

# Signs

OF THE TIMES

OCTOBER, 1966





"It takes a hundred men to make an encampment,  
but one woman can make a home."

R. G. INGERSOLL



# Signs OF THE TIMES

*A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.*

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## IN THIS ISSUE

Since the earliest of days, God has been feared, maligned, and misunderstood. Why this should be so is difficult to understand, apart from its being the avowed objective of the devil to deceive mankind about God. On page 6, Dr. Lionel H. Turner takes an Old Testament metaphor and from it develops a picture of the real nature of the God we serve.

When some years ago the now famous Dead Sea Scrolls were discovered, a barrage of claims and counter-claims was commenced. Some hailed their unearthing as "the greatest archaeological discovery" of our time. Some claimed they cut the ground from under many basic concepts of Christianity. Others claimed they proved the accuracy of the Scriptures as we know them. Writing from London, W. Leslie Emmerson takes a scholarly look at the whole confused situation, and on page 8 shares his conclusions with us.

The inspiration for sermons—and articles—can spring from most unlikely sources. For example, on page 14, Ralph Tudor takes the well-known slogan of a large Sydney retail organization, and from it draws a number of important spiritual conclusions.

In these days of increasing social awareness, a question frequently propounded is the age-old one, "Am I My Brother's Keeper?" Using this as his title, Cecil Coffey illustrates what he has to say by telling two wartime stories which happened to our north. Not only are these stories extremely readable, but they underline an important truth.

Robert H. Parr's contribution to this issue appears on page 24. Writing under the title of, "The Face of a Saint," he draws an interesting pen-picture of one of the New Testament's most dynamic characters.

## OUR COVER PICTURE

Winding its way past the Signs Publishing Company on its way to the sea is the Yarra River. Howard G. Davis captured this scene with his camera.

SIGNS OF THE TIMES October 1, 1966

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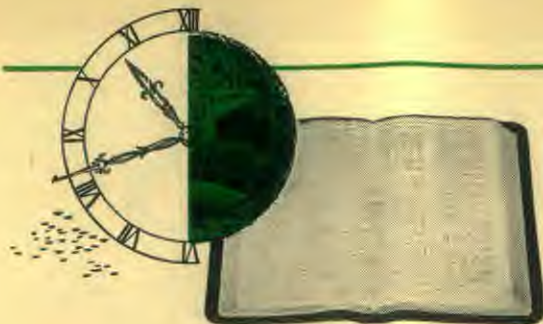
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Page One





## the meaning of events

*editorials*

### Preventable Loss

AUSTRALIA WILL LOSE as many as 800,000 working years because of death this year—and a big part of the loss could be prevented." This startling statement was made in a recent issue of *The Australian*, in a review of a scientific survey which originally appeared in the *Medical Journal of Australia*.

The survey, the first of its kind done in Australia, was the joint work of Dr. Ronald Wells and Mr. Lawrence Kupkee. The authors studied the official death statistics for 1963 and based their calculations on the ages at which death occurred, and the cause of death. They found that the total lost years of life in 1963 was 1,634,890. The total lost years of working life was 736,767.

In the course of their thought-provoking article the authors stated: "From every point of view deaths are most tragic when they are preventable, and occur in young or middle-aged people who should have been able to look forward to long, happy, and useful lives." On road accidents, which alone accounted for 69,695 lost working years, they said that surveys had shown the value of seat belts, the dangers of speeding, and driving under the influence. But so far the public had not been willing to take the matter seriously.

They went on to stress that the public would not accept at present the enforcement of traffic control measures which could effectively reduce these unnecessary deaths. Even with heart disease, the public would probably be unwilling to accept the dietary, smoking, and other social restrictions that would be required to reduce the incidence of the disease. The authors said that the trouble with trying to get the public to adopt measures to prevent unnecessary death was the quirk of the human mind to dissociate itself from the threat. The effectiveness of corrective measures would depend increasingly on the willingness of the public to change established patterns of behaviour.

An untimely death always is tragic, but when frequently it can be prevented, surely it is nothing short of criminal stupidity when people are not prepared to take the necessary precautions. And just as this is true of the physical life, it also is true of the spiritual life. A willingness to change established patterns of sinful behaviour, and a readiness to accept the salvation so freely offered by Christ can ensure life everlasting. But how few are prepared to take this matter seriously. As ever, the call of God is the same as it was to Israel of old: "Repent, and turn yourselves from all your transgressions. . . . Cast away from you all your transgressions . . . and make you a new heart and a new spirit: for why will ye die, O house of Israel?" Ezekiel 18:30, 31.

R.C.P.

Art comes to London. A general view of the recently held open-air art exhibition in the Victoria Embankment Gardens as artists hopefully display their creations.





## The Successful Church, 1966

IN THE ENTHUSIASM of youth and inexperience, and under the spell of the brilliant principal of Theological Hall, Knox College, Dunedin, a 1965 B.D. graduate of Otago University paints a picture of what the church must do if it is to commend itself to the man of 1966. We quote from his letter as published in the *Auckland Star*.

"Many theologians today are studying theology without any emotional commitments to God or traditional bias, and they are making the knowledge of an enlightened, scientific era available to modern man. Principal Geering condemns those who 'feverishly cling to . . . a miracle-working Christ and a supernatural God.' The idea of a real 'God' in the old sense of the word, or a Christ who was anything more than a human, can no longer be tolerated by modern man. Let us get rid of superstition and the supernatural. Free our church of God and worship and everything that can only be accepted by faith and then the churches will become acceptable to the average man of 1966. The churches would have a great future and fulfil a tremendous service to mankind if they could keep outdated God and religion out of them. . . . The churches could become a great force in uniting peoples together into a common social fellowship—a great brotherhood—if they were only freed from the Biblical inhibitions."

It is hard to follow the reasoning of a student of theology, the science of God and religion, who urges the churches to free themselves of God and worship and everything that can be accepted only by faith. One wonders at what polluted fountains a Bachelor of Divinity has been drinking when he denies the divinity of Christ.

And then he naively suggests that if the churches were only freed of their Biblical inhibitions they could become a great force in uniting the people of the world into a great brotherhood, a social fellowship. Does he not know that the only basis for belief in the brotherhood of man is the Fatherhood of God?

Has he forgotten that the French Revolution with its cry of "Liberty, equality, and fraternity" drowned in blood as the nation, having repudiated God, plunged into the Reign of Terror?

Paul roundly condemns such folly in these words: "They knew all the time there is a God, yet they refused to acknowledge Him as such, or to thank Him for what He is or does. Thus they became fatuous in their argumentations, and plunged their silly minds still further into the dark. Behind a facade of 'wisdom' they became just fools, fools who would exchange the glory of the immortal God for an imitation image of a mortal man." Romans 1:21-23, Phillips.

The week before the letter from which we quoted was published, Rev. Douglas Watt, in the *New Zealand Herald*, emphasized the futility of a religion small enough to fit within the narrow confines of the human mind. Said he:

"There are those who . . . infer that after everything supernatural and transcendent has been removed from the Bible, after everything has been reduced to what can be understood by human reason, Holy Scripture can still be a lamp unto our feet and a light unto our path. . . . I do not believe it."

"It is strange that men—not necessarily religious men, either—who are studying the material universe, should be eager to share with us their ever-growing wonder at its majesty and power, while some whose special pursuit is the Word of God would appear to be keen on making God more and more man size."

"At the same time they seem to feel that the less there is of the stupendous or the supernatural about God and His ways, the more man's mind will expand to 'take Him in.' . . ."

"Why should we be so eager to cut a coat for the Architect of this vast universe according to the cloth of our finite human weaving? His Word gives us glimpses of grander things than we can understand. We can yet assimilate them through faith, however, and be far better, stronger, healthier souls by so doing."

M.M.H.

Australia's newest addition to her navy, H.M.A.S. Hobart, here pictured during her delivery voyage from the United States where she was built. She arrived in Hobart early in September.







## New Faces for Convicts

IN A COMMENDABLE EFFORT to rehabilitate ex-convicts, the United States has made \$260,000 available from Federal funds to provide plastic surgery for disfigured convicts who wish to have it, immediately on their release. The project has been in progress for two years, and there is one more year to go.

Evidence in follow-up studies shows that disfigured offenders who do not undergo plastic surgery land back in gaol at a 10 per cent higher rate than those who have had surgery.

Some of the disfigured men complained that they had been ridiculed all their lives for their appearance, and were tired of being called "Scarface" or "Capone."

The deformities corrected by surgery include jutting jaws, claw hands, burned or bitten off ears, "jug" ears, obscene or gangland tattoos, lopped-off noses, and "needle tracks"—the marks caused by the ruptured veins of narcotic addicts.

While an external change, a removal of scars and disfigurements, is undoubtedly helpful to a small percentage of ex-convicts in their endeavour to come to terms with society, a far deeper and more fundamental change is imperative if man is to conquer the evil that disfigures his life at its very springs. No plastic surgery can remove the hideous scars of sin that mar the character and blight the life of all.

For it is a tragic fact that not merely the few who fall foul of man-made laws, but every man and woman born on this earth is disfigured and marred by the evil that is the heritage of all.

But though all are marked by the fatal contagion, none need despair; for a marvellous scheme of rehabilitation is open to all who choose to accept it. It is entirely voluntary; none are forced to accept, but all may benefit. This scheme, free to all, has been provided at infinite cost. It is as broad as the world and as deep as human need. As a great master surgeon of infinite skill, Jesus Christ offers to perform the most delicate operations in the inner being, transforming our depraved human nature until it is made once more in the image of God. Notice the provisions:

A new life, initiated by a new birth. John 3:3.

A new heart to take the place of the old, stony heart. Ezekiel 36:26, 27.

A mind renewed in harmony with the principles of heaven. Romans 12:2.

A new set of motives, purposes, and desires. 2 Corinthians 5:17.

Following such radical surgery, a man is set free from the past, and can face life as a conqueror, assured of success and victory.

M.M.H.

(Top) Road signs for dogs—and their owners. England commences the installation of uniform Continental signs. (Centre and below) Princess Margaret inspects the latest Vertical Take-off Aircraft at the works of Hawker Siddeley. Later she covers her ears as a test pilot demonstrates the aircraft's capabilities.





# Computing THE FUTURE

By ARTHUR S. MAXWELL

**P**ROPHECY, says "Time" magazine, has become big business, a "serious and highly organized enterprise."

Because technology has advanced more rapidly in the past fifty years than in the previous 5,000, and because the pace is quickening from year to year, "men in business, government, education and science" now realize that they must look at least two decades ahead if they are to keep abreast and survive.

Consequently many organizations have been set up to deal exclusively with the future.

The Ford Foundation recently allocated \$1,400,000 to a group called "Resources for the Future."

The American Academy of Arts and Sciences now supports a "Commission on the Year 2000."

At the University of Illinois, Dr. Charles Osgood is conducting a "computerized exploration of the year 2000."

General Electric has set up a planning organization called Tempo in Santa Barbara where 200 physical scientists, sociologists, economists and engineers "contemplate the future" on a \$7,000,000 per annum budget.

Most of these enterprises are feeding facts into elaborate computers in the hope of extracting from them reasonably accurate forecasts of what the world will be like ten, twenty, or even fifty years ahead.

Already they have come up with some extremely interesting predictions. Among them the following:

By A.D. 2000 the United States population will have risen to about 330 million.

A lunar base will have been established by then and men will have flown past Venus to Mars.

In the ocean, fish will be herded and raised in offshore pens. Huge beds of seaweed will be tended by undersea farmers for use as food.

All electrical needs of the United States will be supplied by a dozen nuclear generating stations spotted around the country.

In the field of medicine, artificial hearts, lungs and stomachs will be commonly available, while the blind and deaf will have new sight and hearing aids based on radar.

Bacterial and viral diseases will have been all but wiped out, even cancer yielding its dread secret.

"Programmed household robots" will wash dishes, dispose of garbage, vacuum rugs, clean windows and cut the grass.

Libraries will provide computerized information instantly obtainable by dialling a code—at home.

Most manual workers, secretaries and others will have been replaced by computers so that only 10 per cent of the population will be working—the remaining 90 per cent being paid to be idle.

Machines will produce so much that everyone will be independently wealthy, making the use of leisure the only major problem.

Such is the future envisioned by the new mechanical prophets—a sort of paradise on earth in which everyone will be healthy, wealthy, and lazy. Obviously no attempt has been

made to feed into the computers the facts about man's moral weaknesses, his tendency toward self-indulgence and lawlessness. If it had, the picture would be radically different.

This is why the Bible prophecies are in such stark contrast with the synthetic predictions of the computers. Taking the human element into account as they do, they portray no glowing future this side of the second coming of Christ. Instead of gradual progress toward a worldly paradise they see swift descent into lawlessness so shocking that only Christ's second advent can terminate it.

Centuries ago, without benefit of computer, but with his mind illumined by the Holy Spirit, the Apostle Paul predicted that "the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance." 2 Timothy 3: 1-4, N.E.B.

Such people will not long enjoy the fruits of their scientific attainments, however marvellous. "Destroyed they shall be, because they did not open their minds to love of the truth, so as to find salvation." 2 Thessalonians 2:10, N.E.B.

And how? "The Lord Jesus will destroy" them by "the breath of His mouth" and annihilate them "by the radiance of His coming." Verse 8.

Only after this will there be heaven on earth and the children of God enjoy eternal bliss.

Trying to read the future without taking God's prophecies into account clouds rather than clears the vista of things to come. For only God knows the end from the beginning. Only He can reveal the "deep and secret things." Only He "knoweth what is in the darkness, and the light dwelleth with Him." Daniel 2:22.





LIONEL H. TURNER Shares His—

## REFLECTIONS on a Passage from Hosea

"I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Hosea 11:4.

YOU CANNOT READ very far in the Old Testament without being surprised by metaphors of this calibre. That is one of its principal charms. Shakespeare's best figures seem hackneyed because they have been quoted so often and parodied and imitated. But metaphors like this are always fresh. They have an Eastern tone. They belong to a forgotten civilization. They have never been imitated. That is why they surprise and delight. Often readers for whom the words have a familiar cadence, are surprised one day when they stop to think about them to find that they hold a richer meaning than they had suspected.

This is an animal metaphor. Behind it is the picture of a yoke of oxen pushing into the yoke through-out a long, long day. Up one furrow they go, down the next, and behind them is the figure of a man with his goad and his plough. They cannot stop to rest unless it is his whim to do so. They cannot wander down to the stream to drink. They cannot graze on the herbage that they can see in the pasture beyond. The man with the goad is their master. His shadow sometimes falls ahead of them as he bows to the plough. Does it look stern and unyielding to them? Does it inspire fear? How do oxen feel about their master?

But sunset comes at last. The plough is left behind. The oxen plod towards the barn. The same

man draws them to him. Fodder is piled before them, and the yoke that would fall forward and impede their feeding is lifted from their necks. A hand passes over their hides appreciatively. Does this seem to be the same man to the oxen? Or does he seem to be another creature? It is a naive speculation. Even children on a farm wonder about the feelings of animals.

It is not hard to grasp Hosea's idea. Here is Israel in the dispensation of the Old Testament, a people oppressed by their primitive concept of God. They saw themselves ploughing their way through life, carrying out a wearying system of religious forms and ceremonies, dictated to them by their leaders and prophets. The furrows had always been crooked, and the soil had been mostly dry and rock-strewn. Theirs was a past full of wilfulness and rebellion, national disasters and captivities that spelled out the wrath of God to them. Like the plodding oxen they had stepped back into the furrow, feeling the goad, aware of the stern, impassive figure behind them, but knowing nothing of His purposes beyond His determination to keep them in the furrow, pushing endlessly into the yoke.

Then suddenly, unexpectedly, the sunset had fallen upon the old dispensation. The ploughing was over. For this is the promise of Hosea in this passage. In a little while Israel was to come face to face with the Figure behind the plough, and they were to learn how wrong they had been in the blurred and chang-



ing concepts that they had built of His character and person out of the fleeting glimpses and the long grotesque shadows that seemed to fall for an instant out of the drama and tragedy of their history. For here, in the person of Jesus of Nazareth, was One who "drew them with the cords of a man, with bands of love."

He was not looking for the products of their toil, for the sacrifices and burnt offerings, for the pious observance of feast days, for the punctilious computation of tithes, and the rigid abstinences from every legitimate expression of life on their sabbaths. He came to bring them freedom: freedom from prejudices, from fear, from superstition, from the heavy yoke of hypocrisy, from the chains of sin, from the foolish misconceptions that kept them pushing into the yoke of outworn ceremony, and dreary tradition.

And He "drew them with the cords of a man, with bands of love." For the gospel story makes it plain that it was not so much the divinity of Jesus that drew men, as His humanity. He taught them to think of Him as the Son of man, and they saw His human reactions and felt kinship with Him. They saw His distress when he was confronted with suffering. They saw His quick sympathy for a woman hounded by cruel social ostracism. They saw His tears when He stood with the heavy shadow of bereavement falling upon His friends, and so on Him. They saw His impatience with sham, His quick anger against those who tried to make money out of religion in the very court of the temple.

They loved the eagerness with which He struggled to find the precise illustration He needed to clarify a facet of truth. They were proud of the brilliance of His ideas, and they warmed to the fascinating stories that He told. They felt a child-like glow of hero worship when they saw Him in conflict with those who came to bait Him, and watched Him draw on the mighty reserves of His personality till He seemed to tower above His opponents. They saw how His soul quailed before the prospect of His final sufferings and how, though His spirit was almost broken, He rallied to face His destiny.

And there was the obverse side of the coin of His humanity: His robust appreciation of all the diverse richness of personality that He saw all about Him. They could not but be aware of His warm appreciation of the friendliness of John and Andrew, of the enthusiasm of Nathaniel, the intentness and sincerity of Nicodemus as he yielded to a compulsion to penetrate into the heart of the mystery of things. They observed His reaction to the boyish eagerness of Peter and the very recklessness of his boasting, the unquestioning devotion of Mary, and the gigantic spectacle of faith that sometimes He saw in the simple, untutored sons of the soil. And it was all this that drew them, for they knew that He was one with them. They could sense it in His reactions to the experiences that they shared with Him, and most of all in His obvious fondness for them as His soul was warmed in the most singular and intimate ways by the little idiosyncrasies that set each apart and gave each a special charm.

It was equally plain to them that He was to them "as they that take off the yoke on their jaws," as He "laid meat unto them." From the beginning of His public ministry, Christ made it apparent that He had

not come to impose upon His followers a new burden of ritual, or a fresh conception of religious fanaticism. The Jews had, of course, been conditioned to expect something of the kind. Every prophet who had arisen in their long, troubled past had presented them with a rigid programme of reform, prefaced by warnings of the displeasure of God, and exhortations to return to the old paths, the old sacrifices, the old ceremonies, the old earnest searching after righteousness. It is not surprising that they found the words of Jesus quite incredible.

He did not come to urge righteousness. He came to proclaim it. He taught them that He was the way to God, that they had only to abide in Him till His words and His ways became theirs, and righteousness would emerge in them as grapes appear on the branches of a vine as a natural result of the branches being attached to the vine. He spoke over and over again of His words in the metaphor of food. "I am the bread of life," He told them. "I am the living water." And lest their preoccupations with their religious past should fall like a yoke on their jaws as they bent to eat, He did His best to lift that yoke.

He belittled the attitude of the Pharisees, and showed them that it was ridiculous to burden themselves with minutiae of Sabbath observance, and the endless hair-splitting distinctions associated with feast days, and tithing, and the like. He assured them that man was more important than the Sabbath and that its observance was something for their own benefit. He tried to banish worry from their minds, and insisted that God loved them as a father loves his children.

He taught them that the kingdom of heaven was not something to win by enormous effort. On the contrary, "It is your Father's good pleasure to give you the kingdom," He told them. Thus He stole away from them the image of the stern Ploughman with His goad and His plough, and replaced it with the picture of the Man who pitied their toil-worn bodies and their hearts full of fear, and desired only to take off the yoke to feed them. "Come unto Me," He said, "all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me. . . . For My yoke is easy, and My burden is light." Matthew 11:28-30.

But if we walk a little closer to this metaphor of Hosea's, we tend to lose sight of the Jews altogether. Anyone with any kind of religious background finds something vaguely familiar in the picture of those toiling oxen and the long straight furrow, and the man with the goad. From early childhood we have associations of a code of conduct that must be obeyed, of surveillance from above, of a God who cannot be side-stepped, and for whom there is always a sharp distinction of right and wrong, sin and righteousness. The whole experience seems to be inextricably intertwined with church and church officials, and symbols and mysteries of the church such as confirmation, baptism, and confession. Behind all these things is the awareness of the God that requires them, His unvarying code, the goad that brings us back into the furrow after every erring step.

That is a pity, because, if we were to pause in our toil long enough for Him to take off the yoke now on our jaws, we would see the face of a Man who requires nothing more of us than that we should know Him whom simply "TO KNOW is life eternal."



The Jerusalem Isaiah Scroll before it was unrolled.

**T**HE RECENTLY HELD EXHIBITION in London and at various other centres in the United Kingdom of some of the famous Dead Sea Scrolls, has aroused a most remarkable public interest in what has been called "the greatest archaeological discovery of modern times."

As a consequence of the attention directed to the Scrolls in these exhibitions, the scholarly controversies about them have also hotbed up again, and Professor John Allegro, of Manchester University, one of the eight-man international team engaged in translating the Scrolls, has been particularly assiduous in pressing his radical views on their significance in connection with the person of Christ and the origins of the Christian religion.

In an article in the *New Statesman* he set the ball rolling by complaining that as soon as he and some other scholars began to draw parallels between the leader of the sect of the Scrolls and Jesus and His teachings, which suggested that Christianity was not original but derived from the teachings of this sect, they were "dogged at every step by emotional and religious considerations" and "fiercely denounced by the apologists" of the Christian faith "anxious to put their co-religionists at rest."

"Unfortunately," he asserted, "by refusing to compromise their conception of Jesus as a completely unique God-man, the Christian scholars are in danger of erecting in their minds a mental barrier against the one line of inquiry that could lead to the long-awaited breakthrough in New Testament studies."

Now these are serious accusations against other scholars of equal distinction who have been working on the Scrolls, and it is only right that they should have been promptly taken up and answered by them.

What then are the facts and what is the truth between these charges and counter-charges?

The story of the accidental discovery of the Scrolls hidden away in caves near the Dead Sea by the Essenes of Qumran when their community was threatened by the Romans around A.D.70, is well-known and need not be repeated. Suffice it to say that over a period of nearly twenty years, besides the two Isaiah Scrolls which created the initial sensation, and four other major manuscripts, some 40,000 fragments of over 500 documents, dating from the second century B.C. to the end of the first century A.D., are now in the hands of the scholars, covering every book of the Bible, and including many sectarian commentaries, psalms, apocalypses, and books of discipline, throwing a great deal of light upon the Qumran sect and the religious situation in Palestine at the beginning of the Christian era.



## The Dead Sea Scrolls Again

By W. Leslie Emmerson

The first interest in the Scrolls was, of course, the light they might throw on the accuracy of the text of the Old Testament Scriptures, seeing that these manuscripts were 1,000 years older than those on which our present versions are based.

Professor Allegro does not have much to say about the textual aspect of the Scrolls except to record, some-



what sarcastically, that the "fundamentalists' joy" at the first reports of the "almost word-for-word" correspondence between the Qumran Scrolls and our modern text was "later dulled" by the discovery in other scroll fragments of variant texts upgrading the Greek Septuagint text as against the supposedly genuine text of the original Hebrew. And taking sides with the critics of the Massoretic Hebrew text, he suggested that the Hebrew scribes had for 1,000 years "been meticulously copying the corrupt passages as the sound text."

Contenting himself with these subtle innuendoes on this aspect of the Scrolls, he directed his main attack on the traditional belief about Christian origins which he claimed were undermined and totally destroyed by the evidence of the Scrolls.

Taking the textual issues first, we may ask what is the final verdict of the Scrolls with reference to the received text of the Old Testament as we have it today? Have they in any way undermined our confidence in the Protestant text "diligently translated from the original tongues," and given greater authority to the text which has come through the Greek Septuagint version into the Roman Catholic Bibles?

The answer is categorically that they have not. These are the facts. The partial Isaiah manuscript, now known as the Jerusalem Scroll because it is housed in the new Israeli Museum in Jerusalem, has been proved to be an older text than the complete Isaiah Scroll, known as the St. Marks Isaiah, because it is purely "consonantal," whereas the latter has been "vowelized" and is intermediate between the consonantal text and the fully pointed Massoretic text of the sixth to eighth centuries. And as this early consonantal text is described by the late Dr. Sukenik as "exactly" like the consonantal base of the Massoretic text, by Professor Yadin as "almost identical," and by Dr. Düringer as agreeing "astonishingly" with it, we have conclusive evidence that the Massoretic text on which our Protestant versions are based, is superior to the later and modified text of the St. Marks Isaiah Scroll, which has affinities with the Greek Septuagint Version used in the Catholic translations.

The truth is that the St. Marks Isaiah Scroll is not only proved later by its "vowelization," but it is a much modified text by reason of the addition of parallel passages from other biblical books to aid the sense, the substitution of rare words for more contemporary ones, the expansion of allusions to make them more explicit, and most serious of all, the inclusion of Messianic emendations to make the text fit the views of the sect which produced it. All this, coupled with the fact that it contains an inordinate number of scribal errors,

has led one scholar to dismiss the St. Marks Isaiah Scroll as "not worth the paper it is written on."

Actually, while not a reliable manuscript, it is a valuable one, because, by contrast, it reinforces the integrity of the Jerusalem Isaiah Scroll and the Massoretic Hebrew, and it provides concrete evidence that the Old Testament Scriptures were altered to suit the purposes of the "sects," just as the Gnostics corrupted the New Testament and invented spurious "Sayings of Jesus" to support their heretical notions.

An examination of the fragments of other biblical books found in the Qumran caves tells the same story as the two Isaiah Scrolls. The older consonantal ones fully support the Massoretic Hebrew text, while the later vocalized ones are rich in variants similar to the Septuagint text, the Psalms in particular revealing additions and alterations to suit the teachings of the Qumran sect.

Turning now to Professor Allegro's main line of attack, we inquire whether the supposed similarities between the Qumran sectarian literature and Christian teaching really prove that the Christian religion is not "unique" but a development of Essenism, that Jesus is no more than a mythical figure fashioned after the Teacher of Righteousness in the Scrolls, and that even the apostles may be mythological characters and not historical figures.

In a letter to the *Times*, eight scholars who have been intimately connected with the evaluation of the Scrolls provide a resounding "No" to Professor Allegro's claims on this count.

"Nothing," they say, "that appears in the Scrolls hitherto discovered throws any doubt on the originality of Christianity. The Scrolls contain no reference to any Christian doctrine except such as can be traced to the Old Testament or can be found in Jewish thought of the inter-testamental period; nor is there any hint that the Rightful Teacher may have been regarded as in any sense divine."

Responsible scholars, in fact, believe that Professor Allegro has

1. Read into the texts what other scholars have been quite unable to find there.

2. Claimed as similarities between Essene and Christian teachings things which have no possible connection, and

3. Overlooked profound differences between the Scrolls and the New Testament, which put entirely out of the question the derivation of one from the other.

When Professor Allegro first reported the discovery of an anticipation of the crucifixion and resurrection of





A visitor to a London exhibition studies one of the best preserved of the Dead Sea Scrolls, a copy of the Psalms.

Jesus in a scrolls Commentary on Nahum, Roland de Vaux and Patrick Skehan wrote a disclaimer in the *Times* questioning the relation of this crucifixion to the Teacher of Righteousness and denying any possible parallel with the story of Calvary.

In another letter to the *Times*, five more scholars studying the Scrolls associated themselves in asserting that Allegro had "either misread the texts or he has built up a chain of conjectures which the materials do not support."

More recently Dr. H. H. Rowley has written in the *British Weekly* that neither the crucifixion nor the resurrection of the Teacher of Righteousness "figures in any Qumran text, and no objective scholarship should so far forget its scholarly integrity as to read them into texts where they are not to be found."

Van der Ploeg's comment in "*The Excavation at Qumran*" is that "Allegro's assertions have been weighed and found not merely too light, but without any weight at all."

Among the "similarities" between the sectarian teaching and the New Testament, which are the basis of Professor Allegro's theory, are their claim to be the "covenant people," their ritual washings, common meal, organization, community of goods, their messianic teaching, and their eschatological beliefs about the final war between light and darkness and the triumph of light.

But these supposed "similarities" are entirely dissipated when close comparisons are made. The idea of the "covenant people" is derived from the Old Testament, and doubtless every Jewish sect of that day claimed to be the elect remnant.

The ritual washings were performed daily before eating by the initiates of the sect after two years' probation, and can have no connection with Christian baptism which was performed once and for all on entrance to the church.

All meals were taken in common in the community refectory and have no connection with the Lord's Supper, which was a special meal quite separate from the regular meals of Christian families.

The council of twelve who ruled the Qumran community had no necessary connection with the twelve apostles, as both were based on the governmental number of twelve so frequent in the Old Testament.

Community of goods was compulsory in the community, whereas in the Christian church it was a voluntary act on the part of the more wealthy to aid the needy in the church.

The Qumran sect looked for two messiahs, a priestly messiah and a kingly messiah, of which the former would take precedence, which is quite different from the Christian belief in Jesus as the Messiah of the Old Testament prophecy.

Not only are these "similarities" of Professor Allegro not similar, but the differences which he overlooks should be sufficient to dispel any thought of connection.

The Qumran people were ascetic, while Jesus was not. They withdrew from society to live a pure life in seclusion, whereas Jesus sent His disciples out into the world to witness to their faith. The teachings of the Qumran sect were more legalistic than those of the Pharisees, whom Jesus was constantly condemning. And while the sectarians hated those who did not share their views, Jesus taught His followers to "love" their "enemies."

The Qumran teaching also included belief in the immortality of the soul, but Jesus taught the "sleep" of the dead until the "resurrection."

From all this it must be clear that the idea that Christianity is a development of the teachings of the Essene community of Qumran is fantastic in the extreme. The truth, as Fr. Graystone put it some years ago, is that a "perusal of the Scrolls side by side with the Gospels and the New Testament does but bring into greater relief the uniqueness of Christ and the transcendence of the religion He founded."

All in all, therefore, while it may be somewhat exaggerating to describe the Dead Sea Scrolls as the "greatest archaeological discovery" of our time, they certainly have confirmed as never before the accuracy of the Old Testament text as it has come down to us through the Massoretic Hebrew, and they have provided a contemporary backdrop to the New Testament which reveals its "unique" character as the supreme revelation of the Word of God in the person and teaching of our Lord Jesus Christ.

## OUR Co-operation Corner

From time to time "Signs" readers forward donations to us for various worthy causes. We are happy to acknowledge these gifts through our columns, and to disburse the gifts as directed by the donors. On behalf of the various funds mentioned we gratefully acknowledge the following donations.

E.J.R. ....	Tithe	\$40.00
Well Wisher S.A. ....	Foreign Missions	8.00
W.G.W. ....	African Missions	2.00



## THE BIBLE COMES TO SPAIN

Though the production and importation of Bibles and Scripture portions is strictly limited in Spain, the British and Foreign Bible Society has sold 12,606 Bibles, 18,399 New Testaments, and 47,658 Gospels there in the last three years. In addition, Roman Catholics produced 7,310,500 Bibles and New Testaments.

## THE BIBLE IN INDIA

The largest distribution of Scriptures in its history is reported for 1965 by the Bible Society of India. Last year 3,578,000 copies of the Bible were distributed throughout India, a twenty-eight per cent increase over the previous year. Local contributions to help support the work also rose—\$56,000 was donated, an increase of almost 8 per cent.

## CHURCHES MERGE IN EAST GERMANY

Congregations of the German Methodist Church and Evangelical Community (Evangelical United Brethren) Church officially united in Halle, East Germany, some two years in advance of the expected national merger of the two denominations. In close relationship for the last century, unification of the German Methodist and EUB churches is expected to be completed by 1968. During the same year the two denominations in the United States plan to complete their merger.

## "HOLY DAYS" IN SINGAPORE

A special Constitutional Commission set up by the president of Singapore to protect the rights of minorities has been asked by a group representing Seventh-day Adventists and the Jewish community to press for an amendment to present law which prohibits members of these religious groups from closing their offices and businesses on Saturday. A spokesman said that officers of the Labour Department have threatened Jews and Adventists with prosecution for closing establishments on the Sabbath. The present Shop Assistants Employment Ordinance states that businesses and offices may be closed either on Friday, the Moslem holy day, or on Sunday.



Mrs. Carmelita Roach, a West Indian, recently employed by London police as a traffic warden.

# OUR Changing World

## BABY "ADDICTS"

The New York Hospitals Commissioner, writes Joyce Egginton in the *Observer*, reports that last year 800 babies were born in that city alone suffering all the agonies of "withdrawal" because their mothers took heroin throughout pregnancy, and many died as a result.

## PROSCRIBING RELIGION IN RUSSIA

The latest action of the Supreme Soviet against religion in Russia is a decree prohibiting collections both inside and outside churches, severely repressing the publication of religious literature and information, and strictly forbidding religious meetings and manifestations which might "disturb" public order.

## JAPANESE NEW TESTAMENT

A new translation of the New Testament in Japanese has been published by the Japan Bible Publishers. The translation was prepared by a team of thirty-six Japanese evangelical scholars. The Old Testament translation is scheduled for completion in 1967. The Japan Bible Society is participating in the distribution of the new translation.

## NATION OF TEEN-AGERS

Trinidad is fast becoming a teenage society. The population of this newly independent nation will soon approach an average age of only fifteen—about half that of the United States—according to Dr. Jerold Lowenstein, Assistant Clinical Professor of Medicine, University of California San Francisco Medical Centre. "Trinidad," he commented, "has one of the highest birth rates in the world."

## WHAT TITHING CAN DO

Per capita giving by Seventh-day Adventists in the United States last year passed the \$300 mark for the first time, to set a new record of \$310.35 a member. This was a gain of \$30 per member over 1964. The 1965 figure placed Adventists in the lead in per-member giving among United States denominations with more than 100,000 communicants. According to the 1966 Yearbook of American Churches, per capita church giving in the United States is about \$70 annually. Total giving by the 350,000 Seventh-day Adventists in the United States amounted to \$109,319,981, of which more than 50 per cent was contributed by tithing.

## DISTURBING THE SATELLITES

Ocean depths between New Guinea and the British Solomon Islands, which are affecting the orbits of artificial satellites, have become the subject of a survey by geophysicists. It is said that the sea floor between the islands of New Britain and Bougainville is the great single factor in the world disturbing satellites. Exceptionally dense rock on the ocean floor there is some 24,000 feet below the surface. Its gravitational pull is so strong that it tends to drag the satellites out of their intended orbits.

## GREAT FACT OF THIS TIME

"The involvement of all churches with one another, and all Christians with one another," said the Archbishop of Canterbury while in Geneva on his return from Rome, "is the great fact of this time," and "the World Council of Churches has been a glorious servant of this great process of flowing together and growing together."





# SINNER OR PSYCHOTIC?

**T**WO DIAMETRICALLY OPPOSED views about man currently are held today. One view, almost universally believed, is that man is the end product of a long process of evolutionary development. This view regards man as the most gifted animal in the material universe, who has achieved his present eminence because of his superior intelligence, cunning, and ruthlessness. Any moral lapse or character flaw is merely the vestigial remains of his animal ancestry, a sort of neurotic or psychopathic hangover brought out by the tensions and strains of modern conditions.

This view denies any supernatural influence on man's origin, conduct, or destiny. It is, in fact, a revival in modern scientific terms of the old pagan view so aptly summed up by the Apostle Paul, "Let us eat and drink; for tomorrow we die." 1 Corinthians 15:32.

This is the gospel according to Marx. It insists that the present brief span of existence is all that is allotted to man—that there is nothing beyond our present earthly existence.

This view is not as new as some think it is. In the early days of English history when Paulinus, Christian missionary, confronted Edwin king of Northumbria, with the claims of the gospel, Edwin convened a council to consider the matter. One of the counsellors, Coifu, said: "The present life of man, O king, seems to me, in comparison to that time, which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in winter. . . . The sparrow, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm; but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space;

*Modern Man's Greatest Need: Psychiatry or Salvation?*

*By John A. McMillan*



but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."—Bede's Eccl. Hist. ii.13 (Bohn).

The Christian view of man is entirely different. It tells that in the beginning "God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27. Such is the noble origin of man as recorded in the Bible. His ancestry is not one of mollusks, fish, reptiles, apes, and subhuman cavemen, but of men and women who trace their lineage back to "Adam, . . . the son of God." Luke 3:38.

Here is the noblest genealogical tree in existence, yet men go to considerable lengths to reject it. Why?

There is a very simple reason. To accept it would be to admit the truth of the Bible story of creation.

The ancient record tells us that when God had finished His creative acts, He "saw everything that He had made, and, behold, it was very good." Genesis 1:31.

Not only did God make a perfect world; He made man in His image, endowing him with intelligence and the power of choice. "And the Lord God commanded the man, saying, Of every tree of the garden eating thou shalt eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die." Genesis 2:16, 17, margin.

Man chose to disobey. He asserted his will against the will of his benevolent Creator. As a result of this deliberate decision, his nature changed. So did his attitude toward God. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Genesis 3:8.

Disobedience brought shame and remorse. Guilty consciences drove Adam and Eve to hide from God. Ever since, their descendants have been hiding from God. Today they do not hide "amongst the trees" but behind theories and ideologies, ever seeking to get away from God—and for the same reason. God makes them feel uncomfortable. He disturbs their peace of mind. He shatters their complacency.

Paul described this attitude when he counselled the Christians in Ephesus: "Do not live any longer as the Gentiles live. For they live blindfolded in a world of illusion, and are cut off from the life of God through ignorance and insensitiveness." Ephesians 4:17, 18, Phillips.

The state of morals in modern society corroborates this stark exposé of corruption that results from godlessness. Open contempt is heaped on the advocates of purity. Perversity is regarded as a sign of superior intellect.

As men plunge ever more recklessly into sinful pleasures, they reap the fruitage of disillusionment and despair. As they see the baleful harvest, they cry out, "If there is a God, why does He allow these things to happen?"—as though God were responsible for their misdeeds.

Illicit love brings divorce and chronic unhappiness. Greed brings fear and often death in its train. The crime sheets of modern cities bear witness to the truth that men suffer "because they have bartered away the true God for a false one, and have offered reverence and worship to created things instead of to the Creator, who is blessed for ever." Romans 1:25, N.E.B.

When Adam was confronted by God with the obvious consequences of his sin, he blamed Eve: "The woman, . . . she . . ." Eve promptly placed the blame on the serpent: "The serpent beguiled me, and I did eat." Behind these excuses was the implicit charge that God was responsible.

Over and against this sombre picture of human weakness and failure stands the portrayal of God's tender love for the human race. The whole philosophy of the Bible is wrapped up in the story of the prodigal sons. The younger son wasted his substance in riotous living; the elder son wasted his affection in self-righteousness. But Jesus emphasized that the Father loved them both. Of the ancient Israelites Scripture says that "the Lord God of their fathers sent to them by His messengers, rising up continually and carefully, . . . because He had compassion on His people." 2 Chronicles 36:15, margin.

As the Hebrew prophets reviewed the love of God toward His wayward children, they cried out: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." Micah 7:18.

The same compassion was manifested toward the heathen nations who had rejected the light of revelation. Jonah frankly recorded the reason why he was so reluctant to go to Nineveh: "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Jonah 4:2.

"God is love." That is the message of the law and the prophets. And because God is the personification of infinite love, the supreme obligation of man is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

The great Lover of the human race is patiently waiting for man to learn that without divine love his world will fall in ruin about his feet, or be blown to cosmic dust.

"Behold, I stand at the door, and knock," He says: "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

"O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:8.

Man's greatest need therefore is not psychiatry, but salvation; not brainwashing, but heart-washing in the blood of the Lamb. The sinner, conscious of his guilt and unworthiness as a sinner, needs to hear the life-changing words, "Jesus Christ maketh thee whole." Acts 9:34.





## **"WHILE I LIVE I GROW"--BETTER**

By RALPH TUDOR

**T**HE ADDITION of one word to this well-known slogan of a large Sydney retail store makes it even "better." Applied to the every-day things of life—in education and occupation, in planning and execution, at work or at play—such an aim will tend towards attaining one's best. Considered in its wider application, it suggests a noble life purpose, with the added incentive of its limitless potential. As pertaining, not to the rags of commerce, but to the riches of character, one could scarcely express a life purpose in better words. Indeed, if one's ultimate aim is to enjoy life at its best now, with even better to follow hereafter, such a progressive plan for life is not only desirable, it is essential.

"While I live I *must* grow better." This is God's plan and programme for us, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. "That we henceforth be no more children, tossed to and fro, . . . but speaking the truth in love, may grow up into Him in all things." Ephesians 4:14,15. Our Creator's longing and exalted ideal for His wayward children is expressed thus: "The very God of peace sanctify you wholly; . . . your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. The comforting assurance that follows consti-

tutes a challenge to us: "Faithful is He that calleth you, who also will do it." Verse 24.

A rebel race of sinners needs to hear God's call. None can evade the truth of the charge, "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isaiah 59:2. Sinful man is doomed to "everlasting destruction from the presence of the Lord." 2 Thessalonians 1:9. However, our merciful Creator is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Repentance of heart must be followed by reformation of character: this is what God calls "sanctification," a life programme of growing in grace, growing better. "The blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9. The cleansing of past sin is immediate; the cleansing of the life—the transformation of character—requires also the forsaking of sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. "If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." Ezekiel 18:21, 22.



Clearly, then, salvation includes a very practical and progressive programme of right living. Salvation "is the gift of God." Ephesians 2:8. However, acceptance and retention of that gift is assured only as one is being sanctified by the power of God's Holy Spirit. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 2:13. The dictionary describes sanctification as "holiness, saintliness." The Bible basis of sanctification is separation as a means to that end. God calls for one to separate from sin and to be separated unto Him. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18. "Know that the Lord hath set apart him that is godly for Himself." Psalm 4:3.

Sanctification is not a plan of self-improvement, but a plan of divine-human involvement. It does not involve the subjection of human personality and liberty; but the restoration of human dignity and true freedom. It is not the surrender of human rights, but the acceptance of divine power, to enable one to do right. It is a true assessment as to who is for us and who is against us. It is wisdom to choose Christ who will direct those in the way of life, and to escape the snares of the devil who dominates those in the way of death. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Verse 22.

How important is this "now"! How thrilling is God's promise, "Sin shall not have dominion over you." Verse 14. A new Master is directing in the way of obedience. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Temptation and testing will continue, but the old ways of failure and sin give place to a willing and loving obedience to the will of God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:1, 2. "In the way of righteousness is life; and in the pathway thereof is no death." Proverbs 12:28.

This text refers to the great principle of life which was violated by man when he sinned. To forsake sin and follow Christ in the way of obedience re-establishes this life-giving principle. This is "the law of the Spirit of life in Christ Jesus" which affects the transformation of the repentant sinner. No man begins really to live until he begins to live right; and no man can live right until he knows Christ as His Saviour and Lord, directing and empowering him in his daily life. Faith is exercised, and he becomes a living testimony to the power of God, able to declare, "I can do all things through Christ which strengtheneth me." Philippians 4:13. "By His humanity, Christ touched humanity; by His divinity He lays hold upon the throne of God. As the Son of man, He gave us

an example of obedience; as the Son of God, He gives us power to obey."

Like his Master who "loved righteousness, and hated iniquity" (Hebrews 1:9), the follower of Jesus will be eager to "do all things" to please God. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. Such loving obedience reacts in rich blessing to God's child, for it sanctifies his life, and keeps him in the way of life. Said the psalmist, "All Thy commandments are righteousness." Psalm 119:172. And Jesus said, "I know that His commandment is life everlasting." John 12:50. Hence our Lord's pointed answer to a young man's anxious enquiry, "If thou wilt enter into life, keep the commandments." Matthew 19:17.

No one is saved by obeying God's holy law. But it is none the less true, that the faith that does not lead to obedience is presumption, not faith. The one whom Jesus saves will be eager to obey God and will find grace and power to do so. "For if by one man's offence death reigned by one [Adam]; much more they which receive abundance of grace and the gift of righteousness shall reign in life by One, Jesus Christ." Romans 5:17. "He who would receive the free gift of God by which he may live for ever, must of necessity receive into his life the righteousness of God whereby he is made fit to live evermore. Man cannot receive eternal life without receiving righteousness. He cannot accept one or the other, but rather both or neither."

To enable God to thus impute and impart His righteousness there can be no deferred payment plan. The associated ideas with our apt slogan above must not deceive us into trying the plan of a "small deposit, balance on easy terms." God's plan is not "Fly now and pay later." Rather it is, "Pay now and fly later." God demands the full price now: it is all or nothing as far as He is concerned. Our sinful selfish life does not amount to much, but this is what God requires and accepts. "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:1, 2.

God's greatest miracles are living miracles: men and women growing in grace and goodness at a time, and in a world, where morality, purity, and integrity, are at an all-time low. What glorious possibilities challenge anyone prepared to pay the price. There is literally no limit to what one may become if self and sin are set aside with a firm purpose to live a life wholly consecrated to God. All the resources of Heaven will then co-operate to change and beautify the life beyond one's highest expectations. Through the power of God's Holy Spirit, and grace freely granted to meet every need, victories will be achieved that past weakness and failure suggest are impossible.

Nothing but God's standard of righteousness will suffice. Most people are content to accept or to tolerate the prevailing lower standard of morality. One who is resolved to serve God faces the danger of being satisfied with a false standard of right and wrong. The righteous standards of God are unchanged, and un-

(Concluded on page 22)



Two wartime stories confirm the truth that the completeness of Christian character is attained when the impulse to help and bless others springs constantly from within.

Cecil Coffey asks . . .

## AM I MY BROTHER'S KEEPER?

IT IS PARADOXICAL, perhaps, that the most poignant and rewarding stories of man's love for man come out of wartime experiences. Amid the killing, maiming, and hatred there always seems to arise an experience of love, despite the fact that many take the attitude of Cain, the first man to kill another, who asked, "Am I my brother's keeper?" Even so, there are some who so practise the Golden Rule that they can say, "Yes, I am my brother's keeper."

Such a man was Desmond Doss.

One day during the furious fighting on Okinawa in World War II, Doss stood beside a 77th Infantry Division lieutenant who was saying to his platoon, "Men, Doss is going to say a prayer before we go back on the lines."

Doss, a shy-looking young medical aid man, stepped forward, removed his helmet, and in a soft Virginian drawl asked God's protection on the platoon.

Nobody laughed. Nobody questioned the act. Instead, every man present breathed a thankful sigh. "The Preacher" was going along! And having "the Preacher" around when things got hot was mighty comforting.

Amazingly the platoon came through that action without a single casualty. In a matter of minutes, word of the battlefield miracle flashed to the battalion commander and on to regimental and division levels. Hard-bitten colonels and generals pursed their lips in wonderment. Who was this praying medic, anyway?

"The Preacher" was listed in Army records as a private first class who hailed from Lynchburg, Virginia. He had a 1-A-O classification, which meant he was a conscientious objector who would *serve* in combat, but who would not *do* combat. His buddies gave him the clerical tag because he was about the oddest soldier they'd met: he didn't smoke and drink, never played cards, didn't curse, and was all the time leafing through a small Bible he carried in his jacket pocket. And, of course, he never carried a gun. That, in the opinion of the infantrymen, was not only odd—it was downright foolhardy!

But their opinion changed when they saw "the Preacher" go into action. In his year and three months of Pacific combat, the mild-mannered medic performed so many feats of single-handed heroism that his name became a symbol for gallantry throughout the 77th Division.

The most amazing feat of all occurred on April 29, 1945. It was Saturday. Doss, a Seventh-day Ad-

ventist had been given permission to spend Saturdays in private worship. He had done so at Guam, Leyte, and Okinawa—until this Saturday when his company was ordered to assault a jagged escarpment ranging from seventy-five to four hundred feet high. There would be heavy casualties, and the company commander, looking around, found only one medical aid man fit for action.

"How about it, Doss? Men die on Saturday, too."

"It's all right with me, sir. Only—"

"Only what, Doss?"

"May I have a few more minutes with my Bible?"

The assault was delayed while Doss retired to a foxhole to pray. He prayed for ten minutes. Then he strapped on his medical equipment and climbed the cliff with his buddies.

"As our troops gained the summit," the Army record reads, "a heavy concentration of artillery, mortar, and machine-gun fire crashed into them, inflicting approximately seventy-five casualties and driving the others back."

The survivors climbed back down the cliff, regrouped at the bottom, and counted heads. Doss was among the missing. Then somebody shouted and pointed to the escarpment.

There, high above them, stood "the Preacher." He was waving frantically for a rope with which to lower the wounded. All about him were angry bursts of mortars and blasts of artillery.







The company commander ordered him down. Doss refused, again signalling for a rope. There was nothing to do but help him.

Meanwhile, the Japanese drew closer on the other side of the narrow summit. They started tossing grenades at Doss as he dashed here and there, tying tourniquets and giving plasma.

The Japanese made several attempts to overrun the top of the ridge, but they were stopped by grenade barrages from Doss's buddies, who had climbed back up to a ledge just under the escarpment crest.

For three sweating concussion-rocked hours the slender medic tugged and hauled wounded men to the edge of the escarpment and lowered them—one by one—down the face of the cliff to friendly hands. Finally the last man was lowered, and Doss slipped wearily down himself. There was something akin to reverence in the way his officers and buddies greeted him.

Five months later, the young medic stood on the lawn of the White House while President Truman placed the blue-ribboned Congressional Medal of Honour around his neck. Cameras clicked and reporters swarmed about him. Here was a story with a brand new twist. For the first time in United States history, the nation had bestowed its highest military decoration on a conscientious objector!

Doss did not like the term "conscientious objector." He much preferred "conscientious co-operator." And who can deny that the latter term was the more apt?

Long before that bloody battle on Okinawa, Desmond Doss had answered the question "Am I my brother's keeper?" He had found a wider circle of love and service that categorized no man except as brother.

Doss, being a Christian, often turned the pages of his small Bible to favourite passages. One of these was John 14:15. Recorded in this passage are the words of Jesus, "If ye love Me, keep My commandments." Doss correctly interpreted this to mean that love for God also means love for man, and love is measured by how man relates himself both to divinity and to humanity.

But what if Doss had been called upon to serve the enemy. Would there have been a difference? Would there have been the same obligation, in his mind, that there was when he saw his fellow soldiers fall during the battle for the Okinawa cliff?

Doss probably did not have to answer that question. But if it had been put to him, very likely he would have referred to remarks made by Jesus Christ nearly two thousand years before: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:44.

There is a shining example of this principle in a story that had its setting in wartime Manila and is continuing right now in Japan.

When the Japanese forces captured the capital of the Philippines, they took into custody all the missionaries connected with hospitals, schools, and other Christian institutions in the area. Then they established a policy of harsh treatment toward the nationals who attempted to keep the institutions going.

They seemed to be extra hard on the personnel of Philippine Union College and Manila Sanitarium and Hospital. Many employees were beaten, interrogated, and thrown into crowded prisons. Torture was frequently used in an effort to break their faith in God.

But, like Christ on the cross and Stephen when he was being stoned to death, these Filipino men and women prayed for their persecutors and harboured no malice in their hearts.

When the war ended, scores of the Japanese leaders in Manila were brought to trial on charges of being war criminals. Many were condemned to death, and others were handed long prison sentences.

Then one day the much-abused and persecuted workers of the Adventist hospital and college sent a delegation to the prison with a request that they be allowed to visit and talk with the former Japanese officers awaiting execution or the beginning of prison terms.

Skeptical authorities granted the request. Even more skeptical and downright hostile were the prisoners, except for a few who were already meeting to discuss the tenets of Christianity. Heading this group was Dr. Haruo Ichinose, himself a nominal Christian.



Even so, his name and the names of Hatayama, Ichimura, Tsuda, and Shiota—members of the study group—had not been connected with a Golden Rule philosophy.

But miraculously, this small group grew, and even hardened Shintoists responded to the kind treatment and instruction they received at the hands of those they had persecuted. A sizable number of Japanese prisoners became Christians. Love in its wider circle had subdued them.

One sunny day their guards took them through the prison gates, loaded them onto military trucks, and accompanied them to the campus of Philippine Union College. There, in the presence of hundreds of people, including many whom some of them had persecuted, they were baptized. Then they were hurried back to Bilibid Prison, where some of them were soon to be executed.

However, their lives had been so changed that the authorities heard their appeals favourably. After comparatively short prison terms, they were permitted to return to their homeland.

Just how genuine was their experience? Was their "love your enemy" treatment, at the hands of the Filipinos, such as to have lasting value?

The answer came not long ago in the form of a letter from a high church official in Japan:

"Dr. Ichinose, who has been connected with the Tokyo Sanitarium, is rendering very valuable professional service and is growing to be a source of great strength in other ways in that institution. Brother Hatayama works from town to town distributing religious literature as a colporteur evangelist. Brother Ichimura is connected with the church headquarters office, where he serves as a translator and also as Japanese language teacher for some of the missionaries. Brother Tsuda is a deacon in the Sasebo church in Kyushu Island. Brother Shiota has developed to the point where he contributes articles quite regularly to our church periodicals."

Though unusual, the stories of Desmond Doss and the Filipinos who loved their enemies admirably illustrate the deepest meaning of the second great commandment, "Thou shalt love thy neighbour as thyself." As someone has said, "Love is the basis of godliness."

Unfortunately, many people have come to look upon religion merely as an organized way of doing good. There is much profession of religion, but this does not necessarily mean much. There are many who claim to be followers of Christ, and they likewise claim to believe His Word, the Bible. But their fruitage does not bear out the genuineness of their claims. Their beliefs are not carried into their daily lives, and therefore their profession of religion does their neighbour no good. Profession may be as high as heaven, but, in the words of one author, "it will save neither ourselves nor our fellowmen unless we are Christians. A right example will do more to benefit the world than all our profession."

Ellen G. White, a prolific Christian writer who died in 1915, beautifully summed up this true concept of love. "Whatever the profession," she wrote, "no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession

of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance.

"It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellowmen by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. . . . Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. . . . The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness."—*Christ's Object Lessons*, pages 384-386.

In proclaiming the principle that man should love his neighbour as himself Jesus greatly strengthened the concept by His own example. He never saw a stranger. He made no distinction on account of social status, nationality, race, occupation, or religion.

From time to time we hear certain religious moralists say something like this: "Jesus Christ was very careful about whom He associated with. In this way He kept Himself from being tainted by the forces of corruption. He set an example for us to follow, and He expects us to avoid the questionable individuals."

Nothing could be more misleading. The entire life of Jesus was spent in associating with any kind and every kind of human being. He was not afraid to associate with anyone. True, His own standards were never compromised, and He lived a sinless life. But this did not make Him antisocial.

Some of the harshest criticisms aimed at Him came as a result of His ministering to "untouchables," publicans and sinners, thieves and prostitutes—anyone who needed help. He helped others because of His unfathomable love for them and because of their crying needs.

The Apostle Paul, who was converted in the midst of a campaign of terror and persecution he was pressing against the early Christians, pointed out in his epistles that in Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.

The Christian who walks step by step with God comes to realize and understand the oneness of humanity, and he gets a glimpse of the tender love exhibited by God toward him. He comes to appreciate the wider circle of heavenly origin that permitted the death of a sinless being—Jesus Christ.

With such knowledge and understanding, the Christian enters into a companionship with God that teaches him daily all that is wrapped up in the question "Who is my neighbour?" And he comes to see clearly why Jesus had to demonstrate the answer.



**just YOU  
and  
YOUR BIBLE**



**Roy C. Naden**

## **What Does the Bible Say About Predestination?**

**1. What does the Bible teach regarding God's desire for man's salvation?**

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 17.

"The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2: 4.

**2. What has appeared to all men as a basis for their salvation?**

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2: 11.

**3. How only can we appropriate this salvation to our lives?**

"He that believeth and is baptized shall be saved." Mark 16: 16.

**4. How does the Bible describe the way in which a person comes into condemnation?**

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 18.

**5. How does God regard the fact that ultimately some people will be lost through a rejection of the Saviour?**

"As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33: 11.

**6. What strange event transpired in heaven thousands of years ago?**

"And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels." Revelation 12: 7.

**7. The fact that Lucifer—alias the dragon—decided not to serve God, and in fact made war against Him, proves he**

had the power of choice; and further, what event in the Garden of Eden demonstrated that our first parents also had a free will to choose?

"And the Lord God commanded . . . Of the tree of the knowledge of good and evil, thou shalt not eat of it." "And when the woman saw that the tree was good for food . . . she took of the fruit thereof, and did eat." Genesis 2: 16, 17; 3: 6.

**8. Only four times does the Bible use the word "predestinate." Now, although some people have a foreboding fear that some are predestined to be eternally lost, what are the only aspects of predestination spoken of in the Bible?**

A. We are predestined to be CALLED, JUSTIFIED, and GLORIFIED.

"Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Romans 8: 30.

B. We are predestined to be MADE IN THE IMAGE OF CHRIST.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Romans 8: 29.

C. We are predestined to be ADOPTED INTO THE HEAVENLY FAMILY.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself." Ephesians 1: 5.

D. We are predestined to BRING PRAISE AND GLORY TO GOD.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory." Ephesians 1: 11, 12.

**9. We can see clearly it is God's will that all men should be saved. In other words, He has predestined this, or decreed it, as His will: therefore if any fail to obtain the bliss of eternal life what will be the reason?**

"Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they hated knowledge, and did not choose the fear of the Lord: . . . they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1: 28-31.

**10. Can a person be wrested from the hand of Christ by another against his own personal will and decision?**

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10: 28.

**11. Can we, by failing to MAINTAIN our connection with God, lose heaven?**

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10: 26.

**12. What will be the mark of those who stand triumphant in the day when time blends into eternity?**

"And they that are with Him are called, and chosen, and faithful." Revelation 17: 14.

**13. In discussing the three related subjects, predestination, God's foreknowledge of events, and man's free will, we must remember that forecasted events do not take place because they are foreseen; rather, THEY ARE FORESEEN BECAUSE THEY WILL TAKE PLACE, AS A RESULT OF SOMEONE'S CHOICE.** God knows ahead of time what our choice will be in various situations. But here is the miracle of God: He never allows His knowledge of our future choices to affect in any way His relationship to us in the present tense. In fact, what invitations are ever extended to us?

"Come now, let us reason together, saith the Lord."

"Choose you this day whom ye will serve."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Isaiah 1: 18; Joshua 24: 15; Revelation 22: 17.





**N**O; Moses *isn't* dead. Indeed, at this very moment, there is no one who is more alive than he! He was living in the days of Jesus. For the Gospel writers tell us that our Lord "took with Him Peter and James and John his brother, and led them up a high mountain apart. And . . . was transfigured before them, . . . there appeared to them Moses and Elijah, talking with Him." Matthew 17:1-3.<sup>1</sup>

But doesn't the Bible say that Moses died?

It does. "So Moses the servant of the Lord died there in the land of Moab, according to the Word of the Lord, and He buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day." Deuteronomy 34:5, 6.

I have deliberately capitalized "the Word of the Lord," for this was the only burial service that our Lord (as "the Word" became "in the days of His flesh") ever performed!

Very well: if Moses died when he was a hundred and twenty years old (Deuteronomy 34:7), how could he have appeared on the Mount of Transfiguration some 1,500 years later.

Again the Bible has the answer.

In the Epistle of Jude we have the rather cryptic statement that "when the Archangel Michael, contending with the devil, disputed about the body of Moses, He did not presume to pronounce a reviling judgment upon him, but said, 'The Lord rebuke you!'" Jude 9.

This text raises three questions: (1) When did this event take place? (2) Who is the "Archangel Michael"?

(3) Why did the devil dispute with him about "the body of Moses"?

The first question cannot be answered with any measure of certainty, for the Scriptures just don't say anything about it. But it must have taken place shortly after Moses died, or at least at some time prior to the Incarnation when "the Word became flesh and dwelt among us." John 1:14.

Concerning the identity of Michael, two statements, one from the lips of Christ, and the other from the pen of Paul, clarify the position entirely. In 1 Thessalonians 4:16, Paul tells us that when "the Lord Himself will descend from heaven with a cry of command, with the Archangel's call, . . . the dead in Christ will rise first." In John 5:25, 28, and 29, our Lord claimed that it would be none other voice than His that would call the dead from their dusty beds.

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## MOSES

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The Archangel Michael must therefore be Christ, the Son of God.

But isn't this playing into the hands of those who contend that Jesus was originally the mightiest angel in heaven, "the firstborn of all creation," the "son" whom God brought into existence to be the creator of all things?

Most positively, no! For we believe (and we believe it because the Bible teaches it) that our blessed Lord and Saviour is what all Scripture proclaims Him to be: the unique Second Person of the Godhead, uncreated, His life underived, from all eternity one in essence and purpose with the everlasting Father. Indeed, so intimate and mysterious is this unity that Isaiah actually calls the Son who was born of Mary, "Everlasting Father." Isaiah 9:6.

How then does it come about that He should be styled the "Archangel Michael"?

In the tenth chapter of Daniel, two supernatural, heavenly beings are described, both in anthropomorphic terms, that is, as though they were men. One is said to be "in the likeness of men" (Verse 16); the other, as "having the appearance of a man." Verse 18. In due course, the latter refers to the former as "Michael, one of the chief princes" (Verse 13), and "Michael, your prince." Verse 21.

What immediately arrests us is the remarkable similarity in features between "Michael" in verses 5 and 6, and the "One like a son of man" (whom the context clearly identifies as "the Son of man" of the Gospels) in Revelation 1:13-16.

Then, too, the name "Michael,"—literally, "Who is like God"—is tremendously significant. None other than our Lord Jesus Christ is entitled to bear that name. See Philippians 2:9-11.



Why then does Jude call Him the "Archangel Michael"? Daniel 10:21 takes us to the heart of the matter. He is "Michael, your prince"—the "One like God" who has identified Himself with mankind by becoming "One in the likeness of the sons of men." See Hebrews 2:14-18.

It is the patent teaching of the Bible that our Lord clothed Himself with man's estate that He might be the "one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:4. But while the Incarnation enabled Him to become our Mediator manifestly, so that we could see and hear and handle Him (1 John 1:1-3), He was actually such from all eternity. Indeed, it would appear that from the very inception of creation all of God's dealings with His creatures have been through the medium of His Son. For "all things were created through Him and for Him. And He is before all things, and in Him all things hold together." Colossians 1:16, 17.

Furthermore, it was the pre-incarnate Christ who communicated with the patriarchs and spoke through the prophets, as witness 1 Peter 1:10, 11.

Thus, as the medium of creation and the intermediary between God and the universal intelligences, He was God's "messenger"—His "angel," for "angel" simply means a messenger. Malachi, therefore, in speaking of Him in this role calls Him "the Lord . . . the Messenger of the covenant," "the Lord . . . the Angel of the covenant." Malachi 3:1, Hebrew and Septuagint. In Matthew 11:10, and Luke 7:27 our Lord Himself

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## Isn't DEAD

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By ALFRED S. JORGENSEN

invoked the first part of this verse in favour of John the Baptist as preparing the way for Him!

The "covenant" of which our Lord is the "messenger," or "angel," is "the covenant of peace"—the "peaceful understanding" between the Father and the Son from all eternity. (Zechariah 6:12, 13.) May we not therefore appreciate a sense in which the Kenosis—the self-emptying of Christ—may be considered as having begun before the primal ages and generations issued from the womb of the timeless infinite? Such a stepping down (as it were) of the Son from the ultimate prerogatives of Deity to mediate between the Creator and His creation would explain, for instance, why Lucifer envied Him His position at the eternal throne.

We believe we are entirely justified, therefore, in understanding the expression, the "Archangel Michael," as not applying to Christ's person at all, but rather only as denoting His office as Intercessor and Mediator, in which supremely He undertook to "vouch for man's uprightness" and to be his "ransom." See Job 33: 23, 24, Jewish Standard translation.

Now the third question: why should the devil want to dispute with Christ about "the body of Moses"—a

phrase which obviously implies that Moses was then dead?

Surely not concerning its burial! Indeed, there is no evidence whatever that the evil one is even remotely interested in how dead bodies are disposed of. It is with the living that he is concerned.

Admittedly, the Bible does not say it, but there would seem to be one conceivable reason why Satan should want to dispute with Christ concerning the body of Moses—our Lord was planning to raise Moses to life again!

For the devil, the issue would be clear: the Lord of life was about to invade his kingdom! Hadn't Moses sinned? Wasn't death "the wages of sin"? Romans 6:23. Wasn't he justified then in claiming Moses as yet another trophy? To permit the Son of God to raise him would be to concede defeat!

The victory paean of the living Lord, following His own resurrection from the dead—"Behold, I am alive for evermore, and I have the keys of Death and of Hades" (Revelation 1:18) surely throws a flood of revealing light upon the situation as Satan must have viewed it. For in the face of such a declaration, he would obviously interpret Christ's proposal to raise Moses as an attack upon his sovereignty as "the god of this world." 2 Corinthians 4:4. He must therefore retain the body of Moses at all costs. Moses simply mustn't live again!

I repeat: the Bible doesn't expressly say that this is what happened, but there are some very good Scriptural reasons, nevertheless, for believing that Christ later raised His faithful servant from the grave where He had laid him in the mountains of Moab.

In the first place, Moses' resurrection would account for his appearance on the Mount of Transfiguration, unless, of course, we are going to resort to some such explanation as: the disciples were the victims of an illusion (the whole thing was a "fraud," so to speak); or, the appearances of Moses and Elijah were "psychical" (in other words, a seance manifestation). This latter account would obviously involve the added difficulty of explaining why our Lord in New Testament times countenanced the spiritist phenomenal dealings which were so utterly forbidden in the Old Testament. See Deuteronomy 18:9-14.

Then, too, Moses' association with Elijah "in glory" (Luke 9:31), implies a living Moses in bodily form, for Elijah was taken up bodily—that is, unless we are going to suggest that he shed his body when he "went up by a whirlwind into heaven." 2 Kings 2:11, 12. However, the Bible says nothing at all about him shedding his body; it says only that he shed his "mantle." Verse 13. There is a difference!

Yet another link in the chain of evidence is the typological significance of Moses' and Elijah's appearance on the mount.

From the earliest times it has been recognized that the Transfiguration was intended to be a preview of the second coming of our Lord. Christ Himself referred to it as such (Luke 9:26, 27), and the Apostle Peter thus interpreted it in 2 Peter 1: 16-18.

Now, in this miniature enactment of "our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ" (Titus 2:13), two persons



appear: Moses and Elijah. Elijah, translated to glory without seeing death, was clearly the type of the righteous who will be living on the earth when Christ appears; while Moses, who passed through the portals of the tomb to be later raised to life, stood for that great multitude of God's saints who are now sleeping in Jesus. See 1 Thessalonians 4:13-18.

In view of this, it was not merely incidental that Jude should mention that the dispute between Michael and the devil was over "the *body* of Moses."

One of the tragic deviations from the truth we have witnessed in our day is the direction that has been taken in modern theology away from the doctrine of corporeal resurrection, not only of the bodily resurrection of Jesus, but also of the bodily resurrection of His saints.

The New Testament writers, however, were in no doubt at all as to what "resurrection" meant, and there are not wanting modern scholars who recognize precisely what they did mean.

Dr. T. W. Manson, one-time Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester, maintains that it is "important that we should be clear about what the word 'Resurrection' meant in New Testament times. It had nothing whatever to do with the survival of disembodied spirits in some heavenly sphere. On the contrary, it was essentially a restoration to life *in this world*, a bringing back of the dead person from the cold and shadowy underworld to resume his place among his kinsfolk and friends and to recover the health and vigour that were his before he died. . . . The nearest thing in our ordinary experience to the Jewish and early Christian idea of death and resurrection is falling asleep and waking up"<sup>2</sup>

"I am He  
that liveth,  
and was dead;  
and behold,  
I am alive  
for evermore."

JESUS.



Dr. F. F. Bruce, his successor in the same chair, writes in very similar terms. "It was an empty tomb that brought [the disciples] new faith and hope; it was a living Christ. . . . To them resurrection did not mean the survival or revival of a man's spirit and power in the lives of others."

"To the disciples themselves, and to all other Jews at that time, resurrection meant *bodily* resurrection." (Italics his.)

"The body in which Jesus rose was the body that had been taken down from the cross and laid in the tomb—transformed, indeed, into what Paul elsewhere calls a 'spiritual body' or a 'body of glory,' but never-

theless maintaining some continuity and identity with his 'body of humiliation.'"<sup>3</sup>

May I add, therefore, that Seventh-day Adventists, in their adherence to the doctrine of the resurrection of the body, are in the mainstream of the church's faith. They are not out on a limb, clinging to the tendrils of some tenuous teaching. Indeed, if there's anyone out on a limb, it is surely the man who denies what the Bible so strenuously affirms, that the "dead shall live, their bodies shall rise." Isaiah 26:19.

No; Moses isn't dead. He is very much alive!

And his resurrection speaks to us a message of hope, that if perchance the cold shades of death should claim us before the coming of the Lord we, too, shall live. That is, if like Moses we endure "as seeing Him who is invisible." Hebrews 11:23-27.

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1. All Scripture references are cited from the *Revised Standard Version*.
2. T. W. Manson, D.D., "The Servant-Messiah—A Study in the Public Ministry of Jesus," Cambridge University Press: 1956, pages 89-91.
3. F. F. Bruce, D.D., in an article, "The Easter Event," in *Christianity Today*, March 27, 1964.



### "WHILE I LIVE I GROW"—BETTER

(Concluded from page 15)

sullied, but not unattainable. God does not trim His "robe of righteousness (Isaiah 61:10) to fit the man; instead he changes the man to wear the robe fittingly and honourably. The Master warns against the smug satisfaction of some within the church satisfied to be as good—or better than—the next man. Jesus declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20. He who attains to his own standard of goodness must needs have a low aim. What is needed is the care and consistency which evidently characterized a national leader of the United States of America. This is ex-President Dwight D. Eisenhower's glowing testimony of his friend's high standard. "If Secretary Humphrey ever did a dishonest thing in his life, I am ready to mount the cross and you can put the nails and spear in me."

"With God there is not great nor small,  
Save as we yield Him part or all,  
All that we are His claim demands—  
Spirit, and brain, and heart and hands;  
Then be our lot however poor,  
Each dawn is as a welcome door,  
Each humblest act the wondrous key  
Of infinite opportunity."

—Dora Read Goodale.

If "While I live I grow" better, my great Redeemer is preparing a royal welcome for me. God and the word of His grace are "able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. Praise and glory be to Him who makes all this possible. The Lord Jesus "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. "That no flesh should glory in His presence. . . . are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:29, 30.



# Only a Shed

A STORY FOR THE JUNIORS  
BY MYRTLE O'HARA

UNCLE SAM lay awake during the night. He could picture the rafter in the building he had been working on during the day. It was an inch out of alignment. He knew it wasn't straight when he nailed it into place, but it really didn't matter. Now it was worrying him and he couldn't sleep for thinking about it. Well, he would straighten it tomorrow, and then he would feel happier. Having made that decision he turned over and went to sleep.

Next morning Noel, who was helping his uncle, was surprised to see him climb to the roof of the building and readjust the rafter. "What did you do that for?" he asked. "There was nothing wrong with it."

"It was an inch out," his uncle replied.

"That wouldn't matter. It wouldn't affect anything, no one would ever see it. Anyway it's only a shed we are building."

"I know, but I believe that if a job is worth doing at all, it is worth doing well. I am never satisfied with my work unless it's the best I can do," Uncle Sam replied. "I don't know why I didn't nail that rafter straight in the first place. You see, son, when I became a builder I determined that I would build as perfectly as I could, and I've always done so. I never lacked work because people found out that they could always depend upon me to do a good job. The habit has now become so fixed that I can't let anything go unless it's perfect."

Noel worked in silence as he thought of what his uncle had said. He sometimes became impatient when Uncle Sam insisted that he do something over again. He found out that it was easier to do it correctly in the first place. Really, he was fortunate to have such an uncle, and he could not have had a better teacher. Although uncle was an old man, few young men could keep up with him. He was scrupulously honest, too, and would rather lose money than make a profit at the expense of someone else. Presently Uncle Sam said: "I do my work, Noel, so that it will stand the inspection of the Master Builder."

"I thought you worked for yourself. I didn't know there was anyone over you," the boy said.

"I mean Jesus, the Carpenter of Nazareth," his uncle replied. "In the day of final reckoning, Noel, I want to hear His 'Well done.'" When I was a young man," he continued, "I read about a workman who was patiently carving beautiful designs on wood to be used in a heathen temple. The ornamentation was for corners high up in the building where no one



A carpenter can help a lad to learn more than how to build houses. He can help him to build a good character.

would ever see them. 'Why are you wasting your time doing that?' an onlooker asked, 'No one will ever see it.' 'The gods will,' the workman replied, as he looked at his work with pride and satisfaction. That story made an impression on me, Noel. From then on I wanted my work to please not only man, but God. So over the years I have always done my very best."

During the next few days as Noel worked he tried harder than he had ever tried before to do well. He thought of the text found in the last chapter of the Bible which reads: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." He knew that some of the work he had done from time to time wouldn't be worth much of a reward, and he felt ashamed.

When the shed was finished, Uncle Sam said: "You've done a good job, Noel, and if you continue like that you'll be a fine carpenter some day." It was good to hear his uncle's praise, and he felt it had been worth while to do his best. "I'm going to be like you, Uncle," he said, "and I will always remember that my work must stand the inspection of God as well as of man. During the last few days I have found that everything has been much more interesting when I have done it to please God, and I've enjoyed it ever so much more."

"It is true," Uncle Sam said, "that the lowliest task becomes a pleasure when it is done with that thought in mind."



# The Face of a Saint

By ROBERT H. PARR



ONE CAN HARDLY IMAGINE the New Testament without Paul. Indeed, there are those who will say that every facet of Christian theology is coloured—and covered—by some pronouncement from the Pauline epistles. Let there be a new dogma propounded, let someone come forth with some "new light" on any given topic, and theologians around the world reach for their Bibles in a grand, concerted gesture, murmuring as they do so, "I wonder what Paul says about this?"

There is no doubt about it: the writings of Christianity's most spectacular convert—he who was struck physically blind on the Damascus road in order that his spiritual eyes might be opened, form the warp and woof of our basic doctrinal beliefs, and even the least among theologians—he, for instance, whose name appears on this page—like to affect an intimacy with the great apostle to the point that subconsciously we are quite sure that the letters of St. Paul were not, in fact, written to the Romans or the Corinthians or the Thessalonians, but to us, personally.

There is, I say, a natural intimacy which springs into rapid growth when one sets himself to study Paul. Nor is that intimacy an unhealthy, one-sided affair; on the contrary, it is unfailingly a satisfying *rapprochement* which deepens and strengthens with acquaintance. Yet, in a sense, the more you get to know the mercurial missionary the more confused the picture of him becomes. The simple question, "What did Paul look like?" can elicit such a flurry of answers that one is thrown into a sea of perplexity by their diversity. Nevertheless, this question remains one which must interest every student of the Scriptures, however cursory or however deep his study may be, for it is unthinkable that anyone should be content to think and talk about anyone as much as Christians do about Paul, and not wonder what he looked like.

And what *did* Paul look like? Aye, there's the rub. Being Paul, he never bothered to set down for posterity a pen-picture of himself; and he certainly never sat still long enough to have his portrait painted. Are we therefore to be thwarted in our desire to know something of the physical make-up of Christ's great champion of the early Christian era? Not quite. For while the picture may not have been painted so that the very

brush-marks show, there are bits and pieces of relevant information within his writings which, when fitted together with the meticulous care of the jig-saw player, produce a profile of Paul which gives an interesting (and somewhat surprising) result.

Of course, there are in existence representations of what this one and that have thought St. Paul *might* have looked like—or even *should* have looked like. In the Basilica of St. Paul, Rome, for example, there is a noble piece of statuary which indicates how one sculptor thought of him. The statue shows a man of dignified bearing robed in the flowing garments of his day—though how he could have travelled his endless journeys in such regalia one can only marvel, to say nothing of how such voluminous garments would hamper him when he spent that day and a night in the deep! The sculptor has portrayed a well-proportioned figure holding in his left hand a parchment upon which these words may be easily discerned:

AD ROMANOS  
PAVLVS  
SERVVS JESV  
CHRISTI

It purports to be, as you will easily deduce (even though you have no Latin at all) the introduction to the Epistle to the Romans (appropriately, for remember where the statue is located) which begins with his famous salutation: "Paul, a servant of Jesus Christ. . . . To all that be in Rome."

The statue represents the apostle to be a man of presence and strength, a fighter for causes (there is a sword in his right hand, even though his eyes are riveted on the letter in his other hand); it shows a man with a broad forehead surmounted by somewhat unruly and receding hair; and the strong face is adorned with a beard which reaches to his chest. Beneath the ample robes one can detect a strong body, vigorous and vibrant with the desire to be on the move. It is a fine piece of sculpture; but it is not the real Paul—and that is the man we are most anxious to meet.

Eye-witnesses—are there none of these? What of his close companion and biographer, Luke the physician? Did he leave us completely in the dark about his great friend? Almost, for he says little but incidental and unremarkable things about the tireless evangelist.



There are, it is true, many traditional accounts of the apostle's appearance, but these have the common disadvantage of having been written centuries after Paul had passed from the scene of action and this makes their authenticity suspect, to say the least. However, one thing in these traditional accounts arrests the interest and is thus noteworthy: they are all unprepossessing and unflattering.

In the fictitious *Acts of Paul and Thekla* (written in the third century), he is described as "short, bald, bow-legged, with meeting eye-brows, hooked nose, but full of grace." In a hundred years his appearance, apparently, had improved hardly at all, for a work still extant (though of doubtful origin) similarly has him described as a "bald-headed, hooked-nosed Galilean." By the sixth century certain changes were evident. To John of Antioch we are indebted for this picture: "Paul was in person round-shouldered, with a sprinkling of grey on his head and beard, with an aquiline nose, greyish eyes, meeting eyebrows, with a mixture of pale and red in his complexion, and an ample beard. With a genial expression of countenance, he was sensible, earnest, easily accessible, sweet, and inspired with the Holy Spirit." Most Christians would concur at least with the latter phrase in the description, but the rest lacks the impress of documentation and authenticity. It appears, too, that the Tarsan had grown hair on his head between the fourth and the sixth centuries A.D.

Moreover, he retains his hair—at least some of it—until as late as the fifteenth century when he is described by Nicephorus in these terms: "Paul was short and dwarfish in stature and, as it were, crooked in person and slightly bent. His face was pale, his aspect winning. He was bald-headed and his eyes were bright. His nose was prominent and aquiline, his beard thick and tolerably long, and both this and his head were sprinkled with white hairs."

Modern scholars, examining such evidence as quoted above, and having regard to some of the early portraits of Paul still extant (though none of them painted in the apostle's lifetime, of course) have come to the general conclusion that he was short (did he refer to this in 2 Corinthians 10:14?), walked with a slight stoop (the legacy of those stonings and beatings, perhaps), was possessed of an aquiline nose (he was Jewish, so this seems reasonable enough), and that what hair he had, went grey comparatively early.

But the jig-saw is incomplete—frustratingly incomplete. And so, as a last resort we must go where, perhaps, we should have gone in the first place—to Paul himself. Yet there is difficulty here, too. Can anyone imagine Paul saying something flattering about his own looks? In all else, he is his own sternest critic, so it seems logical to expect that he will not be free with the hyperboles when it comes to even his better points. The plain truth is that he was not impressed with his looks at all. The Corinthians, he says, described him thus: "His bodily presence is weak, and his speech contemptible." 2 Corinthians 10:10. But how much credence can one give to the first phrase of that opinion when the second—describing Paul's speech as contemptible—is so patently implausible; this man was an orator to whom the Athenian orators listened; they began by calling him a "babbler" (but colloquially we would

translate it as "cock-sparrow"), yet his eloquence soon put them to silence and won their grudging respect.

In spite of this, however, there was probably something in their opinion. The apostle, you will remember, expressed himself as grateful to the Galatians for not rejecting him or despising him (Galatians 4:13-15). Apparently there was in his physical appearance some unattractive feature—probably his inflamed, ophthalmic eyes—which they could have seized upon, had they wished, as an excuse not to hear him. Instead, the Galatian believers "would have torn their eyes out" for him (which surely indicates that his eyes were not his strongest asset).

These possible disfigurements and physical weaknesses notwithstanding, there was that indefinable "something" that marked the man as something special. When Paul and Barnabas were at Lystra on a memorable occasion, the apostle healed a crippled man. The miracle captured the imaginations of the entire town so that they said, "The gods are come down to us in the likeness of men." Acts 14:11. Barnabas, they called Jupiter—which indicates that he was the handsome one—and Paul they named Mercury. This was significant for Mercury was the messenger of the gods of Greek mythology, and the townsfolk had not failed to notice Paul's oratorical powers. Besides, Mercury was always depicted as a vivacious and vital being, fast of movement, spirited and volatile—which all seems to fit the apostle very neatly indeed.

In spite of the fact that its owner may not have been greatly impressed with his features, others were not slow to see in that face the elements of authority. There was a dignity in the tilt of the head that caused the lynch-bound rabble to pause and wonder; there was something of the patrician in the profile that caused Festus and Agrippa to hear him out; there was a nobility of mien that forced his vice-regal judges to declare that there was no evidence that he was worthy of death or bonds; there was commanding authority in that voice when Paul stood among the mariners in the storm-ravaged ship and bade them be of good cheer. This man of God was a mortal of no ordinary mettle.

Yet there is something else in that face—aquiline nose, beetling, craggy brows, balding head and imperious manner notwithstanding. As it grows older, there is a subtle change spreading over it from within. Where once there had been the breathings and threatenings of slaughter, there came to be an expression of gentleness and kindness. The same whiplash tongue that could sting the dastardly High Priest with "God shall smite thee, thou whitewashed wall," grew more and more accustomed to talking—even to the Corinthians—about the gentler virtues of unity, of tolerance, and of love—especially of love. For the love of His Master so constrained him that it shone through his own countenance so that the beholder tended to forget the defects and imperfections of the face, whatever they might have been, and saw only the beauty of character, emanating from the burning love for the souls of men which flamed deep within him and which was reflected in his rugged countenance. The face that watched impassively as Stephen was cruelly stoned, was later

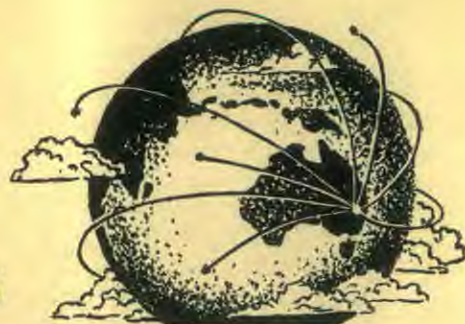
(Please see page 31)



# COUNTDOWN

**TIMELY TOPICS FOR TEENAGERS**  
Who are Looking for  
Certainty in Today's Uncertain World.

By **DESMOND B. HILLS**



## "Things I Wish I Had Known Before I Was Twenty-one"

"I WISH I HAD KNOWN:

- "That my health after thirty depended in a large degree on what I had put into my stomach before I was twenty-one.
- "How to take care of my money.
- "That a man's habits are mighty hard to change after he is twenty-one.
- "That a harvest depends upon the seeds sown.
- "That things worth while require time, patience, and work.
- "That you cannot get something for nothing.
- "The value of absolute truthfulness in everything.
- "The folly of not taking older people's advice.
- "That what my mother wanted me to do was right.
- "That father wasn't an old fogey after all.
- "More of the helpful and inspiring messages of the Bible.
- "The greatness of the opportunity and joy of serving a fellow man.
- "That Jesus Christ wants to be my Saviour and Friend."

THE ABOVE STATEMENT is from the pen of an unknown author and I discovered it recently in a teenage morning devotional book, *"Upward Trails,"* written by Henry T. Bergh. I am passing these suggestions on to the youth who read these columns, with the prayer that it will help youth to attain to full Christian maturity.

During the turbulent teens we are inclined to feel that we have arrived—that we know best. However, if during adolescence we stop to stocktake our lives and consider the counsel of others, we will greatly profit from the time thus spent. We are living in turbulent times and the world would press youth into its mould. You need definite personal principles of conduct if you would be among the Christian youth translated to heaven when Jesus comes to claim His own. In his book, *"Treasure Island,"* Robert L. Stevenson paints a very gripping pen picture of the arrival on the island. There is a good lesson for us to learn from this chapter. The landing party took their position in an old fort and the captain ordered the British flag to be raised. Just as soon as it was up, pirates commenced firing cannon balls from their ship in the harbour. Most of the men asked the captain to let the standard down, but he said, "No. That would mean we have surrendered." Just as in the military sphere many soldiers have died to save their country's flag, so Christian youth need to be loyal soldiers of the

cross. We need to know and hold to God's standard regarding:

- dress and deportment,
- conduct and courtship,
- work and worship.

Surrounded as we are by compromise and complacency towards consistent Christian living it's easy to calm our conscience by saying everybody has it, everybody does it, everybody wears it, everybody goes to it. However, we must refuse to surrender when Biblical standards and eternal life are at stake. Remember the words of James: "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Although there are many youth in our communities who do not know God's standards, there are also many who know, but who are indifferent to the high ideals of Christianity. They have been taught *Christian principles* in the home, in the church, and in the school, but they have been tempted to partake of the *carnal pleasures* of the world. Should you be among those who are selling their heavenly birthright for fleeting pleasures, would you carefully consider again the claims of the gospel?

The gospel is mankind's *initial* need. Jesus said, "But seek ye first the kingdom of God, and His righteousness." Matthew 6:33.

The gospel is mankind's *most important* need. The Saviour declared, "For what shall it profit a man, if he gain the whole world, and lose his own soul?" Mark 8:36.

The gospel is man's *most imperative* need. The Master warned, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Yes, young people, we stand or fall as far as the next life is concerned on our relationship in this life to the Christ of the gospel. There are many religions but only one gospel of the kingdom. We need to search the Scriptures and pray earnestly for the full light of the gospel.

A wealthy woman found herself in serious legal difficulty. The time for her trial was set. Her friends urged her to seek the added counsel of a prominent lawyer. But she refused. She felt secure. At the last moment, however, she did turn to him for help.

That lawyer in solemn dignity leaned across his massive desk and looked her squarely in the eye as he said, "Madam, yesterday I would have been happy to agree to plead your case, but only this morning I was appointed your judge."



If we do not accept Christ as our Advocate, we must face Him as our Judge. We read in John 5:22, 27: "For the Father judgeth no man, but hath committed all judgment unto the Son." "And hath given Him authority to execute judgment also, because He is the Son of man."

There are many things you *ought to know before you are twenty-one*, but the most important of all is to know that you are saved from sin and that eternal life is yours. The joy to be found in the knowledge of Christ, in living the Christian life, is far above the pleasures of the world. Thousands of youth are finding this abundant life. *Have you made this, the greatest of all discoveries?*

#### THIS IS LIVING!

To *FIND* the peace that passeth understanding; to find Christ—the Pearl of great price, the One altogether lovely, the Chiefest among ten thousand—as your life, your Redeemer, your Lord, and your God.

#### THIS IS LIVING.

To *LOVE* your fellow beings; to love the beautiful in human behaviour, in nature, in music, in literature, and in art.

#### THIS IS LIVING.

To *BE* brave and courageous in the face of pain and suffering, calm in the midst of stress and turmoil; to be true to yourself and your God when others around you prove false.

#### THIS IS LIVING.

To *DO* the work that lies nearest and to do it lovingly; to do something each day to make others happier and better.

#### THIS IS LIVING.

To *GO* where God wants you to go; to go where the need is greatest; to go and find joy in the going.

#### THIS IS LIVING.



### SPECIAL OFFER FOR TEENAGERS AND YOUTH

If you are under twenty-one and would like to have more information on the Christian life and Bible truths for these times, then write today for:

**BRIGHT HORIZONS**—a special youth Bible correspondence course in serial form. All you need to do to have this interesting and informative course mailed to your home is to write to—

DESMOND B. HILLS,  
"Signs of the Times," Warburton, Victoria.

## Countdown

To you and me the Redeemer says:  
In these closing, uncertain days,  
Your love to one another give,  
For you have not much time to live.

See the signs that are fulfilling fast,  
And how deep the world is plunged in lust?  
They are warnings which you must heed.  
So be prepared your God to meet.

You have no time to grieve or fear,  
The countdown is fast coming near.  
You must break the wall of sin  
And let the light of God set in.

Love the straying world as He had loved  
Ere He rose to His throne above:  
'Tis the task He has given you  
Ere He can give you earth-made-new.  
—From "Apples of Gold,"  
by John Chai Juan.

(Written especially for the "Signs of the Times" by the June Countdown contributor.)

## A Year Ago I Accepted God's Leading

By MARGARET FENNING



This month's Countdown contributor is nineteen-year-old Margaret Fenning. Margaret's profession is that of dental nurse, and currently she is working in the city of Newcastle, N.S.W. She also is active in church work, being the secretary of the Newcastle Advent Youth Fellowship.

As I approach the age of twenty-one I can look back over the past nineteen years with thankfulness that God's hand has guided my life. It was, however, only a little over a year ago that I accepted His leading, placed my hand in His, and was led to Calvary.

It is during the years of one's youth that so many far reaching decisions must be made: decisions which will mark out the pattern for our future life and lay the foundations for happiness and success. I am glad that God's wisdom has guided me in making my decisions, especially in deciding to give my life to Jesus.

By learning to trust Jesus as my full and complete Saviour I have proved indeed that "Christ is the way, the truth and the life." Since I have surrendered my will to His, my life has been filled with the peace of God that passes all understanding.

Throughout the days as I wait the coming of the Lord, I know that if I remain faithful, Jesus will continue to guide and lead, for He has promised, "I will never leave thee nor forsake thee," and "Lo, I am with you alway, even unto the end of the world."

Fellow youth, Christ can be your Saviour, too. Decide for Him now so that you may have his wisdom to guide, His strength to lean upon, and His love to comfort you.





MINISTER FRIEND of mine likes to make frequent reference to a version of the New Testament which happens to have a light-blue binding. This is something of a cause of mild distress to his wife, for how can a book bound in blue be the Bible?

On my study bookshelf there are many other versions of the Bible bound in various shades of green, brown, red and other colours. Yet my collection is far from complete, for in the English language alone there have been published over two hundred translations and revisions of the New Testament.

Some sincere Bible students find it rather disconcerting that there should be so many different versions of the Scriptures. Almost each year sees the publication of yet another. And there are still more versions being prepared. Can all these translations and revisions rightfully claim to be the Word of God?

Perhaps the best answer to this question is to recall the fact that when the books of the Bible were first written, the only languages used by the "holy men of God" who wrote them were Hebrew, Aramaic, and Greek. There are comparatively few today who can read these original languages of the Bible. Yet if a man desires to learn the will of God revealed in the Scriptures, it is not necessary that he first learn to read these ancient tongues. For this we owe eternal gratitude to the many noble scholars who through the centuries have taken upon themselves the arduous task of translating the Bible into the languages of the world.

Some books of the Bible have been translated into more than a thousand languages other than our own. Can all these translations claim to be the Word of God? Or have only the English-speaking people been favoured with the true Bible? When Christians in Turkey, in Ethiopia, in Iceland, in Korea, read from their Bibles in their own native languages, are they reading from the Word of God as we are when we open one of the many versions available to us in English? They surely are. There is only one Bible, but it exists in many languages.

One of the most interesting accounts I have ever read of the work of translating the Bible into the languages of earth was published in 1952. It was written by the secretary for versions of the American Bible Society, Eugene A. Nida. He titled his book, "God's Word in Man's Language." To Mr. Nida all translations are equally the Word of God—but in man's language.

In no other language have there appeared so many different translations and revisions as in English. Every few years since Tyndale first translated the New Testament from Greek into English in 1525 there has appeared a new version of part or all of the Bible. Even during the last fifty years there have been at least forty new translations and revisions of the New Testament.

Why have so many men taken it in hand to retranslate the Scriptures? What has prompted them to devote so many years of their lives to this work? One sometimes hears it darkly suggested that one reason for preparing these versions has been to provide an opportunity for unprincipled scholars to twist the words of Scripture to suit their own theological ideas.

Such charges have usually been made by those who themselves have had little or no experience in the difficult and delicate work of Bible translation. The evidence does not support their criticisms. During the past twenty years I have had opportunity to give careful study to all the main English translations of the New Testament since Wycliffe. I have looked especially for instances of wilful distortion of the Scriptural text for doctrinal purposes. Such instances are so extremely rare as to be singularly noteworthy.

Bible translators have been moved by far loftier purposes than this. Tyndale risked and lost his life in his urgent desire to give the Bible to the people in their own language. He wrote that he "perceived by experience how that it is impossible to stablysh the laye people in any truth, excepte, the scripture were playnly layde before their eyes in their mother tonge," "which thinge onely moved me to translate the New Testament."

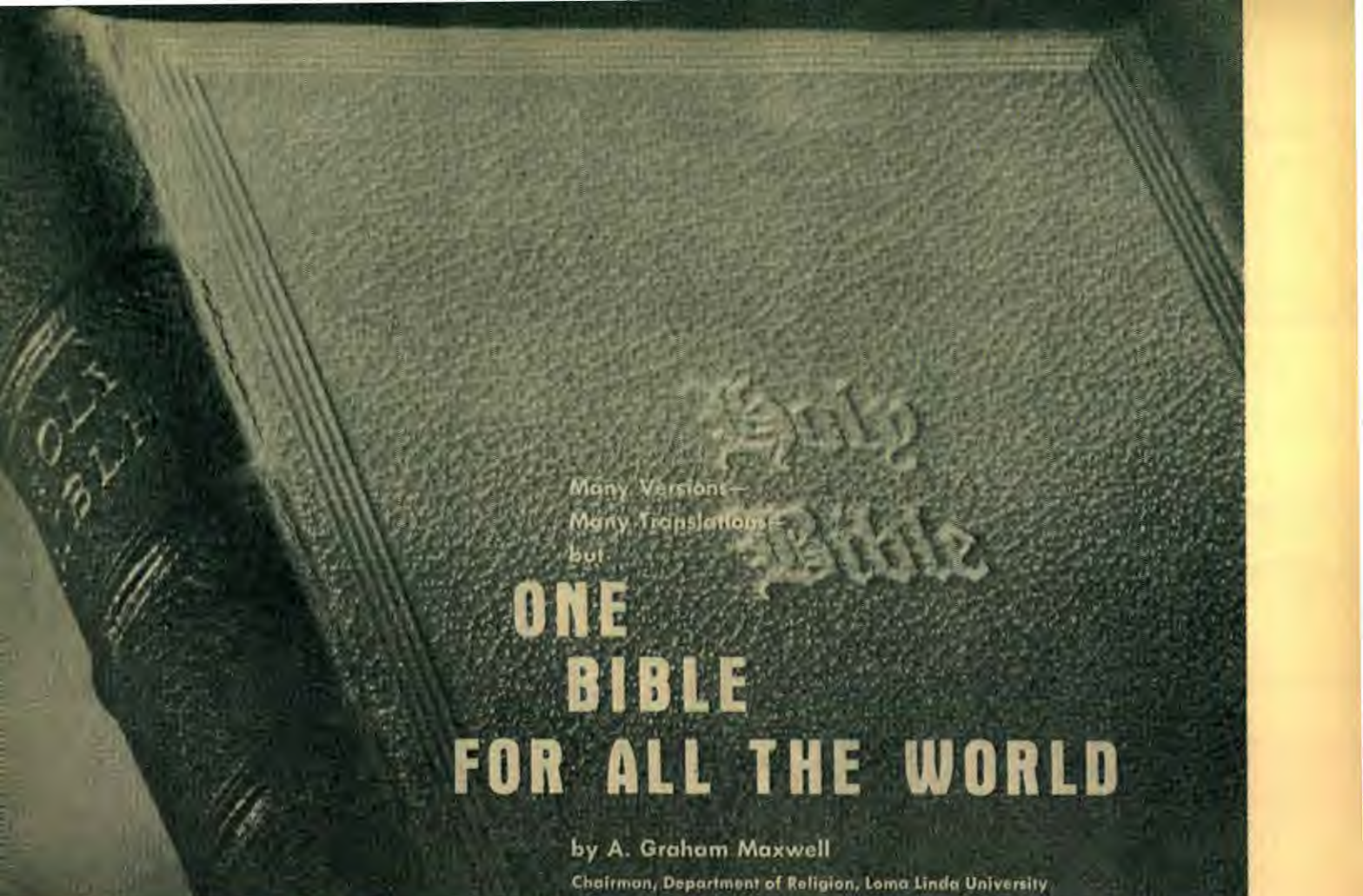
The translators of the 1611 King James Version wrote in their no-longer-published preface that their purpose was to do that which "helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's Book unto God's people in a tongue which they understand?"

The committee of scholars, including Goodspeed and Moffatt, who prepared the 1946 Revised Standard Version of the New Testament, expressed their purpose in the preface: "In the Bible we have not merely an historical document and a classic of English literature, but the Word of God. . . . And men need the Word of God in our time and hereafter as never before. . . . It is our hope and our earnest prayer that this Revised Standard Version of the New Testament may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word."

In the summer of 1947 work was begun in Great Britain on still another Bible translation. A joint interdenominational committee was set up by the Church of England, the Church of Scotland, and the free churches of Great Britain, with representation from Ireland and Wales, to prepare a new translation of the entire Bible "into modern English." Representatives of the British and Foreign Bible Society and the National Bible Society of Scotland joined in the planning.

The major reason for again entering on this enormous task was well stated by Professor Hunter of Scotland in his book "Interpreting the New Testament 1900-1950": "Since the famous forty-seven did their work in 1611, nearly three and a half centuries have passed, and in that time our speech has so changed that the Authorized Version, for all the glories of its language, has grown more and more of a foreign tongue. The common man does not speak or properly understand the great accents of his Elizabethan ancestors. Were the Christian preacher or teacher concerned only with literary appreciation, he might rest content with the Authorized Version. But his task being what it is—to preach and teach the Word of God to a generation that is almost Biblically illiterate and slowly lapsing into paganism—he demands, and rightly demands, a version of the New Testament that 'will clothe the word of the gospel in the vesture of our common speech' and come home with a living power to men who do not understand,





Many Versions—  
Many Translations—  
but

# ONE BIBLE FOR ALL THE WORLD

by A. Graham Maxwell

Chairman, Department of Religion, Loma Linda University

much less appreciate, the archaic splendours of Elizabethan prose."

Hence the aim of the committee which in 1961 published the New Testament of the *New English Bible* was to put out a new authorized version that would not be "a revision either of the Authorized or of the Revised Version, but an entirely fresh translation from the originals into good contemporary English."

An article in *Look* magazine a few years ago suggested that modern research among the ancient manuscripts of the Bible is revealing that actually we are quite uncertain about the authenticity of a large share of the Biblical text. The writer particularly referred to an enormous research project now in progress on both sides of the Atlantic with headquarters at Oxford University and the Southern California School of Theology. The purpose of this vast endeavour is to recheck completely the sources of the New Testament text in the thousands of Greek manuscripts, the early versions, the lectionaries, and the writings of the early fathers of the church. After more than fifteen years of labour, the first volume of this international critical text of the Greek New Testament is about to be published. The results will hardly be those presented in the *Look* article, but will provide further evidence of the remarkable preservation of the Scriptural text.

There is still only one Bible, but many versions. Not all are of equal quality, but any version sincerely pre-

pared by an adequately qualified scholar or committee of scholars—and this would include all of the better-known versions—may rightfully claim to be the Word of God.

Three and a half centuries ago the translators of the King James Version expressed a most reasonable attitude toward this problem of the multiplicity of versions. If the preface to this most famous of all Bible versions were still published as originally intended, these wise words would be available for all to read: "We do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession . . . containeth the Word of God, nay, is the Word of God. As the king's speech, which he uttered in Parliament, being translated into French, Dutch, Italian, and Latin, is still the king's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. . . . No cause therefore why the Word translated should be denied to be the Word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it."

When next you pick up your Bible to study the Word of God, whatever may be the language, whatever may be the translation, remember that, though there are many versions, and many translations, there is only one Bible for all the world.





"How dull you are!" He gently rebuked. "How slow to believe all that the prophets said! . . . Ought not Christ to have suffered these things?" Luke 24:25, 26, N.E.B.

Two portions of the psalms in particular, outline characteristics of Christ's life among men.

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart," Psalm 40:7-9.

"For the zeal of Thine house hath eaten Me up." Psalm 69:9.



# Song of the Messoiah

PART TWO

By  
Austin G. Fletcher

**L**IFE AND DEATH are the great issues that embrace all men.

As the psalmists portray to us their Messiah, they take care to outline His life and death. In doing so, they join the host of prophets who testified beforehand of the death of Christ and of the glory that would follow. In fact, the light shed by the prophets upon the death of Christ focuses with a marvellous accuracy upon His sacrifice and atonement.

This portrayal of the Messiah is so clear in outline, and so bold in its message, that Christ Himself seems to express a peculiar wonder at His disciples' inability to see it. As He walked with two of them across the terraced hillsides towards Emmaus, the Saviour discovered that Cleopas and his friend were talking together about these very things—His sufferings, His death, the tidings and rumours of His resurrection. And yet, while they were speaking of the very things the psalmists had foretold, they did not recognize their fulfilment! At this Christ wonders!

Certainly the most wonderful thing about Christ as a man is His "oneness" with the Father. In this we see the difference between Him and all other men. The Scriptures portray all others as having sinned, none being righteous, all at enmity with God, alienated in mind and heart from the Father, strangers and foreigners to Him. At times the language of the Bible becomes colourful and strong in depicting the attitude mankind naturally reveals towards God. "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable. . . . The way of peace have they not known: there is no fear of God before their eyes." "The heart is deceitful above all things, and desperately wicked." Romans 3:10-18; Jeremiah 17:9.

What joy it must have afforded the Father, then, to hear His own Son say while in the flesh, "I do always those things that please Him." John 8:29. God



knew that when Jesus said this He spoke the truth! For centuries, through the prophets, the Father had pleaded that men should live the life of outward correctness and inward righteousness. They should work righteousness, be humble of heart, kind in their words to one another, and tenderly disposed in their hearts towards one another. They should *do* right and *be* right. In fulfilling such duties, man should find pleasure. But the sin man cherished so changed him that instead of finding such duties a pleasure, he regarded them as burdensome and rather irksome necessities. Even in complying outwardly with the will of God, the spirit of love and devotion was all too often lacking.

But with Christ—how different! "I delight to do Thy will, O My God: yea, Thy law is within My heart."

Here we see the beautiful perfection of inward and outward righteousness. In His life there was a doing of the Father's will. His works, deeds, behaviour were as the Father willed for man. In this He became our example—"that ye should follow His steps." This outward correctness, however, sprang from the heart. "Thy law is within My heart." In this, too, we are to emulate Him, as Paul urges us, "Let this mind be in you that was also in Christ Jesus." Philippians 2:5. Christ was governed by noble motives, pure desires, and virtuous affections. Not only did this rejoice the Father's heart, but of this the psalmist sang!

"After this incident, Jesus, accompanied by His mother, His brothers, and His disciples, went down to Capernaum and stayed there a few days. The Jewish Passover was approaching and Jesus made the journey up to Jerusalem. In the Temple He discovered cattle and sheep dealers and pigeon-sellers, as well as money-changers sitting at their tables. So He made a rough whip out of rope and drove the whole lot of them, sheep and cattle as well, out of the Temple. He sent the coins of the money-changers flying and turned their tables upside down. Then He said to the pigeon-dealers, 'Take those things out of here. Don't you dare turn My Father's house into a market!' His disciples remembered the scripture—The zeal of Thine house shall eat Me up." John 2:12-17, Phillips.

In the Hebrew Scriptures, the word "zeal" most commonly depicts "jealousy." Let us imagine the scene that greeted the Saviour's eye the day He stepped into the Temple. None knew better than He what that place should have been—the hallowed house of the true worship of the living God. Instead of peace and reverence, however, there was rivalry and ribaldry. There was graft and greed, noise and jargon. How this jarred the pure and holy spirit that was Christ's. A godly jealousy burned within Him when He drove out the traders, and none could withstand it for He was being jealous of the reverence due to God. It is the same jealousy of respect to God that has impelled many a Christian to rebuke the coarse and vulgar speech of men who blaspheme. One great passion controlled Christ. It was to live to the glory of God. One is often tempted to wonder what strange and wondrous power would be revealed in this world if the Christian church were possessed of this same passion.

Sadly the psalmists sang of the sorrows of the man acquainted with grief. Those crowded closing scenes

of the life of Christ keep coming to the fore in psalm after psalm. The lines of the Hebrew poets seem replete in the detail they give concerning His experience through the bitter hours that stretched from the Garden of Gethsemane to Golgotha.

"For it was not an enemy that reproached Me; then I could have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him: but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Psalm 55:12-14.

"Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me." Psalm 41:9.

"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." Psalm 22:7, 8.

"My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and thou hast brought Me into the dust of death. For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." Psalm 22:15-18.

"Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Psalm 69: 20, 21.

"My God, My God, why hast Thou forsaken Me?" Psalm 22:1.

Surely we, too, can exclaim with Peter, "David speaketh concerning Him."

Having heard again the songs of the psalmists about their Messiah, why not pause now and turn to the closing chapters of any one of the four Gospels, and read for yourself of the Son of God who loved you and gave Himself for you. If you do it now, you will do it with a new and warm interest in the insights God furnished the singers of Israel.



## THE FACE OF A SAINT

(Concluded from page 25)

bent earnestly over the tear-stained parchment to plead for the repentant runaway, Onesimus.

Earlier in this brief treatise, I quoted—for what it was worth—from the *Acts of Paul and Thekla*. Permit me to requote at slightly greater length: "[He was] short, bald, bow-legged, with meeting eye-brows, hooked nose, but full of grace, for sometimes he appeared like a man, and sometimes he had the face of an angel."

And thus it is that, when a Paul in A.D. 66 has the love of Christ burning in his heart, or a Christian nineteen centuries later is motivated by the same selfless power, even the most indifferent are prone to overlook facial defects and physical inconsistencies, remembering only, as they reflect, that such a one had sometimes the face of a man, and sometimes the face of an angel. For when Christ's love burns brightly in any heart, the very expression of face is wonderfully changed.





Readers' Questions  
Are Answered in These Columns by  
PASTOR D. FORD

## BIBLE QUESTIONS ANSWERED

### THE TORAH

The Archbishop of Perth declared recently that the difference between Jews and Christians is that the former believe in the Torah while the latter believe in Jesus Christ. Who or what is the Torah? J.I.L.

The word "Torah" is the Hebrew word for "Law" and is applied primarily to the Old Testament Scriptures, particularly those books written by Moses.

### PREDESTINATION?

Does not the Bible teach that God predestinated Esau to be lost? See Romans 9:13, "Jacob have I loved, but Esau have I hated." H.H.

The subject discussed in Romans 9 is Israel's fate in being deposed from the position of God's chosen race, and throughout the chapter Paul is discussing God's right to elect nations (not individuals) to opportunities of special service. Thus the verse referred to above is a quotation from Malachi 1:2, 3, where it applies to the national descendants of Jacob and Esau, and not to individual persons. The verses following Malachi make this clear as they declare that God has "laid his [Esau's] mountains . . . waste" etc. In other words the land of Idumea (Edom) was impoverished as a result of the Edomite hatred against Israel.

Similarly in Romans 9, Paul declares that Israel as a nation is now being punished by God, and the Gentiles by contrast admitted to mercy. The conclusion is found in Romans 9:30-32, "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith."

### RADIO-CARBON DATING

How can the Biblical age of the earth be reconciled with radio-carbon dating? D.R.D.

Radio-carbon dating is accurate for measuring ages within comparatively recent millenniums. Its accuracy is granted to be more questionable with reference to very distant times, and here other methods of dating are usually pursued. The Bible nowhere says how old are the materials that compose our earth, but it does indicate (1) that God was not indebted to pre-existent matter for His work of creation, i.e. all substances are temporal, and owe their origin to His will. We are not to think, as the Greeks did, that matter is eternal. (2) The human race, and indeed all living things, have been in existence for only a comparatively short time prior to established secular history which extends backwards with certainty only to approximately 3,500 B.C. While the well-known creation date of 4004 B.C. is only the suggestion of one out of one hundred and twenty different systems of Biblical chronology, it is much nearer the mark than evolutionary estimates of earth's beginnings.

### PROPORTIONATE REWARDS

The Bible speaks of proportionate rewards for the righteous. Does the same principle apply to the wicked in order to act as a deterrent against piling up evil higher and higher? E.W.

In Luke 12:47, 48, Christ speaks of some who will "be beaten with few stripes," and He speaks of others being "beaten with many stripes." Galatians 6:7 is also pertinent. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

### PICTURES OF CHRIST

In our church rooms there are ghastly looking paintings of Christ. Do not such mislead children, and violate the second commandment? T.M.L.

The Scriptures indicate that Christ, the Son of David, was probably like His renowned ancestor, "ruddy and withal of a beautiful countenance, and goodly to look to." 1 Samuel 16:12. Rarely indeed does the Bible comment upon the personal appearance of any of its characters, but it takes care to sketch the features of David. As shepherd, warrior, prophet, and king, David typifies Christ—the good Shepherd, the Lord mighty in battle, the prophet "like unto Moses," the King of kings. David is never recorded as losing a battle, and thereby points to our Lord who is ever Victor. Early in his experience David contended with, and defeated, the giant Goliath, as Christ centuries afterwards contended victoriously with Satan at the outset of His ministry. Thus the account of David's personal appearance almost certainly points to that of our Lord.

While Jesus divested Himself of His heavenly glory, and while after His cruel treatment at the hands of His captors, He manifested no beauty such as would have led the mob to desire Him, nevertheless He was ever "the chiefest among ten thousand," and "altogether lovely" to those with discernment. The depressing paintings so often seen are a result of the unhealthy asceticism of the Dark Ages, and present a false image of the Son of God.

### BAPTISM ESSENTIAL?

I have read articles declaring that baptism is essential for salvation, and in proof John 3:5 is offered. However, does not this text refer only to the new birth? O.L.

The text reads as follows: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

As you suggest, this text finds its fuller explanation in such texts as Titus 3:5, and Ephesians 5:25, 26, and Christ is certainly primarily referring to the regeneration of the heart through the cleansing principle of the Word. The symbolism He employs, however, was familiar to the Jews, and certainly reminiscent of baptism such as practised by John the Baptist and by Jewish church leaders towards their proselytes. That which is essential for salvation is not any mere outward rite or form but an entire change of attitude through accepting the love of God. The formal sign of such an attitude is baptism as shown in Matthew 28:19, 20. While the penitent thief will find ultimate salvation without having been immersed in a baptismal pool, there can be no doubt that he would eagerly have sought this privilege of witnessing for his Lord, had prolonged life on earth been given him.



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