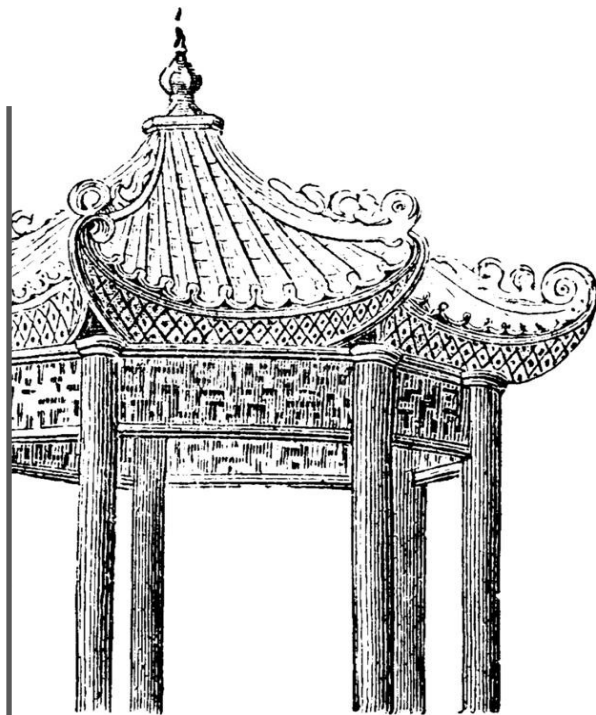


BIBLE STUDY MONTHLY

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BIBLE STUDY MONTHLY

FOUNDED 1924

The Bible Study Monthly, published to promote knowledge of the Bible, sees the Scriptures as a true record of God's dealings with the human race, needing to be understood in our generation. It stands for the pre-millennial advent of our Lord, and His reign of peace and justice on the earth.

“Speaking the truth in love, we must grow up in every way into him who is the head, into Christ.” (Ephesians 4:15 NRSV)

The Bible Study Monthly is sent free of charge on request to all who are genuinely interested. It should never be sold for money.

Secretary & Treasurer: Nicholas Charcharos

THOUGHT FOR THE MONTH

“For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.” (Psa. 27:5)

“Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.” (Psa. 31:20)

A pavilion is suggestive of a grand building. The Royal Pavilion in Brighton built for King George IV is a richly decorated and painted palace not in any usual British style but inspired by buildings in the Middle and Far East. The word in the Bible is more connected with a shelter and a broad one at that.

Abraham “was looking forward to the city with firm foundations, whose architect and builder is God.” (Heb. 11:10 NEB) Abram left his home in Ur of the Chaldees, which is now in Iraq to go to a land that God would show him. He was looking forward to a future kingdom of God.

Shelter especially in the winter time is a priority. With coronavirus the concern has been to get people off the streets and into hotels to avoid the problems of respiratory illnesses and avoid communal accommodation and spreading the virus. The main message has been to “stay home” to stay safe, which highlights the element of safety being associated with home.

Home is also a place to pray. This is suggested in the article on Tertius and certainly prayer is the vehicle that sustains the Christian through any

crisis and prepares them to follow more closely the will of their heavenly Father.

Israel for many centuries were a race without a permanent home. The British government looked for a homeland for the Jews in the land which was then called Palestine in 1917. Later in 1921 at the Cairo Conference Winston Churchill, many years before he became Prime Minister, reaffirmed this commitment to a nation without a land that had recently come under British control after they forced out the Ottoman Empire which ruled from Constantinople in the First World War.

The Christian looks forward to their “eternal home” those “mansions” as referenced in John 14:2.

Isaiah speaking of the restoration in his day “there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.” (Isa. 4:6 RV) Song of songs (2:3) uses this metaphor for the shadow of protection from the burning heat now that the bride is covered by Christ’s righteousness. It keeps us protected and gives us sweet fruit like an apple tree does.

But the sense of the word “pavilion” is as a place of protection. Protection from the worry that might otherwise overtake us, from the untruths that might mislead us. It leaves us standing upon that rock which is Christ and not earthly wisdom.

IN Zion’s Rock abiding,
My soul her triumph sings;
In his pavilion hiding,
I praise the King of kings.

Wild waves are round me swelling,
Dark clouds above I see;
Yet, in my fortress dwelling,
More safe I cannot be.

Chorus-

My Strong Tower is He!
To Him will I flee;
In Him confide, in Him abide;
My Strong Tower is He!

My tower of strength can never
In time of trouble fail;
No pow’r of Satan ever
Against it shall prevail.

Philip Bliss

EXCEPT THE LORD BUILD THE HOUSE

“Ye...are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” (Eph. 2:20-22) *“Except the LORD build the house, they labour in vain that build it.”* (Psa. 127:1)

God’s house, of which He Himself is Architect and Builder, embraces in its widest sense the entire universe. As all know, however, the universe is a *very* large place. Indeed, it is so large that our Lord could say that—“In my Father’s house are many mansions” (John 14:2)—many lesser houses, or abodes of other created beings. It is, of course, true that our Lord in His pre-human existence as the Logos was the Father’s agent in the building of all those mansions, but, as declared by the Scriptures, “He that built all things is God.” (Heb. 3:4)

The Creator, of necessity, must be greater than that which He has created. How utterly impossible, then, must it be for any earthly being to comprehend the Creator Himself, or for the human mind to grasp the immensity of the Creator’s house.

The Psalmist, reflecting upon the amazing grandeur and majesty of the Creator’s handiwork in comparison with human limitations, was prompted to exclaim—“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him?” (Psa. 8:3-4)

The prophet of old likewise, in contrasting the infinite greatness of the Creator with the limitations of finite man, declared that “the nations are as a drop of a bucket, and are counted as the small dust of the balance”—altogether too small to be taken into consideration. (Isa. 40:15)

God’s House comprises many mansions

No one has seen God at any time and it is a Scriptural truth that no one by searching can find out God. (John 1:18) If God had not chosen, in His great and condescending mercy, to reveal Himself and His plan to fallen humanity, the lot of the human family would indeed have been too terrible to contemplate. They were cut off from Divine favour by sin and death and, in the inspired words of the Psalmist, their prospects for the future

would have been no better than those of the beasts that perish. (Psa. 49:20)

God, however, has chosen to reveal Himself in Christ, as declared by the Apostle—"the Law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17) With the coming of Jesus, light came into this dark world of sin and death. The light shone into the darkness, but the darkness in the minds of even the Lord's professed people comprehended it not. (John 1:5) Nevertheless, to the few who did receive the Lightbearer, the result was very different. Light came to them along various lines of truth—the Heavenly Father's own *character* and His *purpose* for mankind in general. His purpose in calling from the human family during the present Age *an elect class* to be the Bride of Christ was also revealed.

However, it was not until our Lord was about to return to the Father that He revealed to His disciples something of the *higher occupants* of the Creator's house and of the place which His faithful followers would share with Him in this highly exalted sphere. "In my Father's house (declared our Lord) are many mansions (dwelling places); if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3)

This was surely a startling and amazing revelation to make to fallen human beings. The disciples, then being only naturally-minded men, were incapable of grasping much of its significance, but since that day it has been a comforting assurance to many of the Lord's true followers in the midst of the various trials and besetments of the narrow way.

Two very important lines of truth emerge from these words of our Lord (1) that God's house, or universe, is not just the vast expanse of empty and impenetrable space as it appears to the natural eye looking heavenward (2) that, notwithstanding the many mansions to which our Lord here referred, there was not one amongst them all suitable for the eternal home and dwelling place of His Bride—"I go to prepare a place for you."

God's House is not without occupants

In his letter to the Colossians, the Apostle throws much light upon these words of our Lord. He not only *confirms the existence* of these heavenly mansions and their occupants, but at the same time tells us that every one of them was created by our Lord who was Himself the firstborn of all creation—"He (declared the Apostle) is the likeness of the unseen God, born first, before all the creation—for it was by him that all things were

created both in heaven and on earth, both the seen and the unseen, including Thrones, angelic Lords, celestial Powers and Rulers; all things have been created by him and for him.” (Col. 1:15-16—Moffatt)

Again, in his letter to the Ephesians, the Apostle wrote of the mighty power “exerted in raising Christ from the dead and seating him at his right hand in the heavenly sphere, *above all* the angelic Rulers, Authorities, Powers, and Lords, above every Name that is to be named not only in this age but in the age to come.” (Eph. 1:20-21—Moffatt)

It is significant that both our Lord and the Apostle refer to the heavenly mansions of God’s house in the plural number. In view of the immeasurable extent of God’s house, one can only conclude that what from the Lord’s standpoint is described as “many” must from the limited outlook of the natural mind be regarded as an incalculably large number, beyond the grasp of human imagination.

A special Mansion for the Bride

Our Lord’s words, however, carry the enquiring mind much further than the thought of the limitless number of heavenly mansions and their invisible occupants. There is the additional implication, supported by various other Scriptures, that as a reward for His faithfulness in carrying out the Father’s will on earth, He was *highly honoured and glorified* in a mansion far above and in every way *superior* to every other abode within His Father’s house. (Eph. 1:20-21)

The Apostle, writing under inspiration, used the significant expression “far above” in order to convey to the minds of his readers something of the height and glory of our Lord’s exaltation—“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” (Eph. 1:21)

What this inspired expression “far above” really implies, in human terms, can only be imagined. Comparing Scripture with Scripture does, however, at times help the imagination of our limited minds to understand something of the mind of the Spirit. The Apostle, in his letter to the Hebrews, describes mankind in their earthly mansion as only a “little lower” than the angelic creation—“Thou madest him (man) a little lower than the angels.” (Heb. 2:7) Reversing the expression, it means that angels are only a “little” higher than human beings, yet, from the standpoint of the human mind, how *vastly higher* and *in every respect superior* are the powers of angelic beings, who, invisible as the wind, can come and go unhindered

by material obstacles.

This inspired statement that the distance between the human and the angelic mansion is only a “little” degree, should be contrasted with the Apostle’s expression “far above,” when describing the height of our Lord’s exaltation *above* every other mansion in the universe. Such matters are too high even for the soaring mind of the Spirit-begotten new creature, and it is only possible to accept the truths involved on the basis of faith in what is written in our Father’s Word.

Incomprehensible as this record of our Lord’s exaltation may seem to our limited minds, it is when we consider the implication of the further words of our Lord—“where I am, there ye may be also”—that the imaginative mind is completely baffled. Try to grasp, for a moment, what these parting words of our Lord mean to His faithful followers of this Age. Chosen, not from the noble or wise of the human family but from the weak and ignoble in the eyes of this world, the Lord’s little flock of overcomers are called to a station “far above” the mighty hosts of all the heavenly mansions of God’s house. They are called, indeed, to be partakers of the glory of Christ and to share His throne as the Head of all principality and power in the universe. Called, indeed, to be partakers of the Divine nature which, in itself, implies nothing less than immortality. (2 Pet. 1:4.) Truly did the Apostle say—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (1 Cor. 2:9)

Builed together for an habitation of God

The prophets and seers of old, as well as the writers of the New Testament Scriptures, have used many terms to describe the mighty Kingdom in which our Lord was glorified at His ascension into heaven, as a reward for His faithfulness during His earthly ministry. We read of it, for example, as Mount Zion, the Holy City, the Heavenly Jerusalem, and again as the New Jerusalem. All these symbolic terms are derived from the earthly Kingdom of Israel, as it ruled over Palestine from the literal City of Jerusalem.

Jerusalem, in the days of the typical Kingdom, was the only place upon earth where God could be enquired of or worshipped. After the deliverance of the nation from Egyptian bondage, however, they for a time wandered from place to place in the wilderness, under the leadership of Moses. During that time, they had neither City nor Temple in which God, as their King, could dwell and be worshipped. Consequently, Moses was

instructed by God to build for Him a Tabernacle with an inner chamber in which He would dwell, and accompany them in their journeyings towards the promised Land.

Later, when they came into the Land promised to the Fathers and occupied the city of Jerusalem, it was revealed to them by the Spirit of prophecy that God desired a Temple, or habitation, in which He would rest and thus for ever dwell. (Psa. 132:13-14) During the reign of David, it was revealed to him that while his desire to build the house of the Lord could not be realised, yet he would be permitted to assemble the materials for its construction. The Temple was built by his successor, Solomon.

All the foregoing and, indeed, the entire record of “whatsoever things were written aforetime were written for our learning.” (Rom. 15:4) Much of it is in the nature of types and figures of heavenly things, provided for the instruction of the true Israel of God of this Age. Not least amongst these typical figures was the Temple which, in the days of King Solomon, was built at Jerusalem. With the erection of Solomon’s Temple which provided a permanent resting place for the Ark, within its Holy of Holies, the Tabernacle which previously housed the Ark disappears from the records.

It is the generally accepted view amongst the Lord’s people that the material Temple was a figure of a greater and more important Temple to which reference will be made later; also, that the chief actors in bringing it into being were likewise figures of more exalted and superior actors in the creation of this greater Temple. David, because he was a man of war, was not permitted to build the Temple in Jerusalem and in this respect he is understood to prefigure the church militant during the present Age who, in order faithfully to perform the Father’s will, need daily to wage war against the enemies of the new creature. These enemies—the worldly spirit and downward tendencies of the fallen nature, as well as the Adversary’s cunning devices—must be fought out and overcome by the Lord’s help and guidance to every new creature who would have a place in the great Temple which God has desired as His habitation. (Psa. 132: 13)

Solomon, David’s successor upon the throne of Israel, was by way of contrast a man of peace who was endowed with superior wisdom. His reign was peaceable and also noted for the wealth and splendour of its Court. Solomon is therefore regarded as a fitting figure of the church triumphant, in association with her Lord, in the glory and splendour of His mighty but unseen spiritual Kingdom.

Zion will be God's rest for ever

Despite the innumerable mansions of higher creations which have been built within God's great House, it would seem that there was still *something additional needed in order to satisfy the creative desire* of the Divine Architect. The Psalmist indicated that thought when, under inspiration, he wrote concerning Zion—"For the LORD hath chosen Zion; he hath desired it for his habitation." (Psa. 132:13)

God's desire in this respect began to take shape when He made known His purpose to divide with the firstborn of all creation "a portion with the great." (Isa. 53:12) In fulfilment of this purpose, our Lord, ever willing to anticipate the Father's will, came into the world to carry out His plan for the redemption of the fallen race. As a reward for faithfully carrying out the Father's purpose, even to the extent of drinking the cup of shame and suffering and death upon the Cross, God has highly exalted Him to His own right hand of power and given Him a *mansion or kingdom* in which to dwell, "far above" every other mansion in the universe—the Father's alone excepted. "A portion with the great," as declared by the prophet, is a very fitting expression to suggest to the mind some idea of the well-deserved exaltation and wealth of glory bestowed upon the victor for His faithful execution of the Divine Plan. (Isa. 53:12)

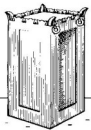
Our Lord *received His Kingdom* and entered into His reward when, after His resurrection, He ascended into heaven. (Luke 19:12) In contrast with the earthly Jerusalem, our Lord's Kingdom, as already noted, is termed in the Scriptures the Holy City, the New Jerusalem. It is of *heavenly origin* and entirely comprised of spirit beings. It was *into this heavenly Kingdom, the New Jerusalem, that our Lord promised to receive His faithful followers* when He would descend from heaven at the Second Advent, seated upon the throne of glory in that Kingdom, and accompanied by myriads of His holy angels. (Matt. 25:31; Rev. 3:21)

God's Spirit pervades the entire universe and, in this sense, He dwells with the occupants of every mansion of His great house where His will is loyally and faithfully done. It would seem, however, that the *ultimate objective* of the Creator's desire for closer and *more intimate fellowship will be realised only* in Zion—the glorious mansion provided by the Father as His resting place and the eternal home and dwelling place of the highly exalted Bridegroom and His worthy Bride. (Psa. 45:9-14)

TEN VISIONS OF CHRIST TRIUMPHANT

Part 3 . Visions 4 & 5 —“With Christ in the Heavens”

The vision of the 8th chapter of Revelation goes back into the doctrinal field. It begins to look at the effect of Jesus' death in the world here and now. It combines two related themes: Divine acceptance of those who take their stand with Christ and dedicate their lives to him in whole-hearted consecration of all their energies and gifts and talents, and Divine judgment upon those who reject and oppose the goodness of God because their hearts are evil and they “will not have this man to reign over us.” (Luke 19:14) Both acceptance and judgment have to be viewed against the wider canvas of God's redemptive plan for all mankind; these relate only to the outworking of that plan so far as this present Age is concerned. There is another, the Messianic, to follow when the position of all who have not become Christ's in the present will be reviewed so that the judgments of this Age are not irrevocable. Revelation 8 is largely a chapter of judgment, judgment upon those of successive generations throughout the Age who have knowingly and consciously opposed Christ. It is not the final judgment because their rejection of Christ is not final. It is a picture of the present Age as respects the attitude men take towards Christ and his Church and the consequences which that attitude brings upon them.



“Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” (Rev. 8:3)

There is only one altar in the symbolic visions of Revelation, standing before the Heavenly Throne in the sight of God, and that altar corresponds to the golden incense altar in the Holy of the Tabernacle and Temple, standing before the vail which shrouded the Most Holy wherein dwelt the Majesty of the Most High. The other altar of the Levitical ritual, the Brasen Altar of sacrifice in the outer court, would be manifestly improper in these visions, for the sacrifice Jesus made when He suffered death on the Cross was over and done with and He is now officiating in the presence of the Father on behalf of his Church. So the angel standing at the altar is Christ in his post-resurrection status, bringing to the Father the offerings of his Church. This does picture, more eloquently than can Leviticus, an essential part of the Levitical ritual. Following the sacrifice of the sin-offering on the Brasen Altar in the Court, it was the duty of the High Priest to take a censer of burning coals, with incense, into the Holy with him when he carried the blood of the sin-offering to sprinkle on the

Mercy-Seat. He could not enter the Most Holy with that blood until he had first offered incense on the Golden Altar in the Holy. With that cloud of “sweet smelling savour” preceding him into the presence of God, he could pass within the Vail and present the blood of the sin-offering in confidence that it would be accepted.

This is a picture of Jesus the Church’s High Priest in the doctrinal aspect, officiating in the presentation of the sin-offering which is the means of removing sin from the world. Here again Heb. 2 comes in. *“In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.”* (Heb. 2:17) That is what the angel is doing here at the altar. The Ransom has been given; the man Christ Jesus has given his life on the Cross and the way is legally clear for all men to return from the grave and stand trial for life. But that of itself does not give them reconciliation to God. There is a long story yet to tell before that blessed outcome can be proclaimed. And the first step in the programme is the selection of those who, like their Master, are prepared to pour out their own lives unto death in a daily dying, as did He.

The prayers of saints, ascending up as incense before God out of the angel’s hand, picture the whole offering of all who during this Age come to God in consecration and give their lives to be buried with Christ by baptism into his death. There is nothing indefinite about this. The members of the Body yield their earthly lives and all their endeavours on behalf of the world’s reconciliation to God just as truly as did Jesus. Their offering is accepted by God and ultimately is used by him, in a manner we cannot hope to understand, as a means to the salvation of the world. In some way there is a power generated by those lives of devotion and self-sacrifice, which can have a profound influence on the minds and hearts of men and play some very essential part in the conversion of the hearts of stone to the hearts of flesh. (Ezek. 36:26) Jesus, having already offered up the fruits of his own three-and-a-half years of human life to be used in the interests of mankind’s reconciliation, now offers up the prospective fruits of all the consecrated lives of all his followers for the same purpose. And the Father accepts the offering. Henceforth it is true that “if we suffer with him, we shall also reign with him.” Having thus laid down the basis for the ultimate reconciliation of “whosoever will,” the angel turns, filling the censer now with fiery coals alone, no more with incense, and casts it into the earth, and the consequence of that action is the progressive sounding of the seven trumpets, each with its tale of judgment upon an unbelieving world.

This casting of the censer into the earth is for judgment. “I am come to send fire on the earth” said Jesus “and what will I, if it be already kindled?” (Luke 12:49) He knew, none better, that many who should have recognised his Messiahship would reject him, and He knew also that nothing now could save judgment coming upon that godless generation—as it did when the Romans destroyed their city and nationhood less than forty years later. This same symbol was presented to the prophet Ezekiel at another time of judgment upon Israel—the Babylonian captivity. He was to go in between the cherubim and take coals of fire therefrom, and scatter them towards the doomed city. (Ezek. 10) Jerusalem was destroyed then, and it was destroyed again in the days of Jesus.

That, after all, is what Jesus foretold. “I am not come to bring peace, but a sword.” (Matt. 10:34) He knew that the message he brought to earth would be rejected by many, and since the hearing of the message brings responsibility, the rejection of the message can bring naught else but judgment. The judgment came first and heavily upon the people who first rejected Christ, the Jewish nation. Hail and fire, mingled with blood, came to the earth, and the Jewish world was destroyed.

So the trumpets sounded, one after another, each one heralding another phase of the judgment as the Age progressed, until at last the seventh angel sounded, and the judgments ended, for the kingdoms of this world had given place to the kingdom of Christ, who will reign throughout that Messianic era when all men shall learn of his righteousness and make their final decision for eternal life. But although it is true that God hath appointed that future day in which He will judge the world in righteousness (Acts 17:31) the fact cannot be ignored that there is a responsibility upon men now to do what in their hearts they know to be right. Every rejection of the wise counsel of God brings corresponding penalty, every persecution of those who do serve God involves retribution. The world today has departed from right principles to a greater extent than ever before in its history, the time of the Flood perhaps excepted; and the world’s trouble is greater in consequence than has ever before been known. “A time of trouble” said the angel to Daniel “such as never was since there was a nation” (Dan. 12:1). But after judgment comes blessing, an opportunity to learn the lessons pointed by the judgment, and after this, the greatest judgment of all, comes the greatest blessing for mankind. It is then that the fruits of the “prayers of saints” offered to God with the incense of Christ’s own sacrificial life will become the means of leading men in right ways and bringing forth further fruits in turn in their lives to the everlasting glory of God.

A completely different setting is afforded by the presentation of the **fifth vision**. *“I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven...and I heard... harpers...and they sung...a new song before the throne...and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.* (ch. 14:1-3) Mount Sion (Greek form of Hebrew Zion) in Jerusalem was the seat of royalty. The king’s palace was on Mount Zion and so poetically it became a symbol of Jerusalem the royal city. *“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.”* (Psa. 48:2) Hence the Lamb standing on Mount Zion with his redeemed Church around him, and the sound of music and sacred song, speaks of a King and his followers who have overcome the enemy, gained the victory, and are resting in peace and quietude and unchallenged security. This is a state which is enjoyed to a degree by the Church whilst still in the flesh; they are seated with Christ in the heavenlies (Eph. 2:6) and so are able to rise above the troubles and anxieties of this world. It is also the state which will be true of the Church at the end of the Age when the Lord gathers to himself his own but before He comes to reveal himself to the world. In a sense therefore this picture of Christ and his Church gathered together on Mount Zion is a link between those earlier visions which depict our Lord’s work for his Church from his resurrection and onward through this present Age and the later five visions which depict the varied phases of his revelation to the world in the Messianic Age, when his Church will be with him.

Chapter 14 goes on to speak of things that definitely have their place at various times during the Christian Age, from the proclamation of the everlasting gospel at its beginning to the treading of the winepress at its end. In great measure it parallels the fifth chapter and the breaking of the seals, but whereas the events of chapter 5 are those of the social order, these in chapter 14 are those of the ecclesiastical order. Naturally enough, therefore, the vision of chapter 14 has to do chiefly with those who at least have named the name of Christ, and it is out of such that the members of the “hundred and forty-four thousand” are drawn. Hence the insistence of verse 4 that these on the Mount Zion are *“they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth.”* In the Epistle to the Hebrews a pointer to this vision is given in chapter 3 v. 6. *“Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”* This company on Mount Zion is

a house over which Christ is the head; the fact that they stand on Mount Zion is a symbol of their being overcomers, and the whole picture is a foreview of what will come at the end when the Church of Christ has completed its earthly course and has been translated to the heavens and united for all eternity to the Head.

But this 14th chapter has a present application which is very real. The Lamb standing on Mount Zion, surrounded by the Church, immediately prior to the message of the everlasting gospel and the doom of Babylon, pictures the commissioning of all consecrated disciples, of whatever period of the Age, to undertake their life's work. To some, especially in the early centuries, it was to go out proclaiming the everlasting gospel. To others, in later times, it was to witness against the falsity of great Babylon and warn the faithful against any kind of alliance with, or sympathy for, the apostate systems of men. Still later it was to proclaim the imminent presence of the Son of Man, returning in spiritual glory to gather his saints to himself, and finally it was to witness to the inevitability of Divine judgment upon a guilty world. These early verses of chapter 14, picturing a radiant and joyful company standing on Mount Zion, the royal mountain of Jerusalem, are paralleled by the declaration of Heb. 12:22-23 *"Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven."* This is a present achievement and not a future state. We have now come to Mount Zion and we now stand upon it, secure in the knowledge that our Lord will never fail us, and therefore if we maintain our faith we are surely saved. As the same writer shows so plainly in chapter 4:9-10 *"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works."* If we have fully measured up to all our privileges we will have come into the secret place of the Most High and received that God-given peace which in very truth puts us upon the Mount Zion. We can sing the song which none but the redeemed can sing; we have come into a world apart from this present world, a condition of existence in which old things are passed away and all things are become new.

This Mount Zion, then, is the state of perfect peace and confidence into which all of the consecrated should pass when they accept the leadership of Jesus in their hearts and lives. No matter what may be our position in the everyday world, no matter how hard the circumstances or how trying our environment, no matter how near the world, the flesh, and the devil, and how far away those Divine ideals toward which we seek to approach,

we can all the time be on Mount Sion singing the new song and rejoicing in the constant spiritual presence of our Lord with each. Even although all this is a matter of the heart and mind it is no less real. It is this standing on Mount Sion in company with each other and the Lamb that is steadily taking us more and more out of accord with the things of this world and bringing us more and more into harmony with the things of the spirit. *“We all...beholding as in a glass (mirror) the glory of the Lord, are changed into the same image.”* 2 Cor. 3:18)

Of these five glimpses of Jesus and his work at his First Advent and during this Age on behalf of his Church, surely none is more appealing and soul-inspiring than this one which tells us what is to be the glorious outcome of it all. *“In their mouth was found no guile: for they are without fault.”* (v.5) That is the intent and purpose of this Christian Age, to develop and perfect a company devoted to God and his purposes, and of whom it will be declared, when that development is completed, that “they are without fault.” (v.5)

Glorious, not only for themselves, but for all the world, for if God can so work upon the hearts of these weak and imperfect creatures to render them without fault before his glorious majesty in the courts of heaven, He can surely do the same with all the sons of men “whomsoever will,” in the coming Millennial Day upon earth. If Jesus can so work on the hearts of these few during the Christian Age, surely He can do the same for others in the next Age. The work of the Good Shepherd with the Church now is an earnest of what He will do with the world later on. The High Priest standing now in the midst of the seven lampstands ministering to his beloved, will come forth with them in the blazing glory of meridian sunlight to extend the blessings of his loving care and shepherd rule to all the nations.

Something of that is what is forthshown in the remaining five visions, all of which picture in vivid symbol the varied factors contained in that sequence of events which together make up what is implied by the fulfilment of his promise “I will come again,” the Second Advent.

To be continued
AOH

*A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.*

I, TERTIUS

“I Tertius, who wrote this epistle, salute you in the Lord.” (Rom. 16:22)

That is all that is known about Tertius, this first century Greek Christian of Corinth who was Paul’s scribe for the writing of the epistle to the Romans. Nowhere else in the whole of the Scriptures is he mentioned. He looks in at the door, as it were, introduces himself as the one who wrote at Paul’s dictation, conveys his greetings—and shuts the door again. We have a brief glimpse of—possibly—dark hair, grey eyes, finely modelled features and a pleasing smile, and then he is gone. This is Tertius, whose hand first traced on parchment or papyrus the words of that immortal epistle which the English poet Coleridge declared to be *“the most profound work in existence”* and Luther *“the masterpiece of the New Testament, the purest gospel.”* Admiration of this epistle has been expressed in many a glowing phrase from the lips and pens of Christian leaders, from reformers and theologians alike. Many in our midst echo their sentiments, and the Epistle to the Romans is a favourite subject for class study. In thought one naturally sees the outstanding figure of Paul, the master-mind whose creation it is; but when we think of the stalwart and indomitable Apostle of the Gentiles laying bare his soul in this his exposition of Christian doctrine, an exposition that has profoundly influenced the lives of Christians in all ages since his day, we do well to grant a fleeting thought also to the zealous and devoted penman who sat so constantly at his side taking down the burning words, filling sheet after sheet with the cogent arguments, at the end adding those salutations in which his own name appears, and then pasting the sheets together to form the long roll which was the original copy of the Book of Romans.

The Epistle to the Romans was written at Corinth in Greece, probably during the course of Paul’s third and last visit to the Church in that city, and not long before the final journey to Jerusalem which resulted in his being carried a prisoner to Rome. The Corinthian Church had been founded by Paul about the year 52, nearly thirty years after the Crucifixion, and the Epistle was written, probably, about six years later. Two years more and Paul himself was in Rome, having followed his epistle thence. Tertius was one of the Corinthian converts and might very well have known the truth for six years, but could not have known it longer, when he was privileged to render this act of service to the Apostle and the Church, and in consequence had his name inscribed, to be preserved for ever, on the pages of the New Testament. Tertius would not have dreamed at the time that his work would have such far-reaching consequences or that the simple, fervent mention of his own name would resound through

the world and throughout the centuries, to lands and peoples of whose existence he had no conception, as it has done. He was probably a young man, or at least in middle age, perhaps a scribe or clerk by profession, and an earnest member of the little Christian community at Corinth. When it became known that Paul was minded to send a long and important letter to the Christians at Rome, and because of his own weak eyesight required an assistant to write at his dictation, someone would quickly respond “Why, Tertius. He will appreciate the privilege and he will do the work well.”

In the great day of the Bible commentators, over a century ago now, it used to be suggested that Tertius was possibly the same as Silas, who figures several times in New Testament narratives and on one occasion—at Philippi—was imprisoned with Paul, an imprisonment that gave birth to the Philippian Church. (Acts 16) There is no foundation for the suggestion; it was made on account of the fact that “Tertius” is the Latin for “third” and that the Hebrew consonants SLS found in the name Silas are those forming the Hebrew word for the numeral “three.” In point of fact, Silas is the Greek abbreviation for the Latin name Silvanus, which in turn denotes a forestry worker or woodman (Compare our English word “sylvan” as applied to woodlands and the like). We are still left therefore with that picture of the young man who puts his head in at the door and says, “*I, Tertius, ...salute you*” and is gone.

The Corinthian Church was a remarkable church. It seems that it consisted almost entirely of Gentiles—Greeks. Paul’s first work at Corinth had been with the Jews but they had rejected him and sought to have him expelled from the city. (Acts 18) The dispute came before the notice of the Roman proconsul of the city. Lucius Junius Gallio (called Gallio in the book of Acts), a man described by secular historians as a just and cultured man, of a genial and even lovable disposition. Something of his judicious and impartial administration can be sensed in the story in Acts, where it is apparent that he quickly saw through the Jews’ trumped-up accusations against Paul and contemptuously dismissed the charges and acquitted Paul. It was following this that Paul found a hearing ear among the Greeks, and the Corinthian Church began its ordered existence in the house of Justus. It was a church that had many undesirable features, for Corinth was in more than one respect an undesirable city, and the Christians had been born and brought up in that environment and educated in those standards and customs. But it was a church that was very dear to the heart of Paul, and although he had on more than one occasion to be utterly scathing in his condemnation of

their shortcomings and their failings, there was evidently much there that he dearly loved. Probably Tertius was one of those whom he held in high esteem, not only for his works' sake but for his Christian integrity and sincerity. Even if Tertius did not realise the importance of this epistle he was writing, it is certain that Paul did, and that he knew that it was going to be a text book of Christian instruction and belief, not only for the Roman Christians to whom it was addressed, not only for the scattered Christian Churches of his own day, but for all Christians in all ages everywhere to the end of time. Knowing this, he would not be likely to choose other than a clean vessel to enjoy the honour of being the scribe of this Epistle.

We may take it, then, that Tertius was zealous, sincere, full of faith and anxious to serve in whatever way he could be of service. There were others, of course, in the fellowship, of whom Paul speaks approvingly and who sent their greetings also to the brethren at Rome. "*Timotheus my workfellow*" he says—we all know Timothy and the sterling service he rendered in after days as elder of the Church at Ephesus—"...and Lucius, and Jason, and Sosipater, my kinsmen, salute you...*Gaius mine host... Erastus the chamberlain (treasurer) of the city...and Quartus a brother.*" (Rom. 16:21-23) Erastus must have been an important man in Corinth; he was the city treasurer and Corinth was one of the wealthiest cities of the Empire. But he was a Christian. Quartus was, maybe, a brother in a much more humble and obscure walk of life; he might even have been a slave; but he also was a Christian. And they were all one in Jesus Christ, these men who with the womenfolk met for praise and worship and fellowship in the house of Justus. It is a picture quite at variance with that of the Church of Corinth drawn in other parts of the New Testament where that church is pictured as being in many respects anything but a model of Christian behaviour and conduct and witness. Perhaps however, the Apostle's oft reproofs had had their effect and there had been, by the time of this his last visit, some repentance and reformation. We do not know; in any case the Church at Corinth never became noted for Christian fervour and example as did, for example, those at Ephesus and Colosse and Berea.

Nevertheless, it is probably true that even in its darkest days the Corinthian assembly had a minority of earnest ones who did not countenance or endorse the behaviour of the majority and who on that account were drawn together more into a little spiritual fellowship of their own. Perhaps these whose names appear here in his salutation at the end of the Epistle to the Romans were such. We have seen the same kind of thing happen in

our own day—most true Christians have in every century—and perhaps can understand and appreciate the position.

What happened to Tertius after the Epistle had been dispatched and Paul had left Corinth for Jerusalem, never to return? We do not know. He is unknown to history. Perhaps in after years he left Corinth on some kind of missionary work, emulating in some small degree the Apostle he had once served in so signal a fashion. Perhaps he remained at Corinth, serving as a faithful minister, through all the vicissitudes of a life spent in a fellowship that was both light and dark, that savoured much of this world even although it professed much of the next. One likes to think that he did remain faithful, that the vessel chosen to do Paul's work in the days of his presence remained a chosen vessel to the end of the way. If such was indeed the case, one can picture him growing older with the passing years, ministering faithfully and consistently, never weary of reminding the brethren of the exhortations left by the founder of their church, Paul the minister of God to the Gentiles. He would have heard, in time, of Paul's death in faraway Rome, and with that news would have felt suddenly older. There would be the parting with Timothy, gone to assist the failing John in the administration of the Church at Ephesus and all the communities in Western Asia who looked to Ephesus as a centre. Then perhaps the slow lapse of twenty or thirty years; news comes to Corinth of the death of John, the last of the Apostles. No one is left now who saw the Lord in the flesh; very few remember anything of the early struggles of the infant Church and the herculean labours of its founders. A new generation had grown up around Tertius, and—who can doubt it—he saw, rapidly increasing and flourishing unchecked, more of those evils against which his beloved mentor Paul had spoken and written so many years ago. But now there was no Paul with his forthrightness and fiery eloquence, to bring into the assembly that sense of shame that in times past had brought godly repentance and a great cleansing. Perhaps in the interim Tertius himself had acquired something of Paul's ability and could himself induce a reformation in the Church; perhaps not. Perhaps he could only pray and intercede for the erring ones in the solitude of his own home, or endeavour by quiet word and remonstrance to turn this one or that one from the error of his ways. Perhaps, at the end, and in spite of all his faithful service, he was ignominiously turned out from the apostate assembly and his name branded as one to be avoided and spurned.

We do not know, only that all these things have happened to faithful servants of Christ in church after church, century after century, and that such experiences have often befallen those who have sought consistently

and persistently to “*warn every one (their brethren) night and day with tears.*” (Acts 20:31) It would not be a strange thing if it had happened at Corinth to Tertius.

But we also know something else. We know that to every sincere disciple of Christ who has been true to his Master and true to himself, and has not denied his Master’s Name, there comes at the end a reflection that must have come at the end to Tertius too, in whatever state he encountered that end. It is the reflection that came to Paul himself and which he expressed in fervent words, confident words, immortal words, saying them on our behalf as well as his own, that we may take fresh courage in anticipation of the coming of such a time. “*I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*” (2 Tim. 4:7-8)

One may picture Tertius, in that day, at the time of the fulfilment of the promise, approaching towards the glory of the Throne, around which the triumphant hosts of heaven are standing, beholding the ones he had known and loved in life before, his loved master Paul among them. The weight of earthly years falls away and vanishes, and he steps forward in the wonder and the glory of his resurrection life to greet his long-lost brethren, brethren with whom he had borne the heat and burden of the day back there in the First Century at Corinth in Greece. And as he sees them, at last, face to face, in the image of the Master, enshrouded in that radiant glory which is the inheritance of all who have been raised to live with Christ, perchance there comes again, unbidden, to his lips, those words penned so long ago, “*I, Tertius...salute thee.*”

AOH

Corinth

Commercial metropolis of Greece. Situated on the Isthmus of Greece, about 50 miles west of Athens. One of the largest, richest, and most important cities of the Roman Empire. Population, 400,000, surpassed only by Rome, Alexandria and Antioch. On the principal trade route of the Roman Empire. Through its harbours flowed the commerce of the world. “A renowned and voluptuous city, where the vices of East and West met.” Here Paul stayed a year and a half, on his Second Missionary Journey, about A.D. 52-53, and founded one of his greatest churches, right in the shadow of Athenian Philosophy.

Halley’s Bible Handbook

THE BIBLE'S SONG OF LOVE

Verse by verse through the Song of Songs Part 1b

All references RV unless otherwise specified

1:11 Having reminded her of the adornments of the spirit which beautify her He promises still more “WE WILL MAKE THEE PLAITS OF GOLD WITH STUDS OF SILVER.” We will make—“I and my Father” (see John 10:30).

At this point it is helpful to pause for, as we look back over the last eight verses, we can observe a gradual spiritual progression.

| | |
|---|------------|
| “Draw me” ... longing desire. | Verse 4 |
| “I am black”... recognition of unworthiness. | Verse 5 |
| “But comely” ... justified by faith (Rom. 5:1 to 8:1) | Verse 5 |
| Desire to follow on ... | Verse 7 |
| Consecration ... | Verse 8 |
| His acceptance ... | Verse 9,10 |
| His work in us ... | Verse 11 |

1:12 Wearing the spiritual adornments which befit the company of the Beloved the maiden quietly soliloquises “WHILE THE KING SAT AT HIS TABLE, MY SPIKENARD SENT FORTH ITS FRAGRANCE.” Our fellowship with the Lord is not one-sided, bringing joy and gladness only to the Bride, but is fragrance to the Beloved. When He makes them sit down to meat and...serves them (Luke 12:37) then His loved ones give to Him the only thing they have—a loving fragrance. And even this derives from Him for, as the maiden says,

1:13 “MY BELOVED IS UNTO ME AS A BUNDLE OF MYRRH, THAT LIETH BETWIXT MY BREASTS.” Myrrh was a main ingredient of the anointing oil—bitter to taste but fragrant. This “indicates how He is cherished in the privacy of personal affection. He lies in the affections of His (espoused) bride, in all the fragrance of His suffering love, through the night of His reproach and rejection here...Myrrh is connected in Scripture with a suffering Christ. (Mark 15:23; John 19:39)” (C.A.C.) It is a symbol of the zeal of devout hearts ready to offer their best to the Lord. In the story of Esther we read that she experienced a whole year of ceremonial purification with myrrh and other sweet scents before her marriage to the king. The maiden in the Song associates such fragrance similarly with her Bridegroom for whom and by whom the fragrance was called forth.

1:14 “MY BELOVED IS UNTO ME AS A CLUSTER OF HENNA-FLOWERS IN THE VINEYARDS OF EN-GEDI.” “Long clusters of henna flowers are exceedingly fragrant. The Orientals are extravagantly fond of their odour, and they have an intimate association with love and marriage.” (Thomson**) His love, we see, is not associated with resting and rest alone. She sees Him as the fragrance of the vineyards. En-gedi, it should be observed, is a district of steep rocks which seems to typify the difficult conditions in which the follower of the Lord has to cultivate his vineyard.

1:15 The love of the Lord brought us to Him but He gives each one of us a personal revelation of it when we can show that His love has begotten in us a love for Him. And so we read that the Bridegroom first expresses His love when she has expressed hers. “BEHOLD,” He says, “THOU ART FAIR, MY LOVE; BEHOLD, THOU ART FAIR; THINE EYES ARE AS DOVES.” The dove is distinguished for gentleness; affection and fidelity for its mate; purity and cleanliness, and timidity. The dove has an especially sacred association for it was in that form that the Holy Spirit descended on our Lord.

“The light of the body is the eye:” Jesus said “if therefore thine eye be single, thy whole body shall be full of light.” (Matt. 6:22 KJV) Our beauty in the sight of Christ consists in our appreciation of Him. She has dove’s eyes—eyes enlightened by the holy spirit, thus giving her spiritual perception. This implies personal holiness for “the light of the body is the eye.” Let us pray “That we should be holy and without blemish before Him: having in love foreordained us.” (Eph. 1:4-5 mar.) “So shall the King desire thy beauty: for He is thy Lord; and worship thou Him.” (Psa. 45:11)

1:16 Worship is the right response to His loving commendation and so the maiden turns immediately to His beauty “BEHOLD, THOU ART FAIR, MY BELOVED, YEA, PLEASANT”, “Thou art fairer than the children of men.” (Psa. 45:2) “ALSO” she adds “OUR COUCH IS GREEN.” This is “typically a restful association with Him here—for green is the colour that beautifies the earth—rather than what is distinctively heavenly.” (C.A.C.)

1:17 “THE BEAMS OF OUR HOUSE ARE CEDARS, AND OUR RAFTERS ARE FIRS.” In Isa. 55:13 the fir is contrasted with the thorn as characterising the perfect conditions which Christ will eventually bring to the earth. 1 Kings 4:33 suggests that the cedar is pre-eminent among

trees, and cedars of Lebanon are quoted elsewhere to indicate spiritually elevated conditions. Thus we have a picture to illustrate our present enjoyment of Christ in an earthly environment. It is our spiritual dwelling place here with the Lord not “in the streets...of the city.” (3:2)

2:1 Now the maiden seems to drop her eyes and, as they light on one of the humble blooms growing near to the ground, she likens it to herself “I AM A ROSE OF THE PLAIN, A LILY OF THE VALLEYS.” (mar.) It seems probable that the maiden refers to one flower only in the sense given by some translators “a flower of the plain, a mere lily of the dales.” The Psalmist had a similar thought when he wrote “He raiseth up the poor out of the dust...that He may set him with princes, even with the princes of His people.” (Psa. 113:7;8) “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” (Jas. 2:5 KJV)

2:2 Our Lord desires humility in His followers and so we find that the Bridegroom accepts the maiden’s picture of herself. But, with a tender charm, He shows her the preciousness to Him of humble purity. A humble lily? Yes, but “AS A LILY AMONG THORNS, SO IS MY LOVE AMONG THE DAUGHTERS.” “The lily grows amongst thorns” says Thomson.** “Nothing can be in greater contrast than the luxuriant, velvety softness of a lily, and the crabbed, tangled hedge of thorns about it”. This is how the bridegroom contrasts His loved one with the Daughters of Jerusalem. Elsewhere in the Song we see that the daughters are a worthy class with a measure of love—but not bridal love—for the Lord. How does our profession stand up to this standard? Are we like the daughters who show a continued regard for the Lord but are as “thorns”—unapproachable and unresponsive to His love?

As the “lily” is hidden in a surrounding growth of thorns so the Bride of Christ is known only to Him, hidden among “the daughters.” “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.” (2 Tim. 2:19 KJV) “Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth...” (Matt. 13:44 KJV) As the lily *grows* among thorns; so the Bride is developed in an environment which would appear uncongenial and difficult because, as our Lord foretold, “A man’s foes shall be they of his own household.” (Matt. 10:36)

2:3 In her reply the maiden continues to use the metaphors of the countryside and, as she soliloquises, she seems to be conscious that the

daughters are looking on. To her enchanted gaze He has all the fragrant, evergreen beauty of the golden-fruited citron tree in contrast to the stunted forest trees. “AS THE APPLE TREE AMONG THE TREES OF THE WOOD” she says “SO IS MY BELOVED AMONG THE SONS.” Compared with the stature and rich fruitfulness of Christ, the sons—His brethren—are as stunted forest trees which bear tiny, pithy fruit. The Apostle John had a similar thought when he wrote “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God... Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” (1 John 3:1,2 KJV) “For ye are all the sons of God, through faith, in Christ Jesus.” (Gal. 3:26)

“I SAT DOWN UNDER HIS SHADOW WITH GREAT DELIGHT, AND HIS FRUIT WAS SWEET TO MY TASTE.” In her first words to the daughters, the Maiden has told how the burning heat of the sun has left its mark upon her. Now she tells of her appreciation of the shadow of Christ—our advocate—covered by His righteousness. Writing of the days of Israel’s restoration, the prophet Isaiah uses a similar metaphor: “And there shall be a tabernacle for a shadow in the day time from the heat...” (Isa. 4:6 KJV—also Isa. 32:1,2)

His fruit was sweet to HER taste—a taste cultivated by the Holy Spirit. The Apostle Peter in his first Epistle puts this as the test of spiritual appreciation “If ye have tasted that the Lord is gracious.” (1 Pet. 2:3)

2:4 Her train of thought leads to other rich experiences: “HE BROUGHT ME TO THE BANQUETING HOUSE, AND HIS BANNER OVER ME WAS LOVE.” He brings all His loved ones to the “house of wine” for true doctrine is served only in communion with Him. “If any man hear my voice...I will...sup with him, and he with me.” (Rev. 3:20) “They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.” (Psa. 36:8) Our appreciation of the deep things of God’s word is not the result of great intellect, but because He has set His love upon us. “He hath brought me.”

With most translators the latter phrase reads “His banner over me is love.” This describes a common practice in Old Testament days to have the leader or king’s name inscribed on a banner at banquets. She appreciated His love, not as something completed at Calvary, but as an ever present experience. “As the Father hath loved me, so have I loved you: continue ye in my love.” (John 15:9 KJV) His banner, we read, IS

love. The apostle tells us that “God IS love” and here we see portrayed “the love of God, which is in Christ Jesus our Lord.” (Rom. 8:39 KJV)

2:5 When we meditate upon His love does it not sometimes seem that the delight is almost too great to be borne. But it is nevertheless from the same source that we draw the spiritual nourishment to meet the need. “STAY (sustain) ME WITH CAKES OF RAISINS” she begs, “COMFORT ME WITH APPLES: FOR I AM SICK OF LOVE.” (mar.)

She “looks for *sustenance* and *refreshment* that she may be equal to bearing the exceedingly blessed character of the love that embraces her. The enjoyment is so great that she feels it is insupportable without special strengthening.” (C.A.C.) She feels the need for the nourishment which derives from the vine—Christ—and for refreshment she asks for the fruit of Christ’s tree—the citrus fruit (translated apples). This is a most appropriate symbol for this fruit is full of refreshing juice and renowned for its fragrance. Pray “that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man.” (Eph. 3:16 KJV)

2:6 Earlier in the Song the maiden asked Him to draw her and He brought her “into His chambers.” Now that she appeals for spiritual support she finds that “HIS LEFT HAND IS UNDER MY HEAD,” but how loving is that support for “HIS RIGHT HAND” she says “DOTH EMBRACE ME.” The apostle conveys a similar association of thoughts in the words “And the peace of God, which passeth all understanding, shall keep your hearts” (His right Hand doth embrace me) “and minds” (His left hand is under my head) “through Christ Jesus.” (Phil. 4:7 KJV) “Finally, my brethren, be strong in the Lord, and in the power of His might.” (Eph. 6:10 KJV)

2:7 As she rests in His loving embrace He turns and addresses the daughters—“I ADJURE YOU, O DAUGHTERS OF JERUSALEM, BY THE ROES, AND BY THE HINDS OF THE FIELD, THAT YE STIR NOT UP, NOR AWAKEN LOVE, UNTIL IT (SHE) PLEASE.” And so attentively He brings her strengthening rest which gives refreshment and peaceful sleep. This is not, of course, the sleep of Chapter 5:2—which we shall see was a condition of spiritual self-satisfaction and not in His embrace. The followers of Christ can only safely rest in Him. When we lose such precious and hallowed enjoyment—seasons of communion and fellowship with the Lord—the fault is our own—in other words (as other translators render it) “until *she* please.”

In this verse the Lord adjures professing Christians not to disturb and distract those who have come into an intimate association with Him. Let nothing be done to mar this restful condition. Here is a responsibility placed upon every assembly of God's people (largely composed of "daughters of Jerusalem") to do all things unto edification and to promote and maintain a personal and intimate love for Christ. Is this the chief theme of all our fellowship? The whole phrase is in the form of an oath—hence the reference to the objects (roes and hinds) by which the oath was sworn (a common Hebrew practice). The choice of roes and hinds associates the oath with a sensitive, loving theme—"the loving hind and pleasant roe" (Prov. 5:19 KJV), sensitive animals which are easily disturbed. Succeeding verses liken the Beloved to a hart (practically the same Hebrew word as "hind")—swift and graceful, an animal of sensitive grace and beauty. The 'roe', i.e. the gazelle, the most graceful and shy and swift among the beasts of the field. It is used as a word to express endearment and admiration, more than once in this book (2:9,17; 8:14). The hind is the emblem of the tender and loving one. The speed and beauty of the hart are referred to in verses 9 and 17 of this chapter and 8:14; Isa. 35:6; Psa. 18:33.

On these thoughts the Bridegroom brings to a close the first part of the "Song." It has beautifully portrayed spiritual progress, from the first longings after Christ to fuller Christian experiences of this "earthly pilgrimage." Some of the experiences which retard this ideal progress are recorded in the later passages of this Song.

To be continued
EAA/LB

GOD'S GRANDEUR

The world is charged with the grandeur of God.
It will flame out, like shining from the shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reckon his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs —
Because the Holy Ghost over the bent
World broods with warm breast and with ah! Bright wings.

Gerard Manley Hopkins

THE PLAN OF GOD—IN BRIEF

Study 2 The Development of the Divine Plan

Since God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behoves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose: “The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand (be).” “The LORD of hosts hath purposed, and who shall disannul it?” “I am God and there is none else; I am God, and there is none like Me... My counsel shall stand, and I will do all my pleasure... Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.” (Isa. 14:24,27; 46:9-11) However haphazard or mysterious God’s dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable plan has been, and still is, progressing systematically to completion.

Therefore, as interested sons of God, and heirs of a promised inheritance, we apply to our Father’s Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the plan of God, with reference to man, spans three great periods of time, beginning with man’s creation and reaching into the illimitable future. Peter and Paul designate these periods “three worlds.”

These three great epochs represent three distinct manifestations of Divine Providence. The first, from creation to the flood, was under the ministration of angels, and is called by Peter “THE WORLD THAT WAS.”—2 Pet. 3:6.

The second great epoch, from the flood to the establishment of the kingdom of God, is under the limited control of Satan, “the prince of this world,” and is therefore called “THIS PRESENT EVIL WORLD.”—Gal. 1:4; 2 Pet. 3:7.

The third is to be a “world without end” (Isa. 45:17) under divine administration, the kingdom of God, and is called “THE WORLD TO COME—wherein dwells righteousness.”—Heb. 2:5; 2 Pet. 3:13.

The first of these periods, or “worlds” under the ministration of angels, was a failure; the second, under the rule of Satan, the usurper, has been indeed an “evil world”; but the third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these “worlds” are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called “the present evil world,” not because there is nothing good in it, but because in it evil is permitted to predominate. “Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” (Mal. 3:15) The third world or epoch is mentioned as “THE WORLD TO COME—wherein dwells righteousness,” not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but “shall the righteous flourish” (Psa. 72:7), the “obedient...shall eat the good of the land” (Isa. 1:19), and “evildoers shall be cut off.”—Psa. 37:9.

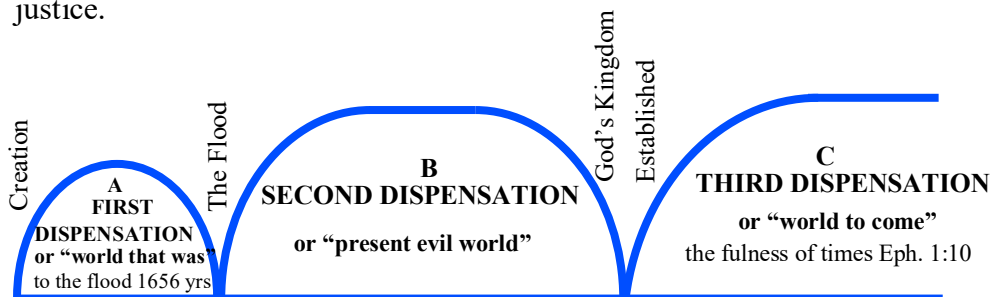
Thus seen, the next dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord’s words show why there is to be a difference between the present and the future dispensations. It is because He will be the Prince or Ruler of the world to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil world, evil prospers and the wicked flourish. It is because, as Jesus said, the prince of this world “hath nothing in Me”—and consequently no interest in His followers except to oppose, tempt, annoy and buffet them (John 14:30; 2 Cor. 12:7)—that in this present evil world or epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree.—2 Tim 3:12; Psa. 37:35.

Jesus said, “My kingdom is not of this world,” and until the era or “world to come” *does come*, Christ’s kingdom will not control the earth. And for this we are taught to hope and pray, “Your kingdom come, Your will be done, on earth.” (Matt. 6:10 NIV) Satan is the “ruler of the darkness of this world,” and therefore “darkness covers the earth and gross darkness the people.” He now rules and works in the hearts of the children of disobedience.—Eph. 2:2; 6:12; Isa. 60:2

There must be some very important part of the great Architect’s plan for man’s salvation not yet fully developed—else the new Prince and the new dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say, that the kingdoms of this world, now subject to Satan, are at the

proper time to become the kingdoms of our Lord and of His Christ. (Rev. 11:15) The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said, “No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.” (Mark 3:27) Thus we are taught that Satan must first be bound, restrained and deposed, before Christ’s reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation.—Rev. 20:2.

It should be remembered that this earth is the basis of all these “worlds” and dispensations, and that though ages pass and dispensations change, still the earth continues—“The earth abides forever.” (Eccl. 1:4 NKJV) Carrying out the same figure, Peter calls each of these periods a separate heavens and earth. Here the word *heavens* symbolizes the higher or spiritual controlling powers, and *earth* symbolizes human government and social arrangements. Thus the first heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away: they remained. So likewise the present world (heavens and earth) will pass away with a great noise, fire and melting—confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to regain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass away. The present *heavens* (powers of spiritual control) must give place to the “new heavens”—Christ’s spiritual control. The present *earth* (human society as now organized under Satan’s control) must (symbolically) melt and be dissolved, in the beginning of the “Day of the Lord,” which “shall burn as an oven.” (Mal. 4:1) It will be succeeded by “a new earth,” i.e., society reorganized in harmony with earth’s new Prince—Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better kingdom, the basis of which will be the strictest justice.



Paul was given a glimpse of the next dispensation, or, as he calls it, “the world to come.” He says he was “caught away” (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the “new heaven,” hence the “third heaven.” He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Cor. 12:2-4 YLT) Doubtless these were the same things which John afterward saw, and was permitted to express to the Church in *symbols*, which may only be understood as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian Age and its changing scenes of church and state, to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away.—Rev. 21:1.

A statement of the Word which belongs to one epoch, or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbour, Know the Lord. (Isa. 11:9; Jer. 31:34) This is not true in this age, and it cannot be true until the Lord, having come again, has established His kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age—“In the last days...evil men and seducers shall wax worse and worse, deceiving, and being deceived.” (2 Tim. 3:1,13) It will be as the result of Messiah’s reign during the Millennial age that knowledge and righteousness shall cover the earth as the waters cover the sea.

A similar mistake, and a very common one, is to suppose that God’s kingdom is now established and ruling over the earth, and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit, to as great an extent as the increasing intelligence of the people will permit. Satan, the present “prince of this world,” must yet be displaced, and these kingdoms, now under his control, must become the kingdoms of our Lord and of His Anointed, when He shall take unto Himself His great power, and reign.

By the light now due to the household of faith we discern that system and order which mark the stately steppings of our God through the ages past.

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FIRST-BORN FROM THE DEAD

The responsibilities and privileges of the first-born in Israel is a very marked feature in the scriptures. They are singled out for our attention in many places and given significant prominence as an important type. These duties, which in the fulfilment of the type involve the generations that will be raised in the coming age, are quite considerable and suggest that we who are called to qualify as the antitype of this first-born figure take our responsibilities very seriously.

According to the law, the first-born had the right of being priest and king, that is of interceding for and ruling over their younger brethren; on him devolved the duty of *Goel* or Kinsman-redeemer, to redeem a brother who had become poor and sold himself to a stranger; to avenge his blood, to raise up seed to the dead, and to redeem the inheritance. To sustain these duties God gave the first-born a double portion. These facts can be collectively gleaned from Exod. 13:2; Num. 3:12,13; 8:16; Deut. 21:17 and 1 Chron. 5:1,2.

Moreover an unusual transaction took place respecting the first-born. We find it in Numbers 3:45 where the Levites were taken in their place. By so instituting the whole of the complex sacred service in this unusual way into the sole charge of the first-born, the Lord made this one of the most important figures in the Old Testament.

The understanding, then, of all the particular features of the type should be a matter of the greatest interest to the antitypical first-born. Most especially of course as to how we may be properly fitted for this important role in the purposes of our Heavenly Father. Of course our dear Lord fulfils this purpose completely in himself. After all he is the true first-born, being the “firstborn of every creature.” (Col. 1:15)

However a most important and fundamental factor in the first-born figure has to be understood before any one may enter into it. Christ does *not* fulfil the role of the first-born as first-born of every creature, but as “firstborn from the dead.” (Col. 1:18) “He is the head of the body, the church: who is the beginning, the firstborn from the dead.”

This quotation establishes the fact precisely. No less importantly it also shows that all who would enter into Christ as first-born, must likewise be born from the dead. It also implies that the nature of the first-born portion would have its own particular significance.

This is an important matter. We have seen that first-borns in Israel had important responsibilities to carry out, which was the point of the double portion. There was just no use in being invested with this responsibility and not being provided with the wherewithal to fulfil the duty. It therefore follows that the particular nature of this inheritance, and the assurance that it is a present possession, must be a matter of the greatest importance to the whole “Household of Faith.” In the words of the apostle Peter, “Wherefore the rather, brethren, give diligence to make your calling and election sure.” (2 Pet. 1:10)

The apostle John assures us of our standing as first-borns. “Now are we the sons of God, and...we shall be like him; for we shall see him as he is.” (1 John 3:2) Glorious as this promise is, nowhere does the apostle suggest that the inheritance will be conferred irrespective of our faithfulness. Rather he warns, “little children, keep yourself from idols.” (1 John 5:21)

Baptized into Christ

The plain fact is that even when baptized into Christ and being led by the spirit we still remain first-born of the creature. Our status as first-born from the dead can only be realized when we become *truly* baptized into his death. Only when our consecration death into Christ is realized, do our present actions constitute a *resurrected* walk in Christ of the first-born from the dead, with the assurance that we are in possession of the double portion.

I don't want to over-stress the negative aspect of what is a most beautiful figure, but we cannot pass over those unhappy examples of failure in the scriptures that illustrates the importance of this matter to our calling as first-born. They are numerous and of a most salutary (restorative) nature: Adam, although a direct creation and not born in the usual sense of the word was certainly the head of his family. His was a signal failure.

Cain failed as the line for the promised seed.

Ishmael, being the son of the bondwoman, failed as the child of promise.

Esau failed as the inheritor of the blessing.

Reuben failed as the [progenitor] to the royal line.

Saul failed as the anointed of God.

Israel failed as the first-born nation.

The elder brother of the prodigal failed in love.

They illustrate the fundamental difference between the first-born of the creature and the first-born from the dead. Adam as the first-born of every creature to his posterity ever fails in all his children. Christ, the second Adam, first-born out of death, succeeds gloriously at every step of his work.

The comparison in this light is quite remarkable and absolutely fundamental to our understanding of the first-born type. The first-born of the creature never entertains the idea of dying. However noble he might be, there will always be a strong element of self-serving. His service as first-born to his brother in need will always be partial, at best. On the other hand those born from the dead have made a total surrender of self and will always give unreservedly and at full cost for the needs of others.

Our Present Walk

Our walk then in this present life as first-borns is initially prospective, dependent for its success on total immersion into Christ's death, consciously looking to him that he may raise us to live the first-born life in him. The apostle Paul's words are precise: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4)

The sole objective of our present walk is to make the transfer from our earnest desire and sincere efforts, to fulfil the first-born duties with their in-grained tendency to serve the self that causes us to fail, and pass into that perfectly submissive will of our Lord who never thought of the cost but continually gave and gave of himself. Happily the apostle's words not only tell us what we have to do, but also provide the key as to its successful accomplishment.

The verse we have quoted contains a most unusual expression. It tells us that Christ was raised by "the *glory* of God." Why not the power of God? That would be more exact. Of course the apostle has chosen his words precisely for he wants us to understand that he is talking of divine life. Now that is fine until we come back to the words "*even so we also* should walk in newness of life." Does the apostle *really* mean a resurrection life lived by *this* power? This is very difficult to accept, and our experience of failure confirms our doubts. Paul however understands the nature of this problem, and gives us his insight into it in his epistle to the Philippians. Writing to this church after a life-time of the deepest consecration and self-sacrifice, he calmly and candidly tells them that he is still not dead to

self. His words on this matter are found in Philippians 3:7-17 but we particularly quote from verse 10 onwards: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended.”

This one thing I do

One could not find a more comprehensive admission of coming short. But Paul continues: “this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

So what then is the apostle’s advice? Verse 17: “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” Paul, and others walking in the same way, had found the key and we are told to “mark” or pay attention to their course of action and to follow it. So let’s do so. Let us go carefully over this passage and mark every step of Paul’s progress in Christ that led him to the key to the problem. Paul has shown how in the past he had learned to count all the things of this life as worthless and even to accept their loss. But now in verses 12 and 13 he shows that even this does not constitute being conformed to Christ’s death. He must press on from this, forgetting these gains in self-denial, to “those things which are before.”

What crucial difference can attend future events that can bring the desired attainment in Christ? Is Paul simply saying that we just have to keep on in the same way faithful to the end? Surely there must be some new factor. There certainly is, but not in the experiences. It is in the resurrection work of Christ, for Paul has turned the whole concept of death and resurrection on its head. In verse 10 the apostle does not say that he wishes to be conformed to Christ’s death so that he may know or possess the resurrection power, which is the logical order. Just the opposite. Realizing that he has failed to “apprehend that for which he was apprehended of Christ” he has come to see that this true death and burial into Christ can only be realized by the resurrection power itself, can only be attained if brought under the potent overshadowing of the same mighty *divine creative spirit* that raised up Christ on that resurrection morning, not just to life, but to divine life.

We know that Paul after realizing his need of this final divine aid received its ultimate seal, the seal that belongs to the overcomer of Revelation 7:3. In 2 Timothy 4:6,8 he writes to Timothy: “For I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: *and not to me only, but unto ALL them also that love his appearing.*”

This is the consummation of the work of the spirit. But it is given first only as an earnest, a seal, but only a seal that we have been “apprehended of Christ” not that we have “apprehended.” Gradually it opens up the word and gives us opportunities to enter into the fulness of Christ. If we are faithful to its leading, it will even bring us to *accept* the loss of all things, which is the best that the first-born creature will ever attain. At this point we are ready to accept with the great apostle, our complete inability to enter any further into the baptism of Christ’s death. It is here that we know our need of *his* resurrection power.

Sealed with the knowledge of the mighty working of the spirit, Paul was led into that final submission that knows nothing of self-pleasing and into the inheritance of the true first-born of the spirit. This wonderful inheritance of the first-born is illustrated in many types and examples for it is fundamental to the work of the new creation. Milk of the word precedes strong meat. The leading of the spirit is followed with the filling of the spirit. The baptism of John is superseded by that of Christ. The small rain and the great rain of Job 37:6, and the early and latter rains mentioned several times in scripture, likewise all show this. And of course the many first-born types centre on this truth.

To be continued
FB



OH, worship the King,
All-glorious above;
Oh, gratefully sing
His power and His love:
Our Shield and Defender,
The Ancient of Days,
Pavilioned in splendour,
And girded with praise.

Robert Grant

CAIRO CONFERENCE 1921

The Cairo conference opened on 12 March 1921. Winston Churchill called together forty experts on the Middle East such as Colonel Lawrence (aka Lawrence of Arabia) and Gertrude Bell with officials from Palestine, Mesopotamia (Iraq), the Persian Gulf, Somaliland and Aden. It was divided into two committees firstly the political and secondly the military and financial committee.

Following World War 1 which ended on 11 November 1918 Britain and France had agreed to separate the Middle East into two principal areas which prior to the First World War had been part of the Ottoman empire. The British mandate covered modern day Israel, Jordan formerly Transjordan, as well as Iraq. It began to link up other areas of British influence such as Cyprus and Egypt, with India, and Australia and New Zealand in the southern hemisphere. The French Mandate was to the North of the British one covering largely modern-day Lebanon and Syria.

General Allenby had been spearheading the war against the Ottoman empire and was able to liberate Jerusalem from Ottoman control late in 1917. The population there had changed from New Testament times when the majority populace was Jewish. In 1914 only 14% was Jewish, with 10% Christian and 76% Muslim and the British were newly in control of this area after the First World War. There were some issues such as the refugees in the region, the large number of troops which stretched from Sinai to the Persian Gulf and high financial burden for the taxpayer. Britain and her allies had fought a costly war in finance and manpower as well as suffering the problems of the Spanish flu.

Balfour Declaration

During the First World War in June 1917 Foreign Secretary Arthur Balfour asked Chaim Weizmann and Lord Rothschild to draft a Zionist declaration to put before the war cabinet. This was done on 4 October 1917. Prime Minister Lloyd George among others was in favour of the establishment in Palestine of a national home for the Jewish people and did his best to move this endeavour forward. British churches were very aware of the importance of the Old Testament at a time that most Britons were still churchgoers. The main objection came from the Foreign office who had regard to the reaction of the Arabs. So it was that the Balfour Declaration came about in the form of a letter dated 2 November to Lord Rothschild: "*His Majesty's (George V) Government views with favour the establishment in Palestine of a national home for the Jewish people,*

and will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

Sir Herbert Samuel was High Commissioner of Palestine from 1920 to 1925 and therefore invited to Cairo. He was a practicing Jew in the British war cabinet, which was rare and he had much to do with the Balfour Declaration. As such he was keen to keep that promise for a Jewish homeland, but this led the Arab population to question his impartiality. The mandate for Palestine included both what is now Israel and Jordan including Gaza. There were issues. How many British troops would be needed in the area? Could a gendarmerie or local defence force be constituted by the Arab and Zionist communities? And what hopes there were for setting up independent Arab or Zionist states and how much finance would be needed in the years ahead?

The Sharifian Policy

The essence of this was that through one family the British would co-operate in the new land that they controlled, having liberated so much area from Turkish rule in response to Arab aspirations for freedom and independence. It was headed by Husayn. He had three sons Abdullah, Faysal and Zayd.

Mesopotamia (Iraq)

The other mandate alongside the Palestinian Mandate was the Mesopotamian Mandate. Who would run it and how could the people of Iraq be approached? It would have been unwise to force a British decision upon the people of Iraq; a choice that they would be unhappy about. Faysal ibn Husayn* (1885-1933) had fought with the allies at the head of the Hijazi army and was Head of the British administration in Syria, an area that was now under the French Mandate. It was hoped that he could lead Iraq and would be favourably looked upon in Iraq if it appeared to be a local choice rather than a British one.

Transjordan (Jordan)

Abdullah ibn Husayn (1882-1951) the brother of Faysal was another possible candidate for ruler for any of these places but was thought to be weaker than his brother. However matters moved on when in early March 1921 he entered Amman, now the capital of modern-day Jordan. The matter now was largely whether Britain would endorse this and whether

* Transliteration of Arab names from original documentary sources

Transjordan was large enough to sustain an independent Arab state.

Kurdistan

The Kurds were predominant in and around Kirkuk, Salaimaniya and north of Mosul. Some like Sir Percy Cox and Miss Gertrude Bell felt that it was an integral part of Iraq. Others that it would be a good buffer zone. Churchill leant toward a Kurdish state to avoid them being oppressed.

Resources

Plans were being made to reduce British troops to 15,000 having reduced troops in Palestine from 25,000 to 7,000. But how many local forces of Kurds, Mesopotamians as well as Arab and Zionist ones in Palestine included could be formed to take over was the question. Times were changing so the RAF could be used to make flights over the mandated areas and Churchill calculated Britain could reduce expenditure from £31m to £27m per annum.

Subsidies had been paid to prominent local leaders. King Husayn (1856-1931) was to receive £100,000 per year and it was suggested that Ibn Saud (1880-1953), who would later be proclaimed King of Saudi Arabia in 1932 would have his increased from £60,000 to £100,000. This was seen to deal with them equally.

The economy of the region was considered. It was apparent oil was increasing in significance and there could be a pipeline from the Persian Gulf to Haifa on the Mediterranean coast as well as a railway. Britain had already built a railway from Basra to Baghdad. It was thought wealth would be diffused outward from Jewish immigration that had taken place and more such migration could take place which would come with further investment and activity.

France was a consideration as they had the mandate to the North including Syria. Syria to some was thought as part of the Arab area and some of those being involved in Iraq and Transjordan had had influence in Syria.

Palestine was a special concern given the fact that a large minority of the residents west of the Jordan were Jewish. It was not for certain that the countries we now know as Israel and Jordan should be one state with possibly an Arab ruler like Abdullah as suggested to Churchill. There was a deputation by the Haifa congress stating the position of the Arabs west of the Jordan wishing to abolish the principle of a Jewish homeland in the

NOTICES

For the benefit of those who wish to keep the memorial of our Lord's death at the time nearest the anniversary, it is suggested that Friday 26 March (14 Nisan) after 6 p.m. is the appropriate date and time.

**BIBLE STUDENTS FELLOWSHIP CONFERENCE
HIGH LEIGH CONFERENCE CENTRE, HODDESDON
11-15 AUGUST 2021 DV**

Gone from us

Jean McIlveen (Northern Ireland)

Balfour declaration, a cessation to Jewish immigration and for a national government not separate from sister Arab states. They felt Samuel had not treated them fairly compared to the Zionist Congress. The Zionist Congress deputation was grateful for the British government's Balfour Declaration and were optimistic that there could be a "Jewish renaissance" that "would have an invigorating influence" for the Arabs there too. Churchill went on to support the role of Samuel as High Commissioner, refused to repudiate the Balfour Declaration, wanting to promote goodwill in the Arab and Zionist communities. He felt it was down to the Jewish community to forbear with the Arabs and try and dispel alarm in the Arab community. It became clear that the British Mandate west of the Jordan would not move to self-government like east of the Jordan and more military support would need to be continued this side of the Jordan river.

Within weeks though there were riots in Jaffa on 1 May arising from a Jewish labour meeting. It was unclear how the local Arabs got involved. Forty Arabs or Jews were killed, and Sir Herbert Samuel had to declare martial law on 3 May 1921 after local Arab and Jewish police lost control of the affray. He had to request from the army that no more troops should leave the region for the moment. By 6 May, 96 people were dead and on 14 May Samuel called a temporary halt to Jewish immigration. Also he ceased to pursue a plan for any Arab and Jewish defence force. Instead he ordered 500 British troops to police in Palestine. Jewish immigration roughly halved from the period before the riots to the months after. On 2 November there was another outbreak of violence and 8 died. The hopes

of Churchill and Samuel early in the year in Cairo subsided.

Churchill produced a White Paper in 1922. It reaffirmed the Balfour Declaration with a right for a Jewish homeland that the Arab population must not be subordinated, but with citizen rights for both and a gradual move to self-government but that the Zionist executive would not share in the government. Also immigration would be limited by economic capacity and any religious community could appeal to the League of Nations if the terms of the mandate were not fulfilled.

The Cairo Conference coming so close to the end of the First World War continued the work of progressing the region from Ottoman control to British and French Control. In the British Mandate plans were made through one family under the “Sharifian policy” for the Mesopotamian Mandate and the Palestinian Mandate west of Jordan. It reduced the administration of the region, cut the cost to the Colonial office of the region and aided troop reduction. However west of the Jordan was more complicated and a policy of drift ensued by the British and plans for self-government had to be put on hold which would be different from East of the Jordan river.

NAC

*See – Foundations of British Policy in the Arab World: The Cairo Conference of 1921
by Aaron S. Kleiman*

SPRING

Nothing is so beautiful as spring —
When weeds, in wheels, shoot long and lovely and lush;
Thrush’s eggs look little low heavens, and thrush
Through the echoing timber does so rinse and wring
The ear, it strikes like lightnings to hear him sing;
The glassy peartree leaves and blooms, they brush
The descending blue; that blue is all in a rush
With richness; the racing lambs too have fair their fling.



What is all this juice and all this joy?
A strain of the earth’s sweet being in the beginning
In Eden garden.— Have, get, before it cloy,
Before it cloud, Christ, lord, and sour with sinning,
Innocent mind and Mayday in girl and boy,
Most, O maid’s child, thy choice and worthy the winning.



Gerard Manley Hopkins

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