of Job's agreement with Bildad, and not that he is conceding all that the latter has said. In fact, he plainly tells Bildad that his legalistic approach to his case is wrong, though for the moment he cannot give the truth of the matter relating to the problem facing him. In his reply, he speaks of the omnipotence of the Creator, and the helplesness of man in His sight; he seeks understanding of the mystery of his sufferings, and then, finally, as again the pain and horror of his own condition is borne home upon him, he pleads for death.

Man Helpless Before God—Ch.9:1-4

Then quietly Job answered, and he spake:
I know it is a truth without mistake.
But how can mortal man with God be just?
In his contention, he can hold no trust.
For God is wise in heart, and wondrous strong,
Who then can harden heart, and prosper long.

God's Works Are Unsearchable—Vv. 5—10

He removes high hills, and they know it not;
He overturns them in His anger hot.
He shakes the earth out of her place,
The pillars thereof tremble at His face.
He tells the sun, and it ariseth not,

He scaleth up the stars at every spot.
He alone the heavens spreadeth out,
He on the mighty waves doth go about.
For Arcturus with Orion and Pleiadas,
He maketh chambers o'er the Southern Seas.
He doeth wondrous things past finding out,
His mighty works are known the earth about.

God's Ways Are Inscrutable—Vv. 11-12

I see Him not as He doth pass me by,
He takes at will, and who shall Him deny?

Job Cannot Penetrate The Mystery Of His Case—Vv. 13-18

The Lord on Rahab did His anger spend,
Their helpers too, did low before him bend.
Then how much less should I assay to speak,
Or words to reason with, how can I seek.
But even if I righteous were, what then?
I would not speak to God, nor ask again.
If I had called, and He had answered me,
Yet would I not believe that truth to be
For He breaketh me with tempest without pause,
And multiplies my wounds, yet without cause.
He hardly suffers me my breath to take,
My heart, so filled with bitterness, doth break!

Both Good and Wicked Alike Suffer—Vv. 19-24

I speak of strength — yet He is stronger still,
Of judgment — but who shall my pleading fill!
If I should seek myself to justify,
My opening word would be condemning lie.
If I say, 'I am perfect,' it would prove,
That I am with perversity now moved.
Though I were perfect, should I know my soul?
My life I would despise before death's toll.
One thing then I say in words employed,
That good and wicked are equally destroyed;
If suddenly the slaying scourge is sent,
He laughs at trials of the innocent.
The earth is given into wicked hands,
He bribeth all the judges of the lands
If it is not He, then who doth all these plans?

Job Asks Where He Has Sinned?—Vv. 25-31

Now swifter than a post are all my days,
They flee apace, they see no good, and go their ways.
As ships of Ebeh, do they pass away.
As eagles swift that hasten to the prey,
And if I say, 'My plaint I will forget,
I will leave off my heaviness,' still yet
I am afraid of all my sorrows sent,
I know that I shall not be innocent.
If I be wicked, why then strive in vain,
Or if I make me clean in snow or rain,
Yet shalt thou punge me in the ditch of mire,
And thus I am abhorred in my attire.

Job's Desire For A Revelation—Vv. 32-35. Ch. 10:1-2

But God is not a man of earthly clay
To whom I of things of judgment can plead and say;
Nor is there any daysman that 'twixt us doth
Can in judgment lay his hand upon us both.
But let Him now His rod take away from me,
Then would I speak; but it is not to be!
My soul is weary of my very life,
I blame myself in bitterness and strife
To God I say, 'Bring not mine end,
But show me why Thou dost with me contend.'

Why Does God Use His Power To Oppress?—Vv. 3-7

Why doest Thou pleasure find, to me oppress?
Why closest Thine eyes to awful wickedness?
Or hast Thou eyes of flesh, or see'st as man?
Are You finite with days no longer than a span?
Why do You enquire of mine iniquity?
And closely searchest out the sin in me?
Thou knowest that I take no wicked stand,
And there is none that can remove Thine hand.

God Made Him—Why Destroy Him?—Vv. 8-13

Thine hands have fashioned me with workman's joy,
And yet with trouble Thou dost me now destroy.
Remember, I beseech Thee, I am clay,
And wilt Thou then to dust send me away!
Hast Thou not poured and curdled me as cheese?
Hast Thou not made me, as it did Thee please?
With bones and sinews fenced, and what is more,
With skin and flesh hast clothed my body o'er.
Thou hast to me life granted with esteem;
Thy visitation doth my life redeem.
And these things hast Thou hid within Thy heart,
I knew that this was with Thee from the start.

If He Has Sinned, Reveal it!—Vv. 14-17

If I sin, Thou dost markest me,
Thou wilt not pass my mine iniquity.
If I be wicked, woe then unto me,
If I be righteous, I dare not lift my eyes to Thee.
Of great confusion I am filled the more,
Oh! Therefore see Thou, mine affliction sore.
As a lion Thou huntest me, filling me with fears,
Thy ways towards me incomprehensible appears.
Thy witnesses against me are renewed,
Thine indignation dost my hope denude.

A Plea For Death—Vv. 18-22

Oh! wherefore hast Thou brought me from the womb?
Oh! that conception ill had been my doom.
I should have been as life unfit to save.
And carried from the womb straight to the grave.
Are not my days so few! Oh let it be,
That I a little comfort now may see,
Before I go whence I shall not return;
To that drear land of darkness in my turn.
A land of deepest darkness, deepest night,
A land devoid of order, and of light!

—N. Schofield (Eng.).

THIS MONTH'S EXHORTATION:

The Whole of Man

(Reading: Ecclesiastes 12, 13)

This exhortation comes from the pen of Bro. S. F. Jeacock, of England, who impresses upon us the urgent responsibility of these times to heed the warnings and requirements of God in His word. This alone can give authoritative comment upon the "whole counsel of God."

Ecclesiastes is a remarkable book and contains what we might call concentrated wisdom and knowledge, imparted by inspiration. It is a commentary, through, but not by, a human pen, upon human nature; and is only to be understood on the basis laid down in Genesis: "dust thou art and unto dust shalt thou return." So God spoke to Adam and all the human race, giving at the same time a promise of life in the declaration made of what the "seed of the woman" would eventually do.

So, in Ecclesiastes the book commences: "Vanity of vanities, all is vanity." All that concerns mankind is like a breath, or vapor, that soon vanishes. The flesh profits nothing. All that men do comes to an end. The best of men and the worst, alike come to the same end. Yet few realise it. The book of Ecclesiastes is not for a forgetting world. It is for the few who will recognise human helplessness and who see beyond it the overruling Divine purpose in the exercising of knowledge and judgment that are beyond human power.

As the book begins, so it ends. In Chapter 12 we are taken back to man's origin: "then shall the dust return to the earth as it was and the spirit shall return to God who gave it" (v. 7); and then: "vanity of vanities, all is vanity."

Now comes a remarkable conclusion; for those who believe and trust in God there is something more. We read: "because the preacher was wise, he still taught the people knowledge . . . . he sought to find out acceptable words; and that which was written was upright, even words of truth" (v.9-10).

This is descriptive of more than the book itself: the words are true of all the Scriptures. Through the written word, whether of Psalms, prophets or New Testament, men are "still taught knowledge," and only in these written words are found the "upright" teaching, words of truth. What is written is able to make men "upright": i.e., to raise them up from the degradation of sin;

to show them the truth as opposed to their many inventions of other ideas (ch. 7: 29).

These written words are like nails surely fastened, on which, as it were, all burdens may be hung and the nails will never be loosened: they are also like goads, whips to chasten and not to injure. They are given "from one shepherd": from God Himself to man. Even further we may hear His word through the Son, who spoke as none other and whose words have been written down. By these be admonished, says the preacher: and that is the purpose of all the written word. All the words have been put together into one book, a Divine arrangement, whereby for perhaps the last sixteen or so centuries, men might have the complete revelation of the Deity in their hands. In earlier days the total word was not so easily accessible and not until the invention of printing did the Bible become available to all, from the ploughboy to the king. This points to a greater responsibility in these last days. Not that the existence of the Word brings it of itself: but for those who are enlightened, there is no excuse. For the "whole counsel of God" can be found in the Bible and, we might add, not a word of that counsel outside its pages.

From early days man have written books. There were ancient libraries of clay tablets in Assyrian palaces; great manuscript libraries in Greek cities; while in the twentieth century books come flooding from the press. So, as Ecclesiastes says: "of the making of many books there is no end." To what purpose? Much to entertain and to amuse, to record human knowledge and impressions and, in many cases, for men to explain their philosophies and "inventions." All are "a weariness to the flesh." That is, they do not reveal; they cannot do that! Only God's word does so. Men's writings (and we can only exclude the comparatively few that do accurately comment on and convey, the teaching of the Scriptures) weary the flesh in that, if men were to read all that is written they would come to the end of their lives without knowing what is the hope of eternal life. Let them, however, turn to God's word and they will find this a pearl of great price.

What then, is the conclusion of the matter? "Fear God and keep his commandments." How can this be done, unless God reveal Himself and men learn from that revelation? To do this is "the whole of man" (R.V. of v. 13). It is what he exists for; and the human race has never been without some witness to the power of a Supreme Diety, as Romans ch. 1 shows. For long ages and in all parts of the world the human race has turned from God, and so God has turned from them. Hence the multiplication of religions, cults and ideas throughout the world and through the centuries.

In these days, however, the "whole duty of man" is to be

seen in the revelation of God, what is his duty to God. Men are at liberty to accept or reject, to do good or evil. But the day is coming, as it was promised six thousand years ago, when all will be put right and the crooked made straight.

The day of judgment is coming, when the world will be judged by the appearing of the Son of God in power, when he will rule the world in righteousness. The judgment of the individual (not all men) will take place at the Seat of Christ's judgment. The world will learn that there is one supreme God and the ignorance, folly and evil of six thousand years will be halted. In that sense every human work and every secret thing will be brought to the light of day. Best of all, the humble believer in God, the doer of His will, though partaker of the "vanity" that has affected all creation, will be able to rejoice eternally in the glorious liberty given to the sons of God.

RESIGNATION FROM THE CHRISTADELPHIAN PUBLISHING COMMITTEE

The December issue of *The Christadelphian*, just to hand in Australia, announces the resignation of Brother Lovelock from the publishing Committee of the Magazine, in "an honest effort to better the interests of the relationship between the committee and the brotherhood it is designed to serve."

Whilst we do appreciate the action thus taken, and feel confident it will help in the direction indicated, there still remains to be solved the attitude of the Brotherhood towards the theory of evolution. Is it to continue to be taught within the Brotherhood, as apparently it has been done in the past? Controversy must continue until this issue is solved in accordance with the clear teaching of the Bible.

The publishing committee of the *Christadelphian* plainly indicates that it is bowing to public opinion within the Body in asking Brother Lovelock to resign; but may we respectfully suggest that something more than that is desired of a Committee in its position when fundamental teaching of the Bible is challenged, as it is in Brother Lovelock's articles.

—EDITOR.

IN APPRECIATION

We greatly acknowledge the following donations to the work of the Truth throughout the world. Such will strengthen our hands to continue the distribution of literature, the preparation of study notes, and the translation of booklets into German in which we are engaged:

G.A.S. (Qld.) - 7/6; B.S. (W.A.) - £1; J.D. (NSW) - £5 15/-; T.R. (SA), 7/6; W.H.B. (Vic.) - £2; A.E.D. (NSW) - 2/6; H.H.P. (SA) - 7/6; K.N. (Tas.) - £1/7/6; B.G. (NSW) - £1/7/6; R.G. (SA) - 7/6; W.D.W. (NSW) - 10/-; W.L.B. (NSW) - £10; J.R. (SA) - £9 15/-; L.C. (Vic.) - £2/10/6 (Germand Fund).

The Hundred And Nineteenth Psalm.

Golden Themes of Glory

The Alphabet of Grace

In Revelation 1:8, the Lord declares: "I am Alpha and Omega, the beginning and the end . . ." Alpha and Omega are the first and last letters of the Greek alphabet; an alphabet made up of twenty-four letters, answering to the "four and twenty elders" over which the Lord is the beginning and the end (Rev. 5:8).

Significantly enough, the twenty-two letters of the Hebrew alphabet, also have an application to Christ, and as Psalm 119 (a Messianic Psalm) is divided into twenty-two parts answering to this alphabet, it is helpful to see the Lord Jesus in each of these letters, making up an alphabet of grace.

We are indebted to Sister Banta of USA for the following explanation of these letters. In a note, she declares that they come from a Jewish teacher of Hebrew who ultimately became a Christadelphian. In pointing out the meaning of each Hebrew letter (for each letter is actually a word signifying something), this Jewish-Christadelphian declared that Christ can be found in the meanings of the letters which head each of the twenty-two sections of Psalm 119.

Aleph: Ox — a burden-bearer, and Christ bears our burdens.
Beth: House — and Christ is the cornerstone of the house of God.
Gimel: Camel — a carrier-beast, and Christ is our helper.
Daleth: Door — Christ is our door.
He: Window — our light comes through Christ.
Vau: Hook — Christ is the hook on which all glory hangs (Isa. 22:23).
Zain: Sword — Christ is a two-edged sword.
Cheth: Corral — a protecting enclosure, a fold.
Teth: Serpent — He was "made sin for us."
Yod: Hand — He will guide and help us.
Caleph: Palm — Symbol of the righteous in the Temple (Ps. 93:12).
Lamed: Ox-goad — Christ goads us towards salvation (Acts 9:5).
Mem: Waters — Christ the living water.
Nun: Fish — Christ the fisher of men.
Samech: Prop — Christ our staff.
Ain: Eye — Spiritual Vision.
Pe: Mouth — Christ the wisdom of God.
Tzaddi: Righteous one — The Christ.
Koph: Occiput (balance part of the brain) — The mind of Christ.
Resh: Head — Christ the head of the body.
Shin: Tooth — Christ the ruminating example.
Tau: Cross — Christ our sacrifice.

The words of these Hebrew letters suggest some of the golden themes relating to the Christ that are found throughout this wonderful and significant Psalm.

Yahweh's Righteousness

The greatest theme of the Psalm is the vindication of Yahweh's righteousness. This was seen in the life of the Lord, as he meditated on the garden-slopes of Gethsemane, even though the shadow of the cross crept ever nearer. The prayer breathes this throughout:

"I know, O Yahweh, that Thy judgments are righteousness,
And that Thou in faithfulness hast afflicted me" (v.75)

The Psalmist recognised that nothing can alter Yahweh's righteous purpose:

"Thy word is true from the beginning;
And every one of Thy righteous judgments endureth for ever" (v.160).

How powerfully could the Lord commune with the messenger from heaven upon this theme!

Messiah: Perfect Sacrifice And Mediator

The psalm speaks of the death and resurrection of the Lord:

"My soul cleaveth unto the dust,
Quicken Thou me according to Thy word" (v.25).

On what grounds could Jesus speak of the assurance of his resurrection? On the grounds of his completely unblemished character, for the life that he had lived had prepared him as a fit sacrifice for Yahweh's purpose. Because of that, and the essential justness of God, "it was not possible that he should be holden of death" (Acts 2:24). None could say as he was able to say:

"I have refrained my feet from every evil way,
That I might keep Thy word.
I have not departed from Thy judgments:
For Thou hast taught me" (vv. 101-102 — See Luke 2:40).

His consecrated life was in preparation for this very hour of suffering: and in Gethsemane the angel encouraged him in the recollection of this, so that in faith and determination he could face the last few remaining difficult hours.

These experiences also equipped Jesus to act as the great high priest, a faithful mediator. He had not been impressed or influenced by human pomp or glory, whether Roman or Jewish; he knew that "the prince of this world cometh (to arrest him), and hath nothing in him" (John 14:30). The psalm expresses that fact:

"Princes have persecuted me without a cause;
But my heart standeth in awe of Thy word (v.161).

Human influence could not move him away from allegiance to the Divine viewpoint, for this, after all, is the essential characteristic of the true priest.

And as a priest, he "could have compassion on those who were out of the way" (Heb. 5:2). He wept freely over Jerusalem because its people had not kept God's law, surely a fulfilment of the poignant words of v.136:

"Rivers of waters run down mine eyes,
Because they keep not Thy law."

He commiserated the fate of Jerusalem (Luke 13:34-35), warning his disciples that "these be the days of vengeance, that all things which are written may be fulfilled" (Luke 21:22). The psalm anticipates this:

"My flesh trembleth for fear of Thee,
And I am afraid of Thy judgments" (v.120).

Thus he was the perfect priest, weeping in sorrow for the foolish ones who despised the goodness of God, but vindicating the righteousness of Yahweh in the severity to be justly displayed against the evildoer who had despised His mercy.

Messiah To Obtain Resurrection Glory

Although approaching certain death, Jesus prayed, "Deal bountifully with Thy servant, that I may live" (v.17). He said: "I am afflicted very much" (v.107), but asked, "Quicken me, O Yahweh, according unto Thy word." He had obviously been promised a revival to life, a bountiful, abundant life beyond death, by a glorious resurrection. What comfort there was for Jesus in this assurance of the future!

Any person would naturally be comforted by such words, but more especially Messiah. Life, to him, meant much more than mere personal benefit, as Paul reminds us when he wrote: "He was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The national hope of Israel was also bound up in his own salvation, for the political resurrection of the nation stemmed from his personal resurrection (see John 11:50-52). He was the Son of David, Israel's King. They were his own subjects who were rejecting him, and preparing to murder him. His own nation was dedicated to his destruction! What a desolating thought for Messiah to bear! But, to counter the depressing attitude of his own people, he was assured that Yahweh was "his portion" (v.57).

In Numbers 18:20, Aaron was told he would have no land

allocation, neither would he have a part (Heb. *portion*) among the children of Israel. "I am Thy part (Heb. *portion*) and thine inheritance among the children of Israel," Yahweh said. Jesus, as highpriest, had no land possessions ("the son of man hath not where to lay his head"), but he claimed the portion promised to the faithful priest: that inheritance found in Yahweh.

In Psalm 16:5, these words are put prophetically in Messiah's lips:

> *"Yahweh is the portion (Heb. 'manah' — part) of mine inheritance ('chaleq' — portion) and my cup."*

Psalm 16 is a *Maschil* psalm, prophetic of the resurrection of Messiah (see Acts 2:25-28 and Acts 13:35), and Peter shows us in Acts 2, that when David first sang this psalm, he was singing of the resurrection of Christ to sit upon David's throne. Even though the people rejected him, his Father in the heavens would not, for he could exult: "Thou art my portion, O Yahweh." His portion, his share, his reward, was in the Father. The Father is life. He would raise His Son from the dead to everlasting life. He would protect his rights as the King of Israel. What comfort as death approached! Messiah's "portion in Yahweh" was both the priesthood and the throne: the King-priest to reign in Zion's towers.

These are some of the golden themes in this Psalm of Divine grace.

—B.P. (NSW).

Man may die and be dust four thousand years, it matters not; his character is written in the remembrance of God; and when he is refashioned from the dust his sensorium will be so exactly similar to what it was, that, being set in living action by spirit, all things will be brought to remembrance thereby. The resurrected will then be able to give an account of himself; and if approved, will be immortalised; but if not, will be condemned to a second death. —J. T.

When Paul's persecuting journey to Damascus was brought to an abrupt end by the Lord Jesus appearing to him Paul did not attempt to argue for his own ways and methods. He asked: "Lord, what wilt thou have me to do?" This is the only rational position to take. Am I tried by the feeble-minded and weak? Then God has expressed His mind—be patient, comfort, strengthen. But suppose any are unruly? Then warn. If any are wedded to error then after certain stipulated admonitions withdraw from them.

How few receive the Kingdom of God as a little child. The natural man soon gives up learning, and sets to work to try and improve on God's teaching.

Bible School Bulletin

★

ENJOYABLE DECEMBER SCHOOL

Over 400 brethren and friends met together to fraternise around the Word of God in glorious circumstances at Elpis Israel House, Rathmines, New South Wales. Each day saw a growing crescendo of enthusiasm for the studies which reached their climax as the summaries were given on the final Saturday, and the splendid Children's Prize-giving meeting was held that evening.

The studies were well balanced. Brother Knowles addressed himself to the theme of the Family of God, revealing that the Name of Diety is our family name, and therefore the characteristics of Deity should be our family characteristics. He concentrated his theme upon the wonderful intercessory prayer given in John 17, and provided, during the course of the week's studies, an epitome of its teaching.

Brother E. Mansfield's theme comprised an exposition of Malachi's prophecy. It commenced by placing Malachi in the setting of history, at a time when Nehemiah had returned to Persia, and the reforms instituted by that great man of faith in conjunction with Ezra had been undermined by the insidious influence of Eliashib the high-priest. The exposition of Malachi set forth the main principles of the prophecy, and included a summary of the work of Elijah the prophet when he will be sent to the Jewish people throughout the world to restore them to their land after Messiah's return. A dramatic picture unfolds as the work of Elijah is revealed, and the amazement of the world at the ultimate developments is pictured in the prophetic Scriptures.

Brother H. P. Mansfield outlined the last week of the Lord's earthly ministry, setting forth what happened on each day, and presenting a series of word pictures on the various incidents that filled those busy days of the Lord. The final talk was on the theme: What These Things Mean To Us? and it outlined each of the ordinances relating to the last supper, and the practical way in which they can be translated into our lives.

Meanwhile, the Junior School had been engaged upon a study of the life of Abraham, in connection with which, a contour map of the Land of Promise outlining the steps of Abraham therein was completed by many of the children. These contour maps showed that the young students had clearly grasped the theme of the studies, and were equipped to set down these fundamentals of faith.

It is the policy of the School to award a Wide-margin Bible as first prize in Project and School work. This year in the Intermediate Group (10-14 years of age), the first prize went to Alexandra Mednyanszky (of Adelaide area) with second prize going to Mark Witton (of Newcastle area), and third prize to Stuart Gilmore (of Sydney area). Stuart did remarkably well, for he is only 10 years of age, and yet was competing with others upwards of 14 years of age. The standard of the projects was extremely high, and it was very difficult to judge between those of highest merit.

The 5 to 9's also completed a project representing an incident in the life of Abraham. First prize was awarded Ken Pooley (Sydney), second prize to Richard Galbraith (Melbourne) and third prize to Margaret Richards (Adelaide).

A special prize of a wide-margin Bible was awarded to Warwick Rosser for outstanding lesson work in the Intermediate School. The prize was awarded not merely for ability to answer questions, but general demeanour and deportment as well.

The Junior School showed a keen interest in the studies for the week, and obviously enjoyed the work immensely. Their efforts in that direction terminated in a party on the Saturday evening, after the prize-giving and concert had concluded..

On Wednesday a.m. the studies were interrupted (as is normal with the School) for a specialised study during which Brother E. Spongberg outlined the Genesis record of Creation, refuting the erroneous conception of evolution, and particularly that form of it that is attempting to obtain a foothold within the Christadelphian movement.

The studies aroused keen interest which was shown during the afternoon question sessions. Once again the number of questions submitted could not all be answered in the time allotted, and arrangements are made for those remaining to be replied to in *Logos*.

The School assisted to draw brethren and sisters from various parts of Australia, and various avenues of life, more closely together in the bonds of unity and fellowship. The Word provided the means to that end. As the Bible was opened before us, and the Voice of Yahweh was heard from its pages, so brethren rejoiced together in the wonderful privileges that are theirs. Many expressions of appreciation have been received both verbally and by letter, of which the following is an example:

Dear Brother Mansfield,

Greetings in the Hope of Israel.

I would like to express once again the very great pleasure I experienced in the company of so many ardent brethren at the Rathmines Bible School. May Yahweh's richest blessings be with you in this excellent work. I enjoyed to the full the peace of mind and sweet fellowship experienced around the Word of God.

Sincerely your Brother in the Master's service. — J. Boardman (Charlestown Ecclesia).

What your money buys!

It has been asked does the Bible School rates only pay for board and lodging? The answer is, No. There are many other expenses that must be provided for when budgetting for the Bible School. The aim of the Committee is to keep the rates as reasonable as possible, consistent with a good cuisine and living conditions, and at the same time consistently improve facilities.

The highest anybody pays for nine days' full board and lodgings is £9/10/-, but then if they have children under 14, the latter are accommodated for £5; and if under five, they are provided for free of charge.

What does your money pay for?

First of all there are the three daily meals, plus morning tea and supper.

Then there is the accommodation itself, the need to maintain the buildings, and to improve facilities. Inner-spring mattresses are provided all beds, plus blankets—though students are expected to provide their own sheets and pillow-slips. (These, however, can be hired from the school).

There is the need to maintain Kindy-Korner. At Kindy-Korner, those from 0 to 4 are looked after. They are provided with toys; their rooms are equipped with cots; and a trained sister is employed to look after them — her work being supplemented by the assistance of some of the mothers on a roster basis.

The Junior School is also adequately provided for. As those who have attended the school will

realise, facilities are made available to these young members to ensure their pleasure and profit at the school. Sports equipment, recreational facilities, the school party come out of fees paid, as well as educational aids, such as project books or material, and prizes (prizes for the December school alone exceeded £20 in cost).

In the main school there are teaching charges to be met. Teachers who give their entire time to the school are assisted with their travel costs and accommodation where necessary, and with other helps this represents a considerable sum. In one school, costs of tuition including travel expenses for teachers exceeded £200.

Then there are other expenses to be met, such as compulsory insurance, catering, printing, stationary, postage, paper and duplication for the daily newsheet, and so forth.

Add all these expenses up, and you will have a fair idea of what your money helps to provide.

The School also subsidises the costs of those travelling from a distance. Thus students from Western Australia, Tasmania, or New Zealand are accommodated for $10 or £5. It does this in order that as many as possible may enjoy the pleasure and profit of studying together around the Word.

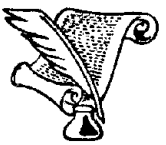
All this is supplied out of the nominal charge that is made; and, remember, that the Bible School is not subsidised by Ecclesial donations as are many other functions associated with the Body.

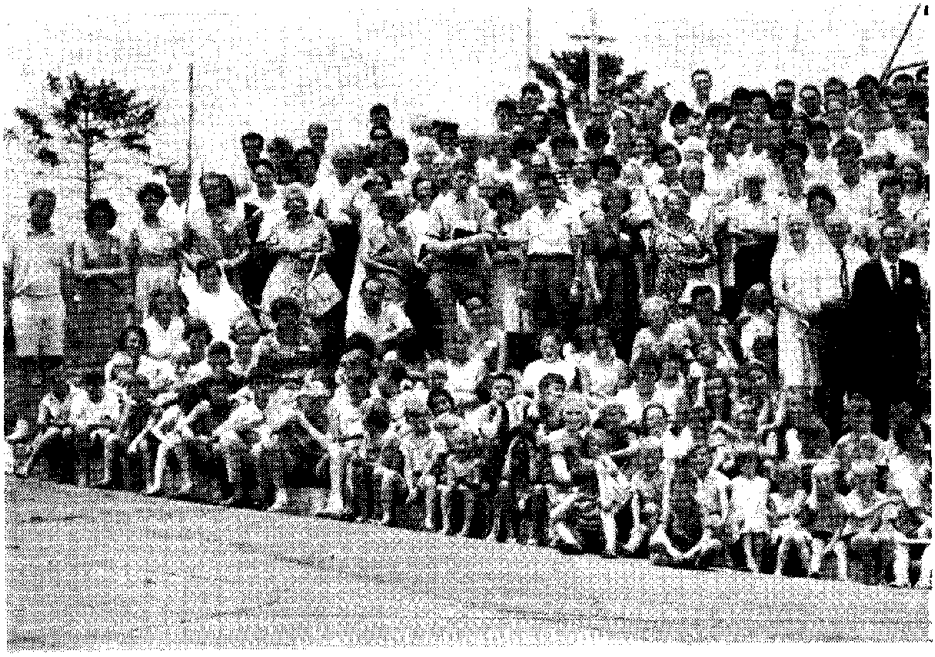
Plans for the Seventh School

The School Committees (in Adelaide and Sydney) look critically at the curriculum of each school in an attempt to improve upon the next. We are confident that the May school will provide additional facilities that will be to the benefit of all.

In addition to teaching in the adult sessions, the three main speakers will also assist in the Junior School, so that those in the intermediate section (10-14 year olds) will have set studies by teachers appointed to those positions. Evening programmes for the Junior School, as distinct from those of the Senior School, will be provided where the one programme is not suited to both age groups. For example, at the last school, the slide talks by Brother Hollamby, of Waikerie, and by Brother Spongberg were enjoyed by all age-groups, but on the evenings when the sessions were obviously designed for an older age-group, a programme was hastily improvised for the younger members of the school.

We hope to make planned programmes for the young a regular feature of the seventh school, and hope, in our next issue, to set out the general itinerary of the next school.





THE SIXTH AUSTRALIAN BIBLE SCHOOL AT ELPIS ISRAI

SEVENTH SCHOOL SCHEDULED FOR MAY

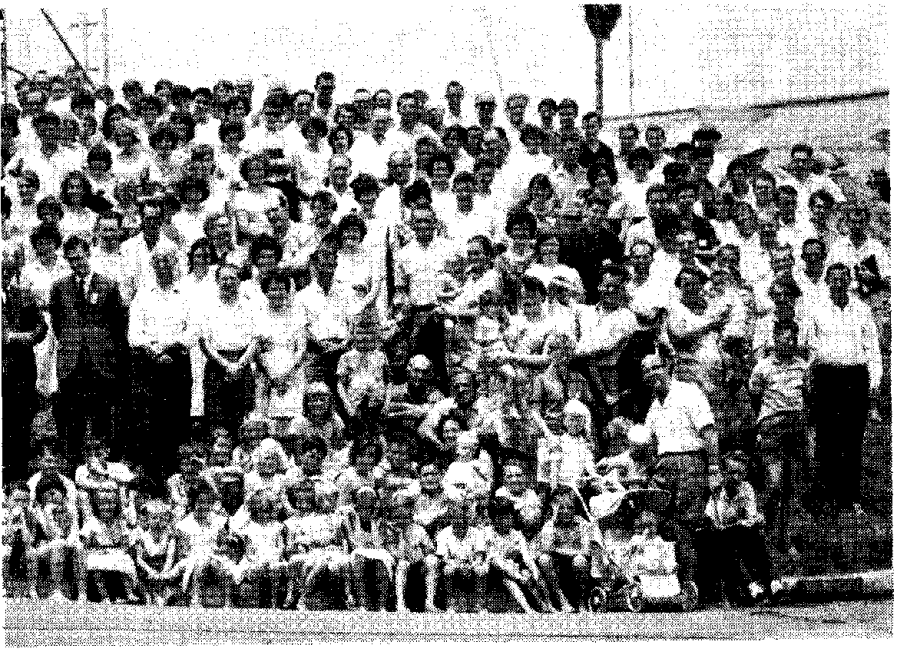
We summarise the particulars of the next Bible School (God willing) as follows:

Period: From Saturday, 24th May to Sunday, 22nd May, 1966 — the School opening at 2 p.m. Saturday, and concluding after the mid-day meal the following Sunday week.

Rates: Remain as before: N.S.W. area, $19. Children 14 years and under, $10. Children under 5 - free. S.A., Vic., Sth. Qld: $17. Children 14 years and under $10. Under 5 - free. W.A., Tas., Nth. Qld (from Rockhampton), $10. Children 14 years and under, $10. Under 5 - free. New Zealand: £5. Children 14 or under - £5. Under 5 - free.

Teaching Staff: E. Spongberg - Prophecy of Joel. J. Mansfield - 1st Epistle Peter. J. Martin - Faith in Action. Those senior teachers will also teach in the Junior School on a different theme.

Reservations: These should be directed to *Logos Publications*, West Beach Post Office, South Australia, and the sum of $2 or £1 should accompany each reservation made. Reservations should be made immediately to ensure the best possible arrangements for the next school. Already bookings at this stage are heavier than those made for the December Schol — and the latter School was booked out so that we had to reject some applications.



HOUSE, RATHMINES, N.S.W. — SUMMER, 1965-6

LOGOS BIBLE MARKING SERVICE

A large number of subscribers have enrolled for the first series of tape recordings dealing with first principle subjects. We include some extracts from letters received:—

"I am writing to acknowledge receipt of both notes and tapes on Bible marking and would like to say how pleased I am at the clear easy-to-understand way in which it is being presented. I have already lots of markings in my Bible, but I felt I needed a system whereby I could refer from one quotation to another on a particular subject quite quickly. Your Bible marking tape will do just that. Being able to stop Bro. Perce every now and again and make him say it over again is quite good. I know I won't miss anything while I am writing. Please accept my thanks for this great help in the study of the Word."

". . . . We have enjoyed the first two tapes and if the standard can be maintained, we should have no complaints. We would like an extra nine copies of the notes."

We are endeavouring to make the system as convenient as possible for all subscribers. In this respect, we have modified our system so that each subscriber receives his tape direct from the Logos office.

Good Company

— Conducted by J. Knowles —

CALL TO YOUTH

"Because ye are not of the world . . . . therefore, the world hateth you." (John 15:19).

The age in which we live presents many enticements to young people in the Truth. We live in a society which is nominally Christian, and we may tend to think that these words of the Lord do not apply as much today as they did in his day. Nobody, after all, wants to feel that they are hated. And so it becomes easy to convince ourselves that there is really nothing wrong with our associations with social clubs, sporting groups, or even charitable institutions, providing we can see that the people have some profession of Christianity.

Let us, however, make no mistake!

The great opposition to the Truth in all ages has come, not from the Pagan or the Atheist, but from the nominal believer. Jesus Christ was crucified by his own people: Stephen was stoned by a nation who believed the things he spoke: and we today, if we desire to be true ambassadors for Christ, must take our stand firmly on the side of Truth.

Why then, should this world of nominal Christians hate us?

Jesus gives us the answer in John 17:14 — "I have given them thy word, and the world hath hated them; sanctify (or separate) them through Thy Truth: Thy Word is Truth."

If our lives are a living manifestation of Christ's prayer on our behalf, then the Word of Truth will be the dominant factor in all our actions. This will automatically cause us to be different from the people with whom we mix, and as a result, our words and actions will be a living rebuke to them — and they will hate us.

What can we do about this?

We must decide that our stand will be firmly on the side of Truth. No matter what — we cannot compromise. If the world loves us, then God does not love us: for no man can give honest service to two such masters.

Let us determine that we will always be living witnesses of the Truth, both in word and action; that we will never compromise on the slightest issues, and that by the action of the Word in our lives, we will reveal that we are not of the world, even as Jesus said: "I am not of the world."

Should We Join Trade Unions?

Brother Roberts answers this question in an extract from the "Christadelphian" of 1874, where he writes:

"To be a trade unionist is to be yoked with unbelievers in an enterprise conducted on the principles of unbelievers. This is a dangerous position for a son of God: and a wise man keeps out of danger. The true Brethren of Christ are strangers and pilgrims, as sheep in the midst of wolves. They behave kindly to the wolves, but do not unite with them in wolves' business. The true sheep cannot pretend to act as a wolf for the sake of getting along. The restriction is, doubtless, embarrassing in a day when to be out of the union is almost to be out of the trade; but duty towards God is always incon-

venient in the midst of an evil and adulterous generation. Here lies the trial at all times. He that is able to receive it, let him receive it. The kingdom of God remains for those who overcome. The Father governs even now, directing the steps of those who commit their way to Him, knowing what things we have need of. Therefore, cast all your care upon him, for He careth for you. If the trades unionist levy tribute upon you, submit under protest as Jesus did when the emissary of the tetrach of Galilee called on Peter, but take no part in their proceeding."

WAS H.P.M. WRONG?

Several subscribers to the Logos Bible marking service have commented on a statement which Bro. Mansfield makes in the first tape, when, in quoting from Genesis 50:19, he states: "And Joseph said unto them, 'Fear not, for I am in the place of God'."

The authorised version states ". . . . am I in the place of God?" and makes this a question.

Is Bro. Mansfield wrong?

It will be noted that in the A.V. the word *"am"* is in italics, and and has been inserted by the translators, and made into a question. Rotheram and the Septuagint version both correctly translate this as a statement. Rotheram says: "Joseph said unto them - 'Do not fear - although in place of God I am."

This quotation used by Bro. Mansfield was one of a number which he referred to very quickly, and it shows the observance of the listeners in picking up this small point. We appreciate these comments from subscribers, and trust that this answer will allay any doubt in their minds.

Although Bro. Mansfield did not state so specifically on this occasion, he was quoting from a more correct translation of this verse, and reference to the context will show that such is the case.

MEANING OF "HELL"

The words HELL
HEEL
HOLE
HOLLOW
HELMET are all derived from the old Saxon word, "Haelan" signifying "to cover," "hide," "conceal." Thus the growth of flesh over a wound is said to be "healed" or "helled" over; a thatched or slated roof was "helled"; a man whose head was protected in battle wore a "hel-met"; when a grave was filled up and covered over, it was "helled over"; to harrow seed into the green, was "helling it over."

The idea of "covering" attaching to the word "hell," comes out in Job 26:6.

"Hell is naked before Him, and destruction hath no covering."

and again — Proverbs 15:11 —

"Hell and destruction are naked (or uncovered) before Him: how much more, then, the hearts of the children of men."

That there is to be a resurrection from the Bible "hell," is quite in harmony with the Hebrew, Greek and English import of the word — "to be buried, interred, hid, concealed, covered" (I Sam. 2:6. Psa. 16:10. Acts 2:31, I Cor. 15:55 margin, Rev. 20:13). That the word "hell" (like the words "devil" and "satan") does not apply to the one thing or place of Orthodox superstitition or indeed to any other one thing, is manifest from the fact that the fishes' belly in which Jonah was entombed is included in the variety of things to which the word has been applied. (Jonah 2:2).

FOR THE BIBLE-MARKER

Have you started Bible-marking yet? Use the following thoughts as a guide and let us know the results of your first attempt.

WHY SHOULD WE BIBLE-MARK?

The more familiar we become

with the mind of the Spirit, the more likely we are to become accustomed to His way of thinking, and the easier it will be to "walk in the Spirit and not fulfil the lusts of the flesh." If we wish the Spirit to speak to us, we must have an earnest desire to HEAR and to UNDERSTAND what it says.

Our understanding depends on our familiarity with the pasasge concerned; a correct understanding of meaning of words (our Bibles are a *translation,* and *not* the original language) and our knowledge of the background and reasons for the words penned.

We forget very easily: therefore passages which once cried out with meaning to us, when we thrilled to an inspiring exhortation or expositionfi may once again become stifled by the dimness of memory, unless we DO something in order to retain the clarity revealed.

HINTS FOR BEGINNERS

Find a soft HB pencil, which can be carried quite easily in a zip-type Bible cover (Logos can obtain these latter for you at a cost of from $4.20). Use this pencil for jotting down salient points in preparation for a *detailed* study which we hope will one day follow on any particular theme.

A WIDE MARGIN BIBLE is the most satisfactory for Bible marking, because of the detail which can be incorporated therein.

AIMS AND INCENTIVES

Having determined to "give Bible marking a go," a clear aim is required and a definite objective should be set. Set yourself at least 15 minutes each day to mark up a verse or two and in no time at all you will be surprised and pleased at the amount you have achieved.

Have you obtained your "Good Company" 'Hints for Bible Marking'?

If not, send to Logos Publications, West Beach P.O., S. Aust.

The best incentive is a fortnightly or weekly class, based on the Pioneer works, such as "Elpis Israel," "Phanerosis," "Eureka," "Law of Moses," etc., where the study leader should continually exhort the class members to mark up their studies by the next class.

Another less subtle way, but very effective, enjoyable and extremely profitable, is to set aside half the evening for "theory" and the other half for group Bible-marking. In such an organisation as this, it is essential for every member to possess ALL his or her own writing equipment in order that time be not consumed in borrowing from each other. An individual set of study notes is also desirable.

This method works well only where classes are small and there is ample space for materials and books, such as a few tables.

Besides attending your fortnightly or weekly study class, supplement it by one study based on such themes as appear in the Logos — the current one on Romans, for instance. Cull your own additional material from such writers as Bro. John Thomas, Bro. Robert Roberts, and others.

Attend a class based on the Logos Bible Marking Service tape recordings. At present, these are of a doctrinal nature on first principle subjects, and include a set of notes designed for Bible marking. These tapes are available monthly and can be obtained at the very reasonable price of £4 or $8 per year, from Logos Publications, West Beach P.O., S.A.

A WORD OF WARNING

Due to the WEAKNESS OF THE FLESH, you will find that incentive to get started is the greatest real barrier to Bible marking, for although "the spirit is willing" — "the flesh" indeed "is weak." However, the delight in accomplishing the task and the satisfaction achieved from the results, will more than compensate for the initial discipline you will have to exert.

Ezekiel's Prophecies Of The Restoration.

THE SMITTEN CITY

(Ezekiel 33:21-33)

Changed Attitude Of The People

The disasters that had overtaken Judah, had resulted in a feeling of resentment developing among the people. They claimed that Yahweh was not just, and that the judgments that they had experienced were quite out of proportion to any sins that they might have committed.

But, as Ezekiel the Watchman was careful to explain to the people, Yahweh was not only just, but merciful as well; they were not only deserving of the punishment they received, but were not deserving of the mercy that was held out to them still.

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die" (Ezek. 33:15).

The prophet faithfully, consistently, and fearlessly set forth Divine principles before the people. Having offered them mercy, he now warned them of punishment if they rejected it:

"When the righteous turneth from his righteousness, and committeth iniquity (i.e. practise it as an habitual thing), he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby" (vv. 18-19).

A careful consideration of all the evidence proved beyond doubt that Yahweh was completely consistent in all His ways, and revealed that "He had not done without cause," all that He had done as far as the city and people of Jerusalem were concerned (Ezek. 14:23).

The people had been warned that the city of Jerusalem would surely fall, the nation would be completely overthrown, and the Temple in which they delighted would be destroyed.

They refused to believe such a dreadful prophecy.

The Sign Of The Prophet

Meanwhile, Ezekiel was anxiously awaiting news from the city whose doom he had so plainly predicted, and so dramatically enacted.

Earlier, he had provided the people of the captivity with a sign that must have affected him very deeply. His beloved wife, "the desire of his eyes" was suddenly smitten with death, and yet the prophet, carefully following the instructions of Yahweh, had made absolutely no sign of lamentation. He had continued to move among the people as though nothing had happened. (Ezek. 24:17). It was not that he did not deeply mourn inwardly, nor feel keenly the loss of his companion, but he was acting upon Yahweh's instructions. The people observed the unusual attitude of Ezekiel with curiousity, and enquired as to the meaning of it.

"Will you not tell us what these things are to us, that thou doest so?" they asked him (Ezek.. 24:19).

The answer was a terrible one that struck at the hopes of the people. Yahweh's bride, the nation of Israel (see Isa. 54:5) was about to die, but

the people were called upon to make no mourning for her, despite the fact that they would feel keenly the national tragedy.

"Ye shall do as I have done," he told them. "Ye shall not cover your lips nor eat the bread of men" (Ezek. 24:21).

The death of Ezekiel's beloved wife was thus a sign unto Israel (v. 24) that the people were to suffer a terrible loss in the impending judgment of destruction that would fall upon the guilty nation, bringing to an end the beloved city and Temple; and yet they were not to mourn (understanding the cause of this judgment), even as the prophet himself had not mourned the death of his beloved.

This sign taught the people that Jerusalem was doomed, and was to be given over completely to pagan desecration and ruthless destruction, because its people had failed to heed the lesson of Yahweh's mercy.

A Messenger From The Doomed City—Vv. 21-22

Terrible as the news of the destruction of the doomed city might prove, it would, at least, provide confirmation of Ezekiel's words. And that confirmation was received on the fifth day of the tenth month in the eleventh year of the captivity (Ezek. 33:21)*, for on that day, a refugee arrived at Chebar with the sad news that "the city is smitten."

The change in the prophet was profound.

Previously, he had been most hesitant in speech, a man of few words (Ezek. 24:27), but even before the messenger arrived, on the very eve of receiving the news, a great change had come over Ezekiel. The evening before, Ezekiel's mouth had been loosed, and he found himself speaking freely (Ezek. 33:22). The people heard him proclaiming the Divine message, exhorting them to repentance, warning them of the dire calamity that would fall upon them if they failed to heed Yahweh's mercy.

The following day the messenger arrived. He was the forerunner of the doleful company of captives that began to arrive in Babylonia from the smitten city (Jer. 39); a sad procession of mourning people which showed those of the diaspora the folly of trusting their false prophets who had been busy predicting the revival of the city and nation.

Ezekiel's prophecies had been confirmed, and his status in the eyes of the people rose accordingly.

Attitude of the Remnant in Judah—Vv. 23-29

Nebuchadnezzar did not remove all Jews from out of the land; he left a remnant there, and appointed Gedaliah as their governor.

But though their numbers were depleted, the city had been smitten, and the Temple turned into a smoking ruin, this small remnant remained defiant and boastful, and refused to submit to either God or man.

"Abraham was one, and he inherited the land; but we are many and the land is given us for inheritance," they declared (Ezek. 33:24).

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*Many Mss have "the eleventh year" in place of the "twelfth year" (A.V.), which would make the date the refugee arrived at Chebar about 6 months after the fall of the city (2 Kings 25:2-8). Ezekiel's wife had died some time after the final attack on the city by the Babylonians. See Ezekiel 24:1, 15 with 2 Kings 25:1.

Though severely reduced in numbers they were still greater in numerical strength than Abraham who had inherited the land, and they looked upon the fact that they had not been removed therefrom as a good omen. Despite the warning of Jeremiah to the contrary (Jer. 40:7. 42:5-18), they refused to submit to the king of Babylon. Gedaliah was murdered, and in the face of punitive action by the Babylonians, the remnant fled the country (Jer. Chps. 43, 44) to meet a deserved fate in foreign lands.

Ezekiel proclaimed the reason for all this. The remnant in the land had mentioned Abraham, but did not manifest his characteristics. Instead they had "eaten with the blood" or defied Yahweh's ordinances; they had "lifted up their eyes towards their idols" or had not acknowledged Yahweh's right to worship; they had "shed blood," or acted with violence towards their neighbours. Therefore Yahweh was just in removing them from the land.

"You stand upon your sword," or lived by violence, declared the prophet in reproof (Ezek. 33:26); you "work abomination" or repudiate every principle of the Law; you "defile every one his neighbour's wife," or destroy the very foundation of family and national life—and so he concludes, "Shall ye possess the land?"

He pronounced the Divine judgment against such a people. Those in the wilderness would fall by the sword; those in the open fields would find themselves defenceless against ravenous, wild beasts; those who took shelter in the forts and caves (places beyond the reach of man or beast) would die by the pestilence (v.27).

The sword, ravenous beasts, and pestilence would complete the work of judgment on a people that despised the Divine mercy; and those of Israel who saw in it all a fulfilment of prophecy would "know that I am Yahweh, when I have laid the land most desolate because of all their abominations" (v.29).

The Attitude Of The Captives—Vv. 30-33

Having explained and condemned the attitude of mind manifested by the remnant that remained in the land, the prophet then rebuked the Jews of the captivity.

Their attitude towards him had changed. Now they spake in admiration of him in both private and public, claiming that they desired to hear the word of Yahweh (v.30—see Margain). But he warned them that they were "hearers of the word and not doers of it, deceiving themselves" (James 1:22). As Isaiah had earlier stated: "They draw near Yahweh with their mouth, and with their lips honored Him, but they had removed their heart far from Him, and their fear towards Him was taught by the precept of men" (Isa. 29:13). The prophet was told:

"They come unto thee as the people cometh, and sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (v.31).

These words express the change in the attitude of the people towards the prophet. They followed Ezekiel as his disciples ("the people cometh unto thee"); they mouthed platitudes of praise for Yahweh ("as My people"); they hearkened to words of truth, but did not perform them, for "with their mouth they shewed much love, but their heart goeth after their covetousness." Nothing is easier to do than that! Men mouth platitudes of love with their lips, but do not put into practice the principles

they enunciate. This is the sin of hypocrisy, and is very common to this very day. There is constant warning against this sin throughout Scripture, as the following references show:

"They did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither were they stedfast in His covenant" (Ps. 78:36-37).

"Thou are near in their mouth, and far from their reins" (or feelings—Jer. 12:2).

"Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

"This is love, that we walk after his commandments" (2 John 6).

"If a man love me, he will keep my words" (John 14:23).

The Jews of Chebar were Laodecian in their attitude. Ezekiel declared, "Their heart goeth after their covetousness," or as the RSV renders it: "Their heart is set on their gain." They mouthed platitudes of love and sacrifice, but all the time they were intent upon their personal material advancement, and ignored the spiritual requirements that were so necessary. The captives began to see in personal gain the sole purpose of life, and ignored the requirements of God. With the fall of Jerusalem, they settled down in Babylonia intent upon grasping the opportunities for gain which the nation presented, perhaps endorsing their attitude by drawing attention to the exhortation of Jeremiah who had told them to settle down there as the captivity would not be short-lived (Jer. 29:5-6).

How familiar is this attitude to the trends of today! The captives sought the word of Yahweh at the mouth of Ezekiel, and acknowledged that he was a true prophet, but that was as far as they were prepared to go: mere lip-service to his teaching. To such as these, the words of Ezekiel were as a lovely song (v.32); they listened for entertainment, not for edification. They admired the words of a prophet as they admired "one that can play well on an instrument," but like so many who enjoy music skilfully played, "they hear but do not."

But despite all this, the restoration of Israel was sure, having been unconditionally promised upon the authority of Yahweh's holy name. Even though that Name had been, and would continue to be, profaned by Israel, yet for its sake they would be restored to their land (Ezek. 36:22-24); and when these prophecies came to pass, the people would acknowledge that "a prophet hath been among them" (Ezek. 33:33). Primarily there was a fulfilment of Ezekiel's prophecies relating to the restoration when, on the downfall of Babylon, Zerubabbel and Joshua led the people back home; but the true fulfilment awaits the future. Meanwhile, Ezekiel's words of indictment have a message for today. How easy it is or us to "shew much love with our mouths, whilst our hearts are set on gain!" It is an age of opportunity as far as the latter is concerned, and because materialism abounds on every side, and modern Babylon provides many opportunities for personal enrichment in material things, we need to take care. —H.P.M.

"Shame" sometimes accompanies a faithful stand for Christ. Paul encourages us in this matter, both by exhortation and example. He bestows praise upon those who bravely follow in his steps. Onesiphorus is singled out as one of those who was not ashamed of either the Truth, or the reproach attached to it (2 Tim. 1:16). Let us try to cultivate his courage.

The Real Problem in Genesis 1

If Genesis, taken at face value, is thought to conflict with "science," should it be interpreted at its face value, or in such a way as to agree with "science?" To do so would be disastrous, for Genesis is not the only book of the Bible that will conflict with "science." Is "science" prepared to accept the bodily resurrection of the Lord Jesus from the tomb? A recent writer has said: "The school of opinion that insists upon a physical resurrection will not satisfy a scientifically penetrating mind."

If the Bible must be interpreted in the light of modern "science," it will not be long before we shall have to abandon the Truth entirely, for it represents a supernatural religion of redemption, one of its chief glories being its miracles. And this brings us to the heart of the matter. In the study of Genesis, chief concern must not be to adopt an interpretation that is necessarily satisfying to the "scintifically penetrating mind," nor to endeavour to make it harmonise with what "science" teaches; but rather, to ascertain exactly what the writer sought to convey to his readers of every age.

Why is it so difficult to do this with the first chapter of the Bible? The answer, we believe, is that although men pay lip service to the doctrine of creation, in reality they find it a very difficult doctrine to accept. It is easy to behold the wonders of the present universe and to come to the conclusion that things have always been as they are now. To take but one example, the light of the stars, we are told, travelling at the rate of about 186,000 miles per second, in some instances takes years to reach this earth. Hence men conclude it would have been impossible for the days of Genesis to have been ordinary days of twenty-four hours each.

In other words, in employing an argument such as this, we are measuring creation by what we now know, and whether we wish it or not, are limiting the power of God. Why could not God, in the twinkling of an eye, have formed the stars so that their light could be seen from the earth? We cannot limit the creative power of God by what we today have learned from His providential working.

Those catechisms and creeds which have made a distinction between God's work of creation and His work of providence have exhibited a deep and correct insight into the teaching of Scripture. Creation and providence are to be distinguished, and it is not our prerogative, in the name of science, to place limits upon God's creative power. In a helpful article on *The Old Testament and Archaeology,* William F. Albright wisely comments regarding

the first chapter of Genesis, "In fact, modern scientific cosmogonies show such a disconcerting tendency to be short lived that it may be seriously doubted whether science has yet caught up with the Biblical story."

If the Apostles had insisted that Genesis one conform to the "science" of their day, how tragic the result would have been. If believers two hundred years ago had done the same thing, the result would have been no better. And we must be cautious not to reject Scripture merely because at some points it may appear not to harmonise with what some modern scientists teach. Of one thing we may be sure; the statements of Genesis and the facts of nature are in perfect harmony.

The Bible does not state how old the earth is, and the question of the age of the earth is not the heart of the issue. What is the heart of the issue is whether God truly created or whether we, merely upon the basis of our observations of the universe, can place limits upon the manner in which God worked.

Although the Bible does not state the age of the earth, it does clearly teach that the world was created by the Word of God. The fiat was followed by the repetitive fulfilment. God spake, and His Word accomplished His will. It was a powerful word that brought His desires to pass. "For He spake, and it was *done;* he commanded, and it stood fast" (Ps. 33:9); "by the word of God the heavens were of old" (Pet. 3:5).

Before the majestic declarations of Scripture we can but bow in humble reverence. How meagre is our knowledge; how great our ignorance! Dare we therefore assert that only in such and such a manner the Creator could have worked? Are we really in possession of such knowledge that we can circumscribe Him? Of course, there is much in the first chapter of Genesis that we cannot understand. There is, however, one thing that, by the grace of the Creator, we may do. We may earnestly seek to think the thoughts of God after Him as they are revealed in the mighty first chapter of the Bible. We can cease being rationalists and become believers. In the face of all the strident claims to the contrary we can believe, and we need never be ashamed to believe that "in six days Yahweh made heaven and earth, the sea and all that in them is" (Exod. 20:11).

E.Y. (U.S.A.).

If we abandon the fact of creation and substitute the theory of evolution, the Truth itself will soon disappear. It is the bounden duty of every Christadelphian to protest personally at any such attempt to destroy the foundations of our hope . . . Editor.

CENTENARY OF THE TRUTH IN AUSTRALIA

1866 — 1966

One hundred years ago this year, the Truth was officially planted on Australian soil. It thus came to this Continent, years after it had been established in other English-speaking countries, and when Ecclesias had been properly organised elsewhere. For example, the Truth had been established in New Zealand before it came to Australia, and Brother Thomas, in his Magazine, makes reference to consistent support he received from New Zealand.

The first reference to the establishment of the Truth in Australia, is contained in the 1866 volume of *The Ambassador,* as *The Christadelphian* was then known, and is as follows:

"In a letter dated January 19, W. Rooke, of Sydney, New South Wales, now a Brother in Christ, communicates some interesting particulars as to his case. He states that he and his wife have been religious professors for nearly twenty years — first among the Congregationalists, then among the Baptists, and finally among the Campbellites, who accepted him on the basis of his Baptistic immersion. While among the last he met in with 'Elpis Israel' and 'Twelve Lectures' (later known as Christendom Astray From The Bible'—Editor), etc., by means of which he was induced to abandon his previous conviction and accept the Truth as elaborated in the things concerning the Kingdom of God and the name of Jesus Christ.. On attaining to his change of mind, he was re-immersed, but continued among the Campbellites doing all he could to communicate his newly acquired convictions to them. This labor of love he persevered in until his former co-religionists would no longer endure it.. They passed a resolution forbidding anyone to preach any other gospel than that which Campbell had preached unto them, upon which Brother Rooke left them. Since then, Brother Rooke, and his wife, have continued steadfastly in the Apostle's doctrine and in the breaking of bread and in prayer. They commemorate the Lord's death every Sunday evening, and in the afternoon Brother Rook preaches the glad tidings of the Kingdom and the Name at a place of public resort called the racecourse. There he meets with opposition from all parties — Romanists, Episcopalians, Methodists, Campbellites, etc., who, when they cannot resist the Truth, try to end the meeting with uproar. However, Brother Rooke tries to practice the virtue of enduring all things with patience, and labors on in the hope that some may give heed to the word of life spoken for the salvation of men. Yet he and his wife, though rejoicing that they have been baptised into Christ, and are heirs according to the promises, feel the loneliness of their position. All their former friends have forsaken them, regarding them as bereft of reason, and they desire consolation by the way from those of like precious faith in other parts of the world. They will be greatly encouraged to hear from such. Their address is 51 Gepps Street, Sydney, New South Wales."

The Truth found lodgment in Australia, therefore, mainly through the influence of two books: *Elpis Israel* and *Christendom Astray From The Bible.* Brother Rooke continued his agitation in its cause, but progress was slow. Gradually, however, a few came to accept the saving

truths of the Gospel, and the Sydney Ecclesia grew in numbers.

Today, one hundred years later, Ecclesias are found in all parts of the Australian Continent.

Brother Rooke gratefully acknowledged the benefit that he received from *Elpis Israel* particularly. This is shown by his subsequent actions. Not only did he advocate the reading of this Christadelphian classic, but assisted, as he was able, that it may be made available to others. About this time, *Elpis Israel* became out of print, and efforts were made for a re-print. It was difficult, in those days of the Truth, when its friends were few and their resources meagre, to publish a book of such a size. An appeal was made to the brotherhood for individuals to order as many as they could possibly take, in order to guarantee the re-print, and ensure that the printer would be paid. And Brother Rooke, in common with brethren in other parts of the world, ordered a quantity of this edition to be sent to Australia. In addition to this action, the tiny group of brethren that laid the foundation of the Sydney Ecclesia in those early days, were liberal in their donations towards the work of the Truth elsewhere. They materially helped Brother Thomas in the work of the Truth in which he was then engaged, as the Magazines of those times show.

In the very same year (1866), but some months later (11th September), the so-called "Rev." Maughan, in the Methodist New Connexion Church, Franklin Street, Adelaide, delivered a sermon that was subsequently repeated in The Assembly Room, King William Street, attacking the new concept of Bible teaching based upon prophecy that was stirring the minds of people. In it he made direct mention of Dr. Thomas, ridiculing the ideas that he had set forth, including his exposition of Ezekiel 38, the idea that Russia would dominate Europe, the concept that Britain would plant a colony of the Jews in Palestine, or that the parent island of England would ever send "a cry across the Atlantic, 'Come over and help us'." In the course of his sermon, he sarcastically declared:

"Britain has not planted a colony in Palestine; Russia has not laid seige to Jerusalem; Britain has not appealed to America for help; the so-called battle of Armageddon has not yet been fought . . . ."

That was one hundred years ago! But what would Dr. Maughan say today? Perhaps he would be a little less sarcastic and more inclined to investigate the book he then ridiculed. As *Elpis Israel* remains as a testimony of truth, this sermon of Dr. Maughan at least, remains as an evidence of folly in the understanding of Scripture. Today a most resplendent church, perhaps the most elaborate in the city of Adelaide, is nearing its completion in Flinders Street. It will be officially opened this year, and will be known as the Maughan Church. How long will that church last until Christ returns to lay it to the dust along with its sister-churches, revealing by so doing, that they are but modern Temples of Baal? But the true Ecclesia, yet to be revealed in its perfection, is indestructible.

It could have been that one hundred years ago, the efforts of Brother Rooke in "the racecourse," Sydney, had percolated across the continent to Adelaide (for the Ecclesia in that city had not then been founded), causing Dr. Maughan to speak as he did. Perhaps the agitation of our Brother among the Methodists of Sydney as he brought to their notice the amazing exposition of Dr. Thomas, had its repercussion among members of that community and assisted in the compiling of the sermon given in Adelaide by Dr. Maughan, at which a Member of Parliament presided.

Be that as it may, the pioneers of the Ecclesias in this country have given an example which brethren today can emulate. Today we can speak with greater assurance concerning the validity of the prophetic picture, so that it is our bounden duty to cause the truth to go forth throughout Australia in this centenary year, as it has never done before.

For those of our overseas readers who may think it is passing strange that Brother Rooke should visit the "racecourse" to preach the Gospel, we might point out that the "racecourse" was actually a public park, known later (we understand) as the Domain, where, to this very day, the Truth is still proclaimed in public. And if it should seem strange that any place of public resort should be called "the racecourse," a closer concept of national habits in this country would reveal the cause! At one time rum was the common currency in the New South Wales Colony, and the efforts of Captain Bligh in attempting to stamp out this pernicious form of exchange is known in Australian history as *The Rum Rebellion!* Conditions in Australia, in the early days, were hard and difficult; and the Truth had to make headway in the face of the most unpromising circumstances frequently. The vigorous, hard-hitting expositions of Brethren Thomas and Roberts were the right means to establish the Truth.

Descendants of Brother Rooke are still active in the Truth in the Sydney area. One of them (B.P.) writes thus:

"The Truth came to this continent by the power of God. It pleased the Almighty to establish a witnessing people in the midst of this far-flung outpost of the Tarshish empire. Therefore, 77 years after Governor Phillip landed at Farm Cove, the unsearchable ways of Providence brought a man named Rooke in contact with a book. What was that book? 'Elpis Israel.' Brother Rooke was not enlightened by an open vision, neither was there the voice of an apostle to guide him into all Truth, nor did he search it out for himself from the Scriptures themselves. His understanding of the Scriptures was opened by a reading of 'Elpis Israel.' Thus the Father used the writings of our beloved Brother Thomas in the establishing of the Truth in this continent.

"The thought which naturally springs up in each mind at the setting forth of these facts is that Ecclesias now in existence in Sydney (and throughout Australia) are wise to continue to make use of this wonderful exposition of the Scriptures. It would be a tragedy if it should be generally felt that 'Elpis Israel' is 'too heavy' for study. 'Elpis Israel' originally taught STRANGERS the Truth, so that how can any in the Truth say it is 'too heavy' or 'too deep.' Such expressions, we believe, spring from a simple complaint — the natural distaste for study and reading! Let us all realise that the Divine blessing is promised for those who know accurately and observe narrowly the things of the Revelation of the Diety (Rev. 1:3). Then we will be encouraged to overcome the natural laziness of the flesh, and, responsive to the Divine requirement that we be 'sealed in the foreheads' (or understanding) will make a close study of a truly wonderful book, 'Elpis Israel'."

—EDITOR.

Only one "ism" fulfils all the conditions: Bible-ism. This will last when everything else is dead, and will fill the earth with felicitous immortals with God all in all, when the present Adamic nightmare will be a dream of the past. —R. R.

Readers' Comments

We enjoy hearing regularly from our readers and learning of their experiences along the pathway to the Kingdom.

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Help With the Daily Readings.

From Sis. H.D. (U.S.A.):

"I do like the verse-by-verse expositions of Zechariah and the Apocalypse, and, of course I am following the one on Romans, currently appearing in *Logos*. I find the articles in the Magazine both stimulating and helpful. In addition, I receive assistance from *The Story of the Bible*, which I have taken from the start. I like to read and re-read them in connection with the daily readings from the Bible."

(We are delighted that you follow this practice. Our object in publishing *Logos* and the other periodicals is to stimulate such interest in the Bible. Just thirty minutes a day spent in additional reading will enable even a slow reader to complete Eureka, Elpis Israel, Law of Moses, Christendom Astray, as well as the monthly magazine, in the course of 12 months. (But, of course, this 30 minutes must be given every day, and not only occasionally).

Why Tread The Broad Path?

Supporting our stand opposing the inroads of evolutionism within the Truth, Bro. J. D. (NSW) writes:

"Many are encouraged by your refusal to be bulldozed by those eager to justify themselves in the eyes of the world — a rather strong term, perhaps, but for what other reason can man abandon the plain teaching of Scripture."

(Ecclesial history down the ages reveals a constant attempt on the part of certain types of brethren to turn from the pathway of right and embrace fables. Timothy had the responsibility of charging some to "teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying . . . " Later, Paul accused two prominent brethren of speaking "profane and vain babblings," which would have ultimately destroyed the Truth in their ecclesia. The same conditions applies today, and we stand alongside Paul and Timothy in opposing these perversions of Scripture. Let all who are alive to the seriousness of the situation do likewise.).

Studying the Atonement.

Sis. G.W. (Vic.) writes:

"We have been asked to do a study in our Bible Class on the Atonement. Could you advise us to the best writings on this matter?"

(We particularly recommend *The Blood of Christ* by Bro. Roberts. Though only a 31 pp. booklet, it briefly but powerfully sets forth the Divine Love, Mercy and Righteousness manifested in the scheme of redemption set forth in Scripture. We also suggest the appropriate sections of *Elpis Israel*, in which Bro. Thomas admirably expounds upon the theme, and these can easily be found by reference to the Index at the back. Both books are available from *Logos Publications*. We are always pleased to assist you with any problems that may arise in your studies on this vital theme).

Ecclesial Problems.

To A.B.:

Trouble in an ecclesia may be allowed to arise as a test of the brethren's faithfulness. Brother Roberts once said that if Christ gives a command he also gives the opportunity for obeying it. If you have shown kindness, and evil is returned, then is your opportunity

to "be not overcome of evil, but overcome evil with good." If rudeness is shown to you, you can refrain from retaliation, and thus uphold the dignity of the Truth, and so with the whole round of Christ's commandments. The coming in contact with others, whether in the Truth or not, always affords room for forebearance, that divinely inculcated and divinely shown quality.

ADVICE TO A YOUNG SPEAKER

In accepting the responsibility of exhorting others and lecturing to an invited public, much depends on your conception of the office, the nature of your preparation, and the character you bring to your responsibilities. It must be realised that you have a message from God to your fellowman; that it is your duty to declare God's will, to lead men to a clear conception of the Truth, and a realisation of the need of obedience to His requirements from those He would have for His children. The difference between Prophecy and Prediction must be understood. Prediction is no part of your duty, although many err in this. Your real mission is to interpret God's message to mankind. Offer to men guidance in the difficulties which confront them, and encourage them to be faithful to the highest standards of Truth, Justice and Fellowship by insisting on those spiritual realities; always remembering that there is no depth of error from which a fallen one cannot be raised by the Power of Christianity, that Saul of Tarsus became a chosen vessel of Jesus Christ. Help others to realise what the Divine will is, and inspire their minds and strengthen their consciences to meet the claims associated with them being "born again." And finally, remember that the most forcible exhortation may be delivered outside the meeting room!

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CAN'T YOU SEE?

I must say that I am amazed at man's inability to see the overwhelming evidence of a manifest purpose in the trend of human affairs, and that the Bible gives the only solution of the otherwise insoluble problems of life. Granted that there are some things not quite clear, nevertheless the unfolding of a purpose covering thousands of years could not be the work of unaided human intellect, I find, from 50 years' growing familiarity with the sacred records, that the evidence of the Bible being God-given is simply overwhelming, and every doubt and fear of its being otherwise is met by the fidelity of the fulfilment of promises and prophesies: and in our own day, I see just the state of things foretold, down to the stirring of the dry bones of the House of Israel. It is most assuring, and it is right and becoming that the great Majesty of the Heavens should be honored by the recognition of His eternal Power and Godhead. My prayer is continually that He may graciously lead more to see the reasonableness of His request that men should listen to His voice, so that they may become His sons, and heirs of His endless goodness. The propounding of "scientific" theories of evolution will not do this, but the plain, simple, clear setting forth of the Divine purpose of God as illustrated in the promises and prophecies of His Word will assuredly do so. We must study these things that we might become equipped to pass on the message to others.

(Extract from a Letter)

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 8

Continued from p. 144

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

VERSE 4.

"That the righteousness of the law" — By this is meant the righteous requirements of the law. The Law revealed sin to be what it is (Rom. 7:13), and thus demonstrated the need of a Redeemer who could obtain the forgiveness of sins. It emphasised (through its sacrifices etc.), that the way to life was through death, for flesh is weak and sinful in its tendencies. But there it stopped short, for it did not provide the Redeemer; so that men of faith had to look forward to the one who would come, and thus live in the hope of redemption in him. In Christ Jesus, therefore, the righteousness of the law is fulfilled, if we "walk after the spirit."

The Triumph Of The Spirit Over The Flesh — Vv. 5-11.

VERSE 5.

"For they that are after the flesh" —Instead of "after" read "following." Paul is referring to those who are governed exclusively by the flesh, styled elsewhere by him as "the natural man" (1 Cor. 2:14). See also Christ's words to Nicodemus—John 3:6.

"The things of the spirit" — The "spirit" here relates to the "words of Jesus" (John 6:63), or the "truth" (1 John 5:7), and so Paul taught that "the sword of the spirit is the word of God" (Eph. 6:17). The "things" of this spirit-word are the virtues enumerated in Gal. 5:22-25. A person who is "following" the spirit, will build these principles into his life, for they are the things enunciated in the teaching of the Word.

VERSE 6:

"Carnally-minded" — See the margin. The term relates to the natural thinking of the flesh, unilluminated by the revelation of God. The consistent teaching of Scripture is that "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually

discerned" (1 Cor. 2:14). In other words, there is no inherent "light" in man; it must come from without, from God (James 1:17-18. 3:17 -18).

"Spiritually minded" — This is the mind, or way of thought, created by the spirit-word. The Truth develops a new process of thinking, which is constantly "renewed by knowledge" (Col. 3:9-10). That is why God has designed knowledge as the pathway to salvation (John 17:17), and why He concealed His wisdom in a most enigmatical book. In short, "it is the glory of God to conceal a thing; but the honor of kings is to search out a matter" (Prov. 25:2). The Bible is designed not so much to convey information, as to change us by the power of its influence (Col. 1:13). The more we "think on these things" (Phil. 4:8), the more our actions will conform to Yahweh's requirements, for as a man "thinketh in his heart, so is he" (Prov. 23:7). Our duty is to try and replace the natural "thinking of the flesh" by thoughts that are induced by the spirit word.

"Is life and peace" — The thinking of the flesh having been "put to death" a new way of life is revealed (see Col. 3:3. Gal. 2:20), which brings peace of mind (John 14:27). But the word "peace," as used in Scripture, signifies "to be at one," and implies true fellowship. The person governed by a spiritual mind reflects that mind in a new way of life, and in fellowship with the Father, the Son, and his own Brethren.

VERSE 7.

"The carnal mind is enmity against God" — There is no peace no true fellowship with God, for one dominated by the mind of the flesh. See James 4:4 for the "enmity" manifested within an ecclesia where its members are dominated by the carnal mind. Such enmity, first brought into existence by the teaching of the serpent, is a feature of his "seed" ever since. See Gen. 3:15.

"It is not subject to the law of God" — The carnal mind pleases itself. The word "subject" is *hupotasso* in the Greek, and is a military term signifying "to arrange in order under" a commander. Our commander is the Lord Jesus (Isa. 55:4), and we should arrange ourselves in order under him as soldiers in this spiritual warfare (2 Tim. 2:3).

"Neither indeed can be" — See 1 Cor. 2:14. The carnal mind cannot be converted; it must be put to death and replaced by the mind of the spirit. A person governed by the carnal mind has three powerful reasons for pleasing himself; the lust of the flesh, the lust of the eyes, and the pride of life (I John 2:16), and whilst so dominated he "cannot please God." These emotions of the flesh, called by Paul the "motions" of sin" (Rom. 7:5) must be replaced by a desire to serve God. This will be created by faith "without which it is impossible to please Him" (Heb. 11:6). Faith will put to death the emotions of the flesh, because it is brought into being by "knowledge" (Rom. 10:17).

VERSE 9.

"If any man have not the spirit of Christ, he is none of his" — The spirit of Christ is the mind of Christ developed by the spirit-word (vv. 5-6). Thus Paul exhorted: "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5). In Cor. 2:11-12, he contrasted the "spirit of man" (the natural thinking of the flesh) with the "spirit of God" (or the mind induced by embracing the truths of God), and he wrote: "You have received, not the spirit of the world, but the spirit which is of God; that ye might know the things that are freely given to us of God."

VERSE 10.

"If Christ be in you, the body is

dead because of sin" — Dead in the sense that it is figuratively crucified (see Gal. 5:24), but living because Christ lives in such a one through the spirit-word (see Gal. 2:20).

VERSE 11.

"If the spirit of Him that raised up Jesus from the dead" — The spirit word comes from God, and is His, for the spirit-words of Jesus (John 6:63) were the words of Yahweh (John 12:49).

"He shall also quicken your mortal bodies" — Jesus rose mortal from the grave (Rom. 14:9), and thus patterned the process by which we can rise to life eternal (Rom. 6: 5). So our mortal bodies will be quickened to immortality by (or "because of" — see margin) the indwelling of the spirit, or the mind induced by the spirit-word.

In these verses the Apostle is not speaking of the effluence of the spirit, but of the "thinking of the spirit" (v. 6), or of the effect of a mind brought into existence by the spirit-word, a mind that is relected in action.

The Manifestation of the Spirit-life is the Proof of Sonship - Vv. 12-17

VERSE 12.

We are debtors, not to the flesh" —We are under no obligation to the flesh, we owe it nothing that should be paid it, nor will it reward us if we gratify it. In fact, if we "live after the flesh, we shall die" (cp. Gal. 6:7-8).

VERSE 13.

"If we through the spirit do mortify the deeds of the body" — To "mortify" is to put to death (see Eph. 4:22. Col. 3:5), and obedience to the spirit-word demands that the "deeds of the flesh" be put to death. The baptism of believers is the token that they will do this (Rom. 6:3).

VERSE 14.

"As many as are led by the spirit"—These are those who "follow after the spirit (v.5) or who allow the power of the spirit-word to dominate them (see Gal. 5:18).

"They are the sons of God" — The word for "sons" is *huios,* and signifies "offspring" (see Rev. 21:7).

VERSE 15.

"Ye have not received the spirit of bondage again to fear." — Christ's followers are still slaves, being in bondage to him (see Rom. 6:16); but there is a vast difference between servitude to the flesh and servitude to Christ. In the latter, there is no "fear," but rather deliverance from fear (cp. Heb. 2:15 2 Tim. 1:7. 1 John 4:18, and contrast 1 Cor. 2:12).

"Ye have received the spirit of adoption" — "Adoption" is *huiothesias* in the Greek, and signifies the "placing as a son," or the status of sonship. This spirit of sonship is the token of complete liberty which is yet to be manifested at Christ's coming (see v. 23). Therefore, though we are slaves of Christ (Rom. 6:16), there is in this servitude the spirit of complete liberty of sonship. *Huiothesias* really expresses the maturing of adult sonship, in contrast to the dependence and standing of a minor. The law treated Israelites as minors, no better than slaves, even though they might claim sonship (see Gal. 4:1-5), but Christ offered the liberty of maturity. Judah, as a nation, however, rejected this offer and preferred the restrictions and servitude of the Law.

It is significant to consider the use of this word in Scripture, and to notice that "sonship" is invariably a better rendering. "Adoption" or "sonship" was offered to Israel after the flesh (Rom. 9:4), is available in Christ (Gal. 4:5), is open to Gentiles (Eph. 1:5), and is summed up in the words of John 1:12. The phrase "adopted sons"

is not Scriptural, for a believing, faithful Gentile is just as much a true son of God as a believing, faithful Jew.

"Whereby we cry, Abba, Father" —*Abba, Pater* are the Jewish and Greek forms of "Father." *Abba* is the first word that a Jewish child learns to say, and its use here thus speaks of complete and unquestionable trust such a baby has for its parent. *Pater* is a more intellectual mature expression, and implies an understanding of the Father's love. The two words thus unite Jew and Gentile in the one family, whilst being also expressive of development of understanding, from the unquestioning love of a small child, to the more intellectual comprehension of one who has learned to appreciate filial affection. See the usage of these two words in Mark 14:36. Gal. 4:6.

VERSE 16.

"The spirit itself"—The Revised Version renders: "the spirit himself", but incorrectly so, for *pneuma* is here in the neuter gender, and is properly rendered "itself." This surely indicates that the Spirit is not the third person of a Trinity!

"Beareth witness with our spirit" —The spirit word, or the Truth, develops in believers an emotional regard for the Father, a love for Him (I John 6:19), such as children should have for their parents. That attitude of filial affection towards God, bears witness with our understanding of the Truth (the spirit) that we are "children of God."

VERSE 17.

"If children, then heirs" — Cp. Matt. 25:34. Gal. 4:7.

"Joint-heirs with Christ"—There is no place in such expressions as these for the Trinitarian concept. Cp. Heb. 2:10-12.

"If so be that we suffer with him"—There is a need to "fellowship Christ's sufferings" in some measure (cp. Rom. 6:3. Phil. 3:10), such being essential to salvation (Acts 14.22. 1 Cor. 1:7. Phil. 1:29). Note the example that Christ has set, and the manner whereby these sufferings can be experienced — 1 Pet. 2:19-25.

GLORIFICATION — Chapter 8:18-39

Verse 18 of this chapter commences the final sub-section of the second division of the Epistle (see "Logos" vol. 31, p.50). The first subsection sets forth the Condemnation which is the common lot of all humanity in Adam (Ch. 1:16-3:20); it is followed by the next sub-section that stresses the need and method of Justification (Ch. 3:21-5:21); and this is followed by the third sub-section on Sanctification (Ch. 6:1-8 : 17), or the practical manifestation of Justification. The final sub-section sets forth the hope of Glorification in the age to come when the process will be completed. The plan of Paul's exposition, therefore, follows the pattern of the Tabernacle from the outer court (Justification), into the holy place (Sanctification), and beyond the veil to the Most Holy (Glorification).

The Future Manifestation of the Sons of God — Vv. 18-25

VERSE 18.

"Glory to be revealed in us"— We have the "spirit of sonship" now (v.15), but the full manifestation of it is yet to come (v. 23).

VERSE 19.

"Earnest expectation" — This is the translation of a significant word in the Greek: *apokaradokia,* from *apo,* "away," *kara,* "the head," and *dokien,* "to watch." The word thus signifies, a watching with the head erect and outstretched, an earnest

waiting in suspense. That is the attitude adopted by those who really "suffer with Christ" (v 17); they ardently long for his return, with heads erect and outstretched for signs of his coming.

"Creature"—Better rendered "creation." The whole creation desires a better state and groans under present existing conditions. As all nature was subjected to the curse, so all nature looks for alleviation of distresses under which it now labors. Thus animals prey one upon another, and the farmer labors to destroy the weeds that choke his land. As all desire better conditions, so, unconsciously, all desire the time when the "sons of God" shall be manifested in glory (Num. 14:21. Isa. 11:9), and in that sense it can be said that "all creation" await this time. But the Apostle has the world of mankind specifically in view, and this is shown by the fact that his phrase "the whole creation" (Rom. 8:22 is rendered "every creature" in Mark 16:15 and Col. 1:23, and limited to those to whom the Apostles preached the word.

"The manifestation of the sons of God"—They will be revealed as such by a resurrection to glory. This was the case with the Lord Jesus (Rom. 1:4), for who could dispute his claim to be the Son of God after being raised and granted Divine nature? This will be the lot of his brethren also, who, in similar fashion, will be brought back from the dead to a glorious inheritance (Rom. 6:5).

The only way you can break your children of the habit of copying the unseemly talk of their schoolfellows and workfellows is by laying before them what God requires of those that obey Him. Show that He has laid it down that our lips are not our own to use as we please (Psa. 12:4), and that at the judgment seat the words made use of will either justify or condemn (Matt. 12:37).

●

God has purposed a work of mighty judgment and great mercy; and blessed are all they who in the knowledge thereof anticipate the judgment by now confessing and bowing the knee, and secure the unmingled mercy by kissing the Son before his wrath begins to burn in destructive scintillations. —R. R.

●

The Gospel of Christ does not consist exclusively of the blood-shedding of Jesus: the mystery of God is hidden, shut up in him as a treasure, into whom we must dig if we want to grow in the knowledge of God (Prov. 2:3-5). —J. T.

●

We all have our trials. They fall under the headings of domestic, business, physical, ecclesial. It is God's arrangement that it should be so, therefore we should resign ourselves to them. He knows all about them. Trials develop virtues which otherwise would be lacking. "It is good for me," said David, "that I have been afflicted; that I might learn thy statutes."

●

How diligently we should all attend to our ecclesial appointments and duties if Christ were actually in the hall and looking on! We do well to remember that Christ's eyes are upon us quite as much, although he is in heaven. We shall realise this when the day comes for him to reward us according to our works.

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

Thoughts for the Times

The Faithful Remnant

★

The Manifestation of false teachers contemporary with the apostles created a crisis in the history of the faith. It had come to this, either they must be put down, or the doctrine of Christ would be suppressed. This alternative would certainly have resulted, if God had not reserved to Himself a remnant who refused to bow the knee to Baal. This remnant was Antipas (Rev. 2:13); and therefore *against all* the Nicolaitanes, Balaams and Jezebels; false teachers, who had crept in unawares, corrupting and handling the Word of God deceitfully, that they might make it less offensive to the Jews and idolatry; and so make the profession of Christianity more popular, and consequently, less dangerous to life, liberty, and the pursuit of happiness in the world. The only weapon granted to Antipas against Satan was "the two-edged sword of the Spirit, which is the word of God." He was to be earnest and indefatigable in the use of this, that he might perpetuate the faith in the heart of *a remnant* till the apocalypse of Christ — Rev. 6:11; 12:17. Writing to this class to which the apostles belonged, Jude says: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for *the faith* once for all delivered to the Saints. For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign Deity, even our Lord Jesus Christ." These, after the example of Israel in the wilderness, the messengers that kept not their first estate, and Sodom and Gomorrah, and the cities of the plain, "believed not," "left their first love," and "gave themselves over to fornication, going after other flesh," and to eating of things idolatrously devoted. They were dreaming fanatics who defiled the flesh, despised authority, and spoke evil of the illustrious, as Diotrephes did of John and others. They spoke evil of these things which they understood not: but what they knew naturally, as the irrational creatures, in those things they corrupt themselves. —J.T. (*Eureka*).

Ezekiel's Prophecies Of The Restoration.

The Coming Shepherd King

(Ezekiel 34)

This chapter provides one of the most telling exhortations in Scripture.

It sets forth the duties of a shepherd, the responsibilities of the flock, the purpose of Yahweh to provide a true shepherd, and the manifestation of His goodness in the Age to come.

It would help considerably in obtaining an understanding of it, if the reader would, at this stage, carefully read the whole chapter, and note the divisions into which it can be made. They are as follows:

1. **The Failure of Israel's Shepherds—Vv.1-6.**
2. **Judgment on the Guilty Shepherds—Vv. 7-10.**
3. **The Chief Shepherd (Yahweh) to Restore the Flock—Vv. 11-16.**
4. **Indictment on the Guilty Flock—Vv. 17-22.**
5. **The Promise of a Good Shepherd—Vv. 23-24.**
6. **A Covenant of Peace for the Flock—V.25.**
7. **Showers of Blessings to be Granted—V.26.**
8. **Great "Fertility" to Result—V.27.**
9. **Complete Security to be Provided—V.28.**
10. **The Plant of Renown to be Revealed—V.29.**
11. **The Complete Conversation of the Flock.—Vv. 30-31.**

Now note the duties of a shepherd, and let those in positions of Ecclesial responsibility bear these well in mind. Shepherds are required to do the following:—

1. **To instruct, rule, discipline, and lead the flock—V.2.**
2. **To carefully inspect the flock in order to care for the sick and weak—V.4.**
3. **To manifest skill in attending them—V.4.**
4. **To show care and concern for straying sheep—V.4.**
5. **To go out of their way to seek the scattered sheep—V.4.**
6. **To assume personal responsibility for the flock—V.10.**
7. **To seek out good pasture for it—V.10.**
8. **To stand up in defence of the sheep—V.10.**
9. **To lead the way, not drive the flock where it does not want to go.**

The chapter shows that Yahweh was going to "require at the hand" of the shepherds his lost flock. It had been their responsibility to look after it, and He would see that they paid the penalty of not doing so.

But the exhortation of the chapter guards against the flock being able to accuse the shepherds of being solely responsible for the condition in which it found itself in, and, therefore, the flock itself is indicted in vv. 17-19, illustrating that there is a

responsibility resting on those who are led as well as those who lead.

Thus this wonderful exhortatory prophecy, which clearly shows the intention of Yahweh to provide a true shepherd (the Good Shepherd of John 10), fairly rests the responsibility of the scattered sheep on both the shepherds and the flock, for neither leaders nor people were exempt from guilt in the matter.

The Failure of Israel's Shepherds — Vv. 1-6

The shepherds are condemned because they looked after themselves instead of the flock, feeding off the fat sheep (the wealthy of the land), clothing themselves with the wool, but ignoring the diseased and the sick.

The title of *shepherd* is significant. In Hebrew, the word signifies, to pasture, rule, to associate with as a friend. Thus a true shepherd is one who can feed the sheep, discipline them, and yet associate with them as a friend.

A true shepherd, therefore, exercised care, firmness, and loving consideration. He had to endure much for the sheep, living frugally, accustoming himself to hardship, braving all variations of climate, giving first care to the flock. He knew little of the joys of companionship except the animals about him, which he guarded resolutely in time of danger, as David reminded Saul when he spoke of the lion and the bear that had unsuccessfully attacked his flock.

But the "shepherds" to whom Ezekiel directed his words did not measure up to this standard.

"Woe to the shepherds of Israel that do feed (Heb. shepherd) themselves! Should not the shepherds feed (shepherd) the flocks?"

Of course they should! But Israel's shepherds had not done so, and therefore the nation had been scattered. They lived off the flock instead of feeding it. Figuratively, they "ate the fat, clothed themselves with the wool, killed the well-fed, but shepherded not the flock." (v.3).

The wealthy among the people were drained of their resources by the demands of tribute, tithes and taxes made by the so-called shepherds who gave nothing in return.

They should have carefully supervised the flock, and with self-sacrificing care strengthened the weak (v.4-RSV), healed the spiritually sick, restored the broken-hearted. After all, their positions in Israel demanded such care, for they were Yahweh's representatives, and as such should have revealed His characteristics. He is the "chief shepherd" (Psalm 80: 1), and as such

He is ever ready to help the flock. He will "heal the broken-hearted," and restore His people, declared the Psalmist (Ps. 147:3).

The shepherds had "not brought again that which was driven away," warned the prophet (v.4). It was the responsibility of shepherds to guard the sheep against danger, and to make good any that might stray through the incompetence of those placed in charge. In the case of an attack by wild beasts such as the shepherd, in spite of his bravery, could not prevent, it still remained his duty to obtain pieces of any slaughtered animals that he might tender them to the master-shepherd as evidence of proper care, to show that the circumstances of the attack were beyond the power of the shepherd to prevent. When such evidence was supplied, the shepherd was exonerated. (cp Gen. 31:39).

But the shepherds of Israel gave more care to their literal sheep that to Yahweh's flock (Matt. 18:12. Luke 15:4). They had not sought that which was lost, but with undue exercise of force they had intimidated the whole flock. How often the same attitude has been adopted by brethren in authority, to the detriment of the flock.

Ezekiel declared: "With cruelty have ye ruled them." The Hebrew word is *pehrek* and signifies "to break apart, to fracture." This word (translated "rigor") is used to describe the experiences of the nation in Egypt when the people were as a flock without a shepherd, and their Egyptian taskmasters made them to "serve with rigor, and made their lives bitter with hard bondage." (Exod. 1:13-14). In consequence of this experience, the law strictly prohibited that such an attitude should be adopted by Israelites towards their servants: "Thou shalt not rule over him with rigor, but shalt fear thy God" (Lev. 25:43).

But the very shepherds had been found violating the very law they were supposed to have administered!

The result was that the flock was scattered without a shepherd (Ezek. 34:5), wandering through all the mountains, and upon every high hill (symbols commonly used for empires and nations), like silly sheep, and "none did search or seek after them" (v.6).

Thus the prophet squarely placed the responsibility of Israel's scattered state where it properly belonged: on the shoulders of the so-called shepherds, who had completely failed to manifest the characteristics that were expected of them.

Let the self-appointed shepherds of Ecclesias take heed of the exhortation.

H.P.M.

Job Answers Zophar the Dogmatist

Zophar was the last of the three "friends" to enter the argument. Apparently he became exasperated at Job's refusal to concede the points advanced against him by the other two, for he pressed his case with far less courtesy than the others, rudely and bluntly condemning Job with little feeling or thought for his intense sufferings.

He attacked Job on the ground of mere assumption. He took the stand of a dogmatist, asserting things without proof, and his challenge aroused the ire of Job, who replied with scorching sarcasm (Job 12:1). Eliphaz, at least, had reasoned on the basis of personal experience, even though he built his argument upon a faulty premise; and Bildad had quoted what respected elders had said before him and had sought to establish his case upon orthodoxy; but Zophar scorned all such evidence, and set forth what he claimed to KNOW, and what, in his opinion, should be accepted without question. Whereas Eliphaz said: "I have seen" (Job 4:8), and Bildad argued: "Enquire, I pray thee, of the former age" (Job 8:8), Zophar declared bluntly: "Know thou!" (Job 11:16. 20:4 — this latter is not a question in the Hebrew). He is thus the dogmatist arguing from the standpoint of blind prejudice.

His first speech (Job 11) can be divided into three parts: (1) *Condemnation of Job* (vv. 1-6); (2) — *Vindication of God* (vv. 7-12); (3) — *Admonition to repentance* (vv. 13-20).

Job Condemned for Verbosity, Presumption and Sin—vv. 1-6

Then answered Zophar the Na-amathite:
Thy swelling, flood of words are not proved right!
Should a man of lips as thou be justified?
Should good men hold their peace when thou hast lied?
When thou mockest thou art not ashamed,
For thou hast said, 'My words can not be blamed.'
But oh, that God would speak against thee now.
And that His hidden wisdom He would show.
Know that the Lord exacteth of thee less,
Than all thy pride deserves, or frowardness!

God is Above Human Understanding, Interference, or Deception—vv.7-12

Can'st thou by any searching, God find out?
Or of His great perfection speak about?
'Tis high as heaven, can'st thou it show?
Deeper than Sheol, how then can'st thou know?
The span thereof is longer than the earth,
And broader than the sea, which clads its girth.
If He cut off, shut up, or gather in,
Who can hinder Him 'mongst men of sin?
He knoweth what is in the heart of man;
He seeth wickedness, He will it scan.
For vain man would deny most any fault,
Though he go astray like the wild ass's colt.

Repentance Will Bring Restoration, Impenitence — Death—vv. 13-20

If thou prepare thine heart, and stretch thine hands
To seek thy God, to live as He commands,
Thy face then thou shalt lift up without spot;
Yea, steadfast thou shalt be — fear thou shalt not.
For thou shalt then forget thy misery,
It shall pass away as rivers to the sea.
Thine age too, shall be clearer than the day;
Thou shalt shine forth as early morning ray.
And thou shalt be secure, because of hope;
Yea, too, with ease, thy daily business cope.
Thou shalt lie down, and none shall make thee fear,
And many suitors shall to thee draw near.
But wicked men will fail, with no escape;
Their hope shall be at best, the deathly drape!

JOB'S REPLY

Zophar's air of superiority aroused the ire of Job, who answered with heavy sarcasm: "Thou art the people without doubt, and wisdom shall die with you!" He declared that his understanding of things was not inferior to theirs' (Ch. 12:1-4). He then re-affirmed his argument that the wicked prosper in spite of the contention of his friends (v.6), and proceeds from that premise to show that he had thought on the problem of this more deeply than had they (vv. 7-25. 13:1-2). He then expressed his desire to set his case before God rather than before his friends; for God, he observed, is just and there must be an answer to his problem (vv. 3-13). In vv. 14-28, he formally presents his case before God, urging his innocence, and declaring his trust. His discourse (almost a prayer) is concluded in Chapter 14, in which he expressed the fears, emotions, and problems that beset mortal man who is conscious of his failings and the brevity of life.

Job's Knowledge Not Inferior To His Friends—Ch. 12:1-5

Then answered Job and said: No doubt but ye
Are those in whose death wisdom shall cease to be
But I have understanding, just as you,
And I am on an equal footing, too.
Yea, everybody knows this is the case,
Yet I am mocked by neighbours face to face,
I, who call on God, whose answer doth adorn!
Thus just and upright men are laughed to scorn.
He who is drooping down upon his knees,
Is as a lamp despised by them at ease!

The Wicked Prosper—v. 6

The dwellings of the robbers prosper all,
To enemies of God doth many blessings fall.

Yet God is Wise and Omnipotent—vv. 7-25. 13:1-2

But ask now the beasts, they teach thee well,
And also the fowls of air, they shall thee tell;
Or speak unto the earth, it teacheth thee;
The thing is told by fishes of the sea,
Who knoweth not, that God doth loose and bind,
That in His hand is the breath of all mankind.

Doth not the ear try words, and mouth taste meat?
With aged men is wisdom found complete?
With God is wisdom, strength and counsel clear;
Behold, He breaks, He builds, and all men fear.
The waters He withholdeth from the sky,
He sendeth floods, and man is caused to die.
In wisdom, the deceivers are His tools,
And counsellors, and judges become fools.
The kings of earth, He girdeth at His will,
*And princes spoiled, He doth with terror fill.**
He takes away the speech of trusty men,
And old men's wisdom time and time again.
On princes, great contempt He often brings,
And weakeneth the strength of mighty kings.
The things of darkness He hath open made,
And brought from dark to light, the deathly shade.
The nations He increaseth but for vain,
Enlarging and restricting them again.
He takes away the earthly rulers' sway;
And causeth them to wander from the way.
They grope in darkness, without light or plan,
So that they stagger like a drunken man.

CHAPTER 13

Behold, then, all this doth mine eye perceive;
I ponder long with what my ears receive.
What ye do know, the same do I know, too,
And I am not at all inferior to you!

Job Desires To Set His Case Before God—vv. 3-13

With the Almighty, I would surely speak;
To reason with my God, that would I seek.
But ye are false, physicians of no worth;
Be wise and hold your peace, ye men of earth!
Hear now my reasoning with pleading word:
Will ye speak wickedly for God, and yet be heard?
Will ye accept His person and contend?
Should He seek you, whilst ye your mocking bend?
He will reprove you, if you do favor show;
Shall not His might make you to tremble so?
Your ill remembrances like ashes be!
Like bodies made of clay, ye seem to me!*
Now hold your peace; and do my plight peruse,
Let come on me, what e'er the Lord shall choose.

---

*Job shows how carefully he has considered the facts of life. He has clearly seen the hand of God in both natural and political happenings, without comprehending the fulness of the Divine purpose in such incidents. His own sufferings have revived his interest, and his utterances show that he has greater understanding and wisdom than his friends.

*It seems as though the "friends" were showing impatience at this stage, and indicated they were about to interrupt Job's reply.

Job Formally Sets His Case Before God—vv. 14-28

Yea, in my teeth now, do I take my flesh‡
And put my life into my hand afresh;
But though He slay me, faith will still remain,
Before Him mine own ways I will maintain.
Of my salvation, He shall be the sum;
An hypocrite shall not before Him come.
Hear well my speech, your ears now open wide;
My cause is set, I shall be justified.
Oh! who is he that now will with me plead?
For nought shall stop me state my case indeed!
But two things Lord wilt thou do unto me,
And I will never hide myself from Thee.
Withdraw Thy hand far from me now I pray,
That I be not afraid of all my dread this day.
Then call Thou, and there soon shall answer be;
Or let me humbly speak, and answer me.
How many mine iniquities will You now show?
How many erring ways and sins for me to know?
Why hideth Thou Thy face; am I Thy foe?
Wilt Thou chase stubble, driven to and fro?
Thou writest bitter things of me in truth,
Recalling once again the sins of youth.
Thou puttest in the stocks my erring feet;
Thy tightening cord doth make my heels to meet.

Job's Plea To God In View Of The Brevity And Weakness Of Mortal Existence—Ch. 14

The days of man are few, and full of woe;
He cometh as a flower, and then must go.
And dost Thou look on such a one as me?
And bringest into judgment sore with Thee?
Can anyone bring clean from unclean? No!
His days are numbered, far he cannot go.
Turn from him that he may rest find in his way,
Till as an hireling he has filled his own short day.
For there is hope of trees, if when cut down
That they will sprout again, with branches grown;
And though the root thereof is aged found,
And though the stock thereof die in the ground,
Yet through the scent of water it will shoot,
And bring forth boughs of splendour, from its root.
But man decays, and wasteth fast away;
He giveth up the breath, and where is he?
As water disappeareth from a sea,
And as the flood is gone, no more to see,
So lieth down vain man, and riseth not,
Till heavens be no more; they are forgot.
Oh, that Thou wouldest hide me in the grave,
And keep me secret till the time to save!

---

‡This strange proverbial saying seems to imply that in daring to state his case before God ("teeth" being used as a figure of speech for the mouth whose words might "bite off" his life), he was putting his very life in jeopardy.

For when man dieth, shall he live again?
Then till my change come, I will sleep maintain.
For Thou shalt call, and I will answer Thee;
Yea, Thou wilt have desire still unto me.
Thou art my wayward steps all numbering,
*But wilt Thou not pass over all my sin?**
As in a bag is my transgression sealed,
And mine iniquity is plain revealed!
As mountains come to nought, and fall apace,
As rocks are all removed from out their place,
As waters wear the stones, and wash away,
So is man's hope, yea, man of miry clay.
Thou doth against him for this age prevail;
He passeth on, his countenance is pale;
And if his sons be great, he knows it not;
Nor is he concerned if they have sorry lot.
His relatives alone, with grief are torn;
His faithful servants go about to mourn!

N. Schofield.

EVOLUTION: THE 20th CENTURY'S GREATEST DELUSION

THE VENUS FLY TRAP

Evolution: An Evil Doctrine

The greatest delusion of the modern world is the pseudo-science Evolution. Despite the fact that it remains unproven in all essential principles, and is nothing but a highly controversial theory, it is taught as indisputable truth in most schools and universities.

Our children are indoctrinated with ideas at complete variance with the Bible, and which are well calculated to destroy any respect that one might have for God as He is revealed therein. The theory of evolution is responsible for much of the godlessness rampant in the world today, and the loose moral conditions that are rapidly bringing civilisation to a condition similar to that existing in the days of Lot.

The widespread acceptance of this theory, and the prevailing disrespect for the Bible, is a striking illustration of Paul's prophetic words:

"Because they received not the love of the truth, that they might be saved . . . God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11).

Evolution is an evil doctrine, because:

1. It demands FAITH in a False Foundation.
2. It has no evidence to support it.

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*This rendition follows the Septuagint. See Companion Bible.

3. It contradicts the Word of Yahweh.
4. It will exclude from God's Kingdom.

Evolution, simply put, may be defined as the developing of new and complex forms of life, from simpler forms of life, by *natural processes* rather than by specific creation. God is thus replaced by Nature, and all the amazing diversities of life on the earth at the moment do not speak of His wonderful creative Power, but of the remarkable vicissitudes of chance!

To see how absurd this teaching is, examine carefully God's handiwork in the insect-devouring "Venus Fly Trap" found in North Carolina, U.S.A., and consider whether this is an evidence of wonderful design, or of nature's provision.

How the Venus Fly Trap Works

From the accompanying drawings, identify the different parts of the flower, and consider how the trap works. The leaves (see drawing B-1) of this plant lie in a "rosette" flat on the ground. Each leaf ends in a leaf-blade that looks and acts like a steel trap. The two halves of the trap, hinged in the middle, are attractive on top, being colored pink, red or green, and having the lure of flowers.

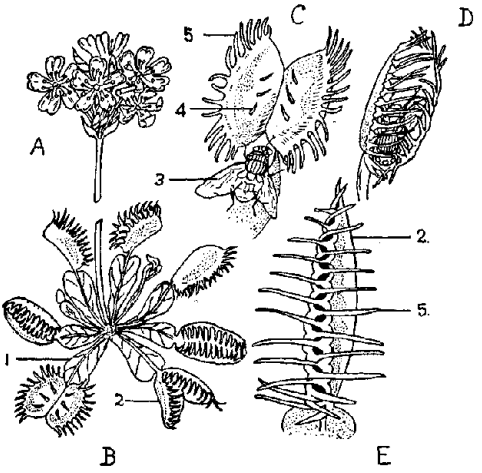
But there are three little "triggers" (sensitive hairs — see Drawing C-4) on the upper or inner surface of each side of the trap, making a total of six "triggers" for each trap.

Insects land on these traps and walk around in search of nectar. When an insect disturbs the sensitive hairs on the trap, it will instantly snap shut, the toothed-edges meshing and preventing escape (see Drawing E).

These six sensitive hairs even distinguish between a living and a dead object, for the leaf-trap will not close unless two hairs are touched in succession, or the same hair *twice*.

Small sticks or pebbles will leave the trap undisturbed!

Once shut, however, the trap gradually pinches tighter and tighter, squeezing its prey against the digestive glands on the inner surfaces of the trap. These traps are strong enough to crush soft bodies, while the glands secrete an acid that can digest any insect caught.



INSECTIVOROUS "VENUS'S FLY TRAP"

A. FLOWER. B PLANT. C,D,E TRAP IN ACTION.

1. Leaves of basal rosette each with terminal trap. 2. Trap. 3. Fly on leaf. 4. Contact hairs that set off trap-closing mechanism. 5. Teeth that close trap.

The glands are able to give a continual supply of acid for a week once a victim has been ensnared. When the trap closes, functions are

set in motion which virtually turn it into a "stomach."

The Trap Demonstrates Design and Purpose

This plant, with its many traps, is designed to work in unison, or co-operative sequence. This is obviously the rational design of an intelligent Creator. Consider again the various parts of the trap, and how they work for each other and the plant as a whole: the two leaves, the hinges, the toothed edges, the "trigger" hairs, the digestive glands, the copious acid secretion at the right time.

How could random chance, without intelligent design, produce such an organisation? It is impossible.

The theory of evolution is revealed to be absurd in trying to show how the Venus Fly Trap evolved.

Consider the alternative: the parts of the trap either "evolved" altogether over millions of years, or one part *after* the other in no apparent order over millions of years.

Either alternative is entirely unreasonable, even ludicrous in the extreme.

Suppose, for argument's sake, that the flower-trap took 100,000,000 years to fully evolve. On that premise, we may logically assume that around the 50,000,000 year mark the plant would have its trap half-formed!

Just dwell on the absurdity of this for a while. For 50,000,000 years, the plant has been evolving *a trap that won't work!!!* All that long time and effort has been virtually wasted!

If we ask why these incomplete parts have been formed up to this suggested half-way mark, then evolution must answer that they are for an organised project at the end of the next 50,000,000 years (for the trap won't work before it is completed) which the Master-mind, Nature, will bring about by chance only!!

This form of reasoning can be equally applied to the second alternative above, and the evolutionist's answer is just as absurd, if not more so!

But God's simple, clear account of creation, given in the opening chapters of Genesis, is easy to understand; moreover, it is rational and intensely satisfying to those who love the truth of things. It shows evidence of plan, reason and purpose in design.

And as we see evidences of plan, reason and purpose in God's design of nature, we learn to apply the same principles to the whole world about us, and learn that He has plan, reason and purpose in creation upon the globe (Num. 14:21).

Evolution Is Absurd

But to return to the Trap again.

How could it originate apart from specific creation?

Notice that the flower is separate from the trap which is situated on the end of the leaf. Any variations in the shape of leaves are not handed on to its offspring, unless they are transferred to the seeds. Can the flower do this itself? Of course not! The alternative is for the evolutionist to "suppose" that somehow evolution takes place inside the seed itself.

Now consider what these so-called scientists are asking you to believe.

You are asked to believe that the intricate insect trap, with all its

functions and purposes, is the result of "changes" inside the microscopic cell from which the seed is developed, and that during this evolutionary period these changes were useless (for the trap would not work), and for no apparent reason! And all this was brought about, not by an intelligent Creator, but by chance!

The cell, itself, is made up of many complex parts and substances, the most intriguing being the chromosomes and genes. The former are the tiny ribbons of proteins and nucleic acids that dictate growth and heredity, thus determining the shape and function of the whole plant.

What possible "natural forces" could work in a cell, whose fluid interest is in an almost continual state of upheaval, in order to influence those tiny ribbons of protein, so that when the cell reproduces itself millions of times a "Venus Fly Trap" is formed on the edge of each leaf to catch insects and any other small creatures around?

As can be easily seen, the theory of evolution dispenses with reason and truth, and substitutes absurdity; but what is more serious, it dispenses with the need of a Creator in the marvellous living things around us, seeking to explain all existence as the result of "natural causes."

The world around us is in darkness, ignorant of God's truth. But for any Christadelphian to hold the doctrine of evolution in the face of the Truth is to disgrace the Name that he or she professes to bear, and to doctrinally spot the garment "by the flesh."

In view of current theories sweeping the brotherhood, and of the teaching being fed our children in the schools today, let us remember the words of Peter: "Beware, lest ye also, being led away with the error of the wicked, FALL . . ." (2 Pet. 3:17).

—A.C.N. (Perth).

Christ's chief work during his three-and-a-half years' ministry was the proclamation of the glad tidings of the Kingdom. How this shows the high value he attached to the gospel. The work of Christ in this respect has been left for us to carry on. Let us see that we do it, and in the spirit which actuated him — earnestly and heartily.

To speak publicly to edification requires previous preparation; even in private intercourse study is needed to say what is pleasing in God's sight (Prov. 15:8). Let not the arduousness of study lead us to think that we are not made to exhort or lecture. Willingness and perseverance will overcome much. Many of our most profitable speakers have started with much misgivings.

According to history it has always been the lowly in spirit and the humble in mind who have been obedient to the teaching of Christ and his apostles, whilst the bishops and other high dignitaries of the Church have done the quarrelling to the extent of shedding blood.

Although we may wish it were not so, suffering is sent for the making of our characters. From the Scriptures we know that the Lord chastens all His children for their ultimate good.

The Hundred And Nineteenth Psalm.

Salvation Through Suffering

Messiah's Glory in The Millenial Temple

As the King-priest of the Age to come, Jesus observed with sorrow and anger, the manner in which the priests desecrated the Temple in his day. He drove from its precincts those who were making merchandise of religion, and as he did so, the disciples recalled the words of Psalm 69: "The zeal of Thine house hath eaten me up" (John 2:17).

Luke 19:46 explains this zeal. Jesus had said: "It is written, 'My house is the house of prayer' but ye have made it a den of thieves." He referred to Isaiah's prophecy (56:7) which relates to the millenial Temple. The glory of this vast Temple was vivid in the mind of Jesus, whereas the Scribes and Pharisees had forgotten the vision splendid.

And now in the Psalm before us, which possibly dominated the thoughts of the Lord in Gethsemane, these things are recalled. Verse 139 declares: "Thy zeal hath consumed me, because mine enemies have forgotten Thy words." It was the manifestation of this zeal in cleansing the Temple that aroused the antagonism of his enemies, so that they determined he must die.

They were brought to this state through ignorance of the Divine will; but the Lord was strengthened by knowledge. The Psalm speaks of this understanding:

I shall praise Thee with uprightness of heart,
When I shall have learned Thy righteous judgments. (*v.7*).
Teach me Thy statutes (*vv.* 12,33).
Make me to understand (*v.*27).
Teach me good judgment and knowledge (*v. 66*).
Unless Thy law had been my delights,
I should then have perished in mine affliction (*v.*92).

Christ prevailed through knowledge and understanding, and this comprises a solemn exhortation to those who claim to be his friends in this day.

Strengthened to Overcome

The Psalm speaks of the help that Christ sought and received that he might fulfil the Father's will. Compare:

My soul melteth (droppeth) for heaviness:
Strengthen Thou me according to Thy word (*v.*28).

The fulness of this is seen in Gethsemane. Matthew records (26:37-38): "Jesus . . . began to be sorrowful and very heavy . . . He said, 'My soul is exceeding sorrowful, even unto death'." And Luke adds: "There appeared an angel unto him from heaven, strengthening him." (Luke 22:43).

He could rest confident in the protecting Hand of Yahweh Who was both his "Hiding-place and Shield" (v.114). The same promise had been made to Abraham (Gen. 15:1), and was now made to his greater son. In Genesis 15, Abraham had been promised a multitudinous seed and extensive territory, and now in Gethsemane, the one who would "confirm the promises made unto the fathers" (Rom. 15:8) was strengthened for the task ahead of him.

Yahweh was his light. What a contrast to the flickering lanterns of the approaching soldiers who represented the forces of darkness. Three statements emphasise this contrast:

Thy word is a lamp unto my feet,
And a light unto my path (*v.105*).
The entrance of Thy words giveth light;
It giveth understanding unto the simple (*v.*130).
They draw nigh that follow after mischief:
They are far from Thy law (*v.*150).

Yahweh gave him added strength for that which was before him. The Lord spent a sleepless night before his crucifixion, engaged either in instructing and strengthening the Apostles, or in prayer to the Father. This is expressed in this Psalm:

At midnight I will rise to give Thee thanks,
Because of Thy righteous judgments (*v.*62).
I prevented the dawning of the morning and cried:
I hoped in Thy word (*v.*147).

Jesus did not close his eyes in sleep until he closed them in death late the following afternoon.

What Jesus Feared

Take not the word of truth utterly out of my mouth (*v.*43).

This was the plea of the Lord. He knew that the knowledge of Yahweh's precepts gave him power to talk of His wondrous works, particularly if he kept them (v.27). With his lips he declared all the judgments of Yahweh's mouth (v.13). He declared that he would speak of His testimonies before kings and would not be ashamed (v.46). How true these words proved as Pilate sent him to Herod, and his very attitude demonstrated Yahweh's influence. He was not ashamed before the rulers of the nations (v.146); rather did his lips utter praise (v.171), and his tongue spake Yahweh's words (v.172). Even Pilate was convinced of

his innocence when he heard him. And to his Jewish detractors, the Lord declared:

Depart from me ye evildoers,
For I will keep the commandments of my God (*v.15*).

Messiah did not fail in any respect. Powerfully he declared the righteousness of God, and in so doing, condemned those who walked contrary to the Divine will. The greatest concern of the Lord was that he might carry out to the end the purpose of his Father in heaven.

What Jesus Did

And strength was made available to him. He obtained it from the angel; he received it from the Lord. Right before the forefront of his thought was the statement of the Psalm: "I will not forget Thy word" (v.16).

What was the result? He discovered inner reserves of power, so that he was filled with trust (v.42), and able to hope for the future (v.43, 49, 74, 81, 114, 147); he could calmly testify to the Truth before his captors (v.43), and look beyond the suffering to the glory to be revealed (v.81); he was filled with zeal for the things of the covenant (v.139), and found delight in his position as Saviour in spite of the sorrows it entailed (v.16). Above all, despite the suffering he had to undergo, he was able to be grateful for the manner in which the Father had cared for him, and the dealings he had with Him (v.65).

Confidently Jesus looked forward with joy to the time when the bondage of mortality would be past, "and I shall walk at liberty" (v.45). He could anticipate the great pleasure of the disciples when they would see him after his resurrection:

They that fear Thee will be glad when they see Me;
Because I have hoped in Thy word (*v.74*).

We read in the Gospel:

"He showed them his hands and his side; then were the disciples glad when they saw the Lord" (John 20:20).

The redemption that the Lord would gain through his own faithful sacrifice, would be extended to a great rejoicing multitude; thus he gladly submitted to all that was required of him to "save himself" that he might save us.

What Shall We Do?

And what of us? Do we appreciate the truth expressed through Paul that the "angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14)?

The angels created the circumstances whereby each one of us came in contact with the truth; angels encamp about us now for our protection in ways we will only fully come to know of in the Kingdom; angels will gather the common clay to Sinai for the creation of the living body of the second Adam.

When the angel revealed his presence to Jesus in Gethsemane, to encourage and strengthen, what did he say? Doubtless, he made reference to the glorious truths and promises of the Bible, that Word which we have in our possession. Let us seek the strength of the Father that will freely be given to us through its means when we cry in humility:

I am Thy servant, give me understanding,
That I may know Thy testimonies, O Yahweh (v.125).
Open thou mine eyes, that I may behold
Wondrous things out of Thy law (v.18).

Let us seek those blessings for truly we are not greater than our Lord, and he found it essential to seek them with his whole heart. —B.P. (N.S.W.).

The teaching of the Scriptures, which is the only voice of God available to moderns, must govern all constructions and decisions. The men whom Jesus described as "my sheep" are distinguished by this that they "hear his voice" — a voice synonymous with the Spirit of God in all its spoken and written evolutions. —R.R.

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The mere man of science is a fool in the "deep things of God," in which the unscientific man of an intelligent faith is as the sun in the mid-heaven to a lightning bug, compared to him. —J.T.

●

It is high time to awake from our day dreams to the stern realities of that great and terrible day which is stealing upon the world.—J.T.

●

Shall we weary at any delay — however prolonged it may appear to our weak faculties? Nay, God helping us, we shall be found at our post to the last if we die there. If He comes this year, we shall give praise. If He comes next year we shall rejoice no less for the prolonging; if he comes in five years we shall say: "So this is our God, we have waited for Him, let us rejoice in the salvation." But if he come not in twenty years, we shall wait; yea, if he come not in fifty years, we shall not despair. —R.R.

●

Israel on Carmel had forgotten the Mosaic marvels through the influences of Baalite priesthood; and the present generation is insensible to the glories of the past by reason of a like ascendancy. Ecclesiastical puerilities and paganised speculations have taken the place of the wholesome realities of Scripture history. —R.R.

Bible School Bulletin

Seventh School Scheduled for May

PERIOD: From Saturday, 14th May to Sunday, 22nd May, 1966 (God willing). The School will be open from 2 p.m. Saturday, and will conclude after the mid-day meal the following Sunday week.

RATES: Remain as before: NSW area $19. Children 14 years and under, $10. Children under 5—Free. S.A., Vic., Sth. Qld., $17. Children 14 years and under, $10; Under 5—Free. W.A., Tas., Nth. Qld. (from Rockhampton, $10. 14 years and under $10. Under 5—Free. New Zealand: £5. Children 14 years and under—£5. Under 5—Free.

TEACHING STAFF: 1st Session: J. Martin—Faith in Action. 2nd Session—J. Mansfield. 1st Epistle Peter. 3rd Session: E. Spongberg—Prophecy of Joel.

INTERMEDIATE SCHOOL: (10 to 14)—The Book of Ruth. 1st Session: E. Spongberg. 2nd Session (Project Work): J. Martin. 3rd Session (Questions and Answers)—J. Mansfield.

RESERVATIONS: A few vacancies remain, and reservations should be directed to **Logos Publications**, West Beach Post Office, South Australia, and the sum of $2 or £1 should accompany each reservation made. Early intimation that you will be present at the next school will help us make the best possible arrangements for a comfortable and profitable holiday.

SPONSORS:

This School will be sponsored by the Woodville Ecclesia (Sth. Australia). The last two Schools were sponsored by the Yagoona Ecclesia, and the Committee records its deep appreciation of the valued assistance received from that Ecclesia, and from its Recorder, Brother K. Cook, who has acted as Secretary of these two schools. To date, each Ecclesia has sponsored two schools; those responsible being Townsville, Ballina and Yagoona. We are very pleased to have the co-operation of the Woodville Ecclesia for the next two schools. The School Committee will be announced next issue (God willing).

NEWS FOR JUNIOR SCHOOL

The committees responsible for the conduct of each school very critically examine each aspect of it with the object of improving at the next school. Some maintain that this is impossible, but we are confident that any who have attended all schools will have found an improvement on each successive one.

The next school will reveal an improvement (we believe) in the Junior School. As far as the Intermediate Section is concerned, the morning sessions will be divided into three parts as with the senior school, and the same teachers will teach to a set subject—this time: That wonderful story of immortal love found in **The Book of Ruth.** The first teacher will outline the narrative in its historical and typical meaning; the second teacher will supervise the project work which will be on the same theme; the

third teacher will ask and answer questions relating to this subject as well as any other.

Thus the Intermediate School will have its question session as well as the Senior School (though the latter is in the afternoon), and will be able to ask questions on any theme as well as that of the set subject.

In previous schools, the second session has been devoted to sport, but in future an hour in the afternoon will be given over to this, and the various teams will be able to compete as the adults (if they desire) look on. In the past, the under fourteens have been divided into three teams answering to the three main teachers in the school, and have been given the names of various animals or birds; in future schools, there will be four teams, for in addition to the teachers, the President will have his team, and these four teams will answer to the names of the principal tribes associated with the nation of Israel: Reuben (with the symbol of a Man); Dan (with the symbol of an Eagle); Judah (with the symbol of a Lion); and Ephraim (with the symbol of an Ox). These team symbols will be used at all schools in the future, and the winning team each school will be recorded in the annals of the School.

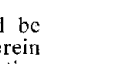
A School-room roll-book will be maintained, and the marks therein awarded will support the respective teams, whilst also playing a part in the final awarding of prizes.

Members of the Junior School can commence their work now, by learning all they can about the Book of Ruth so that they will be equipped to compete for the prizes that will be offered.

SPECIAL ROOMS

It is proposed to completely redesign some of the special afternoon rooms, including the Bible Marking Room. In this room, a booklet will be available providing hints on Bible study and suggestions for Bible marking. In addition, special tables are being constructed, and it is hoped to introduce sessions in which actual Bible marking will be undertaken. Several subjects will be attempted ranging from an outline of an entire book (both Joel and 1st Peter will be outlined in order to fit in with current studies); a chapter of the Bible; or First Principle subjects. Members of the school will have the opportunity of visiting the Bible Marking room on the afternoons they desire, to synchronise with the theme in which they are particularly interested.

The Library will be of great interest, for there will be on hand the entire set of Brother Thomas' *Herald Of The Kingdom And Age To Come*, the entire set of Brother Roberts' periodical *Good Company*, and *The Ambassador Of The Coming Age*. Members of the School can visit the Library, view the books for sale, or browse through these old but precious volumes at leisure.



ANY SUGGESTIONS?

If you have already attended a Bible School, and feel that improvements could be made, please send your suggestions along. If you have not attended a School as yet, why not do so in May, and if you feel improvements can be effected, please give us the hint.



Question Time at the Bible School

Each afternoon, an hour's session is devoted to answering questions on a variety of subjects posed by members of the School. The allotted time, however, has not been sufficient to handle all those submitted, and thus this Bulletin continues the service.

Who Was Cain Afraid Of?

A.H. (WA) — "Cain said, 'My punishment is greater than I can bear . . . and it shall come to pass that everyone that findeth me shall slay me" (Gen. 4:13-14). As Seth was not yet born, and Abel was dead, who was Cain afraid of?

Ans. Abel and Seth were not the only children born to Adam and Eve (see Gen. 5:4), and doubtless Cain could sense the revulsion in the family of Adam at the vile crime he committed. Even Adam, himself, would hardly look on unmoved at the folly of his eldest son, and now, as an outcast from both God and man, and banished to the "land of Nod" (or exile), his fear was not only for the present, but the future also. He had to live his life out as an outlaw and could well anticipate, that in the future, descendants of Seth would view him with abhorrence and antagonism.

That other sons and daughters were born to Adam apart fom those specifically mentioned is not only directly stated (Gen. 5:4), but clearly shown in that Cain married a wife, a daughter of Adam.

Whilst considering this subject, take note of the comment of the Lord on the circumstances stated in Matt. 23:35. He showed that the action of Cain foreshadowed the murderous hostility of the Jews who would slay him, and that the fate of Cain would be experienced by the Jewish nation: "cast off from Divine worship" (see Gen. 4:14), banished into exile (v.16), hated of mankind (v.14), bearing a distinguishing mark (v.15), but also enjoying the protection of God (v. 15). In this early record, at the dawn of creation, God was clearly setting forth in an historic parable His future purpose in relation to His son. The attitude, action, and destiny of the Jewish people were outlined in the events that happened to Cain and Abel, which were not only factual but also typical.

The Character of Judas

If Judas "joined the enemy" (as implied by Brother H. P. Mansfield in his Bible talks), does that mean he cast aside the hope he has espoused as being false, and that he concluded that he had been deceived by an imposter, and the Kingdom he had believed in would never be achieved? Would you agree that the word 'thief' gives the key to his character, so that he thought by his betrayal he would not only precipitate the Kingdom, but also make quite material profit at the same time?

Ans.: The character of Judas is difficult to analyse. Obviously he had ability, and because of such was given the position he held among the Apostles. As a man of business, he doubtless took a very practical view of the mission of Jesus, and possibly the high, ethical teaching of the Lord irritated him. We must remember that Judas went out preaching the Gospel when the twelve were sent out, and must have been among those who returned with the information of the success of their mission. But then circumstances arose that caused him to doubt (not the fact of the Kingdom, but the Messiahship of Jesus). I am inclined to believe that Judas, as a very practical man, would have looked forward to the worldly glory of the Kingdom, without appreciating that the "cross must come before the crown." Judas received the first public rebuke from the Lord in Bethany when he bitterly reproved (for so the word implies) the action of Mary in expending 300 pence in

one glorious, extravagant, act of love. The narrative adds at this point "he was a thief," and possibly Judas saw in the words and look of the Lord, that he was cognisant of his guilty secret. Unable to stand a public rebuke, bitterly resentful that his thieving activities were known by Christ, he angrily left that night (Matthew and Mark show this) to negotiate with the Jews to betray the Lord. It was the beginning of a series of such conferences between them. Did Judas feel that he would be precipitating the Kingdom by his act of betrayal? I do not think so for a moment. He was a thief, and what was the use of the Kingdom to such as he? He was not originally a thief, and the steps of his decline must be carefully analysed (as I feel they can be) by circumstances that were arising at the time. But why, if he were so greedy of gain, did he sell the Lord for such a miserable pittance? Because there was something more involved than mere material gain. In Jerusalem, the Apostles were in an atmosphere of growing hostility, that could involve them as well as the Lord. John records that the leaders were determined that Lazarus must die as well as Jesus (John 12:9), and Judas sensing this antagonism, clearly read the situation. He could see that there was no hope of the Kingdom being established by Jesus, and possibly concluded that whereas he was undoubtedly a man of God, he was not the Messiah. Further, he did not want to become involved in the growing hostility against both Jesus and his friends, and therefore had to demonstrate to the authorities that he was on their side. Thus he agreed to "sell" Jesus for a token sum. This demonstrated his loyalty to the forces of the State, and doubtless ensured that even if they moved against the other Apostles and such as Lazarus, he would save his own skin. But, as we know, he lost all.

A chart was made available at the Bible School showing in sequence the last week of the Lord's earthly ministry, and if you did not receive a copy, please write to us, and we will see that one is made available to you.

Husband and Wife Relationship

Micah 7:5 declares that we are not to trust a friend or put confidence in a guide. It also says, "keep the doors of thy mouth from her that lieth in thy bosom." Does this mean that a husband cannot have confidence in his wife?

Ans: The true meaning of the verse is revealed by considering the circumstances. The prophet was speaking of a time of great evil in Israel, when the Truth was being betrayed by those who should have respected it, and in the antagonism thus aroused it would be revealed that "a man's enemies are the men of his own house" (v.6).

It is not dealing with personal relationships, but matters of salvation. When there is complete amity in these principles of salvation and they are embraced in truth, the words of v.5 do not apply; but in times of acute national persecution, it is best, in a divided house (when the other party cannot be won over) to keep silent upon these issues. Notice that the Lord Jesus quoted these words of Micah in Matt. 10:36 as being applicable to times of extreme persecution when, in the same context, he declared: "Brother shall deliver up the brother to death and the father the child: and the children shall rise up against their parents, and cause them to be put to death. . . . (v. 21. cp. Luke 21:16).

When the truth is being undermined by false doctrine, and its principles are being challenged, these words of Micah still apply. Our responsibility is to God and Christ, and to the doctrines they clearly set forth, and when friends, guides, or family relations teach otherwise, no matter how close they may be to us and how much we may value their affection, our duty is to One above them, and to Him we must adhere.

Elpis Israel: A Book Needed Today As Never Before

Compromise : There can be None!

"Man in the first estate is "a little lower than the angels;" but in the second, or higher, estate, he is to be "crowned with glory and honor;" and to take his stand in the universe upon an equality with them in nature and renown. Man's first estate is the natural and animal; his second, the spiritual, or incorruptible. To be exalted from the present to the future state and inheritance, he must be subjected to trial. From the examples recorded in the Scriptures, it is evident, that God has established it as the rule of His grace; that is, the principle upon which He bestows His honors and rewards — to prove men before He exalts them. Probation, then, is the indispensable ordeal, to which every man is subjected in the providence of God, before he is accepted as "fit for the Master's use." By these examples, also, it appears, that man's probation is made to bear upon the trial of his faith by testing his obedience. An untried faith is worth nothing; but a faith that stands the test of trial, "is much more precious than gold which perisheth, though it be tried with fire;" because the sustained trial will be "found unto praise, and honor, and glory, at the appearance of Jesus Christ."

— Elpis Israel, p.74.

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The Two Classes of Mankind

In proclaiming the conditions for citizenship in his kingdom, the Lord Jesus taught that "the meek shall inherit the earth."

This statement in Matthew 5:5 is brief. It is usually sadly misunderstood. The Lord was quoting from Psalm 37, and in effect said: "If you desire to know who will inherit the earth, study the 37th Psalm!"

This Psalm makes sharp distinction between the two classes of people with which the Bible deals: those who have learned the ways of righteousness and strive to worship the God of Israel according to His precepts — and those who are, by ignorance and wicked works, alienated from God, and therefore categorised as "the wicked."

The Psalmist leaves no doubt as to the impossibility of any mutual relationship developing between these two classes:

"The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation" (v.14).

As the discerning reader ponders this verse, his mind is taken back to the time-honored words uttered in Eden:

"I will put enmity between thee (serpent) and the woman, and between thy seed and her seed" (Gen. 3:15).

And thus has it ever been!

Brother Thomas wrote concerning the marked distinction between the two seeds:

"There can be no friendship between these parties. Death or victory is the only alternative. There can be no peace in the world till one or other be suppressed. The 'enmity' is the essential hostility betwixt sin and God's law, which is the truth. Either truth must conquer sin, or sin must abolish the truth; but compromise there can be none. I have great faith in the power of truth, because I have faith in God. He is pledged to give it the victory; and though deceivers in church and state may triumph for the time, and tyrants 'destroy the earth,' their end is certain and their destruction is sure" (Elpis Israel, page 102).

Psalm 37:14 reminds the true Israelite of the hostility with which he must expect to be treated by the world. The "sword" of the world today is manifested in many ways, drawn belligerently against the Faithful. The warfare of the world is waged through bitter words, ridicule, unfriendliness, opposition, and a general realisation that there is a "difference" between Christadelphians and others — the very point which Psalm 37 establishes. The Psalm thus presents us with the vital challenge affecting the attitude of Christ's brethren today.

Are we sufficiently conscious of the "enmity" between the world and the ecclesia?

Are we aware that there is a "difference" between the two parties?

If we are unaware and unaffected by these things, then we must sadly admit that there is no difference between the world and the ecclesia. And if this be the case, there has been declension from the Faith, and the ecclesia has become part of the world. Unfortunately, we fear that this state is fast becoming a tragic reality in many parts of the world today. The remedy is urgent, and clear; return to the healthy and vigorous expositions of able and dedicated brethren; look to the men whom Yahweh has provided to lead us in the way; turn again to *Elpis Israel*, *Eureka*, *Phanerosis*, and the other works which have provided the basis for sound, traditional Christadelphian teaching in past generations.

The Wicked Without Hope

Psalm 37 reveals that the true Israelite must "walk by faith"; and that if he is prepared to do this, Yahweh will never forsake him. It repeatedly reminds God's sons and daughters that the world will use its power to destroy the Woman's Seed; but that so long as the Israelite is aware of the "enmity" and the dangers, placing all his confidence in the God of Israel, he will ultimately triumph.

The Psalm begins with an appropriate exhortation:

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."

In His infinite wisdom, the Heavenly Father recognises the weakness of human flesh, even among His own sons and daughters. He sees His ecclesia looking out upon the world, witnessing the apparent prosperity of the godless ones, seeing the ease and indifference which the world exhibits in its approach to life. The gentiles, generally, care nothing for spiritual responsibilities, and know nothing of the sufferings involved in trying to walk in God's way — yet, their lives appear outwardly to be so free and easy (Cp. Psa. 73:1-9, 20-28). Yahweh thus warns and encourages: "Fret not thyself because of evildoers . . ." He gives a very good reason why this attitude should be manifested by the ecclesia: "For they shall soon be cut down like the grass, and wither as the green herb" (v.2). Do not be disillusioned! The easy living of the ungodly will come to an abrupt end! There is no future in store for them. They will never know the joy of an endless life, living eternally to praise and glorify the One who gave them life. They will never experience the exultant triumph over sin which will be the glorious destiny of the redeemed.

Rather than "fret" over the apparent well-being of the wicked the citizen of God's kingdom is exhorted to "trust in Yahweh, and do good" (v.3). Note carefully the two-fold requirement: faith and works! The combination of these two qualities, together with the other Godly characteristics mentioned in this Psalm, will lead the sons and daughters of God into a state of righteousness (v.6). Those who heed this counsel will dwell in the land, and *feed* on righteousness" (v.3 - Cp. RV marg., Roth). Christ said:

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6).

This state of spiritual well-being should be contrasted with the miserable lot of the wicked:

"They (true Israelites) shall not be ashamed in the evil time: and in the days of famine they shall be satisfied" (Psa. 37:19).

Let the ecclesia recognise that these are the "days of famine"! This is the "evil time" preceding the coming of the king of glory! The world is dying of spiritual malnutrition. Yet, even if the way of life is pointed out to them there are very few who will learn to "feed on righteousness." But, in this evidence on every hand, how many within the ecclesia will take this warning seriously? Will Christ's brethren die with the world? Or will they "feed on righteousness"? Will they join in friendship with the world? Or will they become more conscious of the "difference" between the world and the Truth?

Yahweh Works Today

The present and future state of those who follow the direction given in this Psalm is assured:

"So will He (Yahweh) bring forth as the light thy righteousness, and thy VINDICATION as the noonday" (v.6—Roth.).

The candidate for citizenship in Christ's kingdom will compare the words of this glorious promise with his present position in the world, and will be enthused and exalted at the future held out to him. In this evil age the world looks upon Christadelphians as fools. "How you waste your lives!" they exclaim. "Your morals are out of date. Your religious fervor belongs to the last century. Your doctrines are out of step with the rest of the religious world." But this should be no deterent. We are urged to tolerate this present unhappy state, knowing that it will not last forever. "Rest in Yahweh, and wait patiently for Him . . ." (v.7).

The means by which this attitude is developed and strengthened is readily at hand:

"Commit thy way unto Yahweh; trust also in Him; and He shall bring it to pass" (v.5).

The first phrase of this verse is better rendered: "Roll upon Yahweh." It has been suggested that the origin of this expression had relationship to the work-horse of the desert, the camel. In a practise which has survived many centuries of time, the animal kneels (thus, perhaps, a figure for condescension), and its burden is "rolled" upon its back. With the load in place the beast then raises itself, and bears the burden across the harsh arid desert to its ultimate destination. Similarly, the Heavenly Father has extended His grace to those of His creatures who know and love Him. Paul speaks to Titus of "the kindness and love of God our Saviour," the word "love" is *philanthropia,* from which we get the words "philanthropy" and "philanthropist." This is a condescending love, a love for mankind. The Father in the Heavens has reached down from His highly exalted position to extend favour to those of His creatures in whom He delights. He "will be gracious" to whom He will be gracious, and "will show mercy" on whom He will show mercy (Exod. 33:19).

He is a God who might be "rolled upon." The Lord Jesus adopted the counsel of this Psalm, for of him it is said: "He trusted in Yahweh that He would deliver him" (Psa. 22:8 - Cp. marg.). God's righteous Son knew whence came his aid. His Father's hand was ever extended to strengthen him, and he drew upon this reservoir of power at all times.

We also can tap this strength from Heaven:

"Delight thyself also in Yahweh; and He shall give thee the PETITIONS of thine heart" (Psa. 37:4, RV, marg.).

The individual who is striving to implant the Divine character in his life will not "petition" God that evil might prosper! Rather that God's purpose might be accomplished; that His servants might be delivered! Such petitions will not fall upon unheeding ears: "for the eyes of the Lord are over the righteous, and His ears are open unto their prayers . . ." (1 Pet. 3:12).

Whilst these principles are being practised by the Faithful in spite of the opposition and ridicule of the wicked, there is a further thrilling assurance:

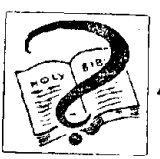
"He (Yahweh) shall bring it to pass!" (v.5).

Rotherham renders it: "He will affectually work." Here, indeed, is great encouragement. While the enemy mocks, while the wicked prosper, while the servant of God fervently prays for the grand fulfilment of the Father's purpose, *Yahweh is working!* He is working now — while we sleep, eat, study, pray, grapple with our trials and difficulties. Yahweh is working!

With this sublime assurance, the children of God will learn to bear the vicissitudes and problems of life, and continue steadfastly towards Zion.

—J. Ullman (Perth)

(Psalm 37 will be concluded next issue, God willing)

Questions  Answered

THE SERPENT AND SIN

Problem.

The serpent was more subtle than any beast of the field, but was also one of God's creatures that came in the category of being described "very good." Strong's Concordance defines "subtle" as "cunning (usually in a bad sense), crafty, prudent."

The serpent spoke to Eve, and proclaimed a lie. It beguiled, in consequence of which Eve transgressed the law, and only when this is done, is it termed sin. By "one man's disobedience many were made sinners," "by one man sin entered into the world." So far so good, and the Scripture cannot be broken. Man was given a law; the serpent was not. Therefore, whatever it did, it could not transgress anything for, without the law, sin was dead. . . . (R.S.—N.Z.).

Answer:

Considerations of space force us to limit your question to the points outlined above, but we hope to consider the other matters you raise in subsequent issues.

The serpent, in common with all creation, was pronounced "very

good." The cleverness it showed was part of this "very good" state, for this was not necessarily evil. The Hebrew word translated "subtle" comes from a root that signifies, "to act with wisdom, to show prudence," and therefore the word does not necessarily signify to be cunning or crafty in a bad sense.

The Lord commended the wisdom of the serpent, saying to his disciples: "Be as wise as serpents, and harmless as doves" (Matt. 10:16). The context of this statement shows the sense in which it is used. Christ was about to send the disciples forth "as sheep in the midst of wolves," and before doing so he warned them to manifest the joint characteristics of the serpent and the dove. It is said that no animal equals the serpent in the rapidity and skill it evinces in escaping danger; and no bird is as inoffensive, and as meek, as the dove. The teaching of the disciples would cause them to be looked upon as serpents by the world at large, exciting the hostility of their opponents, even as a serpent inevitably arouses the enmity of humans. They would seek to destroy them, and the Lord recommended them to use skill in avoiding their persecutors, even as a snake will quickly evade its enemy. But, at the same time, they were to reveal the meekness and the sincerity of the dove. In his recommendation to them, therefore, he corrected the cunning of the serpent by the simplicity of the dove; and the simplicity of the dove by the cunning of the serpent.

The latter was a "very good" thing if used properly.

But the serpent did not use his cunning in a proper manner, and thus came under the condemnation of God. Had the serpent done wrong? We must answer that question in the affirmative. "Because thou hast done this . . ." (Gen. 3:14), is the condemnation of God. And what had the serpent done? Caused the human pair to break the law.

This you claim is sin, and in that you are, of course, correct. But we must not make the mistake of assuming that a person cannot do wrong in the absence of law! A lie is a wrong whether there is a specific law concerning it or not, for it is out of harmony with God's character. There are nine different words in the New Testament to define different kinds of wrong-doing, of which sin, or *hamartia* (missing the mark, or breaking the law) is but one! In Psalm 1, there are three words to define wrong-doing: ungodly, sinners, scornful. The first word is *reshaim* in Hebrew, from *rasha,* signifying "unrest." It speaks of disharmony brought about by thought or action contrary to the will of God, whether or not the person concerned knows of that will. Thus it is expressive of negative wickedness, and relates to a class who are unsettled, who aim at no certain end, and work by no stated rule. The ungodly are those in the world who know not God, and care less. The serpent, in Eden, by using God-given attributes of reason and speech to gratify its own thought, can be classed as "ungodly," and though brought under no specific law, nevertheless, in the light of this word was ungodly. It used its ability of wisdom and speech for evil, and in doing so, it revealed itself as out of harmony with God's way, and thus deserving of the punishment meted out to it. The serpent stands in the enacted parable as a symbol of the flesh, thinking in accordance with its own lust.

The word "sinners" in Ps. 1:1, is the Hebrew word *chattaim,* and signifies "to miss the mark." Adam and Eve were given a mark to aim at, but in listening to the seductive voice of the serpent, they missed it, and so revealed sin or positive wickedness.

Here are two forms of wickedness: negative and positive. The serpent can be classed under the former; Adam and Eve under the latter; but all were deserving of the punishment meted out to them.

—EDITOR.

THIS MONTH'S EXHORTATION:

Pure, Undefiled Religion

(Reading: James 1-2)

Faithful service demands the manifestation of the principles of the Truth in our daily living — a demonstration that we are prepared, not only to "hear" the Word, but to "do" it! This is the basis of the exhortation from Brother R. R. Stone, of U.S.A., developed on the urgent warning of the apostle James.

A common human failing is the tendency to shift the blame for some wrong act from ourselves to others. It provides us with a sense of relief when the accusation is diverted to another, even thought we might know full well that the responsibility lies with us. The apostle James recognised this, and warned:

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man" (1:13).

It is natural, yet very foolish, to place the blame for misdeeds on external sources or on circumstances beyond our control. To suppose that God would actually solicit His children to do evil is to ignore all that we have been taught concerning His nature. He is the invariable provider of "every good and perfect gift," never allowing His children "to be tempted above that they are able," but in His benevolent kindness providing a "way of escape, that they may be able to bear it."

The apostle is quick to put his finger unerringly upon the real source and cause of sin. It is born when we allow ourselves to be excited by lusts which reside in our bodies, and when we consent to the persuasive allure such lusts have upon it. James is clear in his analysis of the thought-processes that transpire within us when we are led to sin. When the mind becomes conscious of the cravings of the flesh and reflects and meditates upon the enjoyment to be derived from its indulgence, man's moral faculties and judgment are brought into play. His consciousness of right and wrong are exercised, and when his will approves the cravings of the flesh by carrying them into action, the result is sin!

We err because we have allowed our own will to supersede that of God.

But James continues:

"Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of his creatures" (v.18).

It is not the Father's will that any should perish, but that all "should be saved, and come into the knowledge of the truth." And we are sanctified through the exercise of God's will in the obedient life of the Lord Jesus Christ (Heb. 10:7-10).

The Reasoning Of The Flesh

The word of truth has been sown in our hearts, and if properly cultivated and watered, will enable us to become partakers of divine nature. But God's purpose in us is frustrated if we permit the human will, a powerful factor in the commission of sin, to dominate our thoughts and dictate our actions: "The wrath of man worketh not the righteousness of God." In the outpouring of man's temper the righteousness of God is never manifested. The logic of James' statement is seen when we realise that the one dominating purpose in our lives should be to glorify Him who has called us out of darkness. Paul declared of the Gospel: "Therein is the righteousness of God revealed . . ." (Rom. 1:16-17). Therein is also revealed the means by which that righteousness can be displayed in the hearts and lives of those who have laid apart "all filthiness and superfluity of naughtiness and (have) received with meekness the engrafted word, which is able to save their souls."

The mere acceptance of the Word is not enough, however. Not only must it be intellectually comprehended, but it must be morally understood as well. To receive even "with meekness" the engrafted Word is vain, unless we are willing to yield to the transforming power by which it is able to change our lives.

"Be ye doers of the word, and not hearers only, deceiving yourselves. For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:22-24).

The word *deceiving* means to delude with the mind; to draw a false conclusion; hence, to cheat or delude by faulty reasoning. Those who use sophisticated arguments can reason themselves in to a state of carnal security. One of the gravest threats to the brotherhood ever to arise in the history of the Truth is that which casts doubt on the veracity of God's Word, or the reliability of its historical record. By adopting the principles of higher criticism and using sophisticated arguments, one can reason himself into a position where he feels detached from any moral responsibility. The more doubt one can cast on the Word of the living God, the less responsive will be his will to the requirements of that Word. This is undoubtedly one reason why the critical view of the Bible is gaining such popularity in these last days. It strikes at its reliability as a guide to moral conduct and encou-

rages men and women to trust in themselves and the dictates of their own conscience.

These are hearers of the Word only, and not doers.

The Forgetful Hearer

James employs a compelling metaphor to illustrate the inconsistency of this type of person.

A man looks into a mirror and beholds his natural face. He sees the imperfections, the physical blemishes of his face reflected in the glass. He notices the lines of age, the tell-tale signs of approaching death. And as he does, he is emotionally moved. He is disturbed by what he sees, and reflects upon the course of action, the remedial care that can be taken to correct what is wrong. Having seen clearly the many imperfections of his countenance, he resolves to do something about it. Turning away from the mirror, however, he forgets what was so clearly revealed only moments before. The resolutions he made, the corrective measures he decided upon, are forgotten as he drives from his mind the remembrance of "what manner of man he was."

James would have us see the spiritual counterpart of this analogy. The Word of God is the mirror that perfectly reveals our many imperfections. Jesus' commandments penetrate much deeper than the skin and make us cognisant of how far short we fall in our walk in the Truth. The Scriptures are like the keen edge of a "two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12-13). We never really know ourselves until we make an unsparing analysis of our ways under the revealing searchlight of the Scriptures. There is no room for pretense, no concealment from Him who searches our hearts and reins. If we are sincere in our desire to serve Him, and if we are honest in our self-examination, we shall not only resolve to take corrective measures, but we shall also put into action this determination.

How often have we listened to a stirring message by a capable brother, and been moved to tears as he expounded on the Word, revealing to us our failings and inadequacies. As we hear the Scriptures opened to us, and realise the urgent need for action and change on our part, we are moved to repentance. As the message rings in our ears, we resolve to change our ways and truly take "up our cross and follow Jesus." But when the exhortation is over, and we have departed from the meeting-

place, the plans and changes we decided upon fade from our minds.

Although emotionally uplifted and spiritually stirred by the Sunday morning service, we soon go our way and "forget what manner of men we were"!

This very attitude was one of the glaring inconsistencies of Israel, and an important factor in the destruction of their nation. Their shallowness is revealed in the words of Yahweh to Ezekiel:

"And they come unto thee as the people cometh, and they sit before thee as my people, and THEY HEAR THY WORDS, BUT THEY WILL NOT DO THEM: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Acts 13:27).

They admired the fine voice of the prophet and his eloquent delivery. They were amused with the austere manner of Ezekiel as he warned of coming calamities, and reminded them of their responsibilities. They came to sit before the prophet *as* God's people, but in fact they were not! They lived for the moment, and listening to the dedicated son of man was as good a way as any to pass the time of day. This was the beginning and ending of their religion. And conditions had not improved when Jesus and the apostles arrived on the scene. Israel professed great respect for the writings of Moses and the prophets, but refused to practise them (Luke 16:31). Their murder of the Son of God stands as a monumental attestation of their refusal to hearken to the prophets:

"For they that dwell at Jerusalem, and their rulers, because they knew not him, nor yet the voices of the prophets which are read EVERY SABBATH DAY, they have fulfilled them in condemning him" (Acts 13:27).

A Religious Feeling Is Not Enough.

The mere fact that we have been formally introduced into the family of God through the rite of baptism does not confer upon us the title of eternal life. Although Israel was God's special nation, and heard the voice of the prophets every sabbath day, it did not naturally follow that they were thereby justified. "For not the hearers of the law are just before God, but the doers of the law shall be justified." We are expected not only to hear the voice of Scripture, but to also fulfil its requirements. The dangers of indolence and lethargy are just as great for us as they were to Israel of old. Unless the law of Christ is deeply inscribed on the fleshly tables of our hearts, and his commandments dominate both our sentiments and our course of action, we shall find, much to our dismay, that we have failed to measure up to the standards of salvation. It would

be the very height of presumption to suppose otherwise! "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven" (Heb. 12:25).

James concludes the second chapter with a call to action, in which he defines what true religion is. Although we might experience a "religious" feeling when surrounded by brethren and sisters in the Lord, and although we might be lifted to great heights of emotional ecstasy at memorial meetings, we still lack the essentials of religion if we fail to transfer our elation into action.

"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."

Thus, pure religion, true religion, involves *doing* something! It will be he who *continues* in the perfect law of liberty, "being not a forgetful hearer, but a doer of the word" who will ultimately be "blessed in his deed." An undemonstrated faith is not a faith at all, but a misplaced confidence in the flesh, based on a futile hope that somehow God will overlook our sins of omission and accept our good intentions as a substitute for the image of Christ.

This is the appeal of the Lord himself, who warns that his friends, for whom he has died, are those who do whatsoever he has commanded:

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it" (Matt. 7:24-27).

SECOND TASMANIAN BIBLE CAMPAIGN

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This Bible campaign was conducted during January in the Launceston area, and was successful to the point that the Truth was presented in vigorous fashion to the world outside, and the cords of fellowship within the Body were drawn more closely together by the loving co-operation of those of like precious faith throughout Australia.

It had been thought that the Rathmines Bible School may have adversely affected the attendance, but that was not so. There was greater representation of mainland Ecclesias at this second campaign

than at the first one a year ago; brethren from all States of Australia (apart from the Northern Territory) assembling for the purpose.

The host Ecclesia (Launceston), through the Campaign Secretary (Bro. Max Coombe) performed its part well, for the facilities provided helped develop a warm spiritual interest in one another, and the purpose of the gathering. The study sessions related to the Psalms of David and during the course of the week, nearly 40 of these Psalms were studied in detail. A pattern of interpretation was suggested as follows:— 1.—First discover the historical background; 2.—Then the personal application, the exhortation; 3.—Finally the prophetical import. Incidents in the life of David were thus considered in the light of his expressions revealed in the Psalms, and their application to the Lord were then discussed, so that the Psalms were seen to breathe forth the innermost feelings of Christ under the various circumstances of his life, sufferings and triumph.

In the afternoons, time was allotted for Gospel proclamation work: leaflets were distributed, personal contact was made with some who showed interest, and the work of bringing the Truth before those in darkness was joyfully undertaken.

Attendance of friends at the public addresses was most encouraging, and interest in the subject-matter was keen, some expressing their determination to follow the matter up.

Each evening, supper was served at the guest-house, where visitors were accommodated, and this presented opportunity for more personal discussion on the matter studied earlier. It provided a very lovely finale to the activities of the day.

In an address of welcome, the recorder of the Launceston Ecclesia (Bro. W. Case) made reference to the development of the Truth in Tasmania over the years. Fifteen years ago, the total population of Christadelphians in the island would not have amounted to twenty persons; today they exceeded 100 members. A token of this development is the Launceston Ecclesial Hall, now almost completed (probably will be finished by the time this is in the hands of readers), and which should assist by providing further facilities for local ecclesial work.

Third Tasmanian Bible Campaign

Following the success of the second campaign, it was decided to hold a further campaign, on similar lines, next year (God willing). The date set for the 1967 campaign (God willing) is from Saturday, 7th January, through to Monday, 16th January. Plans are already under way to improve, if possible, on previous efforts in the way of studies and facilities, and it is hoped to hold this campaign in the Hobart area.

This forward notice is given in order that any who may care to co-operate in the campaign can make early arrangements for their holidays. It would also be of encouragement to the local brethren to learn of any who might be with them on the occasion. Further details will be announced in *Logos* as arrangements are firmed. Meanwhile, readers can make their arrangements for attending the campaign in the assurance that (God willing) the effort will be held at the times specified above. Further information can be obtained from *Logos Publications*, or from the secretary of the last campaign: Bro. M. Coombe, 12 Mulgrave Street, Launceston, Tasmania.

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.

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A Solemn Responsibility:

Sis. C. B. (USA) writes:

"The Christadelphian brotherhood is in a terrible condition today. No wonder the Bible asks concerning the coming of the Lord, as to whether he will find faith in the earth! I teach in Sunday School, and my scholars get a 'double portion' of the true origin of man and the serpent — in an endeavour to combat the erroneous teachings now current. It is up to all Sunday School teachers to make sure they teach the pure doctrine in this matter."

(A teacher's work is of extreme importance, particularly when the veracity of God's Word is being challenged from within as well as without the brotherhood. Evolution is becoming a prime feature of education, and the young minds of our children can be easily twisted from the way of understanding. A great responsibility rests upon parents and teachers to set the saving truths before the young—clearly and without ambiguity).

Truth Will Prevail.

From H.S. (USA):

"We feel the same as you do about those who are whittling down the Truth, but such controversy helps all to learn. I always feel assured that Truth will ever triumph in the end."

(There is no doubt that Truth will ultimately triumph, for God's Kingdom will be set up. But we cannot be complacent about that. The terrible fate of the seven Ecclesias in Asia reminds us that whilst Truth will inevitably triumph, those who pervert it will not. Therefore there is a need to stand boldly up against those who would weaken the point of doctrine, and inexorably, like Jeremiah, point to the "old ways" that some, at least, might be induced to walk therein).

Preparing For The Bible Schools.

From S.B. (USA):

"We are all disappointed that you won't be able to come to the States this year, but we do look forward to seeing Brother and Sister Ullman (God willing) at the Hanover School. We greatly enjoyed the ministrations of Brother Spongberg, whose presence helped the School a lot."

(Brother Ullman will be speaking on the theme of Jeremiah at the Hanover Bible School (God willing), and we are confident that all will profit from a consideration of the dramatic actions and tender words of this great character of the Old Testament who so beautifully typified the Lord Jesus as the suffering servant of Yahweh).

The Veracity Of Genesis.

From E.B. (USA).

"I believe Genesis was given to man by God to tell about Creation. If there is more to be known, we must wait until we have perfect knowledge. It takes no more faith to believe that the Creation was accomplished in six days than it does in six ages. It was all so wonderful, and we should bow in reverence to our great Creator at all times! We are such puny creatures is comparison, and should not question God's ability or His methods. The acceptance of what He has deemed enough for us to know should be accepted as a little child with no questioning. That is the faith that will save if put into practice. I had a University education, yet it never shook my faith, nor did it arouse even questioning in my mind. I

spent all one summer over a microscope trying to see 'evolution in plant life' at U.C.L.A. It was really only arranging the least complex in an orderly fashion up to the most complex, and at the end I told the professor just that, and received a poor grade. But I did not care. There is absolutely no evidence of one specie changing to a higher form. I know of none in this country in the brotherhood who would subscribe to such ideas . . . "

(I, too, used to dabble in "science" once until it brought me up against a stone wall. Then, of necessity, I had to turn to the Scriptures and receive them as a "little child" in faith. When God caused Genesis to be written, He was not recording for this generation with its surplus of pseudo-scientists, but for those of Moses' day. How did they understand the account? As a record of evolution, or creation? We are not in doubt about this, because both Jesus and Paul comment upon the narrative in Genesis (Matt. 19: 4. Cor. 11:7. 2 Cor. 11:3, etc.). We can try and make Genesis palatable to a scientist, but how will he view the resurrection of Christ? The world provides the answer, for it is not uncommon today for the churches to spiritualise that event also. We must stand boldly against error, for "if the foundations are removed, what can the righteous do." To agitate for truth is not pleasant, but it is necessary. By such means "we both save ourselves and those who hear us"—Paul being witness—(1 Tim. 4:16).

FINDING CONTENTMENT IN A MATERIALIST AGE

In the last days perilous times shall come, said the apostle Paul. This is seen in various avenues of life—in the religious tolerance for which many are striving, and in the allurements of personal possessions for which this generation is noted. Such things can insidiously affect the elect, to their spiritual destruction. Thoughtful advice on this point is contained in a letter from Sis. F.B., part of which is here reproduced:

Lately I have been thinking about the Spirit-given injunction to be content in whatsoever circumstances we find ourselves. In fact, we are *commanded* to be joyous, notwithstanding the depressing conditions of life! The apostles, under severe trial and persecution, rejoiced in that it was for Christ's sake, and a sign that the Father regarded them as beloved sons. Chastening should, therefore, be a source of rejoicing, not of despair and sorrow.

But, today, we have little outward persecution from those around us, and one would think that we are able to live our lives peacefully and joyously. But do we? And if we do not, what is it that causes us to be unhappy in our circumstances?

We are in our present circumstances because God, in His infinite wisdom, knows that these circumstances are suited to produce in us the works of the Spirit which are to Him without price. These are the works of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

But if we are unhappy in our circumstances — always chafing and wishing for something better — then we are denying God's wisdom in permitting us to continue in our present condition. If the works of the spirit bring peace and happiness, then it is the works of the flesh which bring unhappiness. Therefore, if we are unhappy and dissatisfied with our lot, it is because we are manifesting the works of the flesh. If God has placed us under circumstances which should bring forth in us the works of the Spirit (and therefore happiness), and yet we manifest the works of flesh (and therefore unhappiness), then it is not the circumstances themselves which cause dissatisfaction, but our own faulty

thinking upon them! If our thinking was in accordance with God's thinking, then we would be in agreement with the rightness of our lot. And if we are not — then our thinking is far from His!

There is but one way to change this fleshy thinking to the Spirit mind, and that is through the agency of the Spirit-Word.

Whilst we are to be content with our lot, we are not condemned to do nothing about the distasteful. By positive action we can often rid ourselves of things which cause distress. But those things which we are unable to alter by effort, we must learn to cheerfully bear, knowing that it is temporal and for our ultimate good!

One of the greatest causes of unhappiness is envy. We envy another's possessions, ability, attainments. And we become unhappy with our lot! But even if we attained to the apparent perfection of our neighbour, there would always be another who we would envy. And, in turn, there will always be someone who will envy us. And yet, how foolish! Such comparisons are negative. Far better to be positive. Take note of the brother or sister, who through industry and carefulness, has acquired a fine spiritual mind. Do not envy his possessions, but use his virtue as your example. Far better than this — use the Lord Jesus himself as the supreme example of righteousness and true happiness. He did not have a nicer house than ours, nor more money, nor greater social position and authority. But we can and must obtain what he did have: a mind which constantly sought Divine things, and a strength by which he overcame.

We may not think that we do not envy others. But when we visit a brother or sister, and are being shown their neat, attractive garden, do we murmur: "You should see our garden, it's full of weeds." Or as we see a friend's new car: "Ours is falling to pieces." Or as we see the tidy house: "Mine is a mess!" Or as we listen to our friend talking about the work her husband is doing in the Truth and the projects accomplished: "I wish my husband would do something like that!"

Such comments show dissatisfaction. We should rather enter into our friends' joys and sorrows. This requires positive effort, because we are naturally self-thinkers. For instance, instead of the self-deprecating comments as above, how much more satisfactory and pleasant to all parties, if they had sounded like this: "What a lovely garden." "I'm so glad you were able to get a new car." "I love coming into your house, it's so cool and refreshing — perhaps you could tell me your routine, it may help me with mine." "I like hearing about the work you both do, it encourages my husband and me to greater efforts." These comments are much better, and your friend will be glad you came, instead of wishing fervently that her garden was a mess; that she didn't have a new car; that her house was in a shambles; that she hadn't mentioned her husband's work.

Therefore, I have come to the conclusion that dissatisfaction is only good when it evokes positive action to change or improve the present unsatisfactory state. But if no amount of effort will alter the situation, then we should accept it as a "thorn in the flesh" for our ultimate good.

Above all, we must remain cheerful and not self-thinkers, always thanking God for His goodness in calling us to be His sons, through the self-lessness of His Son, the Lord Jesus Christ.

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 8

(Cont. from p. 184)

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

VERSE 20.

"The creature" — Better, Creation. See notes v.19. All creation is today found in the state indicated in this verse.

"Was made subject to vanity, not willingly" — "Vanity" (Gr. *mataiotes*) signifies "emptiness," i.e., as to results. Sin stands between the purpose of the Creator and His creation, for the punishment of sin reduced creation to such a state as to fail to produce the results originally designed from it. What did the incidence of sin produce in the first instance? The earth was cursed, so that thorns and thistles became prolific in growth; animal creation was cursed, the serpent more so than all other beasts of the field; Adam and Eve were cursed, death made its appearance. The result was seen in Cain and Abel. In the case of Cain, the temptation of a serpent was not required for him to act the part of a deceiver and murderer. Thus in fallen human nature, the Divine purpose was not achieved. What is the Divine purpose in creation? To fill the earth with Yahweh's glory (Num. 14:21). This is impossible under the present conditions of sin and death, and the statement: "The creation was made subject to vanity," shows that without the redemptive aid of God, it will fail to produce the results originally designed. Paul, in this Epistle, shows that whereas the creature was made subject to vanity unwillingly, men only too willingly became vain in mind (Rom. 1:21.) The statement "not willingly" shows that the chasged state in all creation was in the form of punishment, as Genesis 3 so clearly shows.

"By reason of Him" — There was sound wisdom in all that was done at the epoch of creation, and in the narrative, God expresses the cause: "Because thou hast done this" (v.14), "because thou hast hearkened unto the voice of thy wife" (v.17), "cursed is the ground **for thy sake**" (v. 17). God was not moved by unreasonable anger in punishing man, but by wisdom, and all that He did was for the benefit of His creation.

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

Thoughts for the Times

The Scriptures Explain Everything

The world is a wilderness in which brambles tear the feet of the pilgrim, but this is not always to be so. God never intended that the fine sensibilities which appertain to the creature formed after the type of the Elohim should for ever be violated. It is no plan of His that hearts shall always be torn and souls always withered by the hot breath of the desert. It was never intended that the world should always be the scene of that "inhumanity to man" which "makes countless thousands mourn," or that the meek of the earth, seeking after God, should always go thirsting for comfort never to be found. Such a state of things is of itself the best proof that it is abnormal. The very spectacle of man everywhere SEEKING, SEEKING, SEEKING, and never finding, is a proof of something out of joint. With the Scriptures in our hands we see what it is; with the Scriptures out of our hands we cannot account for it; for, away from the source of information, there is no explanation of the mystery that the principal work of nature should be the greatest failure. The Scriptures explain everything. The Almighty ever-living One, who always has been, and whose wisdom, and power, and goodness, and justice are above the reach of our intellects, though not beyond the flight of our faith, is working out, on this little part of His unlimited dominion, a scheme or purpose marked with great wisdom, and pregnant with great goodness, and joy, and glory, to all connected with that purpose in its ultimate form. We see Adam placed in the Garden of Eden, under the law of obedience. We see him disobedient, and we see and feel the consequence. God exiled man from His society and friendship. He drove him out to do for himself, and the race is now in that driven-off state. We are not under the divine guardianship Adam enjoyed. We are outside of the state represented by the literal Garden of Eden. We are not in communion with the Almighty. We are not living under His shadow. Human society is not constituted in harmony with His deep, eternal and perfect laws. But this will soon be changed, for the day of Christ, the second Adam, is about to dawn!

—R.R.

Ezekiel's Prophecies Of The Restoration.

Yahweh to Restore the Flock

(Ezekiel 34:7-16)

Responsibilities of the Shepherds

Having clearly revealed the incompetence of the appointed shepherds to properly care for His flock (vv.1-6), Yahweh proceeded to pass judgment on them through the words of the prophet:

"I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock." (v.10).

Already the prophet had indicated the responsibility of shepherds to make good any loss occasioned by their incompetence (see last article), for they were like the Divinely appointed watchmen who were told that if they failed to vigorously give warning in times of danger, the blood of those placed in their care would be chargeable to them. (Ezek. 3:18).

So Paul exhorted the brethren concerning the spirit-appointed shepherds of the flock in his day:

"They watch for your souls, as THEY THAT MUST GIVE ACCOUNT, that they may do it with joy, and not with grief; for that is unprofitable for you." (Heb. 13:17).

Peter also, as one appointed to the position of a shepherd, wrote words of warning and encouragement to those placed in similar positions:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre (present material advantage) but of a ready mind; neither as being lords over God's heritage (such as the attitude adopted by the shepherds indicted by Ezekiel), but being examples of the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:2-4).

What do these words mean, but that there will be a Day of Account at the Judgment Seat, not only of characters developed, but of the manner in which saints have labored in the service of Christ. Paul warned that all such efforts will be tested by the fire of Divine scrutiny in that day, and concluded:

"If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss." (1 Cor. 3:14).

That is why he told the Thessalonians that he anticipated that they would constitute for him "a crown of rejoicing . . . . in the presence of Christ." (1 Thess. 2:19).

A tremendous responsibility rests upon those who assume

ministering positions in the Ecclesias, for it is not enough that they work for God, they also must work effectively. There must be in them a sense of responsibility to the trust that they have voluntarily undertaken. That is why it is both sad and dangerous for prominent brethren to be found dabbling in false science, or setting before brethren ideas and theories subversive of the Truth. It is sometimes claimed that both sides of a matter should be considered, but we fail to find where that is written in the Scriptures! The Bible knows of only one side — God's, and a true shepherd will provide sound pasture for the flock.

Unfortunately, the work of the Truth is sometimes taken up in light-hearted fashion, without brethren appreciating the need to expound the Divine will and purpose as it is clearly expressed in Scripture, come what may. Where do those brethren in authority stand, who use their very positions to feed the flock with the chaff of Gentile learning, or belabor it in such a way as to scatter it?

Yahweh will require His flock at their hand. They will pay the cost if they have failed to use their positions of trust in accordance with His will and instructions.

The Good Shepherd Accounting For The Flock

In the light of Yahweh's statement that He will "require His flock at the hands of His shepherds," the intercessory prayer of the Lord Jesus, recorded in John 17, is a beautiful accounting of the flock by the Good Shepherd (John 10), to the Master Shepherd in heaven (Ps. 80:1).

Consider his prayer in the light of that suggestion:

"I have manifested Thy name unto the men which Thou gavest me out of the world; Thine they were, and Thou gavest them me (i.e., to tend); and they have kept Thy word." (v.6).

"I have given unto them the words which Thou gavest me." (v.8).

"While I was with them in the world, I kept them in Thy name; those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." (v.12).

The Lord, as the Good Shepherd, on the eve of his death, thus delivered the flock into the care of the Master Shepherd completely intact. None had been lost except one, and the Lord was able to account for that one on the grounds that all his striving on his behalf had been in vain, because "the Scripture must be fulfilled."

Thus he could account for every member of the flock, and reveal that he had skilfully shepherded it.

Similar responsibility (though in much lesser measure) falls upon every lecturing, exhorting, teaching or arranging brother today. Let the seriousness of their appointment be always borne in mind, and by study and prayer let them equip themselves for

the task before them, recognising that they must "pasture their flock" with the Word of God.

We do not mean to imply, of course, that brethren today are divinely appointed shepherds as existed in Apostolic times, but even as they have assumed a position of trust in these matters, it must be effectively carried out.

Yahweh Will Recover His Flock

In this section of Ezekiel's prophecy (Ch. 34:7-16), Yahweh the Master-Shepherd, announced that He will set aside the incompetent shepherds, and will recover His flock.

"Behold, I, even I, will both search my sheep, and seek them out." (v.11).

The two words, "search" and "seek," as used in this statement, are significant.

The word "search" is *darash* in Hebrew, and signifies "to tread," "frequent," "to follow," and therefore "to trace steps."

When a sheep wanders from the flock, a conscientious shepherd will follow it to save it. He will carefully search for signs where it may have gone, tracing its steps in order that he might find it.

Yahweh will do so with His flock, even Israel. The nation has been scattered among all nations, but carefully He will trace the wandering steps of individual members to bring them back home.

The beautiful figure is used several times in Scripture. Micah declared:

"Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old." (Mic. 7:14).

The record of history demonstrates the care of Yahweh for His flock, for otherwise Israel would have been completely destroyed. The partial re-gathering of Jews today is an indication of this merciful care, even though it is not the fulfilment of the prophetic vision, as Brother Thomas so clearly shows. The time is shortly to come when Yahweh will give Israel "pastors (i.e. shepherds) after His own heart, which shall feed (shepherd) the people with knowledge and understanding" (Jer. 3:15). Elijah will be sent out for this purpose (Mal. 4), and the people brought back home in a complete restoration, as Ezekiel reveals. (See Ezek. 38:25-26. 20:33-40).

The present restoration is but a token of this final glory, and it is distressing to find some referring to it as though it is the complete restoration. In fact, in some the over-stressing of the present

return has developed a Jewish nationalism that has proved dangerous, and has even caused some to drift from the truth. We were advised that many Zionist hymns were eliminated from the new hymn book on the grounds that the words are completely fulfilled! But that is not so, when the facts are clearly brought to mind in the light of Scripture. The real restoration is yet to come, and will not be manifest in the earth, until David's throne is again set up in Jerusalem.

Ezekiel declared that Yahweh will "both search and seek" His sheep.

What is the difference?

We have indicated the significance of the word "search"; now consider the word "seek." It is a translation of the Hebrew *baqar*, "to plough," thus "to lay open with the object of inspection," "to care for," "to consider." Elijah, with his associates, will not only be sent forth to trace out where the sheep may have gone, but when they are found, there will be a careful inspection of them, that their true state may be laid open for the Shepherd to see. If need be curative methods will be taken, but all rebels will be purged out (Ezek. 20:38) Micah, looking to that time, declared:

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us, He will subdue our iniquities; and Thou will cast all their sins into the depth of the sea. Thou will perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. 7:18-20).

Other prophecies show how that similar miracles as Israel saw under Moses when the nation passed through the sea, will take place in that day when "Yahweh shall set His hand the second time to regather the remnant of His people."

He will care for them, says Ezekiel, "as a shepherd seeketh out his flock." (Ezek. 34:12), that is, with the greatest consideration and diligence, gathering them together, counting them, bringing them into the fold, carefully inspecting their condition, and tending to their needs, binding up their wounds, and ultimately providing them with lush pastures, and competent under-shepherds (Jer. 3:15).

The Israel-flock was scattered "in the cloud and dark day" (cf with Zeph. 1:15), but:

"I will bring them out from the people, and gather them from the countries, and bring them to their own land, and feed (shepherd) them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." (Ezek. 34:13).

The picture is that of a flock of sheep being gathered together

and led into a place of lush pasture and ample, refreshing water; a place that is "inhabited" and not the lonely wilderness where lurked the lion and other wild beasts. In fact, the flock shall be gathered out "of the wilderness of the people" (Ezek. 20:35), and brought to the place where the Good Shepherd will be found, and "there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel" (Ezek. 34:14).

Christ took these very words in his lips, when he stood before the Jews and told them that he was the Good Shepherd. "There shall be one fold," he told them, "and one shepherd," and he was almost certainly quoting the words of Ezekiel (John 10:16).

The Judgment

But as with spiritual Israel, so with natural. Not all who are called by Elijah will enter the land, for there will be a careful inspection of the flock, and the rebels shall be purged out (Ezek. 20:38). Paul declares that they will be grafted in again "if they abide not still in unbelief" (Rom. 11:23). The Jews in the land today, still abide in complete unbelief, and this state of blindness must be removed, before they will become part of the flock. So also with those scattered abroad. The Truth will be taught them, and only on a basis of faith will they be permitted to enter the land as mortal subjects of the Kingdom. But if they resist, they will be taken out of the flock, and "they will not enter into the land of Israel" (Ezek. 20:38).

So in the chapter before us. Having judged the shepherds, Yahweh will also judge the sheep. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick; but I WILL DESTROY the fat and the strong; I will feed them with judgment" (Ezek. 34:16).

There was, therefore, a responsibility resting on the flock as well as on the shepherds, and the former could not blame its scattered state exclusively upon the latter, for it was itself partly the cause. In view of that fact, Ezekiel proceeded to warn and indict the flock, with words that reveal the responsibility that rests upon every individual, not only in Israel as a nation, but in Israel as the Ecclesia as well. —H.P.M.

A man of unsprinkled heart, of an unsanctified disposition, whose head is full of theory but his heart untouched, though dipped with all the parade and circumstance of speech, prayer, baptistry and song, is in the predicament of the Jew who would bathe himself on the seventh day without having been previously sprinkled with the water of separation on the third. He would be cut off from Israel. —J.T.

The Patience of Job (in Verse)

Eliphaz Returns to the Attack

In the first round, the three friends are one in the contention that God always prospers the upright and punishes the perverse. But Job's refusal to admit of this principle, the fallacy of which was revealed by his own case, drove them into extremes. They returned to the attack more determined than ever to emphasise their various points of view. Eliphaz, because of his seniority which he constantly presses, opens the second attack by claiming that it is *only* the wicked who suffer: "The wicked man travaileth with pain all his days . . a dreadful sound is in his ears" (Job. 15: 20, 21). Because "the wicked travaileth with pain," therefore the pain-racked Job was "wicked," and so Eliphaz again calls upon him to confess and forsake sins he had never committed. No wonder, Job in exasperation replied: "Miserable comforters are ye all" (Job 15:2).

He Claims Job is Self-Condemned — vv.1-6

Then answered Eliphaz the Temanite,
Should wise men speak words that are not right?
Or reason concerning unprofitable things,
With swelling words, that no good brings?
Thou casteth off thy fear, and threatened God;
Thy evil tongue with craftiness is shod.
Thine own mouth condemns thee, and not I,
Yea, thine own lips against thee doth testify!

He Claims Job is Ignorant — vv.7-13.

Wast thou in Eden there to learn His will?
Wast thou created before each mighty hill?
*Wast thou given the secret of the Lord?**
Dost thou e'en keep the heavenly Word?
What knowest thou, that we know not today?
What insight more than we, canst thou display?
For I am both the grey and aged man,
Much older than thy father's span.
Do consolations from the Lord seem small to thee?
Why hide thy secret sin that none may see! ‡

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*Eliphaz seems to be here alluding to the vision he claims to have received from God (see Job 4:12-18), and in vv. 14-16 he refers to it again. On the basis of this personal revelation, and his seniority, he presses his case against Job.

‡There are two words for "secret" in this chapter. In v.8, the word signifies a secret that has been revealed to one; but here the word means "to go softly," to speak like a necromancer, i.e., to distort a matter. The context seems to imply, that Eliphaz was accusing Job of "going softly" in relation to his so-called secret sin, or to distort the facts of it like a necromancer.—Editor.

Thy own heart now doth carry thee away!
Thy flashing eyes to us thy feelings now betray!
Thou turnest still thy mind against the Lord,
And speakest with thy mouth the hasty word!

He Reveals the Folly of Man — vv.14-16

Oh, what is man! Should he be clean to see?
Or woman-born, that he should righteous be?
God hath no confidence e'en in saints of light,
The heavens are not clean in His pure sight!
Abominable — sums up the man of sin!
Iniquity, like water, he drinketh in!

He Appeals for Confirmation to Ancient Men — vv.17-19.

Now I will show thee — Do thou then me hear,
And that which I have seen, I will declare,
Which wise men have proclaimed from first to last;
Men great in power, 'mongst whom no stranger passed.

What Eliphaz Claimed the Ancients Taught — vv.20-35.

The wicked man travelleth long in pain,
Nor does the oppressor all his years attain.
A dreadful sound of fear is in his ear,
In midst of prosperity, destroyers soon appear;
He believeth not that from darkness he will rise;
His expectation is the sword, by it he dies!
He wandereth about for daily bread,
He knows the day is near of fear and dread.
Trouble and anguish make him afraid,
They always prevail as when battle is made.
For he hath stretched forth hand against the Lord,
And hath strengthened himself against His word.
He proudly defies Him with stiffened neck,
Encased with heavy bosses, which his bucklers deck.
For prosperity has with fatness filled his face;
With lumps of fat it doth his flanks disgrace!
He dwelleth in the cities desolate.
In ruined houses, long degenerate,
He shall be poor, not a man of worth,
Perfection he shall never find on earth.
He shall forever in the darkness stay,
Destroying wind shall carry him away.
Let not him that is vain, deceive his sense,
For vanity shall be his recompense,
To be accomplished when his end is seen,
His stock is dead; his branch shall not be green.
He shake shall from his vine, the unripe grape,
His olive flowers, the ground beneath shall drape.
For hypocrites desolate all shall be,
And fire shall burn the tents of bribery.
They bring forth mischief, conceive vanity,
Their bosoms harbor every form of iniquity.

JOB'S REPLY: MISERABLE COMFORTERS ARE YE (Chapt. 16-17)

Eliphaz may have been able to claim the revelation of a vision, or turn for confirmation of this theory to what the ancients have said before him, but Job rested upon certain facts which all the theorising could not alter. The facts were these: innocent men sometimes suffer, as in his

case; and the wicked often prosper, as opposed to the theory of Eliphaz. In the face of such facts, the irritating reasoning of his friends oppressed Job and added to his sufferings. They were "miserable comforters," and it was quite alright for them who were not suffering to sit upon him in judgment. But, as he declared, "I could speak as ye do; if your soul were in my soul's stead" (Job 16:4). How true! How easy it is to moralise over somebody else when we are not touched with pain or anguish of mind! He professed his innocency, but also declared "my Witness is in heaven, and my record is on high" (Ch. 16:19); therefore whilst his friends "scorn me; mine eye poureth out tears unto God" seeking a means of pleading with him (v. 21). Thus, in chapter 17, he turns from his friends with their depressing philosophy, and pleads his case before God..

Job's Reproof of Eliphaz — vv.1-6.

Then answered Job and said, I plainly see,
That miserable comforters are ye three!
Oh, when will end these words of vanity?
Or what emboldens thee so to answer me?
If I could speak also as indeed you do!
If I could heap up words, and shake my head at you!
I would not do it, but instead would bring relief,
And with the moving of my lips, assuage your grief.
But though I speak, my grief is not allayed,
Nor if I forbear, there any easing made.

His Utter Despondency — vv.7-16.

But now all this hath greatly wearied me,
And made quite desolate all my company.
Yea — Thou hast shrunk me up, to my disgrace,
My leanness beareth witness in my face.
Mine enemy with hate and wrath doth tear,
With gnashing teeth he doth upon me glare;
With open mouth he now at me doth stare,
And in smiting me, doth his enmity declare.
My God hath left me to ungodly hands,
And turned me over unto wicked hands.
I was at ease, but He hath broken me;
E'en as a mark set up for archery.
His archers boldly compass me about;
My blood and gall not sparing — pouring out.
With breach on breach, the breaking is begun;
He like a giant, doth upon me run.
The sackcloth have I sewn upon my skin,
My glory, in the dust hath been rolled in.
My face is foul with weeping; o'er my eyes
A deathly shadow, fearful, seems to rise.

His Innocency — vv.17-22.

But there is no injustice in my hands,
My daily prayer all purity commands.
Oh earth, cover not my blood with thine embracing face,
Oh let my cry imploring, continue to have place!
E'en now, Lo! in the heav'ns, behold my witness lie,
The record of my righteousness is there, safe and high!
My friends all scorn me, tears flow fast indeed!
Oh, that I had a man with God to plead!
In just a few more years I can discern,
That I shall go away, and not return.

His Challenge —Ch. 17:1-10.

My breathing is corrupt, my days are done,
The gates of Sheol open for this one.
If not, then mockers with me still shall be,
Their undue provocation I shall see.
Place now, I please, my surety with Thee,
For who else is able to strike hands with me.
They are but blind, they have not understood,
And therefore Thou wilt not show them Thy good!
The flatterer of friends will not avail,
The eyes of all his children too shall fail.
A bye-word all around, I am become,
Before the people I am but a drum.
Mine eye is dim by reason of my woe,
And all my members as a shadow go!
Upright men shall be surprised at it,
Seeing thus the innocent smitten by the hypocrite.
Even so, the righteous remaineth in his way,
And he that hath clean hands shall stronger stay.
But as for you each one — just change your mind,
I cannot one wise man among you find.

His Present Hopeless State — vv.11-16.

The days are past, my purposes are spent,
And e'en the matter of my heart's intent.
For darkness, they do all appoint the day;
The light is short, because the night doth stay.
And if I wait, my house is with the dead;
In clay and darkness, I have made my bed.
Corruption as my father now doth turn;
Thou art my mother! I said unto the worm.
And where is now my hope? ..Who shall it see?
They who go to Sheol, there to meet e'en me!

N. SCHOFIELD.

Jury Service

F.T. (N.Z.) writes:

"Further to your answer to a question on pp.134-135, one of our young brethren was recently called as a jurist, but immediately wrote to the sheriff of the court explaining his objection to serving, acknowledging his readiness to obey the laws of the land, but pointing out that his beliefs would prevent him effectively acting in such a capacity. Within a few days he received a letter in reply granting him exemption. True it is that the Law gives not exemption from being "called," but the Lord finds a way of escape for us."

We feel that it is far more consistent with our call to seek exemption from this service, and if necesasry, to pay any penalty attached to our non-compliance therewith. Generally speaking, in South Australia, we have not encountered any problems in doing so.

Tribulation is a necessity if we are ever to be worth anything in the Master's service. What preparation is a bed of roses for the great muster of those who have been tried and purified and made white?

—R.R

Fulfilling Prophecy.

The False Prophet Manifested!

There is a long period of time described by Jesus as "the times of the Gentiles" (Luke 21:24), during which Jerusalem is trodden down, the Jews are scattered afar through unbelief, and the ecclesia (as the Holy City trodden underfoot) witnesses to divine Truth in the face of apostate and hostile Christendom. So it has been for many, many centuries while the King has been in a far country. But there is an end appointed to this dark night of Gentile power. And as the night has occupied so many centuries, we must expect the dawning of Zion's glad morning to take quite a time, on the scale of a century or so.

Revelation 15 and 16 speak of the "vials of the wrath of God poured out," and the "seven last plagues in which is filled up (or completed) the wrath of God." These vials, as the third section of the book of Revelation, are the judgments of God at the ending of the Gentile times upon Christian Europe. By these judgments the day of Zion and the world rulership of Jesus is revealed or "apocalypsed" in the earth. Righteousness, peace and blessing at last will be here and the Creator will receive the praise that is His due.

These vials have already occupied 150 years, and we are well into the sixth vial!

In fact, the second part of the sixth vial is now being fulfilled, and the third part, "Behold, I come as a thief!" is nigh upon us. Ours is the privileged position of having behind us much detailed prophecy recently fulfilled, together with the encouragement and thrill of events continuing to conform to the divine program under our very eye.

The First Five Vials

The epoch of the vials starts with the French Revolution. This is prophetically described as a great earthquake, with the dead witnesses brought to life again and energised by the spirit of God to ascend into the political heavens. This is sign language of great happenings, and far-reaching consequences.

The French Revolution changed the face of all Europe and revolutionised the social life of the people. The present quality of life, so different from past centuries, stems from events in France at the end of the 18th century.

Following the primary revolution in France, the "man of destiny," Napoleon, is brought on the scene. He carried the spirit of revolution through Europe with armed might and great devastation, breaking up the age-old feudal system, shaking the Ruling Houses of Europe, and waging war on the tyrannical catholic priesthood. This gigantic work, which he carried out in about twenty years, is covered by the first five vials — the plague of an ulcer on the men that worshipped the beast; the rivers and fountains of waters (Switzerland, etc.) becoming blood; the scorching of men with fire in the territory of the sun (the Austrian Empire); the filling of the kingdom of the beast with darkness causing men to gnaw their tongues for pain. These were great and wide-spread judgments, manifesting to the world "the wrath of God." After the third vial, the angel says:

"Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou has given them blood to drink; for they are worthy." (Rev. 16:5-6).

Napoleon initiated all these vials, but their effects continued through the 19th century. Notice that, as with the seals and trumpets, the first four or five vials come in quick succession, and the remaining ones are spread over a long time.

The Way Of The Kings Of The East

Under the first part of the sixth vial, the symbolic river Euphrates is dried up to prepare the war for the "kings of the east" (Rev. 16:12). Some have refered this to the Arab nations. But as Brother Thomas shows in *Eureka* (Vol. 3), the Greek word for "east" is not usually translated thus. Literally, the verse speaks of "kings from risings (plural) of the Sun." This is sign language for the resurrected saints who shall be the kings conquering the latter day Babylon.

Their "Way" has to be prepared by destroying the Turkish Empire — drying up the river Euphrates. The river Euphrates overflowed under the sixth trumpet (Ch. 9:14) in the 12th to 14th centuries, and the Turkish Empire covered all the Middle East, North Africa, Greece, and the Balkans for many centuries. The drying up of the Turkish Empire has occupied the whole of the 19th century and into the 20th century. She lost Greece 1829, Algeria 1830, Serbia and the Balkan region 1878, Egypt 1882, and with the first world war, 1914-18, the Holy Land, Syria and the Middle East countries. With the Turkish Empire removed, the name of Israel has again appeared in Palestine, revealing the "way" for the coming King, and the Princes of Israel whom he will call from the dead and living on his arrival.

So the first part of the sixth vial has been fulfilled!

The Going Forth Of The Frog-Spirits

The second part of the sixth vial must also be fulfilled before Christ appears. This is the going forth of frog-spirits to Europe and the whole world to "gather" (Gr. *lead together*) the nations to the great conflict with Christ. The sense of the language indicates some powerful and extensive activity that is a preparation for the nations joining together to oppose the dominion of Christ.

The "spirits" or policies that go out of the centres of Europe are "unclean spirits like frogs" (v.13). This is the spirit of the French Revolution — the socialist impulse under the banner "liberty, equality and fraternity" that first surged through Europe, and then, like a spreading fire, passed to Russia, the Middle East, Africa, China, and all parts of the world.

The use of the frog as a symbol for France has been well documented by Brother Thomas in *Elpis Israel* (pp. 378-382). The frog symbol is peculiarly suitable to France as a Republic developing out of the Revolution. Before the Revolution she was a monarchy, and had the heraldry of the three lilies. The frog symbol goes back to earlier times, to the fifth and sixth centuries, when the national leader was chosen by popular acclaim. It therefore suits France as the source of the socialist impulse — the voice and power of the people.

The question is: How do the frog-spirits "gather to the war of God Almighty" and prepare the nations to be ready to unitedly oppose Christ when he comes?

Let us trace out some of the effects of the French Revolution; then we will examine the remarkable happening of a frog-spirit in the mouth of the False Prophet.

Two features stand out in the history of the past 150 years since the French Revolution. The first is the growth of intense nationalism; the second is the unparalleled increase in the rate of human "progress." In these two channels we shall see the preparation for human opposition to Christ when he comes.

We take the second feature first!

The revolutionary spirit of "liberty, equality and fraternity" was the assertion of the rights and power of the people. As government passed into the hands of the people, education of the masses followed. This, in turn, generated new and tremendous forces in the economic, scientific and social worlds. We see a wonderful increase in knowledge, marvellous invention, and gigantic industrial development. The material well-being resulting from this has been grasped by the masses. In all countries of Europe, and then further afield, the degree of education and the standard of living has risen tremendously, and people everywhere feel their power.

With these great changes there has come a developing tide of godlessness. Education, science, invention, industrial development have given man a sense of great importance, and a feeling of self-sufficiency. He does not want God. When Christ is back in the earth, and demands the submission of Europe to his laws, he will be met with defiance. A vast image of human power will be formed against him (the Image of Nebuchadnezzar of the latter days) and the nations will confederate for this purpose:

"The nations rage, the peoples conspire, the kings of the earth take counsel together, against Yahweh and his Christ, saying: Let us burst their bands asunder and cast away their cords from us . . . .
"Yet have I set my king upon my holy hill of Zion." (Psa. 2).

In this wide sense, the spirit of the French Revolution has been working steadily over one and a half centuries, developing a spirit of pride and power in the heart of man, so that he will combine with tremendous power to resist the King.

The armed might and the world-ranging military organisation existing in the world today, and which will be turned against Christ when he comes, are also a result of the French Revolution. The French Revolution has bred an intense spirit of nationalism, and the nations arm themselves to defend their national rights. To the historian, it is a strange perversion of good to evil that the spirit of the Revolution ("Liberty, Equality and Fraternity") working in the heart of each nation has produced mutual suspicion and hostility instead of a happy confraternisation of peoples.

In the revolutionary spirit stirring up the masses, each nation asserts its own national independence, its own equality, its own rights. The material progress resulting from the Revolution is harnessed to maintain the State, vast armies are organised, and the whole nation is mobilised for the maintainence of national independence in a way never before seen in history. The 19th and 20th centuries have been filled with wars of increasing national intensity and military power, and today each nation carries a ruinous burden of armaments and military organisation to preserve its national independence.

In the future, when all these nations drop their mutual hostility and combine against the common enemy — Christ — what gigantic human power will be revealed! Nebuchadnezzar saw this as a "great image whose brightness is excellent," and the "form thereof terrible." He saw the symbol of nations no longer opposed to each other, but confederated into one vast organisation to oppose the Stone power.

The frog spirits are not limited to Europe, but go forth to the whole world (v.14). We see this today! In Africa, in India, in China, the same spirit of independence, national rights, eco-

nomic and industrial progress, education, armaments. So the preparation goes on for that day when the King of the Jews demands the obedience of the world. In that day the nations will rally to the support of the Image power. So the Image, erected on the iron-clay feet and toes of Europe, will reveal a confederacy exceeding in its vastness anything previously seen in the earth.

"Liberty, equality, fraternity"; "the rights of man," and "nationalism and democracy" — these various voices of the French Revolution — will find their climax in human resistance to the "bondage" of divine law promulgated from Zion (Psa. 2:1). The frog-spirits will have accomplished their work!

—G. Pearce, (England).

The second phase of this subject will be considered next issue, God willing.

THIS MONTH'S EXHORTATION:

The Exodus of Israel, Christ and the Saints

(Reading: Hebrews 12)

Bro. E. Stallworthy, of England, provides the following exhortation, in which he draws particular attention to the responsibilities attending the call of the Gospel. These demand that we separate from the defiling influences of modern Egypt, to faithfully tread the pathway of wilderness-probation, that we might eventually enter the glorious hope of the Kingdom.

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The Exodus!

The drama, majesty and wonder of the events of Israel's exodus from Egypt introduces the story of their national redemption and transformation into God's nation.

Israel was a greatly privileged people, because they were the recipients of Yahweh's favor. In a wonderful declaration through His servant, Moses, God told the people why He set about to redeem them, how He did it, and His purpose in the work:

"I am Yahweh, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take

you to Me for a people, and I will be to you a God: and ye shall know that I am Yahweh your God, which bringeth you out from under the burdens of the Egyptians." (Exod. 6:6).

The power of Yahweh had set at nought the influence of Egypt. And when this great work of redemption had been accomplished, the people acknowledged this in the glorious song that they sang on the shores of the Red Sea:

"Who is like unto thee, O Yahweh, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou stretched out thy right hand, the earth swallowed them. Thou in thy mercy led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." (Exod. 15:11-13).

God "brought them out" of Egypt that He might "bring them into" His promised inheritance (Deut. 6:23).

His purpose was in the future, and He was working to secure the redemption and glorification of a people who would reflect His characteristics.

He had previously told this to Moses. In giving Moses his commission to lead the people forth from bondage, God expressly revealed Himself as One who keeps His covenant . . . as One who has a purpose! He said:

"I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." (Exod. 3:1-6).

When the Elohim spoke this message from the burning bush, he proclaimed Yahweh's chosen Name: "I Will Be Who I Will Be." Thus Moses was told that Yahweh was a God with a purpose that was certain and sure in its fulfilment.

His purpose was to redeem Israel. "Israel is my son, my first-born," Yahweh told Pharoah through Moses (Exod. 4:23). And He demanded: "Let my son go, that he may serve ME: and if thou refuse to let him go, behold, I will slay thy son, even THY firstborn!" Ten dramatic plagues were brought to bear against Egypt, culminating in the events of the terrible night when God's "first-born" was delivered and led through the waters into the wilderness to meet with God — at Sinai. The death of Egypt's "first-born" had been necessary to accomplish this purpose.

Israel left Egypt with no doubts as to the moral implications of their calling:

"I will take you to me for a people, and I will be to you a God . . ." (Exod. 6:7).

At Sinai God reminded Israel that the events of the Exodus and their arrival at the Mount was proof that He was faithful and able to perform the thing which He had spoken:

(continued on page 241)

Bible School Bulletin

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A PERSONAL MESSAGE FROM THE SECRETARY

Dear Fellow-members,

With the Bible School now firmly established in the headquarters at Elpis Israel House on the shores of Lake Macquarie, many improvements have been and can be added which were not possible whilst the Schools were located on temporary sites, and comments that those attending have made to me in this regard have been most generous.

One of the prime objectives is to provide an atmosphere of Family participation, whereby every member, from tots to teenagers, or from parents to patriarchs can join together around the study of the Word. Thus it is gratifying to observe a growing number of complete families applying for registration at each succeeding school. At the first Bible School there were some 20 children under the age of 14, and most present had to be accommodated in dormitories. At the 6th Bible School, however, there were 110 children present and over 70 family units occupied. Those who attend are realising that it is possible for the whole family to gather together and enjoy the company of each other as well as the company of their friends. The enthusiasm of many families is reflected in the number who make attendance at the schools a regular matter of routine.

Each school, however, brings its quota of "first timers" in addition to the "veterans," and we have noticed, since shifting into Elpis Israel House, that a number of veterans are asking for the same family unit when they are arranging for their next reservations. Provided they quote their former room number, and register early enough to effect this, we try to meet these requests.

The special display rooms highlighting Bible Marking, the Development of Israel, and the History of the Truth have performed a valuable role. New material is constantly being added to these rooms, and I would be pleased to receive any suggestions for improvement, or articles to include in the displays.

For that matter, I will be happy to correspond with anybody who may have suggestions to offer for the improvement of the School. Just write me c/- Logos Publications, West Beach Post Office, South Australia.

At the May School, it is intended to have on hand a set of Brother Thomas' "Herald of the Kingdom and Age to Come," as well as a complete set of "The Ambassador" as edited by Brother Roberts, and "Good Company," published by him. These will be available for members to browse through whilst at the School, and have been loaned for the occasion by the Woodville Ecclesial Reference Library — the Woodville Ecclesia being sponsors for this school.

Special arrangements have been made for the Junior School as well. The three main teachers (Brethren Spongberg, Martin and Mansfield) will also teach the intermediate School, and will provide an exciting and rewarding morning for the 10-14s. The project will be upon the subject matter of the Book of Ruth, and there will be ample scope for children to show their talent in the handcraft session, and to win points for their team in the Quiz, question-and answers' sessions. In the afternoons, a sports programme will be arranged.

In the evenings, two meetings will be held: one for the Junior

School, and the other for the Senior School, and a series of interesting subjects has been provided.

Thus a few changes will be noticed in the May School by those who have attended previous ones, but it is the policy of the Committee to ever be aware of the need to improve, and to be always on the look-out for some better way to impress the things of the Gospel.

It is our hope and prayer that the Lord shall quickly return, and that in the great assembly, the work done in these Schools may find some fruit to the glory of the Father and His Son, the Lord Jesus.

Until that day shall dawn, and if Yahweh continue to bless our efforts, we shall attempt to continue to serve the Brotherhood in this way.

Yours fraternally,

ARTHUR EDGECOMBE, Secretary.

FREE HOLIDAY AT THE MAY BIBLE SCHOOL

In conjunction with the 7th Christadelphian Bible School, to be held (God willing) at Elpis Israel House, Rathmines, N.S.W., from May 14th to 22nd, a special competition is being conducted for all under 15, in which the winner will receive a free holiday at the School with all expenses paid, including an air trip to the School and return.

Air travel will be by courtesy of Ansett-ANA Airlines, who will provide comfortable and speedy transit from anywhere in Australia to Sydney; and from thence travel will be available to the Bible School.

In addition, if it is desired, a further week's holiday can be had in Sydney.

The competition has been running in "Competition Corner," associated with the "Story of the Bible," and it includes a Crossword puzzle, a coloring-in sketch, and a short essay on "Why I Would Like to Attend the Bible School." The competition is open to any person under 15 years of age, and the Crossword Puzzle and coloring-in sketch is available from most Sunday School Superintendents, or from Logos Publications, West Beach Post Office, South Australia.

Those competing can seek help from anyone at all, and parents can send for the forms if desired. Even if you are not going to the school yourself, this is an excellent opportunity for your child to receive an interesting and valuable experience by air travel through Ansett, and a week at the Bible School in congenial company with others like-minded.

The winning entry will be announced on April 23rd.

If this competition is successful, it is planned to repeat it for the next school, so that if you would like your child to compete for that occasion, please make application immediately.

RESERVATIONS CLOSED FOR MAY SCHOOL

We wish to announce that the May School has been completely filled, and no further reservations can be accepted. It is with regret that we have had to decline applications for this reason; but we do wish to keep the school within reasonable size in order that the greatest comfort may prevail.

WEEK-END RESERVATIONS

Many readers, particularly in the Sydney area, have enquired as to week-end reservations, but we regret that we cannot accept reservations for that purpose. Reservations are only accepted for the full time of the school. However, should you desire to attend for the week-end, accommodation is available, even though it may be only dormitory accommodation. The rates are 30/- per day, and this includes lunch, dinner, bed and breakfast plus other amenities (supper, tuition, etc.). All persons attending the school must first register at the office; and in the case of week-enders, they will be issued with special meal tickets, etc.

RESERVATIONS ACCEPTED FOR SPRING SCHOOL

With the closing of reservations for the Autumn School in May, reservations will be accepted for the Spring School (the 8th School) to be held, God willing, from 27th August to 3rd September. This School also will be sponsored by the Woodville Ecclesia, South Australia, and the teaching staff will be carefully chosen to conform to the high standards of past schools. Details will be announced in our next issue.

COMMITTEE FOR THE MAY SCHOOL

This is made up of the following Brethren: President: H. P. Mansfield; Secretary: R. Gray (Woodville Ecclesia); Teaching Members: E. Spongberg (Hurstville Ecclesia), J. Martin (Enfield Ecclesia), J. Mansfield (Sydney Ecclesia); Committee Members: A. Edgecombe (Adelaide Ecclesia), John Mansfield, Treasurer (Campsie Ecclesia).

Any of these brethren will be competent to assist School members in any way required.

QUESTION TIME AT THE BIBLE SCHOOL

Audience participation is quite a feature of the School, and each afternoon sees the teachers arranged before the School to answer questions submitted by the audience. So bring your problems to Elpis Israel House for discussion, and what are not dealt with in those sessions are handled through Logos.

Job's Worship

Q.: Please explain the significance of Job 1:20-21: "Job rent his mantle, shaved his head, and fell down upon the ground, and worshipped."

Ans.: These actions of Job were indicative of his great grief and his need of comfort which he hoped he would receive by communion with God. They were typically symbolic actions of mourning normally enacted in those times. Rending the garment indicated that one's feelings were open for all to see; shaving the head was a sign of mourning, by divesting one of that which is normally a source of glory or ornamental pleasure (contrast Absalom's action —2 Sam. 14:26); prostrating oneself to the ground indicated that one had been humbled to the dust. In Job's case, all this was preliminary to his approach to Yahweh in worship that he might find some comfort and help in time of need.

Present Possession of the Holy Spirit.

Q.: Some claim that they have the Holy Spirit today; how can

this be denied in view of 1 Cor. 6:19?

Ans.: It is possible to possess the Holy Spirit today, but not as is generally taught. The Holy Spirit is frequently used in Scripture to describe the power of the Spirit-word (see John 6:63. Eph. 6:17. 1 John 5:6), and in that sense, all true believers are required to "walk in the Spirit" (Gal. 5:16), and to possess "the mind of the Spirit" (Rom. 8:6). This Spirit, however, is not an effluence from heaven, but the power that stems from the Word understood and believed; and as this is God's Word, so He inhabits us by the power of His word: an influence calculated to change us for the Kingdom (John 17:17). Because of that, Paul could write: "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God." This is the only Spirit available today. The Holy Spirit effluence from heaven that conferred the power of performing miracles, through the laying on of hands, has been withdrawn as Paul clearly shows in 1 Cor. 13. If you desire further information, send for a copy of the booklet: "The Spirit Gifts — Not Now Available."

A Definition of "Sin" Required

Q.: Please define the term "sin" in the light of Rom. 8:3 (sin in the flesh) 1 Kgs. 13:34. 1 John 3:4.

Ans.: Romans 8:3 relates "sin in the flesh" to the lusts of the flesh that would lead away from the things of God (see Mark 7: 20-21), and which when unrestrained manifests itself in deeds that spring from "the mind of the flesh" (Rom. 8:6—mg). 1 Kgs. 13:34 describes the golden calves as sin, not because they were sin in themselves, but because the very thought that prompted the making of them was sin, and they were (like sinful flesh) the result of doing something sinful. 1 John 3:4 states that "sin is transgression of law," and I suppose your query arises from the problem that here is active sin described (i.e., something done) whereas in Romans 8:3 and 1 Kings 13:34 you have the results of sin referred to. The answer is, of course, the time-honored one, that cannot be denied when all the facts are brought into view, that sin is used in two ways in Scripture: as a fact (disobedience), and as a metonomy. In the first two references sin is a metonomical term; in the last one it is used in its primary sense. Thus Paul taught that Jesus "died unto sin once" when he died on the cross, and he shows that in so doing, he gave an example as to what we should do (Rom. 6:10-11). We are said to be "dead to sin" (Rom. 6:2), but what Paul means is that we should "reckon ourselves to be dead" to the old man of the flesh, or its lusts.

Should We Wear Bracelets?

Q.: Is there any Scriptural objection to the wearing of bracelets in these days?

Ans.: My space is limited, and I must answer you briefly. First, God recognises that "a maid cannot forget her ornaments" (Jer. 2:32), but through Peter, He strongly warns against an over-indulgence in such things (1 Pet. 3:3); and through Isaiah warns that if emphasis is placed upon these external aids to the exclusion of the hidden ornament of a meek and quiet spirit, such will be brought into judgment in the Day of Inspection (see Isaiah 3:17-24). Modesty and restraint should characterise a true daughter of God.

TASMANIAN BIBLE SCHOOL

Plans are under way to hold this in Hobart from Saturday, 7th January through to Monday, 16th January, 1967. These dates are announced now, so that those intending to attend can plan their holidays accordingly.

"Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto myself."

They were offered all the privileges of covenant relationship with Yahweh, provided they gave Him an oath of loyalty:

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." (Exod. 19:3-6).

Israel willingly agreed (v.8).

The Future Reality

In Hebrews 12, the apostle Paul draws upon these things to show the bearing they have upon each one of us, and to provide us with a needed warning:

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from Him that speaketh from heaven. . . . (Heb. 12:25-26).

Earth-shaking events occurred at the first birth of the nation, the founding of the Kingdom of God. And Paul declares that earth-shaking events will attend the birth-throes of the new order, when the Kingdom of God under the rule of Messiah will be ushered in. Quoting from Haggai 2:6-7, he proclaims that the heavens and earth will be shaken "once more." Paul emphasises that this means "ONLY once more." The establishment of the Kingdom of God under Christ will be permanent. It will not be destroyed through the failure of flesh.

The Ecclesia of Firstborns

The events of Exodus foreshadowed the good things that were to come with the "new covenant." Faithful Israelites of this age are similarly called to a mount (v.22) to hear the voice of their Redeemer. We have come "to the general assembly and ecclesia (called out ones) of firstborns, written (or enroled) in heaven." Therefore we are classed as spiritual Israel, God's "firstborn":

"When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11:1).

We are numbered in Israel. But those of Israel who wandered in the wilderness of the first Exodus died there; if we overcome however, we shall not die. Jesus promised:

"He that overcometh, the same shall be clothed with white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:15).

These are they who have become a "people for his NAME" (Acts 15:14). It is the Name that was proclaimed to Moses, and embodies all that constitutes our hope.

Very shortly the power implied in the Name of Yahweh will move to bring about His promised redemption, when He will once again move the heavens and earth to establish the Kingdom. So Paul exhorts us:

"Whereby we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

They who saw the first fire at Sinai were greatly afraid. Let us so walk, accepting His principles and applying them in our lives, that we have no cause to be afraid. God is the same; He does not change. To those who refuse His counsel, however, He will prove Himself a consuming fire, as He did to Israel of old.

Christ's Exodus!

Christ saved himself, that he might lead others to salvation! This feature is constantly brought to our attention in the emblems of his death and resurrection. Jesus is primarily and pre-eminently "Israel" and God's "firstborn." Of him it is proclaimed in prophecy: "Out of Egypt have I called my son" (Matt. 2:15).

He had to accomplish his "exodus" before he received the promised inheritance. His "exodus" occurred at his death; for Luke records that whilst Jesus was transfigured on the Mount before his disciples, he was seen talking with Moses and Elijah, "who appeared in glory, and spake of his decease." The word "decease" is "exodus" in the original, which he was to accomplish at Jerusalem."

The word only appears in one another place in this sense. In 2 Peter 1:17, the apostle refers to the same incident of the transfiguration, and speaks of his own "exodus" ("decease" - v.15).

The Exodus from Egypt was a time of trial, tribulation and suffering. It was a baptism of pain, sorrow and anguish. It caused death in Egypt. But, passing through the Red Sea, Israel emerged in triumph on the far shore.

And Jesus?

"I have a baptism to be baptised with," said the Lord, "and how am I pained till it be accomplished." (Luke 12:50).

But he did accomplish it. Like Israel he emerged victorious from the waters, to sing the Song of Triumph:

"I will sing unto the Lord, for He hath triumphed gloriously. Yahweh is my strength and song, and He is become my salvation. . . . (Exod. 15:2).

Jesus has provided the way in which we must follow. His example of faithfullness is before us. He is able to lead us through the desolate wilderness of life, to the glories of the promised inheritance still future. He has the power to bear us up

midst the frustrating and depressing influences of today.

May we be privileged, with him, with Peter, with all the faithful who come through great tribulation (Rev. 7:14), to accomplish each one our "exodus," and be enabled to join in the great Song of Triumph, of Victory, which the glorified multitude of Israel shall render:

"Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy, for all nations shall come and worship before thee: for thy judgments were made manifest."

Creation or Chance?

THE FIRST MAN

Bro. P.G.H. (England) has directed our attention to the following article in The Christadelphian for 1888 (p. 618), and has requested that it be published in Logos, as indicative of the true Christadelphian standpoint on this important subject. We are pleased to comply.

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That there was a first man, from whom the whole race of mankind extant upon the face of the earth have been derived, is among the earliest things revealed in the Scriptures, as it is also among the things subsequently confirmed by the whole tenor of Bible history. To begin with, take the situation at the period that the six days' work was commenced, and we have before us a dark waste of waters, that everywhere overspread the solid earth; and which at this point was as manifestly "void" of human life as it was of the creature existences that in due course were developed in earth, air, and sea, preliminary to the introduction of men upon the scene. Then, before the earth was a fit habitation for either man or animals, it had to be clothed with verdure and planted with trees, and nature's productions of every imaginable kind (Gen. 1:11-12; 2:5). Then, again, until Adam was created it is expressly said that "there was not a man to till the ground" (Gen. 2:5). Then the fact that Adam was formed directly from the dust of the ground shows that he was an original creation, and the first of his kind, as Paul afterwards calls him in the words:

"The first man Adam was made a living soul." (1 Cor. 15:45).

Observe! The first man *"made,"* not the first man whom

God took into covenant-relation. This last idea is at variance with all the essentials of the account. That this creation referred to the one particular man, afterwards called Adam, and not to "mankind" in the general sense claimed by some, admits of no question, for, says the writing, "the Lord God planted a garden eastward in Eden; and there he put *the man* whom he had formed;" yes, "the man" — that is definite for anything!

Putting Genesis and Corinthians together, we get the simple fact that "God formed the first man Adam out of the dust of the ground." To say that Adam was not the only man then existing on the face of the earth is to introduce confusion into a matter that left alone is simplicity itself; more than that, it is to introduce an element that is entirely excluded by all the facts of the case. To ask the question: 'Where did Cain get his wife from?" is of no avail against such an all-excluding account. It might just as well be asked where did Lamech get his two wives from? or, on the other side, where did Seth (the father of Enos) get his wife from? (v.6) and those by whom he was immediately succeeded? The answer is before us, in such statements as the following:

"Adam begat sons and daughters"; "Seth begat sons and daughters"; "Enos begat sons and daughters"; "Cainan begat sons and daughters"; Mahalaleel beat sons and daughters"; "Enoch . . . Methuselah . . . Lamech . . . begat sons and daughters.

To suggest that in the first instance wives were obtained from another race, altogether outside Adam and his descendants, is to seek to account for the posterity of Cain and Seth on principles that take the bottom out of the whole record, and that give the human race a start inconsistent with the unity of the race, on which the work of Christ on behalf of both Jew and Gentile is based; and which will at last include results "out of every kindred, tongue, people and nations" (Rev. 5:9). Paul establishes the matter beyond all controversy in his address to the Gentile Athenians (Acts 17) in saying so expressly that:

"God who made the world hath made of ONE BLOOD all nations of men for to dwell on all the face of the earth," and determined both "the times and bounds of their habitation."

Added to this, he quotes and applies the words of Aratus, a Greek poet, that "we are also his offspring." Forasmuch, then, says he, that it is an admitted thing with the Gentiles that we are the offspring of God, we ought not, says he, to regard the Godhead as like unto gold and silver. Jew and Gentile then are equally the offspring of "Adam, who was the son of God" (Luke 3.38). To say that the Gentiles whom we see every day in the street are the members of a race derived altogether outside of Adam, is to make void the entire genealogy of revelation, and to

make of none effect the most express testimony to the contrary; and indeed to overthrow completely the doctrine that "by *one* man sin entered into the world, and death by sin"; and that "through the offence of *one* many be dead"; that "death reigned by *one*"; that "by the offence of *one* judgment came upon all;" and that "by *one man's* disobedience many were made sinners." Then, overthrowing this fact with regard to the first Adam, it logically disestablishes the parallel that Paul institutes between him and the "last Adam" as the "one man by whom grace hath abounded to many"; the one by whom they shall reign in life; the one righteousness by which comes justification of life, and the "obedience of one by which many are made righteous" (Rom. 5). They are both cases of "many" in "one," and therefore equally cases, illustrating the federal principle upon which God has dealt with the human race; first with regard to sin and death (many being made sinners by the transgression of one); and second, with respect to righteousness and life (many being made righteous by the obedience of one).

Had there been two Adams in the beginning (or two parents of mankind), then there must needs have been two Christs, else one race must have been left out of account altogether with respect to the redemptory institution. This, however, is wholly impossible in every particular, for as the phrase "in Adam" covers all who die, so the phrase "in Christ" covers all who like him, shall be made "alive for evermore." —F.R.S.

We plead for no man but "The Man Christ Jesus"; for no sect but that "everywhere spoken against" of old, and we are resolved to hold no man's person in admiration for the sake of advantage, even should it result in our falling back upon the much-loved solitude of private life. Our wants are few and simple. Mankind have nothing in the way of honor, glory, or renown to bestow that we think worth contending for. We ask the world for nothing. We neither fear its frowns nor court its smiles. If a nobleman of old would receive nothing at its hand lest it should be said that it had made Abraham rich; neither would his descendants. —J.T.

It is an apostolic exhortation to "behold the goodness and severity of God." Both these sides of the Divine character have to be recognised before we get a wholesome and scriptural view of Him with whom we have to do. Both are amply illustrated in the operations of nature and in the historic doings of God with his people Israel. —R.R.

The time of a physician is valuable, for when professionally employed in a city it will yield greater returns than most other pursuits. We regret not the sacrifice we have made of the last seventeen years of our existence; we would repeat it could we retrace our steps; and God willing, we intend to spend the remainder of our days after the same sort. We will do all that is possible; more than this none can expect us to perform.
—J.T.

EVOLUTION: THE 20th CENTURY'S GREATEST DELUSION

The Miracle of Metamorphosis

" . . . . be not conformed to this world, but be ye TRANSFORMED by the renewing of your mind." (Rom. 12:2).

●

The term *metamorphosis* is used to signify the miraculous change of form that most insects undergo from the egg to the adult insect. It signifies "a change of shape."

One authority, commenting on the butterfly, says:

"The butterfly does not arise magically from the caterpillar; rather the butterfly is the true form of the species. Instead, the magical stranger in sequence is the caterpillar itself — a wayward form that has somehow interjected itself between egg and winged adult. Thus two changes of form actually take place — one from the ancestral pattern contained in each egg into the peculiar caterpillar, and the other from the caterpillar back at last to the ancestral form, the butterfly.

"It is only this ancestral form that can fertilise or deposit more eggs and thus propagate the species.

"There is no evidence of how such a remarkable plan of life ever came about, but the arrangement obviously has survival benefits, for about eight-seven per cent. of all the known insect species have developed this complex metamorphosis of egg in larva, and then retromorphosis as a pupa back to the ancestral adult form." (Life Nature Library — "The Insects").

The four stages of complete metamorphosis, therefore are:

1. The Egg; 2. The Larva; 3. The Pupa; 4. The Adult Insect.

If we examine the above statement from *The Insects* carefully, we will see clearly the IMPOSSIBILITY of the working of evolution.

The first three stages of the insect (egg, larva, pupa) are *unable to reproduce* because they have no reproductive organs!

But the above statement, trying to explain the impossible, claims that the caterpillar is a wayward form that SOMEHOW (note the word carefully!) . . . SOMEHOW interjected itself into the life-cycle.

By the time the egg "evolved" itself into the "larva stage," the species would of necessity die out completely, because it is *unable* to reproduce. But allowing the impossible to take place for the sake of argument, by the time that the larva has "evolved" himself out of the difficulty that he "evolved" himself into, we find that he still hasn't learnt his lesson! It evolves into the "pupa" stage that *likewise* is void of any ability to reproduce itself!

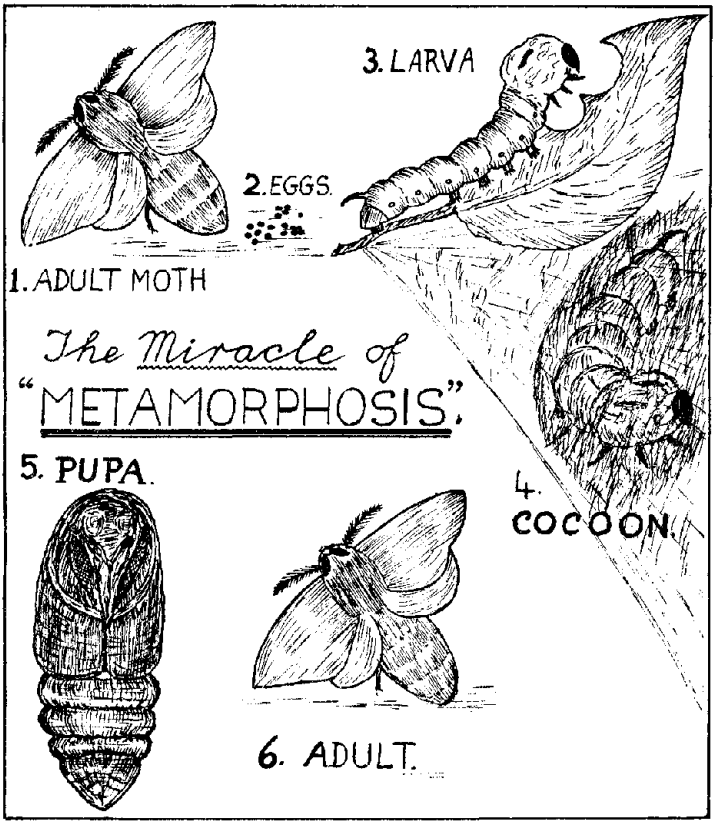
Note again the above definition: "It is *only* the ancestral form (the adult) that can fertilise or deposit eggs and thus propagate the species." Then note carefully the following diagrams of the stages of the Silkworm, and think particularly of how the insect could *constantly reproduce itself* over "some 300 million years" (as claimed by evolutionists) having no reproductive organs.

Evolution simply CAN'T work . . . not even "SOMEHOW"!!

God's great power is the only *sane* answer to the origin of all creation.

But, apart from the "evolutionary bias," the book, *The Insects*, makes fascinating reading when it adheres to facts. Consider the following extracts:

"The word Pupa (derived from the Latin for "Doll") was used to describe the third stage (see diagram 5) because many insect pupae resemble a doll or infant wrapped in swaddling clothes. The pupal stage is commonly called a "resting stage" but this is a misnomer. Although most pupae appear lifeless and "mummy-like," sweeping changes are in progress beneath the still surface.



"During this period of fierce biological activity, the ancestral insect form is reconstructed — complete with adult mouth parts, legs and wings.

"Lifeless as they may seem, pupae are engaged in FURIOUS REARRANGEMENT of their tissues. Among moths, the extra legs along the caterpillar's abdomen are lost. Where the stumpy legs of the thorax

(chest part) have been, the long slender legs of the adult now develop Mouth parts change from the chewing to the sucking type. The four wings develop as do reproductive organs. Most of the muscular system is transformed. At certain stages during the breakdown of old structures and the BUILD-UP of NEW, the pupa's contents may be largely liquid.

"The whole process of insect metamorphosis is still incompletely understood, although the fantastic nature of these transformation scenes has attracted many students.

"Recent discoveries have revealed that 'moulting', like many other aspects of insect growth, is controlled by hormones. Ductless glands in the insect's head produce a hormone when the time for a 'moult' approaches. The hormone is carried through the blood and acts as a messenger causing moulting glands to become active and a new skeleton to grow.

"This has been shown by injecting blood from an insect about to moult, into another insect not approaching a moult: the insect that receives the transfusion sheds its shell prematurely.

"Investigations have revealed that, as with moulting, head hormones PLAY THE KEY ROLE. One such hormone triggers the secretion of a second hormone in the larvae's thorax. This second hormone acts upon the waiting clusters of pupal — adult cells, and provokes them into transformation. It also acts as a regulator of the head hormone: feeding back to the brain, it checks that flow. These growth and development hormones thus direct much of the insect's life. They tell it when to moult, when to enter the larval stage, when to pass from a pupa to an adult."

Spiritual Lessons To Be Learned

Now, all of the above description is relating to the process *metamorphosis* and if we bear in mind that the Apostle Paul makes use of this word, we can gain a great parallel from the changing of these tiny creatures as they are "transformed" *within*. The Apostle's words are beautiful in expressing this principle.

". . . . and be ye NOT conformed (the Greek word signifies only an outward change) to this world, but be ye transformed (Gk. metamorphue) by the renewing of your mind."

What *controls* the "changes" that take place? Hormones from glands that are found (1) in the head, and (2) in the thorax (chest). For Christadelphians, who are "doers of the Word," the change is brought about *by the Truth* that is (1) in the head, and (2) in the heart (chest).

In the insect, the "fierce, complete change that takes place in the pupal stage, which is also a "*permanent* change," involves a "breaking down of *old tissues* and a REBUILDING of NEW TISSUES, new eating habits . . . . and for the first time in its existence, it becomes capable of reproducing its own kind."

Likewise the true Christadelphian is involved in "breaking down" the "old man," and "rebuilding" a new life — new ways, and for the first time in his or her life, becomes capable of "begetting others of the same spiritual make-up" through the spreading of the Word of the Living God.

Like the pupa stage, the Christadelphian today is apparently "dead" (to the world), and "lifeless" (according to the standards of the world), but INSIDE there is a fierce activity going on; a *furious rearrangement* involving "breaking down the things that are evil, and building up" the things that are good. They are "being transformed from glory to

glory BY THE LORD'S SPIRIT" (2 Cor. 3:18).

When this "set time" has passed (like the insect that emerges out of the cocoon to be OPENLY MANIFESTED for all to see) the faithful Christadelphian will "emerge" from obscurity, a possessor of a glory to be openly manifested for all to see.

And they will be constituted (with Divine Nature) to be "ever with the Lord" in the "New Heavens" of the age about to dawn.

In his intercessory prayer, the Lord Jesus made reference to the power that will effect the change. He declared:

"Sanctify them through thy Truth; Thy Word is truth." (John 17:17).

This word will produce a mental and moral change now that will lay the foundation for the physical change to take place at Christ's return. Then the miracle of metamorphosis as far as we are concerned will be complete!

Such are some of the marvellous teachings that are a source of delight to the children of God, "refuting and breaking down" the dogma of evolution.

— A.C.N. (W.A.)

The Editor Speaks

CHRISTADELPHIAN CRISIS

This is the title of a pamphlet received some time ago from England, published by E. Brady. It is a concoction of error mixed with invective and scandal, and it sets out to vigorously challenge and attack Brethren L. G. Sargent, A. D. Norris, W. F. Barling, C. C. Walker, R. Roberts, and others.

It is dedicated to propagating the Renunciation heresy, a teaching that claims that the flesh is good, and could, of its own self unaided, reproduce the Divine likeness as far as character is concerned.

But something has gone wrong with the theory, apparently, because it is obvious from the pamphlet before us, that E. Brady, who claims the flesh is so good, has no qualms about evil-speaking, false-accusation, and similar failings. Surely it would be more to the point if he illustrated by word and action the theory he propagates, namely, that the flesh is good, instead of just talking about it! And what is true of him can apply also to his sympathisers!

For the pamphlet is quite untruthful in certain parts, alleging things of the late Brother J. Mansfield that are completely untrue, and claiming that *Logos* has published articles that have never appeared therein!

This means but one thing: that the said E. Brady is being fed with erroneous scandal by some from Australia, and because it suits his purpose, he has no hesitation in rushing into print before verifying his facts with those concerned.

But who in Australia would feed him with such matter?

We are not told, but it is obvious that *Logos* could not maintain the policy it has without making enemies, and facts indicate that enemies exist who would not hesitate to stoop to such means. We, ourselves, have

experienced the results of a whispering campaign, have learned of invectives, insinuations and allegations falsely levelled against us (in our absence, of course) which the light of truth has revealed as false. These are not openly revealed, for as the Lord remarked, when men's deeds are evil, "they love darkness rather than light" lest they be reproved.

Attacks on the Work of The Truth

When we commenced publishing *Logos* some thirty-three years ago, we were approached by brethren with offers of help. And help they did for a while, until it was borne upon our youthful mind (for we were very young at the time) that an attempt was being made to use the pages of *Logos* to introduce error. It caused a rift with those errorists who would have helped us, and made them very bitter against us, so that they have constantly sniped at the work of *Logos* since.

After this experience, and at the conclusion of some months of publication, application was made to the Adelaide Ecclesia (the only Ecclesia then in this area) for permission to continue publication, as it was felt by some of the Committee that some form of Ecclesial recognition should be made. This was done, and permission granted.

However, *Logos* has never enjoyed ecclesial financial subsidy as other magazines have, but has had to try to make its own way in the Ecclesial world. The loyal support of readers from the very beginning, however, has permitted the Magazine to continue and extend its activities, until today it goes into every part of the Ecclesial world.

The Logos Group

We have stated above that we do not know who feeds the author of *Christadelphian Crisis* with the untrue allegations that find a lodgment in his fertile brain and expression from his facile pen, but there is an indication as to the source from whence these things come in this recent booklet, for in an attack upon Brother Sargent, he also refers to what he is pleased to call "The Logos Group" (p.5). Now this is a title that is used by a small minority in Australia in an attempt to discredit the spirit of the study of the Word that is a feature of the *Elpis Israel* Classes in this country. Some hate study, as darkness hates light, because it destroys their influence, and reveals their inefficiency. Not that they have not the ability to match class members in study, for in the world today they may hold position of eminence, but they are lazy-minded when it comes to Bible exegesis, and contemptuous of the writings of Brethren Thomas and Roberts as aids to that end.

So, by some means or other, the influence of study must be destroyed. Ecclesial letters go forth decrying it, and thus unconsciously standing in judgment on God's Word; and, in NSW, the term *Logos* Group is bandied about as something that should be avoided, and as a mark of ignominy. It is whispered in small meetings behind closed doors, or in little groups where laziness of mind is encouraged and young people are denounced because they have learned something of the Truth that has taken them beyond the scope of others, or used as a crusade up and down the State (as in Queensland) to try and gain a following.

Readers would be perturbed at the extent to which animosity has been allowed free reign, and what has been alleged in order to blacken the names of others, under a prostituted meaning of the word "love."

For example, during one interstate journey some time ago, on behalf of the Truth, we were requested to meet the A.B. of a large Ecclesia (with

a membership of over 300) and were asked was it true what a prominent Sydney brother had advised them regarding *Logos,* alleging things so contrary to the truth, and so fantastc as to be ludicrous!

He had apparently elected to specifically meet the A.B. of the Ecclesia to lay these matters before them, and they, in turn, had listened!

To us, it was but an episode in a long line of such incidents which we have experienced at home and abroad, but we decided to write the brother concerned. Our letter enquired of him: (1) Where did he claim to learn of these allegations? (2) Why did he not first approach us with his accusation? (3) Did he not realise that the Ecclesial Constitution made him an offender by his action, and indicated that he should be thus dealt with? (4) Would he care to correspond with us to clear this matter up?

But though the months have passed since then, not a word has been heard by us. It was important enough to travel 600 miles to the north to lay these accusations before brethren in the absence, and in the ignorance of those concerned and accused, but not important enough to expend a 4c stamp in trying to clear the matter up, and put relationships on a proper basis.

There has been many other incidents. Our attention was recently drawn to a tape-recording of a talk by a prominent English brother which was circulated among Ecclesias -- and in which *Logos* was apparently denounced. As is our custom, we wrote him and drew his attention to this, asking why he had not first approached us to criticise the Magazine, for by so doing he may have been able to play a part in correcting the faults he deplored.

His reply claimed that he saw no feature to criticise in *Logos;* that his references were not at the Magazine as such, but to *Logos* supporters in England, and so on. We accepted his apology, but regretted that the tape was still circulated, as it was calculated to give an entirely wrong impression to those who heard it, as listeners have advised us.

We are very concerned at such criticism, not because it affects *Logos* much, but because it manifests an attitude of mind on the part of those indulging in it that is bad for Truth and those who hear them. Young brethren are being bombarded with a barrage of hate that can adversely affect them, unless they centre their minds and attention on the study of the Scriptures. For ourselves, we do not care, for Christ has pronounced a blessing on those who are subject to these very things (Matt. 5:11-12), and in view of that we can thank our detractors. But it does not help the Truth, nor benefit the Ecclesias. Rather does it discourage many, and for them robs the truth of its power, and because of that the Brotherhood is in the unfortunate state it is. Paul wrote Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine . . . meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed to thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:13, 15-16). Again: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).

This was the advice of the aged Paul to the youthful Timothy, and a form of encouragement that *Logos* would pass on to all groups interested in their eternal salvation.

EDITOR.

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.

Supporting The Truth's Stand

Logos has recently warned against an evolutionary theory in the Brotherhood, which could destroy the Truth. Many readers have written, encouraging us in our opposition to those who would weaken Christadelphia. Some of these comments are reproduced hereunder:

From Bro. V. R. (N. Zealand):

"Thank you for sending Logos so regularly. We find much spiritual strength in the matters contained therein, and are heartened to see the continued firm stand taken to fearlessly uphold Truth, and the exposition of the difficult and deep parts of the living Word, based upon our pioneer writings. May this year witness the end of present strivings and usher in that glorious event we all hope for."

From Bro. F. T. (N. Zealand):

"Thank you for holding your policy of no compromise for the Truth. I wish all magazines could speak with the same strong voice. 'Wither Are We Drifting' is not pleasant to contemplate whether it be in matters of thought, word, or deed. It calls upon us to manifest increasing diligence in these things."

From Sis. S. M. (England):

"We should not require what some are calling a 'higher education' in man's learning to understand the Truth. There is learning (for Bro. Thomas was learned); and 'learning' (the theorising of the university approach). The former learning is seen in the writings of the pioneer brethren; and we enjoy the deep things of the Truth found therein, and in the pages of Logos, and we would rather direct our learning (with Yahweh's help) towards this, and UNLEARN some of the wisdom of our state education in science classes, etc., in the process, even if we appear simple minded to some!"

Bro. P. G. H. (England) writes:

"I greatly appreciate your article, 'An Appeal To The Christadelphian.' Your forthright stand will do much to encourage many in this country who are saddened and sick at heart by recent events. There seems to be a spirit of perversity in existence which either inclines towards these crotchets or thinks these views ought to be ventilated."

A Study to Follow Haggai

Bro. M. J. (West Indies) says:

"I have just completed a study of your verse-by-verse exposition of the book of Haggai which I have found to be both interesting and rewarding. I would like to study another book with the same type of guidance as given in your book on Haggai."

(We suggest you attempt the study of Zechariah's prophecy, which follows naturally on that which you have just completed, and presents some thrilling visions of future glory, as well as a remarkable commentary on past history. Our verse-by-verse exposition of this prophecy may assist in this study).

Will This Year See Christ's Return?

Bro. R. J. (Philippines) comments:

"As we begin another year, we are reminded that we are a year nearer to the second coming of the expected Bridegroom, who will take the reins of universal government; and who will introduce a time of great happiness and prosperity, culminating in the glory of the Lord covering the whole earth."

(God's purpose is rapidly progressing; and the broiling state of nations today is witness to this. Being convinced of the near return of Christ we are called upon to intensify our efforts to proclaim the Truth to a generation who will shortly witness his mighty powers of conquest. Your comments of work being accomplished in the Philippines is a source of encouragement to us).

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 8

(Cont. from p. 184)

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

"Who hath subjected the same in hope" — At the same time that He punished He also promised. So with the condemnation of Genesis 3, there is given the hope of life in that the "seed of the woman" will ultimately crush "the head" of the serpent. Men moved by such a revelation are able to say with Solomon: "He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Ecc. 3:11). "Beautiful in its time" can better be rendered, "appropriate to its season." With that in view, creation with all its striving and labor is the best thing thing for man under the present circumstances of sin and death; it is "appropriate to its season." He hath "set the world in their heart"; but the word "world" is *olam*, the hidden period, or eternity. God has set this before man as a glorious hope, a wonderful vision that enables him to see beyond the vanity of present existence. "So that no man can find out the work of God." Young renders the word "so" as "without"; without this hope of eternity a person cannot understand the work of God. How true these words are! Paul states this truth in the verse before us. So we can paraphrase Solomon's words thus: "God has made everything appropriate to its season; but in addition he has set the hope of eternity before men as something to strive unto; and without understanding this, a person cannot appreciate His true purpose."

VERSE 21.

"Delivered from the bondage of corruption into the glorious liberty of the children of God" — This is the ultimate purpose of God with His creation, though it will not be brought to a completed state until at the end of the millenium. The manifestation of the sons of God will see a change in all creation, as the curse is partially lifted. See Isaiah 11:9. 65:25 which words can relate both literally and figuratively.

VERSE 22.

"The whole creation groaneth and

travaileth in pain" — Evidences of this are seen in the earth, the animal world, as well as in man. But notice the marginal reading, and see Mark 16:15, Col. 1:23 where the phrase is used for all mankind. So, obviously, whilst the lower creation is not excluded, the main consideration is the world of mankind.

"Until now" — Gr. *aphri,* — "continuedly . . . fixing the attention on the whole duration up to a certain time, but leaving the further continuance undetermined" (Bullinger). Therefore, Paul is not saying that the "groaning and travailing" was coming to an end in his time, but rather called upon his readers to consider that it had continued unabated right to that point of time that they read his words. The continuance of this can be broken at any time by Christ's return.

VERSE 23.

"Not only they" — Not only all mankind who are without hope.

"Even we ourselves groan" — The word "groan" signifies "to sigh as in distress." The bondage of the flesh is a physical matter, and therefore continues even though one has embraced Christ. Some teach differently to Paul, claiming that the condemnation in Adam is a moral matter, or one only of relationship, but here Paul stresses the physical aspect of being "in Adam." We continue "in Adam," though we may also be "in Christ," and will continue to do so until changed at the coming of Christ. The term "in Adam" relates to a physical state.

"Waiting for the adoption" — The status of true sonship. See notes on v.15. We have the "spirit" of that now (v.15), but the complete manifestation of sonship will come when we are changed in nature at Christ's Judgment Seat. This will make our sonship completely evident.

"The redemption of our body" — The physical change at Christ's coming (Phil. 3:21) which will demonstrate beyond all doubt that we are true sons of God. This was also the case with the Lord Jesus. His resurrection to glory made his sonship a matter beyond all dispute (Rom. 1:4). Christ spake of this redemption (Luke 21:28), and Paul described it as release from "this body of death" (Rom. 7:24), by a change to immortality (1 Cor. 15: 51).

VERSE 24.

"We are saved by hope" — This was the verse that changed Brother Thomas' concept of truth. Before he studied the implications of this statement, he felt that such subjects as the mortality of man, the return of Christ, the setting up of the Kingdom of God on earth, and so forth, whilst true beyond all doubt, did not constitute saving truth, and that a person believing on Jesus Christ and yet embracing these errors could be saved. But he discovered, from the verse before us, that salvation is bound up in hope. In the Greek it is expressed by the definite article: "saved by THE hope." And what hope was that? There is but one answer: The hope of Israel (Acts 28:20). So he came to realise that unless a person wholeheartedly accepted the hope of Israel and all that is involved, he was without hope of salvation. This discovery led him to sever his connections with the Campbellites and others, and lay the foundation of the Christadelphian Movement.

What Christ Is We Can Become — Vv. 26-30.

VERSE 26.

"The spirit" — See previous notes. We have found that the expression does not necessarily relate to the gifts of the Holy Spirit, but has relation to the power of truth believed. When the words or teachings of Jesus (John 6:63) take possession of a person's heart through him studying and embracing them, he is in "possession of the spirit"

for "the sword of the spirit is the Word of God" (Eph. 6:17).

"Infirmities" — Gr. *Astheneia* — "want of strength, weakness". The power of the truth believed, enables one to derive strength to overcome the natural inability to approach God aright.

"We know not what we should pray for" — In the Greek, the definite article is supplied to "what"— We know not *the* what we should pray for. In our weakness, we do not know the particular thing for which we should be praying, for sometimes, what we imagine are points of strength, are really aspects of weakness. This was the case with the prayer of the Pharisee in comparison with that of the Publican.

"As we ought" — the word (*kathodei*) signifies just what is necessary in the nature of the case. We do not normally know "the what" we should be praying for, nor the things we should solicit in prayer; though the Truth can reveal these.

"The spirit itself" — Notice the neuter gender, which is in accordance with the Greek, and which surely indicates that the second person of a trinity is not referred to. The spirit is the power of the truth believed.

"Maketh intercession" — This word primarily signifies "to fall in with," and then, "to make petition, to intercede" etc. The spirit of the Truth, working in with us, will help our weakness, will reveal for what we should pray, and will produce in us groanings unutterable — for, even with the help of the spirit-truth, we find it impossible to give proper expression to our feelings.

"For us" — These words are not in the original, and should be eliminated.

"Groanings" — Sighings which express our feeling of that which we cannot express in words. When we think of the love, mercy, goodness of the Father, and of our own unworthiness for all that we receive from Him, with our constant failings ever before us, we can but express our feelings in sighing, for words are inadequate.

VERSE 27.

"He that searcheth the hearts" — This is Christ (Rev. 2:23).

"Knoweth what is the mind of the spirit" — Christ knows the disposition induced by the Truth and is not deceived by mere pretence. The Apostle is reminding us that God is not moved by eloquent prayers, but by sincere and heartfelt prayer induced by the Truth, and that Christ will not mediate on the behalf of those who do not manifest this form of approach.

"Because he maketh intercession according to the will of God" — See also v. 34. Our prayers, to be acceptable, must conform thereto.

VERSE 28.

"All things work together" — This statement is in the present tense in the Greek: "All things are working together," i.e., now! The overshadowing providence of Yahweh guarantees that all the trials, frustrations and difficulties of life will be for the ultimate benefit of those who love Him.. The verse thus speaks of mutual love: the love that Yahweh has for His own, and on whose behalf "all things" are working together; and the love of His children for Him, in that they repose confidence in Him that He will do so. When such considerations are ever borne in mind, His children will not fret themselves unduly over the circumstances of life, but will submit to every form of discipline required, knowing that it is for their ultimate good. It is very difficult to manifest this philosophical approach to the problems of life, but it is essential if we would see the real purpose in our heavenly Father permitting such things to happen. See also 2 Cor. 4:15.

"Them that love God" — Such will show their confidence in Him by patiently submitting to all things to which they might be subjected.

They only truly love God who obey Him. (2 John 6. John 14:23).

VERSE 29.

"For" — This verse shows how all things are working together for the good of the called.

"Whom He did foreknow" — Divine foreknowledge is the basis of the Divine purpose. Yahweh's foreknowledge enabled him to select with perfect wisdom and justice a Jacob rather than an Esau, and with similar ability the Divine call goes out today (1 Pet. 1:2. 2 Tim. 2:19).

"He did predestinate" — He predetermined their destiny on the basis of His foreknowledge of how they would act, but He did not determine their actions (see Phil. 2:12). Predestination is only possible through such prescience, and only Divine wisdom and power can foretell with unerring accuracy.

"Conformed to the image of His Son" — The word "image" is *eikon*, which signifies "representation" and "manifestation" and not merely "identification" or "likeness." The redeemed truly will be "like him" (Phil. 3:21. 1 Jhn 3:2), but they will also represent and manifest him. For that reason, though we may now suffer, it is for this express purpose that we may gain, in similar experience as he did, an experience that only was possible through suffering (Heb. 4:15-5:2. Phil. 3: 10. 2 Tim. 2:11-12). If we bear this in mind, we will learn to endure suffering or trials with greater understanding and fortitude, and will be more successful in overcoming all problems.

"The firstborn among many brethren" — See Col. 1:15,18. The firstborn acted as priest on behalf of the family, and was its representative in all legal matters. On the other hand, the various members of the family represent him as their head.

VERSE 30.

"Them he also called" — Having determined beforehand the destiny of a class whom He could foresee, God next instituted the means where by it could be brought about. The first stage was to "call" them, and this has been done by God's revelation that has ever been before man. Through the gospel, men are called to the fellowship of Christ (1 Cor. 1:9), and notwithstanding who might be the preaching agent to that end, it is God drawing men unto Him by its influence, apart from which there can be no call (see John 6:44) It is a work that God not only instituted, but even now superintends.

"Them he justified" — The next stage is justification, and this is accomplished "in the name of the Lord Jesus" and "by the spirit (the Truth) of our God" (1 Cor. 6:11). Justification is by faith (Rom. 5:1), the outward token of which is baptism (Rom. 6:17).

"Them He also glorified" — This is the final stage in the Divine purpose: the destiny that God has predetermined (See Rom. 5:2). But why the past tense, for saints are not now glorified? The past tense is given because in the Father's mind it is all accomplished. In the absolute certainty, beyond all doubt, by which His will is worked out, He can call "things that be not as though they are" (Rom. 4:17), and therefore, in His purpose, Abraham is even now raised from the dead, as Jesus showed (Luke 20:37). The actual event, of course, still awaits realisation, even as glorification is yet to be revealed. However, Romans 8:30 shows that saints, like the Son himself, have been glorified in the mind of the Father from the beginning (John 17:5), so that the Lord could say: "The glory which Thou GAVEST me I HAVE GIVEN them" (v.22). If this proves that Jesus pre-existed, as some falsely teach, it proves too much, for the same must be admitted for all "in him." Though this glorification, both for the Son at that time, and for saints even now, is a matter of future fulfilment; it is expressed in the past tense because, with Yahweh, such glorification is a certainty.

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

SYMPTOMS OF A DYING ECCLESIA

The Laodicean Ecclesia appears to have been in such a perfectly self-satisfied condition — in so thoroughly lukewarm a condition — that there was no possibility apparent of restoring it to health. There is no redeeming excellence cited in its favor. It was lukewarm. In an anti-amen state, unfaithful and untrue; and without zeal for the manifestation of the new creation, and therefore "removed from the hope of the gospel." Being destitute of these qualities of the true believer, they delighted in the things that perish. Like professors of the 19th century they said that they had need of nothing. They were rich in the wealth of the world, and high in favor with the powers that be. Being rich, they were influential in the state; and being lukewarm, they were not troublesome in bearing witness for the truth against the superstitions of the world. Hence, the world ceased to persecute them, because the world loves its own, and they had become the world's, in ceasing to testify against it. But, though they regarded themselves so complacently, the Lord the Spirit, who seeth not as man seeth, contemplated them with great nausea and disgust. He told them that they were ignorant of their true condition; as ignorant of it as our contemporaries are of theirs. "Thou knoweth not," says he, "that thou art the wretched, and pitiable, and poor, and blind, and naked one." They were "wretched," being under condemnation; they were "pitiable," being really wretched while they deemed themselves in bliss; they were "poor," and "blind," being weak in faith and alienated from the life of the Deity through the ignorance that was in them; and they were "naked," being in their sins. What was to be done with a generation of such apostates from the faith and hope of the gospel? Were the gifts of the Spirit to be continued in them, by which they had been as in the mouth of the Spirit speaking to the world for the conversion of sinners; and for the building of themselves up in the knowledge of the Son of the Deity? Should the light of the Spirit still burn in the lampstand, and be regarded with indifference or as useless, to so rich and prosperous a community of Christians, as they esteemed themselves? The sun may shine, but the blind do not see him; so the anointing spirit which taught them all things (1 John 2:27) was in their lampstand, but they were so deluded by traditions that they could not discern it. Even as it is now!

— J. T. *Eureka.*

Ezekiel's Prophecies Of The Restoration.

The Warning to the Flock

(Ezek. 34:17-22)

Responsibilities of the Flock

Ezekiel taught that whilst a heavy responsibility rested upon those who held positions of authority in the nation, all members, right down to the humblest thereof, needed to recognise that they were not exempt from blame if they succumbed to an influence that led them away from God.

He made this abundantly plain by words of warning that he directed to the flock in forthright, yet picturesque language. He showed that the common people could not evade personal accountability merely by shifting the responsibility for spiritual decline on to the incompetency of their so-called shepherds, for it is the bounden duty of all the flock to heed the voice of the greater Shepherd, and to carefully discriminate when advice or teaching does not conform with what He has laid down. In Ezekiel's times, that Shepherd was Yahweh (Ps. 80:1); in these times, it is the voice of the Good Shepherd, who, 1900 years ago, proclaimed the words of Yahweh to the people.

Thus, having indicted the shepherds for failing to properly minister to those placed in their charge, Ezekiel turned his attention to the flock:

"As for you, O My flock, thus saith the Lord Yahweh; behold, I judge between cattle and cattle, and between the rams and the he goats" (Ezek. 34:17).

The margin provides an alternative rendition which is supported by Rotherham, who translates:

"Behold Me! Judging between one kind of small cattle and another, as well the rams as the he-goats."

A flock is constituted of the shepherd, the leading animals (rams or he-goats), and the general members made up of fat or lean animals.

In the first century, as in the period of the Prophets, there were spirit-appointed elders in the Ecclesias, who, as shepherds, were appointed to their positions by Divine authority, in order that they might guide the flock.

There is no such eldership today. The Arranging Brethren of an Ecclesia are not the equivalent of the spirit-appointed

shepherds of the past, as the *Ecclesial Guide* clearly shows. They are more in the category of the Deacons who were appointed by the vote of the Ecclesia to do its business (Acts 6:3), and concerning which business, the Christ-appointed Apostles declared: "It is not reason that we should leave the Word of God and serve tables" (v.2).

Nevertheless, whilst there are no spirit-appointed elders today, it is possible for brethren to assume the position of "leading animals" (rams or he-goats) in the flock, apart from Divine authority. In that case their duty is clear: they must lead the flock in accordance with the voice of the good shepherd, and they must manifest a care for the weaker animals over which they may exercise considerable influence.

Indictment on the Flock

Contrary to this, however, Ezekiel showed that the more robust animals in the Israel flock had been guilty of gross indifference to the needs of weaker members. They had looked after themselves, eating up all the good pasture, to the neglect of others. In fact, in their greed, they had roughly horned the weaker members out of the way, consuming what food they could find themselves, and treading down the residue in such a way as to make it almost unfit for consumption. Yahweh addressed them through the prophet:

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?" (v.18).

This implies that these members of the flock fed themselves with the pasture, and satisfied their thirst with the water (the Word of God), but so acted as to discourage the weaker members from eating and drinking! Evidently the leaders of the flock were "hearers of the Word, but not doers of it," and so acted as to discourage weaker members from either seeking the Word or obeying it. Like the fool in the parable who built his house upon sand, inasmuch as he hearkened to the Lord's teaching (and so acknowledged the truth and wisdom of his words), but neglected to put it into practice, so these leaders of the flock showed keenness to hear the Word but a reluctance to perform it. As Ezekiel was told: "With their mouth they show much love, but their heart goeth after their covetousness" (Ezek. 33:31).

Their hypocritical attitude had the effect of destroying the lushness of the pasture from whence they ate, and befouling the sweetness of the waters from whence they drank, so that lesser members of the flock were discouraged from satisfying themselves therefrom. The latter, therefore, grew up but sickly speci-

mens of the flock, turning from the God-given pasture, eating and drinking tardily, with the result that they suffered from spiritual malnutrition.

How frequently has this attitude been repeated in Ecclesias! How often have the leading animals fought and quarrelled among themselves, "thrusting with side and shoulder, and pushing all the diseased with the horns," until the whole flock has been scattered (Ezek. 34:21). A tremendous responsibility rests upon Ecclesial leaders, not only that they should themselves "eat of the pasture and drink deeply of the water," or, in other words, should set themselves to understand the depths of the Divine revelation; but, in addition, that they should exercise care in applying the principles of the Word in a practical manifestation of them in action, so as to lead the weaker members to likewise come to the pasture and water, that they may eat and drink also, and so develop into robust animals in the service of God.

This demands self sacrifice on the part of leaders that they may give compassionate care to the needs of others. It means that they must be prepared to suit their teaching to the capacity of those who are to be taught, carefully instructing them in first principles, even though they may, themselves, prefer to be expounding deeper matters. And, at the same time, their conduct must be such as to give an example of the truths they expound. The needs of the young, the weak, and the sickly must be catered for, and every inducement and encouragement given them to grow in the knowledge of the Word. And if these members of the flock are wise (which, often, in their diseased or immature state, they are not) they will seek that help that will enable them to advance beyond the first principles, and develop to a maturity of knowledge that in turn will cause them to exercise their senses "to discern both good and evil" (Heb. 5:14). This is a first essential in the manifestation of truth in practice.

Judgment on the Flock

Through Ezekiel, Yahweh warned the leaders of the flock that He would assert His authority in judgment:

"Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad, therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle" (vv.21-22).

A time came in Israel when these words were fulfilled, and those leaders who had been indifferent to the spiritual needs of the poor of the flock, were themselves dealt with by God. The vindication of those who had been "pushed out of the way" was from Him, as it ever will be, and such must exercise suffi-

cient faith and patience to wait for Him to move to that end. It is difficult, however, for the weak and immature to show faith and patience in the face of hypocrisy, for these are attributes that result from spiritual health and maturity. Therefore, good leadership upon the part of those leaders of the flock who are prepared to exercise the privileges of their position wisely, will recognise the need to instill these lessons of faith and patience into the weaker members, and to present an example of such conduct in the face of trial. This is not easy to do, for the flesh seeks to assert itself in a way that is not honoring to Yahweh. It is not easy to follow the advice of Moses in a crisis: "Stand still and see the salvation of Yahweh," but real strength lies in so doing. It seems so much better to take matters into our own hands, and to match ruthlessness with ruthlessness, and unscrupulousness with unscrupulousness, and to so fight against self-assertive leaders, that in the ensuing clash the poor of the flock are neglected, are treated roughly, and are scattered out of the way. How often, in the history of both Israel and the Ecclesias, have power-crazed leaders resorted to power-politics in their determination to ride roughshod over a minority (even though the latter may be expressing Divine truth) in order that they might assert their authority, or in order to avenge themselves of others in some petty feud — and so the flock is scattered.

But Yahweh has always been ready to vindicate the minority if it has submitted to His will in faith, and He will continue to do so. He has not named Himself the Redeemer of Israel in vain, and the work of the Redeemer, as outlined by his own law, is to help and avenge His own. In awaiting this is found "the patience and faith of the saints," and these virtues will not be misplaced if reliance is placed on Yahweh.

So Ezekiel warned the leaders of the flock in his day that retribution was coming, for the *Goel* of Israel would avenge those who were in need of help, and punish those who by ruthless disregard of the spiritual well-being and rights of others, had so acted as to destroy the pasture lands, befoul the wells of water, and cause the flock to be scattered.

That warning should be heeded today!

— H.P.M.

What the truth requires, probably as never before, is men of indomitable courage, as exemplified in the case of the apostle Paul, who when contending for the Faith, allowed nothing to stand in his way of proclaiming the Good News of the Kingdom of God, although there were foes within and foes without. (2 Cor. 7:5).

THIS MONTH'S EXHORTATION:

HIDDEN BENEFITS of TRIAL

(Reading: 2 Corinthians 1)

Paul declared that "in the last days perilous times will come" (2 Tim. 3:1). Such times are with us now, for though we do not experience the active persecution that was the lot of our brethren in Apostolic times, our modern environment is of such a character as to exercise a powerful influence for evil upon the disciples of the Lord. Paul warned that there would be revealed within the Ecclesias those who would be "heady, high-minded, lovers of pleasure more than lovers of God," and he exhorted that we should turn away from such lest we be contaminated by their influence. Such experiences make the walk of faith difficult, and sometimes we wonder why Christ permits them. We know that he has power to remove them (Matt. 28:18. Rev. 2:1); why does he allow them? This exhortation discusses the need and purpose of trial, and what it is calculated to produce in us.

Paul expressly says that he obtained mercy "that in me first Jesus Christ might *shew forth all long-suffering for a pattern* to them which should hereafter believe on him to life everlasting" (1 Tim. 1:111). He had 40 years of no ordinary conflict. In labors more abundant than the rest of the apostles, he had a greater share of the privations in those times incidental to the preaching of the word. In travels more extended and perilous, he was in prisons more frequent, in stripes oft, in social degradation more complete. He was counted a low character — a pestilent fellow with both Jew and Gentile — the off-scourings of all things, having lost reputation, social standing, and a long purse. The recital may read picturesque. It may please the fancy to contemplate so heroic a sacrifice, but the experience itself was bitter to Paul. He did not endure his troubles so easily as we read about them, or as fancy may paint. He was a perishing mortal like ourselves, and his weak nature often sunk under the rigor of his course. He speaks of being pressed out of measure above strength, insomuch that he despaired even of life" (2 Cor. 1.8); and of being in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Such expressions show the stern reality of the experience through which he had to struggle in his pilgrimage to life eternal. They show that those words of his, already quoted, are no vain words, wherein he says that in him, by Christ, was set forth a pattern of long-suffering for the benefit of subsequent believers.

His warfare was arduous, his sufferings keen; his endurance great, his patience wonderful. These features of his case are

commended to our consideration. They are intended by Christ for our profit; and profitable they are, if we let our mind rest on them. It is some comfort when on the shackles of troubled experience, to think that those who have gone before had their turn, and a sharp turn too. We cannot suffer more than they did. Few of us will ever be put to so great a strait; and if they could say "our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory," where is our courage if we faint by the way

Our sufferings, though lighter, need not be less serviceable. They may always tend to the same result of fixing the desire and hope on the things that are not seen; for "the things which are seen," even in their most prosperous form, "are temporal;" but the things that are not seen (as yet) "are eternal." Therefore "though the outward man perish," which he will do, work or wait, "our inward man — the new mental man created within by the truth — is renewed day by day." Our brethren in the first century fortified themselves by the reflection that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and shall we look at them with a different eye who are seeking to follow in their footsteps? God permits suffering to His chosen for this very purpose, "that the trial of their 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 Christ" (1 Pet. 1:7).

He puts his children in the furnace to try them, as gold, that the dross may be consumed. No character is complete till it is tried. A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers, "living in pleasure are dead while they live," Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God. If God love, he will draw them into the furnace in some way. This is the word of Christ to the seven ecclesias. "As many as I love I rebuke and chasten" (Rev. 3:19). Again, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons (Heb. 12:6-8). It cannot be that this principle should apply to the sons of God in the first century, and not apply now. God changeth not; and if we are His, we are as much the objects of his care as His children were in the beginning. Therefore when we suffer according to the will of

God, let us commit ourselves unto Him in well doing, as unto a faithful Creator (1 Pet. 4:19).

We have Paul's assurance that He will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way of escape. The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs we may accept as the angels of Him who, through much tribulation, is purifying to Himself a people, who, with prepared and chastened hearts, will in the day of his glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy; sorrow and mourning shall flee away."

Only let us see to it that we give diligent heed to things we have heard, lest at any time we let them slip; lest any man fail of the grace of God, and come short of the promise which has been left for those who believe and are faithful to the end. As newborn babes, let us desire the sincere milk of the Word (in the daily reading thereof) that we may grow thereby; continuing instant in prayer and making melody in our hearts to the Lord, in the singing of psalms and hymns and spiritual songs; redeeming the time, knowing that the days are evil:

"Being steadfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Faithful men repudiated the alliance of "church and state" with indignation and disgust; and would have no fellowship with such an abomination. It could hardly be styled a fellowship of righteousness with unrighteousness; or a communion of light with darkness; or a concord of Christ with Belial; for the thing called "Church" that could ally itself with "the Powers that be," or accept their patronage and donatives as do the catholics, papists, protestants, and dissenting sects is already Belial, in utter darkness and unrighteousness. The Ecclesia of the Deity in this sealing period would have no fellowship with "the Church" of the Dragon; but protested against it as anti-christian, and rejected all its institutions and traditions as mere will worship, after the commandments and doctrines of men. (Col 2:8, 18-23). —J.T.

After all that can be said of the evil, even if it were ten times worse than it is, the life and happiness of the world that is to inhabit the earth eternally, will surpass ten million fold, nay, illimitably, the evil of its mortal period of seven thousand years. The citizen of that world when he looks back on these years, more especially on the small proportion of the evil he personally experienced, will behold in it but "a momentary light affliction" that worketh out a more "exceeding and eternal weight of glory." Men err by comparing the good and evil of the present state as though it were permanent and final. The present is only temporary — a transient system of means to a glorious end. —J.T.

"Elpis Israel" — A Book Needed Today As Never Before

Mark the Perfect Man

Psalm 37

" 'But,' says the apostle, 'the weapons of our warfare are not carnal, but spiritual.' In his letter to the Ephesians, he enumerates them as the girdle of truth, the breastplate of righteousness, the preparation of the gospel of peace for sandals, the shield of faith, the helmet of salvation, and the sword of the spirit which is the Word of God. This is the 'whole armour of God' which 'the people of the holies' are permitted to use. The two-edged sword of the spirit is the only offensive weapon they are allowed to wield in combat with the Beast. The impulses of the flesh would lead them to crush the tyrants who have drenched the earth with their blood, and to bruise their heads like serpents, but their Captain has said, 'Vengeance is mine, I will repay.' It is the impulse of the flesh, hostile to the truth of God, which urges the Beast to war against those who adhere to that truth. The people of the holies are forbidden to act under such an impulse, but to imitate Jesus, who resisted not, but committed his cause to God. Unresisting suffering is the law of their spiritual warfare. If persecuted they must fly; if smitten they must not smite again; if reviled they must bless; but withal 'fight the good fight of faith' with the Word of God, without favor, affection, or compromise, with anything that exalts itself against the knowledge of God."

— Elpis Israel, Page 340.

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Psalm 37 reveals certain characteristics which mark out a particular class of people . . . the future inheritors of the earth. They were styled by Jesus as "the meek" (v.11; Mat. 6:5), and in Rotherham's translation they are termed "the patient, oppressed ones." They are "patient" because they fret not themselves over evildoers, but rather place all their confidence in Yahweh, though for the moment there may be no victory in sight. They are "oppressed" because the wicked continue to prosper, and therefore dominate the material and spiritual influences in the world.

But in spite of these difficulties, the "meek" of whom Christ spoke, remain unperturbed. They are quite confident concerning the eventual outcome: "Yet a little, therefore, and the lawless ones shall not be, yea, thou shalt look about over his place — and he shall have vanished!" (v.10—Roth.). Present rulers of the world shall be removed from office. Their power and authority are to be taken away. Their governments and armies will be vanquished. But note carefully the warm encouragement given to the Saints by the opening phrase — all this will be effected in "a little" while. These few words breathe powerful exhortation:

remain faithful! Wait patiently! Let Yahweh work! Have faith!

Upon this theme, Brother Thomas wrote:

"'Without faith,' says Paul, 'it is impossible to please God;' and it is also apparent from James' testimony . . . that the faith with which He is pleased, is a faith that is made manifest by works; of which Noah, Abraham, Job, and Jesus, are pre-eminent examples.

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

"A man cannot 'honor God' more than in believing what He promises, and doing what He commands; although to repudiate that belief, and to neglect, or disobey, those commands, should highly gratify all his senses, and place at his disposal the kingdoms of the world, and all their glory. Not to believe the promises of God is in effect to call God a liar; and no offence, even to men of integrity in the world, is so insulting and intolerable as this. 'Let God be true,' saith the Scripture. His veracity must not be impeached in word or deed; if it be, then 'judgment without mercy' is the 'sorer punishment' which awaits the calumniator. The unswerving obedience of faith, is the 'faith made perfect by works,' tried by fire. God is pleased with this faith, because it honors Him. It is a working faith. There is life in it; and its exercise proves that the believer loves Him. Such a man it is God's delight to honor; and, although like Jesus he be for the present, 'despised and rejected of men, a man of sorrows and acquainted with grief,' the time will certainly come, when God will acknowledge him in the presence of the Elohim, and overwhelm his enemies with confusion of face."

(*Elpis Israel, p.75*)

Material Wealth or Spiritual Riches

A faith made robust in the fires of trial will ensure a glorious future for the servant of Yahweh.

But what of the wicked? Their end is death. "Their sword shall enter into their own heart, and their bows shall be broken" (v.15). Their way of life is one of self-destruction. "This their way is their folly" (Ps. 49:13). "He who despises the Word brings destruction on himself" (Prov. 13:13, RV). The terrible finality of God's justice is flatly stated in verse 20:

"The wicked shall perish, and the enemies of Yahweh shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

The Hebrew text indicates that as the fat is wholly consumed

by the fire upon the altar, so shall the wicked be devoured by the fire of Yahweh's judgment. This figure is used repeatedly throughout the Scriptures: sacrifice to Yahweh, or become the sacrifice! The prophets wrote concerning the fires of Armageddon and the judgments to follow:

"Speak unto every feathered fowl, and to every beast of the field, 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, that ye may eat flesh, and drink blood" (Ezek. 39:17; Cp. Mal. 4:1; Is. 66:15-16; Ps. 21:8-9; Is. 34:6; Zeph. 1:7-8, 17).

From this picture of total destruction Psalm 37 turns again to consider God's benevolence towards the "patient oppressed ones":

"A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but Yahweh upholdeth the righteous. Yahweh knoweth the days of the upright: and their inheritance shall be forever" (v.16-18).

Verse 16 appears to be a proverb, and should be considered in the light of Prov. 15:16: "Better is little with the fear of Yahweh than great treasure and trouble therewith." Why should the "little" possessed by the Godly be superior to the riches of the wicked? Because it is used in God's service. Because it is possessed with contentment. Because Yahweh blesses it. None of these things may be said about the wealth accumulated by the wicked, for their lives and possessions are not devoted in faith and sacrifice to the God of Israel. Thus the "arms" of the wicked (the limbs which they use to labor for the purpose of exalting themselves and casting down the Godly) shall be "broken." The great heights of material wealth and power to which the wicked may attain will eventually be to no avail:

"I have seen a lawless man, a tyrant, and spreading himself out like a cedar in Lebanon; then I passed by, and lo! He had vanished! Yea, I sought him but he could not be found" (v.35-36, Roth.).

There is no future for this class of person. But, contrast the state of the wicked with the destiny assured for God's faithful servants:

"There is a reward (or future) for the man of peace!" (v.37 — RV mg).

Because of this assurance the words of v.18 have such profound meaning:

"Yahweh knoweth the days of the upright: and their inheritance shall be forever."

The Father in the Heavens looks down upon His children. His eyes are ever upon them. His ears are always alert to hear their prayers. He observes with close scrutiny their sufferings in His service, and the way in which they bear the trials which come upon them. He sees all. He is ever present. Is it not easy to lose sight of these simple facts? In these days of cold

materialism, when the pressures of a vicious, faith-destroying world are pressing in on every hand, it is a simple thing to forget the presence of the Father. The world thinks only in terms of tangible realities; it measures everything in terms of material worth or pleasure — and this way of thinking is dangerously contagious. One of the purposes of this Psalm is to warn the servants of Yahweh against the folly of letting the carnal mind run riot.

In times of trial or stress or ecclesial difficulty, it is a common failing to wrestle personally with the problem, probe wildly for an answer or a way out, and then weigh up all the features of the case in a purely material and self-seeking manner. But this is to deny the power of the Truth. The answer to every form of trial is: "Roll upon Yahweh . . . trust in Him . . . rest in Yahweh . . . wait patiently for Him . . . (for) Yahweh knoweth the days of the upright" (v.5, 7, 18).

This is the way out of trial. This is the defence against the working of the carnal mind.

Walking With God

"The steps of a good man are ordered by Yahweh:" verse 23 declares, "and he delighteth in His way."

The word "man" is *gibbor,* meaning a warrior, hero, or man of power. The word *good* in italics in v.23 is not in the original Hebrew. Thus, even the most powerful of men can have no lasting strength unless their steps are directed by God. Such a person delights in God's "way" — a word which signifies "a road trodden."

Clearly, the emphasis is upon walking with God!

Enoch did this. He "walked with God 300 years" (Gen. 5:22-24). What does this expression mean? Simply, that God was his constant companion; God was never out of his thoughts; constantly he was aware of the presence of God. "Walking" in company with another indicates companionship, fellowship, unity. Enoch's name defines his way of life: for it means "dedicated, or initiated." He was fully dedicated to serving Yahweh, and he initiated himself into all the ways of acceptably worshipping his Heavenly Father.

Psalm 37 exhorts us to be like Enoch.

The Septuagint renders the first phrase: "The steps of a man are rightly ordered by Yahweh," and most other versions emphasise this sense. For a man to faithfully serve God, he must allow Yahweh to provide the strength and the motivation. Like the clay in the hands of the potter (Jer. 18:6) he must allow the

Father to set his feet in the correct direction, and then proceed steadfastly down the road in which God places him.

This road, however, is not always easy to navigate. He will fall, as this Psalm indicates (v.24). Yahweh warns his servants: Though I provide you with strength, though I direct your steps to walk in my path, yet you will fall, because you are weak. Be prepared for this.

Why does he fall? Because he cannot always overcome the trials. Because he is conscious of sin and its power to destroy. The Gentiles know little or nothing of this struggle; but the true Israelite knows well his responsibilities and his failings. The Chaldee version of this Psalm says: "Though he should fall into sickness, he shall not die;" an illusion to the fact that sin is a sickness to which all mankind are prone, and for which only the Divine Physician can prescribe a suitably effective cure.

And as has been shown repeatedly throughout this Psalm, the remedy is near at hand!

"Though he fall, he shall not be hurled headlong, for Yahweh is holding his hand" (v.24—Roth.).

Here is the life-saving advantage of walking with Yahweh. The Father is near, to quickly extend His hand and set His servant steadily upon his feet once again. BUT IF THE FATHER IS NOT NEAR AT HAND, HE WILL NOT BE PRESENT TO HELP IN TIME OF NEED! The individual, undergoing trial, may omit to carry out the instruction contained in this Psalm, and thus deny himself the very means of deliverance. The implication is clear! Walk with God. Call upon Him to be near. Rely fully upon Him for sustenance. "Roll" upon Him.

Men of Loving Kindness

A further characteristic of those who will inherit the earth is revealed when Yahweh defines them as "His men of loving kindness" (v.28—Roth.). This is one of Yahweh's own characteristics, which He desires to see manifested in His children (Cp. Ex. 34:6; John 4:2). This attribute has already been referred to in verse 21, where it is said of the wicked that they borrow "and payeth not again," whereas Yahweh's servants will "show mercy and giveth." This is repeated in the 26th verse: "All day long is he showing favor and lending" (Roth). Jesus stressed the importance of this characteristic when he quoted from the theme of Psalm 37: To "blessed are the meek, for they shall inherit the earth," he adds: "blessed are the merciful; for they shall obtain mercy" (Mat. 5:7).

— J. Ullman (W.A.).

The Meaning of Words:

"OLD ECCLESIASTICAL WORDS"

BAPTISM—Its True Import

In 1851, Brother Thomas was asked:

"Will you be kind enough to answer me the following question?: It has been said by some of the friends of immersion that King James prevented the translators of the Bible from giving the reader a correct meaning of the word in the original, which means immerse in the English language; and that a record of his instructions to them to that effect has been kept. Or, which is equivalent, that an acknowledgement of the fact has been made by some of them, and might be found somewhere, perhaps appended to some of the first copies of the Bible translated by them. Have you ever seen such a thing, or do you believe it to be true? If so, will you be good enough to tell me where I can find it?"—J.D.B.

Brother Thomas replied:

We have seen such a thing, and believe it to be true. The copy of James's instructions to the translators of the Bible may be found in *Lewis's History of the English Translations of the Bible.*

The third rule reads as follows: "The old ecclesiastic words to be kept, as the word *church,* not to be translated *congregation,* etc." In the same work, the reader is informed that the translators in their preface to the translation say that "they had on the one side avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to others, as when they put *washing* for *baptism,* and *congregation* for *church;* and on the other hand had shunned the obscurity of the Papists in their azymes, tunike, rational, holocausts, prepuce, pasche, and a number of such like, whereof their late translation was full, and that of purpose to darken the sense; that since they must needs translate the Bible, yet by the language thereof, it might be kept from being understood." "In this royal version," says Matthew Poole, according to Lewis, "occur a good many specimens of great learning and skill in the original tongues, and of an acumen and judgment more than common. By others it has been censured as too literal, or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original untranslated, which makes it not so intelligible to a mere English reader. This last was perhaps in some measure owing to the king's instructions, the third of which was that the old ecclesiastical words should be kept. However it be, we see many of the words in the original retained, as hosanna, hallelujah, amen, raka, mammon, manna, maranatha, phylactery, etc. for which no reason can be given than that they are left untranslated in the vulgar Latin." "There were certain words in the Scripture," says Nary, in his preface to the Bible, printed in 1719, "which use and custom had in a manner consecrated, as sabbath, rabbi, baptise, scandalise, synagogue, etc, which he had everywhere retained, though they were neither Latin nor English" but Hebrew and Greek, because they are as well understood as if they had been English." "In Dr. Wycliffe's translation of the Bible," continues he, "we may observe that those words of the original which have since been termed sacred words, were not always thus superstitiously regarded: thus, for instance, Matt. 3:16 is rendered *weren waschen,* instead of *were baptised,* though, for the most part, they are here left untranslated, or are not rendered into English so

frequently as they are in the Anglo-Saxon translation. From all of which it appears that baptism and baptise were regarded as "old ecclesiastical words," and therefore fell under the third rule of the king's instructions. and were therefore not translated, but transferred.

Immersion and immerse, however, do not fully express the meaning of baptism and baptise. A man cannot be adequately baptised without being immersed; but he may be immersed in water without being baptised in the spiritual or doctrinal signification of the word. One who dyed cloth was a baptist among the Greeks, that is a dyer, or one who immersed cloth in a menstrum so as to color it. This immersion of the cloth was called baptism, and the vessel containing the dye a baptistry, or dyeing vat. Dyer, dyeing, and dyeing-vat, convey to use the full idea of *baptises, baptismos,* and *baptisterion;* which immerser, immersion, or bather, bathing, and bath do not. If we were to see a sign over a man's door: "John Peter, Immerser," or "Immersion done here," we might conclude that he kept baths and bathed people, or was a water practitioner, but we would never imagine that he was a dyer, or in the Greek tongue, a baptist. You may immerse without dyeing, but you cannot dye without immersing. Baptise is emphatically "a dyer's word," and hence the utter impossibility of its having an affinity to pouring or sprinkling. Mohammed comprehended the signification of the word and translated it by the Arabic *sebgat;* that is, dyeing, so that when speaking of a spiritual or religious dyeing he called baptism, *sebgat-Allah,* the dyeing of God, or God's dyeing.

And Christian baptism is truly God's dyeing — it is the dyeing a believer white in the blood of the lamb. It is the washing the blackamoor white, which God only can accomplish. Men by nature and practice are black in mind, heart and character before Him. Who can whiten them but He? Immersion in water cannot do it. Immersion will not transmute their darkness into light, their hardness and impenitence into childlikeness and meekness, and supersede their diabolism by good works. The Father of lights, however, can do it, and He alone. One man can immerse another; but God in Christ only can dye him. The water is his bath or vat. He puts things into a man's mind which change his thoughts, and create a new and right disposition within him. These things are summarily expressed by the phrases: "the Gospel of the Kingdom," "the Word of Truth," "the Word of the Kingdom," etc. They change the current of his thoughts and actions; and become, as it were, a mordant to his soul, to fix with the whiteness of snow the purifying efficacy of the living purple, which gives a color to his faith, when he is washed in the name of Jesus. Though "his sins were as scarlet, they become white as snow; though red like crimson, they are as wool." Thus a man in the scarlet habiliments of sin is said to have "washed his robes and made them white in the blood of the Lamb." He is said to have done it because he yielded himself to the action demanded by the faith, which had grown up within him from the testimony sown in his understanding; but because God manifested in Christ, through the truth, is the efficient cause of the phenomena in his case presented, it is written, "Jesus Christ hath washed us from our sins in his own blood." A man might wash his robes by ceasing to do evil, and being immersed to join a church; but he could not discharge their scarlet hue — their crimson red would still remain. He could not "make them white in the blood of the Lamb." To speak literally. If a vicious man became moral by leaving off his vices, and professing a sectarian creed, is immersed to join a church, that man is still in the sins of the past. God looks at men through their characters. In beholding the character He beholds the man. Men not in Christ look like men clothed in scarlet; so that when their govern-

ments are collectively exhibited, they are represented by "a scarlet colored beast." A man's sins and iniquities give his character the scarlet colored hue. God sees the color, but men do not! for their standard of good and evil character is not God's standard. Hence they call scarlet white, white crimson, evil good and good evil. We see, then, a fitness in cardinals and priests wearing scarlet and scarlet badges. The color is typical of their character. They are unbleached sinners — sinners unwhitened with the dyeing of God. For a man to "make his robes white in the blood of the Lamb," he must not only "cease to do evil," but he must "believe the things of the Kingdom of God and the name of Jesus Christ," and be united to that name in baptism. He is then a member of the body of Christ, though he may not belong to a visible society professing religion. He is "washed in the name"; and his washing becomes the whitening of his robes or character before God, because of his faith in the blood of Jesus which cleanses the believer in the Kingdom from all his past sins. An unwashed believer of the gospel is still habited in scarlet. He has not on the wedding garment; for this is a robe white in the blood of the Lamb, and there can be no dyeing of that sort without immersing the robe in the water of baptism made white by the subject's belief in the truth.

It is unnecessary to say more upon this point now. There are evils connected with the use of the words *immerse* and *baptise*. The mere English reader is apt to suppose that baptism can be administered under the divers forms of sprinkling, pouring and immersion, while others are apt to conclude that a man has been baptised because he has been immersed; just as if baptism were nothing more than the ceremony of dipping a man in the water in the name of God. Much has been said, and well said, on the subject of baptism, yet have the *pros* and *cons* not been understood. It has been truly said that the only proper subject for baptism is a believer of the gospel; but they who have said so have not and cannot answer the question, What is gospel? without the belief of which immersion is no baptism. They have said it is "for the remission of sins"; but they know not upon what principle. Faith is for "remission of sins." Not the belief simply of the things hitherto fulfilled in Jesus, but the belief of these, and the things hereafter to be accomplished in him, which they deny, or of which multitudes of them have not heard, and will not hear, though a man declare it unto them. Faith is for repentance also; and repentance is for remission of sins. Therefore, to believers in the gospel of the kingdom in the name of Jesus as its priest and king, the record saith: "Repent in the name of Jesus Christ for the remission of sins," "Be baptised in the name of Jesus Christ for the remission of sins." But how is such a believer to repent in the name of Jesus Christ for the remission of sins? By being united to his name. And how is this effected? In one way only, and that by immersion into the name of the Father, Son and Holy Spirit. He is then baptised, not for remission alone, but for the resurrection, for the kingdom, for everything in short, that God hath promised in the gospel he hath believed. In conclusion, it is impossible to baptise an unbeliever or a misbeliever; you may immerse him, but he is not the subject of God's dyeing, or baptism, being destitute of the principle (the childlike belief of the very truth), which can alone convert his scarlet robes into robes like "fine linen, clean and white, which represents the righteousness of the saints."

—*Herald* 1851, p.250.

A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels. —R.R.

Bible School Bulletin

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WE REGRET TO INFORM YOU . . . .

Many letters commencing on the above note have been sent out to readers who have applied for reservations at the May School, only to learn that they have applied too late, as it has been booked out.

We regret that this is the case, but we desire to keep the School to a reasonable size, even though the building provides scope for larger accommodation.

Meanwhile, work proceeds on the site to improve facilities for the comfort of those attending.

At the same time, plans are being finalised for the May school, and it promises to be of an extremely high standard. An excellent teaching staff has been appointed, and it will be supplemented with other addresses and items calculated to stimulate the spiritual interest of members. Separate evening programmes will be conducted for both the Senior and Junior Schools.

PREVIEW OF STUDIES

Prophet of Gloom and Glory

Brother E. Spongberg, of Hurstville Ecclesia (NSW) will address himself to this theme in an exposition of the Prophecy of Joel. He has headed his talks as follows:

1. **An Outline of the Prophecy of Joel.**
2. **First Discourse (Ch.1) — Judgment Upon Israel**
3. **Second Discourse (Ch.2:1-17) — The Invasion of the King of the North.**
4. **Third Discourse (Ch.2:18-30) — The Removal of the Northern Army.**
5. **Fourth Discourse (Ch.3) — Judgment Upon the Nations.**

"This book of Joel," claims Brother Spongberg, "is arresting both in language and subject. For vividness of description and picturesqueness of style, it is hardly to be equalled. Joel's pen-pictures of the plague-stricken land, the invading locust-army, and the final gathering of the nations to the valley of judgment, are miniature masterpieces of graphic vigor. Through it all there moves powerful exhortations, made all the more urgent because of the imminence of the threatened judgment. The Day of Yahweh was at hand, and the prophet pleaded with the people to heed the message of warning and rebuke that he uttered.

"The latter-day Day of Yahweh is at hand now, and the exhortations of Joel are just as vital for us as they were for Israel when he stood up in the midst of the people to speak. There is a personal message for every student of the Word in the Book of Joel."

Triumph in Tribulation

Brother J. Mansfield, of Shaftesbury Road Ecclesia (Sydney) will provide an exposition of 1st Epistle of Peter. In five study sessions, he will outline the Epistle itself, present the remarkable change effected in the Apostle as his early impulsiveness was mellowed by age and experience, and reveal some of the highlights in this wonderful little book of the Bible.

Brother Mansfield, in outlining his subject, declares: "In Peter, we have an Apostle who profited by his mistakes, and who rose above his own limitations. There are three main developments in his spiritual existance: 1 — The period of training that ended with Christ's testimony of confidence in him; 2 — The period of firm, bold leadership, when he provided the early Ecclesia with that driving force so necessary to its development; 3 — The final period of shepherding the flock,

when he was able to use all the experience of a lifetime of active service to upbuild and encourage those who now leaned upon him for help. The Epistle Peter wrote is based upon a practical knowledge of the need of every brother and sister in the Lord's service. He recalls his early failings, and out of the depths of his personal knowledge exhorts brethren how to avoid these pitfalls and develop those principles that are honoring to Christ. He reveals the triumph of faith, and shows how it will gain the victory over every trial. He speaks to all classes within the Ecclesia — to masters, to servants, to husbands, to wives, to shepherds of the flock, and to its members: teaching them how they must humbly reveal Christ in the circumstances of their lives. He reveals how we should act within the ecclesia, towards the world, in regard to one another; and as strangers and pilgrims in an age fast moving to its end. The Epistle of Peter shows how one can triumph in spite of tribulation. It provides a guide for those young people who are brought before Magistrates for conscience sake, and is, in every regard, a section of the Word that should be studied today."

Faith in Action

Under this heading, Brother J. Martin, of Enfield Ecclesia (SA), will give a series of five talks showing the transforming effect of faith on the lives of individuals. He has provided the following epitome:

1. **Faith: What it is — How it is attained — What are its capabilities.**
2. **(a) — Faith in the lives of a husband and wife; (b)—Faith in the life of an eloquent speaker.**
3. **(a)—Faith in the life of a business woman; (b)—Faith in the life of a professional man.**
4. **(a)—Faith in the life of a servant; (b)—Faith in the life of an elderly sister.**
5. **(a)—Faith in the life of a young man of strong characteristics; (b) — Faith in the life of a young man of a gentle and retiring nature.**

We invited Brother Martin to go into further detail in this synopsis, but in reply, he stated: "I would rather not say anything further at this stage so as to reserve a little element of surprise. These talks however, will provide descriptive outlines of faith in action, and will reveal how that men and women of everyday life can have faith and can demonstrate it in the everyday circumstances of life. Faith provides the means of victory (1 John 5:4), and without it we cannot please God (Heb. 11:6). It can change outlook, transform character, provide hope. Charity, the greatest of virtues, is really faith in action, for it reveals the ultimate of faith. Let us clearly understand that without faith it will be impossible to attain unto the Kingdom, and therefore it is important to know what this essential element is, how we can attain unto it, and how it can be recognised in the lives of those who have gone before to provide a pattern for us in these days."

An Indictment on Errorists

Brother W. Britain, of Shaftesbury Road Ecclesia, proposes to provide an exposition of the Epistle of Jude. His treatment of it, dramatically sets it out as a court-scene in which the prosecuting counsel presents the case against errorists and advances witnesses (the disobedient generation from Egypt, the angels who kept not the first estate, Sodom and Gomorrah, etc.) to support his indictment. In the face of the challenge that the ecclesias then experienced, there was a need "to contend earnestly for the faith once delivered unto the saints," and it is to this theme that Jude gave his attention. His short, but highly important, epistle, can be divided into two sections: (1) — Why to contend (vv. 1-16), and (2) — How to contend (vv. 17-23). The first out-

lines the character of the apostate teachers, the second shows the true resources available to brethren to meet such challenges. Interspersed throughout the short epistle are powerful exhortations that are applicable to every age and every circumstance.

The above outlines the main studies for the week, and promises to provide a feast of fat things. They will be supplemented by other talks: exhortations, evening expositions, and so forth. The Intermediate School will be given over to an exposition of the Book of Ruth, and the project will be in line therewith.

BIBLE SCHOOL COMPETITION

By the time this issue of *Logos* is in the hands of the readers, a letter will have been received by some young competitor advising that he or she has won the first prize of a free week at the Bible School, including air travel there and back.

Air travel will be by courtesy of Ansett-ANA Airlines, which will provide comfortable and speedy transit to the Sydney area, and from thence to the Bible School. We are recommending that wherever possible members of the School travel with this airline. This will mean that you may join up with other groups going to the School, and also, if our local Sydney Committee needs to meet anybody arriving, it will be by that airline, and thus save multiple calls.

Later, when we get a little more organised, it is hoped to provide concession rates for group travel through Ansett-ANA.

Meanwhile, we advise parents that a further competition will be held for young people under 16 years of age, in conjunction with the Spring School (August 27th to September 4th). First prize will be the same, and competition forms are now being printed for the purpose. We suggest that parents write in for these forms immediately, applying for copies for all their children. Write to: Competition Corner, Logos Publications, West Beach Post Office, South Australia, and enclose a stamped addressed envelope, so that the forms may be mailed back to you.

SPRING SCHOOL RESERVATIONS NOW OPEN

Already a few have applied for reservations for the Spring School, and though we cannot, at present, provide details of teaching staff, etc. those intending to attend can be assured that every attempt will be made to maintain and improve the high standards of previous schools.

The following brethren have been invited to attend as teachers: Brethren E. Spongberg, G. Hawkins and H. P. Mansfield.

Reservations should be directed to Logos Publications, West Beach Post Office, South Australia, and should be accompanied by $2 deposit each person.

THIRD TASMANIAN BIBLE CAMPAIGN

This is scheduled to be held at Hobart from Saturday, 7th January, through to 15th January, 1967 (God willing). We intend to publish full details next issue, but include this reminder here in order that those intending to co-operate may make application for holidays at that time. Rates have been reduced considerably, and adults will be fully accommodated for $22 per head. Children (aged five to 15 inclusive) will be accommodated for $15, and those under five will be free. Previous campaigns have been highly successful, and it is anticipated that this 1967 campaign will exceed those that have gone before. Further details will be supplied on request through *Logos*, or to the campaign secretary, Bro. D. Noakes, 44 Knocklofty Terrace, West Hobart, Tasmania.

Praise for the Special Wide Margin Bible

Bro. F. H. (Vic). writes:

"Thanks for forwarding the new copy of the wide-margin Bible. It is a pleasure to handle and read this particular edition — the type is very clear and uncrowded. Thanks for making available such a fine Bible."

(Our stocks of this special edition have been completely exhausted. We are negotiating to produce another printing to fulfil the many requests we continue to receive. Readers find the extra wide-margin and the inserted sheets at the beginning of each book extremely useful; and we hope to have further supplies available shortly).



AT "ELPIS ISRAEL" HOUSE, RATHMINES, N.S.W.

The morning commences for the Intermediate School (ages 10-15) in its own class-room, as the Senior School does in the main auditorium. Subject of the lesson was The Life of Abraham — hence the chart over the blackboard.

Fulfilling Prophecy.

How the Frog Spirit Emanates from the False Prophet

A Notable "Sign of the Times"

Our last article explained the going forth of the frog-spirits in a general sense. But there is a more particular fulfilment in the position of the frog-spirits proceeding from the mouth of the dragon, beast and false prophet. The beast concerns Western Europe and the dragon concerns Eastern Europe. Today Europe is grouped into two parts, with the beast taking clear shape in the West, but the dragon not so fully developed. There is ample evidence of the frog-spirits going forth to the undeveloped nations from the Western Europe group and the Eastern group in a political, educational and economic form, and the reader can fit this into the picture already given (see last issue).

But the prophecy of a frog-spirit in the mouth of the False Prophet going forth to the rest of the world needs further consideration.

The fulfilment of this prophecy has only recently become apparent, and is a thrilling proof that events have been brought by God near to the great moment when He will send His Son to earth!

The false prophet only occurs in this sixth vial, and in Ch. 19, where it is destroyed. It is therefore a symbol for something particular to the vials and the time of the end.

Paul defines a prophet as one who teaches the Word of God (1 Cor. 14:3). A false prophet is therefore a teacher of false religion. In the Apocalypse, the false prophet is presented as a symbol and represents something greater than an individual false prophet. The Roman Catholic Hierarchy is the outstanding "false prophet" of our time. The Pope, cardinals, bishops and many other officials who comprise the hierarchy, promulgate the false teaching of the Catholic church on all matters of faith and practice.

The false prophet symbol takes the place of the earlier "Image of the Beast." Before the French Revolution, the Pope was a temporal and spiritual king, ruling at Rome over the Vatican States and the vast empire of the princes of the church — the leaders of the various churches of Europe were appointed and controlled by the Pope, as in Spain to this day. The revolu-

tionary call that swept through Europe during the first half of the 19th century changed all this. In 1870 two things happened: (1) The Pope lost his temporal power in the Vatican States, and (2) He promulgated the dogma of the Papal infallibility. This marked the change from the "Image of the Beast" to the "False Prophet" symbol. By the dogma of infallibility, the Pope forced upon the whole world-wide Catholic church the absolute acceptance of the idea that when he speaks as Pope (when he "prophesies") he is infallible. His utterances are God-inspired! He is God's Prophet; But in fact, he is the *False* Prophet!

Having established the Papacy as the false prophet of the 6th vial, we now look for the fulfilment of the prophecy of a frog-spirit emanating from the Vatican and the papal hierarchy.

The frog-spirit (the French revolutionary spirit) working through the papacy is a very remarkable sign. The French Revolution was primarily aimed *against* the papacy and the privileged classes; and it provoked a very *anti*-frog spirit in the mouth of the false prophet. For centuries the papacy had kept the people in subjection, choosing to keep them uneducated and more or less slaves of their masters. By this means it had ruled the countries of Europe, stolen half of the lands of Europe, and had grown rich and powerful. The French revolutionary spirit in the various countries of Europe rose against this tyranny, and fulfilled the prophecy of hating the whore and burning her with fire. How then can it come about that a frog-spirit is found in the very mouth of the false prophet? It must require a great change in the working of the papacy. And this, in fact, occurred! The papacy has long experience in adapting herself to new circumstances and overcoming new enemies!

After suffering, complaining and resisting through the first half of the 19th century, she saw that the new forces of the revolution were permanently established, and there could be no going back to the Old Order. In the second half of the century she began to slowly adapt herself to the new spirit and power of the masses. A policy was begun which has now worked itself out sufficiently for all to see. In the last 20 years or so, she has revealed the many ways in which she is successfully turning the circumstances of the present age to her own account, and is managing to harness the forces of socialism. The papacy aims to build a Catholic-Christian-Socialist society as the successor to "godless" socialist-communism. This will be the iron-clay feet under the direction of the Babylonian head of Nebuchadnezzar's Image. She is enlisting the masses in her cause. She is working boldly within democracy, championing the cause of the people, and they are becoming intoxicated with her wine.

The frog-spirit going forth from the mouth of the false prophet may be illustrated in four ways:

- **The Pope's socialist pronouncements in Encyclicals.**
- **The Catholic church in politics and trade unions.**
- **The lay apostolate, Catholic Action.**
- **The Ecumenical Council.**

The Pope's Socialist Pronouncements in Encyclicals

Every year or so the Pope addresses himself in his official capacity to the Fathers and Bishops of the church on matters of doctrine and conduct in letters that are called Encyclicals.

The foundation of the present advocacy of a christian socialist State goes back as far as 1891 to the Encyclical "Rerum Novarum" of Leo XIII. Therein the Pope dealt with the unhappy condition of the working classes at that time, and declared himself their champion. In the book, *The Evolution of the Papacy,* this new development is noted as of historic importance:

"The long reign of this remarkable Pope (1878-1903) marked important historical developments particularly in the social and political spheres. For it was Leo's Socialist Encyclical Letters that marked the beginnings of the powerful modern movement of 'Christian Democracy' and 'Catholic Action'" (Ch.6).

In 1931 the reigning Pope Pius XI developed the picture further in his Encyclical Letter, "Quadragesimo Anno" with the title "On reconstructing the Social Order and perfecting it conformably to the precepts of the gospel, in commemoration of the 40th anniversary of the Encyclical Letter 'Rerum Novarum'." In the introduction, the Pope writes:

"You know, Venerable Brethren and Beloved Children, and you are well acquainted with the admirable teaching which has made the Encyclical Rerum Novarum for ever memorable. In this document the Supreme Shepherd, grieving for the misery and wretchedness pressing unjustly on such a large proportion of mankind, with lofty courage took upon himself to defend the cause of working men, surrendered, isolated and helpless to the hardheartedness of employers and the greed of unchecked competition."

Pius' Encyclical expounds more fully the thesis of Rerum Novarum, and section headings include: "Rerum Novarum the Magna Carta of the social order;" "Capital and Labor;" "Emancipation of the Proletariat;" "A just wage;" "The reconstruction of the Social Order." So the Pope presents himself as the champion of the people in a policy which may truly be described as a frog-like spirit in the mouth of the false prophet.

But this spirit was even more clear in the 1961 Encyclical of Pope John XXIII, "Mater et Magistra," celebrating the 70th anniversary of Rerum Novarum, and bringing up to date the

Catholic church's teaching on the social order in modern society. In particular it took up the cause of the under-developed countries, and constituted a "frog-spirit going forth to the whole world" (Rev. 16:14). It gave support to science and technical progress; it approved of socialisation, though maintaining the right to private property; it re-asserted the workers' right to a just wage and to a say in economic matters. The real socialist flavor of this Encyclical attracted the Liberal Party in England. The *Catholic Herald* of December 9, 1961, drew attention to the welcome the Encyclical had received in the Liberal magazine, *New Outlook*, and quoted from an article by John Hutchison, who declared:

"A generation ago it would have been unthinkable that Liberals should seek inspiration and support in Papal documents, but times have changed. In his encyclical letter, 'Mater et Magistra,' Pope John not only demands co-management and co-ownership of industry, but states bluntly that the initiative is unlikely to come from the employers. The impetus must come from the artisans."

Who could have imagined Popes speaking in these terms 100 years ago?

Yet for 20 centuries, it has been on record that a frog-spirit would go out of the mouth of the false prophet. And over the last 100 years Rome has come to terms with her new enemy and learnt to master the new forces of the French Revolution, and to appear as the champion of the masses!

— G. Pearce (England).

God willing, our next issue will consider the other three aspects of the frog-spirit, and conclude with a brief exposition of the warning words of Christ to the faithful few who remain today.

The way of life is narrow, because the life to be entered is glorious, and glorious by reason of the things that constitute the way narrow; for where would be the glory of the future age if it were not for the righteousness that will be at its foundation, and the glory to God in the highest that will form its topstone of renown? In the wisdom of God, the foundation of all this righteousness and glory is being laid in these times of evil, when the way of obedience is a way of self-mortification. Let us recognise the situation and act the part of wise men. —R.R.

There is the love of the present world which is natural with all; the love of the praise of men; the love of money; "the lust of the flesh, the lust of the eye and the pride of life." All these and many other snares and temptations (such as plausible friends of carnal mind), lie in the way as to many robbers or beasts of prey to destroy the unwary. It is no extravagant figure which speaks of the conflict with these as a battle.

Bildad's Second Discourse : The Wicked Always Suffer

Whereas Eliphas had reasoned that it is *only* the wicked who suffer, Bildad alleges that the wicked *always* suffer. In this, his second discourse, he lists the forms of evil that come upon the wicked, and declares that the sufferer can blame only himself for his woes. He declares: "His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor nephew among the people, nor any remaining in his dwellings." (vv. 17-19).

Seeing that Job was even then mourning the loss of all his children in most tragic circumstances, to say nothing of his personal wealth and status, these words are brutal in their pointed implication. No wonder Job replied: "How long will ye vex my soul, and break me in pieces with words?" (Ch. 19:2). He answered that it was God who had overthrown him, and that he had done nothing to justify such punishment; and though he was not then able to vindicate himself before his "friends," yet he knew that one day his Redeemer would be made manifest in the earth and come to his aid. He then warned his "friends" to take heed lest the sword consume them.

Job Reproved For His Words — Vv. 1-4.

Then answered Bildad the Shuhite and said,
When wilt thou cease words, and hark instead?
Why dost thou count us as beasts of prey?
Why reputest us as vile alway?
Thyself in anger, fiercely tearest thou!
But shall for thee the earth be forsaken now?

The Doom Of The Wicked — Vv. 5-6

Yea God shall cause the wicked to decline,
The brightness of his fire shall cease to shine.
The light within his dwelling shall be dark,
And soon shall be quenched his living spark.

This Evil The Result Of Personal Folly — Vv. 7-16

His degrees of strength shall straitened be,
His own counsel shall bring him misery.
For in a net he is caught quite unaware,
With his own feet, he walketh in a snare.
The gin shall take him fast by the heel:
The robber too, against him shall prevail.
A hidden snare within the ground doth lay,
A hidden trap doth wait him in the way.
On every side doth terror make him afraid,
With fears about him, a fugitive is he made.
His strength shall not for long abide,
For destruction is always ready at his side.
Yea, desolation shall devour with dying breath,
And all his might shall be consumed in death.
His confidence shall be a useless thing,

And to the King of Terrors him shall bring.
Fear shall possess the dwelling that was his own,
And brimstone on his habitation shall be strown.
His roots beneath, shall be dried up till dead;
And cut off shall be his branch o'er overhead.

Complete Extinction Of The Wicked — Vv. 17-19

His memory shall perish from the earth,
His name among men shall have no worth.
He shall be driven into darkness furled,
And chased from out the light of all this world.
Neither son nor nephew shall he gain,
No people in his dwelling shall remain.
They that come after, shall astonished be,
As those affrighted were, that him did see.
In dwellings as these hath the wicked trod,
These are the places of those who know not God!

JOB'S REPLY: I KNOW THAT MY REDEEMER LIVETH (Ch. 19)

In these comments, Bildad carefully evaded Job's main argument, namely, that innocent men sometimes suffer, and that sorrow and adversity are therefore not necessarily a sign of sin committed. Job does not dispute the fact that God punishes evil, nor that the wicked will ultimately be cast into oblivion. Bildad has urged these ideas, as though Job refuted them. What Job refuted was that the wicked always suffer, and that suffering is inevitably limited to them.

He advances his own case. He claims that God has brought this adversity upon him, but not for any wrong that he has done (v. 6). In fact, he does not know why he suffers. He has pleaded with God to reveal the cause of it, but no answer has come. But he knows that he is not guilty of the great transgression that his "friends" persist in accusing him of committing, and therefore pleads with them to reveal a little compassion in his sufferings and sorrow. He accuses them of trying to act the part of God (v. 22), as though they know all things, and of bringing heavier trials upon him by their persecuting words. But, victoriously he declares that he knows that his Redeemer lives, and that ultimately vindication would come from Him to their confusion of face.

He Censures His Friends — Vv. 1-5

Then answered Job: You vex my soul!
Your heavy words of ruin o'er me do roll!
These ten times have ye reproached me sore!
Quite unashamed, you harden your hearts e'en more!
If it be true that I indeed have erred,
You have not to myself that sin referred.
And yet you magnify yourself so much,
And strongly plead against me my reproach!

It Is God Who Is Trying Him — Vv. 6-20

*Know now, that God hath seen, and cast me out,**
And with His net hath compassed me about,
Behold, I cry of wrong, but none doth hear,
There is no judgment as I cry, I fear.
He hath fenced up my way, it is not meet!

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* See footnote next page

He hath with darkness compassed all my feet!
He hath me stripped of glory, it is sped;
He hath removed the crown from off my head!
The Lord, on every side, hath vanquished me;
My hope He hath uprooted, like a tree.
His kindling wrath against me now, He knows,
And daily I am counted with His foes.
His troops in growing companies are sent.
Their way is set, they camp about my tent.
My brethren He hath put far off from me,
My neighbours all, are showing vanity.
My kinsfolk and my friends have me forgot,
A stranger to my servants, am I not!
I called my servant, he did not reply,
Though loudly with my mouth intreated I.
My breath is even strange unto my wife,
I pleaded for my children's loss of life.
E'en other children showed that me they could not bear;
I rose up, but they spake against me there.
My closest friends do shun me one and all,
To those I loved, I am become as gall.
My bones now cleave to skin and flesh,
My gums are shrinking from my teeth afresh.

His Hope is Still in God His Redeemer — Vv. 21-27

Have pity, oh have pity on me friends!
The heavy hand of God on me descends!
Why persecutest me as if you were't God?
Dost not thou see my flesh is worse than earthy clod?
Oh, that my words were written in a scroll,
Or graven with iron tool, on rocky knoll.
Then they would stand to testify to all,
The heavy persecution that on me did fall.
Yet I surely trust in my redeemer's worth,
I know one day that he shall stand upon the earth.
And though consumed with worms this body be,
Yet in my flesh the mighty one I shall then see.
For in that day shall eyesight be resumed,
And quite restored that which worms will have consumed.

Warning To His Friends — Vv. 28-29

But ye should say, "Why persecute we him!
Why seek to root out matters that are dim!"
The wrath of God will punish as a sword,
That ye may know the judgments of His word.

N.S. (Eng.).

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* These expressions of Job have been drawn from him by the harsh reasoning of his "friends." Bildad has claimed that a person suffers through the folly of his own counsel (Ch. 18:7), or the wickedness of his own actions (v.8), so that God can not be claimed as the cause of such suffering; but Job repudiates such teaching, and declares that for some reason that has not been revealed to him, God was trying him. That seems to be the point of his statement: "God hath overthrown me" (v.6), "I cry out aloud, but there is no judgment" (i.e., no answer expressing the cause of his troubles). Nevertheless, though Job felt that he was suffering from the hand of God, he had not lost faith, and expressed his conviction that God would ultimately vindicate him.

EVOLUTION: THE 20th CENTURY'S GREATEST DELUSION

The Wisdom of the Honeybee

Evolution is a Godless teaching, because it seeks to offer an explanation for the existence of all things on purely natural principles. It dispenses with the absolute power of a great Creator, affirming that things have come into existence through chance happenings. By embracing this untenable theory which defies the Word of God, men seek to escape responsibility to God's righteous demands. Such men love darkness rather than light, *because their deeds are evil."* (John 3:19).

But does not the Lord of glory know these things?

Are not His eyes open to all the ways of men?

Is not His spirit a "DISCERNER of the thoughts and intents of the heart" (Heb. 4:12)?

Has He not recorded:

"Yahweh looketh from heaven; He beholdeth ALL the sons of men. From the place of His habitation He looks upon ALL the inhabitants of the earth. He fashioneth their hearts alike; He considers all their works" (Ps. 33-13-15).

The Amazing Honeybee

Silently testifying to the might and wisdom of the Creator, is the little Honeybee. Consider the remarkable witness of these creatures to the divine Hand.

There are three kinds of bees in the hive of the Honeybee:

1. THE QUEEN.

Her function is to lay eggs. She does no work in the hive; does not feed herself nor the young, or other bees. She does not gather nectar or pollen; takes no part in the making of wax, nor in the building of the wax cells, nor indeed in any other part of the hive.

2. THE DRONES.

These are the males that await the opportunity of mating with a queen. They are unable to gather nectar and pollen for the hive; they do not feed themselves, nor produce wax for cell-making, nor build cells or defend the hive. They have no sting. They merely await the opportunity of being the one bee that will fertilise the queen.

3. THE WORKERS.

These labor for the hive. They do everything except the work of the queen and drones. They feed the young larvae, guard the hive, gather nectar and pollen from the flowers, make honey, produce bees-bread and wax, build the cells of the honeycomb, cool or heat the hive in season, feed the queen and the drones by mouth, manufacture the three different kinds of cells for breeding by three kinds of bees.

Over and over again, we are faced with the remarkable wisdom in the beehive!

The hive is one of outstanding *organisation,* which in itself demonstrates DIRECTIVE INTELLIGENCE AND WISDOM. The little bee itself does not possess the brain capacity nor ability to work out the

amazing organisation and construction seen in every hive. Yahweh is He who has formed these little creatures and constructed them in His Wisdom, placing within them these "instincts" which reveal His handiwork and glory.

The Home of the Bee

Consider the amazing WAX-CELL that abounds in the beehive. Each cell is a perfect *hexagon*, having six equal sides each meeting the other at an angle of 60 degrees.

On the surface, the cells *appear* to be round, but this is due to a small wax lip that the bees have constructed to enable them to gain a secure foothold in entering the cell to deposit or feed. This lip also serves to strengthen the edges of the cell, and prevents them from breaking with the bees walking over them so frequently.

If this wax lip is carefully removed, it will reveal a perfect six-sided cell!

Notice, also, that the honeycomb has TWO sides to it. The floor of the cell is common to both sides (see diagram 1).

This, in itself, is a demonstration of wisdom — the conserving of time, energy, and wax!

Are you in easy reach of paper and pencil? Try this test! Without ruler or protractor or setsquare, endeavour to carefully draw a dozen perfect hexagons (actually a couple will be quite sufficient). You will find it impossible to do it. Yet, the bee does it. These tiny little creatures are able to do it thousands of times over! In fact, they never make a mistake!

Furthermore, NO ONE BEE ever makes a complete cell. Each contributes its little part, and one after another they *combine* to make these thousands of perfect cells.

Where did this wisdom come from?

"RANDOM CHANCE," exclaims the evolutionist! "NO DIRECTIVE INTELLIGENCE AT ALL!"

How blind can a person be?

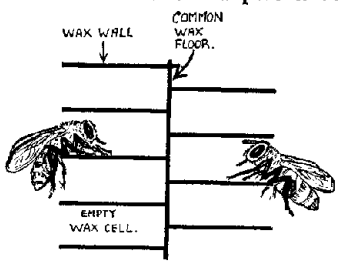


DIAGRAM 1.
(SIDE VIEW OF HONEYCOMB).

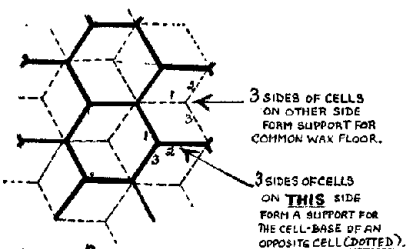


DIAGRAM. 2.
(FRONT VIEW OF HONEYCOMB).

An Astounding Achievement

But the bee goes further! If you look at diagram 2, you will see that the worker bees construct the cells so that three cell walls of one side form a strong floor support for the cell on the other side of the comb . . . and vice-versa.

The brilliance of this achievement is that the hive has a double row

of wax cells using the *minimum* amount of precious wax for the *maximum* amount of capacity and strength.

Scientists and mathematicians have been astounded at this amazing feat. Darwin was silenced by these little creatures, as his words testify: "What shall we say concerning the honeybee. . .?"

Yes, indeed, WHAT!

The honeybee silently declares that a greater Hand than that of a bee has been at work. No bee could possibly develop such outstanding wisdom and organisation "through chance changes in the bee's reproductive cells in its own body."

Further, the "worker bee" is the *only one* that has this work to do in the hive. No drone nor queen ever makes wax cells. HOW, then, could the queen pass on this wisdom we have been considering, to her offspring? For, only the queen lays the eggs that regenerate the hive. On the other hand, the worker, who shows that she has this "wisdom," normally has no offspring, and is unable to pass this wisdom on to the "next of kin" (as evolutionists would try to have us believe).

When a hive loses a queen for any reason, certain of the workers try and regenerate the hive by forming a new queen from one of the old queen's eggs. But if they are unable to find one, then certain of the workers become "laying workers"; but unfortunately they lay only DRONES, which are unable to reproduce eggs! There are *rare* cases where a laying worker does produce a female egg, but this is clearly exceptional (she has a chance of 1 in 100 of doing this!)

But if the evolutionist insists that this is the avenue of evolution, then we must point out that all the offspring of the "laying worker" would possess the characteristics of the worker . . . the knowledge of cell-making, wax-manufacture, pollen and nectar gathering, etc. . . . which the queen and drones have NO "BEE EQUIPMENT" to do. The queen and drones have no "pollen baskets" nor "honey sacks," nor wax prongs for cutting off wax scales from their bodies, nor "brushes" for brushing the pollen grains together on their bodies, nor "pollen rakes" for packing the gathered pollen into the opposite "pollen-baskets" on the hind legs. Only the workers have these!

The Great Example

The Septuagint Version of Proverbs 6:8 declares:

"Go to the BEE and learn how diligent she is, and how earnestly she is engaged in her work; whose labors kings and private men use for health, and she is desired and respected by all: although weak in body she is ADVANCED BY HONORING WISDOM."

Ought not we to do the same?

Should we throw aside the Divinely inspired words of Scripture in order to follow some foolish notion that is without FACT, REASON AND GOD?

It is not sufficient for us to say: "I, personally, don't believe the doctrine of evolution," while doing nothing about *resisting* this pernicious teaching that is fed to our own children, or brethren and sisters, who may be influenced by it.

The Scriptures are the very basis of our faith towards God. Let us boldly defend them against the onslaughts of the ungodly, strengthening one another "in our God," honouring Yahweh above "the reasonings" and "every high thing that exalts itself against the knowledge of God" (2 Cor. 10:5).

Remember, it is only the "fool, who hath said in his heart, there is no God!" —A.C.N. (Perth)

The Truth In Germany

The Doctrine of the Trinity : Heathen - Not Holy

According to letters received from our brethren in Germany, recent news-items in the Press have stimulated public interest in the doctrine of the Trinity, and this has provided an opportunity to present the case for the Truth. To that end, an issue of the *Herald Of The Coming Age* has been produced under the title: THE DOCTRINE OF THE TRINITY: HEATHEN — NOT HOLY! This is the fifth number in a series of *Heralds* in the German language. These booklets have proved valuable for our brethren in Germany, as well as providing literature for widespread distribution. In addition, they have been used to propagate the truth among German communities in other countries. For example, an advertisement was recently placed in the widespread circulated Australian German newspaper *Die Woche,* drawing attention to the current fulfilment of prophecy, and inviting applications for the free book: *Russlands Eroberung Des Weltraumes.* ("Russia's Conquest of Space: A Warning to Humanity").

Reports From Germany

Bro. G. Bognor, Esslingen, writes:

"We now regularly conduct public lectures in the Stuttgart area. Applications for literature and Bible study courses have increased in number, for we advertise in several German and Austrian papers. Unfortunately, this measure of work has to be shouldered by comparatively few, and quite often one would wish to be able to devote much more time and care to the many tasks. . . . We are confident that the near future has even more opportunities in store for us, as regards Gospel proclamation work. The aim of the Catholics to bring about the unity of the churches on the condition of "non-compromise" of catholic doctrines has met a considerable amount of opposition in church circles. Innumerable discussions have revealed that opinions differ amongst members of some denominations who are either for this re-union, or against it, and it is an opportunity for the latter group to stress differences which do exist, but which were not so apparent previously. One thing is sure: the Bible has been looked into more closely in recent weeks, especially by smaller independent groups, who wish to maintain their independence, and some of these people have even realised that Chistendom is astray from the Bible.

"I have just recently had the opportunity to meet with two such minority groups, whose leaders expressed strong doubts in the doctrine of the Trinity, which they attacked as philosophical error. These people have received our literature, (*Pruffet Alles* and *Heralds*) for the past two years, and recognise them as valuable and sound.

"The Spirit bloweth where it listeth, and we are often surprised and overjoyed to learn that the literature we circulate is handed on from one reader to another, so that people previously unknown to us contact us of their own accord to discuss scriptural matters. So we are reminded that, although we are laborers with God, it is nevertheless He who calls His people out of all nations, and whosoever seeks Him diligently will be guided to the light of Truth."

Bro. F. Sieber, Stuttgart, writes:

"We are at present aiming at the circulation of literature on a wider scale. Many contacts have been made through advertisements in newspapers, and although some publishers simply refuse to publish our ads., there are still means to reach the public. Every Tuesday night our home is the centre of considerable activity when we meet to sort and wrap literature to be mailed regularly to about 120 interested friends. These receive lessons of a Bible study course, and the *Herald*. However, our scheme is endangered at the moment, for our stocks of *Heralds* are almost exhausted.

"Would you have further copies of your leaflet, 'The Names And Titles Of The Deity'? When Brother Mansfield visited us, he presented me with a copy. I worked right through the matter, and incorporated the notes in my Bible before I handed them to a brother who wished to make similar use of them. Now, however, none of us would like to be without this valuable exposition."

(A number of these notes, based on *Phanerosis,* have been translated, printed and mailed to Germany for distribution among interested brethren).

In a further letter, Brother Bognor comments:

"The doctrine of the Trinity has become the subject of controversy throughout Germany in recent weeks, since 'The Mirror,' a political magazine with an enormous circulation, has published a series of articles, producing evidence that the doctrine of the Trinity and several other doctrines upheld by Christendom are of heathen-philosophical origin, and were later adopted by the 'church' as corruption set in. Therefore, the publication of the *Herald* on this subject is very valuable to us at this time.

"This particular subject has also been brought to the foreground in the ecclesia, and several study-nights were devoted to this matter to strengthen the brotherhood. Such discussions once again forcefully remind us how much Chrisadelphian teaching differs from the dogmas of the churches.

"Many tasks lie ahead of us, and many doors are being opened. Protestant churches and communities are at present broken up into two quarters: those who are for unity with the catholic church, and those against it. But we must not give ourselves over to false illusions! Discussions with such groups have shown that none are as yet prepared to accept the true Gospel-message, based upon the hope of Israel. ISRAEL is the touchstone in all such discussions. Personal feelings for or against the Jewish nation can either bring a meeting to a deadlock, or bring a person closer to us. There is to be no compromise. Truth must be upheld."

(We invite readers to assist us financially to produce this literature. The recent printing of the "Herald": "The Trinity: Holy or Heathen?" cost $160 plus mailing charges. It has been forwarded to our German brethren as a gift towards the preaching of the Truth by readers of "Logos." If you care to contribute to this work, please mail your donation to Logos Publications, West Beach Post Office, South Australia, and mark it: "For the printing of the truth's literature in German").

In a family where law is maintained you have whips and tears, but then you have also the sunshine after rain — the beautiful spectacle of obedient, intelligent, cheerful children, whose society is not a nuisance.

Readers' Comments

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom.

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The Truth in the Far East

An interesting report comes from Bro. I. F. (Philippines):

"We enjoyed our brief stay in Thailand, though the all-prevalent Buddhism gives little scope for preaching the gospel. Still, it is very difficult for a stranger to truly assess the position in these places — specially since English is spoken very little in Thailand — mostly only among the highly educated class. We have only been in Manila a week, and the greater tension and distrust here is very noticeable. Violence and corruption abound on a scale scarcely imaginable in Australia. While we are well accommodated in a quiet area, the feeling pervades. Catholicism is everywhere and lies at the root of all the evils that abound."

(The spread of either Communism or Catholicism will increase the problems of the last days leading to Armageddon. As always, Catholicism breeds upon the ignorance of humanity, and this is not only evident in the East but in the West also. Thus from Protestant England now, overtures have been made to the Pope to bring about a greater measure of church unity, and for this purpose Mr. Ramsay, Archbishop of the Anglican Church, has visited the Vatican. Such alliances, if formed, will be destroyed by the Lord at his coming (Rev. 17:13-14).

Brother Rodolfo Jimeno reports that his father has organised a preaching effort on the part of the Ecclesia, in which the members go out two by two with literature to distribute, and to talk to people of the one faith. In addition, two meetings are held on each Saturday for expounding and studying the Bible, and two every Sunday, one of which is the Memorial Meeting. Literature includes that printed in the English language, as well as other in local dialects.

Deny Creation And We Destroy Scripture

To reject the literal understanding of Creation is to nullify the doctrinal teaching of Scripture, comments Sis. H.D. (U.S.A.):

"I am happy to read the forthright articles you have printed in Logos about the current downgrading of the basic truths of Genesis. I can't imagine brethren who are supposedly sound in the Truth, and who claim to believe the total inspiration of the Bible, and yet teach the exact opposite of what God says in the first chapters of His Book. And contrary to what such brethren say, that false belief does most assuredly take the foundations right out from under the doctrine of the atonement of Christ, and Paul's argument about the first and second Adam, and Adam calling Eve that name because she was the mother of all living."

Confirm Creation And We Endorse Scripture

Bro. S. S. (Vic.) draws our attention to Brother Roberts' satisfying explanation of the Mosaic narrative of creation, in *Visible Hand Of God* (Ch. 2, Pg. 12):

"In this section, Brother Roberts has been able to take hold of basic geological evidence and reconcile it beautifully with Scripture testimony. He does it so convincingly, without becoming involved in lengthy analysis of scientific hypotheses. I can see no better stand for the household, in 1966, than to align itself with Brother Roberts. Whilst we are not bound in any way to make Scripture harmonise with the changeable conclusions of contemporary science, it does seem valuable to put forward this encouraging observation by Brother Roberts."

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 8

SANCTIFICATION .... Chapter 6:1 to Chapter 8:17

The Assurance Is That God Is On Our Side — Vv.31-39.

The future is certain, but can we attain unto it? Paul now reveals that we can look forward to it with confidence if we seek the means that God will provide.

VERSE 31.

"If God be for us, who can be against us?" — This is the answer of faith to the question stated in this same verse. We should read "if" as "In view of the fact that God be for us . . ." Faith teaches us that He is for us. His thoughts towards us are "of peace, and not of evil" (Jer. 29:11). He desires to help us if we will but seek Him.

VERSE 32.

"He that spared not His own Son" — This indicates the extent to which God is for us: He has provided all things needful to our salvation.

"Freely give us all things" — What are these "all things," but those matters upon which the Apostle has been touching: justification, glorification and so forth. Let us grasp the power of this exhortation; God WANTS to help us; He DESIRES our salvation; He has PROVIDED everything necessary; and we can only blame ourselves if we fail to obtain it.

VERSE 33.

"Who shall lay anything to the charge of God's elect?" — The word "elect" signifies "called out ones," and is related in meaning to the word ecclesia. This is a question which the Apostle answers in the same verse by posing a further question. To gain the power of his thought, climinate the words in italics, and place a question mark after "justifieth." Then, in answer to the question, comes the answering question: "God that justifieth?" It is impossible that God who justifies (i.e., forgives sins) should lay anything against His elect, and if He will not, who else can? So let us seek His justification, even the forgiveness of sins, with full confidence.

VERSE 34.

"Who is he that condemneth?"— The same construction that we sug-

gest for v. 33 applies also here. The balance of the verse should take the form of a question (see *Companion Bible*), eliminating the words in italics: "Christ that died? Yea rather, that is risen again? Who is even at the right hand of God? Who maketh intercession for us?" Christ who died to save us, certainly does not want to condemn us! He rose from the dead, and now intercedes on our behalf, and is therefore working for us. So we have in heaven two powerful Divine Persons sympathetic to our interests, working on our behalf: the Father and the Son. If, in spite of all that they do for us, we fail to attain unto the glory, the fault is ours alone.

VERSE 35.

"Who shall separate us from the love of Christ?" — When we view tribulation, distress, persecution, and so on, in the light suggested in v. 28, we will learn that these things are not designed to separate us from Divine love, but to shape our characters in such a way as to fit us for the glory to be revealed.

VERSE 36.

"For thy sake we are killed". . . We suffer for Christ's sake who is the manifestation of the Father. Therefore, the fact of persecution does not mean that we are deserted of God, but the very reverse. See the exhortation of Hebrews 12:5-13.

VERSE 37.

"In these things we are more than conquerors" — If these problems are faced in the light of this chapter, we will win a resounding victory over them.

VERSE 38.

"Neither death" — Because of the resurrection.

"Nor life" — Because the flesh is denied that we may live unto Christ.

"Nor angels" — Faithless leaders of the Ecclesias are styled "angels" (See Rev. chps 2, 3. cp. Acts 20: 28-29).

"Nor principalities" — Persecuting governments. Cp. Eph. 6:12.

"Nor powers" — "Powers" in Greek is *dunamis,* and signifies the ability to perform a thing. It is rendered "mighty works" (Mk. 6:5) and "miracles" (Mk. 9:39. Acts 2:22. 8:13, etc.), and here indicates inherent authority with absolute power to act in such a way as to draw adherents from Christ. (See Rom. 13:1. 1 Pet. 3.22).

"Things present" — The frustrations and difficulties of life now experienced.

"Things to come" — Any accentuation of problems that the future might reveal.

VERSE 39.

"Nor height" — The exalted feeling that comes from success.

"Nor depth" — The depression that comes from a sense of failure.

"Nor any other creature" — Lit. "Nor any created thing." The idea is that created beings cannot circumvent what God wishes to accomplish, and therefore nothing can separate us from the love of God which is in Christ Jesus our Lord —except ourselves! Deeply interested in our welfare, Christ is able to help us in all the varying circumstances of life (1 Pet. 3:22). In him there is strength (Phil. 4:13), and in his love we can conquer persecution, trial, or temptation. Success or depression are thus modified in him because we look upon life from a true perspective, and these things therefore assume a new and spiritual meaning. Created things lose their terror for us, because we have access to the Increate. So, in Christ, there is the ability to rise above every situation and see beyond it to the glory to be manifest when the love of God in him shall fully be revealed. Paul's confidence will not be misplaced so long as we remain in that love. See John 14:23. Rom. 8:9. 11:22.

A QUESTION ON ROMANS 8:3

We have been taken to task by a reader who claims that we have drifted from the expositions of brethren Thomas and Roberts in our treatment of the Epistle to Romans.

This is not the case, however, as we have been able to point out. For example, Brother Roberts, in *The Blood of Christ*, writes: "Where is the cause of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in Rom. 7 of 'Sin that dwelleth in me,' and 'The motions of sin in my members' etc. These inclinations are so described in contrast to the spirit nature in which there are no inclinations leading to sin."

Exception has been taken to our explanation that the term "sin in the flesh" has relation to the proneness of flesh to sin, and it is claimed that it relates to a physical substance injected into the flesh!

But if exception is to be taken to what we have written, will the same writer take exception to what Brother Roberts has written above?

We cannot quite understand what the writer means by the physical substance in the flesh styled "sin," and his expressions are so very vague and indefinite, as to illustrate the "jargon" that he professes to observe in our explanation! Flesh as at present constituted, is evil in its proclivities and is subject to death. It was not always in that state, because, originally, it was "very good" (Gen. 1:31). Nor will it always remain in that state because there is a possibility of believers attaining unto physical equality with the Lord Jesus, who declared of his glorified body: "A spirit hath not flesh and bones as ye see me have." Thus Paul declares: "We shall not all sleep, but we shall all be changed" (1 Cor. 15:51), and further states: "All flesh is not the same flesh . . . ." (v.39).

It is for that very good reason that we wrote: "It is 'sin in the flesh,' or 'sin's flesh,' that is condemned rather than flesh itself (though the term flesh is frequently used to indicate the lusts thereof) . . ."

We did not think it necessary to go into any further explanation than this, for we felt that all readers would recognise these principles that the Apostle advances as obvious fundamentals.

Is the condemnation that rests on man in consequence of Adam's transgression a moral or physical factor? Undoubtedly the latter, for it was transmitted by Adam and Eve after sin entered the world to their posterity. It is the "thinking of the flesh" that results in transgression, and the term "sin" is used as a synonym for the flesh (e.g. Rom. 6:10. 2 Cor. 5:21).

Our expressions have been taken as indicating a bias towards the clean-flesh theory. This will cause a smile of incredulity throughout Australia and in many places overseas, but such an accusation is indicative of this, that often those who are most adamant in expressing their opinion, and quickest in proclaiming the sin of heresy, are frequently the most cloudy in expression when it comes to stating in concrete terms what a certain belief amounts to. Let us learn to state in basic English our understanding of doctrinal terms, and we will more clearly comprehend them ourselves, and more easily teach them to others.

Linking The Work of The Truth Throughout The World

Logos Newsletter

A DEPARTMENT OF LOGOS IN WHICH THE COMMITTEE HOLDS CONVERSATION WITH ITS READERS OVERSEAS

GUEST SPEAKER FOR 1966

During 1966, God willing, Brother John Ullman of Perth, Western Australia, hopes to visit Bible Schools and Ecclesias throughout the world, as Guest Speaker.

Bro.John is Recorder of the Canning Highway Ecclesia, in Perth. There are three Ecclesias in this, the capital of Western Australia, a city of approximately 500,000 on the western seaboard of Australia.

Bro.John is well known throughout Australia for his ability to expound the Word of God both by pen and voice. Over the years, he has co-operated with a number of interstate Ecclesias in special efforts, combining ecclesial exhortations public lecture work, as well as study evenings devoted to the more personal exposition of the Word.

He has frequently contributed articles to Logos, and other periodicals associated with the Truth.

On this journey, he will be accompanied by his wife, Sister Pat Ullman, and the object of this trip is to serve the cause of the Truth; to strengthen and to be strengthened in the all-important things of God's Word.

We feel, by our own past experience in such tours, that whilst local brethren and ecclesias will undoubtedly benefit from the expositions of Bro. Ullman, so also will he from his contact with "those of like precious faith" throughout Canada and USA.

Each Australian speaker that has left on such a tour as this, has returned greatly benefited by his experience. Thus this labor of love has a twofold blessing: "It blesses him that gives and him that takes!"

Brother and Sister Ullman (a young couple in their thirties), have three young children, who will be cared for by relations whilst their parents are away.

The Itinerary

This has not yet been firmed, and we are still working out the details, so that the following is tentative only and subject to alteration:

July 1	.Perth to Adelaide.
July 2-4 . . .	.Adelaide to Auckland, N.Z.
July 5-6 . . .	.Honolulu.
July 7-8 . . .	.San Francisco.
July 9-16 . .	.Los Angeles area.
July 17-23 . .	.Pacific Coast Bible School.
July 24-31 . .	.Hanover Bible School.
Aug 1-9 . . .	.Indiana and adjacent areas.
Aug 10-13 . .	.Canada via Winnipeg.
Aug 14-19 . .	.Silver Star Bible School (Vernon, B.C.).
Aug 20-29 . .	.British Columbia area.
Aug 30-Sept 12	.New York/New England area.
Sept 12-15 . .	.Newfoundland Ecclesia.
Sept 16-18 . .	.Scotland ecclesias.
Sept 19-Oct 3	.England ecclesias.
Oct 4-10 . . .	.German ecclesias.
Oct 11-19 . .	.Switzerland/Italy/Greece.
Oct 20-26 . .	.Israel.
Oct 27-Nov 9 .	.South African ecclesias.
Nov 11	.Home.

In addition to the normal expositions, lectures and exhortations, Bro.Ullman will have with him two specially prepared illustrated talks. One: The Australasian Bible School - will outline the development of the Bible School in Australia,

which is an importation from the States. The other: This Remarkable World, is an illustrated talk on Australia, showing some of the remarkable diversity of creation in this land "down under." It illustrates the Aborigines, the strange forms of life found in this unusual country, and links these things up with the Bible record.

An Apology

It is with deep regret that Brother and Sister Ullman will not be able to attend the Wilbraham Bible School. This is due to having firmed other appointments before receiving the invitation to do so. We are extremely sorry that this clash has occurred; it is nobody's fault except the rule of life that prevents a person being in two places at once!

Further details of Brother Ullman's tour will be announced later, God willing.

THE BIBLE SCHOOLS

Now is the time to arrange your holidays so that you may attend one or other of these functions, and so enjoy the fraternal association with others of like faith, around the Word of God.

It is an opportunity that comes only once a year to most in the States, and every attempt should be made to make the best of it. The Bible Schools provide excellent companionship for young people, and enables them to associate one with the other in class under teachers who have given their time to present the transforming truths of God's Word. In this evil age of materialism, it is important to encourage our children along the path that leads to life --- and the Bible Schools can assist in that direction.

In Australia, three Bible Schools are held each year in one location. The property has been acquired for this purpose, and is used exclusively for Bible Schools. There are other,

similar functions held in other parts of the Continent during the year, but the Bible School, as such, is situated at Rathmines, in New South Wales. It is fully equipped with nursery, playrooms, various speaking halls for different age-groups, family units as well as dormitories, and at present can accomodate 450 folk. We like to set a target of 350 folk, however, and normally close reservations at that figure.

We have had overseas visitors to the School, but none, as yet, from the States or Canada. A special welcome is reserved for any visiting us from those parts -- so make your reservations now!!!

BOOKS AVAILABLE

Bound volumes of "The Story of the Bible" (Vol.8 - commencing the life of Christ) are available at $3 each, plus postage.

Bound volumes of "Logos" (Vol.31) are available at $3 each, plus postage.

"Apocalypse Epitomised" - 75¢; Cloth-bound: $1, plus postage.

"Prophecy of Zechariah" - 75¢; Cloth-bound: $1, plus postage.

"Eureka" - Five large volumes, complete and unamended, good size print - $9, plus postage.

These books and others are available from our agent in the States:

Brother M.Lucas, 1417 Cranbrook Way, Pasadena, Texas 77502, U.S.A.

Brother Lucas has large stocks of Christadelphian works on hand, and it is quicker for you to order through him, than to direct your order to Australia.

Payment of subscriptions for "Logos" and "The Story Of The Bible" can also be made direct to him.

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

Thoughts For The Times

HOW TO HANDLE OUR OPPONENTS

●

Let us keep the writings of Dr. Thomas well to the front. Their intrinsic value, to say nothing of the gratitude we owe to him, should move us in this matter. To hide the Doctor's name in order to exalt or glorify ourselves is contemptible in the extreme. To do it to please the alien, or for financial advantage, is not less unworthy. Let us remember that our knowledge of the way of salvation is due, under God, to Dr. Thomas's exposure of clerical fables and exhibition of Bible truth. But the Doctor is said by some to have been unnecessarily severe in his handling of his opponents — the clergy in particular. This criticism is the result of not perceiving to the same extent, as did the Doctor, the mischief wrought by false teachers. Brother Thomas was a man of experience, and knew, far better than most of us know, the ways of religious worldlings, and the havoc they cause. He realised that men and women were everywhere perishing from lack of Bible truth, and that the great hindrance in the way of their receiving it was the erroneous teaching of the apostasy. The clergy are adversaries and blasphemers of the Truth. They preach lies in the name of the Lord, and they hold out to men a salvation to which they will never attain. By a misuse of learning, the donning of a distinctive attire, and the assumption of unauthorised, arrogant titles, they fascinate their poor victims. What would Christ, if he were among us, say of these destroyers of the souls of men? Which, in the dissemination of the Truth, have achieved the greater results: the clear, robust, sledge-hammer proclamations of the Doctor, or the feeble utterances of his critics? Whose writings are the more refreshing and upbuilding, the Doctor's, or those whose writers try to be especially nice with the direst enemies of the Truth? If we take God's view of the leaders and upholders of error, we shall not find fault with the Doctor's trenchant strictures on false teachers. If, in these perilous times, the Truth is to prosper, we shall have to exhibit the Doctor's qualities — fearlessness, outspokenness, clearness, conjoined with jealousy and love for the Scriptures.

—ATJ

Fulfilling Prophecy.

Catholic Action Today

In recent years Catholicism has been re-assessing its position in world-affairs, and reconstructing its policy that it might more effectively exert an increasing influence on the minds and destiny of mankind. The scriptures indicate that a "frog-spirit" would emanate from the mouth of the false prophet prior to the return of Christ. The following article illustrates this feature in three ways:

- ★ **The Catholic Church in politics and trade unions;**
- ★ **The lay apostolate, Catholic action;**
- ★ **The Ecumenical Council.**

The Catholic Church In Politics And Trade Unions

Since the French Revolution, most of the nations of Europe have been governed by the voice of the people, and the popular political parties. In France, Italy, Belgium and Germany, the Papacy has managed to create catholic christian democratic parties, as the M.R.P. in France. These catholic political parties extensively influence and, in some cases, control the national policy, to the advantage of the Catholic Church. The Papacy works through catholic politicians; they are a frog-spirit in the mouth of the False Prophet. In the last few years Papal policy has been moving cautiously to the "left," and in Italy for the past two years, there has been a coalition government of the catholic christian democratic party and the socialist party.

There are catholic trade unions in these countries, and so in the industrial field the power of the people is used for the well-being of the catholic church. These catholic trade unions are well organised and meet annually in congress, as the Catholic Trade Union Federation.

The Lay Apostolate: Catholic Action

The most extensive frog-spirit in the mouth of the false prophet is the movement known as Catholic Action — the efforts of the ordinary believer under the guidance of the Catholic hierarchy. Catholic Action is made up of a variety of Associations in every country, committed to advancing the Catholic Church in various walks of life. A few names are: "Papal Volunteers," "Extension Volunteers," "The Holy Name Society," "The Legion of Mary," "Knights of Columbus," and the "Sword of the Spirit."

Catholic Action, as the major part of what the Church calls the "Lay Apostolate," has in recent years received the special attention and support of the Pope. It represents probably the most successful avenue of progress. A quotation from Pius XII's address to the Second World Congress of the Laity in 1957 is revealing:

"The consecratic mundi (consecration of the world) is essentially the work of the laymen themselves, of men who are intimately a part of economic and social life and who participate in the government and in the legislative assemblies. In the same way, only the workers can establish the Catholic cells which must be created among workers in every factory and bring back to the Church those who have strayed from her."

A simple illustration of this in action is shown in a cutting from the *Catholic Herald* of May 4th, 1964, headed: "Where only a layman can enter." The speaker was a Mr. W. T. Wooton, director of a firm of heating engineers, and he was addressing the North Staffordshire Association of Catholic Employers and Management. The report reads:

"After referring to recent papal encyclicals, he continued: 'The influence of the Church must penetrate into every department of life, domestic, social, political, economic, industrial, commercial, and educational. There are many of these departments into which the priesthood has no entry and would not be welcome if it did. It is in those departments that the catholic layman is called by his vocation to exercise his participation in the priesthood of Christ'."

Thus there is a powerful harnessing of the whole body of ordinary Catholic believers under the control of the bishops and priests, as an influence in the social, political and economic spheres, and indirectly extending the interests of the Church.

This is a vast frog-spirit from the mouth of the false prophet.

The Ecumenical Council

The Ecumenical Council, which has managed to hold the eye of the world over the past two years, is another aspect of the frog spirit in the mouth of the false prophet. It aims to project an image of the Catholic Church, as devoted to the welfare of all humanity, and as meeting the needs of ordinary people in a modern world. It is a necessary part of her "new look" in society. She hopes to give the appearance of being more charitable, that people may forget her oppressive and tyrannical past. The dictatorial rule is to be softened with a degree of democracy. The laity have had a respected place in her wide-ranging discussions.

Such are the general features apparent during the Council. In concrete decisions, the people are now invited to a closer participation in worship by using ordinary language instead of Latin;

a senate of bishops is to advise the Pope (which sounds quite democratic); various documents have been approved showing an apparent interest in freedom of conscience, rights of the people, the care of the under-privileged.

Yes, it has been a frog-like spirit from the false prophet, hard to conceive of 100 years ago!

"Behold I Come As a Thief!"

The coming of Jesus is the most important prospect in the life of the believer. These words in Rev. 16:15 have been pondered over by all the faithful, through the past 19 centuries. It has been a light shining in the distance to give encouragement, midst the darkness of surrounding circumstances.

But to us it appears in an urgent and living context. We are greatly privileged to see the words just previous to these, "the working of the frog-spirits," actually being fulfilled before our eyes. Therefore we are sure the Master is about to return. His coming is only expected by a few; for most, it is unexpected, it is thieflike. Therefore he warns: "Blessed is he that watches." Are we watching, that we may be ready, and may receive the blessing?

A proper understanding of the apocalyptic record is a great help in this watching. Surely, an understanding is necessary if we are to be included in the words of the last chapter:

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

The brief outline that has been given in this series of articles is intended as a helpful introduction to a fuller study. Brother Thomas has laid out the whole matter in his great work, *Eureka*.

We conclude with the last page of that work:

"To those in Philadelphia, he said, 'Behold, I come quickly,' or suddenly; and to the Laodiceans, he said, 'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.' From this ch. 3:20, until we come to ch. 16:15, no warning is given of the advent with an exhortation to 'watch.' In this place, the Spirit saith, 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' This coming occurs under the sixth vial, now in operation, and at the terminal crisis of the Laodicean Apostasy. After this the warning is not repeated until this last chapter. But it is three times suggested here — in the seventh, twelfth and twentieth verses. 'Behold, I come suddenly; blessed is he that keepeth the sayings of the prophecy of this book.' But how can they be kept, or treasured up, and observed, if they are not understood?

"It is the object of the labour spread over the past twelve years in the writing of this exposition now being concluded, to supply the information necessary to a scriptural understanding of the prophecy that its sayings may be kept. 'Behold, I come suddenly; and my reward is

with me, to give every man according as his work shall be.' Then will the unjust be deemed unjust; and the filthy be deemed filthy, with a true judgment; and not as now, when the unjust are mistaken for the just; and the filthy for the clean. He that is really righteous, will be made manifest as righteous before the Father and the angels; and he that is holy, upon him will be written the name of the New and Holy Jerusalem. 'My reward is with me.' 'Behold, Adonai Yahweh will come, with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him' — the work of what yet remains of the sixth, and the whole of the seventh vial. Then will be the time when this exposition will be appreciated at its real value; and its author be rewarded according to what he has sown. Until this great crisis he is contented to wait, knowing that the criticism of the judge of the living and the dead, will be without partiality, malicious envy, or hypocrisy. The work has been faithfully and honestly executed; and therefore, when 'He who testifieth the things' expounded, saith, 'Surely, I come; Amen.' the author can say heartily with the apostle himself, 'Even so, come Lord Jesus; Amen'."

AMONG THE MEDIOCRITIES

Since the days of Dr. Thomas and Brother Roberts, the work of the Truth has been in less able hands. Among the mediocrities, dear readers, we, if we speak the truth, have to number ourselves. Shall we resent our inferiority, or seek to hide it by casting aspersions on the character of our worthy pioneers, or by magnifying unimportant blemishes or mistakes in their writings? Let us not stoop to such meanness, whatever out-and-out enemies may do. Let us rather labor, though feeble be our attainments, to emulate the moral excellences of our two exemplary forerunners — their spiritual fervor and admirable disinterestedness. Let us also show similar enterprise in spreading the Truth (which God enabled them to uncover), and in fighting heresy, laxity, and worldliness. And what scope there is for us in all these directions. Evil men and seducers are on the increase — unworthy, superficial, make-believe shepherds. Petty-minded, pleasure-seeking, and ease-loving professors of Christadelphianism are multiplying everywhere. The secret of the success of our noble pioneers lay in their resolve to place, in all their considerations, God and His commandments first — never allowing mere sentiment, popularity, cowardice, or fleshly advantage, to interfere with duty. Let us copy them in this. The unfriendliness of some to Dr. Thomas and Brother Roberts is a bad sign. In the past it has invariably been the precursor to something much worse. Evidence on this point is to be found in the state of apostasy in which detractors of our brethren have so often sunk.

— A.T.J.

THIS MONTH'S EXHORTATION:

Parables of the Vineyard

(Reading Isaiah 5)

This exhortation comes from Bro. E. Stallworthy, of England, who was resident in Holland for some time. Brother Stallworthy comments that this article is but "a simple approach to a wonderful, deep and inspiring subject," and hopes that the thoughts might prove valuable to readers.

The Song of the Vineyard

What a wealth of meaning and feeling is found in the words of Isaiah:

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill . . ."

This is a picture which even urban dwellers can appreciate. And, of course, the people to whom Isaiah first sung this song appreciated it to the full, for they lived in a land of vineyards: they planted them, cultivated them, and lived off the fruits. They did from day to day the sort of things the prophet describes to us in his song. They took a plot of bare ground, built a fence round about it to keep the wild beasts out, and then they proceeded to clean the ground of stones, plant vines in it, build a winepress with which to extract the juice of the grapes, and so make wine at harvest time. They did all this with their hands; it was part of their daily life, and they knew what they expected to see at the end, in the time of harvest. They anticipated a harvest of ripe, juicy, luscious grapes, from which they could make their wine. Wine was their staple drink, and the harvesting of the grapes was always a time for singing and rejoicing.

But the song of the prophet has a sad ending. No fruit came, and so no wine could be made, and in the end the vineyard had to be abandoned. But then, having sung to us this sad little story, the prophet goes on to tell us that it is all a parable. His well-beloved, of whom he is singing, is God Himself. The vine symbolises the nation of Israel whom God had brought up out of Egypt, and "planted" in the land of Palestine. The words of Psalm 80 set the scene for us:

"Thou hast brought a vine out of Egypt; Thou hast cast out the heathen, and planted it. Thou preparest room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars" (v.8).

What a wonderful vine! There was the prospect of a great harvest. The picture that the Psalmist gives us here is in no sense

exaggerated of Palestine. It would ring true in the ears of his first audience. It does still today. At Hampton Court, near London, you can today see a vine that is all of 200 years old, and which, it seems, will continue to fruit from year to year for ever, if it is cared for as it has been till now. There is only one vine there — just one root, but its branches extend along the greenhouse for more than 100 yards, and they crop 600 bunches of grapes from it every year. And what of the cluster of grapes that the spies brought back when they first entered the land. That was no bunch such as we see today on the greengrocer's stall! That one bunch had to be carried between two men on their shoulders with a staff (Num. 13:23).

But the song has a sad ending. The vine which was Israel did not yield any fruit. God did all that He could; all that was possible. The ground itself was fruitful enough. The stones had been taken out, and all had been prepared. Notice how Psalm 80 expands our understanding of the parable given to us by Isaiah. The stones were the nations in possession of the land of Palestine before Israel came. God cast them out; God also fenced Israel in. The fence was the law of Moses which separated them from the peoples around them. It was a protection, a shield, to Israel, if they would but obey it. The winepress was there also. The winepress was the pressure of the daily tasks and problems, the trials and the troubles, which, under the guidance of God's Law, should have yielded the final fruit of the harvest, the wine. Paul, in his letter to the Galatians, sets out the fruits of the Spirit as "love, joy, peace, long-suffering, gentleness, goodness, faith, meakness, temperance. . ." (Gal. 5:22). These were the fruits for which God was looking in His people Israel. The rain came. The rain of the Spirit Word, ministered to them through His servants, the prophets. They came teaching, exhorting, guiding, instructing — but it produced no fruit!

The Application

In illustration of his parable, Isaiah drew a picture of a people busy with their own affairs; just building up their businesses, adding property to property. He described them spending their time enjoying and entertaining themselves. God looked for judgment, for righteousness, for knowledge, but instead saw oppression, a people who called evil good and good evil, and who were right in their own eyes. We can read the whole, horrifying description in the chapter before us (Isaiah 5).

The consequence of such a position? God punishes them. In the vivid imagery of the parable, He lays the vineyard waste, breaks down the protective hedge. The wild beasts, Assyria,

Babylon, Rome, invade it. The clouds are commanded to withhold their rain . . . the Spirit-word through His prophets no longer sustains the people:

"Behold the days come," said God through his prophet Amos, "that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of Yahweh, and shall not find it" (Amos 8:11).

We have seen it come to pass! Here is the subsequent history of Israel, the Vine, until now. We have seen the land invaded, its people uprooted, their hope destroyed.

But before the final desolation, God made one last effort. He sent His Son to them. This is the aspect of the parable that Jesus himself takes up:

"Hear another parable. There was a certain householder, which planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country . . ." (Matt. 21:33).

The Lord reminded his listeners that God was the householder, the husbandmen were the king, priests, rulers and leaders in Israel. They were the scribes, Pharisees and lawyers of Jesus' day. God had sent servant after servant; prophet after prophet; and last of all, "He sent unto them His son, saying, They will reverence my son!" (v.37). But did they?

We meet together every Sunday because they did not reverence him. We continually meet because they "slew the son."

The Vine Regenerated

But, praise God, that is not the end of the story. Those who listened to the parable as told by Jesus saw what should be done, and God is going to do it.

Jesus asked them:

"When the lord of the vineyard cometh, what will he do with those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Where is the vineyard? Palestine. Who is the vine? The Jewish nation. When will God "let out his vineyard unto other husbandmen, who shall render Him the fruits in their seasons?"

Isaiah 26 provides the answer. Therein is presented another song: "In that day shall this song be sung. . ." (v.1). In what day? Again the answer is provided by Isaiah in chapters 24 and 25. The song then sung is captured by the words of Isa. 26:19:

"Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of lights, and the earth shall cast out the dead!"

"Awake and sing," cries the prophet! A wonderful picture of the resurrection; but the song does not end there. Move on to Chapter 27:2:

"In that day sing ye unto her, A vineyard of red wine. I Yahweh do keep it: I will water it every moment, lest any hurt it, I will keep it night and day."

What a change! What a contrast! And the result, now that the vine is properly cared for?

"He shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit" (v.6).

At long last the vineyard is in the care of husbandmen who will bring forth its fruits. Israel is under the guidance and rulership of Jesus, his apostles, and his brethren and sisters. Consequently, "Israel shall blossom and bud, and fill the face of the world with fruit."

May that day soon dawn. It requires us to so walk from day to day now, that we shall be counted worthy to share in the wonders, the glories, the joys, of that glad time. We can look forward to the pleasure and privilege of leading Israel and the whole world, in the paths of righteousness and peace, so that the fruits of the spirit fill the world — love, joy, peace, long-suffering, gentleness, goodness, faith, meakness, temperance — the characteristics of the Father Himself.

A wonderful prospect! A glorious destiny!

We Must Partake of the Fruits!

An urgent warning is given by Paul to Timothy:

"Thou, therefore, my son, be strong in the grace that is in Christ Jesus, And the things that thou hast learned of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet he is not crowned, except he strive lawfully. The husbandman that laboreth MUST be first partaker of the fruits. Consider what I say, and the Lord give thee understanding in all things" (2 Tim. 2).

Consider carefully Paul's comment: "The husbandman MUST BE FIRST partaker of the fruits." What does he mean? What is it he wants us to "understand?"

We have already looked back upon the Vine's (Israel's) history, and have seen a people chosen of God, blessed by Him, given every opportunity . . . and yet have dismally failed. We have looked forward into the future, and have seen Israel restored, established in their land, a praise in the earth. We meet around the Memorial Table each Sunday because we believe

these things. And we not only believe them, but we hope to share in them. We therefore look forward, in hope and faith, to reigning and ruling with Christ our Lord, in the Kingdom that will come. We look forward to being one of those "husbandmen" of the parable who will be responsible for the care of the Israel-Vine in the age to come.

But, Paul reminds us, "the husbandman MUST be first partaker of the fruits." What is this fruit? It is the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These things MUST, says Paul, be seen in us. There are no half-measures in this matter. These things MUST be seen in us if we would be numbered amongst those who, as "husbandmen" cause Israel to "blossom and bud, and fill the face of the world with fruit."

Other scriptures support this idea of the sheer necessity of our responsibilities in this direction . . . of the "MUST" of which Paul speaks.

"Without faith it is IMPOSSIBLE to please God" (Heb. 12:14). "Without holiness NO MAN shall see the Lord" (1 Cor. 13). "Though I bestow ALL my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me NOTHING" (2 Pet. 1).

Peter thus supports Paul, and, listing the same attributes (2 Pet. 1:4-7), warns:

"He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (v.9).

Thus it is urgent to remind ourselves of what is required of each one; of what is a "must" in our life. Peter points the way to this, in telling us why he wrote his epistle: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior" (2 Pet. 3:2).

We have THAT (the Word of God) in our hands. It alone can make us "wise unto salvation" (2 Tim. 3:10). It can so instruct us, so reprove us, so correct us, that the fruit of the Spirit (the Word) will be seen in us.

If we will read this Word and heed it, a glorious prospect opens out to our view. We can indeed "see far off." We can look forward with hope, and joy to the day when our Lord and King, our bridegroom, will return to this sad, sorrowful, sin-stricken earth of ours, to re-establish the vine in the land from which it has been uprooted, that it may yield fruit. He will then invite us to go with him, in the words of the Song:

"Come, my beloved, let us go forth unto the fields: let us lodge in the villages. Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear . . . at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee,

O my beloved" (Song 7:12).

Israel shall certainly blossom and bud, to fill the face of the world with fruit.

May we be there to see it!

Ezekiel's Prophecies Of The Restoration.

Future Work of the Good Shepherd

(Ezek. 34: 23-26).

The Master Shepherd

The failure of Israel's shepherds in the past, necessitated Yahweh manifesting His shepherd-characteristics in a man of His providing, if His purpose was to be brought to fruition.

That was accomplished in the Lord Jesus as the Good Shepherd.

Ezekiel, in predicting his coming, described him as a master-shepherd: "I will set up one shepherd over them, and he shall feed them" (Ezek. 34:23). This one shepherd is the "chief shepherd" to whom the others are subject and responsible. Peter, who was appointed with others as a shepherd to the early Ecclesias, illustrated the idea when he exhorted his co-laborers: "Feed the flock of God . . . be ensamples to it . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:1-4).

Thus "one shepherd" does not necessarily mean one on his own, but rather one over others, or one who in himself unites all those "in" or under him. The Hebrew word signifies "united" from a root "to unify." There will be others with Christ when he appears as shepherd to Israel, but over them he will be chief. Jeremiah declares: "I will give you pastors (shepherds) according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15).

As the shepherds of the past caused the people to be scattered, so it will be the work of the Good Shepherd and his assistants to lead them back to Yahweh and to their land. Zechariah declares that he will "hiss" or "pipe for them" (Zech. 10:8).

It was the custom, in times past, for shepherds to lead their sheep by the sound of the pipe, and the prophet uses it as an analogy of the work of Christ, and describes how the sheep will converge upon him from all points of the compass. Isaiah beautifully expresses the Lord's work as shepherd:

"He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young (Isa. 40:11).

His Name and Title

His name is given as "My servant David" (Ezek. 34:23). This "one shepherd," however, is not David the king, even though he was once a shepherd-boy, and later the shepherd-king to the nation. It is the honored name of the Lord Jesus. He is both servant, shepherd and prince. "Behold My servant whom I uphold," declares the Spirit through Isaiah (Ch. 42:1), and at his baptism, the Voice of Yahweh was heard again: "This is My Son, the Beloved, in whom I delight" (Matt. 3:17 — Diaglott).

"My servant David," can likewise be rendered as "My servant, the Beloved," so that in the chapter before us, as in others, the significant name of Israel's most illustrious king is applied to the Lord Jesus, his greater son.

Like David, the Lord Jesus will be a shepherd-king, for in the next verse he is described as a prince, a king. In Hebrew, the word is *nasi*, one elevated, lifted up, as a king. As shepherd-prince, defending and delivering the flock, he will successfully battle against the proud and ruthless Prince of Ros, and destroying him, will cleanse the land from Gentile pollution.

His Covenant of Peace

This shepherd-prince will make a "covenant of peace" with the gathered and restored flock of Israel. Throughout the Word reference is made to this covenant (see Ezek. 20:37. 37:26. Jer. 31:31-34. Rom. 11:26-27, etc.), for it is only upon a basis of faith ("if they abide not still in unbelief") that Israel will be restored. This covenant will be permanent and binding: "Neither shall the covenant of My peace be removed" (Isa. 54:10).

It should be clearly understood that what we see in the land today is not the fulfilment of this promise, but merely a token fulfilment of what shall yet be accomplished. Prophecies are frequently quoted in relation to the present that really relate only to the future. The desert does not yet "blossom as the rose," Israel is not yet "saved," the "restoration" has not yet taken place. True, we see a remarkable shadow of things to

come, but it is no more than that, and much that Israel has built up today will be destroyed tomorrow. It is necessary to clearly realise this, if we would correctly interpret the present, and understand the future.

The "covenant of peace" will lay the foundation for the real restoration of Israel. The Hebrew word for peace, *shalom*, means more than merely cessation of war. It comes from a root signifying to bind together as one, and therefore, to unite in fellowship. The covenant Yahweh will yet make with Israel through His son, will "graff" the nation in to the olive tree once more, and make it one with Himself. It will then experience that "peace" that Jesus delivered up to his Apostles (John 14:27), a "peace" that is enjoyed even in the midst of warring with the enemies of Yahweh (Ezek. 20:33-38), for the spiritual unity that the word *shalom* suggests in this context, is not dependent upon the absence of war, nor is it hindered by its presence.

Nevertheless, as David the shepherd destroyed the lion and the bear that would ravage his flock, so the Lord Jesus will rebuke the latter-day lion and bear, the confederacies of the south and the north. These "evil beasts" (see Dan. 7:3) will "cease out of the land," Ezekiel declares (Ch. 34:25). The way in which he will bring this to pass is outlined in chapters 38, 39. Gog will be destroyed, the land will be cleansed, and hostile Gentile influence will be excluded therefrom. Figuratively, these are the "wild beasts" that the shepherd shall drive away with the result that the Israel flock will "dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25).

What a glorious pastoral scene is presented in these words. They capture the peace, serenity and unity that exists between the shepherd and his flock when the latter dwells safely in the "open spaces" (the wilderness) unmolested by prowling beasts, and figuratively sleeps in the woods, confident that the shepherd will protect it from all danger.

Showers of Blessing

In beautiful language, and in pleasing sequence of thought, the prophet next describes the showers of blessing that will enrich the land and the flock. It is helpful to see the sequence in these verses in Ezekiel 34, for they describe in order the work of Christ. First he is revealed as a shepherd. Then as a prince; first the evil beasts are driven away, then the sheep lay down in safety; first the places around Yahweh's hill are made into a blessing, then showers of blessing reach out in all directions.

There is a proper sequence in all this that illustrates the

order of his work in the future. Having called Israel back home, having cleansed the land of the enemy, Yahweh now declares:

"I will make them and the places round about My hill a blessing."

It is like a preface to the concluding chapters of Ezekiel: the great Temple prophecy. Later (Ch. 40:2), the prophet was shown Mt. Zion as a "very high mountain," and he was given a vision of the glorious House of Prayer there to be erected. This Temple will provide the basis of the "covenant of peace" to be made, and from it will extend the Divine blessing to all mankind. Through the worship and teaching there to be revealed, will be felt the refreshing "showers" in their season. The drought referred to by Amos 8:11-12, a drought of "hearing of the Word of Yahweh," will be broken, and "showers of blessing," both spiritual and temporal, will come down in their season, as Moses promised (Lev. 26:4).

What are these "showers of blessing?" Moses likened his doctrine and speech to the dew, the small rain, the "showers upon the grass" (Deut. 32:2). Such showers fructify the earth, cause it to produce fruit to the glory of the Creator. So it will be with the Israel "earth" in the day when the Lord shall come upon it "as rain upon the mown grass." There will be "showers of blessing."

Joel (Ch. 2:21-24) predicted that there would be a "former and latter rain" that shall be poured out upon Israel, and on the Day of Pentecost, Peter declared that his words had received some fulfilment. The Holy Spirit had been poured out upon the Apostles, and they stood forth before all Israel gathered at Jerusalem, to proclaim the Gospel of peace to them. It was as the early rains, and those who took heed thereto, received a blessing in the Gospel they embraced.

The latter rains are yet to come. When Christ returns, and the resurrection takes place, there shall be poured out upon the saints a greater measure of spirit, in consequence of which they will be equipped to take unto Israel and to all mankind, these showers of blessing. And as it was in Apostolic times, so it will be in the future age; first to Israel then to the Gentiles.

What an amazing miracle is suggested in the verse before us (Ezek. 34:26)! Yahweh will make both His people of Israel, and His hill a blessing! Today they are both an execration! The world cares little for either Jews or Jerusalem, but that is to be changed. Zechariah declares: "As ye were a curse among the nations, O Israel; so will I save you, and ye shall be a blessing" (Zech. 8:13). Jerusalem, too, is to be cleansed and changed, and the remnants of those nations that will proceed against the city for war in the day of Armageddon, shall later converge upon

the same city for worship (Zech. 14:16).

It and its people shall both be a blessing; and there shall come from both "showers of blessing," to all who gather there.

The symbol is in beautiful conformity with the picture presented. There is the shepherd and his flock in safety! There are the evil beasts driven away! There are the showers of blessing that provide the need for the flock! The whole purpose of Yahweh with his Son, the Shepherd-prince of the future age is pictured in a glorious, prophetic, pastoral scene, which is summed up in the concluding verse of the chapter:

"And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord Yahweh."

H.P.M.

Questions  Answered

ZECHARIAH 9:9 — A CORRECTION

Reader D.P., of Western Australia, draws attention to our comments in our Verse by Verse Commentary on the Prophecy of Zechariah p.72, and questions whether Christ rode into Jerusalem upon an ass, as we state, or upon a colt. He draws attention to Mark 11:46 and Luke 19:30, which record that only a colt was used for this purpose, and contrasts these two records with that of Matthew 21:5 which, according to the Diaglott, reads: "Sitting upon an ass even a colt,, the foal of an ass."

On p.72 a correction should be noted. The Lord Jesus rode into Jerusalem upon the colt, not the full-grown ass. In Mark 11:46 and Luke 19:30, it is clearly stated that this was so. Matthew 21:1-7, however, also shows that two animals were used in the transaction: he rode the colt, and he led the ass. The picture of the Lord riding upon one animal into Jerusalem as King, and leading the other, provides a dramatic portrayal of the future status and work of the Lord when associated with spiritual Israel as King, he will lead Israel after the flesh back into the City of Peace.

Matthew 21:5 reads: "Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." The *Diaglott*, however, renders this: "Sitting upon an ass even a colt, the foal of an ass."

This is also the rendition found in Zechariah 9:9 according to the Revised Version, for whereas the Authorised renders the passage as: "lowly, and riding upon an ass, and upon a colt the foal of an ass," the revised version translates: "riding upon an ass, *even* upon a colt the foal of an ass."

In the symbolism of Zechariah 9:9, therefore, the older animal represents Israel after the flesh, and the colt points to Israel after the spirit. The Lord could ride the unbroken colt, but not the people of Israel when he first came unto them. See also Isaiah 1:3. Gen. 49:11.

"Elpis Israel" — A Book Needed Today As Never Before

Striving for Perfection

Psalm 37.

"Religion being the divine remedy for sin, it is evident that when the sin of the world is taken away, religion will be abolished. So long as sin exists in the earth, so long will there be separation between God and men; for it is sin, and that only, which interrupts man's fellowship with God and His angels, as it obtained before the fall. When sin is eradicated from the world there will be no more death; for death and sin are boon companions; as it is written: "The wages of sin is death." The abolition of death presupposes the extinction of sin in the flesh; and consequently that the animal nature of man has been transformed (not evaporated, but changed) into the spiritual nature of the Elohim. Man will then be no longer subject to evil. His race will have passed through its 7,000 years of probation; and all of its individuals, who have been the faithful subjects of God's religion, will become the incorruptible and perpetual inhabitants of the earth, emancipated from every curse; God will then dwell in men by His Spirit as He now fills the Lord Jesus Christ. All distinction of church and world, saints and sinners, righteous and wicked, shall cease for ever; for there will be none of the Serpent's seed alive. They will have been utterly destroyed; for only 'the meek shall inherit the earth, and delight themselves with abundance of peace'." (Ps. 37:11). **—"Elpis Israel" p. 165.**

★

What We Must Do

A close consideration of Psalm 37 will cause a true Israelite to carefully ponder the divine instructions revealed therein. He will recognise the difference which is to exist between himself and the world. This difference is to be clearly distinguishable in character, ambition, thoughts, desires, way of life. And now God's servant will find himself faced with a clear and firm instruction:

"Mark the perfect man, and behold the upright: for the end of that man is peace" (v.37).

The word "mark" is *shamar* elsewhere rendered "look narrowly, preserve, save." Thus, the servant of Yahweh must turn away his eyes from beholding the wicked and all their works, and seek out those who are of the same mind as himself. Observe those who are faithful! Preserve them! Draw together, in a common defence against the "sword" and "bow" of the wicked (v.14)! Recognise and strengthen each other! See the world and all its works for what they are!

The word "perfect" signifies "complete," and in this text indicates one who has found the principles of Godly living, and

(cont. on page 317)

Bible School Bulletin

RESERVATIONS FOR SPRING SCHOOL NOW OPEN

This School is scheduled to be held from Saturday, 27th August, through to Sunday, 4th September (God willing).

Spring is a delightful time of the year in the Newcastle area, and many rate this period as the best of all for the purpose of the School.

It is anticipated that all reservations will be quickly taken up, and this School will definitely close when the quota has been reached.

If you contemplate attending, send your reservations immediately, together with $2 deposit for each reservation. If circumstances arise that will prevent you attending this school, and we are notified in time, your deposit can be re-allocated to another school in the future.

Teaching staff for the Spring School has been appointed as follows:

BROTHER E. SPONGBERG — THE PENTATEUCH IN THE PSALMS. **This will provide an outline of the Book of the Psalms, including detailed exposition of individual Psalms in each section of its five books.**

BROTHER G. HAWKINS — THE DRAMA OF DANIEL. **These talks will be illustrated and the speaker will outline some of the graphic features of Daniel's Ministry that are not openly expressed in Scripture, but are to be found beneath the surface of the narrative.**

BROTHER H. P. MANSFIELD — THE MESSAGES OF PAUL TO THE SEVEN ECCLESIAS. **We are familiar with the messages to the seven Ecclesias in Asia (Rev. 2.3), but Paul also wrote to seven Ecclesias. These talks will provide outline studies of the Ecclesial Epistles from Romans to Thessalonians.**

BROTHER G. E. MANSFIELD — THE ANTIDOTE TO UNGODLINESS. **The Wednesday morning talk, presenting an exposition of 2 Epistle Peter in outline and in detail.**

These talks are designed to be supplementary, and to provide a well-balanced diet of spiritual food. The speakers are drawn from three different Ecclesias, and from three States: Hurstville (NSW), Woodville (SA) and Perth (WA).

The School Committee is now working on other facets of the School, and will draw other speakers into the sphere of labor.

It is anticipated that further improvements to the School buildings will be completed by the time the Spring School commences. It is hoped to have the auditorium heated by then, and the Dormitories installed in their new position. The magnitude of this task is indicated by the cost of plumbing alone, which involved the school in an expenditure of some $6000.

Costs are the same: **N.S.W. area: $19.** 14 and under — $10. Under Five — free. **S.A., VIC., QLD.:** $17. 14 and under — $10. Under Five — free. **Nth. Qld., W.A., N.Z.,** $10. Under 14 — $10. Under Five — free.

Special attention will be given to the intermediate school, and the subject of study, in which the under 15's will engage upon will be published next month (God willing), after having been decided by the Woodville Arranging Brethren.

This School, as the last, will be sponsored by the Woodville Ecclesia.

All reservations should be directed to the Bible School, c/- Logos Publications, West Beach Post Office, South Australia.

A FREE VISIT TO THE BIBLE SCHOOL

As previously announced, a competition was conducted in which first prize included free air-travel to and from the Bible School through Ansett-ANA, plus free accommodation at the School, and a further week in the Sydney area.

This prize was won by 13 years' old Robyn Hearn, of the Yokine Sunday School, Perth, Western Australia.

Concerning the award, the Superintendent of the Sunday School wrote:

"Your letter with the pleasing news of Robyn's award was certainly unexpected, and it has left her parents speechless. It will certainly be a wonderful experience for her, as it is very doubtful if she would have been able to make the trip otherwise. Robyn's prize was received with pleasure both at the Sunday School, and by the Ecclesia, and we would like to be attending ourselves."

Robyn was advised to call at the Ansett-ANA terminal in Perth, and arrangements would be made for her to receive her ticket from Perth to Sydney and home again. It will be her first experience in an aeroplane, so that she will commence her interstate travel by the Ansett Fan-Jet plane. On receiving her prize, Robyn wrote to "Auntie Daphne" of the *Story of the Bible* as follows:

Dear Auntie Daphne,

Thank you very much for your letter. I received it yesterday at Sunday School. I don't know how to thank those who organised the competition, for it was such a great and unexpected thrill to me. When I received the letter, I could not digest the fact that I had won, and I was shaking.

I hope that my association with the Bible School will help me to understand the Bible better, and I am sure that I will enjoy the study of Ruth. I feel that I will return home with some important things that I will have learned, that will help me in later life.

Thank you for your invitation to stay awhile in Adelaide, but the time available to me will not permit this.

My mother mentioned to me that there had been a competition in the "Story of the Bible" on Ruth when I was in grade one in primary school, and that I wrote (or rather printed) an essay on this subject for it. Of course, I don't remember doing much about it, but I have considered the book of Ruth a little since then, and I will try and come prepared to do the project.

Thank you for your letter. I am looking forward to the journey east.

Yours sincerely,

Robyn Hearn.

SEND FOR COMPETITION FORMS

Your child, if sixteen years or under, can likewise earn a free air-trip by courtesy of Ansett-ANA to and from the Bible School, plus free accommodation at the School, and a further week in Sydney. The competition is conducted by the *Story of the Bible*, and forms setting out all details are available from *Logos Publications*, West Beach Post Office, South Australia.

Any of your children can enter for this competition, so you need to send for forms for each one. Even though they do not win first prize, there is the possibility of them winning one of the other prizes that are awarded for this competition — whilst there is also the personal profit derived from doing the competition itself.

When sending forms, would you please include a postage stamp for return mailing.

SPONSORSHIP OF THE SCHOOLS

An enquiry has been received from the Recorder of the Adelaide Ecclesia, enquiring as to what is entailed by an Ecclesia in sponsoring a Bible School.

The sponsoring Ecclesia assumes responsibility for the arrangement of the School, and can, if it desires, alter the speakers, appointments, or subjects it is proposed to give. In fact, recommendations of this kind have been received and implemented, in certain instances.

The sponsoring Ecclesia is also responsible for the conduct of the School, particularly as regards fellowship. For example, the Woodville Ecclesia is sponsoring the May and August Schools, and fellowship at the School is on the same basis as that existing in the Woodville Ecclesia. The Constitution of the School requires that sponsoring Ecclesias be on the A.B.S.F.

The Ecclesia is also required to supply at least one member on the working Committee that is set up at the School, and usually (to this date invariably) such member acts as Secretary of the School.

This "working" Committee is made up of the main teachers at the school, plus President, Secretary and other members who occupy a responsible position at the School.

Traditionally, a sponsoring Ecclesia becomes host to two consecutive schools. This follows a pattern that was established from the beginning. The first school came into existence at the request of the Townsville Ecclesia made to *Logos Publications* to organise such a school. It was deemed a success, and the request was made to conduct a second school. At the conclusion of this school, Townsville stated that it was willing to sponsor a third school if no other Ecclesia desired to act as host; but Ballina then volunteered to sponsor the third and fourth Schools. The fifth and sixth Schools were under the auspices of the Yagoona Ecclesia, and now sponsorship has been invested in the Woodville Ecclesia for the Autumn and Spring Schools. Thus, sponsoring Ecclesias have come from three different States.

On each occasion to date, the sponsoring Ecclesia has indicated that it would be prepared to continue on in the position it held, if desired. For example, Yagoona would have been prepared to sponsor the seventh and eighth Schools, as well, but it was thought desirable that other Ecclesias should occupy this position.

The various secretaries of the Schools have been drawn from the host Ecclesias. The first two Schools were served by brethren from Townsville Ecclesia; the second two by Brother Russell, of Ballina Ecclesia; the third two by Brother Cook, of Yagoona; and secretary for the May School was Brother R. Gray, of Woodville Ecclesia.

As far as sponsorship of future Schools are concerned, other Ecclesias have indicated their willingness to assume this responsibility. It involves no financial obligation, but does give Ecclesias the opportunity to mould the policy and the nature of the Schools. At the moment, we have a waiting list of Ecclesias prepared to sponsor future Schools, but because we are anxious to spread this as much as possible, we would be pleased to hear from any other Ecclesias who are willing to assume this responsibility. We suggest that you write to The President, The Bible School, West Beach Post Office, South Australia.

"Without holiness no man shall see the Lord." Let there be no talk of this standard being too high; this is the language of the unwise. We must rather accustom ourselves to the thought and the language of the Spirit, and labor to conform to that statute of the kingdom that requires us to "deny ungodliness, worldly lusts, and live soberly, righteously, and godly in this present world."

QUESTION TIME AT THE SCHOOL

Opportunity is afforded members to submit questions for answering at the Schools, and those not thus attended to are answered through Logos.

The Word Ecclesia.

Q. Why is the word "Ecclesia" used so frequently by Christadelphians?

A. We suggest that you read what Brother Thomas has to say upon this theme in *Eureka*, vol. 1. *The Ecclesial Guide* states:

"To help in the development, and give scope for the exercise of faithfulness, obedient believers were required to form themselves into communities which, in Greek, were ECCLESIAS. There is no exact equivalent in English for this term Ecclesia. It means an assembly of the called. 'Church' (by which it is translated) has not this meaning, and has become objectionable through association with un-apostolic ideas and institutions. Consequently, the original term has to be employed."

Sabbaths On The Eighth Day.

Q. Ezekiel 43:27 implies that during the Millenium, the sabbaths (see Ch. 44:24) will be celebrated on the eighth day instead of the seventh. Why the change?

A. The sabbath celebrated on the seventh day under the Mosaic Law looked forward to the Millenium of rest when the Lord Jesus will again set up the Kingdom on earth. But that seventh millenium of rest shall be followed by the consummation of the Divine purpose when flesh, as it is at present constituted, will be cut off, and a perfected world will be delivered unto the Father that He might be "all and in all" (1 Cor. 15:28).

The eighth day was the day of circumcision that typified the cutting off of flesh (Gen. 17:8-14), and it is appropriate that the sabbath during the millenium should be celebrated on that day (the first of the week), for it will set all mankind looking forward to the great consummation when "there shall be no more death, neither sorrow nor sighing, for the former things are passed away" (Rev. 21:4). At the millenium, the anti-typical seventh day of rest, will be fulfilled and there will be no point in celebrating it on that day.

Telephone at "Elpis Israel" House, Rathmines.

Q. Can I be contacted in emergency at the Bible School?

A. Yes, the School is connected by telephone, the number being Newcastle 75 1145. Postal address of the School is: The Christadelphian Bible School, Elpis Israel House, Rathmines, New South Wales.

THIRD TASMANIAN BIBLE CAMPAIGN

7th January through to 15th January (God willing), 1967.

It is planned to hold this campaign in Hobart next year, and those intending to co-operate in it are urged to make tentative bookings now. Rates have been considerably reduced for this campaign, and adults will be fully accommodated for $22 per head, children under 15 for $15, and those under five will be free.

It is suggested that those intending to co-operate in this campaign arrange their annual holidays now to synchronise with the above dates. The campaign will include study sessions on the book Nehemiah and the Tabernacle, Gospel Proclamation activities, sightseeing, and general fraternisation.

Good Company

A "Logos" Supplement designed for Christadelphian young people throughout the World.

— Conducted by J. Knowles

THE RESPONSIBILITIES OF YOUNG PEOPLE

"Let no man despise thy youth" (1 Tim. 4:12)

In an ideal ecclesia both age and youth work and co-operate together in the service of the Truth. When such a condition does not exist, there develops in the ecclesia an estrangement between these two groups, with the result that each fails to understand the aims and motives of the other. We sometimes hear Paul's advice: "Let no man despise thy youth," used by both parties — but with a subtle change of emphasis in each case! When used by young people, it is often in the form of a rebuke that the older ones should not despise them because they are young; whereas older people sometimes use it to impress the younger ones that they must give no cause for the older person to despise him.

A correct understanding of this verse will reveal that both parties can be in error, and that both young and old must do everything in their power to co-operate in ecclesial life — that unitedly they might bring glory to the Name of their Heavenly Father.

In exhorting the young man, Timothy, the apostle mentions six ways in which young people can be an "example of the believers" (I Tim. 4:12):

In Word:
This comes first! A respect for the Word of God, and its manifestation in our speech is the first stage in revealing the characteristics of a true believer. He must be studious and zealous in his approach to the Word.

In Conversation:
This goes further than just speech. It means "in the whole of one's conduct," not only in the ecclesia, but also in the home and the world.

In Charity:
This is revealed firstly in his love toward God, and secondly to his brethren. Where a spirit of antagonism exists between young and old, this characteristic is sadly lacking.

In Spirit:
That is, in the way and manner in which he does all things. It is possible to work for the Truth in a spirit of antagonism, or of rivalry to others. Paul advised Timothy that such could easily be the case with a young man.

In Faith:
This goes further than just doctrine. It indicates a "fidelity in honestly serving the Truth," and in looking after that which has been entrusted to our care.

In Purity:

This concerns chastity of body and mind, a standard which in the world is being lowered every day, but which, in the Truth, must always be maintained on the highest plain.

Notice how Paul has directed us through six stages of development:

1. **Learn the Word;**
2. **Conduct ourselves according to that knowledge;**
3. **Manifest it in love of God and to brethren;**
4. **Reveal the correct spirit in the work of the Truth;**
5. **Perform our work faithfully and honestly;**
6. **Manifest a mental and moral purity in everything we do.**

By these means we will both "please Him" who has called us to manifest His glory, and we shall be an "example" to others to follow (1 Tim. 4:12).

WHAT WOULD YOU SAY?

. . . . if you were asked to explain who the "Comforter" of John 14:16, 26, is?

If you use these four simple steps you ought to be able to impress your questioner with the logical truth of this matter. They may also serve as foundation stones and recapitulatory steps, if your friend cannot wholly follow the argument, or is persistent in his opposition.

Step 1 — Show that the Comforter is the S P I R I T O F T R U T H, that is the Holy Spirit.

Step 2 — Show that the Spirit is IMPERSONAL.

Step 3 — Show that Jesus must be therefore using PERSONIFICATION.

Step 4 — Explain the reason for him doing so.

Make yourself familiar with these outline steps which you can use as a basis, then learn the following brief proofs to back up your statements.

STEP 1 — The Comforter Is The Spirit of Truth.

Proof: Use the very reference your friend may have brought forward as evidence of the personality of the Spirit. "The Comforter (John 14:16) — even the Spirit of Truth" (v.17), which the apostles received as the Holy Spirit (Acts 2:3-4).

STEP 2 — The Spirit is Impersonal

Proof (1): THE HARMONY OF THE SCRIPTURES (Positive Approach):

Use a concordance to show your friend the many references quoted under the word **spirit,** where (as God's Holy Spirit) it is plainly revealed as God's power, operating under His will, for words of wisdom, or works of power. For example, Judges 3:10; 2 Sam. 23:2; Acts 2:1-18; 10:38.

Proof (2): FALLACIOUS ARGUMENTS (Negative Approach):

Point out the perplexing problem which arises if one entertains the Trinitarian attitude towards the personality of the Spirit, where (in such passages as John 1:32-33) God, as the supposedly first person of the Trinity, anoints Jesus as the second person with the third person of the Trinity! If this is true, the apostles were anointed by the same third person, this time split into twelve parts at once (Acts 2:3-4, 17)!

STEP 3 — The Evidence Of Personification.

Proof (1): CORRECT TRANSLATION:

Show your friend Rotherham's translation of John 14:16: "that HE (that is, the Comforter) may abide with you age abidingly . . . because with you IT abideth." Use the Diaglott translation which also substantiates this rendition to show that the Spirit is acknowledged as impersonal, and yet personified.

Proof (2): GREEK GRAMMAR:

A brief examination of this will make it plainer why the translators may translate the Spirit as impersonal, but when it is termed "the Comforter" they make it assume a personality. Show your friend that the Greek word for Comforter is **parakleetos,** which is "masculine" in Greek, while the word for spirit **(pneuma)** is "impersonal." This is a peculiarity of Greek which he may not be familiar with, but give him a few examples and he will get the idea.

For example, we may speak of ships, countries and towns as feminine, but we understand clearly that they are impersonal objects. Explain that the Greeks used this kind of language more freely than we do, and the translators in the A.V. at times have translated directly from the Greek, thus giving such objects as the world (John 15:19) and a gate (Acts 12:10) a personality! They (and we) acknowledge that these objects are impersonal, when in fact (John 15:18) they give them a personality in this case — merely on the grounds of them happening to be masculine, or feminine, in Greek.

Thus, the "Comforter" is masculine in Greek, and therefore has been translated as a masculine person directly from the Greek in the same way as such words as "gate" and "world." Disregarding the translators' bias for a third person of the trinity, it would be quite good English to translate the "Comforter" as **neuter.**

However, there is evidence of personification . . .

Proof (3): DEFINITE PERSONIFICATION . . . .

Show your friend that the so-called tricky passages, in the light of the aforementioned evidence, reflect definite personification, but not (note well) personality! See John 16:13: "for HE will not SPEAK from himself but whatsoever he HEARETH he will speak" (Roth.). "He shall TEACH you all things and bring all things to your remembrance" (John 14:26), "and He (the Father) shall send you another comforter" (John 14:16) "whom the Father shall send in my name" (v.26).

STEP 4 — The Reason For Personification:

This is the crux of the matter! Carefully point out to your friend the following proofs which show plainly that Christ was personifying the Spirit of Truth because he was LIKENING IT TO HIMSELF.

Proof (1): He, as their Comforter, was leaving them and sending it to them in his place. "ANOTHER comforter" (John 14:16) "whom the Father shall send in my name" (v.26).

Proof (2): Christ himself did not speak of his own authority but whatsoever he heard he spoke (John 7:16; 8:26, 27). By the language he used here he thus identifies the Spirit of Truth with himself as if he were still present with them (John 16:13).

Proof (3): Christ taught his disciples continually (e.g. Matt. 5), but again it was largely through the medium of the Spirit that He spoke. If they therefore possessed the same Spirit, they would lack nothing, though he himself was absent (cf. Luke 24:26, 27; Acts 2 with John 16:26). Thus he personifies a neutral power because it would serve the purpose of his presence to teach and instruct.

An Interesting Hebrew Idiom:

CUTTING A COVENANT

Genesis 15:18 records that "Yahweh made a covenant with Abraham." This statement, however, has more in it than appears on the

surface!

The words "made a covenant" are better rendered "cut a covenant," from the Hebrew word **karath,** which means "to cut."

In cutting a covenant, the animal sacrifice was slain, its blood poured out and its body divided. The contracting parties then passed between the pieces and took the covenant oath, apparently signifying that what was done to the animals was due to them if they broke their part of the agreement. This was the custom in old time.

Jeremiah uses this same word **karath:**

"And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before me, when they CUT the calf in twain, and passed between the parts thereof . . . ." (Ch. 34:18).

In the following verse we read of the defaulting party who failed to keep their oath:

"The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth."

Unlike Abraham, who had protected and watched over the sacrificial tokens of the covenant (Gen. 15:11), Israel had allowed the preying vultures to come down; and now Yahweh was to deliver them to be "meat for the fowls of the heaven and the beasts of the earth," to be cut in pieces at the hands of their enemies.

THE COMMENDABLE WORK OF BROTHER THOMAS

As Paul spiritually begat Onesimus, so Doctor Thomas, either directly or remotely, has spiritually begotten us. His writings are as powerful to instruct today as they were when **Elpis Israel** first appeared.

But what about Doctor Thomas's mistakes? These are not so likely to hinder any one's obedience to the Truth as is the discouragement of those who, by loud and insistent criticism, turn many away from his peerless expositions. If what we deem to be error calls for notice, let us take it in hand meekly and humbly, just as we should deal with a parent's error.

The fruit of the Doctor's teaching is to be seen in hundreds of ecclesias and in thousands of brethren rejoicing in a knowledge of the Gospel. What can his critics show as the result of their efforts? Time spent in handing on the Doctor's instruction will make both ourselves and others wise unto salvation. Those who thus occupy themselves are not likely to devote much time and energy to Doctor Thomas's shortcomings.

CHRISTADELPHIAN BOOKSHELVES

A Christadelphian is a Bible student. This should be reflected in his bookshelves. What should be there? Something must be left to individual choice, but the following may be a useful guide to the beginner. First, the **expository works** of Dr. Thomas, R. Roberts and other brethren should be there; these are invaluable. There should also be (1) a good **Bible Dictionary** — not a modern one full of critics' surmises, but one like Dr. Smith or Kitto's; (2) a **Hebrew and a Greek Lexicon;** and (3) **Strong's Exhaustive,** or **Young's Analytical Concordance.** To these may be added a few reliable historical and archaeological works. They well fill in the details of Apocalyptic interpretation and cast light on Old Testament references. There are a number of Zionist works well worthy of being included.

Use orthodox writers with great care. In case of doubt as to the desirability of a particular book, consult a brother of repute and experience.

—W.H.B.

tried to implement them. Mark such individuals, pleads the Psalmist, and be united with them — for you have observed the world around you, and have correctly defined it as a broad, colorless, arid wilderness.

The Psalm concludes upon the note that "the just shall live by faith" (cp. Hab. 2:4. Heb. 10:38). And upon this subject, Brother Thomas also speaks:

"Abraham is the father of all them who believe, and who walk in the steps of THAT FAITH which he had while yet uncircumcised . . . . We shall inherit what we have faith in . . . . No man need flatter himself that he is one of God's elect, unless he believes the gospel of the Kingdom and obeys it, and walks in the steps of the faith of Abraham" (Elpis Israel" pp 258, 265).

Psalm 37 Analysed

In the face of all the pressures that emanate from a wicked and corrupt world, what is the servant of God to do? The Psalm sets this out.

Towards Yahweh

Trust in Yahweh and do good — v.3.
Delight in Yahweh — v.4.
Roll upon Him — v.5.
Rest in Him — v.7
Wait patiently for Him to help — v.7.
Permit Him to direct your steps — v. 23.

Towards Self.

Cease from anger, forsake wrath — v.8.
Do not fret to do evil — v.8. 27.
Show mercy and liberality — vv. 21, 26.
Speak wisdom and talk of judgment — v.30.
Preserve the Law of God in your heart — v.31.
Draw close to those who are like-minded — v.37.

Towards the World.

Fret not because of evil-doers — v.1.
Heed not the prosperity of the wicked — v.7.

How Yahweh Will Treat The Wicked.

He will laugh at them — v.13.
He will destroy transgressors — v.38.
He will cut down the proud — v.2.
He will destroy the power of the wicked — v.17.
He will consume them as sacrifice — v.20.
He will cut off their seed — v.28.

How Yahweh Will Preserve The Righteous.

He will uphold and preserve them — v.17.28.
He will help, deliver, and save them — v.40.
He will give them lasting peace — v.37.
He will provide strength in time of trial — v.39.
He will vindicate them before all mankind — v.6.
He will exalt them — v.34.
He will cause them to inherit the earth forever — v.11, 29.

Is it any wonder that the Lord Jesus, in speaking of the blessedness of those who will inherit the Kingdom of God, drew attention to the 37th Psalm?

Whilst the vast majority of mankind busy themselves doing and thinking the things that give pleasure to themselves, and in so many ways give free reign to the natural desires and hatreds of the flesh, Yahweh's servants must be developing an entirely different character within themselves. In the face of active persecution and opposition, they must manifest the Divine ways.

That is the challenge of Psalm 37.

Who is prepared to meet it?

It is a challenge which may be met only with the help of the Father, and as He has promised to render all assistance, what have His sons and daughters to fear?

To the battle, then!

Let us not, through apathy and indifference, through faintheartedness or lack of courage, through opposition or trial, lose the inheritance which Yahweh has promised to all those who love and obey Him; for, "the meek shall inherit the earth; and shall delight themselves in the abundance of peace!"

—J. Ullman (Perth).

Concern at the Prevalence of Evolution Theory

We have received many letters expressing concern at the way the evolution theory is plaguing the brotherhood.. An American reader comments:

"It seems as if the sound expositions of Brethren Thomas and Roberts are more sorely needed than ever now. If some leading brethren don't stand up and do something the truth will be lost. . . The idea of just leaving the offenders off the speaking list is simply childish. It is not scriptural. If we fellowship evolution we are hob-nobbing with atheists and blasphemers. . . If Christ said the Pharisees were blasphemers for attributing his works to Beelzebub, how much more is it blasphemy to attribute creation to chance!"

(The position is distressing, and calls for all who uphold the Truth to stand forth and declare their support for the fundamental teachings as set out in *Elpis Israel* and similar expositions. The resolution of your ecclesia to remain faithful to these matters, and to re-state its adherence to the BASF, and opposition to the spirit of compromise and liberalism currently affecting the brotherhood, provides a good lead for others to follow).

Darwinism (and evolutionism) has extensively eaten the heart out of all religious conviction, and the effects are showing themselves in a widespread indisposition to give any earnest place to God or the Bible.

R.R.

Zophar's Final Word: God Answers the Wicked by Punishing Them

In an earlier instalment of this poem, we pointed out that of the three "friends," Zophar is the least courteous and the most rude. He rests his argument upon assumption, dogmatically calling upon Job to accept without question the propositions he advances. His theme is "Know thou!" It occurs in both his speeches, and at the beginning of his main proposition. In Chapter 20:4, the chapter before us, the question as stated in the A.V. should be altered into a declaration: "Know thou . . . ." This chapter provides a bitter though covert denunciation of Job as a deservedly punished evil-doer and hypocrite. Job had complained (Ch. 19) that God had not answered him; but Zophar replied in this chapter, that the sufferings Job experienced constituted the answer he sought (Ch. 20:29). Ignoring facts that Job constantly pressed on the attention of the whole three, he dogmatically asserted that adversity only comes where sin is committed, and Job's terrible sufferings provided proof positive of some awful hidden wickedness.

Introduction: Zophar's Annoyance — Vv. 1-3.

Then answered Zophar, the Na-amathite,
I'll quickly answer what I know is right.
I noticed have, the check of my reproach,
And knowing this, I will the matter broach.

Proposition: The Prosperity of the Wicked is Shortlived — Vv. 4-28.

Know thou then this! Since man was on the earth,
That short hath been the wicked sinner's mirth.
And though his greatness to the clouds ascends,
Yet soon he perisheth, and his breathing ends.
And as a dream, he soon doth fly from sight,
Forgotten as a vision of the night.
The eye which saw him, shall him see no more,
His place shall not receive him, as before.
His children shall the poor oppress — and more —
His hands shall all their stolen goods restore.
His very bones are full of youthful lust,
Which down shall lie, at last, among the dust.
Though sweet unto his taste he findeth sin,
Persisting — it becometh gall within.
His riches, he hath swallowed down in vain,
For God shall make him vomit them again.
The asp and viper's poison shall him slay,
The streams of honey, butter, shall not stay.
The fruit of all his labor he'll not eat,
And hardly shall he find his daily meat.
Because he hath oppressed the poor in need,
And seized a house, to satisfy his greed.

His body shall not quietness acquire,
He shall not store up all he doth desire.
Hardly shall daily food for him be found,
And, for his goods, no man shall look around.
E'en in his fulness, he shall be in straits,
Yea, every wicked hand against him waits.
The wrath of God shall curse his gluttony,
While he is eating, it shall on him be.
And he shall flee from iron weapons too.
And bended bow of steel, shall strike him through.
The sword that's drawn, shall out his body come,
That glittering sword, shall nerve and gall benumb.
All darkness shall be hid in secret place,
The weakest fire shall soon consume his face.
The heaven shall show his iniquity,
The earth against him, risen up, shall be.
The increase of his goods, and all he hath,
Shall have departed in the day of wrath.
This is the portion of the wicked man,
The heritage of God's appointed span.

JOB'S REBUTTAL (Ch. 21)

Once again the patient and suffering Job answers the arguments of his friends. He shows conclusively (so much so that Zophar has no answer for it, and promptly withdraws from the discussion) that facts disprove the assumptions and dogmatisms of Zophar and the other two. Do the wicked really suffer in life? Are they always and inevitably overwhelmed with calamity? The answer is, No. On the contrary, they are prosperous, apparently happy, live lives of pleasure, enjoy longevity, have a numerous posterity. Occasionally they suffer, it is true, but is it an inevitable rule that they should do so? By no means! Some are happy and prosperous to the moment of their death (vv.32-33), a fact that completely refutes the proposition of his friends. Job, therefore, brushes aside their conclusions as futile and worthless words.

As we read this very careful and complete answer of the patriarch, let us remember that even as he spake he was experiencing great personal suffering. To bear all this, and to have heaped on top of it words of rebuke that blamed him as being responsible for the evils he endured, greatly tested his patience. Instead of angrily dismissing his friends with heated, vindictive words of hate, however, he patiently bore with them, carefully answering their various arguments, and clearly demonstrating that their carefully built-up theory was not worth the breath it took to utter.

His Appeal To His Friends — Vv 1-6.

But Job said, Hearken diligently now,
Let this my speech your consolation show,
Allow me now to speak, and do not shun;
And after I have spoken, then mock on!
Now as for me, is my complaint to men?
And, if it were, should I be happy then?
Mark me, and then you will astonished stand,
And lay upon your mouth a trembling hand.
When I remember, I am sore afraid,
And in my flesh a trembling fear is made.

The Wicked Often Prosper — Vv. 7-16.

Oh, wherefore do the wicked live for years?
Why is it their power with might appears?
Their seed is yet established in their sight!
Their offspring is for them their eyes' delight!
Their houses, too, are safe from sudden fear!
And neither doth the rod of God come near!
Their bull doth gender, and it faileth not.
Successful calving of their cows, their lot.
Their little ones go forth to skip and prance.
Their young children laughing doth gaily dance.
They take the harp and timbrel to the voice,
And at the sound of organs, they rejoice.
They spend their days in heaping up their wealth,
And quickly find the grave, in failing health.
'Depart from us,' unto their God they say,
'We welcome not the knowledge of Thy way!
Who is Almighty, that we should him serve?
What shall all our prayers to Him deserve?
You claim their good is not in all their hands?
Then counsel of the wicked far off stands!

The Wicked Are Sometimes in Adversity — Vv. 17-21.

Though often is the wicked's light put out!
And oft destruction circles them about!
Then are they as stubble on windy day,
As chaff that each storm carryeth away.
God to his children shall His vengeance show,
He well rewardeth him, and he shall know.
His eyes, his own destruction he shall see,
The wrath of the Almighty — drink shall he.
Then in his house what pleasure or of mirth,
Hath he, when God hath turned him to the earth?

There is No Apparent Rule to Determine Why Some Suffer and Others Do not — Vv. 22-26.

Can we now try with knowledge God to teach?
Behold He judgeth those that man can't reach!
One dieth in his full strength, quite at ease,
With milk-pails full, and marrow — his bones please.
Another dies in bitterness of soul,
He finds no pleasure in his food at all.
In dust they shall together then lie down,
Eaten alike by worms beneath the ground.

These Facts Prove His Accusers to be Wrong — Vv. 27-29.

Behold: your thoughts and intents I can see,
You wrongfully imagine against me.
'Where is the house of princes?' ye do say,
'The tents of wicked persons, — where are they?'
Have ye not asked them that go by the way,
And do ye not their tokens know alway?

God Will Be Vindicated, and the Folly of His Friends be Revealed — Vv. 30-34.

The wicked for destruction's day doth wait,
They shall come forth to day of wrath and hate.

Who shall declare his way, ee'n to his face?
And who shall recompense for his disgrace.
But still the grave shall surely be his doom —
To stay for ever, in the cheerless tomb.
The valley clods shall unto him be sweet,
Those coming after, shall with others meet.
How do ye seek to comfort me in vain?
In all your answers, falsehood doth remain!

— N.S. (Eng.).

The Bible, Science, and the Origin of Man

INTRODUCTION.

It will be useful to give a background to the articles that follow. In the autumn of 1964, Brother R. T. Lovelock presented a thesis on the subject of "The Origin of Man" to a class of brethren and sisters drawn chiefly from the London Ecclesias. The thesis was presented in the form of ten addresses, and was subsequently put on record as *The Origin of Man: A Study Of The First Eleven Chapters of Genesis, and the Problems which They Present to a Christian in the Twentieth Century: Notes Summarising a Series of Ten Studies.* **Although a few will have read these notes, most will be aware of the concern they have caused, and will have read the articles and letters in** *The Christadelphian,* **and especially the six page article of Brother Lovelock in the September, 1965, issue, defending his thesis.**

The writer was asked to give an answer to Brother Lovelock's *Origin of Man* **to a study gathering at Oxford in August, 1965. In preparation for this, the diffuse presentation through the 120pp of the Notes was condensed into the form of charts. These charts were discussed with Brother Lovelock, and amended to remove several incorrect features. Brother Lovelock agreed to be present at the Oxford meeting.**

At Oxford, the charts were explained, and a case against the thesis put forward, based on the Scriptures only, with no dispute as to the correctness or otherwise of Brother Lovelock's scientific "facts." This occupied about an hour, and Brother Lovelock replied briefly in about 20 minutes.

The articles now written up for *Logos* **have been given in the form of two addresses to various Ecclesias in England, and are based on the case presented at Oxford, together with some wider considerations on Science and the Bible. They will be set forward under four headings:**

1. **The thesis of Bro. R. T. Lovelock on the Origin of Man.**
2. **A refutation of the thesis from the Scriptures.**
3. **The Uncertainties of Science.**
4. **The sufficiency of the Bible.**

THE CHALLENGE OF SCIENCE

The attached quotation from "The Times" is typical of the challenge that science presents to a simple acceptance of the Genesis account of creation (see inset item).

In various parts of the world, men have found skulls of approximately human form, associated with fea-

tures of primitive civilisation — simple tools, weapons and forms of art. The excavators and scientists confidently date these finds as 30,000 B.C. and more. This is in conflict with a simple reading of Genesis chapters 1 to 11, which teaches that Adam and Eve came on the scene some 6,000 years ago. It is claimed, therefore, that men existed before Adam.* This is the main "problem" (see title of his *Notes*) with which Bro. Lovelock deals. He believes the ideas of science can be accepted and reconciled with the Bible. He put forward a thesis that man has developed from the lower forms of life, partly by evolutionary processes, and partly by divine intervention. This is a position known as Theistic evolution.

NEW EVIDENCE ON THE ERA OF NEANDERTHAL MAN

Remains dating from 25,000 B.C. found in North Greece

Great progress in the understanding of the Old Stone Age of Europe is being made as a result of important finds in North Greece. The first radiocarbon date is now available for material from the upper levels of the cave site of Asprochaliko, near Ioanina, and the figure of 25,000 B.C. confirms the tentative conclusions of the excavator, Mr. E. S. Higgs, of the Department of Archaeology and Anthropology, University of Cambridge.

A study of the Mousterian deposits has given a new insight into the Middle Palaeolithic period. The assemblage from the basal layers at Asprochaliko differs from those gathered at surface sites elsewhere in the region, and at least two Mousterian industries have now been recognised These have yet to be compared on a detailed statistical basis with those of the Dordonne. Although no human remains have yet been found at Asprochaliko, a skull of Neanderthal type found recently at Petralona in Chalkidiki to the east of the Pindus range is a reminder that the Middle Palaeolithic is the period of Neanderthal man, the more primitive predecessor of **homo sapiens.**

The new finds thus give valuable evidence, for the first time in Greece, of that remote age, at least 30,000 years ago, when Neanderthal man hunted rhinoceros, deer and horse on the slopes and plains below the ice-covered peaks and glaciers of the Pindus. —London Times, 20/1/'66.

Brother Lovelock's Thesis

Brother Lovelock accepts the usual geological sequence and time scale formulated by the evolutionists and reproduced in text books of geology. This has been summarised on chart one, taken largely from the detail in ch. 4 of his *Notes*. Bro. Lovelock does not subscribe to the standard theory of evolution, that the

*** The idea set forth by Bro. Lovelock is that men were living on the earth contemporaneously with Adam, and that he was a member of a race already then in existence. For example, he makes reference to his "parents," so that what is suggested above is not to be confused with what Brother Thomas suggests in "Elpis Israel," namely, that there was a pre-Adamic creation that came to its end through some terrible calamity. Bro. Lovelock sets forth the theory that Adam was a member of pre-Adamic race, members of which are still found on the earth today. —Editor.**

existing forms of life have developed entirely by natural variation, and the operation of chance and favorable circumstance. He believes there have been occasions of divine intervention with modification of natural laws and processes to produce an upward step. Progress from lower forms of life, from reptiles to mammals, from beast to man, has required this element of divine intervention. Progress up the scale of life has therefore involved both sudden steps due to God's action, and slow development due to natural variation. This is a form of evolution known as Theistic Evolution, and is favored by many who claim some "christian" faith and interest in the Bible.

In chart one there is a column on the right showing some of the days of creation of Genesis 1. Bro. Lovelock follows the view set out in Wiseman's book *Creation Revealed In Six Days,* that the account in Genesis 1 is to be understood as so many visions given on successive days to the writer of Genesis. These visions are pictures derived from the actual evolving universe and earth over millions of years as "taught" by science. Thus the course of many millions of years is condensed down into a space of six days. In this way, Bro. Lovelock believes Genesis 1 and the evolutionary picture of science can be reconciled. The days in the right hand column of chart one are Bro. Lovelock's equating of Genesis 1 with the time scale of geology.

The Adam Race

Giving more particular attention to the sixth day, when the beasts and "man" were made, we see from the chart that this 6th day stretches back in time over a 100 million years, and forward into the future. According to Bro. Lovelock, man-like creatures and *homo sapiens* are derived from the beasts, and the step up from beast to man would involve an interference of God. After the intervention that developed *homo sapiens* some 30 or 40,000 years ago, man has continued to progress by natural variation. Thus for Bro. Lovelock, the words in Gen. 1:27: "So God created man (Heb. Adam) in his own image, in the image of God created He him, male and female created he them," is not something done at a point of time in the past, but is a process started long ago, and going on into the future, until eventually man is "very good" and "in the image of God," and "eating herbs." Genesis 1 is not the account of making an individual man and woman, but the making of a race called Adam, and takes many thousands of years.

Adam and Eve — Distinct from The Adam Race

In Genesis 2, we have the making of Adam and the making of Eve, together with other details belonging to the time of their creation. It has been commonly understood that the detail of ch. 2 is a filling out of the creation account of man and woman in ch. 1. But for Bro. Lovelock, the making of Adam and Eve in Ch. 2 is a distinct and different happening from that in Gen. 1:26-27. He believes the record in ch. 2 refers to the "creation" of a personal Adam and Eve at an epoch in time about 8,000 years ago; that they were derived from the Adam race already in existence; that there was another divine intervention when they were "created" so that they were superior to the Adam race around them. Bro. Lovelock suggests that the kind of divine intervention that brought Adam into being might be as with Jesus Christ, and the Holy Spirit overshadowing Mary.

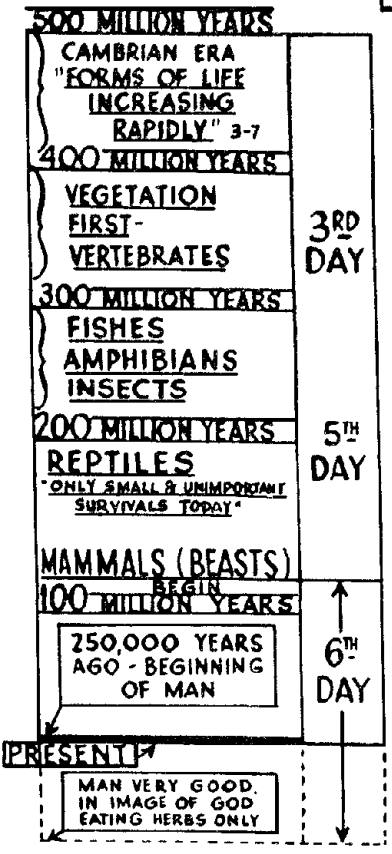
The account in Ch. 2 for Bro. Lovelock is in the form of visions as in Ch. 1, and the details are not to be taken literally — it is picture language based on things happening at the time. Briefly explaining the main items of the chapter, God "forming man of the dust of the ground" does not mean that Adam personal was actually created from primary inorganic material as an

inanimate body, and then given life by the spirit of God; no, it merely teaches that he was of common origin. He came, in fact, from the Adam race, and they came from the beasts. The words "and breathed in to his nostrils the breath of life," he does not find any meaning for! Then, rather strangely, the garden is taken as an actual geographical area; and the tree is taken as a literal tree; Eve is regarded as derived from Adam, but not by the method described in the text (vv. 21, 22). He says:

"There is no reason therefore why we should expect the adjoining narrative of the creation of woman to be a detailed account of method but rather a teaching of

THE ORIGIN OF MAN

BRO. R. T. LOVELOCK



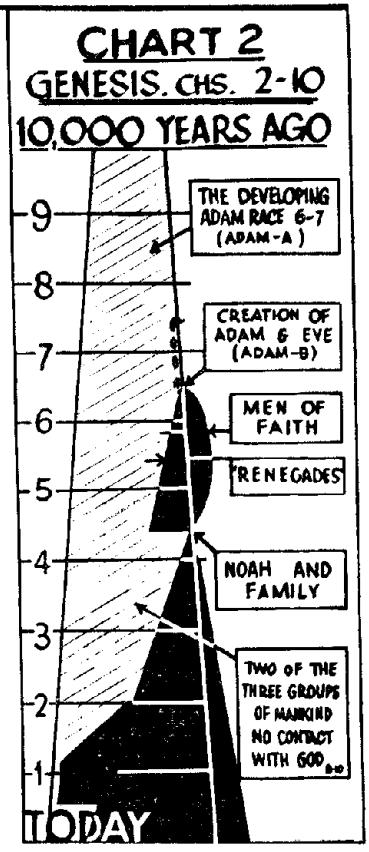


CHART 3

THE TWO STREAMS OF HUMAN LIFE

A. GEN. CH. 7: "Let us make Adam in our image after our likeness." — THE ADAM RACE STARTING 30,000 YEARS OR MORE AGO. (Chart 2 — Adam — A.)

5.10 Likened to a beast of the field. 5.11 Not in covenant with God.
6. 8 Not in contact with God. 7.12 Not seekers of God nor actively opposed to His will.

B. GEN. CH. 2: "Formed Adam of the dust of the ground . . breath of life." — ADAM/EVE AND THEIR DESCENDANTS. (Chart 2 — Adam — B.)

6. 7 Chosen from the race, . . . taken by God, . . . the commencement of His relationship with men. (Repeated 6.8, 6.9).

6.11 Selected and divinely modified member of the race . . . . a different race among normal men. 9.7 Beginning of the call of men to salvation.

6.11 Super-men . . . longevity. 7.9 Master-race. 6.8 Invincible in wisdom.

September Christadelphian, p.399: "Genesis says and the notes insist that we accept Adam (Adam-B. G.P.) was fundamentally different from homo sapiens around him (Adam-A. G.P.), at least as different as a dog is from a wolf in body, but in mind containing that which communicated with God, and was possessed by no other creature. . . . he was of one species with homo sapiens which preceeded him."

principles. It is impossible to say what, if any, anatomical significance is in the narrative . . . " ("Origin of Man" — Ch. 4:7).

Passing into Chapter 3, Bro. Lovelock takes the temptation and transgression as an actual happening, but does not believe there was a real serpent. Taking the narrative as a vision, he regards the serpent only as something projected into the vision, like the beasts in the Apocalypse, which John saw: the two horned beast like a lamb, and the dragon beast with seven heads. He sees in this visionary serpent a symbol for the Adam race living around Adam and Eve. He gives the sentence on the serpent (v.14), an allegorical meaning, and then takes the sentences on Eve and Adam (vv. 16-19) as literal!

The Two Streams Of Life

It will be seen that the main idea in Bro. Lovelock's thesis is that there are two streams of human life: one of the Adam race derived from the beasts and progressing through time to a "very good" "in the image of God" state; and the second, the race of people descending from Adam and Eve by a new intervention of God in the Adam race. Adam and Eve are part of the Adam race, and help in their development, but they are to be considered as a separate people because of their superior character through the intervention of God. They alone were capable of having a moral relationship with the Creator, and having a hope of eternal life. This matter of the two streams of human life and the distinction between them is set out in charts two and three. Chart 3 is a compilation of phrases from his *Notes*, which taken together, convey the superior position of Adam and Eve and their descendants. Bro. Lovelock succinctly described and emphasised the differences in his article in the Sept. 1965 *Christadelphian*, and his wording has been added to the original chart 3.

Chart 2 conveys the time-relation of the two streams of life, and also sets out the situation at the Flood and after. It shows the faithful descendants from Adam and Eve on the right hand of the line, and those who intermarried with the Adam race around, called "the renegades," on the left of the line. These were all cut off at the Flood, although *the main stream of the Adam race was not affected by the Flood.* The faithful are shown as reduced to the Noahic few at the time of the Flood.

After the Flood, there is an account in Genesis 10 which appears to be the descendants of Noah by whom the world was re-populated. But Bro. Lovelock says these are not the nations themselves, but Noah-descended people who ruled over the Adam race because of their superior powers.

As the original Adam race, and the descendants of Adam and Eve through Noah, are said to have largely intermingled, we cannot investigate Bro. Lovelock's thesis today and check its correctness.

Bro. Lovelock provides an epilogue to his *Notes* in which he concludes:

"While the words of Genesis have been fully substantiated however, almost the whole of the human supposition which has added so much detail to them is now seen to be completely false. This, of course, should have been expected; there is no reason why the philosophy of the early christian centuries should be any more reliable than that of the classical Greek period. Only the Word of God stands true for ever, and with the discovery that there is no single contradiction between the Inspired Word and the facts of science divorced from theories, all problems melt away for the true Christian who rests upon the Bible alone and recognises no ultimate authority in human traditions."

Our task now is to examine Bro. Lovelock's thesis in the light of Scripture, and see if, in fact, he has caused all problems to melt away, whether his "facts" of science are in harmony with the Inspired Word, and whether the old-fashioned human suppositions, as he calls them, are false.

Some have excused Bro. Lovelock, saying that these are tentative ideas, and need not be taken seriously. That is not so. They are his mature views. They were outlined in a public lecture as far back as 1949. The lecture was given on the Birmingham Central Ecclesia's platform, and was subsequently written up in pamphlet form, *Christianity and Evolution* in a series *Dare We Believe?* issued by the Christadelphian Publishing Office. The following paragraph is from that pamphlet:

"We might summarise this point, therefore, by saying that the power to 'hear God' is essential to man, and any creature without this potentiality is not man within the Bible's meaning of the term. All, therefore, that the Bible definitely claims is that Adam was the first real man, the first living creature having rational converse with God . . . . He (God) gave the visions of Genesis Ch. 1 to impress upon man the absolute dependence of all upon God, who made all and continuously sustains it. Much of the finer detail now revealed in the rocks is not mentioned there; only the broad sweep of God's work in implanting life in the earth is noted. There are no lurid details, for instance, of the giant reptiles which have so captured the public imagination, for God is not impressed with size, and their main import lay in their size at a period when rank vegetation must be kept in check by such vegetarians. So also it is possible, though not noted in Genesis, that creatures much nearer to man in shape and habits than the present anthropoids, may once have roamed the earth; the only point mentioned by the Bible is the one which it is absolutely definite — they were NOT men capable of seeking God, for Adam was the first of such" (pp 9-10).

G. Pearce, England.

NEXT MONTH — A Refutation of the Thesis from the Scriptures.

What Do We Believe ?

The editorial in *The Christadelphian* for March, just to hand, claims that "the unhappy state of our Brotherhood at the present time is recognised on all hands. . . ." There is no doubt that this is so, and perhaps the basic cause is the determined attempt that is being made by some who are high in Ecclesial circles to superimpose the findings of a pseudo-science on to the Truth.

We refer to the theory of evolution which is slowly but surely making inroads into the body, and against which some determined stand must be made if we are to preserve that separateness and that dedication to Truth that has characterised the true believers in every age.

The current editorial in *The Christadelphian* does nothing to allay concern in this matter. In spite of claims made in earlier numbers to the contrary, there are obvious departures from principles so clearly set forth by its original editor. For example, in referring to the creation of man, the present editor declares:

"I do not regard the statement that 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life,' as giving a literal description of the method used . . ."

If this statement is not literal it must be figurative or symbolic; and if so, what does it represent? If such a statement as that does not indicate "what means the Almighty chose to use in the creation," what does it teach? And as to the time factor, which Brother Sargent also questions, will the Lord at the resurrection require long eons of time to reform the bodies that have crumbled into dust? To the Almighty, with myriads of angels at His call, the creation of man would be a simple matter, occupying little time. Brother Thomas states in *Elpis Israel*:

"Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the sabbath law? We believe not. Six days of ordinary length were ample time for Omnipotence, with all the power of the universe at command, to re-form the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe." (p.12).

We agree with the Editor that "there must be some freedom to think and to discuss interpretations of Scripture without reducing us to that position of 'discussing everything and settling nothing' so deprecated by Brother Robert Roberts, or on the other hand of repeatedly throwing the ecclesial world into a turmoil."

But whilst we agree with these words, we wonder at them, because is not that the very condition to which the Ecclesial world is being reduced by the very insistence of evolutionary principles that have emanated from members of *The Christadelphian* Editorial Committee? Is it not a case of "Physician heal thy-

self?" Are not we "discussing everything and settling nothing" by the agitation that has been permitted to develop? Is not the ecclesial world thrown into a turmoil thereby? Who is responsible for all this? Certainly not those who have held on to the foundation that was established over 100 years ago, a foundation that remains unshaken despite the so-called knowledge that is advanced in rebuttal thereof.

Consider this very editorial before us. Brother Sargent writes:

"Belief in every word of Holy Writ does not necessarily mean belief in every word in its most literal sense, or we should believe literally that 'the devil goeth about as a roaring lion seeking whom he may devour'."

Now whilst we agree that the Bible treats with figures of speech, with symbols, and so on, there are also some words used in their literal sense therein! And among them surely are those found in the statement: "God formed man of the dust of the ground . . ." Also, among them are found the words contained in the very reference that the Editor advances (which, doubtless quoting from memory, he has not quoted correctly), and which reads: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). The word "adversary" is *antidikos,* an opponent at law; the word "devil" is *diabolos,* false accuser; so that Peter is warning his brethren to be on their guard against their opponent at law, the false accuser. In short, his words constitute a literal statement of fact. So also are those of Genesis 2:7, notwithstanding the implications of this Editorial.

It has been suggested that the trouble in England is a domestic matter, and should be left to those concerned. So it was one time. There was no trouble in other parts of the Ecclesial world concerning this matter of evolution. But the support that prominent brethren have given it in England, and the publicity that has been afforded it in the pages of *The Christadelphian,* has spread the idea to other places. The ultimate result of all this could be calamitous, though it might be averted by a strong, clear lead on the part of *The Christadelphian* in accordance with the exposition of Brother Thomas in *Elpis Israel* pp.11-13, and we appeal to the Committee to consider what we suggest. Let it remember, that at one time, many of those who are in fellowship with the Central body today were previously disfellowshipped for lesser matters than those today being advanced by some members associated with the Publishing Committee.

One final point. The Editorial observes:

"Few of those who have followed him (i.e. Bro. Thomas) have believed — any more than Dr. Thomas did himself — that the sun actually came into existence on the fourth day."

This, of course, is a matter that critics of the Bible triumph-

antly advance as though it disproves the Divine record. The careful student observes, however, that the word *asah* translated "made" in the statement: "And God made two great lights" is translated "appointed" in Psalm 104:19, and should likewise be rendered here, for the statement of Genesis 1:16 clearly states that He "made" them "to rule.' Thus the careful student of Genesis will readily see that the record does not say that God made the sun and moon on the fourth day but that He then "made" the two great lights "to rule the day and the night" though they had been brought into existence before that time.

EDITOR.

ARE WE A DISRUPTIVE INFLUENCE?

Logos Publications Under Attack

"Blessed are ye when men shall say all manner of evil against you falsely for my sake. . . ." (*Matt.* 5.11).

When teaching is too powerfully entrenched in truth to be overthrown, the only effective weapons that remain for those who oppose it is to ridicule or vilify those who believe, and proclaim it. Over the years, we have frequently been subjected to that treatment, both personally and otherwise. Only recently, a friend in Queensland drew our attention to yet another attack that had recently been brought to his attention. Although he is not known to us personally, he kindly took the trouble to appraise us of the facts, and to describe how he had personally protested to those concerned at the unfair way in which our name had been used, and our motives distorted.

Whilst we thank our friend for his sympathy and support, we do assure him that such attacks leave us untouched. Sheltered by the blessing to which the Lord made reference in the quotation above, we can, as indicated in our hymn: "smile at the storm."

Lest readers get a wrong idea however, and imagine that these attacks come from within (after all, we are called upon to "love as brethren"), we hasten to assure them that this is not the case, and the attack in question comes from far-away Moscow, and comprises an article contained in the *New Times*, "a weekly journal of world affairs published in Russian, English, French, German, Spanish, Polish and Czech" for world-wide distribution from Moscow.

An article in the issue for December 27, 1965, p.9, is dedicated to a review and refutation of the *Herald of the Coming Age* entitled *War With Russia Is Inevitable!* The article, in reviewing this issue, comments:

"The authors present themselves as profoundly religious people and

all their 'findings' are duly based on Old Testament prophecies, Psalms and other religious works. They announce, for instance, that 'the Bible reveals that war with Russia is inevitable . . . . its prophecies provide the headlines of tomorrow.'

"The authors describe first an imminent Russian invasion of the Middle East (Ezek. 38:16), which will be duly defeated by God's timely intervention (v.18). The invaders' leader is described as 'Gog, the land of Magog, the chief prince of Meshech and Tubal.' We learn then that 'Meshech is the ancient form of Muscovy, out of which came the name Moscow. Tubal represented the Tiberenes from whence came the name Tobolsk, the capital of Siberia."

"Then we arrive at the point where God Himself speaks to those ugly Russians: 'Behold, I am against thee, O Gog . . . and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army' (Ezek. 38:3-4).

"The authors cannot refrain from indulging in most delectable descriptions of what is going to happen to those ungodly invaders: 'Christ will intervene in the world's affairs. The very elements will fight against Gog. A storm of unprecedented extent will burst over the Holy Land. Heaven's artillery will thunder forth. Lightning and hail of tremendous force will beat down the enemy (Ezek. 38:18-22). Gog's overthrow will be complete and absolute."

"The only conclusion (comments the Times correspondent.—Ed.) I could draw from these revelations is that the same people who groomed, supported and armed Adolf Hitler and endowed him with the mission to bring about "the complete and absolute overthrow" of Communism are at work again, but this time they hope that Christ, tailor-made to their own measurements, will personally intervene in that final and decisive struggle.

"You see, in the 'free world' not everything can be said officially, so we have here various agencies, always under misleading names, often presenting themselves as God's servants, doing a magnificent brain-washing job on behalf of those unknown few who really run that 'free world.'

"The pamphlets mentioned . . . were published by one, H. P. Mansfield ,in Adelaide, South Australia, under the title 'Herald of the Coming Age.' The authors claim that they bring Bible Truth to their readers. However . . . . behind the 'Herald's' religious cover are the ravings of anti-Sovieteers."

We feel it is quite an accomplishment to have our literature forwarded to Russia, and considered by the Editorial staff of the *New Times*. We recall that under the Czarist regime, Brother Thomas attempted to get a copy of *Elpis Israel* presented to the Czar, but was unable to do so. It is fitting, that a century later, the writings of our late Brother should have penetrated the Iron Curtain, even though in the watered-down state that they are found in the *Herald of the Coming Age*. Paul exhorted that "Now unto the principalities and powers might be made known by the Ecclesia the manifold wisdom of God" (Eph. 3:10), and we are delighted that the *Herald* has been a means to that end, even though those receiving it see in us only a disruptive influence, "the ravings of anti-Sovieteers!"

We have forwarded the following letter to the Editor of the *New Times* in Moscow:

Dear Sir,

Our attention has been drawn to your issue of the *New Times* for 27th December, 1965, and to the article on p.9 thereof by Tadeusz Sobolewski. The conclusion he drew from reading an issue of our periodi-

cal, "*Herald of the Coming Age*," is that we, as Christadelphians, are responsible for the "grooming, supporting and arming of Adolf Hitler," and fighting by political and military means for the overthrow of Communism.

This is completely false, as an investigation of facts would soon reveal. For example, in Germany, some of our members suffered imprisonment, others death by beheading, rather than participate in the armed forces of the State, which were then involved in deadly combat with the Western Powers and with Russia. In other countries, they have been subjected to imprisonment rather than capitulate to the Powers that be when any ordinance of the latter has conflicted with the Commandments of Christ.

Christadelphians comprise a community that attempts to follow the Commandments of Christ, realising that in the Truths of God's Word alone, are found those principles that will save humanity. We believe that Russia has a tremendous part to play in the purpose of God, but because its people refuse to heed the voice of Truth, judgments must inevitably fall upon them, as they will upon those of the so-called "free world," who likewise live in contempt of God's ways.

Over one hundred years ago, in the year 1848, one of our members wrote a book entitled *Elpis Israel*, in which he clearly showed, from Bible prophecy, the future course of world history. He pointed out that the Czarist regime was doomed, that the Jews must return to their own land, that the Western World would be involved in inextricable trouble, that Russia would grow in power to threaten world peace, and by seeking to dominate will involve all mankind in war — the battle of Armageddon.

He also wrote of the influence and work of Karl Marx, whose *Manifesto of the Communist Party* was published the same year. You will know, better than ourselves, the opposition that was afforded that pamphlet, and the principles and movement that Marx tried to establish before men over 100 years ago. The author of *Elpis Israel* (the late Dr. J. Thomas) viewed with interest the efforts of his notorious contemporary, and stated in his book, that the movement he had commenced, though it might be restrained, could not be completely repressed because God had a purpose with it as is clearly shown in Bible prophecy, and that purpose must come to pass. Therefore, on the basis of this, he would predict the future development of Communism, as well as the growth of Russia, but he pointed out that as the heart of man is inevitably evil, these forces would not be used for good, but would involve the world in war — a war that would be so destructive as to bring civilisation to a complete end, but for the return of the Lord Jesus.

Doctor Thomas endeavoured to have a copy of *Elpis Israel* presented to the Czar of Russia that he might contemplate the destiny that Scripture had marked out for all such rulers, and for the nation over which he then ruled with a harsh, despotic hand; but the book was rejected and returned.

Will Communism prove more liberal than Capitalism? Would you be prepared to receive this book (a book of some 400 pp.) and consider its contents? It would, at least, rid you of the idea that "behind the *'Herald's'* religious covers are the ravings of anti-Sovieteers," and who knows, it might impress upon you some aspects of Divine revelation and truth that are revealed in the Bible, and which set forth a far more consistent, complete and satisfying solution to humanity and all its problems than that advanced through the pages of the *New Times*. Through strange circumstances our paths have converged; before we each depart on our separate ways, why not examine for yourself the evidence that we are prepared to submit.

If you care to advise me that you would be happy to receive a copy of *Elpis Israel*, it will be our pleasure to forward it to you.

Sincerely yours, H. P. MANSFIELD.

Linking The Work of The Truth Throughout The World

Logos Newsletter

A DEPARTMENT OF LOGOS IN WHICH THE COMMITTEE HOLDS CONVERSATION WITH ITS READERS OVERSEAS

A WELCOME TO THE BIBLE SCHOOLS

With the approach of Summer, plans are well underway for a series of Bible Schools for 1966. All promise to be outstanding. It is wise to use available holiday time profitably by associating with those of like precious faith at one of these functions.

** Pacific Coast Bible School.

Fraternal greetings from Sunny California.

Arrangements for the twelfth annual Pacific Coast Bible School at Idyllwild Pines, are well on their way. This year, God willing, the School will be held the third week in July, beginning in the afternoon of Sunday July 17th and ending on Sunday July 24th.

From all indications this should once again be a wonderful week in which we all will reap great benefits for the spiritual man. Our instruction in the Word will be well taken care of by the following brethren, who have kindly consented to come and conduct classes for us:

From Glasgow, Scotland: Bro. Stanley Owen;
From Perth, Australia: Bro. John Ullman;
From Belfast, Ireland: Bro. Harry Whittaker;
From Victoria, Canada: Bro. Doug. Shrimpton;
From Detroit, USA : Bro. Don Styles.

For information or registration write to: Brother Fred. Buckler, 14922 Las Tunas Drive, HACIENDA HEIGHTS, California, USA.

May many vacation plans include this refreshing week up in the mauntains where we leave the things of the world behind, to let our minds dwell on the Word.

J.E.Land, Publicity Chairman.

** Hanover Bible School.

This School will commence (God willing) on Sunday July 24th thru to Sunday July 31st. Outstanding studies have been prepared for adults and teenagers, and are to be delivered by international as well as local speakers.

Well known to many of us, Hanover School provides a glorious natural setting for a Bible School, with its stretch of campus overlooking the beautiful Ohio.

Teachers, this year, will once again be drawn from across the Atlantic and Pacific, and include Brethren N.Rogers and C.Wheeler from England, and Bro.John Ullman from Australia.The subjects are well blended, so that this School should make an excellent contribution to the spiritual development of those who attend.

For information or reservations contact:
Bro.Julio Scaramastro, 237 Grove Street,
WEST FIELD, New Jersey, 07090.

** Wilbraham Bible School.

Latest reports are that this School will be held from August 7th to August 13th. Contrary to a statement made in our last supplement, arrangements have been firmed for Brother John Ullman of Perth, Western Australia, to visit the Wilbraham School in capacity as teacher, thus supplementing the work of other teachers from Great Britain and the American Continent.

Wilbraham has established itself with a tradition of service to the Brotherhood over the years, and the important work that it has done has been imported into other parts of the world, including Australia.

We are confident that the experiences to be gained by the Australian visitors in the various Schools throughout the States will help to assist us in a similar work in Australia.

Write to: Brother Russell Dixon,
636 Lenox Road, BALDWIN, N.Y., USA

** Silver Star Bible School.

Situated adjacent to Vernon in beautiful British Columbia, this School is scheduled for Sunday August 14th thru to August 19th. It is the first Bible School Gathering to be held in these parts, and we take the opportunity of wishing it God speed in its activities. The area surrounding the Okonagan Lake is noted for its beauty (British Columbia is celebrated for its scenery) so that this school, like its fellow-schools across the border will be held in surroundings well calculated to remind one of the glory of the Creator.

It is the word of God, however, that is the impelling force in our lives, telling not only of the glory of Yahweh in creation, but revealing His boundless love and mercy to us, the sons of Adam. May the studies of the Schools enliven us to our responsibilities in His service, and rejuvenate us to go forth with greater determination to do His will.

Teachers for the Silver Star Bible School will be drawn from all parts of the world, and will include Brother Harry Whittaker of Belfast, Ireland, and Brother John Ullman of Perth, Western Australia.

We have been informed that accomodation is extremely limited at the Silver Star Bible School and enquiries should be sent immediately to:

Brother N. Bartholomew,
Box 446, VERNON, B.C., Canada.

THANK YOU !

Brother and Sister Ullman's tour will include a visit of some few days to NEWFOUNDLAND, and to the St.John's Ecclesia.

This small group of brethren and sisters have been setting forth the Truth in this area for some time, and with some success.

As a gesture of co-operation, to remind them that they stand not alone in this work, LOGOS PUBLICATIONS has been mailing into the area one thousand copies of HERALD OF THE COMING AGE each issue.

These copies are mailed to individual addresses, and in South Australia, a team of willing workers give their time, and money, to that end extending a hand of friendship across the world.

But the main financial resources to that end have come from LOGOS subscribers throughout the USA and Canada, and we acknowledge our debt of gratitude.

Remittances continue to come in to help this work, and if you are interested in it, we would appreciate receiving your gesture in the form of a donation.

* *

DONATION FORM

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WEST BEACH POST OFFICE,
SOUTH AUSTRALIA.

Enclosed please find Check or Dollar Bills to the amount of $_____ to assist in the work of mailing Heralds to the NEWFOUNDLAND area.

Name: _____

Address: _____

* *

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

Thoughts For The Times

Hold Fast to Truth and Wisdom

It is for the children of God to hold fast their integrity in the midst of a "crooked and perverse generation." We know where the brazen-folly will end. We know who has proclaimed concerning the very epoch in which we live, "The harvest is ripe; their wickedness is great." We know what came of a similar state of things in Israel and in the Roman Empire; disaster and evil swept over the face of society and laid the pride of man in ghastly ruin. We know what is revealed concerning the great finishing; "The lofty looks of man shall be bowed down, and the Lord alone shall be exalted in that day." It is for us in the midst of the general craze to hold fast to truth and wisdom. Hold on to the Bible; hold on to the daily reading of the Bible; hold on to the precepts of the Bible; hold on to the duties and assemblies commanded by the Bible; hold on to the spirit and maxims, and the principles, and the hopes and loves and practices of the Bible. And we shall have great peace, even now; now when iniquity abounds and the love of many waxes cold, and the brother with hatred stands ready to betray the brother to death. Even now, in times of evil and stress and affliction and dishonor, great peace have they that love thy law, but, oh, when the storm is past, when judgment has uprooted unrighteousness, when compassion has forgiven iniquities, when pity has wiped the tears from our eyes, when the God of Israel's power and love shall have healed all our diseases and strengthened us with immortal life, and spread the Pavilions of His everlasting kingdom in the land of promise and peace, who then shall measure the peace that will be the portion of the loved of God? . . . "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

— R.R.

Ezekiel's Prophecies Of The Restoration.

Restoration of the Flock in the Land

(Ezek. 34:27-31)

A Glorious Pastoral Scene

The concluding verses of Ezekiel 34, provide a glorious figurative scene of pastoral peace and contentment, yet to be literally fulfilled when the Kingdom is established, and Israel is completely gathered home.

The spiritually fertile conditions that will follow the widespread proclamation of the Truth at that time, are likened to the fructifying effects of showers of rain upon the soil, showers that bring forth fruit to the glory of the Creator (v.27). Israel after the flesh, as the restored flock, is pictured as peacefully grazing in fields clothed with lush pasture (v.28), secure in the protective presence of their Shepherd, the Beloved (David), who is Prince among them (v.29).

Perhaps the most beautiful aspect of the symbolic picture thus presented, is the feature depicted in v.29:

"And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I Yahweh their God am with them, and that they, even the house of Israel, are My people, saith Adonai Yahweh" (vv.29-30).

Instead of "plant", Rotherham and the Revised Version have "plantation," the idea being, that in the centre of the fields in which the Israel flock is grazing, there is seen a plantation of glorious trees, in the shadow of which the sheep can recline, protected from the heat of the sun.

The words in Hebrew are *matta leshem*, signifying "a plantation to the Name." It is this plantation that will change Israel, so that the nation "shall know that I, Yahweh their God, am with them."

In other parts of the Word, Israel after the spirit is likened to trees planted by Yahweh: "the branch of My planting, the work of My hands, that I may be glorified" (Isa. 60:21). "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of Yahweh shall flourish in the courts of our God" (Ps. 92:12-13. See also Psalm 1).

This plantation to the Name will be found in the midst of the Land, the place where, later, Ezekiel declares the holy oblation will be (Ezek. 48:8-12). This means in literal language that whereas Israel after the flesh shall be found in all parts of the Land (Ezek. 48), "the sanctuary shall be in the midst of it" (Ezek. 48:8), and will provide the headquarters of the immortal king-priests of the Age to come.

This multitudinous Body of Christ, will comprise the "Wood of Life" whose leaves will be "for the healing of the nations" (Rev. 22:2). Their privilege will be to teach the life-giving truths of Divine wisdom, so that "the law shall go forth of Zion, and the Word of Yahweh from Jerusalem" (Isa. 2:3). They comprise a "plantation to the Name," because, at present, they are a people "taken out of the Gentiles for the Name" (Acts 15:14), and as such, they are designed to be created for Yahweh's glory (Isa. 43:7). Therefore, Paul could write: "We are in hope of the glory of God" (Rom. 5:2), and Peter could teach, that we can attain unto "divine nature" (2 Pet. 1:4).

All this is beautifully suggested in the few verses found in this section of Ezekiel's prophecy, a section that is deserving of the closest attention.

The Fulfilling of the Levitical Covenant

The glorious picture of peace, prosperity and security set forth in Ezekiel's prophecy is reproduced in many other parts of the prophetic Word, and they can all be traced back to the conditional promise of Leviticus 26. There Yahweh declared that He would bless Israel in certain particulars, if the nation "kept His sabbaths, reverenced His sanctuary, walked in His statutes, and kept His commandments to do them. . ." (vv.2-3).

Conditional upon the nation performing His will in these directions, Yahweh promised the blessings of ample rain (v.4), plentiful crops (v.5), peace and security (v.6), outstanding conquests (vv.7-8), a numerous progeny (v.9), and the continued presence of Yahweh dwelling among them (vv.11-12). All this, Moses saw, would stem from Yahweh "breaking the bands of their yoke, and making them go upright" (v.13).

But Israel never kept the sabbaths, nor consistently walked in the statutes of Yahweh; and therefore, not the blessing, but the curse came upon them.

The time is coming, however, when the conditions demanded by Leviticus 26 will be observed by a restored and regenerated Israel. Not only will the nation "reverence His sanctuary," even "the place of His throne . . . where He will dwell in the midst

of the children of Israel for ever" (Ezek. 43:7), but, in the words of Ezekiel:

"They will keep My laws and My statutes in all Mine assemblies; and they shall hallow My sabbaths" (Ezek. 44:24).

The result will be the "showers of blessing" that shall come upon Israel in the land, as outlined in the beautiful language of Ezekiel 34:23-31. There is expressed symbolically the blessings of ample rain (v.26), plentiful crops (v.27), peace and security and successful conquest (v.28), a numerous progeny (v.29), and the dwelling of Yahweh in their midst (v.30).

In short, the promise of Leviticus 26 will be fulfilled because Israel will then keep the terms of it.

And to make the picture complete, Ezekiel uses the very language of Moses to illustrate the future deliverance of the nation from the bondage of oppression:

"They shall be safe in their land, and shall know that I am Yahweh, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them" (v.27).

The "bands of Israel's yoke" were snapped when the nation was delivered from Egypt (Lev. 26:13); the restoration yet to be set up in the land will be a greater deliverance from a spiritual Egypt more powerful than the ancient empire (Jer. 16:14-15). As Yahweh led them like a Shepherd from the land of Egypt, He will do so again, this time manifested in His Son, the Good Shepherd and his associates, then made glorious. Thus the flock will be brought home, the plantation to the Name will be set up in the midst of the land, and Israel "shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more" (Ezek. 34:29).

Between the Church and the Ecclesia there has been since their contemporary development irreconcilable "enmity." So long as the brethren of the Ecclesia are faithful to the Word of the Deity, there can be nothing else; for they are "the Seed of the Woman" who "keep the commandments of the Deity, and have the testimony of Jesus Christ" (Gen. 3:15; Rev. 12:17); while "the Church" is "the seed of the serpent"; and between these two seeds, the Deity has put an "enmity" which can only cease by the destruction of one or the other party, or by apostasy from the Truth.

The world is by nature a dark place in relation to God's will and purpose. It is composed of men and women whose minds are dark or unenlightened in divine truth and are breeding places of superstition and evil. Today this is as true as it was in the days of Noah when "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually."

The Tabernacle in the Wilderness

THE ENCAMPMENT

"Let them make me a sanctuary, that I may dwell among them"—Exod. 25:8.

The Law was designed as a schoolmaster to bring Israel unto Christ (Gal. 3:24). Among its institutions, the Tabernacle presented a parable setting forth the Divine purpose. Graphically it dramatised the will of Yahweh in worship, visually portraying the design of God in calling the people out of Egypt. Though the parable is today fulfilled in Christ, the principles of the Tabernacle worship can still teach us truths revealed in him. In fact, its lessons, if anything, are more powerfully impressed in that we can now compare them with the fulfilment that is found in the principles of faith in the Lord Jesus as set forth in the New Testament.

The Twelve Mile Square of Israel

Seventy people went down into Egypt, but approximately two million came out and crossed the Red Sea. They went "harnessed out of the land of Egypt" (Exod. 13:18), or, as the margin renders it, "by five in a rank."* They marched under the guidance and protection of a pillar of cloud by day, and a pillar of fire by night. When the pillar stopped, the children of Israel stopped. God thus led them as a Shepherd (Ps. 80:1), seeking out their camping place for them.

Such protective care should have enabled them to walk with confidence through the Red Sea, down to Sinai, and onwards to the Promised Land. With them, as now with us, the assurance was given: "I will never leave thee nor forsake thee," and it was possibly, with this in mind, that Solomon wrote:

"Trust in Yahweh with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6).

Israel was led by easy stages to Mount Sinai where they encamped before the Mount. In the heights of that rugged eminence, separated from the people, Moses received the Tables of Testimony, and the instructions for making the Tabernacle.

He was told to erect it in the midst of the camp of Israel, in

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* Five is the number of grace, so that the five-fold marching ranks of Israel moving out of Egypt, through the Red Sea, and onwards towards the Promised Land, are emblematic of Divine grace.

the very heart of the nations. The tribes formed a vast square, with three tribes stationed at the four points of the compass, and it has been computed that the whole camp occupied an area of which the outside measurements would be 12 miles, three in each direction.

Twelve is a very significant number in Scripture, speaking of perfect government, or the political order of the Kingdom of God. It is root number of the servants of God who are sealed in their foreheads, and who will constitute the rulers of the coming age (see *Eureka*, vol. i, p.12). John declared:

"I looked, and lo, a Lamb stood on Mount Zion, and with him a hundred and forty four thousand, having their Father's name written in their foreheads" (Rev. 14:1).

"And he measured the wall of the city, 144 cubits, according to the measure of a man, that is of the angel" (Rev. 21:17).

The root of these figures is 12. There were 12 tribes of Israel; 12 oxen under Solomon's laver; 24 orders of Levitical singers with 12 in each order, and 12 Apostles appointed to be with Jesus Christ.

Other combinations of 12 are found throughout Scripture having a spiritual import.

The Significant Placing of the Tabernacle

Between the Tabernacle and the four-square encampment of the tribes, were placed the various sections of the Levitical tribe. To them were given the duty of attending upon matters of Divine worship, and they stood between the people and the Tabernacle to preserve the former from God's wrath should they approach too closely to the latter without the prescribed preparation. Care was exercised less too great a familiarity with Him was presumptuously assumed by the people — an attitude of mind that we need to guard against today. God directed:

"The Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle. . . . And the stranger that cometh nigh shall be put to death" (Num. 1:53,51).

Whilst the tents of the Levites were placed on the west, north and south, the tents of Moses, Aaron and Aaron's sons were pitched on the east, that is in front of the outer court gate, for this was always to face eastwards. The Tabernacle was thus guarded on all sides by either Levites or Priests, whilst beyond this barrier formed by the priestly tribe, were placed the rest of the tribes.

The instructions were that three tribes were to pitch on each side, northward, southward, eastward and westward, with the standard of the chief tribe at the head (centrewards).

Made Exactly According to Pattern

The Tabernacle was to be made exactly according to the pattern shown to Moses in the Mount (Exod. 25:9), for it was to be the symbol of God-manifestation in the midst of Israel. God declared: "Let them make Me a tabernacle (a sanctuary) that I may dwell among them" (v.8). So the Tabernacle was to be His dwelling place within the nation.

Paul describes it as "a pattern of things in the heavens" (Heb. 9:33), "a shadow of heavenly things" (Heb. 8:5), "a shadow of good things to come" (Heb. 10:1). As such, it was essential for this Tabernacle to be made exactly according to pattern. It was to represent the "true tabernacle not made with hands, which the Lord pitched and not man" (Heb. 8:2, 9:24). Both Christ and the saints are represented in this wonderful structure. "Know ye not," wrote Paul to the Corinthian brethren, "that ye are the temple of God and that the spirit of God dwelleth in you" (1 Cor. 3:16).

The spirit of God dwells in us when we are moved by the spirit-word to do His will. Then our characters will conform to the pattern laid down by Christ, and we will be one with him, for true believers are "all one in Christ Jesus."

But no deviation from the prescribed pattern will be permitted.

Its Cost

It has been estimated that the Tabernacle cost about £250,000 pre-1938 value. The materials and money were obtained by the freewill offerings of the people that they had taken out of Egypt. About $1\frac{1}{2}$ tons of gold and 5 tons 2 cwt. of silver were used in its construction. The wood was Shittim or Acacia, and it was constructed by Bezaleel and Aholiab of the tribe of Dan, who were given the spirit of wisdom by Yahweh to complete the project. Bezaleel had charge of the metal work and engraving, whilst Aholiab supervised the embroidery work and weaving.

The Tabernacle was completed in six months, and lasted about 487 years to the time of David.

Thus the Tabernacle was completed at great cost, pointing forward to the great cost of our redemption:

"None can be any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious (Dr. Thomas —"costly"), and is ceaseth for ever" (Ps.49:7-8).

"Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ. . ." (1 Pet. 1:18-19).

But as the Tabernacle was erected through the willing con-

tributions of all Israel, so we must play a part in our own redemption. Just as Christ sacrificed his life for us, so must we sacrifice our lives in willing service for him and the brethren. This will not be done without cost. The people of Israel "gave abundantly," and we must do likewise to build the spiritual house in which Yahweh will dwell.

— R. Watts (England).

THIS MONTH'S EXHORTATION:

Let Us Make Man in Our Image

(Reading: Gen. 3)

Genesis is a book of beginnings. It describes the creative work of God in regard to the physical world, and speaks of the beginnings of His purpose with humanity. In simple language which could be understood in all generations, it tells how this world came into being, and exactly how man first appeared. It speaks prophetically of the final consummation of the purpose of God. It shows that the purpose in creation was for the ultimate glory of God; and the continual use of the language of creation in the New Testament teaches that the physical creation 6,000 years ago was a pattern of the spiritual creation in Christ Jesus.

Consider three passages in the New Testament, which have their basis in the Genesis record.

The first creative act, recorded in Gen. 1:3, was the creation of light. The illumination of that primeval darkness was necessary as a preliminary to the creation of life; and the apostle Paul connects that creative act with the coming of Christ:

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

Paul also relates the determination of the Elohim to "make man in our image, after our likeness," to the spiritual likeness when God's glory will be manifest in the highest of His creatures, through Christ Jesus:

"He is the image of the invisible God, the firstborn of every creature" (Col. 1:15).

Genesis 1:28 records that man was to have dominion over the rest of created life, and this again typifies the day when Jesus will truly have all things in subjection to him:

"We see Jesus who was made a little lower than the angels, crowned with glory and honor" (Heb. 2:9).

Creation, then, typifies the new creation in Christ Jesus; but that does not mean that the first was not literal! In fact, the literal is always the basis for the typical. "First that which is natural, then that which is spiritual," says the Scripture, and we are wise to beware of any suggestions of allegorising these early chapters of Genesis. Adam was a literal man who was created in the way God has revealed — from dust of the ground. Eve was literally taken from the side of Adam. There was a literal temptation by a literal serpent which had the power of speech. There was a literal Tree of Life, and a literal Tree of Knowledge of Good and Evil. Let us not forget that if we begin to suggest some of these things were not literal, we shall introduce ourselves to doctrinal problems of fundamental importance.

Man Fell Through Sin

Man was created a moral intelligent being like unto the Elohim, and capable of attaining unto their nature. He was made "very good" (Gen. 1:31). This indicates that he was different from his descendants of today who have a body which is corruptible and mortal, and which is very much related to sinful desires -- which has sinful influences within it. Today, man is a fallen creature with sinful impulses. He has fallen from the state of "very good." Originally our first parents were naked without any sense of shame — a state of affairs very different from today.

Scripture tells us that man fell because of sin. Thus, he is no longer "very good," and Paul describes the effects of the Adamic transgression in Romans 8:19-23.

But there was also certain changes in the constitution of our first parents as a direct result of partaking of the forbidden fruit **and before the condemnation of mortality was placed upon them.** We can describe these changes as mental or physical, it matters not, but it is apparent they became aware of things they had formerly been ignorant of. These changes are (see Gen. 3:7):

1. **Their eyes were opened;**
2. **They became aware of their nakedness;**
3. **They desired to cover their nakedness because it was repulsive to them;**
4. **The awareness of nakedness was a cause of shame;**
5. **They were afraid of meeting God.**

The "opening of the eyes" indicates that their mental perception was increased. They were made aware of facts not previously apparent. Nakedness became a physical reality to them (not that they had previously been unaware of their unclothed state, but now the physical desires which go with nakedness were experienced for the first time). Their innate physical propensities, previously dormant, had been aroused, and they were now filled with evil and sinful desires which henceforth became part of their fleshly constitutions. Sin was in their flesh as a physical reality, and because of their own sin. And these sinful desires have been inherited by us all.

Why did they feel ashamed?

The physical desires in their flesh made them aware that they had sinned against God. They were ashamed of their condition and they wanted to cover it — hence the fig leaves of their own devisings. But this shame was a consciousness of sin in their members. They now had an impulse, or bias, towards sin — an impulse which we all inherit, and which Paul describes as sin in our flesh. This does not, of course, mean that we inherit the sin of Adam, but rather that we all inherit these sinful impulses which if uncontrolled will bring us under the wrath of God. These impulses were also inherited by Christ, but unlike the rest of us he never allowed them to control him. Though tempted in all points like as we are, yet he never submitted to the desires of the flesh, and by his victory over flesh, he condemned sin in the flesh. Christ destroyed the flesh by his crucifixion of the flesh.

But if we ever doubt the reality of sin in our flesh (or the sin impulses) we need only read the words of Paul in Romans 7:14-25, which reveals how the great Apostle was conscious of the pull of fleshy desires, even though he was so much under the influence of Christ.

Out of Fellowship With God

Nakedness represented the spiritual shamefulness of Adam and Eve. It revealed a condition which separated them from God. They realised the need for a covering, but God showed them that physical covering was not sufficient. Their real need was a covering of their spiritual nakedness — a covering which required the shedding of blood. Coats of skins were for this very purpose, that in the killing of animals they might perceive the means of ultimate redemption. Adam and Eve must have been shocked when they saw that their sins could only be covered in this way. Death was unknown to them and the slaying of animals must have brought home to them the reality of their

sins and the desperateness of their condition. They must have absorbed this lesson, for their son Abel, approached God in the only way possible — through animal sacrifice.

Scripture uses nakedness to describe the natural hopelessness of human nature. It is used as a figure to indicate our dependence upon the grace of God. But there is one salutary lesson it is urgent that we consider. The Ecclesia in Laodicea thought that she was in need of nothing, and she boasted:

"I am rich and increased with goods, and have need of nothing."

There is no recognition of nakedness here. But, unfortunately, she was not rich in the things that mattered, for the Spirit said:

"And knowest not that thou are wretched, and miserable, and poor, and blind, and NAKED!"

Laodicea was so self-satisfied, so complacent, so materialistic, that unlike Adam, she was unaware of her spiritual nakedness. It did not shame her. The Spirit therefore warned:

"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."

Despite her outward prosperity, Laodicea was revealed to be naked, like Adam and Eve. She was revealed as exposed to the flesh and also, unless she repented, to the judgment of God.

It is possible for an ecclesia to be rich in material things, and yet be dead to God. If a large part of our time, substance and energy is devoted to our personal comfort instead of to the service of Christ, then we could receive the same condemnation.

Let Us Be Clothed Upon With Christ

What was the condemnation upon Laodicea? It was that they were naked! They were spiritually out of fellowship with God. Sin had separated them from Him. Because of their neglect of the Word of Life they had exposed themselves to the desires of the flesh. They had left themselves open to the sinful desires inherited from Adam, and they had also exposed themselves to the philosophical and theological reasonings of those who follow the ways of the serpent. Sin is a gradual process. Those who are strong in the Word do not suddenly become corrupted by the ways of the world. But if we neglect the Word we have dropped our spiritual defences and we become exposed to any ideas which are not in accordance with the Scriptures.

Lack of Bible study over the years has brought many near to this situation.

Today there is a tendency to play around with philosophical ideas which are not in harmony with the authority of Scripture.

Real understanding of the Word will give us a true perception of the dangers around us. Laodicea was naked and did not know it! Let us not be so blind that we cannot see our own dangers. Our nakedness is covered by the sacrifice of Christ, and ultimately, if faithful, we shall be clothed upon with pure garments representative of his righteousness. The Bride will then be united as one with her Heavenly Bridegroom. She will have been redeemed from the filth of the flesh, no longer exposed to the desires and propensities which continually lead men and women astray. Then, the glory of creation will be restored:

"Let us make man in our image, after our likeness."

Six thousand years ago the Divine edict went forth and man was created. Soon that edict will receive its consummation in a company of people conformed to the image of God. What a wonderful privilege is ours!

Let us take firm hold of the covering of Christ so that in the day of his coming we may be worthy of him.

— H. Taylor, Tasmania.

The things recorded in connection with Israel at Sinai impress upon us the principle of holiness without which none shall see God. God is not less insistent upon this matter in Gentile times than He was then.. There are many things in relation to the Truth which God requires us to treat with as much circumspection as He required of Israel at Sinai. Our treatment of the Scriptures and the simple ordinances instituted for our observance, our appeal to Him in prayer — these and many other duties call for as much reverence and Godly fear as was required of Israel.

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Temptation is not joyous; it presses on us unto weariness and groaning, and, perhaps, tears; but it is not accidental. It is part of the Father's programme "that the trial of our faith" may yield joyous results in the day of glory. —R.R.

★

The "orthodox" denominations are large and have the prestige that arises from culture, numbers and wealth. To belong to the Truth at such a time is to be cut off from nearly all that is humanly desirable. The Truth is a thing obscure and despised. But there is another side. There is a life about the Truth that compares advantageously with the deadness of the popular religions. The popular churches are mausoleums. Death reigns amid the elegancies of art. There is no intelligence in spiritual things and less heart.

★

"Only admit that we are right also," say our religious contemporaries, "and we will agree to differ"; but this is just what the believers of the Gospel cannot do; hence the traditional "enmity." We have to thank God that we live in a day when the world has no power to give practical effect to its hostile feelings against the friends of Christ. R.R.

The Patience of Job (in Verse)

Eliphaz' Final Word: Observe the Way of the Wicked!

Chapter 22 commences the third round in the debate, and it is opened, as before, by Eliphaz. But his previous courtesy deserts him now. He is evidently roused by the fact that Job's arguments take some answering, and he re-states his previous ideas but now with greater severity. Job is openly charged with guilt, and abused because of his stubborness,as Eliphaz views his attitude.

He bases his argument on observation as before. He draws upon the past, and even makes reference to the Flood (v.16). He asks what profit would it be to God to avoid treating men as they deserve? Does He fear man? Does He lack the power to deal with him? Eliphaz, of course, cannot answer Job's arguments, and therefore tries to reason himself out of palpable facts by alleging as argument, facts that Job does not dispute. And from that unsatisfactory stand, he harshly ridicules Job, and accuses him of grave and serious sin.

Does God Gain By Overlooking Sin?—Vv. 1-4.

Then Eliphaz the Temanite replied:
Who now can profit God, and man beside?
Doth it please God that thou art righteous — or,
Doth He gain from thy perfect ways the more?
Will He improve thee, just for fear of thee?
Or enter into judgments fear will He?

Thou Hast Sinned, Job! — Vv. 5-9.

Thy glaring wickedness has brought thy plight,
As thine iniquities are infinite.
For thou hast brought thy brothers' pledge to nought,
The poor hast stripped, their nakedness hath wrought.
Thou hast not to the weary given drink;
For lack of bread, hast let the hungry sink.
But as for mighty man — he had the land;
The proud and haughty man did in it stand.
Thou hast sent widows off without a thing;
The orphans' arms receive no offering.

And Now You Suffer! — Vv. 10-11.

And therefore, snares are round continually,
And sudden fear and anguish troubleth thee.
Or heavy darkness that thou canst not see,
Abundance of the waters cover thee.

You Claim God Cannot See! — Vv. 12-14.

Is not God in the height of heaven far?
Behold the stars, and see how high they are!

'How doth God know?' thou sayest then aloud,
'And can He really judge, through the dark cloud?'
Thick clouds to Him a covering are too,
He walketh in the path of heaven's blue.

But God Has Punished And Will Again! — Vv. 15-20.

Hast thou observed where wicked men have trod?
How, when cut down, were overflowed with flood?
Which said to God, 'Depart Thou from us too.'
And, 'What can the Almighty to us do?'
'And yet,' saith God, 'I gave prosperity,
But thoughts of wicked men are far from Me.'
The righteous see it, and are glad indeed;
The innocent heap coals upon their head.
Whereas our substance is not yet cut down,
The remnant of them doth the fire consume.

So Seek His Mercy, Job! — Vv. 21-30.

Acquaint thyself with Him, and be at peace,
For thereby good He shall to thee release.
Receive, I pray, the teaching of the Lord.
And in thine heart, with fear, lay up His word.
If thou return to God, thy strength not spent,
Iniquity shall be far from thy tent.
Then shalt thou lay up gold upon the ground,
The gold of Ophir, as the stones around.
Yea, the Almighty, thy defence shall be,
And plentitude of silver thou shalt see.
For the Almighty shall be thy delight,
And shall lift up thy face to heavenly light.
Thou, too, shalt make thy prayer as God allows.
And when He hears thee, thou shalt pay thy vows.
Thou also shalt decree a thing to stay.
And God's good light shall shine upon thy way,
When men are all cast down, then thou shalt say,
'My God shall save the man of humble way.'
Yea, He shall save the innocent their lands,
Delivered by the pureness of their hands.'

JOB'S REBUTTAL (Ch. 23)

Job's pain is heavy as he answers Eliphaz. He re-states his case once again (Chapters 23, 24), protesting his innocence, declaring his integrity, and his desire for fair trial. As he speaks he is moved more and more by emotion, bringing before his friends the gravity of his state of health, his sufferings and pain. He declares that God is inscrutable, man before Him is wicked, but it is none-the-less a fact that many of the wicked do live lives of pleasure, and escape the universal judgment that his friends claim fall upon them. He mentions many of the sins of humanity: some spend their lives in crime, others are noted for selfishness, removing the landmarks; there are those who oppress the widows and fatherless, who are cruel, oppress the poor, are murderers, adulterers, thieves — yet they prosper! But, nevertheless, concludes Job, despite their seeming prosperity, there is a time of judgment, but it is to come. He called upon Eliphaz to face up to facts, and in the light of that appeal, Eliphaz was silenced.

Job's Desire For Unbiased Trial — Vv. 1-9.

Then Job said: I am all complaints and moans,
My hand is heavier far than all my groans.
Oh that I knew where I might with Him meet,
That I might even come unto His seat.
I would before Him order my intents,
And fill my mouth with weighty arguments.
I would then know how He would answer me,
And understand the things I cannot see.
Now will He plead against me at great length?
I think not! But He will in me put strength.
With Him the righteous may be pleading free.
So should I from my Judge delivered be.
I forward go, but He doth not receive.
And backward, but I cannot Him perceive.
On my left hand where He doth often be,
And on the right — Him still I cannot see.

Job's Confidence in the Outcome — Vv. 10-12.

But God doth know the way my feet take hold;
When I am tried, I shall come forth as gold.
My foot hath held the steps He hath defined;
His right way have I kept, and not declined.
And I have not gone back from words of good:
I have esteemed His words as more than food.

Job Cannot Understand God's Dealings With Him — Vv. 13-17.

But He is in one mind, and will not turn,
He doeth all His will, as man must learn.
For He performeth the appointed thing,
And many such like things doth forward bring.
So at His presence, I am deep dismayed,
When I consider, I am much afraid.
For God is daily softening my heart,
And trouble from Almighty, is my part.
Because the darkness did not me erase,
He hath not moved that darkness from my face.

CHAPTER 24.

Iniquities in Others Are Not Punished — Vv. 1-17.

Why — seeing times are known to God always,
Do they that know Him never see His days.
Established landmarks some remove indeed;
With violence steal flocks, and of them feed.
They drive away the ass of fatherless;
The widow's ox too, for a pledge, they press.
The needy from the way they turn aside,
The poor ones of the land together hide.
As asses wild, they go forth to their deeds;
The wilderness doth yield them all their needs.
They reap the mingled corn in every field;
The vintage of the wicked is their yield.
The clothing of the naked ones they hold;

E'en though they have no covering in the cold.
The showers of the mountains make them wet;
The rock's embrace, the shelter which they get.
They pluck the orphaned infant from the breast,
And take a pledge from poverty distressed.
They cause him to go naked without cloak,
They take away the corn from hungry folk.
Within their walls, they make the goodly oil,
Yet thirst, while in the winepress work they toil.
Men groan from out the city, wounded cry;
God giveth them no praise: as if to try;
For those do all rebel against the light,
They know not, nor abide in ways of right.
The killer of the poor doth rise with light;
And as a thief, he roameth in the night.
The cursed adulterer, at twilight says —
'Disguised am I, no one shall see my face.'
They dig through houses in the dead of night,
Which they have marked, for they love not the light.
For morning light to them is fear and dread,
If they are known, they wish themselves as dead.

Judgment Shall Ultimately Come — Vv. 18-20.

On water and on land his curse shall stay,
He will not turn toward the vineyard's way.
The drought and heat the white snow melteth down,
So doth the grave; those who be sinners shown,
Forgotten of the womb, the worm shall feed;
No more remembered — perished — dead indeed!

But Meanwhile The Wicked Often Prosper — Vv. 21-25.

He curseth barren women, bearing not,
And to the widow, giveth not her lot.
The mighty, by his power, is always rife,
He riseth up — no man is sure of life.
Though safety is to him to stay at rest,
His looks, upon their ways, are daily pressed.
They are exalted; they are downward torn,
And cut off as the tops of ears of corn.
And if it be so, why am I not heard;
Why do you take in nothing of my word?

—N. SCHOFIELD, (Eng.).

One just baptised into Christ must grow and prosper, "increasing in the knowledge of God," "always abounding in the work of the Lord." He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now his sins are forgiven, and his connection with Christ made sure, he has nothing to do. A delusion of this sort will be fatal. His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ's approval in the day of account. —R.R.

Bible School Bulletin

WIDESPREAD SUPPORT OF THE SEVENTH SCHOOL

The seventh School, just completed, was adjudged highly successful by the majority of those who attended. Over four hundred folk made up the School, and they came from all States of Australia, as well as New Zealand. Such widely separated places in Australia as Geralton (about 300 miles north of Perth), and Townsville (about 1000 miles north of Brisbane) were represented. There were members from Auckland, New Zealand; and Hobart in the south of Tasmania; so that brethren and sisters were in attendance who are normally separated by 4,500 miles in distance.

There were some unique features associated with this School. The entire membership of one Ecclesia (a small Ecclesia from Queensland) was present. Recorders (both tape and Ecclesial) were prominent, there being over ten Recorders of different Ecclesias present, as well as a number of assistant-recorders. The School Fraternal, held on the Wednesday evening, comprised items or talks given by members of some 11 Ecclesias from different parts of Australia and New Zealand, whilst the majority of Australian Ecclesias were represented in some way or other.

Largest attendance at any meeting held at the School was approximately 450.

The studies were both interesting and spiritually uplifting. In designing this Seventh School, an attempt was made to "balance" the spiritual diet prepared, and we feel that the result was most pleasing.

The theme: "Faith in Action," was vigorously presented by Brother John Martin, who drew living pictures of the various men and women (our brethren and sisters) whom the great Apostle to the Gentiles, gathered around him as he engaged upon the work of presenting the Gospel message to the world at large. We considered together such diverse characters as Timothy and Titus, and how faith worked in both to produce that which is pleasing unto the Father, and helpful to the cause of truth. The studies on Peter, presented by Brother J. Mansfield, provided an exposition of the Pilgrim life and how to live it, and showed how the principle of faith must be revealed in action. The vision of Joel, that prophet of gloom and glory, was considered by Brother E. Spongberg, of N.S.W., and here, again, members were stimulated by the great prospect before them as they saw, through the eyes of Joel, the Kingdom of God as the great objective of their walk in Christ. They could thrill to the vision of the future, and so find the incentive to manifest faith in action today.

It was felt that the organisation of this seventh school was better than the previous ones, adding to the enjoyment felt by all. That was due not only to the excellent co-operation that the President received from all members of the Committee (and particularly from Bro. R. Gray, of Woodville Ecclesia, who acted as secretary), but to the fact that the very necessary discipline of the School is gradually making its impact upon those who attend, so that now, members appreciate the need of following the time schedules set down.

The junior school benefited from the set studies provided, and the special tuition given by the various teachers appointed to these positions of privilege, and this reached its climax in the wonderful Prize-giving Evening held on the Saturday night, when, in addition to individual items, the Junior School enacted the Story of Ruth, which had comprised their studies for the week.

And, in addition to all this, the personal comfort of each member was further assisted by the additional amenities provided in the improvements to the facilities that

had been completed since the previous school.

The Bible School Committee extends its thanks to the Woodville Ecclesia for the support rendered it in providing this means of spiritual enjoyment for those who attended.

The spirit of the School was captured in a poem that Sister D. Davies composed at its completion, in which the week's activities and studies were summed up: (See p. 352).

THE EIGHTH SCHOOL

An attempt will be made to maintain the same balance in instruction for this School as characterised the last. Three themes: the Psalms (E. Spongberg), Daniel the Prophet (G. Hawkins), and The Epistles of Paul to the Seven Ecclesias (H. P. Mansfield), will provide scope to that end. Poetry, Prophecy and Precept will thus be blended in a series of talks that will provide both exposition and exhortation. In addition, an exposition of 2nd Peter (G. Mansfield), will complete the study of the Epistles of Peter commenced last School.

Additional facilities will be provided. A teen-age class will be attempted in which Bible study and Bible marking will be considered. This promises to be most interesting, and further details will be announced (God willing) next issue. A special auditorium, providing tables for note-taking will be set up



7th BIBLE SCHOOL — MAY 1966 — SPONSO

for this purpose.

We propose to provide a foretaste of the studies each month through this Bulletin, and commence with a few comments upon the theme, *"The Messages of Paul to the Seven Ecclesias."* These talks will be designed to provide the key and outline of each of the Epistles. The outlines will enable the most humble student of the Word of God to gain more from his or her daily reading of the Bible than possible before. It will be the object of the speaker (Brother H. P. Mansfield) to set out the main theme of each of these Epistles clearly and concisely in the light of its background and the reason why the Epistle came into existence. He will show that the Epistles are placed in a sequential order in the Word of God, and yet they are not in chronological sequence. In other words, the Spirit not only inspired the writer of these Epistles, but has supervised the very placing of them in the Word of God. The speaker plans to show how the basic message of these epistles can be reduced into a few statements, and that if these are kept before the attention of brethren and sisters as they do their daily readings from the Word, they will be able to instantly discern the context in which should be placed the chapter of the Word they are reading.



.ED BY WOODVILLE ECCLESIA (S.A.).

FAITH IN ACTION

Displayed within our daily view
Are Bible heroes, strong and true,
Whose faith in action, let us see
What kind of people we should be.

Thus Brother Peter, when he was tried
Once his Master thrice denied;
But when converted despite the cost
Followed Jesus to the cross.

Can we like Titus, strong and bold
The glorious gospel truth unfold?
Can we the Christ-like virtue see
In the faith unfeigned of Timothy?

Lydia and some women dear
By river-side oft gathered near;
To leave their weekly care behind,
And there the gospel news to find.

The loving care of Luke we read
To Brother Paul in time of need,
Cast down, forsaken, in despair
But Luke was with him e'en there!

*A man and wife portrayed we see,**
Who work for God in harmony.
They studied round the open Word,
Bringing converts to the Lord.

Joel, a man from Yahweh, sent
To warn the people to repent,
As prophesied, disaster came,
When they forgot the Holy Name.

May our lives in faith progress,
A character well refined possess,
For it will bring great satisfaction,
If we but show faith in action.

As we our daily tasks pursue,
A living faith and works renew,
So at Christ's coming may he see,
His life in us reflected be!

THIRD TASMANIAN BIBLE CAMPAIGN

7th January through to 15th January 1967 (God Willing)

Reservations for this Campaign should be made through Brother D. Noakes, 44 Knocklofty Terrace, West Hobart, Tasmania. Rates have been considerably reduced to $22 for adults and $15 for children under 15. Those under five will be accommodated free.

In addition to the public witness to the Truth, and the outings that will be provided, two speakers will provide the talks in the daily study sessions: Brother K. Cook, of Yagoona, will deliver a series of talks on the symbolic meaning of the Tabernacle; and Brother H. P. Mansfield, of Woodville, will speak to the theme of the Life of the Lord.

Your co-operation in this Campaign can greatly assist the development of the Truth in the Hobart area. It will be both helpful and encouraging to indicate early your intention to visit Hobart for this effort.

THE NINTH SCHOOL

This will be held (God willing) from Saturday, 24th December, 1966, through to Sunday, 1st January, 1967, and we give due notice at this time in order that those intending to attend may make preparation.

Within a week of the completion of the Seventh School, the following School had been almost booked out, for those who have attended earlier Schools recognise the value of these periodical spiritual holidays.

With each of the last three Schools, it has been unfortunately necessary to refuse reservations for the School, to the disappointment of those who have applied; and as the December - January School is normally heavily overbooked, we make this preliminary notice in order that all may have an opportunity to now book.

YOU ARE INVITED TO MAKE RESERVATION IMMEDIATELY FOR THIS SUMMER SCHOOL — AND WE SUGGEST THAT IF YOU HAVE NEVER ATTENDED A BIBLE SCHOOL YOU DO SO THIS DECEMBER.

* A reference to Aquilla and Priscilla, mentioned by Brother Martin in his talks.

The Most Terrible Siege in History

Titus Attacks Jerusalem

Titus, son and heir to the Emperor Vespasian, appeared before Jerusalem in the spring of AD 70, with a force which he hoped was sufficient to compel the immediate surrender of that city.For four years the Judean capital had defied the army of Rome, and it seemed almost essential that it should be taken, if the prestige of the Emperor was to be maintained. Titus had 80,000 men under him and the most efficient siege train which up to that time had ever been got together. He was aided by King Agrippa, who had thrown in his lot with the enemies of his nation, by Tiberius Alexander, and by Josephus. As the Passover drew near the Jews streamed by thousands into the Holy City, and the chief priests and elders summoned fighting men from all parts of the provinces. The walls were strengthened, and every possible preparation was made to resist a siege. These were barely completed when Titus appeared from the north and surrounded the city. He sent a message to the inhabitants demanding their submission to Rome and their promise to pay the taxes imposed upon them. He was influenced in his feelings towards them by his own naturally kindly disposition and by his affection for a Judean princess, Berenice, who, though she had abandoned the faith of her fathers and in other ways departed from an upright life, yet was anxious that Jerusalem should not be destroyed. But the Jews had sworn to defend their city to the last, and the overtures of the Roman general were promptly rejected.

The First Collision

The first collision between the opposing forces was favorable to the besieged, for they surprised and completely defeated the famous Tenth Legion on the Mount of Olives; but the surprise did not delay the Roman advance, and during the festival of the Passover the battering rams were brought up to the walls and the assault was begun. Titus had been led to expect that during this festival the Jews would not fight, but to his surprise they rushed from the city like demons, overturning all his siege engines and throwing his troops into confusion. Even the women took part in the struggle, stationing themselves upon the walls, from which vantage ground they hurled stones upon the heads of the attacking force and poured boiling oil upon such of them as endeavored to scale

the fortifications. The issue of the fight hung in the balance for some time, but in the end the Romans forced the Jews within the second wall, and remained in possession of the suburban district of Bezetha. From this time on daily fighting occurred. The chief point of attack was the Antonine Tower, and after 17 days' labor the Romans erected works which were thought to be sufficient to capture that stronghold, but the besieged were equally active, and while preparations were being made outside the walls they dug a subterranean passage from within, and when the Roman preparations were complete, a heroic band, led by John of Gischala, rushed through this passage and destroyed the works with fire. Advised by Agrippa, Titus, at the close of the first day's fighting, and in order to strike terror into the hearts of the besieged, crucified 400 Jewish prisoners within sight of the walls and sent a number of others back to the city, having first cut off their hands; but this horrible cruelty only inflamed the ardor of the Jews, and made them resolve to fight to the death.

In The Besieged City

After some three or four weeks, provisions ran short in the city, in the streets of which lay thousands of unburied corpses. Deserters became numerous, but as they reached the Roman lines they were ruthlessly slain. A conspiracy arose, but it was promptly suppressed and the conspirators executed in sight of the Roman camp. The Romans, meanwhile, had replaced their siege works at the Antonine Tower, and three weeks after the destruction of their former preparations attacked the wall with their battering rams. The wall fell with a terrible crash, but to their amazement the Romans found that a second wall had been built by the besieged. They tried to carry this by assault, but were unsuccessful. Titus once more summoned the besieged to surrender, but met with a stern refusal, and the Jews retreated within the Temple, there to make their final stand. They then set fire to the beautiful wooden colonnade by which this holy place was approached, and sallied out amid the flames to attack the enemy. The sufferings of the people were intense. Anything that seemed likely to sustain life, no matter how revolting, was eagerly eaten, and at least one instance was observed where a woman had killed and eaten her own infant. Pestilence stalked abroad as the warm days of summer came on, until it seemed as if from the remorseless foe, famine and disease, the last stage of suffering had been reached. But still the Jews fought on. Hungry and sick, with death on every side of them, they rushed to the field against the foe with a courage that seemed superhuman. So intense was their fervor and valor that some Romans, believing that they must be invincible, deserted, and, ac-

cepting Judaism, fought grimly with the besieged until the end.

Siege Of The Temple

For six days the siege of the temple continued, and then Titus, realising that he could not hope to capture it, caused the gates to be set on fire. For a day and a night these flames raged, and then Titus ordered them to be extinguished. A council of war was then held, and it was agreed that the temple should not be destroyed. But the Jews were not willing to yield, and made a fierce assault upon the enemy. They were repulsed, and although Titus had given express orders that that temple should be spared, one of his soldiers threw a blazing brand through what was called the golden window. In a few moments the interior was in flames. Titus ordered his soldiers to extinguish them, but his commands fell on deaf ears. The scene which ensued passes all description. Many of the Jews, unwilling to survive their sacred edifice, flung themselves into the fire. Thousands of others, men, women, and children, clung to the rapidly burning temple, waiting in vain for a miracle to save them. But relief only came with death, and six thousand of them fell at the hands of the Romans. Some of the priests retreated to the top of the walls, where they held out for several days but hunger compelled them to yield, and they were instantly executed. Then the Romans raised their standards in the holy of holies, and offered sacrifice to their god. Titus thereupon ordered that what remained of the city should be destroyed. This was accomplished after a prolonged resistance. Twenty-eight days elapsed from the destruction of the temple to the capture of Zion, as the upper part of the city was called, and they were days marked by the stubborn resistance on the part of the Jews. The slaughter was terrible, the Zealots fighting, as they had sworn to do, until the last men fell. When he was in possession of this last stronghold, Titus ordered the walls to be levelled to the ground, and as the buildings had all been consumed by fire, nothing was left of the Jewish capital but smouldering ruins. During the siege fully a million lives were lost. There is no other story in all history like it. Jewish independence fell with the destruction of the capital, but the Jewish people can take pride in the fact that no nation ever resisted a conqueror with greater valor, but even so the sacrifice was in vain.

Israel rises from the down-treading of ages to be ready for the summons which they will shortly receive from the Son of David, to return to the land of their fathers, and be once more the battle-axe of Yahweh, in conflict with the Gentiles, whose cup of wickedness is full, and whose day of retribution is at the door.

The Bible, Science and the Origin of Man

Seven Reasons for Rejecting the Evolution Theory

A Refutation from the Scriptures of Brother Lovelock's Thesis

★

Our article last month outlined Brother Lovelock's ideas on reconciling "science" and the Genesis account of creation. He proposes to accommodate the claim of "science" that men have been in the earth for the past 30,000 to 40,000 years, by separating the account in Genesis, Ch. 1 from that in Ch. 2. Chapter 1, he says, is a visionary condensation of millions of years of life on the earth with the upward progress from reptiles to beasts, beast to man, etc.; whilst Chapter 2 deals with a divine modification of a member of the existing Adam race (Adam personal) to give him qualities that fitted him for association with God and His work of salvation. Brother Lovelock gave a concise summary of his case in *The Christadelphian*, September, 1965 (page 399): "Genesis says, and the Notes insist that we accept, that Adam was fundamentally different from *homo sapiens* around him, at least as different as a dog from a wolf in body, but in mind containing that which communicated with God, and was possessed by no other creature" (Bro. Lovelock does not indicate where Genesis says this!).

In this present article it is our task to examine Bro. Lovelock's thesis to see whether it harmonises with Scripture. We shall answer the questions: Firstly, does it fit the account in Genesis 1-3, and secondly, is it consistent with the revealed doctrine of salvation?

In answering the first question, our arguments will be grouped into SEVEN REASONS AGAINST BRO. LOVELOCK'S THEORY OF TWO STREAMS OF LIFE.

1st Reason: The Idea Is Not Apparent

After absorbing Bro. Lovelock's theory, it is necessary to re-read Genesis Chs. 1-3 several times, carefully and thoughtfully, to see if the idea is plausible. Almost certainly, however, we will have the feeling, that as far as the Bible itself is concerned, the idea is improbable. We ask, why does the account choose to hide the Adam race (of Bro. Lovelock's theory) from our view? There is nothing in the plain reading of the Word to suggest a previous race already existing when Adam and Eve were created. Not only is there no specific mention of an Adam race, but circumstances point the other way. For instance, when it says there was no companion for Adam, the point is made with reference to the animals around him: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him" (v.20). Why no mention of the women of the Adam race if they existed?

Surely such women were nearer to being a help-meet for Adam than the beasts? And, if the Adam race around did the tempting of Genesis 3, why does the record not say so? Why mask their existence so thoroughly by speaking only of a serpent throughout the account? Why?

The improbability of two races also persists in the mind because of the strained handling of the text that becomes necessary. There is the uncomfortable mixture of literal and figurative interpretation, with no rules and consistency as to which should be literal and which figurative. Why should the description of making man be figurative, and making Eve be figurative, and yet the garden is literal, and the tree is literal. One is also conscious of the inadequacy of Bro. Lovelock's interpretation of the symbols (supposing them to be symbols): the meaning of forming man from the dust of the ground, and the giving to him the breath of life, for instance. We shall examine this in more detail later.

2nd Reason: The Way Jesus Interpreted It

In Matthew 19 and Mark 10 is recorded the question of divorce put before the Lord. He replied:

"Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and cleave to his wife and they twain shall be one flesh?" (Matt. 19:4-5).

Where did Jesus quote from when he said: "Have ye not read?" He joined together the account in Gen. 1:27 and that in Ch. 2:24. Jesus understood the two accounts to refer to the same occasion; and Gen. 1:27 is the creation of the Adam and Eve of Ch. 2. The making them male and female of Chapter 1 is not the development of an Adam race from some 30,000 years before Adam and Eve, as Bro. Lovelock suggests.

We must choose whether we accept Jesus' explanation, or Bro. Lovelock's.

Jesus also declared that the creation of male and female of Genesis 1 was "at the beginning" (Matt. 19:4), "from the beginning of creation" (Mark 10:6). These words teach that the "making" was a point in time, and cannot be understood as a developing process over many, many years, as Bro. Lovelock proposes.

3rd Reason: They Were Made in the Image of God

Bro. Lovelock spends several pages in Ch. 4 of his *Notes* developing the idea that the words: "So God created man in his

image, in the image of God created he him" (Gen. 1:27), do not refer to an act of creation by God at a point of time in the past, but are to be understood only as a work of development through thousands of years — a work still going on — to be completed only when man has eventually reached the "very good" state mentioned at the end of Genesis Ch. 1 (see diagram on page 325). This is his general idea of the evolving Adam race.

But compare Bro. Lovelock's idea of a long process still going on, with God's own comment on the matter. When instructing Noah after the Flood about respect for human life, He said:

"Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

Thus, at the time of the Flood the "making man in the image of God" was a thing belonging to the past. This must take us back to the time Adam and Eve were created. And, again we conclude that the account in Genesis 1 is contemporary with that in Ch. 2.

4th Reason: They Were Formed of the Dust

A straight-forward reading of Gen. 2:17 conveys a clear picture of the process of making Adam:

"And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The Hebrew word translated "formed" is *Yawtzar*, meaning to squeeze into shape, and is used for a potter making a vessel. The mechanism of bringing Adam to bodily shape is beyond our experience, but the language requires it to be a creative act from primary materials — dust of the ground. It is an act in the same class as the re-creating of bodies at the resurrection. The animation of the "corpse" came by a second stage of action, the receiving of life from God. This two stage process is plainly written, and requires our acceptance in faith.

But Bro. Lovelock will not accept this!

He has to make the language descriptive of the derivation of Adam from the "existing Adam race." But the language in no way suggests this. It is inappropriate. And all that Bro. Lovelock can make of the language is that it teaches "that man was taken from the common source of all life and that his origin was lowly and common" (*Notes* 4,8). And Bro. Lovelock finds no meaning for the significant phrase, "breathed into his nostrils the breath of life!"

To appreciate the weakness of Adam from the people around

him, would you use the figure of a potter forming a vessel from clay? Would you not rather have a tree sending out a new branch, or the like? We must conclude that the language used in Gen. 2:7 does not convey the idea that Adam derived from an existing race.

Again, the idea of an existing race around Adam must be rejected.

But this is not all that can be said on this verse. In Ch. 3 the Scriptures give their own commentary on this verse, and drive us to the conclusion that "made of the dust of the ground" must be taken quite literally. The sentence on Adam in Gen. 3:19 is:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Bro. Lovelock would agree that "returning to the dust" is literal. And if so, then the next phrase, "for out of it wast thou taken," must be literal also, seeing that one phrase depends on the other. The concluding words of the sentence ("unto dust shalt thou return") are certainly literal, and therefore the associated words, "dust thou art" must have an equal degree of literality. Now if we are forced to see the words of the sentence on Adam as teaching that he literally came from the ground, what right have we to take Gen. 2:7, on which these words are based, as a vague symbolism?

In the light of Gen. 3:17 there is no alternative to believing that Adam was actually formed from the dust of the ground as a primary act of creation, and he was not derived from a supposed race already existing. The closer we look the more certain it is that there was no such Adam race before Adam was created.

5th Reason: There Are Not Two Groups of Beasts

Genesis 2:19 declares that the beasts and fowls were made of the dust of the ground, and this is parallel in idea with verse 7, where Adam was made of the dust. Now, if Ch. 2 is the account of a separate creation different from that of Ch. 1, as Bro. Lovelock alleges, then we must conclude that Ch. 2 describes the creation of a second lot of animals, different and better than those created in Ch. 1!

But Bro. Lovelock does not hold to this logic!

The beasts formed of the dust of the ground in Ch. 2 are, in fact, the beasts made in the Ch. 1 account (*Notes* 4,10). Bro. Lovelock's statement is very damaging to his case. We conclude that if the beasts made in Ch. 1 and Ch. 2 are the same, then the making of man in the same two chapters is the same. And if this is so, then Bro. Lovelock's whole thesis falls to the ground.

6th Reason: The Serpent Does Not Represent the "Adam Race"

Bro. Lovelock does not believe there was a real serpent in Eden. He regards the serpent of Gen. 3 as a symbol in a vision for the Adam race living around Adam and Eve. He also believes the serpent is an expression of human rebellion against God (*Notes* 5,10).

But these two ideas are not compatible. How could a serpent expressing rebellion against God fittingly symbolise a race round Adam, who (Bro. Lovelock says), "were not in contact with God, and had no relationship with God" (see Chart 3 on page 326). Being ignorant of God, not knowing His law, not having the faculties to respond to God's ways, they cannot be said to be in rebellion against God. The serpent cannot be a symbol for these people.

The detail of Genesis 3 makes this obvious. We are there given a clear description of the position of the serpent:

(1) He was acquainted with God's laws — "Yea, hath God said . .;"

(2) He had an awareness of moral matters — "Ye shall be as God's knowing good and evil;"

(3) He recognised a higher life and deathlessness — "Ye shall be as God's . . . ye shall not surely die."

This is not the position of the Adam race, taught by Bro. Lovelock. So, on the Scripture's own definition of the position of the serpent, and Bro. Lovelock's definition of the position of the Adam race as being ignorant of God and His law, the serpent could not represent the Adam race around.

At every step of our examination we find Bro. Lovelock's thesis is untrue. His claim in his *Epilogue* of having fitted together the pieces of the puzzle, and having discovered a position free from contradiction with the Inspired Word sounds strange indeed.

7th Reason: The Sentence on the Serpent Shows a Complete Failure of the Thesis

Having taken the serpent as a symbol in a vision, the sentence passed on the serpent after the transgression must be treated as part of the symbolism; it describes things that are to happen to the people represented by the serpent. As there is no literal serpent (so it is claimed), there is no literal fulfilment of a change to going on the belly in the dust. So the curse on the symbolic serpent that it should go on its belly, represents a curse on the people. As the visionary serpent was degraded to go on its belly in the dust, so the people are to be cursed and debased.

And this curse is permanent. As the curse was upon the serpent "all the days of its life," so the Adam race, so long as it exists, is debased, earthy and cursed.

Now this condition of the Adam race in Ch. 3, which Bro. Lovelock's serpent symbol necessitates, is in direct contradiction with Bro. Lovelock's view of the Adam race when he is handling Ch. 1. He tells us that in Ch. 1 the Adam race is revealed as progressing, and it will eventually be in the image of God and very good! Can the Scriptures possibly contradict themselves in this way? Is it not apparent that the flat contradiction is created only by Bro. Lovelock's thesis — and therefore the thesis is false.

We conclude that there are no grounds for believing Genesis Ch. 1 is telling us about a race of men existent before Adam and Eve. We have found no reason to disagree with the traditional view that the creation of Adam in Ch. 1 and the creation of Adam in Ch. 2 are the same event.

G. PEARCE (England).

Our next issue will consider Brother Lovelock's defence of his thesis; and will demonstrate how it is inconsistent with revealed doctrine.

EXPERIENCES IN PUBLICITY

The Bible in the Market Place

For some months an ecclesia in U.S.A., has engaged in a special endeavor to arouse public attention to the Truth. A Bible display was exhibited in a local market place, and caused considerable interest. The following comments outline some of the experiences and details of the effort.

"Wheelbarrel Personalities"

"Preach the Word!" declared the apostle Paul to Timothy (2 Tim. 4:2). As we knew that this was directed to brethren of this age as well, it bothered our conscience as to how we should obey the injunction.

In our ecclesial meetings and fraternal gatherings we spoke oft to one another (Mal. 3:16) about our great blessings from our Heavenly Father; the blessings of the Truth; the knowledge which spells the difference between life and death. Naturally, these conversations reminded us of the principles taught by the Master:

"Unto whomsoever much is given, of him shall much be required" (Luke 12:48); "Freely ye have received, freely give" (Matt. 10:8).

Thus with one accord we raised our voices in favour of doing more to teach the saving gospel to others — to be a lightstand in our area.

We would have done it, too! But we were hindered. We had some

personal problems, ecclesial troubles, our children kept getting sick, our car developed engine trouble, our lease expired and we had to move, and making a living seems to take almost half as long each week now as in Dr. Thomas' day!

We had to learn (Heb. 5:14) that we would always be too busy to publicly preach the Truth unless we committed ourselves. We had to recognise our "wheelbarrow personalities" — the kind that gets work done only when they are pushed. We had to realise that we would continue to rationalise our inactivity and unprofitability to the Master unless we became motivated by pledging ourselves to a project.

One Year Later!

One project that presented itself was a public display in a local Farmers' Market, where from about a hundred small stands, meat, vegetables and miscellaneous home-made items are sold every Saturday from 4 a.m. to 3 p.m. We were able to rent a stand six feet square, for an annual fee of $150. It would make a good place for a Bible display, for distributing literature, for standing up in public to witness to the things we profess.

"Stand up in public? You mean you want ME to stand in the middle of that market and have thousands of eyes look at me during the day and think I'm some kind of a fool?" (Isa. 59:15 mg.; Mark 8:38). Naturally, we were all enthused about the idea of a display, but we had some personal problems, ecclesial problems, the children got measles . . . . . (Matt. 25:14-30).

After two years of rationalisation we decided to face up to the obligations we owe the Master (Matt. 10:17-39). We committed ourselves. We rented a market stand and decided to connect "Bible" and "Christadelphian" in the public mind by means of a series of displays. Each month we would have a new display; and each month it would be the responsibility of a different individual or family in the ecclesia to prepare the display, to get it set up and to "man" the booth for the Saturdays in that particular month. Thus committed, the job got done, and now a year later we feel that we accomplished our goal, and are better for it.

"Me, Stand Up Before All Those People?"

It bothered most of us, too. Generally, we aren't disposed to put ourselves on public exhibition under big signs which have to do with "Bible." People from the office and neighbourhood recognise you! Then there are the "characters" who come. One wants to sing "Gospel songs" in front of your display; another wants to talk *ad infinitum* about bicycles. But the disturbances are few. You soon find that your "being on exhibition" is a state of mind. What you thought you could never do, you find can be done quite readily.

We found, interestingly enough, on comparing notes, that making a public spectacle (1 Cor. 4:9) of ourselves (which just means standing in our booth) brought almost the same thoughts to a number of us.

"How do I feel about this job?"

"I wish my month were over!"

"Why, am I ashamed to have people see me here?" "No, of course not; I'm not ashamed (Luke 9:26), it's just that I. . . ."

"Why am I here then?"

"I'm here because I know what I've accepted is THE TRUTH. It's right. It's the only things that are right and real — and it is time I face up to what I believe. If I believe it in the secure sanctuary of my brothers and sisters on Sunday morning, then I've got to believe it here."

Such self-examination under stress gives real substance to faith.

Intentions Converted To Activity

The theme of our display was the Bible, and on top of the stand we mounted a word-moving fluorescent sign (often seen in store windows) which repeated the message: "This display is sponsored by the Christadelphian Ecclesia to promote your interest in the Bible."

The monthly topics centred on such titles as: "How We Got Our Bible"; "The Bible Is True"; "The Bible Supplies Spiritual Food"; "Believe The Bible"; "The Land Of The Bible."

One display featured a large relief map of Israel made by the young people. Various cities were indicated by lights which lit up in sequence actuated by a tape message.

We found brethren were delighted to help in this project. The major requirement is advanced planning and diligent pursual of the matter until it gets done!

One interesting display utilised a portable exhibit of ancient writing which was loaned to us by a local museum. In December, we featured Handel's "Messiah" Oratorio: key words were on posters and the music played on a tape recorder. A Bible quiz on "Peace" was conducted, and a Bible was presented to the winner.

Follow-up Work Is Necessary

As with other public efforts such as lectures or newspaper advertising, little can be done in the way of actual teaching. The Truth is best taught in the living rooms. Thus public efforts must be geared not so much to teach as to provoke interest and to find the few individuals that will sit down "and reason together." We offered a Bible correspondence as a means to get people's names. The Bible quiz was effective in this, too. For people reluctant to sign their names, it is possible to sow some seed with literature. Most of our counter was occupied with Christadelphian pamphlets related to the theme of the month, Bible reading plans, etc.

What Results Can We Expect?

How many people will come into the Truth through this effort? Who knows? Success of a public effort is measured in other ways.

We feel the market stand project was a success. The first and greatest benefit was to the participants! Secondly, we brought the Christadelphian name to the attention of another segment of our area's population, and hopefully conveyed the idea that we are Bible people. An average of 5,000 people walked past our stand each Saturday. In the first months the Bible stand among the vegetables drew interest from the other stand-holders. Their comments were good. During the summer months the market is a major tourist attraction and these visitors are interested in anything different. The tourists have time to talk and, being from a distance, feel detached enough not to be afraid to talk with us.

Our purpose in reporting these experiences is to encourage others to consider this type of public effort at fairs, exhibitions, etc. Thousands of industrial shows each year are evidence that a properly arranged booth can be an effective salesman.

However, in spite of the literature distributed, the conversations held, the contacts made through correspondence courses, if we face facts realistically, we must admit that apart from the benefit to ourselves, the project was hardly "worthwhile." The same can probably be said for almost any public effort to preach the Word.

But our duty is to be a Lightstand in an age of increasing darkness. And how can we be a Lightstand unless we emit light?

—H. OPITZ (U.S.A.).

Details of the equipment and techniques used in this project are available to any interested in promoting a similar idea.

Reader's Comments

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

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Why Brother Thomas Wore a Beard!

Bro. R.G. (Vic.) reports:

"One of the men at work . . . has read *Christendom Astray* **which he thinks is good. He also thinks** *Elpis Israel* **is very good, although he has not quite completed it. He stated that Dr. Thomas was a genius (a statement I could agree with), and compared him to some of the learned monks in the Vatican. I told him that such a comparison as that would make him turn over in his grave! My friend has had close associations with the Church of England clergy, but is now readily absorbing the Truth. I think he would be interested in booklets on the Truth, perhaps a correspondence course,i the** *Story of the Bible,* **and** *Heralds."*

(Perhaps, also, the "learned Vatican monks" would not be so pleased with the comparison with Brother Thomas, should they read of his comments on their "unhappy position" in *Elpis Israel* page 216, or of their "egregiously imposing upon the credulity of the public," and of being 'the friends and supporters of the institutions of Satan's Kingdom." But that is their true state, as your friend will discover when he appreciates the power of the Doctor's reasoning. It is interesting to learn why Brother Thomas wore a beard! Firstly, of course, it was quite customary to do so one hundred years ago, but also, as he writes in *Eureka:* "The Bishop of Rome was opposed to the Long Beards — the Lombards of the 8th century — and he has never liked to see Long Beards about him since, remembering the trouble they gave him in the eighth century; hence at this day he forbids 'his children' to wear beards, inasmuch also as it is the symbol of revolution, and a desire for the possession of Rome to the prejudice of his interests . . ." (Vol 3 Page 296). Thus, Brother Thomas's beard was also a symbol of revolution; of revulsion against the religious beliefs and practises of the Papacy).

Truth Cannot Be "Improved" Upon

Sis. H.D. (U.S.A.) comments:

"I continue to enjoy the articles in *Logos* **and** *Story of the Bible;* **and receive much good from reading them. I am happy that they stress the fundamentals of our faith, as taught in the Scriptures and expounded by faithful brethren, both of long ago and the present. It is sad that some have to try to fit the Bible to modern science, especially evolution, which is not even proved! As the young have it taught them in the schools, they should only receive the straight, unadulterated truth in their homes and Sunday Schools. But I suppose it is another sign of the times, another proof of the way human nature works, that some are always trying to improve on truth. I pray that those who are going astray and leading others with them will see the error of their ways and change before it is too late."**

(Evolution will never be proved true, for it is but a "science falsely so called!" The flesh delights in this pseudo-science, however, thinking that through its teaching it can avoid the demands of the Bible, and the responsibility which is due to the Creator. It is part of the "vail of the covering cast over all people" (Isa. 25:7) which the Lord will remove at his coming. Those who espouse this theory of evolution in its various forms are also in danger of being destroyed by the righteous judgements of Christ).

An Anonymous Donation

Sometimes our liberal readers forward remittances to us, but omit to include a covering note indicating the sender or the reason for the amount!

Such puts us in a state of perplexity! We have the money, but do not know whether it is for *Logos*, literature, the Bible School, or a donation for Gospel proclamation work, etc. A recent case was an envelope post-marked Canterbury, N.S.W., on 22/4/66, containing $2 wrapped in a newspaper cutting. We would appreciate details from the sender as to the particular branch of work it is desired to assist.

IS FREEMASONRY FOR THE SAINTS?

Bro. J.B. (Vic.) draws attention to the need for faithful brethren and sisters to draw completely apart from worldly organisations:

"How true it is that the wicked 'walk on every hand' today. Romanism is everywhere evident, and remains a deadly enemy of the Truth in spite of its 'outwardly beautiful' appearance. But there are also other enemies as bad, and some that many of us are not aware of. There is, for example, the secret society of Freemasonry, which has been described as 'a sacred organisation having lodges for social enjoyment and mutual assistance.' It sounds harmless enough, but the dreadful nature of this organisation is not revealed until proper investigation is made. The society attempts to mix Christianity with the worship of the old pagan gods of Egypt, Greece, India, and other "cunningly devised fables,' but because its members are instructed to say that freemasonry is not religious, many young men are often persuaded to join, and do not discover, until too late, the dreadful nature of the 'gods' they are sworn to worship. Initiation into the lodges of freemasonry involves the taking of blasphemous oaths, the use of secret signs, handshakes, etc., so that they can secretly identify each other. In their rituals they dishonor the Lord, give each other the glory, and are pledged to conceal each other's crimes!

"Paul's prophecy of our days is surely fulfilled: 'evil men and seducers shall wax worse and worse; deceiving and being deceived. Let us be well-informed about the 'spiritual wickedness' that abounds today, that we can warn others, particularly our young people."

"Time No Longer" (Rev. 10:6).

Bro. W.W. (N. Zealand) comments on world affairs:

"The intense strife in Australia and New Zealand about the Vietnam problem highlights the Scriptural description that the 'nations are angry,' but yet Yahweh's wrath has not been poured out upon them, though they are so deserving of it. At no time in the world's history have the nations been so unprepared for the Second Advent as at the present! Although Dr. Thomas saw world conditions in his day as 'ripe for destruction;' we realise that the last century generations were generally more God-fearing than the present athiestic and evolutionistic-clinging peoples. God is not in man's thoughts; people run after all sorts of folly and escapism, little realising that the sands of time have almost run out, and the kingdom of men will be defunct."

(Jesus links these times with Noah, who "prepared an ark to the saving of his house; by which he condemned the world" — Heb. 11:7. He urges us to manifest a similar wisdom; to stand aside from the mad rush to destruction which characterises the people around us; and to dedicate ourselves to the works of faith, thus witnessing against this age. — Matt. 24:37, 44).

Exempted From Jury Service

Bro. J.H.B. (Vic.) says:

"I heartily agree with your recent remarks concerning jury service, that it is more consistent with our calling to seek exemption from such duties. I was recently called to be a jurist, and wrote to the authorities stating my objections, and my request was granted.

"Paul's advice to Timothy in 2 Tim. 2:4, is sufficient reason why we should avoid taking part in the business of law proceedings."

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 3 : National

How the Gospel Relates to Israel

According to the outline analysis suggested in *Logos* vol. 31, pp. 48-54, the Epistle is divided into five sections: (1)—Introduction (Ch. 1:1-15); (2)—Doctrinal: How the Gospel relates to salvation (Ch. 1:16-Ch. 8); (3)—National: How the Gospel relates to Israel (Chapters 9-11); (4)—Practical: How the Gospel relates to conduct (Ch. 12-15:13); (5)—Epilogue of personal matters (Ch. 15:14-16).

The main divisions are each separated by concluding words of praise (see Ch. 8:38-39; Ch. 11:33-36; Ch. 15:13), and in those that bring the Doctrinal aspect of the Epistle to its close (Ch. 8:38-39), Paul summarises the doctrine of salvation by emphasising that nothing can separate the true followers of Christ from his love, a love that is adequate to all their needs. Deeply interested in their welfare, Christ is able to help all those who seek his strength in all the varying circumstances of life (1 Pet. 3:22). In him is strength (Phil. 4:13), and in his love they can conquer persecution, or trial, or temptation. Success or failure are modified in him, and assume new perspectives. Created things lose their terror, for those who are Christ's have access to the Increate. So, in him, there is the ability to rise above every situation and see beyond it all to the glory to be manifest when the love of God in him shall fully be revealed. Paul's words of confidence, by which he brings to a conclusion the first main division of his Epistle, will not be found wanting so long as we remain in that love (John 14:23. Rom. 8:9. 11:22).

The third section (the second main division) commences with the 9th chapter and continues to the end of the 11th chapter. It expounds the Divine purpose with Israel, and can, itself, be divided into three parts, conveniently headed: (1) — Selection — Ch. 9; (2) — Rejection — Ch. 10; (3) — Restoration — Ch. 11. In his treatment of the Gospel in relation to Israel, Paul shows that the invitation of salvation that was issued to Gentiles when it was rejected by Jews, does not annul God's purpose with Israel. And though the promises were made originally to Israel, God remains completely consistent in turning from that nation to the Gentiles, for the call to Israel was on the basis of selection without the manifestation of personal merit on its part (Rom. 9:11), and on that same principle He now invites Gentiles to partake of salvation (Rom. 9:14-15). Israel was selected instead of Esau before either had done good or ill, though the record of history reveals that the choice, based upon God's foreknowledge, was both wise and good. In view of all that, faith in God should now acknowledge that a similar choice of Gentiles on the same principle must likewise be both wise

and good. In masterly fashion, the Apostle shows that this is done without annulling the Divine purpose with Israel which is not subject to change (Rom. 11:29).

Chapters 9 to 11 thus answer the question: Seeing Gentiles are being justified equally with Jews (Rom. 3:1-2), does that annul the purpose of God with Israel as proclaimed in the Old Testament?

CHAPTER 9
Israel's Selection

Paul's Distress at Israel's Unbelief Vv. 1-5.

VERSE 1.

"I say the truth in Christ" — The solemn asseveration of this verse is not only expressive of Paul's love of Israel, but would surely clear him of any suspicion that his preaching to Gentiles was motivated by hostility, or indifference, towards Jews, such as some might have suggested.

"My conscience also bearing me witness in the Holy Spirit" — The Holy Spirit had assisted in bringing Paul to a correct understanding of the Divine purpose (cf. John 16:13), and had therefore enlivened his conscience, and dictated its testimony. As the Truth revealed to him the lost opportunities of the people of his own nation, he was filled with "great heaviness and continual sorrow in heart."

VERSE 3.

"For I could wish that myself were accursed from Christ for my brethren"—'Accursed' is *anathema* in Greek, and signifies "dedicated to destruction." So intense was Paul's love for Israel, that he felt that he could perish for the nation if it would accomplish any good. In this he was like Moses, who, when God threatened to destroy the people because of their wickedness, begged that he himself should rather die than that the children of Israel should be destroyed (Exod. 32:32). Such a substitutionary sacrifice is not honoring to God, however, and was set aside by Yahweh. In Paul's case, the wish, or prayer, seems to have been set aside by himself. Literally, his words are: "I was wishing" (see Diaglott). It is said that the Greek tense indicates a wish begun, but stopped at the outset by some antecedent consideration which renders the fulfilment of it impossible. The consideration that stopped Paul's wish was doubtless the realisation that any sacrifice on the behalf of people in the condition of faithlessness in which the Jews were found would be futile, for faith on their part is necessary for salvation (cf. Rom. 11:23). But the fact that he was capable of such a wish demonstrated that he was no antisemite as many thought (Acts 26:20-21).

VERSE 4.

"Who are Israelites"—This honored name signifies a "Prince with El," and denotes a people called unto God: "a holy people unto Yahweh . . . chosen to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. 7:6). The name of Israel was bestowed upon Jacob to show his changed status before God, and also to indicate that despite all reverses, he would prevail both with God and with man (Gen. 32:28). Paul's use of it in this place is therefore highly significant.

"To whom pertaineth the adoption"—The word "adoption" signifies the status of sonship (see notes on Rom. 8:15). Concerning Israel, Yahweh declared: "Israel is My son, even My firstborn" (Exod. 4:22). Sonship on the part of Gentiles is only possible by them embracing the "hope of Israel."

"The glory" — Israel was called out of Egypt for the specific pur-

pose that Yahweh might be glorified in the nation (see Exod. 29:46. Isa. 43:7), and the token of this purpose was the glory that shone above the Mercy Seat and between the Cherubim in the Most Holy. Yahweh declared of His people: "I caused to cleave unto Me the whole house of Israel . . . that they might be unto Me for a people, and for a name, and for a praise, and for a glory; but they would not hear" (Jer. 13:11). He chose Israel, guided them, educated them, revealed His will unto them, in order that they might reflect His Glory, and that they might be equipped to pass on to others the message of His plan — but they would not hear. However, Israel will ultimately attain unto a state of national glory (Jer. 33:8-9), and in the meantime the glory has been offered to Gentiles, and is summed up in the statement: "Christ in you, the hope of glory" (Col. 1:27. See also Romans 5:1-2).

"The covenants" — The Abrahamic, the Mosiac, the Davidic.

"The service of God" — The "divine service" incorporated in the Mosiac system that brought the people close to Yahweh (Heb. 9:1).

The promises" — Relating to the land (Exod. 12:25), the Gospel (Acts 13:31), the Messiah (Acts 3:22), the future hope (Acts 26:6).

VERSE 5.

"Whose are the fathers" — The most eminent men that ever flourished on earth, who are beloved of God (Rom. 11:28), and who provided wonderful examples of faith for the nation to imitate.

"Of whom as concerning the flesh Christ came" — He is the son of Abraham and of David (Matt. 1:1. Rom. 1:3), and therefore a member of the nation of Israel, its most honored member, providing the very apex of testimony in the witness of his person.

"Who is over all" — Christ is the apex of all the things previously enumerated. He is the true Israelite (Isa. 49:3), the true son, the real glory, the confirmation of the covenants, the high priest dedicated to Divine service, the manifestation of the promises, and the Father of eternity (Isa. 9:6). In him is seen all the privileges granted unto Israel, the royal-priestly nation, but when he came unto his own "his own received him not" (John 1:11). Thus, despite all the privileges given to Israel, the nation failed, and this occasioned the sorrow of heart felt by the Apostle.

God's Purpose Of Election Has Not Failed — Vv.6-13.

VERSE 6

"Not as though the Word of God hath taken none effect"—The Greek word, *ekpipto,* signifies "to fall powerless," to be without effect. This is impossible as far as the Word of God is concerned, because, as its Author has declared: "My word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Paul could very well have had this statement (Isa. 55:11) in mind when he made this observation.

"They are not all Israel which are of Israel" — True Israelites are defined as those "of a clean heart" (Ps. 73:1), as "Israelites indeed in whom there is no guile" (John 1:47). Only such will prevail with God and man (see notes on v.4), for they are "Jews inwardly" whose "praise is not of men, but of God" (Rom. 2:29). On the other hand, the Lord Jesus repudiated the claim of sonship to Abraham on the part of those who rejected him because they did the "deeds of their father," obeying the will of the flesh (John 8:39-44). A true Israelite, therefore, is one who manifests the purpose for which that wonderful nation was called into being: the indwelling glory of God (Exod. 29:46).

ECCLESIAL DIARY

Logos Committee is pleased to introduce a new supplement to the Magazine in the form of a diary of events planned for the forthcoming month amongst ecclesias throughout Australia.

In this age of fast travel, which brings the cities close to one another in a very short space of time, it is good to know where brethren and sisters meet, and what is planned around the ecclesias. It is the intention of the Committee, by means of this Supplement, to keep you informed of the work of the ecclesias. Thus, the *Ecclesial Diary* becomes an effective means of advertising for the Truth and a service to the Brotherhood.

Your co-operation is sought to make this a success. Recorders of many ecclesias have already been approached by letter to submit details of proposed activities. But because of the immediate inauguration of this Supplement, some may not have had sufficient time to forward the information. We therefore suggest that material for publication be posted to reach the Editor by the 15th of the month immediately prior to the month concerned.

Matters required for publication include lecture titles for the month of issue—that is, for the August issue, lecture titles and details for the month of August are required. Whilst space permits the names of exhorting brethren for the month can be listed. Readers are also interested in study classes; Elpis Israel classes; Interested Friends, or First Principle classes; and other ecclesial activities of interest.

We are anxious to provide a *Diary* that can be consulted from month to month wherever you may be in Australia, to keep you in association with "those of like precious faith" and to keep the work of the Truth in its various avenues before your notice.

Scripture advises us:

"Prepare thy work without and make it fit for thyself in the field; and afterwards build thine house" (Prov. 24: 27); "Prepare your hearts unto Yahweh, and serve him only . . ." (I Sam. 7:5).

We can prepare our hearts and minds in the things of God by supporting the lectures and study classes, and co-operating with others in the extension of the Truth.

And to this end, the *Ecclesial Diary* is offered for your assistance.

Ecclesial Calender

Forthcoming Special Efforts (God Willing).

On the weekend July 1st to 3rd, Bro. J. Martin (Enfield Ecclesia) is to speak at Horticulture Hall, 31 Victoria Street, Melbourne, upon the theme: "The Epistle of James."

During this month, Bro. J. Ullman (Perth Central Ecclesia) leaves on an overseas tour, which will take him to ecclesias in America, England, Scotland, Europe, and South Africa, and will include leadership at the Bible Schools in America. His main themes will be upon "Jeramiah," "The Rainbowed Angel," and "The Eight Signs of John."

In August, Bro. G. Hawkins (Perth Central Ecclesia) will travel to the eastern States, to lead one of the three study sessions at the Bible School, on "The Drama of Daniel." He will also lead a special effort at Woodville Ecclesia (S.A.) upon the theme of "Paul The Apostle," outlining his acts, example and his writings.

In October, Bro. H. P. Mansfield (Woodville Ecclesia) will spend three weeks speaking at Wynnam (Qld.), Yagoona and Bossley Park (N.S.W.); and further details concerning this effort will be detailed in a later issue.

ECCLESIAL EVENTS FOR JULY

CUMBERLAND (S.A.)

10th—The Eternal City: Rome or Jerusalem—Bro. Murray Lund.

17th—The Things We Must Surely Believe—Bro. J. Knowles.

24th—The Divine Judgment Seat: How and When—Bro. A. Gibbins.

31st—The Divine Administration of the Future Age—Bro. L. J. Colquhoun.

Exhortations:

Brethren W. Hoffman (3rd); D. Mathews (10th); R. Mansfield (17th); Murray Lund (24th); Max Lund (31st).

Study Classes:

July 4th and 18th—Elpis Israel class is held at the home of Bro. and Sis. A. Hollamby, 44 Tutt Avenue, Kingswood. On July 14th and 28th—Study of the Gospel of John, led by Bro. Murray Lund, is held at the Ecclesial Hall, 209B Goodwood Road, Colonel Light Gardens. On Monday, 25th July, an Interested Friends' Class will be conducted at Bro. and Sis. R. Woodward's home, 138 Edward Street, Edwardstown. Two themes have been chosen for this year's work, revolving around "Christ is Coming," and "Bible Difficulties." This month, we commence the latter section and will consider under the leadership of Bro. N. Nelson: "Born of the Spirit." This class has averaged over 12 friends attending throughout the year, with several showing considerable interest in the Truth.

Items of Interest:

The Ecclesia has been strengthened by a stimulating and beneficial week of study around the theme of "God Manifestation in the Past, Today and in the Millenium." Bro. T. Newton (Perth Central Ecclesia) spoke on this subject at three study sessions and in addition spoke to the Young People's Class on "Ecclesiastes," and provided a special mid-week public address in the Mitcham Institute on "The Divine Plan of the Ages," which attracted seven friends.

ENFIELD (S.A.)

Exhortations:

Brethren M. O'Connor (3rd); H. P. Mansfield (10th); W. Horman (17th); J. Knowles (24th); G. E. Mansfield (31st).

Lectures:

3rd—Christ's Last Message to His Servants—Bro. D. McColl.

10th—Christ's Message to the Seven Ecclesias—Bro. A. Vatkenburg.

17th—King-Priests to reign on the Earth—Bro. A. Cheek.

24th—The Sealing of the Servants of God—Bro. J. Martin.

31st—The Four Trumpets of Judgment on Rome—Bro. H. P. Mansfield.

This month commences a series of 13 lectures on the Apocalypse based upon Bro. Robert's book of the same title. This final message of the Lord contains words of warning, exhortation, guidance and comfort, as well as providing a vision of the future.

Study Classes:

On Tuesday, 12th and 26th July, Bro. J. Martin will lead at the Law of Moses Class in the Ecclesial Hall, Pulsford Road, Prospect. On Thursdays, 7th and 21st, Bro. J. Berry will continue the exposition of "Nahum." An Interested Friends' Class will be held on Thursday, 14th July, at the home of Bro. and Sis. G. Foulis, 11 Brussels Street, Broadview, at which Bro. A. Cheek will discuss the topic: "Who and What is the Devil?"

MOE (VICTORIA)

Exhortations:

Bro. W. Smith (3rd); Bro. J. White (17th).

Memorial meetings are conducted on the 1st and 3rd Sunday in the month at the Library Hall, Yallourn, Victoria (1.30 p.m.), and brethren and sisters visiting this district are asked to contact Bro. G. L. Howe by telephoning Yarragon 141.

Study Classes:

On Fridays, 1st, 15th and 24th July, study classes on "Ephesians" will be held at the home of Bro. B. Williams, 15 Hazelwood Crescent, Yallourn (8 p.m.).

PETRIE TCE., BRISBANE, QLD.

Early in August a special study week-end will be conducted under the leadership of Bro. E. Spongberg. The theme is "The Christian's Relation to the State," and details of the individual meetings are as follow:

Friday, 5th August, 8.30 p.m.—"The Doctrinal Background."

Saturday, 6th August, 3 p.m.—"The Christadelphian View on War."

7.30 p.m.—"The Case Against Combatant Military Service."

Sunday, 7th August, 3 p.m.—"The Case Against Non-combatant Military Service."

7 p.m.—Public Address: "East-West Crisis, Prelude to Armageddon."

Monday, 8th August, 8 p.m.—"Presentation of the Case—Some Actual Court Situations."

WOODVILLE (S.A.)

Exhortations:

Brethren F. King (3rd); A. Cheek (10th); H. P. Mansfield (17th); H. Muggleton (24th); R. Gray (31st).

Lectures:

3rd—A Morally Corrupt World Awaits Divine Judgment—Bro. H. P. Mansfield.

10th—A Woman Standing in the Way of Eternal Life (Rev. 17)—Bro. M. Ide.

17th—Immiment Signs of God's Kingdom on Earth—Bro. J. Berry.

24th—Jesus Christ . . . Substitute or Representative — Bro. J. Knowles.

31st—The Characteristics of the 144,000 Saints of God—Bro. J. Martin.

Study Classes:

Each Wednesday the Ecclesial Study Class is held at the Hall, 4 Aberfeldy Avenue, Woodville (7.45 p.m.), and is currently considering the Prophecy of Daniel, under the leadership of Bro. H. P. Mansfield. On Tuesdays, 12th and 26th, a "Eureka" Class is held at the home of Bro. and Sis C. Wigzell, 15 Overland Road, Croydon, led by Bro. Wigzell. The Interested Friends' Class is held on Friday, 15th, at the home of Bro. and Sis. M. Goodwin, 4 Lasscock Ave., Findon.

Baptism:

We report with pleasure the recent baptism of Mr. Robert Allen, who, recognising the errors of so-called Christendom, has determined to make a stand for Christ, and enter upon the walk of life.

Fraternal Effort:

Preparations are being made for our impending special effort in August under the subject of "Paul The Apostle." A combined fraternal evening will commence this effort, at which the Ecclesias in Adelaide will co-operate. We will be pleased to hear from brethren and sisters who may be visiting this city during the coming month; and to welcome them to our effort.

Recording brethren are asked to submit details of their Ecclesial program for August, which should be posted to reach the Editor by 15th July. Your co-operation in this respect will be appreciated.

The Truth has made us at home where we were strange, and strange where we were at home. We once belonged to the world, and the world loved its own and we were at home in it, but now we are strangers and sojourners, as all the fathers were.

—R.R.

To whom will Christ's coming be a joy? To all? Nay, verily, to them "who are kept by the power of God through faith." The Gospel is the power (Rom. 1:16), and faith cometh by hearing it (Rom. 10:17), and those who keep it in memory (1 Cor. 15:2) are kept by the power of God through faith.

—R.R.

There is nothing easier than to turn men to foolishness, but to turn them to the obedience of the Truth as it is in Jesus, this is labor and work indeed, as everyone will find who experiments therein.

—J.T.

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

Thoughts For The Times

Working from the Inside—or Outside!

★

Mankind, especially that portion of mankind professing the truth, may be divided into two classes — those who work from the inside, and those who work from without. Those who are the mere creatures of chance, whose action depends upon external circumstances, and those who are masters of circumstances to this extent, that they determine what to do, and do it as in the sight of God, and not as in the sight of man. All true men are those who work from within. These are self-acting men and women in the truth. There is no more delightful spectacle than to see men and women who can keep going of themselves from an individual sense of their subordination to Deity, and an individual appreciation of the greatness of the truth, and of the destiny to which they are called by it. At the same time, there always comes this reflection, that we must not look for a perfect refreshment until the time of refreshing come from the presence of the Lord, when he shall send Jesus Christ (Acts 3:21). Then indeed we shall be refreshed. The topmost man of the whole community which will then spring into visible and glorified existence, will be the most self-acting man of all, even he who said on earth: "My meat and my drink is to do the will of Him who sent me," and everyone of the community that will surround him will be self-acting, for he will choose none that is not dutiful, that does not work from an appreciation of himself, that does not work from a motive that is independent of the men and women by whom he may be surrounded. Then we shall be refreshed indeed to see and mingle in a great community, each individual of which is a man of understanding and appreciation, and who is like God, in that he is not selfish, but filled with that love which John asserts to be characteristic of those who are God's (1 John 3).

—R.R.

LESSONS FROM THE LAW.

The Linen Garments of the High Priest

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty."

The High Priest's garments were of great significance. They were designed for glory and beauty (Exod. 28:2) to manifest the high calling of the priestly office. They spoke of the consecration of the priest to Yahweh's work (v.3). They laid the basis for the sparkling breastplate of Yahweh's judgment (v.30), and for other highly significant objects worn by the Priest.

So important were these garments that detailed instructions were given to Moses concerning them. They revealed Divine lessons to Israel, which a discerning Israelite would recognise in the various items of priestly garments, Godly principles of life that if followed, would constitute them in truth a "kingdom of priests, and an holy nation" (Exod. 19:5).

We are called to supply that which Israel lacked (1 Pet. 2:5), and the qualities represented by the High Priest's garments can be seen in the person of our High Priest, the Lord Jesus Christ. The faithful in spiritual Israel will similarly endeavour to inculcate in their lives the wonderful qualities indicated by these garments.

Garments of Purity

The first garments placed upon the High Priest were the linen breeches (next to the skin) and the white linen robe. Both were made solely from white linen. No wool was to be mixed with the linen yarn, for "nothing that may cause sweat" was allowed next to the flesh (Ezek. 44:18). Why was this? Wool causes perspiration, especially in a hot climate like the Sinai Peninsular, and sweat was the result of the curse upon man for sin: "By the sweat of thy face shalt thou eat bread till thou return unto the ground" (Gen. 3:19).

In Rev. 19:8 fine linen is used to represent the righteousness of saints. And if white linen represents righteousness and purity, it would be most inappropriate for God to allow anything associated with the curse to be woven into the linen garments.

The High Priest represents Christ and the saints who are

"in him." These have washed at the laver and now officiate in the Holy Place. They have been baptised into Christ, have "put on" Christ, have "washed" themselves clean by the Word (Eph. 5:26), and have been "clothed upon" with the righteousness of Christ.

In this sense we are not now associated with the curse and death — we are associated with life!

"As in Adam ALL DIE, so in Christ shall all be made alive." (1 Cor. 15:22);

"As many of you as have been baptised into Christ have put on Christ" (Gal. 3:27).

We have spiritually received his covering robe, the robe of purity and righteousness. Job declared:

"I put on righteousness, and it clothed me" (Ch. 29:14). Again, "He hath clothed me with the robe of righteousness" (Isa. 61:10).

White is often used as an emblem of purity. When Christ was transfigured his raiment became white and glistering. The manna given to the children of Israel in the wilderness was white, symbolising the true bread which came down from heaven (Christ), the embodiment of purity. When angels appeared on earth, they were mostly in white garments.

But it is possible to defile the beautifully white garment we now possess in Christ, to deny our "association with life," and to bring upon ourselves the curse of death! Such a pitiful situation existed in the Sardis Ecclesia, where only a few had "not defiled their garments" and would be permitted to walk with Christ in white, for they only were worthy. How can we preserve our garments in radiant white? Christ told the brethren at Sardis:

"He that OVERCOMETH, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels" (Rev. 3:5).

Jude mentions about "hating even the garments spotted by the flesh," and in Zech. 3:4-5 the prophet foretells when Joshua's filthy garments are taken away and he is given a change of raiment. To have defiled garments is to be "in Adam," and to possess sin nature. Joshua stands in this prophecy as a type of Christ, who came clothed in filthy garments — sin nature — but who was clothed with righteousness. Although sinless, Christ possessed sin nature and had to be clothed upon with a change of raiment, or, as Paul says, with his "house from heaven" (2 Cor. 5:1-2).

The two outstanding features suggested by the white garments of the High Priest is that of righteousness and immortality. He stood before the people as a parable of life — how they, clothed with the filthy garments of mortality, could obtain "honor, glory

and immortality." It was to be only through the means initiated by Yahweh Himself.

Garments of Holiness

Upon the linen garments, the High Priest placed a blue robe, which only partly covered the white linen robe, and reached within ten inches of the ground. It had a hole in the top, bound very strongly to prevent it being rent. Around the bottom was a border of gold, on which were attached pomegranates of blue, purple and scarlet, with bells of gold — a bell and a pomegranate alternating around the hem.

As with the white, blue figures prominently in the Tabernacle coloring. It was used on the priestly garments, on the Tabernacle furnishings, and covered the Tabernacle when the nation was on the march. All individuals in Israel had to wear a "ribband of blue upon the borders of their garments," which connected them with the Divine worship. The reason for this is specific:

"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" (Num. 15:38-40).

When an Israelite saw blue, whether on the outer door of the Tabernacle, or covering the Tabernacle furniture, or on the High Priest's garments, or the ribband of blue, they were to "remember the commandments of Yahweh and do them, and be holy." They would inevitably be continually in association with blue . . . it would always be before their eyes, reminding them of divine principles and divine commands.

The blue, then, speaks of Divine Manifestation, the revealing of a way of holiness and Divine law in life. All the circumstances of life surrounding the Israelite were to be viewed with this in mind. Blue stands for the Word of Truth, the Voice from Heaven, which must be manifested through the faithful. David realised this need:

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word" (Psa. 119:19).

We are not commanded to wear a ribband of blue. We have no priests adorned with garments of blue. But we do have Divine law in our hands. Instead of wearing blue on our garments to remind us of God's law, His Word should be in our hearts and minds:

"God's law is perfect and converts the soul in sin that lies;
God's testimony is most sure and makes the simple wise.
The statutes of the Lord are right and do rejoice the heart;
The Lord's command is pure and doth, light to the eyes impart."
(Hymn 12).

Consider, briefly, the blue covering of the Tabernacle. The first curtain was made of white linen embroidered with blue, purple and scarlet. It was composed of ten smaller curtains joined together into two fives. These two curtains of five each were joined together with 50 taches of gold to 50 loops of blue!

The ten curtains are symbolic of Christ and the Saints, because figures of the cherubim were woven into the white linen base. But why ten? This may be linked with the ten commandments, which Jesus brought together into two great principles:

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself."

Herein is the way in which Divine manifestation can be achieved.

Gold speaks of a tried faith. Thus, the blue loops represent keeping the commandments and manifesting Divine ways, which bring holiness; and the gold taches represent faith. Christ and the saints are coupled together by faith (gold), in manifesting the Divine Law, which in turn makes them holy (blue):

"In the keeping of thy commandments there is great reward" (Psa. 19:11). "Hear ye children the instruction of a father and attend to know understanding. He taught me also and said, Let thine heart retain my words, keep my commandments and live" (Prov. 4:1); "Get wisdom, get understanding, neither decline from the words of my mouth. Forsake her not and she shall preserve thee" (Prov. 4:5).

The keeping of God's ways will "preserve us," "cleanse us," "heal us," and enable us to persevere to the time when the Lord will claim his own. By observing God's commandments, we will clear away evil within us, and eventually attain to the inheritance of immortality.

—R. WATTS, England.

"This wisdom of the wise ones shall perish, and the understanding of their prudent ones shall be hid. Nothing is more evident than the accomplishment of this since the manifestation of the "marvellous work and the wonder" of which the New Testament is the record. By that "work and wonder" God converted their wisdom into folly, and took them in their own craftiness. If nothing more can be said for the Jewish element of the world's wisdom, what can be said for the Greek? The apostles proclaimed it all to be mere foolishness. "Let no man deceive himself," said they, "if any one among you think that he is wise in this Aion, let him become a fool, that he may become wise: for the wisdom of the world is foolishness with God" (Rom. 16:25, 26; I Cor. 1:18; 3:18-22). —J.T.

Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and pervert the right ways of the Lord. —J.T.

THE WEEK BEFORE THE CRUCIFIXION:

IN THE UPPER ROOM

During the past month, the Campsie (N.S.W.) Ecclesia celebrated its yearly anniversary, and was pleased to have the Editor, Brother H. P. Mansfield, as guest speaker for the occasion. The theme related to the life of the Lord Jesus, which forms the current study of the Ecclesia in its Bible Study Class. The expositions provided by Brother Mansfield were drawn from various phases of the Lord's life . . . from before his birth to the final shame and glory of his death and resurrection. In addition to the excellently attended meetings in the Campsie Hall, meetings were held at other Ecclesial centres, and an invitation was accepted from the Arranging Brethren of the Shaftesbury Road Ecclesia to include a visit to that Ecclesia during the period of the effort. The final meeting was thus held in the Shaftesbury Rd. Ecclesial Hall, and the talk for the evening was entitled "In The Upper Room." This is a report of the final meeting.

We assembled at the Shaftesbury Road meeting hall to think upon another meeting room of long ago, in which 13 were present when the gathering commenced, but only 12 at the finish.

When we arrived, almost every seat was occupied. Both old and young had come to join in the study. All ages groups were present — brethren who have spent a lifetime in the Truth were there; whilst from the back of the hall the occasional little cry testified to the unknowing presence of the newest generation.

Brother W. Britain, the Chairman, extended a welcome to all, and introduced the opening hymn, which spoke of the arm of the Lord, mighty to save. Our study was to speak of how mightily this was so, 1900 years ago, when the Lord Jesus Christ brought redemption, as Yahweh's arm made bare in the sight of mankind.

John 13:1-17 was read to bring into our minds the events which would hold our attention that evening. A blessing was then sought in prayer, gratitude being expressed for all the privileges we have individually received, and request being made that by the knowledge of the Word we would be kept in the living way.

A Solemn, Significant Subject

Brother Mansfield commenced by reminding us that there is no more solemn, significant subject than the meeting in the upper room. We commemorate it every first day of the week. To us it is more than life itself. In it we have communion with the Father and the Lord Jesus Christ. It is difficult to adequately

express the thoughts which well up within us when this wondrous event is considered.

Antitype Of The Passover

The first meeting in the upper room had its origin some 1,500 years before, when the first passover lamb was slain, and Israel came forth delivered from Egypt.

Brother Mansfield referred to Exodus 14, and showed the comparison between the redemption from Egypt and the redemption which comes through the Lord Jesus. On Wednesday evening, the lamb had been slain in Egypt; on a Wednesday evening Jesus was crucified. On the Saturday night, the Red Sea was crossed; on a Saturday evening the shadow became substance and Jesus rose delivered. On the Sunday morning, Israel sang the song of deliverance; on Sunday morning the disciples rejoiced when they saw the Lord.

Difficult Times For The Lord

But this was the time of greatest trial for the Lord. Finally, even his intimate friends forsook him. Yet he could tell the disciples to be of good cheer, "for I have overcome the world" (John 16:32-33). A man faced with treachery, disgrace and death, speaking of victory! From whence came his strength? The promised joy sustained him (Heb. 12:2).

Jesus knew (John 17:2; Psa. 8) that he would have "authority over all flesh," when mankind and brute creation would be subject to him. This gave him sustaining confidence. No problem deterred him. This is the example he has set before us.

Brother Mansfield urged that we, too, must make a living reality of this truth which we have.

The Last Six Days

A most important event occured six days before the crucifixion. This was the visit to the home of Mary, Martha and the resurrected Lazarus (John 12:1-8).

Our speaker pointed out the value of creating living pictures in the mind of such incidents. "This is a most rewarding exercise," he said, "Closer communion with the Lord Jesus Christ can come from creating pictures in the mind, of the events of the last six days in the ministry of the Lord."

Brother Mansfield also urged us to view the events of the last six days from the viewpoint of the disciples.

Important points were drawn from John 12:1-8:

*** Mary had some inkling of the purpose to be fulfilled in the Lord Jesus, as shown by her action. Her action could be likened to that of a little ecclesia in humility making a dedicated attempt to serve at the feet of the Lord.**

*** The protest of Judas at the "extravagance" in using this valuable ointment for anointing the feet of Jesus, originated from the fact that he was stealing the communal funds.**

*** The turning point in Judas' life was reached, Jesus for the first time upbraided him, and that very night he laid before the priests the initial proposal to betray Jesus.**

*** Judas did not demand a price higher than 30 pieces of silver from the priests, as he knew the disciples were all walking in the shadow of death at this time (v.10), and he wished to escape by showing himself to be a patriotic Jew.**

Only Five Days Left!

Saturday, 10th Abib. Jesus rode into Jerusalem on the colt. The people were swept with enthusiasm, and welcomed him as Messiah. The disciples must have thought this the climax of their hope. With joyful anticipation they would await the dramatic outcome! But Jesus simply looked upon the city and then returned to Bethany.

Four Days Left!

Sunday, 11th Abib. Jesus came into Jerusalem and cursed the barren fig-tree. This type of fig was capable of bearing figs all the year round. Israel, the "fig-tree" of Scripture, was condemned! It should have been bearing fruit but was not doing so.

Our speaker reminded us that we are the true Israel, and should always be found bearing fruit, not merely in the time of harvest.

Three and a half years before, Jesus had cleansed the Temple and uttered words of appeal (John 2:16). Now, he again cleansed the Temple; this time with burning words of condemnation (Matt. 21:12-13). The Jews looked up from their tables, their eyes glistening with the idea of gain, but the Lord drove them from the Temple with the fire of his countenance.

The priests gained much from this trading, and this act of the Lord in their own building caused them to determine to kill him immediately. They would stand no more from Jesus Christ!

Three Days Left!

Monday, 12th Abib. Jesus again entered Jerusalem. He was pursuing a set course. He was the substance to which the passover lamb pointed. Under the law the passover lamb was selected on the tenth day and penned up until the fourteenth day to permit inspection and detect blemish. On the tenth day Jesus had inspected the Temple. On the following day he was

back in Jerusalem presenting himself to the people as the Lamb of God. They could find no sin in him. There was no blemish.

On this day the priests challenged him. It was the opening move in a day of debate. He answered all the different groups (Matt. 23). He indicted them for hypocrisy. He shewed that they were bringing Jerusalem to ruin.

And in the midst of it all he paused to commend the widow who had put her small offering into the treasury. Loving faith in the midst of hypocrisy.

Then came the prophecy against the Temple ("these stones shall all be thrown down") and leaving the city with the disciples, he wended his way to the Mount of Olives, and unfolded the great prophecy of what should be thereafter.

Two Days Left!

Tuesday, 13th Abib. Very little is recorded of this day. But thereon, Judas communed in conspiracy with the chief priest and the captains as to how Jesus could be taken. The issue was urgent. Not only must Jesus die, but he must die before the passover. Once the passover was over, the people would disperse to the length and breadth of the land. The priests desired that they should take with them the news that Jesus was dead.

Further, he must die on the cross. Every Jew knew the Law cursed any who "hung on a tree." If stoned, the disciples could claim a miscarriage of justice. But crucified, their faith in him would be shaken completely.

Judas gave them grounds for action. He told them (Luke 22: 6) how on the Caesarea Philippi journey, the Divine Sonship of Jesus had been testified (John 6:69). The Jews grasped at this information—they would lay a charge of blasphemy. This was exactly what Caiaphas, the High Priest, did (Matt. 27:63). The words used by Peter were echoed by Caiaphas. The link—Judas! After Peter had testified that Jesus was the Son of God, Jesus had then spoken of how one would betray him (John 6:70-71).

One Day Left!

Wednesday, 14th Abib. Jesus knew all these moves which were transpiring. It was crucial that he be not captured too soon. He must not die before the appointed time. Judas must not go to the priests before the time. Therefore Jesus took the disciples with him to an undisclosed destination (Mark 14:12-15).

The need for secrecy explains the unusual language used. Not knowing where they were going, Judas had to accompany them to obtain the information to give to the priests.

Brother Mansfield then dealt with the events in the upper room. First, the words of Jesus. Then, the supper. Then, the washing of the feet; the opportunities to Judas to repent; the exhortation to help one another as brethren; warnings of betrayal; the breaking of bread; Judas is then sent away. Few knew he was the traitor; other than Jesus no one knew the extent of the betrayal planned.

When Judas left, a great weight was lifted from the Lord. He spoke freely to the disciples—wonderful words of comfort, blended with the necessary rebuke against those who wanted to argue "who is the greatest?" A spirit the ecclesias need to get rid of today, Brother Mansfield observed.

Jesus went out with the disciples to the Garden of Gethsemane, discoursing with them as he went. Judas had meantime gathered the priests—he returned to the upper room. Empty! Judas rushed to the various places Jesus frequented. Finally, heads for the Mount of Olives and the Garden of Gethsemane.

The Day of Atonement!

Meantime Jesus had prayed for the disciples; then for himself. The rest of the record of this day of atonement we know.

Brother Mansfield referred to the joy of the disciples when the Lord appeared to them after the resurrection; how they became changed men; how they learned the lesson of self-sacrifice.

Where Will We Stand?

"We cannot study the life of Christ without a degree of emotion," Brother Mansfield said.

It is a glorious privilege to draw near to the Divine purpose. To know the Lord Jesus as Saviour and friend is a wonderful position, bringing peace of mind and happiness now, and in the age to come association in immortality with the worthies of old, and those of our own day, comprising the whole family of God.

In that day there will be one missing—the man who took thirty pieces of silver to betray the Lord and show himself as a "true patriot" of Israel. We think of the dark, gloomy thoughts moving in his mind and how they led him on to death.

Where shall we stand in that day of glory soon to dawn?

With these sobering but uplifting thoughts in mind, we joined together in a final hymn: "Thou hast loved us and hast washed us from our sins in thine own blood . . .," and after a final heartfelt prayer, dispersed our many different ways, glad that we had been there.

—B. Philp (N.S.W.)

THIS MONTH'S EXHORTATION:

Christ's Judgment : Merciful but Just

(Reading: Romans 2)

The theme of coming Judgment should exercise our minds and govern our actions. We should view the circumstances of life now as opportunities to demonstrate our unswerving loyalty to Christ. Upon this vital subject, Brother Roberts provides some practical observations of great worth.

"God will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish . . ." (Rom. 2:6-9).

A Simple Definition of Righteousness

There is no lesson more conspicuous in this chapter than the one teaching that we are called to righteousness, and that our ultimate destiny in Christ will depend upon our relation to righteousness. It is very important to realise that lesson, for a variety of reasons. The first reason is, that our own natures continually incline to ways of unrighteousness: there is a struggle in ourselves: "when we would do good, evil is present with us." The second reason is, that we are living in a very unrighteous world, where many things that are abhorrent in the sight of God are considered to be not wrong: where indeed evil is called good, and good evil; light, darkness, and darkness, light. The third may be, that we live in a time when it is a religious sentiment that it doesn't matter whether we are righteous or not — that without any qualification, Christ has been made our righteousness, and, therefore, there remains nothing for us to do, beyond simply believing on him. These three things work together to make our walk in righteousness a very difficult thing. We require to be continually on our guard, to be diligent, to have our eyes open, and not for one moment to surrender the teaching of the word of God to either our own desires, the pressure of current sentiment, or the vagaries of a perverted theology. It is worth while to stop and consider what righteousness is. The question admits of a simple answer, and that answer, though short, comprehends every phase in which righteousness may be contemplated; and that is, that righteousness is doing of those things

that God has commanded, and the avoidance of those things which God has prohibited. In itself, the word "righteousness" expresses in the abstract, those thoughts, words and actions that are right. It does not, of course, inform us what thoughts, words and actions are right. For this, we are referred to other sources.

The world draws upon its own imaginations, reasonings and conclusions, in its efforts, so far as it puts forth any, to ascertain what is right. And thus, in the world, a devout mind has great difficulty in arriving at a knowledge of what is right. To us there is one very decided standard of right, and that is the will of God. This in fact is the only standard of right: our conception of righteousness can only arise in connection with Him, for the very idea of righteousness implies a law or rule higher than ourselves, to which we are amendable. Therefore, our only course is to study what He has made known to be right, and to turn ourselves to the habitual doing of it, and to the eschewing of all those things He has declared to be wrong. Another fact is introduced to view in this chapter, that our righteousness or unrighteousness has relation to a time when it will be made manifest, and have effect in the fixing of our destiny. Paul says that "God will render to every man according to his deeds, in the day when He shall judge "the secrets of men by Christ Jesus." Now it is very important to realise this fact. It is one that is continually proclaimed throughout the New Testament; and our recognition of it is likely to have a very reformatory effect upon our minds. It enables us to see that the judgment to be disclosed will in one sense be no secret; but that it will be a disclosure of what is now true in every man's life. It will be a declaration of divine decision upon facts already existent, and known in every man's bosom. The nature of the decision is the only thing we don't know. We know there will be no partiality, no favor and no disfavor; but a clear, impartial, just judgment, which takes its type, its cue, its result, so far as we are concerned, from what we have been.

Present Opportunities

In view of this, the present time appears the most important time to us — a great deal more important than judgment itself, because the judgment is only a disclosure of the present — a judicial proclamation of what we are and how we actually stand. People sometimes forget this, and are all the while straining forward to the future It is right to keep our eye on the future — we should never take it off the future; but we must never ignore the immense importance of the present time. We are apt to think that the judgment will work a sort of miracle for us — as if

resurrection will turn us up in a different state of character from that which pertains to us now. This is a very great mistake. It is one of the mistakes of orthodoxy. Orthodoxy is wrong in everything, from top to bottom. This is one of its fallacies, which forces itself upon our attention. It declares in so many words: "There are the elect and the non-elect; the elect will be saved — the non-elect will not"; or in another form it says: "Those who believe in the name of Christ will be saved, and those who do not believe will not be saved; it is not a matter of works at all." Under the power of these delusions, inherited by birth, we have been accustomed to blindly trust to the future, as if it would do a new thing for us; instead of which, there is nothing more true than that we shall just stand at the judgment seat as we walk now in our time of probation. The routine of our daily life becomes interesting when we remember this. Our daily life is the material out of which we are fabricating for ourselves the good opinion of Christ, or the reverse, for God will render to every man according to his deeds.

Now we can only know what in our daily life will be well-pleasing to him by studying the Scriptures, and particularly Paul's letters. It would almost appear that these letters were written for the very purpose of instructing believers in the kingdom, as to what it is in their private lives that God requires. To get at this knowledge, so as to be available in daily actions, we must cultivate familiarity with these writings. By continual reading, we get to see many things we should not know. Some people, for instance, may have the idea that they are in such a position that it is impossible for them to do anything for Christ. It may be that they are exceedingly poor, and that, being poor, they are compelled to devote the greatest part of their time and strength to the duty of providing a livelihood, and this necessity presses upon them every day in their lives. The only day they have is Sunday, and they require that for rest. They may distress themselves with the idea that they have no opportunity for doing anything to work out their salvation. Now this is a mistake, a very great mistake. Those who labour under it do themselves an injustice; for we learn from the letters of Paul that in whatsoever condition a man or woman may be placed, he or she can in that condition walk faithfully to the truth, and acceptably in the sight of God.

No Need For Discouragement

The principle upon which they will be judged is: every man according to what he has received. Jesus distinctly says that to whom much is given, of them much will be required; so that the principle of absolute justice will work in every individual

case. Nobody should feel discouraged because their opportunities are few; all that is required of them is that they do what they can; that they be faithful in the least. There is one method of serving Christ that such mourners of small opportunity may not be aware of, and not being aware of it, they may miss the opportunity, although it is actually in reference to the thing they are doing every day.

A brother may be in the employment of a very hard master, whose service he finds to be very disagreeable, and in whose company he feels alienated from everything that pertains to Christ; and he may imagine that he is having a great deal of waste time thrust upon him. He may think to himself that if he could only get into a position where he would be able to visit the sick, contend for the faith, distribute tracts, or something of that sort, he would be of some use; but that as it is, his time is thrown away.

Now Paul has given us to understand that a man in such circumstances may serve Christ by simply construing in his own mind what he is compelled to do for a taskmaster, as a thing done for Christ. He says: "Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons" (Col. 3: 22-25). So that an individual may actually turn to spiritual account the apparently sin-defiled circumstances of his daily calling. The mistake would be for him to exclude Christ from his thoughts and only to think of his master, and only to serve him, as Paul here says, with eye-service, that is, attending to duty so long as you are under scan, but doing your own way as soon as your master's back is turned. And so with regard to other little matters — serving each other, waiting upon each other, doing good turns to each other, using hospitality without grudging when the occasion arises, ministering whenever there is an opportunity — all these things can be done on a small scale by everybody, and it is not the scale that determines the acceptability of the act in the sight of God. It is most important to remember this — it is not the size of an action, but the spirit of it, and the relation of it to what is possible with us.

We see this signally illustrated in the familiar case of the widow woman, who cast into the treasury her two mites. Jesus said she had cast in more than the rich people, because they had simply put in a little of their abundance, whereas she had given

all the surplus she had remaining. Keeping this in view, everybody will realise his duty. There are no two persons with the same powers of mind, or with the same condition of circumstances, or the same opportunities, in a social point of view. Therefore the same rule of judgment cannot be applied to all. What we have to do is to come up to the highest that is possible with us — to do what we can — to be faithful in that which we have. I do not mean in money alone; but time, strength, opportunity, everything that we possess. If this principle is acted out, there will be a place for the one-talent servants as well as the ten. The judgment of everyone according to deeds, will not be a judging according to a fixed standard; but a judgment in the light of each man's capacity. It would not otherwise be a just judgment. "To whom much is given, of him will much be required." An account from one man may call for censure and condemnation, which in another man will be the basis of approval.

Differing Standards of Judgment

The standard of judgment will not be a fixed one. The scale is a shifting scale, according to the capabilities of the individual; and that is why the judgment will be conducted, and must be conducted, by a Judge "who shall not judge after the sight of His eyes, nor reprove after the hearing of His ears;" but by divine penetration, will know what is in every man brought before him, and give a righteous judgment to the utmost exactitude of infallibility.

It is also a reason why we are not permitted to judge, because we lack the principle element of judgment, in our ignorance of those who may come under judgment. We may say "such a person has done so-and-so," and we may comprehend the nature of the thing done; but what we cannot understand is the relation of the thing done to the capacity of the doer, and to his inclination to do other things from which he has refrained. This is exactly where Jesus is qualified to be our judge. "He knoweth what is in man," as John says; and he can discern the thoughts and intents of the heart. He can measure the exact capacity, and estimate the particular forces in play; and can therefore decide infallibly what ought to have been done, and what ought not to have been done.

Blended With Mercy

There is another thing that qualifies Jesus to be judge, and that is "because he is the Son of man" (John 5:27). God has committed all judgment to him, because he is the Son of man. We can see great wisdom in this. An angel, or any being not

touched with the feeling of human infirmity, would not have been qualified to sit as our judge, because he would not have been able to comprehend the exact relation between our ability and our performance.

But Jesus was tempted in all points as we are.

He was a man in every sense, though he was the Son of God, and, therefore, when he judges men and women, he will be able to give a just judgment. He will take everything into account. There is great consolation in this view of the judgment. We shall have a merciful judge; it is distinctly stated that mercy will characterise his judgment; that mercy will rejoice against judgment.

On the other hand, there is this to be considered: He says, "With what measure ye mete, it shall be measured to you again." We shall get at the judgment, the kind of usage we have dealt to others. This is evidenced by the parable of a certain man who owed his lord a sum of money; his lord said, "Pay me what you owe me." He replied, "I am too poor"; and his lord — who was a merciful judge — forgave him. The servant goes out and meets someone who owes him a trifling sum, and he demands the money, saying: "I must have it immediately." "I cannot pay it," says the poor debtor. "You must!" "I cannot." "You must go to prison, then"; and he sent him to prison. It is recorded that the servants of the lord were very sorry when they saw this, and they reported the matter to their master, who had the unmerciful man brought before him. The master said to him: "Ungrateful man! Did not I forgive thee that which thou owedst me, and yet you have done thus harshly by a man owing so much less," and he delivered him to the tormentors. "So," said Christ, "shall your heavenly Father do unto you, if ye, from the heart, forgive not every one of you his brother his trespasses." If we are not merciful in our judgment now, we must not look for mercy when Christ comes; but "Blessed are the merciful, for they shall obtain mercy."

Our judgment must be tempered with mercy. We ought to remember the weakness of those by whom we are surrounded. We ought to know our own weakness, and thus be prepared to extend consideration to those who are in offence. If we exact to the utmost farthing, letting nothing slip, but insist upon a precise and explicit confession from everybody who may happen to offend us, the judgment will be for ourselves a very dreadful visitation; because Jesus declares we shall be treated then as we treat now. So, although there is much cause for consolation in view of the judgment, there is yet the other side.

(cont. on page 389)

Bible School Bulletin

RESERVATIONS FOR THE NINTH (SUMMER) SCHOOL NOW OPEN

Before the end of June, we were forced to close reservations for the Spring School (27th August - 3rd September), and issue regret notices to some who had sent in late bookings. These are listed, and re-allocated if any vacancies occur, and, at the same time, those applying are invited to make a reservation for the next School, this year to be held (God willing) from 24th December to 1st January, 1967.

Due to re-allocation of reservations, and forward bookings, nearly a third of the Summer School has already been booked out, and we now suggest that if readers intend attending this School, they make an early advance booking. These should be directed to: Reservations, The Bible School, West Beach Post Office, South Australia, together with a deposit of $2 for each individual booking over five years of age.

We are anxious that all should enjoy the relaxation and spiritual profit derived from the nine days at the School, and therefore make this early announcement to enable as many as possible to plan their holidays ahead to include their attendance at the School.

If you intend to visit the Bible School during the Summer period, please do not delay in making your reservation. If you have never attended a school before, we are confident that you will not only enjoy the experience to the full, but will appreciate the value of the physical relaxation it provides, as well as the mental and spiritual stimulus obtained by using the time gainfully.

An excellent program, providing a well-balanced diet, has been selected for this School, with the main teaching staff drawn from three States of Australia, as follows:—

SATAN'S BIOGRAPHY — By Bro. C. R. O'Connor (Lakemba, N.S.W.).
A unique treatment of this theme, covering every reference in the Old and New Testaments.

IN THE ARENA — By Bro. A. Newton (Perth, W.A.).
Outlining the drama of Paul's exhortations to the brethren drawn from the sports arena, and similar parables from the Word.

FROM NOW TO THE ESTABLISHMENT OF THE KINGDOM — By Bro. H. P. Mansfield (Woodville, S.A.).
Providing the events in sequence from the present to the establishment of the Kingdom, showing the route and manner of Israel's return, the conversion of the Arabs, the conquest of Egypt, and providing detailed expositions of various prophecies.

HIGHLIGHTS FROM HEBREWS — By Bro. D. Hurn (Perth Central, W.A.).
Providing an outline of this wonderful epistle, and showing what we should seek to find therefrom.

The teaching staff for the teen-age class has not yet been appointed, nor the themes selected.

SPONSORSHIP OF THE SCHOOL

A number of Ecclesias have indicated their willingness to act as sponsor for future schools, and we invite other Ecclesias to indicate whether they would be prepared to act in this capacity. The duty of sponsorship for the Ninth and Tenth Schools (God willing) will be assumed by the Enfield Ecclesia, South Australia. Enfield Ecclesia will thus provide the Secretary for the School Committee that will be appointed to run these two schools, and will co-operate with the Organising Committee in preparation thereof.

We understand that Enfield Ecclesia will be providing a special display that will feature the development of the Ecclesia, and the building project that it is at present engaged upon.

CATERING FOR FAMILY GROUPS

Special attention is given to the requirements of the Junior School, and in terms of monetary cost, this involved a higher expense than any other age group. For the tiny tots, a trained sister is employed to provide any special care that may be required on the spot, and a well-appointed room, complete with cots and other baby accessories, is set aside in order that mothers may leave their babies with those in charge, and attend the sessions without distraction. For the kindergarten group, toys of all kinds are on hand to keep them amused. The Junior and Intermediate grades are catered for with project requisites, and are awarded generous prizes at the conclusion of the School. On the prize-giving night, a party is provided for the whole of the lower School.

But though this section of the School involves the Committee in more expense, the cost of accommodation is deliberately reduced to enable family groups to attend. Those under five years of age attend free, despite the fact that the School must pay for their food, accommodation, and the accessories to keep them amused. Those from five to 14 pay only $10 for the full period, even though the School-costs for this group are actually much higher than are those for adults.

Why do this? Because we are anxious to cater for Family Groups, and therefore make these concessions available for young children accompanying their parents. We wish to make it clear that this is a Family Group scheme, and does not relate to children who are not accompanied by either one of their parents. Those under 15, who are not accompanied by such can only be accommodated at the full rate of cost. It will be readily seen that such restrictions are necessary, as otherwise the School could well be booked out by children merely attending to enjoy the school holidays!

The great aim of the School is to bring family groups more closely together, around the Word of God.

TEEN-AGE CLASS

With each new School we try to introduce an improvement. This, we believe, will be the case with the Spring School. Following representations by teen-age members of the last School, we have provided, for the Spring School, two morning sessions for teen-agers. A special room is being fitted up for this purpose, which will provide the additional comfort of tables and chairs, in order that every facility might be provided for note-taking, and even for actual Bible-marking.

The study-sessions, therefore, for this group (open for any in their teens) will be as follows:—

1st Session: To attend either the adult session, where Brother G. Hawkins will expound upon the Prophecy of Daniel, or else the intermediate session, where Brother H. P. Mansfield will expound upon the Lord's Prayer in the light of

the Lord's Parables.

2nd Session: To attend their special study sessions, where the theme for consideration will be: From the Judgment Seat of Christ Onwards: Events Subsequent to Christ's Return. Speaker: Brother H. P. Mansfield.

3rd Session: To attend their special study session, where the theme for consideration will be: Significant Bible Words, and their Vital Meaning. This session will be conducted by Brother E. Mansfield, of Shaftesbury Road Ecclesia, and will provide opportunity for actual Bible Marking.

It is hoped to provide a farewell supper for this class on the Saturday evening.

BIBLE SCHOOL HYMN

The following Hymn was composed for the Seventh School by 19-year-old Brother John Milverton, of Woodville, South Australia. It can be sung to the tunes of Nos. 26, 50, 59, etc.

Oh, let Thy mercies Lord, come near
E'en Thy salvation, let us hear;
Our eyes let them well open be,
Thy words bright treasures may we see.

Yea, may Thy statutes be our song,
Our meditation all day long;
By this let there be unity,
As brethren with that legacy.

After our time of study here,
May this School's influence be near,
And may that hope which we now hold,
E'en Israel's Hope, stand clear and bold.

Then let the Lord our portion be,
Yea, do His will for Him to see;
Press on, ne'er let us rest our hand,
Till we stand glorious in His land.

1st Session at 8th School:

AMONG THE CAPTIVES IN BABYLON

At nearly every School we have tried to introduce a new teacher. This aim will be maintained at the Spring School, when Brother George Hawkins, of Perth, Western Australia, will join the teaching staff. Brother Hawkins will be moving on from a special effort with the Woodville Ecclesia on the theme of Paul's Life and Labors, to take up these teaching duties in the School. We are confident that members of the School will thrill to the drama of Daniel's life, and the powerful example of faith triumphant that his actions provide. In Matthew 24:15, the Lord Jesus exhorted all who read the prophecy of Daniel, to seek to understand its message — and these outline talks will provide a means of supplying a key to that end. The titles for the five talks to be given (God willing) are intriguing and exciting. They are as follows:

1. Unrecorded Incidents In The Life of Daniel — Exciting events from Daniel's private diary!

2. The Amazing Time Periods

Of Daniel's Prophecy — The challenge of Bible Chronology today.

3. The Development of Christ as the Commander of Commanders— Messiah's triumph over the stigma of the cross.

4. How The Man Of Many Parts Will Destroy The Image Of Many Metals — The drama of the two mighty powers contrasted in Daniel's Prophecy, and how the victory of the one over the other is certain despite the tribulation of centuries.

5. The Night Of Pleasure That Turned Into A Night of Fear — Babylon's sudden collapse came at a time when feasting and revelry was the prevailing note; and its remarkable overthrow sets the pattern of impending destruction on the modern Babylon of today.

INTERMEDIATE STUDIES

The studies for the Spring School should prove extremely interesting. We propose to divide the Lord's Prayer into five sections, each of which will be illustrated by a parable. The project will conform with the lessons, and the week's studies will be epitomised in the play it is proposed to present on the Saturday evening prize-giving night. Here are the proposed studies for each day:

1. **Our Father in heaven.**
   Parable of the Prodigal Son.
2. **Thy Kingdom come.**
   Parable of the ten virgins.
3. **Our daily bread.**
   Parable of the sower.
4. **Forgive our sins.**
   Parable of the Good Shepherd.
5. **Deliver us from evil.**
   Parable of the Samaritan.

FUTURE STUDIES

We have received suggestions for future studies at the School, and these are under consideration for the future. We are always happy to receive any suggestions for the improvement of the School, either in the teaching, or in regard to the facilities or arrangements. Our object is to do all to the glory of God.

QUESTION SESSION

A question session is provided each afternoon at the Bible School, and those not answered then (through lack of time) are replied to through the columns of Logos.

Q.: Jesus taught: "One is your master, even Christ" (Matt. 23:10). Seeing that the word Master here means "teacher," should we use the term "teacher" in relation to brethren?

A.: The word for "Master" in the Greek is *Didaskalos*, i.e., "teacher." But though the Lord declared: "One is your teacher, even Christ," we find that the term was used of teachers in the Ecclesias (see Acts 13:1. Eph. 4:11. Heb. 5:12. 1 Tim. 2:7. 2 Tim. 1:11). The words of Christ, however, show that such teachers, if they are to be called such must, by their teaching, draw the taught to Christ (John 10:1). A heavy responsibility rests upon them to do so (James 3:1). However, whilst there is a need for teachers in the Ecclesias, or at Bible Schools, and brethren should be recognised as such, the use of the term as an empty, formal, official title (such as the Pharisees did) is to be avoided.

"Patient continuance in well-doing" is well-pleasing to God, and will secure the blessing at last, even life for evermore (Rom. 2:7). But, like all courses that lead to good results, it is a course that is difficult; it is a course that implies something to endure. There were no need for patience if all were sweet and refreshing; but there IS need for patience, as all can testify who have laid hold of the hope set before us in the gospel.

— R.R.

Judgment According To Deeds

Jesus will be merciful, as he was with his disciples in the Garden of Gethsemane, when he came and found them sleeping. "The spirit indeed is willing," he said, "but the flesh is weak." He did not chide them, because it was an hour of the day when nature's forces were gone, and he excused them. Though we shall have the same consideration, at the same time we must remember that the judgment will be according to our deeds. Jesus will not pass over an unrighteous life. Christ's mercy will not go the length of ignoring the actual state of the case. He will not accept an individual who has proved himself unworthy. We must ever remember all sides of the question, that the unrighteous shall not inherit the kingdom of God; that without holiness no man shall see God; that except we leave all that we have, we cannot be Christ's disciples.

Our present duty is to surrender every other hope and scheme, and object in life, to give ourselves entirely to Christ.

A man who has loved other things more than Christ — who has been ashamed of Christ in the day of Gentile prosperity — who has devoted his abilities to business more than to him — who has served himself and not Christ — must remember that Christ's mercy will not go to the length of altering the state of the account. The account is of our own making; all that Christ does is to strike the balance: we cannot do that. We could not judge ourselves. We cannot say who shall be saved — whether we ourselves shall be saved. We can only rejoice in hope, and tremble whilst working out our own salvation. We do have hope in Christ's mercy, and consolation in the assurance that he will do that which is just and merciful, but there is a great deal to turn the scales the other way.

The Important "Present"

Christ will only make manifest what exists now. So the present time is the time for us: the judgment will add nothing to the account. As at an examination in a school, the state of the prizes is an indication of what has been going on in the interval, so the disclosures at the judgment are based upon what is now in progress. But when we look beyond the judgment-seat, and imagine ourselves for a moment the blessed of God, we see something we very much burn to be — something to encourage us to continue steadfast. This is the great merit that will be recognised — a patient continuance in well-doing. We are to do as Paul says here: "by patient continuance in well-doing, seek for glory, honor, and immortality." That implies a

good deal of trouble; for a man's patience is not exercised when there is no trouble. A patient continuance in well-doing is a tenacious abiding, day by day, in the midst of discouraging circumstances, and in the face of trying difficulties, in the performance of those things that God has required of us. There is great consolation for those who are walking in this patient way, but none for those who live in pleasure — those who are dead while they live.

We must fellowship the sufferings of Christ, before we shall be privileged to fellowship his glory; but when the battle is over, we shall feel the truth of what Paul says: "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

Just for the present, we are in the Valley of Humiliation; we are in a state of weakness and sin, but keeping our eye steadfastly fixed on the morning dawn that has been so long held up in promise to human view, we are enabled to persevere and work until the night comes, when no man can work — a night that has come to all who have gone before us, and may come to us, but which will quickly be ended by the bright rising of that Sun of Righteousness, who will usher in eternal day.

—R.R.

SCRIPTURAL EDUCATION OF OUR CHILDREN — A NECESSARY AND LASTING WORK.

Whether now or eighteen hundred years ago, the instruction of their children forms an important element in the duty of saints. In times when the appearing of the Lord was yet remote, it made them fitter and more ready recipients of the word of life when arrived at maturity, than had they been left to grow in the rankness and stupidity of the natural man. It was a culture commended by Paul, by whom the early Christians were exhorted to "bring up their children in the nurture and admonition of the Lord." It is a culture dictated by every sentiment of common sense and ordinary benevolence; for if a knowledge of the word be as water of life to the parent, it cannot be less so to little men and women who are growing up under his care.

To the children of our day, when the Lord may be expected before they have time to reach adult age, this instruction is no less appropriate; for the age that will come with the advent of Christ, has to do with mortals for a thousand years; and its effect upon mortals alive when it arrives, will depend upon their mental relation to it. The wicked will be destroyed (Jer. 25:31). Myriads will perish in that "great and dreadful, and terrible day," and these, as in all times of disaster and judgment, will include crowds of children. Nothing will better fit our children for the terrible era than instruction in the Truth. It will qualify them to be the obedient subjects of the Messiah at his coming, and help to secure them the protection of the camp of Israel, which will be under the protection of the Almighty wing when all the world is exposed to the fury of the blast.

The Identity of the Serpent

Our last issue considered seven reasons for rejecting the theory of evolution propounded by Brother R. Lovelock. Having listened to a conventional exposition of the sentence on the serpent, presented at the meeting at Oxford, Brother Lovelock answered by stating that the curse on the serpent was to be understood as a curse on sin and rebellion, not a curse upon the people!

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God Does Not Curse Abstractions

This theory makes God place a curse upon sin as an abstraction. But, a curse can only take effect on things of substance: people, or animals, or land. Even if we suppose God was cursing the spirit of rebellion, such a curse can only have fulfilment in the people embodying the spirit of rebellion. The curse cannot be transferred to some other people — the sentence is specific! "Because THOU has done this, THOU art cursed . . . " The party doing the tempting receives the curse.

I believe the serpent in Genesis Ch. 3 is literal and becomes a symbol in later times. It is a general Scripture observation that things literal are given an additional figurative or spiritual application. We find Jesus applying the word "serpent" to the leaders of his day:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" (Matt. 23:33).

Was Jesus cursing sin in the abstract when he used these words? Was it not the Jewish leaders who would suffer in the overthrow of Jerusalem in the valley of the son of Hinnom?

In Rev. 12, the "old (Gr. original) serpent" is shown as the great red dragon with seven heads and ten horns, and is cast out of heaven. Is this sin in the abstract being cast out? Is it not the Pagan governments and leaders that suffer overthrow? Obviously there can be no cursing of an abstraction or principle without the reality of an embodiment of the principle. And so it must have been at the original transgression. If, as Brother Lovelock alleges, the serpent represents the Adam race around Adam and Eve, then they must have been the subject of the curse.

Finally, if we suppose that the curse on the serpent meant only a curse on sin in the abstract, then we have the strange situation, that up to this point in time, sin was not cursed! Only at this time did God degrade evil and symbolically make it

earthy and going on its belly. This cannot be true. Sin has always been evil and under God's curse.

We now leave the Genesis account of the creation and the Fall, and turn to the New Testament comment on these matters.

The intervening Scriptures are silent on the "two streams of life" idea of Bro. Lovelock, and provide him with no support. And profane history is also silent, giving us no record of a race "as different from Adam as a wolf from a dog in body, and having no powers of communication with God" as suggested by Bro. Lovelock (*Christadelphian*, Sept. 1965).

The Thesis Inconsistent With Revealed Doctrine

This is our second question. It involves Paul's reasoning in his epistles to Corinth and Rome. In developing his theme of the resurrection, Paul makes a basic statement in 1 Cor. 15:21 :

"For since by man came death, by man came also the resurrection from the dead."

In his parallel reasoning on the two federal heads, he declares:

"Wherefore by one man sin entered into the world, and death by sin" (Rom. 5:12).

In both cases, Paul's argument rests on the doctrine that men and women die because death was introduced through Adam's sin. This poses a great obstacle for Bro. Lovelock, for he believes men and women were dying before Adam and Eve and the Fall. Moreover, he believes that some of the descendants of this dying Adam race will be saved! It is likely, he thinks, that we are descended from the Adam race, and not from Adam and Eve. THIS UNDERMINES PAUL'S REASONING THAT THE WORK OF SALVATION THROUGH JESUS CHRIST IS DIRECTLY LINKED WITH THE FALL, AND THAT EVERYONE WHO IS SAVED "IN CHRIST" HAS BEEN "IN ADAM." People descended from the Adam race are not constitutionally partakers of the sentence in Eden, and are not covered by Paul's reasoning. But Bro. Lovelock has no wish to run counter to Paul's reasoning, and in an attempt to escape from the difficulty he is brought by his thesis, he proposes that the Adam race may all be classed as "in Adam"; he is their representative. To justify this he says that as Jesus was different from us, yet we are classed as in him, why should not the Adam race, though different from Adam, be classed as in him?

We now examine this, and ask the question: Is a parallel of the Adam race in Adam with ourselves in Jesus Christ, permissable?

We shall see that there is no such parallel, and this will become clear in finding out how we are "in Christ." We are one with him in two ways. Firstly, we are one with him constitutionally — he partook of our common nature with its earthly quality described by Paul in Romans Ch. 7 as the law of sin and death in our members. Secondly, we have to make ourselves one with him mentally — although on the moral plane he is different, for he is perfectly righteous, and we are not. But we have to identify ourselves with his position as fully as possible. We do this by repentance and assuming a state of mind created by the Word; by the act of baptism when we share his death and rise to newness of life; and by our life of obedience and walking in the light. Sharing with him a nature subject to temptation, and uniting ourselves with him in mind and spirit are the essentials for us to be "in him."

But what of Adam and the Adam race? Neither of the two phases of likeness we have just noted, are operative here. Adam and the Adam race are different constitutionally: this is fundamental to Bro. Lovelock's thesis (see ch. 3). Then, again, the Adam race did not associate themselves with Adam's sin. Bro. Lovelock says they were not capable of moral relationship with God. Even at the time of the Flood his description of them is "they were not seekers of God, nor actively opposed to His will" (*Notes* 7.12).

We conclude that there is not the relationship between Adam and the Adam race that exists between Christ and the believer, to justify the proposal that the Adam race can be regarded as all "in Adam." If we are to accept Paul and his reasoning of death originating with Adam, there can be no mortal Adam race pre-existing Adam and Eve, and progressing to the "very good . . . . in the image of God" state.

Bro. Lovelock's thesis is not in harmony with the revealed doctrine of salvation.

A Very Unsatisfactory Quality of Reasoning

Many brethren are extremely concerned at the unscriptural ideas Bro. Lovelock has put forward. But more important than the various detailed items of unscriptural teaching, is the overall effect produced by his thesis. We must be greatly disturbed by the QUALITY OF REASONING that pervades the thesis. If such loose and fallacious treatment of Scripture becomes accepted among us, we shall soon find ourselves back in the darkness of Christendom.

And the matter is the more serious because it concerns one

who holds a responsible position in our community, and who has developed these ideas over many years, and now presents his mature views in a reasoned treatise of over a hundred pages.

For a century, our community has claimed to hold THE TRUTH, and we have been noted for our care and diligence in handling the Scriptures, and in receiving only that which harmonised with all that God has put on record. It is no exaggeration to say that if Brother Thomas had used the quality of reasoning shown by Bro. Lovelock, he would never have found the Truth and laid the foundation on which we stand.

It has become clear that the spirit of the world (in this case, the reasoning of the natural mind, the logic of human philosophy) has been allowed to get a hold upon the mind. There is need for reform — a return to the acceptance of the plain sense of God's word as the basis of all our reasoning, and a careful comparing of Scripture to support our conclusions. Our Ecclesial platforms should not be open to anything else.

We cannot sacrifice the plain sense of the inspired Creation record on the altar of science so-called. We cannot accept alleged "facts" because they have the appearance of being scientific. Science and scientific method are worthy and acceptable matters when considered in their proper field. But today they are being made a cloak for human speculation. Our young brethren, who are studying in the realms of higher education are in a difficult position, and are in great need of help. While anxious to hold to the Bible they are at a loss to answer the challenge of "science." We hope to look at this problem next issue.

—G. PEARCE, England.

We must adorn the truth, we must be free from reproach; for what is our position? We are witnesses for God against the wickedness of men — not witnesses for doctrinal truth merely. While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that we ourselves are holy and without rebuke, in the midst of a crooked and perverse generation. —R.R.

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How natural it is for us to stagnate in spiritual things. How easy to be content with the sensations of nature. How inevitably the mind of man when let alone, seems to settle into self-consciousness and self service only, and to become insensible to the existence and purposes and claims of God; how indisposed to self-sacrifice; how liable to live for this life; how unfitted as men called to the fellowship of God and of Christ; how incapable of seeing and feeling that we are nothing but shadows fleeting across the surface of the troubled waters, and that God only is the eternal enduring reality, working all things after the counsel of His own will, and requiring of us a constant hearty worship, and a steady unfaltering obedience to all His beautiful commandments. —R.R.

The Evasive Platitudes of Bildad

(Ch. 25).

Chapters 25 and 26 wind up the debate as far as Job and his three companions are concerned. Obviously the latter have been unable to face up to the arguments and logic of Job, and, one by one, virtually capitulate in bewildered silence. Their theories of sin and suffering demand that Job is wrong in his beliefs and require that he has sinned. But this they are unable to justify. Bildad concludes his contribution to the discussion with a few evasive platitudes expressed in chapter 25. It is the speech of a man who talks to save his face, but does not really know how to answer the arguments that have been advanced against him. He does not even condemn Job, but merely affirms that God alone is holy, and therefore mortal man cannot expect to justify himself in His sight.

God's Omnipotence — Vv. 1-3.

Then answered Bildad the Shuhite, and said:
Power and peace are His Who is the Head.
To count His armies' numbers, who is wise?
And upon whom doth not His light arise!

Man's Impotence — Vv. 4-6.

How then can man be justified with God?
Or clean? that which is born from earthly clod!
Behold the moon — to Him it shineth not!
And light of stars, their pureness is forgot!
How much less man, that is a worm of soil,
The son of man, a worm of daily toil!

CONCLUSION OF THE DEBATE (Ch. 26)

In this chapter, Job concludes the debate. Recognising that his companions have failed to answer his arguments, he sarcastically sweeps aside their protestations of wisdom as of no account, and then, turning to God, he described Him in language that shows that he is not unmindful of His glory and majesty; and therefore all that he has uttered has not been intended to derate Him in any way. His conception of God is as high, if not higher, than that of his companions, and the folly of his friends' arguments, when contrasted with the wisdom of God, proved that they did not speak with His authority. At the conclusion of this chapter, Job paused (as is indicated by the opening verse of Chapter 27), doubtless waiting for Zophar to speak. But Zophar, whose turn had come, remains silent. He has nothing more to say. Without acknowledging it, the companions of Job have been forced to capitulate. Job then winds up the debate in a further solemn, passionate protestation of innocence, in which he again expresses his confusion as to why the tribulations had come upon him.

The Folly of His Friends — Vv. 1-4.

But Job replied, Dost thou the powerless aid?
How savest thou the arm that weak is made?

How hast thou counselled him that is not wise?
Declaring all things, and avoiding lies?
By whom, now, hast thou uttered words so free?
And whose the spirit that came forth from thee?

The Majesty and Power of God — Vv. 5-14.

Great things are formed beneath each watery trough,*
Great things, with the inhabitants thereof.
In Sheol, naked there, is everything,
Yea, e'en destruction hath no covering.
The North He stretched over empty place,
The earth on nothing hangs in endless space.
He bindeth up the waters in thick clouds,
Which are not rent, but kept in floating shrouds.
He closeth fast the entrance of His throne,
His shining glory hideth Him alone!
The water He hath compassed with its bounds,
Until the day and night have filled their rounds.
The pillars tremble, holding heaven's roof;
And are astonished much at His reproof!
The sea by His great power He doth divide,
By understanding, smiteth those with pride.
The heavens garnished are, by His command;
The "crooked serpent," formed by His hand.
How little of His mighty ways is heard,
Or, of His power, who understands a word!

—N.S.

* The word in the Hebrew translated "dead things" is *rephaim*, elsewhere rendered "giants," and here perhaps relating to some of the mighty denizens of the deep, the creation of an Almighty hand.

Observations on a World Tour

From Perth to Auckland

The large jet plane hurled itself down the runway, the screaming engines muffled into a dull roar from the place where we were sitting, until, suddenly and effortlessly we were airborne. Below us we could see the terminal and our friends waving farewell, whilst the plane drove steeply upwards, tearing a way through the firmament above, to ultimately give us a glorious view of Perth, the Swan River, and the country beyond, as we headed due east towards Adelaide.

The journey that was scheduled to take us around the world on a speaking tour had commenced, and for the first time for weeks we relaxed as we unbuckled our seat belts.

By "we," I mean my sister-wife, Sister Pat Ullman, and myself.

The journey, which had been planned in conjunction with brethren and sisters in Adelaide, had commenced. We wondered at it all, as we discussed the prospects whilst the plane headed for Adelaide. It was only a few months ago that I had rejected the invitation to conduct a special effort in the eastern part of Australia, in-

volving a few weeks' work, on the grounds that I had not sufficient time — and here we were, through some curious conjunction of circumstances, plus the rather irresistible plea of the Editor of **Logos**, heading out on a tour covering thousands of miles, and involving some months away from home.

We reviewed the circumstances of the past few months. At times it had seemed that it would be quite impossible that we should make this trip. There were business ties, there were personal problems, there was the little family . . . . And as we thought of the two young daughters we had left in the care of loved relations back home, and of the still younger son lovingly taken into the home of a brother and his sister-wife, we again felt the pluck at our heart-strings.

It wasn't easy leaving on this trip; but we had been assured that a service could be performed, and certainly the itinerary is quite a full one, and offers prospects of rewarding contacts with those of like precious faith, in far-away countries, that should be helpful to us in our Ecclesial duties.

The suggestion had been made that we put a few observations on paper for the benefit of **Logos** readers as we travelled from place to place, and having been assured that readers will be interested in what we have to say, we have promised to try and do what we can.

We left Perth basking in sunshine; we arrived at Adelaide under a canopy of cloud. Here we were met by Brother and Sister Mansfield, and Sister Mednyanzky, who, with others, have been engaged in preparing the details of this tour. We had arranged to touch down at Adelaide, for two reasons. Firstly, to fulfil an appointment at the Cumberland Ecclesia; and secondly, to go over every detail of the proposed tour with those who had been preparing the itinerary.

We greatly appreciated the gesture of the Cumberland Ecclesia in arranging the farewell meeting. It followed one that had been given us by the Perth Ecclesia a few days earlier, but here we had the added advantage, of finally learning where we were to go! At the meeting, Brother Mansfield outlined the tour itself, and we followed by expounding upon an aspect of Bible study that has greatly impressed us during recent months; the remarkable transformation of Peter the Apostle at the hands of the Lord Jesus. In Peter, we have an example of the impact that Christ can have upon a life. What a change we see wrought in him, as we compare the bold, belligerent, boastful disciple of the Gospels, with the changed, courteous, quiet shepherd of the flock we discern in the two Epistles of Peter! He never forgot the lessons from his Lord; they were etched deeply in his mind, to be reproduced in those Divine characteristics that he built into his life.

It was a lovely experience to be with Cumberland Ecclesia once again, for we have co-operated with the Ecclesia on several occasions in the past. Delightful, this time, to have Sister Pat with me, and to leave for Sydney, having received God-speed from brethren of the four centres in the Adelaide area.

In Sydney we were accommodated by Brother and Sister Darke, of Granville. Brother E. Spongberg met us, and conveying us out to Granville, we had a preview of the tour before us through the color slides that Brother Ted had taken on his tour last year. Thus it was in the early hours of the morning, nearing 3 a.m., before we retired.

The following evening witnessed a full hall at Granville, where, again, we gave a further exposition on an aspect of the life of Peter. The Granville Ecclesia is building up its resources, and it is excellent to witness this. Here, again, it has been our great pleasure to co-operate with the Ecclesia in the past. We noticed several new members in the Ecclesia this time, and were glad to see this progress. May

Yahweh's face continue to shine upon the Granville Ecclesia.

On the following evening, we again addressed a group of brethren and sisters of Granville upon the theme: "The Family Unit Within The Ecclesia." We stressed the fact, that we cannot have strong Ecclesias, unless we have strong family units. Whilst Ecclesial study groups are essential, the Bible must be opened in the home, and the home must become an oasis for the Truth in this barren wilderness of life. There is a great responsibility resting upon parents today that they should bring up their children in the nurture and admonition of Yahweh, particularly in view of the evil environment in which they find themselves outside. That is a duty that parents themselves must shoulder, and certainly should not be left exclusively to the Ecclesia. The ideal Ecclesial atmosphere is the one where age and youth rub shoulders together, not where each age group is segregated from the other! That is the way of Yahweh (see Deut. 6:7). At the meeting, we spoke of the responsibilities of fathers, of mothers and children; and of the need for families to read together daily from the Word of God, unitedly giving thanks to the Father for His daily blessings and guidance.

The flight from Sydney to Auckland was both speedy and pleasant. As we passed over the ocean, and we saw ahead the coast line of New Zealand, we were impressed with the beauty of the approach. New Zealand is noted as the Land of the Long White Cloud, by the Maoris, and it was in evidence as we approached the island. And it was also rather cold and bleak when we landed at Auckland to be met by congenial Brother Allan Reid and his sister-wife.

We stayed with them, and they took us instantly in hand. They, having recently returned from a world tour, had much in common with us; but whereas, they could speak from experience, and we could only do so from anticipation. We were to stay in Auckland over the week - end and three meetings had been arranged. It was a most pleasant and profitable time for us, and we greatly appreciated the warmth of the welcome accorded us by the brethren and sisters. It more than compensated for the bleak weather without. We tried to impress the need of Bible study. How vital is that today. Peter has much to say about what the Greeks called **epignosis,** or exact knowledge, which, he declared, is the energising power of a spiritual life (2 Pet. 1:3). We must tape that source of energy, and the only way of doing so today, is through the influence of the Word. Some speak of the outpouring of the Holy Spirit, and claim that they are subject to such an effluence of power, but, as Peter taught on the Day of Pentecost, the power of the Holy Spirit was manifest then in fulfilment of the prophecy of Joel, which prophecy also implies a period of "drought" as far as the Holy Spirit is concerned, until the second coming of the Lord.

It was a refreshing experience to meet with the brethren and sisters at Auckland, and to consider together the things most surely believed among us. We felt greatly encouraged by their friendliness, and we hope, in turn, that they profited by the week-end effort.

An informal talk on Monday afternoon completed our labours among the brethren there, and once again, we took our seats on the plane, this time to head out into the darkness (for it was evening-time when we left), out across the ocean, to the island of Fiji, and onwards to Honolulu.

—J. ULLMAN.

This records the first step in a journey around the world that will include visiting New Zealand, U.S.A., Canada, Britain, Europe, Israel and South Africa.

Readers Comments

We are pleased to hear regularly from readers, and to learn of their experiences along the pathway to the Kingdom of God.

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The Seven Letters of Jesus.

In commenting upon an extract from **Eureka** quoted in **Logos** (page 257) under the heading of "Symptoms of a Dying Ecclesia," Bro. F. S. (Vic.) writes:

"The book that John was told to write (Ch. 1:11) was sent to the seven ecclesias and contained a critical summary of how the Star (the Spirit-gifted Elders) of each of the seven were carrying out their duties. The whole is described by Brother Thomas as "the book of the seven epistles" (Eureka p. 425). which was a comprehensive review of the conduct of each Star Angel Presbytery, and the whole placed in the hands of each individual of the seven ecclesias — right over the heads of the spirit-gifted men who constituted the Star Angel Presbytery."

(As you correctly state, the messages were primarily directed to the several Angel-stars of the Ecclesias, but they were, in fact, messages to the Ecclesias as is shown in Rev. 1:11. The Star-angels had a tremendous responsibility to implement the directions of the Spirit in regard to the various messages, and also to see that the whole Ecclesia became cognisant of it, that "he that hath an ear" might hearken to what the "Spirit saith unto the Ecclesias." Brother Thomas points out in **Eureka** that the fact that this statement occurs seven times implies that if the Star-angels did not heed the warning message, individuals in the Ecclesia might do so and save themselves. The messages remain on record for our benefit and salvation today, if we heed them!)

Logos Policy Remains The Same.

Bro. C. & Sis. D.M. (Florida) comment:

"We both look forward to each issue with anticipation. There is a great need for a magazine of this sort, as the present trend of ecclesial unsoundness in general, presents much concern. Logos to us is based on firm principles and is straight-forward in its approach. We feel also, as you do, that the consummation of this age is near at hand, and with this in view we will *not* be forced into a state of complacency and stagnation as was the case during the Laodecian era."

(And we intend, as much as lies in our power, to continue to sound the warning voice to those who will heed. This voice was first sounded in these last days by Brother Thomas to a world in darkness: "Search the Scriptures with the teachableness of a little child, and thy labor will not be in vain. Cast away to the owls and to the bats the traditions of men, and the prejudices indoctrinated into thy mind by their means; make a whole burnt offering of their creeds, confessions, catechism, and articles of religion; and, after the example of the Ephesian disciples, hand over your books of curious theological arts, and burn them before all. These mountains of rubbish have served the purpose of a dark and barbarous age; the word, the word of the living God alone, can meet the necessities of the times."— **Elpis Israel** p.5.)

Signs Of The Times:

Sis. D.B. (NSW) writes:

"We are watching events in Europe with fascination, these last few days particularly. Surely the moves of General de Gaulle are the fulfilling of the long awaited events, leading directly to Armageddon. Several months ago, when a lot of publicity was being given to the Ecumenical Council, our local paper carried a headline:

Pope Takes Archbishop To Altar. The same evening a paper reported that the Archbishop had been moved to tears when the Pope placed an emerald ring on his finger, and the Archbishop said: 'The long years of sorrow are over.' Surely this ties in with Isaiah and Revelation: 'I sit a queen, and see no sorrow . . .'."

(We are certainly living in days of momentous events, leading to the climax of the ages. The attitude of the Papacy, and its developing power in both ecclesiastical and political spheres, is significant in view of the prophecy in Rev. 18:7. But destruction will come swiftly: 'Therefore shall her plagues come in one day.' Tears will not then be shed because of the pact of friendship between the two religious criminals; but tears will pour from those whose livelihood has depended upon the wickedness of the Apostasy (v. 9-19). A wonderful day of peace and truth will then be ushered in by the Lord himself).

Found Truth in Book Store

Mr. H.J.M. (U.S.A.) writes:

"Recently I purchased some used books in a secondhand book store, and amongst them was a little booklet, *Herald of the Coming Age*, edited by you. In my reading of it so far, I am very much interested, and I am writing to enquire if you publish other literature on the Scriptures. For many years now I have taught several adult Bible classes and, of course, I realise I have much more of the Scriptures to learn myself, and am anxious to obtain more good scriptural expositions."

(Suitable literature has been forwarded, and we hope such will cause our friend to be persuaded concerning the Truth in Christ Jesus).

Prophecy Attracts Interest!

Describing a unique means of advertising the Truth, Sis. V.D. (NSW) writes:

"Many thanks for the parcel of booklets which arrived yesterday. . . Bro. D. has made a life-size poster of Daniel's image, which we exhibit in the Sydney Domain (park), together with a box of leaflets with a stencil copy of the second chapter of Daniel. This has attracted a great deal of attention and an average of 20 copies are taken from the box by interested passers-by."

(Daniel 2 is certainly the chapter for today! It sets before the people the Divine purpose towards man's power-seeking, as expounded by Brother Pearce in his article on the "False Prophet" in *Logos*, page 294, and the imminent collapse of the Kingdom of Men in favor of the Kingdom of God. The work of Gospel proclamation is therefore not only valuable, but urgent! We are glad to hear of the success attending your efforts).

Wanting Debate Records

A reader in Canada writes requesting a set of recordings of debates between the Editor and a Mr. D. Lee, of the Church of Christ. Should any readers have sets they desire to sell, we invite them to submit details and costs to Logos Publications, West Beach Post Office, South Australia.

The extensive use of words without knowledge has been a fruitful source of trouble to the faithful. Since the truth was brought anew to light in the nineteenth century by the instrumentality of Dr. Thomas, various new doctrines have sprung up through the unskilful use of technicalities. Much dust has been raised, and much wisdom evolved "above that which is written" with the result of hiding plain and emphatic Bible teaching.

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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How the Gospel Relates to Israel

(*Continued from p. 368*)

VERSE 7.

"Neither, because they are the seed of Abraham are they all children" — The Jews of Jesus' day boasted that they were "Abraham's seed" (John 8:33), forgetting that Abraham had two sons: one of Hagar the Egyptian slave, and the other of Sarah the freewoman. The claim of fleshly descent avails nought therefore, because Ishmael could claim this equally with Isaac; thus, as Israel's Messiah declared: "The flesh profiteth nothing" (John 6:63).

"In Isaac shall thy seed be called" —This is cited from Gen. 21:12, and the fact that Isaac was selected and Ishmael rejected illustrates the principle of election. Isaac was the son of promise, and as Paul told the Galatian Ecclesia: "We, brethren, as Isaac was, are the children of promise" (Gal. 4:28).

VERSE 8.

"They which are the children of the flesh, these are not the children of God" — How can they be if they are children of the flesh? The Lord told Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," therefore, as he could only claim fleshly descent, he had to be "born again" or "from above" if he would see and enter the Kingdom of God (John 3:3-6). Mere fleshly descent can assume no claim upon the Kingdom of God, for "flesh and blood doth not inherit it" (1 Cor. 15:50). That is why the Lord Jesus rejected the claim of the Jews that they were the children of Abraham, for true sonship is predicted upon action, not upon words of fleshly claim. Ishmael was of the flesh; Isaac was of promise, and the latter, though younger, deposed his brother.

"The children of the promise are counted for the seed" — As Isaac deposed Ishmael, so faithful Gentiles depose fleshly-minded Jews, and assume the title of "the Israel of God" (Gal. 6:16), spiritual Jews (Rom. 2:29), the "seed of promise" (Rom. 4:12, 16). As such they attain unto the privileges that were once made available exclusively to Jews (Eph. 2:11-13), and they illustrate the truth of the proverb: "A wise servant shall have rule over a son that causeth shame; and shall have part of the inheritance among the brethren" (Prov. 17:2).

VERSE 9:

"This is the word of promise" — Here follows a citation from Genesis 18:16 which shows that the true seed of promise was brought into being by the intervention of God. This is true, also, of the spiritual seed of promise, for they are begotten of incorruptible seed, "by the word of God which liveth and abideth for ever" (1 Pet. 1:23). Thus the true seed are not Israel after the flesh, but Israel after the spirit, begotten by the spirit-word moving in them.

VERSE 10:

"And not only this" — The Jews could counter the argument of Paul on the grounds that Ishmael was rejected because he was an illegitimate son of Abraham. So now the Apostle advances the case of Esau and Jacob. The case of Rebecca's children shows that mere fleshly descent profits nothing. Both sons were equally sons of Isaac as relating to the flesh, both were circumcised, but Jacob alone revealed those characteristics that showed that he was moved by Godly principle.

VERSE 11:

"The purpose according to election" — The Greek word is *ekloge,* and signifies "selection." It is on the basis of selection that God is separating unto Himself a people now (Acts 15:14), and, as Paul shows, this was also the ground of His operation as far as Israel was concerned.

"Not of works, but of him that calleth" — At the time that Yahweh selected Jacob instead of Esau, neither had done good or evil, and yet, as Paul has shown, the selection was not unfair, but was based upon God's foreknowledge (Rom. 8:29), and therefore illustrated His wisdom and power. God could foresee the characteristics of both the children of Rebecca, even before they had been revealed, and made choice accordingly. That is the principle upon which he selects men for His purpose, and we, in faith, should recognise this. There is no injustice with God, but only faultless wisdom and complete understanding. We might imagine there is injustice because of our limited viewpoint and comprehension. In so doing, we bring Yahweh down to our level, instead of trying to elevate ourselves towards His principles. Jacob, the younger son, proved a far better choice than the profane Esau, even as the Israelites, as a nation, were better than the Edomites. The Jews who hearkened to Paul could not fail to acknowledge that! How, then, could they refute the wisdom of God in making further choice among Gentiles to the exclusion of merely fleshly Jews! In proof of his proposition, the Apostle again cites from Gen. 25:23 and Mal. 1:2, 3.

VERSE 13:

"Esau have I hated" — The word "hate" as Scripturally used, implies to set aside in preference to something or somebody else. Yahweh could foresee the characteristics and attitude of both Jacob and Esau even before they were born, and made choice accordingly.

God's Purpose of Election Does Not Involve Unrighteousness on His Part — Vv. 14-18.

Paul now advances examples providing irrefutable proof that there is no injustice with God.

VERSE 14:

"Is there unrighteousness with God" — Is He unjust? The answer is given, "By no means!"

VERSE 15:

"For He saith to Moses" — Here follows a citation from Exod. 33:19. These words were said to Moses in reply to a prayer that he had offered pleading for general forgiveness of the people. This plea was refused (Exod. 32:32) although a personal plea for help and a request to be granted the privilege of personally witnessing the glory of Yahweh was granted Moses (Exod. 33:17-19). Thus Yahweh showed mercy on one whilst rejecting it for the other; and yet the reason why He so acted is clearly understandable. These examples show that He never does anything without sound reason.

"I will have mercy" — The word signifies to feel sympathy and mani-

fest pity towards the misery of another. It assumes the need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.

"Compassion" — The word here used signifies the inward feeling of distress for the distressed. It is most consoling to realise that Yahweh feels thus towards His children; that He has feelings of pity and sorrow for them in their trials. Isaiah expressed this in beautiful language: "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old" (Isa. 63:9). When it is borne in mind with what indifference Israel received the Divine goodness expressed towards them (and are we any different?), how great is the love and mercy of the Father, "for He knoweth our frame; He remembereth that we are dust" (Ps. 103:14). In spite of the disobedience of the people of Israel, in answer to Moses' plea, He sent "the angel of His presence" to be with them, to care and guard them, and bring them into the land" (Exod. 33:14). Whatever we might have done, therefore, there is yet forgiveness with Him.

"On whom I will have compassion" — This statement made to Moses shows that He does not limit His blessings to Israel, but is prepared to extend them to whoever He deems it worthy to extend them, whether Jew or Gentile. On the basis of the Law itself, Paul shows that it is consistent with Yahweh's purpose of selection, to make a choice among Gentiles that there might be gathered to Him a "people for His name."

VERSE 16:

"It is not of him that willeth, nor of him that runneth" — The examples cited show that Divine mercy is not at the command of him who needs it, or of him who is searching for it, but it is the prerogative of God alone who knows who is worthy of it. A person might desire it or seek it, who is not prepared to carry out the terms and conditions necessary to receive it. That, indeed, was the position into which Israel had degenerated.

VERSE 17:

"The scripture saith of Pharaoh" —Another citation of scripture here from Exod. 9:16. Paul is carefully building up his case upon an argument of irrefutable logic endorsed by Divine revelation. It is very important, in this instance, to notice the way in which God hardened Pharaoh's heart. He did so, not by asserting control of his heart, irrespective as to the intentions of Pharaoh, but by controlling events and circumstances in such a way that Pharaoh hardened his own heart! God withdrew the plagues, and Pharaoh was of that obstinate nature that when the trials were removed he hardened his own heart and refused to let the people go. See this clearly stated in Exod. 8:15, 32. 9:34. I Sam. 6:6. There was no injustice in this.

The Doctrine of Election Shows that God's Power is Absolute — Vv. 19-24.

With His foreknowledge and power, God is able to design things with infallible wisdom in accordance to what they are best suited.

VERSE 19:

"Who hath resisted His will?" — The word "will" is not as that found in I Tim. 2:4, but is a translation of the Greek word *boulema,* which signifies "deliberate design or purpose." No one can successfully withstand the Divine purpose in the earth, for it will ultimately come to pass whatever individuals might do about it. Christ will return, the nations will be subdued, the kingdom will be established, no

matter what a person might do about accepting or rejecting the way of salvation that is extended to him individually within the compass of the wide purpose of Yahweh. Therefore, though men might withstand God's desires (understanding "will" in that sense — see I Tim. 2:4) by rejecting the Divine counsel and way of life, they cannot defeat God's great, universal purpose by so doing. Therefore they should submit to it.

VERSE 20:

"Nay, but, O man!" — By using this expression, Paul is contrasting the fallibility and weakness of man with the omnipotence of God. He has already shown that man is evil, inconsistent in action, rebellious against God who is just and good. Now, by using this epithet on the background of his treatise, he is asking, how can such a creature stand in judgment upon the all-wise and supremaly good Creator. Man is finite, limited both in understanding and power; how can he possibly know the fulness of the things relating to Yahweh? What he knows he has only received by Divine revelation, and therefore he is utterly dependent upon God for all things, even for his understanding of God. This is a "science" that the brainiest minds of man cannot penetrate! It is a barrier that stands between them and absolute wisdom.

"That repliest" — The margin renders: "Answereth again, or disputeth with God." A foolish thing for mortal, finite man to do!

"Shall the thing formed say . . ." — Paul cites as evidence Isaiah 45:9, a verse which by its very use of the word "striveth" suggests the principle of freewill. Some, who have seen in these verses a doctrine of predestination that does away with freewill, should consider that if this were the case, then the thing made could not possibly "strive with his Maker" as Isaiah teaches. As human clay, we should allow ourselves to be moulded by the Divine Potter (Isa. 64:8), recognising that He labors for His own glory which he desires to reveal in the "work of His hands." The principle that Abraham suggested should likewise be kept in mind: "Shall not the Judge of all the earth do right?" (Gen. 18:25), a principle exhibited in the destruction of Sodom and the saving of Lot, and even in the discrimination between Lot's wife and her daughters. See Isa. 29:16. Jer. 18. In v.21. Paul continues with his citations, this time from Jeremiah 18:6, which chapter will repay careful consideration in the light of the work of Yahweh manifested through those whom He has selected to that end.

"Of the same lump to make one vessel unto honour, and another unto dishonor" — The examples of Pharaoh and Israel already cited reveal how this is done — not by forcing a person to act against his will, but by a control of environment and circumstances, to test them to see whether they are fit for one destination or the other.

VERSE 22:

"God endured with long-suffering . . ." — God is not unjust. He showed longsuffering towards Pharaoh for Israel's sake, and bore long with rebellious Israel for the benefit of the righteous minority found within the nation. In both cases, powerful lessons were taught (see Rom. 11:22), and this also applies to the world of Gentilism (Prov. 16:4).

"Fitted to destruction" — In the Greek the verb is in the middle voice, implying something done on the behalf of oneself. Thus this can be better rendered: "fitted themselves to destruction."

ECCLESIAL CALENDAR

AUGUST 1966

We have pleasure in listing the following activities for August. The co-operation of Ecclesial members in enthusiastically entering into the activities for this month will be to their personal benefit as well as valuably assisting their particular ecclesia.

If planning your holidays, do so to synchronise with an Ecclesial Special Effort! This will both help yourself and those who are laboring in these activities.

We invite your personal interest in the work of the Truth, outlined in this Calendar, and your prayers for the blessing of Heaven upon these efforts, realising that Yahweh "is our refuge and strength, a very present help" in all circumstances of life (Psa. 46:1).

FORTHCOMING SPECIAL EFFORTS (God Willing)

The theme of "The Christian's Relation To The State" is the basis for a special study weekend at **Petrie Tce. (Brisbane) Ecclesia** from August 5th to 8th. Bro. E. Spongberg will speak upon various aspects concerning this important subject.

From August 13th, Bro. Murray Lund (Cumberland) will assist **Launceston Ecclesia** in a week's study on "The House of Prayer for All Nations." This will outline some of the glories of the age to come, clothing the future with reality.

On the same day, Bro. G. Hawkins (Perth) will lead a special effort at **Woodville Ecclesia** on the theme: "Paul the Apostle: The Man, His Message, His Ministrations." This effort will conclude on August 24th, and in the course of the studies a specially produced book, "Meditations on the Apostle," will be released.

At **Perth Ecclesia,** commencing August 27th to September 11th, Bro. J. Knowles (Enfield) will lead an effort surrounding "The Book of Esther." He will outline some of the wonderful and descriptive incidents in this record, which demonstrate the principles of God's working with man.

On the same day, but on the opposite coast of Australia, another enjoyable **Bible School** at "Elpis Israel" House, Rathmines, N.S.W., is planned to begin. The studies will concern: "Outline of the Book of Daniel" (Bro. G. Hawkins); "The Pentateuch in the Psalms" (Bro. E. Spongberg); "Paul's Message to the Seven Ecclesias" (Bro. H. P. Mansfield); and "The Divine Antidote to Ungodliness" (Bro. G. Mansfield).

Granville Ecclesia will engage upon a study weekend on September 10th and 11th. Bro. E. Spongberg will speak to the topic: "The Epistle to Ephesus;" and it is planned to conduct fortnightly study classes to follow, with a detailed study of this epistle. Please note that this date is a week earlier than previously advised.

Ecclesial Calender

ECCLESIAL EVENTS FOR AUGUST (God Willing)

IN SOUTH AUSTRALIA

Cumberland—209B Goodwood Road, Colonel Light Gardens.

1st—"Elpis Israel" Class at home of Bro. A. Hollamby.
7th—Exhort: Bro. S. Lund. Lecture: Bro. W. Gurd—"The Influence of France in Europe Heralds Armageddon."
11th—"Gospel of John" Class at the Hall.
14th—Exhort: Bro. H. P. Mansfield. Lecture: Bro. D. Russell—"The Kingdom of God Overturned Until He Come."
15th—"Elpis Israel" Class at home of Bro. A. Hollamby.
21st—Exhort: Bro. J. Martin. Lecture: Bro. Max Lund—"Must Christians Keep the Sabbath."
22nd—Interested Friends' Class at home of Bro. R. Woodward—"And There Was War In Heaven" (A continuation of Bible Difficulties). Speaker: Bro. Russell.
25th—"Gospel of John" Class at the Hall.
28th—Exhort: Bro. S. Cattermole. Lecture: Bro. P. Weller—"The Problem of War and Suffering."
29th—"Elpis Israel" Class at home of Bro. A. Hollamby.

Enfield—61 Pulsford Rd., Prospect.

Public Lectures for this month continue upon the theme of "Thirteen Lectures on the Apocalypse."

4th—"Nahum" Class at Hall.
7th—Exhort: Bro. J. Martin. Lecture: Bro. J. Mansfield—"The Rise of the Turkish Empire."
9th—"Law of Moses" Class at Hall.
11th—Interested Friends' Class at home of Bro. G. Foulis—"Resurrection . . . How, Why and When?" Leader: Bro. A. Cheek.
14th—Exhort: Bro. A. Cheek. Lecture: Bro. J. Knowles—"The Papacy and the French Revolution."
18th—"Nahum" Class.
21st—Exhort: Bro. D. McColl. Lecture: Bro. P. Mansfield—"The Pagan Christian Confederacy."
23rd—"Law of Moses" Class.
28th—Exhort: Bro. K. Martin. Lecture: Bro. J. Martin—"The Fall of Rome."

Items of Interest:

With pleasure we advise the baptism last month of Mr. & Mrs. Granger, of Para Hills, who now walk in the hope of future glory and immortality. Our current study on "Nahum" is nearing completion, and will be followed by a consideration of "Faith In The Last Days."

Woodville—Aberfeldy Avenue.

3rd—"Daniel" Study at Hall.
6th—Young Peoples Evening.
7th—Exhort: Bro. R. Krygger. Lecture: Bro. A. Dangerfield—"Why We Believe The Bible Is Inspired."
9th—"Eureka" Class at home of Bro. C. Wigzell.
10th—"Daniel" Study.
12th—Interested Friends' Class at home of Bro. M. Goodwin—"The Reality of God's Kingdom."
13th—Special Fraternal Evening, commencing the Ecclesia's Tenth Anniversary Campaign. Theme: "Paul The Apostle—The Man, His Message and Ministrations." Speaker: Bro. G. Hawkins (Perth).
14th—Exhort: Bro. G. Hawkins. Lecture: Bro. Hawkins—"Vietnam—Prelude To Armageddon?"
15th—Paul Study: "His Early Life and Training."
17th—Paul Study: "The Blinding Light and Converted Pharisee."
20th—Special Evening: "Sowing The Seed In Gentile Lands." An evening of song, recitation, play, and exhortation.
21st—Exhort: Bro. G. Hawkins. Lecture: Bro. Hawkins—"Where On Earth Is Heaven?"
22nd—Paul Study: "The Care Of All The Ecclesias."
24th—Paul Study: "Personal Trials and Glorious Triumphs," to be followed by a Farewell Meeting.
28th—Exhort: Bro. P. Mansfield. Lecture: Bro. A. Dangerfield—"The Empire Christ Will Establish."
29th—A.B. Meeting.

Items of Interest:

During this month we welcome Bro. G. Hawkins (Perth) to lead our Special Fraternal Effort, upon the life of Paul. Considerable advertising is being expended upon the two special

lectures (14th and 21st), including letter-box distribution and newspaper advertising in both local and State-wide papers. We hope this witness to the world will bear fruit to the glory of Yahweh; and we invite brethren and sisters to support our endeavours in this regard.

After a special Farewell Meeting on the 24th, Bro. Hawkins will leave for the eastern states, to fulfil appointments at the Bible School.

IN VICTORIA

Moe—Library Hall, Yallourn.

7th—Exhort: Bro. J. Saliba. Talk to Youth: Bro. L. Galbraith.
12th—"Ephesians" Study Class at home of Bro. B. Williams.
21st—Exhort: Bro. G. Howe. Youth Fellowship Class at home of Bro. Williams (3.45 p.m.).
26th—"Ephesians" Study Class.

IN TASMANIA

Launceston—69 Balfour Street.

5th—"Eureka" Class.
7th—Exhort: Bro. M. Wight.
12th—"Eureka" Class.
14th—Exhort: Bro. M. Lund.
19th—"Eureka" Class.
21st—Exhort: Bro. D. Case.
26th—"Eureka" Class.
28th—Exhort: Bro. F. Bracey.

Items of Interest:

On alternate Saturday evenings, the CYC is conducted, and this is supplemented by the Junior CYC once a month on a Saturday afternoon.

IN WESTERN AUSTRALIA

Perth Central Ecclesia—62 Canning Highway.

7th—Exhort: Bro. A. Payton. Lecture: Bro. A. Newton—"Evolution . . . An Ungodly Doctrine."
14th—Exhort: Bro. D. Hurn. Lecture: Bro. P. Stagg—"Why It is no Longer Necessary to Keep the Sabbath."
21st—Exhort: Bro. D. Stremple. Lecture: Bro. B. Hayles—"Abraham, a Man of the Past with a Faith of the Future."
27th—Opening Fraternal Evening. Bro. J. Knowles—"Excerpts from Esther and Ephesians."
28th—Exhort: Bro. J. Knowles. Evening Study: "Esther Ch. 1".
29th—"Ephesians" Study at Yokine Hall.
30th—Public Address—"Christ Will Answer Growing Crime and Immorality with World Conflict, to Establish God's Kingdom on Earth."
31st—Study on Esther Ch. 2.
1st Sept.—Ephesians Ch. 4:1-16 (Yokine).
2nd—Illustrated address—The Truth in New Zealand.
3rd—Young People's Evening (Ps. 119:9-16), "How shall a young man cleanse his way?"
4th—Esther Chapters 3 and 4.
5th—Ephesians Chapters 5 to 6:9 (Yokine).
6th—Public Address—"How can you live forever in God's Kingdom on the Earth?"

IN NEW SOUTH WALES

Bossley Park—Progress Hall, Cnr. Quarry Rd. and Mimosa Rd.

7th—Exhort: Bro. W. McConnell. Lecture: Bro. K. Wassell—"The Judgment Seat Of Christ Explained."
11th—"Tabernacle" Study at home of Bro. Sawell.
14th—Exhort: Bro. C. Salmon. Lecture: Bro. R. Pogson—"Christendom Astray from the Bible . . . How Can So Many Be Wrong?"
21st—Exhort: Bro. B. McClure. Lecture: Bro. K. Kay—"Jesus . . . Man and Messiah."
25th—"Tabernacle" Study.
28th—Exhort: Bro. J. Mumby. Lecture: Bro. R. W. Sawell—"Popular Views of Heaven and Hell Astray from the Bible."

Campsie—Masonic Hall, Amy St.

2nd—"Life of the Lord" Study at home of Bro. E. Murphy.
7th—Exhort: Bro. W. Brittain. Lecture: Bro. R. Pogson—"Jesus Taught . . . This Kingdom is to be Established on Earth."
11th—"Mystery of the Covenant" Study at home of Bro. R. Mansfield.
14th—Exhort: Bro. J. Mansfield Snr. Lecture: Bro. K. Jamieson—"Why the Wise Men came to Seek Jesus."
16th—"Life of the Lord" Study Class.
21st—Exhort: Bro. D. Shaw. Lecture: Bro. W. Brittain—"The Importance of Christ's Baptism."

25th—"Mystery of the Covenant" Study.
28th—Exhort: Bro. J. Muir. Lecture: Bro. V. Dawe—"The Work and Mission of John the Baptiser."
30th—"Life of the Lord" Study.

Items of Interest:
During the next five months we propose to distribute 40,000 pamphlets advertising the Public addresses, and an impending monthly special effort. We hope to thus bring some light to the surrounding darkness.

Granville—26th The Avenue.

7th—Exhort: Bro. R. O'Connor. Lecture: Bro. J. Kingston—"The Lot of all Men Once to Die."
10th—"Malachi" Study (B. McClure).
14th—Exhort: Bro. L. Goodman. Lecture: Bro. B. Bowen—"Nations shall not Learn War Any More!"
21st—Exhort: Bro. E. Spongberg. Lecture: Bro. Spongberg—"The Destruction of Sodom and Gomorrha."
24th—"Malachi" Study (B. McClure).
28th—Exhort: Bro. J. Dawson. Lecture: Bro. H. Stowe—"The Gospel Revealed in the Book of Revelation."

Sutherland—East Parade.

14th—Exhort: Bro. R. Pogson. Lecture: Bro. C. O'Connor—"The Righteous Shall Inherit the Earth."
21st—Exhort: Bro. J. J. Rosser. Lecture: Bro. G. Russell—"The Rich Man and Lazarus."
28th—Exhort: Bro. R. Steel. Lecture: Bro. G. Crewes—"Will the Earth be Burnt Up?"

Yagoona—19 Worland St.

4th—"Romans" Study in Ecclesial Hall.
7th—Exhort: Bro. J. J. Rosser. Lecture: Bro. C. O'Connor—"Forgotten Doctrines . . . The Physical Resurrection of the Dead."
9th—"Isaiah" Study at home Bro. Ceiley.
14th—Exhort: Bro. E. Mansfield. Lecture: Bro. J. Mansfield Snr.—"Forgotten Doctrines . . . The Kingdom of God a future Kingdom on Earth."
18th—"Romans" Study at Ecclesial Hall.
21st—Exhort: Bro. R. Steele. Lecture: Bro. E. Mansfield—"Forgotten Doctrines . . . Baptism Complete Immersion for Believers Only."
23rd—"Isaiah" Study at home Bro. Ceiley.
28th—Exhort: Bro. R. O'Toole. Lecture: Bro. J. Scull—"Without Faith it is Impossible to Please God."

Your support of ecclesial activities and study classes will help you in the things of the Truth, and encourage others to do likewise. "We . . . remember without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father . . ."

(1 Thess. 1:3)

Recording brethren are asked to submit details of their ecclesial programme for SEPTEMBER, which should be posted to reach the Editor by 15th AUGUST. Your co-operation in this regard will be appreciated.

The Truth has made us at home where we were strange, and strange where we were at home. We once belonged to the world, and the world loved its own and we were at home in it, but now we are strangers and sojourners, as all the fathers were.

—R.R.

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

Thoughts For The Times

HOW TO TREAT FALSE TEACHERS

We have not the spirit to penetrate men's hearts, nor are we bidden to attempt to do this. What is required of us is to appraise our neighbors by their works: "By their fruits ye shall know them," said Christ. Motives are not our concern. With these Christ will deal. But when men throw over the precepts of Christ, whatever the avowed motive may be, we are to have nothing to do with them. We are not to be influenced by their appearance, their standing, their means, their education, their apparent piety, and, on account of any of these things, waive their treatment of the Word. To nullify or reject Christ's precepts is a work of darkness and our instructions are: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." There was no compromise on the part of Christ with the influential dishonorers of God's Word. He reproved them, and then called the multitude together and showed the fallacy of the Pharisees' teaching concerning what is defiling to a man — that it was not what he ate or drank that defiled, but what proceeded from his unsanctified fleshly heart. The disciples reported to Jesus that the Pharisees were offended at what he said. Did the disciples look with gravity upon the offending of these powerful, influential men? If so, Christ soon disabused their minds. He said: "Every plant which my heavenly Father hath not planted shall be rooted up." A tree divinely planted, that is, a tree growing from the seed of the gospel, produces fruit of a divine nature. Where fruit of an opposite kind is visible we can rest assured that the plants which bear it are not of divine planting. Forms of godliness are nothing where evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies are in evidence. We may be quite sure that we are following Christ's teaching in turning away from the upholders and tolerators of such things. We need to be watchful that we lapse not into being either blind leaders or blind followers. When Peter asked for an explanation of Christ's teaching, the Master's reply was prefaced by more than a tinge of reproof: "Are ye also yet without understanding?" This shows us that when Christ has spoken he expects us to heed his words and to direct our minds to understanding them, and not to weep and wail for further revelation.

— C.J.

Ezekiel's Prophecies Of The Restoration.

The Doom of those who Hate Israel

(Ezekiel 35)

Whilst Ezekiel 34 predicts the coming redemption of Israel, Ezekiel 35 proclaims Yahweh's judgment on Israel's enemies. The two chapters are linked by the opening word of Chapter 35: "Moreover."

Who Is Mt. Seir?

Many make the mistake of interpreting the Mt. Seir and Idumea of Ezekiel 35 and 36, as applying to the Arab nations, and thereby of looking for these prophecies to be fulfilled by modern Syria, Jordan, Egypt, and so forth.

But the Arabs did not descend from Esau, but from Ishmael; and, therefore, Mt. Seir, as used in the prophecies, is a political term relating to the Edomites or Idumeans, and not to the Ishmaelites or Arabs.

Prophecies relating to Edom of the latter days, are found throughout the major and minor prophetical books of the Old Testament; the short book of Obadiah being entirely given to this theme.

Obadiah, indeed, provides the key to all the prophetic references to Seir, or Idumea, by showing that Edom is used figuratively for the flesh in political manifestation. Obadiah declared:

"As ye (Edom) have drunk upon My holy mountain, so shall all the nations drink continually, yea, they shall drink, and they shall be as though they had not been" (v.16).

In these words, Obadiah sets forth Edom as typical of Gentile political power. He declares that the latter-day Edomites (The Gogian confederacy), will be in occupation of Mt. Zion at the advent of Christ in belligerent military manifestation:

"Saviours (Christ and his glorified brothers) shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be Yahweh's" (v.21).

The Arabs will never gain this power over Israel, though Gog will, for, as Zechariah declares: "I (Yahweh) will gather all nations against Jerusalem to battle: and the city shall be taken . . ." Zechariah then proceeds to show how that Divine judgment will be poured out upon these nations.

That is the theme of Ezekiel 35, whilst the means by which the judgment will be poured out, are given in greater detail in Chapters 38, 39 of his prophecy.

How Mt. Seir Types the Gogian Confederacy

Ezekiel, therefore, witnessed conflict between two mountains or political powers: Seir and Zion. Whilst the former has dominated the latter throughout the centuries, the ultimate triumph of Zion is sure. Meanwhile, unremitting mutual hostility has been manifested between Seir (representative of the flesh in political manifestation) and Zion (representative of the kingdom of God).

Seir signifies *hairy* or *shaggy*, and was named after Esau who was born "red all over like an hairy garment" (Gen. 25:25).

His mother had been told that in her two sons there were represented "two manner of people;" Jacob the supplanter, and Esau the firstborn, the "profane person," who, for one morsel of meat, sold his birthright (Heb. 12:16). As Jacob was a man of God, and Esau a man of flesh, so Zion points to God's nation, and Seir relates to the Kingdom of flesh. But, as Jacob supplanted Esau, and was renamed Israel, so the Kingdom of God will ultimately supplant the Kingdom of men to become great in the earth (Dan. 2:44).

Both mountains are apt symbols for the powers they represent. As Zion is today dominated by the mountains that surround and overshadow it, and is both arid and neglected, but is ultimately to be lifted up above its surroundings (Zech. 14:10), so the Kingdom of God will be elevated to a glory superceding and supplanting those Gentile powers that have oppressed it.

On the other hand, Mt. Seir is to be reduced, to no longer dominate over the country.

The very description of Mt. Seir is illustrative of the flesh in political manifestation. G. A. Smith in *The Historical Geography of the Holy Land* declares:

"Few territories of this size cover such a range of soils. In parts well-watered, in others with a precarious agriculture, the most is unproductive . . . Mount Esau (i.e. Mt. Seir) attains a general elevation of 4,000 to 5,000 feet above sea-level, far higher than that of Hauran, Gilead, or Moab . . . the variety of Mount Esau is thus greater than that of the Range to the north. Besides the cool stony plateaus, which it has like the latter but lifts higher, its west flank is a series of ridges, shelves and strips of valley, mazes of peaks, cliffs, and chasms that form some of the wildest rock scenery in the world. In the sandstone above the Arabah are the Siks (shafts), clefts or corridors between perpendicular rocks. Springs emerge between the porous upper strata of limestone and at the contact of the latter with the sandstone. On the limestone plateau devoid of springs, cisterns preserve some of the winter rain, and at various periods

dams and reservoirs have caught the surface waters in both the shallow and deep wadies."

Mt. Seir acts as a symbol of the lot of all those who despise their birthright, and set as their goal "the lust of the flesh, the lust of the eyes, and the pride of life." The achievement of flesh may at first sight excite admiration and even envy, but at its latter end it is sterile. Thus, in height, in variety, in ruthless, spectacular scenery, Mt. Seir exceeds its neighbors to the north. Like the flesh, its first sight is calculated to appeal, but hidden behind that facade is the sterility of death.

Against fleshly political power, Yahweh has proclaimed His indictment:

"Behold, I am against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate" (Ezek. 35:3.)

The Cause of Yahweh's Anger

In Ezekiel 35, the prophet outlines the characteristics of political Edom, and shows why Yahweh is against it. Edom, or Gentile political power, is noted for its hatred of Israel (v.5), its violence (v.5), its anti-semitism (v.10), its anger and envy against God's people and land (v.11), its blasphemy (v.12), its arrogance (v.13), its joy at the calamity of Israel (v.15).

Because this characterises the Gentiles in their political manifestation, Yahweh has declared: I am against thee" (Ezek. 35:1-4), and has proclaimed His intention of punishing it (vv.5-6).

"Behold thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end; therefore, I will prepare thee unto blood . . ."

Rotherham renders the latter portion of v.5 as: "In the time of the final punishment for iniquity. . ." and thus relates it to the latter-day crisis that will finally humble Israel before Yahweh. Ezekiel describes the details of that crisis in his 38th chapter.

Edom To Be Completely Destroyed — Vv. 7-9

The prophet proceeds to show that Edom will be utterly destroyed. This will not be the case with the Arab peoples, for they are to be converted (Ps. 72:9; Isa. 21:11), and their offerings will then be received on Yahweh's altar "with acceptance" (Isa. 60:6-7). But Edom, like the latter-day manifestation of the fourth beast with which it can be identified, will be completely annihilated (Dan. 7:11):

"I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I am Yahweh" (Ezek. 35:9).

Edom Will Attack Yahweh — Vv.10-13

Ezekiel declares that Edom, in proclaiming it will possess the land and people of Israel, will actually attack God (Ezek. 35:10, 13). I have heard all your blasphemies," Yahweh is represented as saying, "With your mouth ye have boasted against Me" (vv.12,13).

Gog will do this when he invades the land. Not that he will be conscious that he will be attacking the Almighty in so doing, for, as Micah declares: "They know not the thoughts of Yahweh." Flesh does not consider that Israel constitutes His people, but they are in fact described as "My people of Israel" (Ezek. 38:16; Exod. 5:1). It does not realise that the land is His land (Lev. 25:23), but Scripture declares that His eyes are ever upon it (Deut. 11:12), that He dwelt there in the past (Deut. 12:5), and He will do so again in the future (Ezek. 48:35; Matt. 5:35; Zech. 8:23). Gog, therefore, by attacking Israel, will desecrate God's Holy Land and People, and will reap the inevitable result of such folly: complete and final destruction.

All Nations To Rejoice But Edom — Vv.14-15

Edom's history is typical history. Edom was related to Israel inasmuch as Esau was the brother of Jacob. But there was no brotherly love manifested by this profane and brutal nation. Instead there was bitter and unrelenting hostility shown by Edom towards Israel throughout its history, and this hostility resulted in violence and bloodshed.

During the Babylonian captivity, however, the Edomites were driven from their territory by the Nabatheans, and settled in southern Judah. "This country shall be mine," they said in effect (Ezek. 35:10). But their triumph against their ancient enemy was shortlived. After the defeat of Babylon by the Persians, the Jews returned home to rebuild their nation, and under the Maccabees they rose to power. The Edomites were conquered by Hyrcanus, and given the choice of either accepting Judaism or the sword. In consequence, Edom ceased as a nation, and as a people was absorbed into the religious and political entity of Judah, Herod the Idumean being an Edomite who inherited the result of all this.

For some years, the Edomites (known as Idumeans) languished on within Judah until the seige of Jerusalem in A.D.70. Some figured prominently in this battle, but with the destruction of the city, the name of Edom finally disappeared from history.

The fate of Edom illustrates the fate of political Gentilism: to be converted or destroyed. Ezekiel declares:

"When the whole earth rejoiceth, I will make thee desolate . . . . and they shall know that I am Yahweh" (Ezek. 35:14-15).

Ezekiel's prophecy thus anticipates the future when Christ's reign will bring rejoicing to all mankind. Mt. Seir and all Idumea will be desolate, though others rejoice. Literally this will not be the case, for then "the desert shall blossom as the rose" (Isa. 42:11; 43:20), but politically, the fourth beast will be utterly destroyed though a prolonging of life will be given to those nations that submit to Christ (Dan. 7:11-12).

At that time, all peoples will "know that I am Yahweh." Yahweh is the covenant name of Deity, proclaimed when he was about to redeem Israel from Egypt. It reveals the purpose of such redemption that He might be glorified in the redeemed (see Isa. 43:7). The Name guarantees the continued existence of the nation of Israel, and the redemption of the nation will vindicate His purpose in the earth. The Gentiles will come to "know" Yahweh, and recognise the significance of the Name. When mighty power will be manifested by the Shepherd Prince against the enemies of Israel, to the destruction of Gog and the salvation of His people, the world will see exhibited both "the goodness and severity of God" (Rom. 11:22). Jeremiah declares:

"It shall be to me as a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them (Israel); and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." (Jer. 33:9).

In the salvation of Israel, there will be seen the goodness of Yahweh; in the destruction of Gog (Mt. Seir), there will be revealed His severity; and both will be exhibited to mankind that they might take hold of whichever they choose. If they want goodness, they will "take hold of the skirt of him that is a Jew, and shall say, We will go with you: for we have heard that God is with you" (Zech. 8:23); if they want severity, they will "make war with the Lamb" who shall overcome them (Rev. 17:14). Thus shall Edom, the flesh in political manifestation, be destroyed.

— H.P.M.

The glories of the Gospel stand out in the writings of Isaiah like shining stars on a cloudless night. Nearly everyone of the sixty-six chapters reveals some light to cheer the pilgrim on his way to the Kingdom. How few have eyes to see this God-given blessing. Men have been judicially blinded through their willing unbelief, as stated by Paul in 2 Thess 2:10-11. It is a dangerous thing to trifle with the Word of God. Men who do so, although sensible in ordinary matters, often become worse than fools in regard to the Truth — they will affirm that they are immortal whilst in the agonies of death, and that they are at the gates of heaven whilst knowing that the grave is waiting to receive them!

The Weakness of Science Concerning the Origin of Man

The theory of evolution infiltrates into many spheres of education, constituting a challenge to the Truth, and affecting the thinking of our young people. In this article, Brother Pearce examines the claims of so-called "science," and exposes its unanswerable weakness.

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Brethren and sisters, especially those who have children at school or college, are conscious of the problem of reconciling the extensive fossil remains about which science speaks, with a simple understanding of the Genesis record. Two particular problems may be stated:

Firstly, fossils are claimed to be found in layers with the simple forms at the bottom and the more complex on top, and this infers gradual evolution from simple to complex forms of life over millions of years.

Secondly, fossil remains of creatures stated to be very similar to man are confidently dated back some 30,000 years, far beyond the 6,000 years of Biblical chronology. Bro. Lovelock attempts to reconcile these alleged scientific facts with the Bible, on the basis of "Theistic evolution." He takes Genesis Ch. 1 as a visionary record of this evolutionary development over many millions of years; and Ch.2 as a particular "creation" of Adam and Eve. We have found his thesis quite incompatible with the details of Genesis Chapters 1-3, and with the teaching of Paul in Romans and Corinthians. In Bro. Lovelock's failure, one may feel the problems posed by science remain.

The solution to these problems will be found by pursuing a rather audacious question: Are the facts about the fossils referred to above, really scientific and reliable?

Science and Scientific Method

There is nothing discreditable in the study of science, and the pursuit of scientific method. There is no need to damp the enthusiasm of youth fired by the ideals of science to search out Truth. Scientific method is the discipline for finding truth in things natural. It requires perseverence, courage and mental honesty, as well as skill and intelligence. The starting point is patient, accurate observations, then the assessment of these observations, leading to hypothesis or tentative conclusions based thereon. This is followed by experiments formulated to confirm the hypothesis and to throw light on uncharted areas. Such work may eventually arrive at a well-substantiated theory that can merit the description of a scientific "fact" or law. Thus, it has been established that if the temperature is constant, the volume

of a gas is proportional to the pressure; or for a fixed electrical resistance the amount of current flowing is proportional to the voltage. We should particularly note that the observation and conclusions — popularly the "scientific facts" — are veritable by any normal person, in any laboratory, in any part of the world.

Scientific method operates in the exact sciences, such as physics, chemistry, and in a wide field of applied science and technical development. It is always characterised by the two complementary steps of, first, observation of natural sequences going on, and, secondly, the devising of critical experiments where conditions are controlled, in order to find out what is desired, and to check assumptions.

Historical Geology Not a Science!

In the sense we have defined science and scientific method, historical geology and palaeontology cannot be classed as sciences. Paleontology is the study of fossil remains, and "historical" geology is that field of geology that concerns itself with the time scale of the rocks and related fossils. The comparatively unscientific position of these fields of investigation is a matter of first importance to us in our defence of the Bible, and we set our four heads of criticism:

(1) In the very nature of things, Historical Geology and Palaeontology are not capable of being subjected to proper scientific method. There must always be uncertainty about its conclusions.

(2) The amount of evidence brought forward in the support of their theories is surprisingly meagre. Even by everyday standards, the conclusions are speculative.

(3) Because of the situation outlined in (1) and (2), there is scope for human weakness in the way of conscious and unconscious mental dishonesty in the presenting of ideas by the specialists.

(4) The Bible has important evidence in this field, and is ignored by the Geologists. They, therefore, condemn themselves as prejudiced and unscientific.

(1) The weakness inherent in historical geology.

We have seen that scientific method proceeds by making observations of processes and happenings that are actually occurring and also carrying out check experiments in the laboratory. In the fields of historical geology and palaeontology the events under consideration occurred long ago. Obviously the men of science were not there to make observations. Moreover, the events cannot be made to occur again in the laboratory. These "sciences" therefore are at a great disadvantage compared with the usual sciences. In general, critical experiments cannot be devised and carried out in the laboratory to check and modify the conclusions that are drawn, and therefore it must be accepted that

the conclusions, in most cases, are far less reliable than those we associate with full scientific method. Herein lies the basic weakness of historical geology from a scientific point of view.

Enlarging on the point just made, it is inherent in this situation of probing into prehistoric times, that various assumptions have to be made in arriving at conclusions. For instance, it is assumed that processes and happenings in the creative period with which we are concerned, were the same or similar to those we know today. Science has no way of proving whether this was so or not. With our Biblical knowledge we know it is a very questionable assumption. But the point is, that the evolution theories inevitably involve assumptions, and they are assumptions that cannot be scientifically checked. Where assumptions have been made there must be uncertainty in the conclusions. The degree of confidence in the conclusions cannot therefore be of a high order.

A brief look at Carbon 14 dating will illustrate how historical geology and palaeontology have to rest their conclusions on assumptions. Carbon 14 dating is a recent development and provides the most exact evidence for man-like creatures existing 10,000 to 30,000 years ago. It is useful to see the difficulties involved even in this procedure.

A small proportion of carbon atoms in living matter has an atomic mass of 14 instead of 12. These special atoms are produced by the ionising rays of the sun, and as carbon dioxide are absorbed by plants and also transferred to animals. When the plant or animal dies there is a small proportion of radio active Carbon 14 in its structure. The Carbon 14 gradually breaks down over many years to become normal Carbon 12.

The dating of fossils in principle is as follows: If one knows (1) the **original amount** of Carbon 14, (2) **the rate** at which this has been disappearing, and (3) the **present amount** of Carbon 14 remaining: then it is a matter of simple arithmetic to know exactly the age of the skeleton or fossil. Now the present amount (3) can be measured in the laboratory, not without difficulties; but unhappily (1) and (2) have to be the subject of assumption because there is no way of finding out the facts. It is assumed that the fossil had as much Carbon 14 when it was alive as similar things have today. It is also assumed that the rate of decay of the Carbon 14 then was the same as today. (The half life is taken as about 5,500 years). These are tremendous assumptions and make Carbon 14 dating very uncertain, despite its claim to comparative accuracy in this uncertain world of historical geology.

In this particular matter we may not only point to the un-

certainty of their conclusions, we have strong indications that one of their assumptions at least is incorrect, and in consequence the calculated dates will be incorrect. As believers in the Bible we are able to bring forward some additional information on this matter. In Genesis, chapter 1, v.6, we are told that on the second day the waters were divided into two parts, water below the heaven and water above the heaven. There would therefore be an accumulation of water, which would be as invisible water vapour, in an outer band round the atmosphere. This does not exist today. Genesis ch. 7:12, and 8:2 tell us that in the great Noachic catastrophe the floodgates of heaven were opened for 40 days and presumably the above-the-heaven water then returned to the earth. (Vast quantities of water are now stored as ice in the frozen polar regions).

The available evidence therefore indicates **different conditions** on and around the earth before the Flood. Now this blanket of water vapour round the earth would be expected to reduce the ionising power of the sun's rays, and the amount of Carbon 14 in living things would be less than now. If Carbon 14 in living things was less than it is now, then, of course, the geologists' Carbon 14 datings will all be wrong. The original amount being smaller than they calculate on, the actual date of the fossil or skeleton will be more recent than their calculation; 20,000 years ago could be 5,000 years ago.

As to item (3) in our arithmetical calculation, the rate of decay of Carbon 14 may also have been different under the conditions before the Flood.

Quite apart from the major assumptions (1) and (2) in Carbon 14 dating just discussed, there are various other uncertainties. For example (a) varying amounts of carbon in fossils came direct from the ground and would be different from the carbon from the air, (b) the fossils are often contaminated by carbon from their surroundings — carbonates, humic acid, etc., (c) chemical/biological changes may have been going on in the fossil over the centuries changing its composition, (d) the amount of Carbon 14 in a fossil say 10,000 years old, is a very small part of the total carbon, and contamination, etc., can have a big effect. Altogether, and especially in view of the two major assumptions (1) and (2) already discussed, it is clearly impossible to know what was the amount of Carbon 14 in the fossil when it was alive thousands of years ago.

We hope this illustration has revealed the difficulties under which historical geology works and the inevitable uncertainties of its conclusions.

(2) **The meagreness of the evidence**

Very few people stop to consider the meagreness of the evidence on which historical geology has to base its evolutionary conclusions. This may be illustrated in the important matter of finding "the missing links." The "missing links" are the fossil finds which show intermediate steps from ape to man. The ape has an average brain size and man has a larger brain size. The palaeontologists have been searching for many years for skulls that show intermediate brain sizes, so filling in the steps of evolution. Of course, finding skulls with intermediate brain size does not **prove** evolution occurred; other explanations can be given. Arranging clocks and watches in relation to size, complexity and age does not prove the evolution of time pieces. Now the point we wish to make is that famous "missing links" have rested on the meagrest of evidence, yet have been maintained as proof of evolution.

In most cases nothing approaching whole skulls in these missing links, has been found, and the brain size is speculation.

The Java man rested on the evidence of:

One tooth found in September, 1891;
A skullcap found in October, 1891;
Forty-five feet away, months later, a thigh bone and a tooth found in August, 1892.

The Piltdown man in 1910 was reconstructed from:

Two small pieces of a skull;
One piece of jaw bone;
One canine tooth;
One small bone.

Out of these few parts that were found, the imagination of the investigator, guided as far as possible by his general knowledge in this field, created a certain shape of skull, and then announced that it had the brain size he was looking for. Other investigators might construct the remains into a somewhat different shape. There could be nothing precise or certain. Such evidence for evolution is far removed from the critical work associated with science and scientific method. And in any case there is no possibility of devising experiments to check and prove the tentative conclusions. It must be plain that palaeontology is here working on such meagreness of evidence that it provides little ground of confidence. In every day life we would not risk our money, our health, our life to a course of action supported by such small evidence.

(3) **The human factor in these theories**

Historical geologists and palaeontologists — indeed all scientists — are human beings possessing human nature. Integrity is not an automatic possession because one is a scientist. Undis-

ciplined by the Word of God we know that the human heart is evil and prone to deceive. Men's thinking is conditioned by their desire for fame, respect and honour; or the defeating of their opponent; and similar human weaknesses. In the exact sciences there is not much scope for deception. But in historical geology and palaeontology deception is more likely, and easier to maintain. The reader may already know that the famous Piltdown and Java skulls already referred to, after standing as important evidence for many years, were both subsequently discredited. The Piltdown skull as evidence of an intermediate ape/man stage was accepted for 40 years until in 1953, through improved technique in flourine analysis, it was reported in the Bulletin of the British Museum (Natural History) that the skull cap is a real fossil, the jawbone is that of a modern ape "doctored" with chemicals, and the teeth have also been faked! The Java skull is a deception in a different sense. The Dutchman, Dubois, was in the East Indies about 1890 and brought back the now famous remains. He did not disclose that he had found in the same area large brained homo-sapiens skulls; so easy is it for deception to be carried out in this field. When all the facts were known in 1920 Sir Arthur Keith and the others rejected Dubois' claims. Eventually the remains were concluded to be those of a gibbon (ape). The words of the Psalmist seem appropriate to this situation: "Put not your trust in princes, nor in the son of man, in whom is no help."

But the unsatisfactory appearance of things is not just a matter of occasional deception by individuals. A more serious charge is the widely followed one of ignoring some of the facts, and the unfair assessment of evidence. This is so at the very heart of the case for evolution. The case for evolution is in essence that the rocks occur in layers and the fossils in the bottom layers are simple and become more complex in the higher layers. This suggests life has evolved with time. But this basic statement on the fossil layers is not a valid generalisation in the face of the extensive evidence collected. It is common for the rock-fossil sequences not to be in the desired order of simple underneath and increasing complexity above. Rocks of all the geological ages may be found at the bottom, immediately on the crystalline basement, and not in the proper sequence. The exceptions are far too frequent to be reasonably explained. The book, *The Twilight of Evolution,* quotes from W. E. Lammert's article in *Christianity Today,* Vol. VI, September, 1962:

"The actual percentage of areas showing this progression of order from the simple to the complex is surprisingly small. Indeed, formations, with very complex forms of life are often found resting directly on the basic granites. Furthermore, I have in my own files a list of over 500

cases that attest to a reverse order, that is, simple forms of life resting on top of more advanced types."

These many inconsistencies are put on one side in presenting the case for evolution. The gloss that geologists have put on the facts is one of the many criticisms made by Professor W. R. Thompson, F.R.S., in his valuable Introduction to *Darwin's Origin of Species,* recently reprinted in the Everyman Library series. The following are two quotations:

"If we found in the geological strata a series of fossils showing a gradual transition from simple to complex forms, and could be sure that they correspond to a true time-sequence, then we would be inclined to feel that Darwinian evolution has occurred, even though its mechanism remained unknown. This is certainly what Darwin would have liked to report, but of course he was unable to do so. What the available data indicated was a remarkable absence of the many intermediate forms required by the theory; the absence of the primitive types that should have existed in the strata regarded as the most ancient; and the sudden appearance of the principal taxonomic groups."

And half a page on, still on the same subject:

"On the other hand, it does appear to me, in the first place, that Darwin in the Origin was not able to produce palaeontological evidence sufficient to prove his views but that the evidence he did produce was adverse to them; and I may note that the position is not notably different today. The modern Darwinian palaeontologists are obliged, just like their predecessors and like Darwin, to water down the facts with subsidiary hypotheses which, however plausible, are in the nature of things unverifiable."

These quotations and other illustrations we have given will help the reader to appreciate our criticism, that the men in this field are not wholly honest, and that they maintain unjustifiable views.

The serious omission of some of the evidence is also a feature of the other basic line of reasoning for evolution, i.e., the relationship between the various fossil skulls that have been found. This is ably dealt with in the well documented book by Frank E. Cousins, *Fossil Man: a reappraisal of the evidence with a note on tertiary man* 1966, Evolution Protest Movement. He shows that *homo sapiens* skulls, i.e., men, have been found in layers which the geologists regard as comparatively ancient (tertiary), and they conveniently leave them out of their story because they will not fit. (This evidence does not present difficulty if the fossils belong to the time of the Flood — see below). At the end of the book, there is a chapter on the all important subject of the methods of dating the skulls of fossil man. Practically no direct chemical dating of the skulls themselves has been attempted. The dating of the associated strata can be quite misleading; the rock material is probably far older than the fossil. Chemical measurements have many problems and results difficult to interpret. For instance, in the application of the improved flourine analysis to the

Piltdown skull, the left temporal bone had **four times** the amount of flourine as the adjacent left parieto-frontal bone! What can one make of this.

The way in which, over many years, scientific evidence against evolution has not been permitted over the B.B.C., and is excluded from educational books is another aspect of human weakness and lack of scientific integrity. The Evolution Protest Movement has several pamphlets on this.

Before leaving the matter of fossils and the rocks, it is of considerable interest to us to know that Morris and Whitcomb in their book *The Genesis Flood*, first printed in 1960, and now in its sixth reprint, have shown that there is an alternative explanation to that of the Evolutionist to the sequence of simple fossils underneath and more complex on top. They show:

(1) that under the conditions prevailing during the Noahic Flood the multitudinous forms of life would be deposited in the sediments generally in this sequence, due to position, structure, density, mobility, etc.

(2) that conditions like those at the Flood are essential for the production of fossils, whereas the Evolutionists have not yet given any reasonable explanation of how, under their theory, the fossils were formed.

(3) the vast and irregular water movements and earth movements during this universal Flood could be expected to produce the many irregular patterns of fossil sequence that so baffle the honest Evolutionist.

(4) Bible Evidence Ignored

A further evidence of the unscientific state of mind of most specialists in this field is their unwillingness to take any account of the Bible. Although generally the Bible has little bearing on scientific investigations, in this particular field it has relevant information. As evidence is so inadequate and uncertain in the investigation of the beginning of things, any possible source of information must be examined by the true scientist. With a few exceptions the specialists are not willing to look at Bible information, and refuse to face the evidence for the reliability of this information. The Bible is ignored because most of these men are prejudiced and perversely set in a path that avoids the existence of God in any of their explanations. This attitude was succinctly expressed by Professor Watson of London University when addressing the British Association for the Advancement of Science (Prof. Watson was a popular speaker for Evolution on the B.B.C.):

"Evolution itself is accepted by zoologists not because it has been observed to occur or . . . can be proved by logical coherent evidence to be true, but because the only alternative, special creation, is clearly incredible." Nature 1929, p.231.

Minds which work in this way are not likely to handle facts objectively and to arrive at sound conclusions.

When considering the theory of Evolution, we should realise it is not really a true scientific theory, but a philosophy — an anti-God philosophy — and investigators wish to maintain it at all costs. As we have seen, in this particular field with its assumptions, the meagreness of the evidence, the common procedure of making reconstructions with the aid of the imagination, it is not difficult to escape the rigors of scientific method, and maintain uncertain and unjustifiable views. And, as we have just outlined the basic ingredient of human nature, "The natural mind is enmity against God" (Rom. 8:5), is a factor operating all the time.

On the two particular problems which we stated at the outset we may summarise as follows:

(1) that if we take into account all the known facts of the fossil/rock sequences, they do not provide a proof of evolution;

(2) that the dating of homo sapiens and other manlike skulls involves assumptions and uncertainties, and we are doing no violence to true science in supposing in the light of the Bible that they belong to a time after and not before Adam.

Whereas science and natural investigation has such great difficulty in finding out the facts of the beginning of things, and everything depends on inferences, the Bible has the facts. God was there. He has provided a revelation on this very matter. Uncertainty can be replaced by certainty. In our next article we hope to consider the bearing of the Bible on the origin of things and our attitude to the Bible.

G. Pearce (Eng.).

How To Overcome The World.

You must make up your mind that the world around you will never be what it ought to be until made such by God's own powerful hand of judgment. Therefore endure the desolation, but beware of the effects of contact with it. Do not conform except in trifles. Conquer your environment; let not your environment conquer you. What is this but "overcoming the world" upon success in which our acceptability with Christ at last depends. —R.R.

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Place And Power.

A man thoroughly imbued with the truth would rather avoid these in this age than seek them. The least intrinsically deserving and qualified are, for the most part, those who aspire after the petty distinction of place, being rarely capable of illustrating their position by the fruit of faith. They forget that we are placed here to learn obedience by the things we are called to suffer; not to learn how to rule; though to obey with a good grace is the first step to the commanding righteously the obedience of others. —J.T.

THIS MONTH'S EXHORTATION:

The Dream of the Prince of Rosh

(Reading: Isaiah 29)

In the following exhortation, Bro. B. Philp, of Sutherland Ecclesia, N.S.W., draws attention to the world-shattering events of the imminent future, and to the idle dreams of the great anti-Christ power of the North. But these dreams of conquest will be broken by Divine intervention. A warning is thus directed to Christadelphians who similarly dream of glory that may be denied them!

"And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion" (Isa. 29:7-8).

Many dramatic events combine to form the pattern of the end of Gentile dominion. As brethren of the Lord Jesus Christ, we look at these events from the standpoint of "citizens of Zion" (Psa. 87), and rejoice at the ultimate certainty of the triumph of Jerusalem.

In Isaiah 29, however, is a vivid contrast. Here the prophet records how the outcome will appear to the Prince of Rosh. Truly a unique and instructive section of the Word!

Consider Isaiah's dramatic message. Yahweh would bring destruction upon Ariel (Jerusalem), v.1-3. This was firstly fulfilled when the Babylonians conquered; later when the Romans burnt up Jerusalem. But there is to yet be a repetition of this destruction, when the Gogian host comes against the land (Ezek. 38), and Israel is humbled.

From Isaiah's times, Yahweh's people would be cast down to the dust, prostrate under Gentile domination, and resembling a dead man who tries to speak (v.4)! Twenty-five long centuries testify to the tragic fulfilment of this state of weakness.

But suddenly, at an instant, this position will change (v.5-6). The Gentiles will become "small dust," "chaff." The reason? Yahweh shall "visit" them with "thunder," "earthquake," "great noise," "storm," "tempest," and "devouring fire."

(Cont. on page 425)

Bible School Bulletin

AMERICAN INTEREST IN THE AUSTRALIAN SCHOOL

At present, Brother and Sister Ullman, of Perth, Western Australia, are visiting Bible Schools in America, where Brother Ullman has been scheduled to speak. In addition to his expositions, he is presenting an evening address on the Australian Bible School, illustrated with slides provided by Brother G. Hollamby, of Waikeric, and during his talk he has extended a cordial invitation to our American brethren to attend the School here.

This has aroused interest in the local school, as the result of which the following signed air-letter has been received from the Idyllwild Bible School, California, U.S.A.:

Dear Brother Mansfield,

Loving greetings in our common hope. Thank you very much for the very kind offer made to us by Bro. John Ullman last evening. He showed us the slides of the Australian Bible School, and told us that we are invited to attend as your guests. After carefully considering the offer, we have all agreed to accept your invitation. We plan to charter a plane so that we can all come together. Naturally we all want to visit you in Adelaide as well. If we can be of help to you in the service of the truth whilst there, please let us know since we will gladly fall in with your plans.

It appears that it will probably be 1968 before we arrive, God willing, but wanted to let you know right away how thrilled we were to receive your invitation, and to let you know that we all want to come. Your brethren and sisters in Christ (and the letter is signed with the following names):

G. Moon; J. Shrimpton; L. & T. Tate; B. Brinkerhoff; H. W. Collister; H. A. & R. Laidlaw; R. Reitez; P. Robinson; Cheryl Lloyd; Paul Rutherford; Richard Stone; D. Ifil; B. & N. Cochran; R. Pittman; Richard Pateterson; William Collister; Don Clarke; Don Styles; Lee Freeburg; S. Nelson; Hugh Metcalf; H. J. Flennicken; K. & B. Sommerville; J. Laird; Floyd Elias; Bob Lloyd; C. A. Carlson; John Laud; F. L. Brooks; W. H. Hickery; Dwayne Tennett; J. H. Lloyd; Ed. Hawthorne; Olen Tunnell; John McConville; Marguerite Higham; Paul Phillips; Linda Lloyd; Jim Preece; Marilyn Robinson; Sadie McCarthy; Dorothy M. Willridge; Nellie Stephens; Janice McConville; Elizabeth Stark; Annie R. Banks; Ben & Phyllis Stark; John & Toni Banks; Phil & Pnny Little; Doug Shrimpton; Brian Saunders; John Brinkerhoff; Lawrence Brinkerhoff; Walter Smead; B. Haughton; Mary Rutherford; Ivan McArthur; Gertrude Merriam; Joel Rosenau; I. G. Livingston; Margaret E. Phillips; Janice & Jim Ogler; K. Crosby; R. Brinkerhoff; D. Paggi.

(The letter had been damaged en route, and some of these names may be incorrectly spelt).

To these brethren and sisters, whose loving fraternal kindness to us when we visited the States is such an imperishable memory, we endorse the invitation made by Brother Ullman. We shall be glad to arrange for them all to be billeted in the Adelaide area, and as an additional act of grace, to arrange for interpreters so that they may have no trouble with the language problem! We shall arrange a special effort in both the Sydney and the Adelaide areas whilst they are here, to ensure that they will "be of help to us in the service of the Truth." We suggest that they attend the Summer School at the end of 1967 and beginning of 1968 — but whatever of the three schools they like to nominate, will be put at their service. Nevertheless, we would appreciate early advice

of their intention, as usually the Schools have been booked out long before their commencing date, and special arrangements will have to be made for such a large influx of overseas visitors!

Concerning Brother Ullman's ministrations at the Boulder Creek Bible School, Sister E. Banta writes:

"We had a delightful time at the School, and I was pleased to meet Brother and Sister Ullman. Brother Ullman spoke on the theme of "Citizens of Zion," comparing Psalm 15 with the Sermon on the Mount. It made us all do much self-examination, and it was very good for us."

DECEMBER SCHOOL ALMOST BOOKED OUT

Reservations for the December School have been flowing in at an unprecedented rate, so that before the commencement of the current school more than half the Summer School was taken up. A few reservations remain, and if you desire to attend, we recommend that you make application immediately.

It should prove an excellent School. Two new teachers to Bible Schools will attend (God willing) in the persons of Brethren D. Hurn, of Perth Central Ecclesia, and C. R. O'Connor, of Lakemba, N.S.W. Brother Hurn will give a series of talks on: THE PROVERBS: PRACTICAL GUIDANCE FOR PRESENT EXISTENCE, and Bro. O'Connor has for his theme: SATAN'S BIOGRAPHY—an Exposition of Every Reference in Old and New Testament Scriptures. Other teachers will include Brother A. C. Newton, of Perth Central, Brother H. P. Mansfield, of Woodville.

Though Perth is prominently represented in this School in that two teachers come from that city, it will be actually sponsored by the Enfield Ecclesia, South Australia.

This Ecclesia plans to have a large-scale illustration of Ecclesial activities and developments in the Enfield area. Of particular interest to Gospel Extension workers, will be the illustration of Special Efforts conducted by the Enfield Ecclesia in the past, and the growth of the Ecclesia over recent years. Brother J. Martin is a member of Enfield Ecclesia, and is well known to Bible School audiences.

The December School should prove most interesting.

FACILITIES AVAILABLE

In making reservations for a Bible School about six months hence, one young mother-to-be, advises that she will have then a baby some few weeks old. She asks two questions: What facilities are available for a baby that age? What deposit will she have to pay for the baby?

In answer to these questions we advise (1) — That excellent facilities are available, including cots and all accessories, whilst a trained sister is in attendance to give any advice should it be necessary; (2) — No deposit or charge is required for any child under five if accompanied by its parents — as we assume baby will be!

Finally, the fact that a reservation is to be made for baby-to-be is an indication of the popularity of the Bible School, and the need to make early application!

THE PENTATEUCH IN THE PSALMS

This is the theme of Brother E. Spongberg's talks at the Spring School, and he has divided the subject up into the following five titles:

Monday—
Paradise Lost and Regained — The Genesis Psalms.
Tuesday—
Restoration from Exile — The Exodus Psalms.
Thursday—
Sanctuary in Yahweh — The Leviticus Psalms.
Friday—
Through the wilderness in search of rest — The Numbers Psalms.
Saturday—
Salvation through the word alone —The Deuteronomy Psalms.

A BIBLE SCHOOL HYMN

The following hymn was composed by Sister H. G. Taylor, and can be sung to the tune of "Crimmond" or to Nos. 43, 67, 86, 20 in the Sunday School Hymn Book, or any 7676 double metre hymn tune.

We come to worship Thee Lord,
With grateful humble prayer,
To thank Thee for Thy mercy,
And tender loving care;
For gifts with love Thou sendest,
Thy sunshine and Thy rain,
For beauteous flowers Thou lendest,
For birds melodious strain.

Accept our love, dear Father,
From all, through age to youth,
As round Thy word we gather,
To witness for the Truth.
Help us to grow in grace —
Our loins with kindness gird,
Help us to share within this place
The beauties of Thy word.

Oh keep us well employed Lord,
In service all for Thee.
Through daily living of Thy word,
With all sincerity—
And whilst we wait for Jesus,
With faith we'll follow still,
And walk in love together,
To Zion's holy hill.

STUDIES FOR THE SUMMER SCHOOL

Date: From 2 p.m. on 24th December, to Monday, Ist January (God willing).

Prophecy, Exhortation and Exposition will be blended in the subjects to be presented at this school, and as is usual, we preview month by month, the themes to be considered.

Events Subsequent to Christ's Return will be expounded by Brother H. P. Mansfield. The talks will be designed to give in sequential order the incidents that will take place from now until the establishment of the Kingdom. The drama of the Judgment Seat, the conquest of the Arabs, the subjugation of Egypt, the conversion, return and restoration of the tribes of Israel, will all be considered in detail.

Prophecies seldom treated with, such as Isa. 21:13-17, will be expounded; the message of Elijah to the Jewish people, the route and manner of their return to the Land will be considered; the work of Israel and the saints in belligerent manifestation against the Papal nations of Europe will be set in order.

The theme should arouse both interest and discussion, and the objective will be to create a vivid word picture of what the world might expect in the near future. The five talks will be as follows:

1. **With Christ at Sinai.**
2. **With Elijah Among the Israelites.**
3. **Subduing Arabia and Egypt.**
4. **What Happens after Gog is destroyed.**
5. **The Overthrow of the Vatican and Restoration of the Temple Services.**

QUESTIONS ANSWERED:

Was Jesus Son of Joseph?

If Jesus is the Son of God, being born of a virgin, how can it be said of him that he is the Son of Joseph (e.g. John 6:42. 1:45)?

Ans.: The words of John 6:42 were spoken by the Jews who believed Jesus was the Son of Joseph, but they were not endorsed by the Lord, nor by the Apostles who plainly declared their belief in him as the Son of God (John 6:69). The words of John 1.45, were those of Nathanael, who, at that time, was not in possession of the full facts of the case, and thus described the Lord as being "Jesus of Nazareth, the son of Joseph."

Luke, who was a physician (Col. 4.14), expressed the matter clearly: "Jesus being as was supposed the son of Joseph" (Luke 3:23). This was the prevailing idea among men, but the Apostles knew the truth

of the matter. Therefore, it is significant, that Luke should use such terms as "Joseph and his mother" (Luke 2:33), thereby carefully discriminating between their relationship to Jesus. When Mary, in her anxiety, declared: "Thy father and I have sought thee sorrowing," she was gently corrected by the Lord, who replied that he was about the things of "His Father," thus drawing attention to his Divine parentage (Luke 3:48-49). The expression of Psalm 69, prophetic of Jesus, is likewise significant: "I am become a stranger unto my brethren, and an alien unto my mother's children" (v.8 — notice that the next verse is cited in John 2:17 and applied to the Lord). The Psalm says nothing about his Father's children, for they are those who understand the true relationship of the Lord in the fact of his Divine parentage (John 1:12).

THE SHEPHERDS AND PRINCIPAL MEN OF MICAH

Please explain what is meant by the seven shepherds and eight principal men of Micah 5:5:

Ans.: The number "seven" has the signification of "completeness," whilst eight, used in conjunction therewith, expresses the idea of an abundance. Micah, therefore, referring to the nation of Israel in the age to come, prophecies that it will possess a sufficiency of true shepherds, and an abundance of sound rulers. These will comprise the immortalised saints who shall reign as king-priests, with the Lord Jesus. A similar usage of language is found in Eccles. 11:2: "Give a portion to seven, and also to eight. . ." The preacher is exhorting his hearers to manifest unlimited and continuing benevolence, and this is expressed by the numbers "seven" and "eight." See also Amos 1:3.

HYMN BOOKS AT THE BIBLE SCHOOL

We have been asked, "In view of our answer to the Recorder of the Adelaide Ecclesia concerning the sponsorship of Schools," to define the policy of the School regarding the use of the Hymn Book.

The Bible School has its own supply of books, and these are issued to members who attend. The book used is the one issued some years back, before the Australian Ecclesias adopted the 1932 book (often termed the "old book"). By issuing these books to members, the need to use two books is obviated. As we wrote to the correspondent who posed this query:

"The whole purpose and objective of the School is to build up its members in the unity of the Faith around the Word of Truth, and as far as possible, it attempts to avoid contentious issues of Ecclesial policy, and concentrate upon the upbuilding of one another to that end."

"I will give to him that is athirst of the water of life freely." Where among the million-voiced babble of the world can you find a voice like this? Let us adhere to it and follow it to the very end, however dark and bitter may be tribulation's read. The tribulation is no accident. It is a part of the plan. —R.R.

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A little more courage! A little more perseverance, and by his coming the Lord will gird us with immortal strength. He will clear our blurring eyes, and rouse our failing hearts, and strengthen our faltering steps, and revive our drooping life with a vigor that will never abate, wisdom that will never err, and joy that will never end. —R.R.

The Prince of Rosh Dreams

To the Prince of Rosh is given the notoriety of being the particular individual who heads the Gentiles (Ezek. 38:2) against the Covenanted Land, when Divine intervention suddenly breaks the long silence.

Russia aims for world dominion. We have watched the long-standing objective become a political reality. Russian power has spread far into the east and the west. The anticipated finale of the Prince of Rosh standing as guardian of the vast Euasian confederacy, steadily becomes more observable. From the Pacific Ocean to the North Sea, it is before us. At the point of time of which we now write, it will have become a present reality.

The mighty drive crushes into the Middle East. The desperately-resisting State of Israel sees "fading away their last faint hope, to see Thy Kingdom here." Israel crumbles before the attack. Two-thirds of the people are slain as the mighty Russian force moves irresistably through the Land.

Britain and America simultaneously reel before Russian armor. The Prince of Rosh is filled with confidence. He believes he has achieved his objective. All the empires of the past pale into insignificance before his universal sway. He will be the Mighty Ruler of all the earth! Before him is total victory!

So he imagines!

As he revels in the satisfying meditations of his evil heart, little does he realise that he is but a man that dreams! Twenty-five centuries before, the Spirit of God through Israel revealed the vain thoughts of the Prince of Rosh! In v.7-8 the prophet likens the multitude of all the nations that fight against Mount Zion, as men that dream. The comparison is that of a famished man who falls asleep and dreams he has a splendid meal that satisfies his hunger. Or, he is thirsty, falls asleep, dreams that he quenches his thirst!

When He Awakens

Then, suddenly, he awakens — it was only a dream. Hunger gnaws at him. Thirst burns him. What a lively mental picture this rich illustration paints upon the canvas of our minds.

The Prince of Rosh, with both eyes wide open, dreams on! All nations subject to him! Britain finished! America crushed! All the wealth, all the resources of the earth at the disposal of the mighty U.S.S.R.! The State of Israel dying! On and on, the reports flow in!

Then — SUDDENLY! He wakens! But a dream! His

mighty hosts lie broken and crushed upon the mountains of Israel. His dreams of world dominion are shattered with the broken bodies of his fighting men, and the twisted metal of his fighting machines.

"As a dream of a night vision, so shall the multitude of all the nations be, that fight against Mount Zion."

An Exhortation From The Prince of Rosh

Christadelphians can be dreamers, too! We stand at the threshold of redemption: "And the ransomed of Yahweh shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). Soon the Lord will be here. Soon we shall be gathered to Him. Soon we shall pass the humbling interview of the judgment seat. Soon, lifted up in mercy, we shall attain to the immortal nature and enter into the city of Zion . . . Glory and Immortality ours!

Then — SUDDENLY! We waken! But a dream! There was another section of Isaiah's prophecy!

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings" (Isa. 33:14).

Our hope of the Kingdom lies shattered. No power on earth CAN restore, no power in heaven WILL restore our broken hope.

Ignorance Destroys

Why do some experience the "goodness" of redemption, whilst others feel the "severity" of rejection (Rom. 11:22)? What determines this issue?

Isaiah explains in verses 10-12 of this chapter. Judah had become ignorant of the Divine Will, and because those responsible for the education of the nation had failed, Yahweh purposed (v.13-14) to cause their wisdom to perish.

"Woe unto them that seek deep to hide their counsel from Yahweh, and their works are in the dark, and they say, Who seeth us? and who knoweth us" (Isa. 29:15)?

In *Ministry of the Prophets,* Bro. C. C. Walker comments that the lesson to the latter-day possessors of the Truth is to realise that "lip and mouth worship covering the works of darkness is an abomination to God, and will be followed by the taking away of the Truth. There is no 'hiding of counsel' from God. 'The Lord looketh upon the heart'."

The Path to Victory

How can we be sure that we are on the right path?

In Isa. 29:1 Ariel is referred to as "the city where David DWELT." Why should this be so referred to in the prophet's utterance? David was long since dead, and everyone knew that he had lived in Jerusalem. But it is added as a sorrowing reproach (James 5:10). Had the Jews of Isaiah's day the attitude of David toward God, an Assyrian would never have trodden within Judah's borders! Jerusalem was spared in Isaiah's day when the 185,000 Assyrians were slain outside the city walls by the angel. For the Jew's sake? No! "For I will defend this city to save it for MINE own sake, and for my servant DAVID'S sake," said Yahweh (Isa. 37:35). Descent from David was not sufficient; they had to have a similar faith in action. This they lacked, and thus failed to adhere to the path to the Kingdom.

In Hebrews 12:22-23, Paul declares that we have come "to Mount Zion, the city of the living God, the heavenly Jerusalem . . . . the ecclesia of firstborns. . ." This is the ecclesia which the Greater David established, and in which he DWELLS!

Before the walls of old Jerusalem, Rabshakeh invited the Jews to submit and forsake the refuge of the city, with the false promise that great prosperity awaited them in Assyria (Isa. 36:17). The blaspheming, subtle enemy outside the walls of OUR city invites the ecclesia to surrender, and enjoy similar "prosperity."

Let us heed the warning.

By manifesting the active faith of the Greater David, and dwelling knowledgeably in the city of safety with him, we shall never fail.

Yahweh Provides

As the Jews worked hard to secure their water supply, they were reminded that Yahweh provided the spring of water there in the first place (Isa. 22:11). Thousands of years before, provision had been made for their need! Surely they could rest in trust in such a power as that.

Today we dwell in the ecclesia. Over 100 years ago, Yahweh revived a latter-day witness to His great purpose, and thus provided a place wherein the way of salvation was plainly set forth. Let us dwell in obedient faith, in the ecclesia where the Lord Jesus dwells, for therein is the spring of life provided long ago in the mercy of the Father.

Let us thus act, so that when the Prince of Rosh suddenly wakens from his reverie, finding his hopes vanished as a dream, we will not be among the "sinners in Zion," who likewise find their hopes crumble because they did not walk faithfully in the Truth.

Will we be wiser than the Prince of Rosh?

Job's Final Answer to Zophar

Having answered Bildad (Job 26), Job apparently paused to give Zophar an opportunity to speak if he desired to do so (Job 27:1). But Zophar remained silent, and in doing so, conceded that he had no effective answer to offer Job. Job therefore summed up the whole debate in a further protracted and solemnly passionate protestation of innocence. This covers from Chapter 27 to 31, and is divided into two parts. In Chapters 27 and 28, he takes up some of the earlier arguments of the now silent Zophar (ch. Ch. 20:29 with Ch. 27:13), and acknowledging that they do contain an element of truth, shows that they have been incorrectly applied against him. By so doing, he reveals that truth wrongly applied is not much different to error. The rest of his speech (Chs. 29, 30, 31) reviews his own personal experiences. In Chapter 29, he speaks sadly of his past prosperity; in Chapter 30, he tells sorrowfully of his present misery; and in Chapter 31, he solemnly protests his innocence of the transgression of which his friends accuse him.

The similarity of some of Job's expressions in Chapters 27 and 28 with those of Zophar, has led some to believe that there is a third speech of Zophar included therein, and they have arbitarily taken verses applied to Job and attributed them to Zophar; but this is unnecessary, if we assume that Job takes up the very arguments of his friend, and shows how they should be correctly applied. There is no more effective answer to hostile criticism than that method of reply. Chapters 27 and 28, therefore, are virtually Job's third reply to Zophar.

Job's Solemn Asservation of Truth — Vv. 1-4.

Moreover Job continued still to say —
Although God hath my judgment drawn away,
And vexed my soul with things I cannot know,
Yet while the breath of life doth through me flow,
My lips shall not one wicked thing repeat,
Nor shall my tongue send forth words of deceit.

He Refuses To Concede That He Is Unrighteous — Vv. 5-6.

And God forbid, you I should justify;
Integrity shall stay me till I die.
My righteousness, held fast, will never give;
My heart shall not reproach me while I live.

His Abhorrence Of Wickedness — Vv. 7-10.

Let all my foes as wicked workers be,
And the unrighteous, rising against me.
How can the hypocrite have hope at all?
When, though he gain, God takes away his soul?
Will God then hear his groaning and his cries?
When troubles of each day before him rise?
And call on the Almighty Lord always?

His Recognition That The Wicked Will Be Judged — Vv. 11-23.

In God's hand, as I am, I will reveal,
The ways of God; these I will not conceal.
All ye yourselves have seen it — it is plain;
Why then are ye together become vain?
This is the portion of a wicked one,
Their heritage, — that by oppressors done.
The sword shall claim his children at the last,
The means of life shall then escape their grasp.
Those that remain shall sink in deathly sleep,
And in his death, his widow shall not weep.
Though he may heap up silver as the dust,
And gather heaps of raiment in his lust,
He shall prepare it for the just to wear,
The innocent shall all his silver share.
His house, built as a moth, will quickly break;
As booth of twigs, the vineyard keepers make.
The rich man sees his wealth — a scattered lot,
He openeth his eyes, and it is not.
As flooding waters, he receives a fright;
As tempests, he is taken in the night.
The east wind, him away doth quickly race
And as a storm, is hurled out of his place.
For God shall turn upon him, and not spare,
Though from God's clutches he would gladly tear,
So men shall clap their hands at his disgrace;
And hiss, and drive him wholly from his place.

CHAPTER 28

In this Chapter, Job shows that there is much that man knows (vv. 1-6), and that his knowledge is greater than that of the brute creation; but also much that he cannot do (vv. 12-19). In the face of man's limitations, therefore, he should seek for Divine wisdom which Job declares will lead to a manifestation of reverence and understanding (vv. 20-28).

Things That Man Has Searched Out — Vv. 1-6.

For silver, there is certainly a mine,
And also places where they gold refine.
The iron ore is taken from the ground;
And brass, when molten from the stone, is found.
*He darkness ends, and by light searcheth out,**
E'en stones of darkness, with death's shade about.
The water-floods, which wet the feet of men,
Are soon dried up, and sent away again.
As for the earth, out of it cometh bread,
And under, it is turned up browny red.
The stones of it are source of sapphires old,
And laying there, are seams of ore of gold.

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* Job is referring to the mining skill of man. He sinks a shaft and causes light to penetrate into the place of darkness, where is found the shade of death.

Man's Knowledge Is Greater Than The Brute Creation — Vv. 7-8.

There is a path where no fowl's feet have been,
And where the vulture's eye hath never seen.
The lions' whelps have never trodden there,
Nor the fierce lion, passed it anywhere.

Things That Man Has Accomplished — Vv. 9-11.

Man putteth forth his hand upon the rock;
The hills he overturneth by a shock.
The course of rivers he is severing‡
His eye is seeing every precious thing.
The floods he holdeth with his binding might;
The hidden things he bringeth forth to light.

The Thing That Man Lacks — Vv. 12-19.

But where shall heavenly wisdom then be seen?
And in what place has understanding been?
Man knoweth not its price — nor yet its gain;
'Tis not found in the place where flesh doth reign.
The depth saith. 'It is not in me at all.'
The sea saith, 'There is none that I recall.'
It cannot be obtained with gleaming gold;
Nor silver of enormous price be told.
With Ophir's gold, its worth cannot compare.
With onyx nor sapphire its glory share.
Against it gold and crystal both doth fade,
Its price in gold can never be repaid,
No mention shall be made of coral, pearls,
For wisdom rubies' lesser glory furls.
The Cushite topaz shall not equal be,
Pure gold shall never wisdom's value see.

The Source And Teaching Of True Wisdom — Vv. 20-18.

From what place can we all this wisdom gain?
And understanding, search out to obtain?
No living eye its hiding place can share,
'Tis closely kept from fowls that fly in air.
Death and destruction state the truth thereof:
'Its way and place, are known by God above.'
He looketh to the ends of heaven and earth,
He knoweth all the winds and waters' girth.
He hath decreed by statute all the rain,
He mighty thunder storm-clouds made their train,
He made it and declared it without doubt,
He hath prepared it, having searched it out.
To man He saith, "To fear the Lord is wise,
And understanding will all sin despise!"

—N.S. (Eng.).

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‡ Man has been skilful in removing rocks, levelling hills, cutting canals, and searching out knowledge; but he lacks Divine wisdom and understanding.

"They Think to Cause My People to Forget My Name"

The current issue of *The Shield* includes correspondence by a reader who deprecates the use of the Divine name by members of a community who pride themselves on being "a people for His name" (Acts 15:14).

We regret the publication of this letter, for not only does it contribute nothing to the value of the subject (though it does allege things that are incorrect), but, in addition, it is only calculated to stir up strife.

We feel that it is disrespectful to the Father to use His name as a ground of unseemly debate, particularly in view of the sacred manner in which it is treated in the Word of Revelation.

The *Shield* correspondent declares that the name of the Father is not fundamental to the knowledge of the Truth. But, if that be the case, why did Christ call upon his disciples to pray: "Hallowed be Thy name?" And why did he pray to the Father: "I have manifested Thy name unto the men which Thou gavest me out of the world . . . ." "I have declared unto them Thy name, and will declare it; that the love wherewith Thou has loved me may be in them and I in them"? (John 17:6,26).

The Lord stated that he had both manifested that name, and declared it unto the Apostles, and that Divine love is bound up in the expression of it.

Yet we are told that this is not fundamental.

Is there anything in the Lord's prayer that is not fundamental?

We may not understand it in its fullness, but does that make it unimportant?

We agree, that to merely mouth the Divine Name without understanding its significance avails nothing, and we freely acknowledge that a knowledge of Hebrew titles is not necessary to salvation.

But to deprecate the name of the Father is to reveal a lack of appreciation of what that Name signifies, and its application in our lives.

Let us never forget that Israel perished in the wilderness because the people failed to appreciate the purpose of their call out of Egypt. Yahweh declared: "I brought them out of Egypt, that I may dwell among them" (Exod. 29:46). They therefore became a "people of the name," for His Name was named upon them (Num. 6:27).

But they failed to recognise that they were called out of Egypt to glorify the Name they bore, and therefore they were destroyed in the wilderness.

Jeremiah warned the people against certain prophets who proclaimed "the deceit of their heart; which think to cause My people to *forget My name by their dreams* (their teaching) which they tell every man to his neighbour" (Jer. 23:27).

There is an unfortunate repetition of this attitude today.

The words of Ezekiel are significant. Speaking of Israel after the flesh, he declared that they have "profaned" Yahweh's holy name wherever they have gone (Ez. 36:22-23). Yet those fleshly Jews will not pronounce the Name! Their very attitude towards this holy name profanes it, and becomes the ground of the prophet's indictment.

Let us beware.

How different was the attitude of Isaiah, who declared: "Thy memorial Name is the desire of our soul" (Isa. 26:8 - RSV). Or of Malachi, who recorded: "A book of remembrance was written before Him for them that feared Yahweh, and that thought upon His name" (Mal. 3:16).

The letter in the *Shield* is factually incorrect in its implication, as we would have thought the Edit-

orial Committee would realise.

It speaks of the "Hebrew names of God" — but what the correspondent doubtless means are the "titles of God." There is a difference between a name and a title, though the correspondent evidently does not comprehend this fundamental fact. For example, such words as El, Eloah, Father, etc., are descriptive titles of God, whereas Yahweh is His name.

The correspondent next claims that the Septuagint uses only one word, *Theos,* for the various names of God in the Hebrew text. That is not so. The Seventy made use of *Kurios* as well. The correspondent claims that the Seventy used only one title "to prevent the Greeks thinking that Israel had a pantheon of gods as did the Greeks." If that were so, they did not make a very good job of their translation, because Psalm 94:3 (in the LXX) reads: "The Lord is a great God, and a great king over all Gods," thus implying that there is more than one God over whom He is King. For it is obvious that He is not King over mere idols! In this sentence, we have *Theos, Kurios,* and *Theous,* all related to the subject of God-manifestation; and one might well ask: Could not the Greeks thus suggest that Israel had a pantheon of Gods, seeing that the word is rendered both in the singular and in the plural?

The Septuagint is a useful translation if used with care, but otherwise it can lead astray. In fact, it is very biased in parts, and impregnated with the Helenistic ideas that corrupted Jewry, particularly at Alexandria, when the Septuagint was translated. An example of this is found in Psalm 91:6 which, in the A.V., reads: "Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." But about the time that the Septuagint version was produced, Grecian ideas were being incorporated into Jewish thought, and it was acknowledged by some, that demons or departed spirits were responsible for certain diseases and extremes of weather. This idea, accordingly, was introduced into the Septuagint rendering, which here reads: "Nor of the evil thing that walks in darkness; nor of calamity and the evil spirit at noonday."

It is rather unsafe to put confidence in the doctrinal veracity of those who were responsible for the translation of the LXX.

But, claims the correspondent, "it is evident from the N.T. that Jesus and the Apostles used the Septuagint for their quotations to the people around them." This is not so. When Jesus stepped into the synagogue at Nazareth, and took up the scroll of Isaiah to read, he did not use the Septuagint, but the Hebrew text; for it was this what was read in the synagogue. Moreover, though many quotations from the O.T. in the N.T. epistles read much like the Septuagint, there are many that are a variation from it, indicating that the N.T. writers were not necessarily quoting from the LXX. It is now recognised in some quarters that the LXX may not have been used largely at all, otherwise there would be a uniformity between all quotations from the O.T. in the New with the rendition of the LXX — which is far from being the case! Thus it has been suggested that these quotations could have been from the Hebrew Scrolls, and not from the Greek mss.

The correspondent in the *Shield* claims that "there is no indication that Jesus or the Apostles used the Hebrew names of God in their discourses, the evidence is to the contrary." But where is that evidence?

The evidence is rather contrary to that concept advanced by the correspondent. It is obvious that David used the Divine Name frequently, but if our only evidence was the Septuagint version, that fact would be disputed. The same is doubtless true in regard to the New Testament. We only have the Greek copies of the original. If we had the actual originals, the

Divine Name would doubtless appear, for the evidence reveals that Jesus did use Hebrew, and obviously did make reference to the Name of the Father (see John 17:26). It is almost certain that the early Gospel accounts were first written in Hebrew, and afterwards transcribed into Greek, like the Old Testament.

Why were there three captions over the cross in three different languages? Why did Paul speak to the people in the Hebrew tongue (Acts 21:40), a practise that instantly silenced them (Acts 22:2)? Why did Jesus address Paul in the Hebrew tongue (Acts 26:14)? Why did he command the young girl in the words "Talitha cumi"? Why are we told that the pool in Jerusalem is "called in the Hebrew tongue Bethesda" (John 5:2)? In the days of the Lord, Hebrew was spoken by the Hebrews, and was invariably the practise in the synagogues (where much of the teaching of the Lord took place). Among the common people, Aramaic was freely used, this being a form of Hebrew developed during the Babylonian captivity, but which incorporated Hebrew names and titles. That these titles, particularly those relating to God, were used by early Christians is revealed by the records of the papyri, which include prayers, and other devotional exercises, containing the Hebrew titles of God. It is obvious, therefore, that the use of these titles was not unknown in the early Ecclesias as is alleged by the *Shield* correspondent.

The correspondent concludes by urging that the use of the Divine name and titles should be limited to special Bible study, and not introduced into general use. To follow his suggestion would be to rewrite many of the standard works of the Truth, such as *Eureka, Elpis Israel, Phanerosis,* and so forth; and would, in addition, require the revision of the Hymn Book, as the names and titles of God are therein "introduced into general use."

If we are permitted to use the Divine Name and Titles in singing praises unto the Father, why not come to understand them in general practise. Rotherham, in his translation of the Bible, urges that this should be done. He declares that by so doing a "serious evil may be averted." What is that serious evil? "Men are saying today that Yahweh was a mere tribal name, and are suggesting that Yahweh Himself was but a local deity. As against this, only let The Name be boldly and uniformly printed, and the humblest Sunday School teacher will be able to show the groundlessness of the assertion."

So writes this Gentile. Let not those who are called out of Gentile darkness be hesitant in boldly affirming their acceptance of the Name into which they have been called, nor of developing the attributes of the Name into their character. We deplore controversy over what to us is a sacred matter, but there is a need to be valiant for the Name, and the honor of the Father. Particularly in the light of that prayer so frequently repeated: "Hallowed be Thy Name!"

Concerning the Name, Yahweh has declared:

• Despise not My Name - Mal. 1:6. •"O magnify Yahweh. Exalt His name" (Ps. 34:3). •"Extol Him by His Name, Yah" (Ps. 68:4). •"I will make Thy name to be remembered in all generations; therefore shall the people praise Thee for ever and ever" (Ps. 45:17). •Praise the Name (Ps. 113:1, 3. 145:1-2. 44:8. 54:6). •Love the Name (Ps. 119:132. 5:11. Isa. 56:6). •Bless the Name (Ps. 96:2 100:4. 103:1). •Publish the Name (Deut. 32:3. Exod. 9:16. Isa. 12:4). •Sing to the Name (Ps. 61:8. 66:2-4. 69:30). •Pray with the Name (Ps. 140:13. 116:4. 80:18).

Whilst we do not stand in judgment upon those who cannot see their way to use the Name or the Titles of God, we earnestly suggest that a like liberty be granted

those who have studied this subject, and seek to honor the One whom they have learned to love through the attributes He has manifested as incorporated in his name. There should be liberty of expression used in these directions, and each should respect the motives of the other, without calling them in question. For ourselves, we are not prepared to stand by and see the Name maligned, nor those whose desire it is to honor it above all else. —H.P.M.

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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How the Gospel Relates to Israel

(Continued from P.404)

VERSE 23:

"The riches of His glory." — These riches relate to the "hope of the glory of God" that is held out to believers whether Jew or Gentile (Rom. 5:2; 10:12). Paul prayed that believers might come to perceive fully "the riches of the glory of God's inheritance in the saints" (Eph. 1:18). They comprehend the Divine grace, a boon that makes poor men rich (Rev. 2:9), and opens for them the way to life eternal.

"He had afore prepared unto glory" — Paul already has stated that God has foreordained what His purpose is in relation to those here described as "vessels of mercy," and now he declares that these "vessels" are prepared of God. In another place, he writes: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). By His word, God moulds believers in accordance with the Divine pattern, and they are called upon to co-operate with Him to that end (Phil. 2:12). It is significant that in Romans 9:22, Paul teaches that the "vessels of wrath" fit **themselves** to destruction, whereas the "vessels of mercy" are fitted **by God** for salvation. God desires not the death of any, but that all may be saved (1 Tim. 2:4). "Vessels of wrath," however, resist the will of God to that end, whereas "vessels of mercy" co-operate with Him. Whether we are vessels of wrath or of mercy depends upon whether we resist His will, or conform thereto.

God's Revelation Shows That Gentiles As Well As Jews Are To Be Selected — Vv. 25-29.

A series of quotations from the O.T. now follow, predicting that Israel would be cut off, and then regathered. There is obviously no injustice in God doing that, for the Jews proved themselves unworthy of the trust of Yahweh. Paul, however, quotes these passages to prove that if Jews were cut off

through lack of faith, it is consistent for God to accept Gentiles on a basis of faith. After all, if Gentiles reveal what Israel lacks, would not God be unjust to reject the former?

VERSE 25:

"Osee" — This is a citation from Hosea 2:23.

VERSE 26:

"And it shall come to pass" — Now follows a citation from Hosea 1:16.

VERSE 27:

"Esaias also crieth" — Greek *krazo,* expressing Isaiah's impassioned, heartfelt cry. Then follows a citation from Isaiah 10:22-23.

"A remnant shall be saved" — Paul shows beyond doubt that there is no unrighteousness with God. He rejected the nation because of lack of faith; but He accepted Gentiles who manifested faith. At the same time. He carefully reviewed the circumstances of Israel, and preserved the righteous remnant. In all that Yahweh has done, He has revealed Himself to be both just and merciful, and in all the circumstances of selection, the principle of faith is set forth as triumphant.

VERSE 28:

"He will finish the work"—The word is *logos,* i.e., decree or doctrine. The Diaglott renders it as "account," that is, that which He has declared, or proclaimed.

"Cut it short in righteousness" — The sense of the passage is that Yahweh will bring to a completion His declared purpose, a purpose that reveals Him as being righteous in all His ways. The RV renders: "For the Lord will execute His word upon the earth, finishing and cutting it short." He will bring it to a quick and sudden end.

VERSE 29:

"As Esaias said before" — Paul now quotes from Isaiah 1:9.

"The Lord of Sabaoth" — In Hebrew, Yahweh of Armies. The fact that the Apostles quote these titles, proves that they were in common use in their day. Remember also that Paul was writing to a Gentile Ecclesia. This fact proves conclusively that these titles were not brought to an end in Christ Jesus, as some suggest.

"Left us a seed" — Once more Paul quotes from the O.T. to show that Yahweh is righteous, and in judgment extends mercy unto those deserving of it. If He did so in relation to Israel, why should He not do so in relation to the Gentiles?

"We had been as Sodom and Gomorrah" — Paul quotes Isaiah to prove that Israel had been so disobedient that unless Yahweh, in mercy, had left them a seed, they would have been completely destroyed. But a righteous seed had remained, proving both the justness and the mercy of God.

The Principal of Selection Demands The Manifestation Of Faith — Vv. 30-33.

Israel had been selected with the object of glorifying God, but the people had failed to do so. Now Gentiles had been selected with the same objective, and they had been successful when they had sought justification through faith, and not by the works of law.

VERSE 30:

"The Gentiles" — There is no definite article in the Greek, and therefore the statement should read: "That Gentiles (i.e., individuals) . . . have attained." Paul does not mean to imply that all Gentiles attain unto faith, but that Gentiles, as a class, have done so when they have sought justification in faith.

"Which followed not after righteousness" — As a race, Gentiles have never been set the task of "following after righteousnss," for

that is exclusively an Israelitish hope. If any desire to seek God, it must be through the hope of Israel, a hope exclusive to that nation. But, taught Paul, individuals, among Gentile races that had never been set the task of attaining unto righteousness, have attained unto it because they sought it in faith. For the significance of "righteousness," see comments on Chapter 5.

"Have attained" — The Greek word is *katalambano,* and signifies to appropriate, to catch hold so as to make it one's own. The same word is translated "apprehend" in Phil. 3:12, and there Paul writes: "I follow after, if that I may apprehend (catch hold) that for which also I was apprehended of Christ Jesus." Jesus Christ caught hold of Paul on the road to Damascus, and set before him an objective, which it then became Paul's daily task to obtain (see v.14). In the verse before us, Paul teaches that Gentiles have apprehended righteousness, or justification, so as to make it their own, because they sought it in faith, whereas Jews failed to grasp it, because they did not see the need for faith, but remained encased in the formalism of the Law.

"The righteousness which is of faith" — As faith cometh by hearing (Rom. 10:17), this was a righteousness that was presented to Gentiles by preaching (see Rom. 10:14-15), and called individuals to Christ. On the other hand, the need of righteousness was set before Israel by the Law, and was proclaimed nationally by the Law.

VERSE 31:

"But Israel followed after the law of righteousness" — The word "followed" is *dioko* in Greek, and signifies to run swiftly in order to catch some person or thing. Israel ran swiftly after the law, in order to obtain righteousness, but the Law could not grant this to Israel, for it only brought home the fact of sin. Therefore, the swifter Israel ran after righteousnss through law, the more frustrated they became. The same Greek word is used in Phil. 3:12, there translated "follow after." Paul was swiftly pursuing the "mark for the prize of the high calling in Christ Jesus" (Phil. 3:14).

"Hath not attained to the law of righteousness" — The word "attained" signifies to arrive at, or reach. True justification always remained out of reach of Israelites (see Rom. 8:3), so long as their eyes were set fixedly on the Law which only brought home to them a consciousness of sin.

VERSE 32:

"Wherefore" — Paul gives the answer: because they sought it by law and not by faith. Flesh being weak, the Law could only condemn man because he did not obey it perfectly; so justification had to be by faith, and that brought home the need of Jesus Christ and the forgiveness of sins (Rom. 3:23-27). Here Israel failed because the people rejected Christ, and therefore faith.

"They stumbled at that stumblingstone" — What stumblingstone? Namely, that faith in Christ is necessary for justification, as Paul demonstrates by quoting from Isaiah a prophecy relating to Messiah.

VERSE 33:

"As it is written" — Here follow citations from Isaiah 28:16 and 8:14. In the quotations, two synonyms are used: The first is *skandalon,* a trap, or snare, and used metaphorically for anything that arouses prejudice, or becomes a hindrance to others. Christ was a *skandalon* or "rock of offence" to the Jews in that way. The other word is *proskomma,* and signifies an obstacle against which one may dash his foot, and so injure himself. This is what the Jews did in connection with Jesus Christ, the Rock of Israel. The two words are again used in conjunction in Romans 14:13.

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APPEAL FROM SOUTH BRISBANE ECCLESIA

A report of the progress of the Ecclesia's Building project has been received as follows:—

"Tenders have been called, and one of $18,640 accepted. To assist us, we have received a financial advance of $10,000. In addition, the Ecclesial Building Fund stands at $11,830. Our immediate commitments are for seating, building expenses and fees, which will amount to approximately $2,400, leaving a balance of $9,430. The building will be known as the South Brisbane Christadelphian Ecclesia Hall, and will be built in brick, and of a modest design. It will be capable of seating 120, with a Sunday School room at the rear. A period of sixteen weeks will be involved in the building. The land is on a corner block purchased four years ago for $3,200. It is situated at Dutton Park, South Brisbane, and is very close to transport. Our membership, 41, have laboured earnestly, in this project, and we feel that the Father's blessing has been upon us in this. We have been asked why financial assistance has not been prevously sought from the Brotherhood. However, the many similar appeals that have been made by ecclesias for this purpose in recent years, has encouraged us to endeavour firstly to do all we could ourselves before calling upon the Brotherhood. But, we realise that our task is not an easy one, and therefore would appreciate any assistance, by way of donation or interest-free loan, by brethren, sisters or ecclesias. We believe that this project, with the blessing of the Father, will greatly help us to spread the glorious message of the Gospel to a perishing world in this part of the Vineyard."

Donations can be forwarded to the recorder: Bro. W. T. Clark, 88 Lugg Street, Bardon, W.4., Brisbane.