



*"Blessed are they  
 who hear the Logos (word) of God and keep it..."*

No. 1

September, 1950

Vol. 17

**DEVOTED TO THE SPIRITUAL ADVANCEMENT  
 OF A PEOPLE CALLED OUT OF GENTILE  
 DARKNESS UNTO DIVINE LIGHT**

**Acts 15: 14**

**"Do what is right, be valiant for the Truth, teach it without compromise, and all the lovers of the Truth will approve you; for all others, you need not care a rush!"**

**J. Thomas.**

**THE ORGAN OF THE CHRISTADELPHIAN "ELPIS ISRAEL" CLASSES OF AUSTRALIA**



**Edited by H. P. Mansfield**

Subscription: Seven Shillings and Sixpence per annum  
 All Communications to be forwarded to the Editor,  
 62 Denman Terrace, Mitcham Estate, South Australia.

(Registered at the G.P.O. Melbourne for transmission by post as a Periodical.)

**"The Name of Yahweh is a strong tower; the righteous runneth into it and is safe."**

## "THE LOGOS"

"The Logos" is devoted to the spiritual edification of a people called out of Gentile darkness unto Divine Light, known to this generation as "The Christadelphians."

All subscriptions fall due in September with the commencement of the new volume.

Communications can be directed to the Editor's private address or to Box 226C, G.P.O., Adelaide, South Australia. All remittances should be made payable to "The Logos," Adelaide, South Australia. Exchange should be added to country and interstate cheques.

Through the liberality of certain subscribers, it is possible to grant "The Logos" free of charge to any who, through adversity, are unable to meet the cost. Such requests are treated confidentially, and any in this position are particularly asked not to be hesitant in applying.

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Orders for *Digest of Truth* are to be forwarded to Brother E. G. Highman, Box 226C, G.P.O., Adelaide, South Australia. The cost of the "Digest of Truth" is 1/9 per 100, or 16/- per 1000 copies, plus postage, payable in advance. Sample copies will be sent on request.

Matters relating to the *English* and *German* editions of "The Logos" should be forwarded direct to Brother Bruce Philp, 38 McDonald Street, Lakemba, New South Wales, Australia.

Orders and subscriptions in England can be remitted to Brother A. H. Cherry, 22 Northfield Road, King's Norton, Birmingham 30, England.

Suggestions for improvement and constructive criticism are always welcomed, and we appreciate hearing regularly from our subscribers.

## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

—Paul.

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## *Have we Justified Our Existence ?*

The time has again arrived to remind the reader that his subscription is due for the ensuing volume of "The Logos." The question thus arises: Does the work accomplished during the past twelve months justify the continued existence of "The Logos"? We believe it does. And because it is not the work of one or two, but of every contributor to the periodical (for without such co-operation it would be impracticable), we draw attention to some phases of it.

First, to our mind, is the issuance of a new edition of "Eureka." "Eureka" is, without doubt, the finest of all Christadelphian works, and it has ever been a matter of regret with us that our finest work should be the most poorly produced. The small five volume set of "Eureka", though reproduced by photographic process to "retain sentimental value" was difficult to read or study. "Eureka" is not light reading. It requires concentration and thought to gain the best results from its study. This was ham-

pered by the poor type. We therefore approached the Christadelphian Office, Birmingham, and promised assistance in the publishing of a new and better edition of this invaluable work. "Eureka" will now be issued in five large volumes in clear print, upon good paper. The first volume is available in Australia, and succeeding volumes will appear, it is hoped, at approximately three-monthly intervals. The thanks of the Brotherhood are due to the Publishing Committee of "The Christadelphian" for the work involved in producing this edition.

During the twelve months some 220,000 copies of "Digest of Truth" were circulated, and advice to hand speaks of several immersions as a result of this distribution. A new booklet was produced entitled: "Jerusalem, The Metropolis of the Coming Age" and is now available for Gospel Extension work. In addition, the first two numbers of a new periodical entitled "Herald of the Coming Age" were issued.

This little work is attractively produced, and is aimed to interest the stranger in the Truth. It consists of an Editorial, a long article, and answers to correspondents. It is prepared with a background of many years' experience in Gospel Extension work, and the letters of many interested friends are perused to ascertain the problems and ideas that are in the mind of the Stranger. The answers to correspondents are actual questions raised by interested friends.

After surmounting great difficulties, "The Great Salvation" was finally produced in German and despatched to our Brethren in Germany. A letter from Brother Bogner (reproduced elsewhere in this issue) advises that the books have been received, and their valuable work of leading men and women from the darkness of Gentilism to the light of the Truth has commenced.

In addition to these specialized efforts, the general work of the Magazine has proceeded as usual. The Committee has lent its support to the proclamation of the Gospel message, to maintaining contact with Brethren and Sisters in isolation, by means of the "Elpis Israel" study notes, to the fostering of study groups and the distribution of the Truth's literature. In this regard, large consignments of those two important works were imported from England — "Faith in the Last Days" and "The Temple of Ezekiel's Prophecy", by Brother Sulley.

The policy of "The Logos" has remained unaltered from the beginning. It recognizes the Bible as the only Inspired and Infallible Word of God. It does not believe that outside the Bible any man's work is perfect, and therefore it does not give a slavish deference

to any person or writer, living or dead. But, having stated as much, the Committee also reaffirms its belief that the Scriptures are nowhere so consistently and beautifully expounded as in the writings of Brethren J. Thomas and R. Roberts. Some take offence at such a statement. They claim their own writings are superior. We do not agree with that opinion. We have given deep thought and consideration to the writings of our late brethren, and have experienced the pleasure of a better understanding of God's Word thereby. We are anxious that others should share with us the same pleasure, and are certain that true Ecclesial unity will be served at the same time. When each unit is sound, the body is healthy. It therefore becomes the duty of each member to comprehend "the spirit of wisdom and revelation in the knowledge of Christ." He needs to have a clear conception of the Truth if he would be a constructive influence for good in his ecclesia. The study, rather than the mere reading, of God's Word should be his daily delight, and in this direction great assistance can be derived from the writings of our pioneers.

"The Logos" hopes, with the help of its readers, to continue to play its part in providing "meat in due season." It takes this opportunity of thanking those many brethren and sisters who have contributed towards its support, and who have assisted the Committee by their kindly advice, constructive criticism, and assistance. Through the material help of some, we are in a position to supply a certain number of copies free to those who cannot afford the subscription rate, and, as advertised on our cover, we



are anxious that such should receive it.

Costs of production still remain a difficult feature of publishing. The reader can help, not merely by sending his own subscription early, but also by bringing the existence of "The Logos" under the attention of others and ex-

tending the circulation. Should Christ's return not eventuate during the next twelve months, we look forward to the continued co-operation of the reader in regularly sending forth each month a consistent testimony to the Truth.

—The Committee

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# The Apostolic Age

## FOREWORD

An overall picture of the Divine purpose reveals that the Aion of Sin and Death shall terminate after a period of 7,000 years, at the close of which every enemy shall be destroyed, and God shall be "all and in all". But this long epoch of time has been divided by smaller aions or ages, which have been strictly limited to the purpose required by God. For example, the supremacy of the "little horn" over the saints was limited in time (Dan. 7-25); so also is the period of Gentile domination over the Israelitish constitution of things, for there is "a set time to favour Zion" (Psalm 102-13). Thus by faith, or by a confident anticipation of things hoped for (Heb. 11-1) we "perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifest, the things now seen have come to pass" (v.3—"Diaglott").

The Scriptures will be better understood, if we learn to correctly designate the things revealed therein. This relates even to the ages into which Deity has divided the long epoch of sin and death. Brother Thomas has well written: "We are not living in the 'Christian Dispensation', but in what the Scriptures style 'the Times of the Gentiles', and in 'the latter days' of those times. The Christian Dispensation is 'the World to come', or Future Age. We should be careful to call things by their proper names. The Apostolic Age belonged to the end of the Mosaic Age. The interval between the fall of Jerusalem and its future restoration is the Wilderness State of the True Israel of God."

This series of articles is designed to provide a Key to the better understanding of the New Testament, and will therefore deal particularly with the age of Jesus and the Apostles, or the end of the Mosaic dispensation. We have thus entitled them "THE APOSTOLIC AGE" and it is hoped to continue them through subsequent issues of "THE LOGOS". The author wishes to express his indebtedness to Brother Thomas for many of the ideas set forth therein which he has, however, expressed in his own words. We suggest that the reader give earnest consideration to the matter, and carefully consider it in the light of the testimony of the Word.

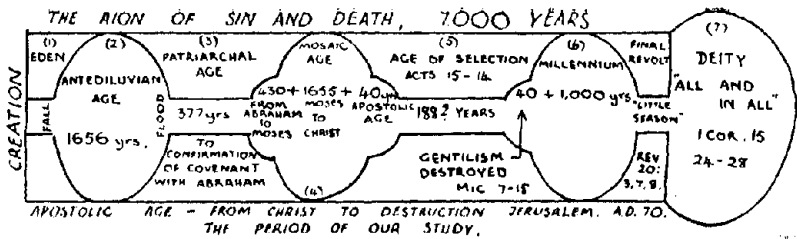
—Editor.

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## CHAPTER 1: THE DIVINE DIVISION OF HISTORY

The history of the world from the Divine standpoint may be divided into seven aions, dispensations or cycles of time. Each Aion had times and circumstances peculiar to it. The first six lead successively to the last, when the perfection of God manifestation will at length be attained. The

first six dispensations form the aion of sin and death. The seventh is the aion of incorruptibility and therefore has no end. These aions are aptly illustrated in "Eureka", vol. 1. We here reproduce the chart and briefly expound it that we may understand our bearings.



**1. The Edenic Aion.**—During this period man walked in fellowship with the Elohim, being on probation for participation in the Elohistic nature. Through sin, this age came to an end, with the Serpent enthroned in man's heart, and the principles of Atonement set before him in sacrifice.

**2. The Antediluvian Age** began inauspiciously, continued with hate and murder (Cain), arising from which the human race was divided into two seeds: the Cainites and the Sethites. Between them should have been separation and non-fellowship, but the serpent mind lost sight of the line of demarcation, until with the exception of one family, apostasy filled the earth. This age or aion came to an end after 1,656 years, in the destruction of the whole Kosmos or system of things.

**3. The Patriarchal Age** succeeded it. Here was a new world or aion. It was notable for a new Kosmos or system of things. This was an age in which sacrifice in acknowledgment of the breach between Deity and man was presided over by family priests. The age of Noah, Job and Melchizedek. However, the serpent in the flesh was also at work in the development of human wisdom, and the founding of the Kingdom of Man (Babylon) by Nimrod. Thus, in the wisdom of Deity, it became necessary to focalize His truth in a man and nation separated from

the apostate world, who should be the nucleus of the Divine purpose of manifestation, and the channel of His revealed mind.

**4. The Age of Israel.** — The Abrahamo-Mosaic cycle of the Covenant was inaugurated with the typical confirmation of the Covenant with Abraham. This age we have divided into (a) 430 years, during which Abraham and his seed were developed into a nation. This was the transition from the Patriarchal to (b) the 1,695 years of the **Mosaic Age or Aion**. The seed of Abraham had developed into a Commonwealth and Kingdom. They possessed a definite Kosmos — or system of Laws and Divine appointments— chief of which was a wonderful system of ritual which typified Messiah and emphasized Sin and the Divine sovereignty, and pointed to salvation in Divine manifestation. (c) The last days of this most important age when the Eternal Spirit manifested himself in Jesus, by begetting a son by a Virgin of the house of David, and filling him with all wisdom and power. The contemporary generation of Jews rejected and slew Messiah and also rejected or perverted the grace offered by his specially prepared apostles. Therefore in A.D. 70 a terrible stroke of judgment fell, and Judah's Commonwealth was destroyed by the Roman Armies which were guided by the unseen

providential hand of Jesus Christ.

### 5. The Age of Selection. —

Before the end of the Mosaic Age, the Eternal Christ Spirit in the Apostles laid the foundation of a fifth dispensation during which Deity has been at work, calling out of the Gentiles a people for His Name. The way was revealed whereby individual Gentiles might be grafted into the Israelitish Olive Tree, through the shed blood of the Spirit's Lamb. This age has been an age of small things, of Spirit and Truth worship by a few individuals dwelling in the political wilderness, despised and often persecuted. The truth of God in this age has had no physical centre or organic forms. Apart from the time of its foundation by the Apostolic Power, there has been no authoritative Divine institution in the earth, but a completed word of the Deity, and a promise, "If any man hear my voice and open the door I will come in to him."

### 6. The Millenium. —

Shortly, however, this obscure and disorganized state of affairs will end. The times of the Gentiles are fast running out. When the last believer has been inducted into the Name, the Kingdom of Babylon will be destroyed by Deity manifested in Jesus Christ and his perfected brethren. Then will dawn the new age of the Millenium, with a new Kosmos—immortal rulers, an iron rod, Divine teaching, Zion a glory, and the Sanctuary the centre of the amended Mosaic observances. This will be the transitional age, and will lead, after Satan's final revolt and suppression, to—

7. Perfection.—The endless beyond the Olahm. Deity all and

in all. All death and curse abolished. The Divine family out of Adam's race completed to the glory of God the Father.

This, then, in brief, is the Divine scheme of the ages. Jesus Anointed and his Apostolic Ambassadors laboured to establish the truth of Yahweh in the end of the 4th and the commencement of the 5th dispensations. While Jesus was at work preparing the end of the Mosaic Age, and the subversion of Judah's Commonwealth, he was also at work through his inspired Apostolic Angel Messengers of the New Covenant, establishing the age of selection. In the latter days of this age we have, in the mercy of Deity, come into the Yahweh name.

If we study carefully the period of transition between the 4th (Mosaic) and 5th (Gentile Selection) epochs, we shall find our appreciation of the mission of Jesus Christ and the Apostles greatly enhanced and our comprehension of the New Covenant (N.T.) writings greatly facilitated. The understanding of this period will knit them together into a seamless garment. This, then, we propose to study, if God permit, and while His Son remaineth absent, that our faith may be strengthened, and our hearts purified.

## Chapter 2

### THE END OF THE WORLD

The words of Christ and His Apostles were spoken on the background of an end that was nigh at hand. It loomed ahead as a dark and foreboding cloud over all that they said. That end was the end of the Mosaic world and age (Kosmos and aion) in A.D. 70. A cursory reading of the New Covenant Writings

(N.T.) does not make this obvious, but as we proceed we shall learn that the events of A.D. 70 and the preparation of a new aion to succeed the 4th dispensation are the keynote of the N.T. Thus:

Christ: "So shall it be in the end of this world (aion)"—Mat. 13: 40.

Disciples: "What shall be the sign of the end of the aion"—Mat. 24: 3.

Christ: "This gospel shall be preached in all the habitable (oecuminae) then shall the end come"—Mat. 24: 14. ("Lo, I am with you to the end of the aion" (Mat. 28: 20).)

John: "It is the last time or hour"—1 John 2-18.

Peter: "The end of all things has approached" (1 Pet. 4-7).

Jude, speaking of contemporary false teachers: "There should be mockers in the last time"—Jude 18.

Paul: "God hath in these last days spoken to us by a son"—Heb. 1-2.

Christ and his apostles thus expected an end to the age in which they laboured. All considered, they were living in the last days of an epoch. None of these passages referred to the end of the Gentile world, for which end we now wait. They spoke of the end of the Mosaic age or world.

Deity spoke by a son, not in the last days of the Kingdom of Babylon which would aptly describe our times, but in the last days of Judah's guilty Commonwealth. "Jesus appeared once in the end of the aions (ages) to put away sin by the sacrifice of himself" (Heb. 9-26). He assuredly did not appear in the end of the world in general, for that is still

future; but he did appear in the end of the Mosaic Epoch, which consisted of a number of lesser ages of 50 years (Jubilee periods). From the foundation of the Mosaic Kosmos, translated World in the first half of v.26, animals had been slain, typical of him who became the One Great Offering for Sin, in the end of the Mosaic Age of Ages (Aion of aions). This is Paul's whole point in Hebrews, and in this place particularly.

Thus Hebrews 9-26 puts beyond all doubt the fact that the end so continually present before the minds of the Apostles was the end of the Mosaic Kosmos and Aion.

Let us tabulate the four Greek words translated "World" in the A.V. The student can define these words in his Bible and mark each occurrence with a number or colour.

**AION:** Age or circle of time. The Age of Man is limited; the Aion of Deity is eternal. The word occurs both in its singular and plural forms in the following places but has been translated "world": Mat. 12: 32; 13-22, 39, 40, 49; 24-3; 28-20; Mark 4-19; 10-30; Luke 1-70; 16-8; 18-30; 20-34, 35; John 9-32; Acts 3-21; 15-18; Rom. 12-2; 16-25; 1 Cor. 1-20; 2-6, 8; 3-18; 8-13; 2 Cor. 4-4; Gal. 1-4; Eph. 1-21; 3-9,21; "The Age of the Ages" 6-12; 1 Tim. 6-17; 2 Tim. 4-10; 1-9 (plural); Tit. 1-2 (plural); 2-12; Heb. 1-2; 6-5; 11-3; "aionon" (ages—1 Cor. 2-7; 10-11; Heb. 9-26).

**OECUMINAE:** The Habitable, and not the entire globe. Rendered world in the following places: Mat. 24-14; Luke 2-1; 4-5; Acts 11-28; 17-6, 31; 19-27; 24-5; Rom. 10-18; Heb. 1-6; 2-5; Rev. 3-10; 12-9; 16-14. In Apostolic times the Roman Empire.

**GE:** The earth. It has been many times translated "earth" but only once translated "world" in Rev. 13-3. It should be rendered "earth" in this place also (see R.V.).

**KOSMOS:** signifies "Arrangement", "order", "System", etc. Every instance of the use of the word "world" apart from those quoted above is "Kosmos" in the Greek. The existing order is the prevailing Kosmos. Man's "Kosmos" is opposed to the order to be established by Christ. The words

"Kosmos" and "aion" should be always distinguished, even where the two words seem to express the same idea. Cf. 1 Cor. 3-18 (aion) with v. 19 (Kosmos) or Eph. 2-2 "course (aion) of this world (kosmos)."

—EDGAR WILLE,  
Birmingham, England.

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## AN EXHORTATION TO FAITHFULNESS

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# MOSES

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Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. As a young man, he was surrounded with all the splendour and luxury of an Egyptian court, and he could have remained in that position all his life had he been so minded. But, as a matter of enlightened preference, he made choice of a companionship which did not promise a single element of personal comfort, because he had discernment enough to see afar off. The magnificent civilization of the land of the Pharaohs he knew would pass entirely away, while God's own plan for the government and blessing of all families of the earth was connected with the oppressed and downtrodden people, whose woes excited his sympathy and gave final shape to his determination to fellowship their wrongs. It is not every young man that is able to look at things in their ultimate aspects and relations. Life seems an almost interminable vista before the eyes of youth. If its immediate associations are agreeable and pleasant, there is, as a rule, no disposition to look far ahead. They read about its being as a shadow, or a flower, or a vapour, that appeareth for a very

little while and then vanisheth away, but they fail to realize the truth of such comparisons, and they go on as if all was to last for ever. They know not what a transient scene it is, nor how short it really seems to an old man who is about to close his eyes in death. And Christ has told us plainly that we cannot make the most of our present existence in the sense of worldly enjoyment and have a part with him when it is past and gone. "If any man hate not his own life also, he cannot be my disciple." Which is it to be? Is there any comparison when the facts are duly considered? And what are the facts? Take the present life — what is it? It is a momentary existence of care and toil and vanity in the majority of cases, do what you may—whether you accept Christ or reject him — whether you tread in the ways of righteousness or transgression (for there is little splendour in the lot of most people). Under any circumstances it is a state of evil — a state of disappointment, an altogether unsatisfactory and vanishing condition. The breath may depart from our nostrils at any moment — the coffin may be brought to the door in less than a week's time from

now, for no man has made a league with death, or entered into a covenant with the grave. And this is the life which Christ asks us to be ready to surrender for his sake if need be—that he may give us a life in which there will be no dangers to avoid, no uncertainties to harass, no sacrifices to make, no tribulations to endure!

These, then, are some of the conditions on which the crown of righteousness is to be ultimately bestowed. No man can find the least fault with them. They are stern, but reasonable. They are simple, but divine. None of the rulers of the nations have ever yet accomplished an accession to the throne on any such grounds. They have not been called upon, as young men, to render obedience under dark and difficult circumstances preparatory to their exaltation to power. The consequence has been that mankind have been ruled by monarchs whose inherited splendour has rendered them blind to the miseries, and callous to the misfortunes of their species. The world's future rulers are to be chosen from a class that has learned to weep with those that weep. Not many wise, or mighty, or noble are called to this high distinction, for, as a rule, these men have hearts of steel, and tenderness and commiseration are to them qualities unknown. God proposes to wrench the authority from their selfish grasp, and to

put it into the hands of his tried and faithful servants who have had experience of the sore evil that is done under the sun, and who have acquired sympathy with suffering in all its varied forms. The Captain of their salvation himself was put through this preliminary acquaintance with evil, and made perfect through sufferings. His brethren of the first century were exhorted to consider him who endured such contradiction of sinners against himself, lest they should become weary and faint in their minds. No man is fit for the kingdom of God who is a stranger from first to last to the mental condition thus described. The result will be that there will finally be gathered together in the presence of Christ, a great company from various generations, who will have this common bond of sympathy—that they have all passed through one form or another of adversity and trial, by reason of their fidelity to the truth. There dawns this prospect upon the world of afflicted humanity—the joyful prospect of a government wielded by hands that will uplift themselves in deeds of help, and comfort, and blessing—that will never lose their vigour, nor forget their cunning, nor close against the cry of the distressed, but be ever directed with wisdom and beneficence equal to all possible emergencies that may arise.

—A Brother

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#### EXTRACT FROM LETTER—

"The Dean of Sydney's public attack upon Christadelphian teaching was splendid. Fifteen minute outline of how Christadelphian teaching all came from John Thomas, and then few final paragraphs stating 'but, of course, this is quite incorrect.' And then 'with a well-bred whisper, closed the scene.' The attack was vigorously answered in the various meetings, Sunday, and by a large advertisement in the 'Sydney Morning Herald' on Saturday."—B.P.

# Aid to Israel

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Several readers have directed our attention to "The Shield" for August, 1950, in which is included an outspoken criticism of the article contained in the June "Logos" entitled "An Historic Occasion." Our critic would place Israel "in the same position as the Gentiles" and deprecates any material assistance to Jewry on the score that "We are commanded by the Lord to do good to all men, Jew and Gentile alike, if they are in need." The words of Paul (Rom. 11: 38) are quoted: "Concerning the gospel they are enemies for your sakes" and the question is asked: "Are we to put Christ to one side for those who are not his?"

Then follows the significant statement: "Israel has never been a blessing to the nations, and never will be. God has appointed Jesus Christ and his brethren for this . . . Gen. 12: 3 'I will bless them that bless thee' has no bearing whatever upon the Jew of today."

Unfortunately, Editorial support is given to some of these statements, although material assistance is justified on the score that it is offered "by way of contrast" to the attitude of the nations in cursing Israel.

## OUR REPLY—

So powerfully does the current of anti-semitism flow through all Gentile thought, that we who are Gentile by nature find it difficult to rid ourselves of this evil virus. But rid ourselves of it we must, if we would clearly perceive the purpose of God. It is true that

the Jew does not recognize the truth in Christ Jesus; it is true that he is being disciplined by God; it is true that neither Jew nor Gentile will see immortality except through Christ Jesus. But, it is equally true that God declares of Israel: "I have created him for my glory." The eye of faith must pierce the gloom of Gentilism, and perceive the purpose of God in Israel as a nation. Despite current indications to the contrary, the time is coming when God will "remember their sin no more" (Isa. 43: 7,25; Jer. 31-34). Without in any way mitigating the enormity of Jewish transgression throughout the ages, let us in faith and deed anticipate that time and continue to "pray for the peace of Jerusalem", recognizing that "they shall prosper that love her."

The purpose of God is with Israel. All other nations will have to become absorbed into the Israelitish constitution of things if they wish to continue during the millenium. Moses declared: "The Lord doth put a difference between the Egyptians and Israel" (Exod. 11-7), and that difference remains unto this day. We need to remember that Moses' words were not spoken in relation to Israel at a period when the people were alive to their spiritual responsibilities, but at a time when they were spiritually dead. They had forgotten the purpose of God, had turned to Egypt for spiritual nourishment, and had repudiated their Divinely appointed leader. Yet, despite their wickedness, God placed "a difference between Israel and Egypt."

Why?

The answer is because God's name was upon them. "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went" (Ezek. 36: 22). Our interest and our offerings are not extended to mere flesh and blood which men call "Jew", but to a nation upon which has been named the name of Yahweh—to Israel, which shall yet be "a prince with Ail."

Jeremiah proclaimed to the disobedient Jews of his day: "The Lord declared, I have loved thee with an everlasting love" (Jer. 31: 3). Should not we emulate the attitude of God, who has declared that He will "keep Israel as a shepherd doth his flock"? He has also declared: "Israel hath not been forsaken nor Judah of his God, of the Lord of hosts though their land was filled with sin against the Holy One of Israel" (Jer. 31: 10; 51-5).

It is true, as our critic says, that we are commanded to do good to Jews and Gentiles alike. But even here the careful reader will find a certain discrimination. Paul suggests gradations in those who are worthy of assistance (Gal. 6-10; 1 Tim. 5-8), and advances the thought that, as we have inherited the spiritual blessings of Israel, it is our duty to minister to them in carnal things (Rom. 15: 27).

For ourselves we repudiate the idea that our offerings are made "by way of contrast" to the anti-semitism of the nations. If that be the motive, let all contributions cease forthwith. They are not designed with the object of contrast, but as a freewill offering to the Lord. And here we advance the very Scripture set forth by our critic. He quoted

Romans 11.28 up to the semicolon, but if he had completed the verse he would have read that Israel was "BELOVED FOR THE FATHER'S SAKE". Paul saw the nation from the standpoint of the purpose of God. He saw Abraham, Isaac, Jacob, David, Samuel, Isaiah and a host of worthies down to the Lord himself—all products of Israel and from whom have come, and will come, definite blessings to all nations (Isa. 65: 8-9).

The question asked, "Are we to put Christ on one side for those who are not his?" could be better stated: "Can we accept Christ and not appreciate the Divine mission in Israel?" Christ told the woman of Samaria, "We know what we worship: for salvation is of the Jews" (John 4: 22). Salvation is exclusive to those who throw off their Gentilism and become naturalized Israelites through Christ. He wept over Jerusalem and sorrowfully lamented the blindness of heart of its people. His compassionate attitude is in striking contrast to the spirit of anti-semitism which sweeps the world and seeps into Ecclesial life. Notice, also, the language of the Spirit in relation to the people in the land at the advent of the Lord. They are styled "my people of Israel" (Ezek. 38: 14), and though they will be subjected to intense discipline, through it all will come forth a regenerated and purified nation, fed by the Spirit Word (Deut. 30: 5-6), to become the nucleus of the Kingdom of God.

The blessing of God is to the Jew first, and afterwards to the Gentile. That is why Zechariah uses language that completely refutes the criticism before us. The suggestion is made that no blessing will come on the Gentiles



through Israel. But Scripture declares: "As ye were a curse among the nations, O Judah and Israel; so will I save you, and ye shall be a blessing" (Zech. 8-13). Who are we to believe, our critics or the prophets? Zechariah declares the time will come when the nations will recognize that God is with the Jew and will seek the blessing of Yahweh by taking hold of the "skirt of him that is a Jew" (v. 23). Let us anticipate that time. We cannot divorce the work of Christ from Israel.

We have always thought that the most superficial conception of prophetic teaching reveals that Gen. 12-3 has been expressed through Israel as a nation, whether spiritual or natural. This is the teaching of Moses in Deut. 30-7, and of Isaiah 19: 24-25. Jeremiah issues a warning against those who declare: "We offend not (in cursing Israel) because they have sinned against the Lord" (50-7). Ezekiel shows that the Ammonites were cursed because they cursed Judah when they went into captivity (25-3); Tyre fell because she spake against Israel (26-2); the enemy of modern days is condemned because of their attitude to Israel (36-2); Edom was told, "for thy violence against thy brother Jacob shame shall cover thee, and

thou shalt be cut off for ever" (Obad. 10). On the other hand, many nations are blessed because they helped Israel in time of need. It is reported in commendation of Cornelius, the first Gentile convert, that "he gave much alms to the people" and was in consequence, "of good report among all the nation of the Jews" (Acts 10:2, 22). It was also said in commendation of the centurion whose servant Christ healed: "he was worthy for whom he should do this, for he loveth our nation. . . ." (Luke 7-4).

Our critic has quoted Romans II, yet this chapter provides complete refutation of the criticism. Paul teaches, "If the first fruit be holy" so are also the trunk and branch. A few branches have been broken off, he declares, and some Gentile branches grafted in. He issues a strong warning. You, the branches, do not bear the root, but the (Israelitish) root sustains you. Therefore, **BOAST NOT AGAINST THE BRANCHES** (v. 18). We can well end on this note, and commend the Apostolic counsel to all our readers.

— Editor.

(Other questions on hand have had to be held over through lack of space).

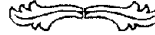
● "I am very much interested to note that you are endeavouring to familiarise readers with the Divine titles. That is a phase of revelation which I feel has been sadly neglected these past two decades in this country, and any effort to remedy this omission would, I am certain, be deeply appreciated. It is my experience that the rising generation of Christadelphians has missed much in the study of "Eureka" and "Elpis Israel" which was literally the backbone of our studies in the Truth in my early years, from 1920 onwards. I find to-day that basic matters as expounded by Dr. Thomas are but hazily understood; and in particular many in the smaller ecclesias where opportunities are few, are without any real understanding of those two admirable expositions. Maybe it is due to the philosophic trends which have manifested themselves in certain circles this last decade or so."

—Extract from a letter.



COGITATIONS (New Series)

## 1. "Look Unto Jesus"



In the course of these articles we have not yet undertaken a consideration of the greatest example of all—the Messiah. Yet in the course of the Meditations all should undertake, His example never should be absent. We are invited (more than that — exhorted), to "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12: 3), and to "look unto Jesus, the Author and Finisher of our faith."

If we are to find a place in the Kingdom of God, Christ must, in all things, be to us the "way, the truth, and the life." This is stressed in this same chapter of the wonderful Epistle to the Hebrews in these words (quoting the Diaglott Version):—"Laying aside very encumbrance, and the close-girding sin, we should run with patience the course marked out for us, looking away to the Leader and Perfecter of the Faith, Jesus, who for the joy set before Him, endured the Cross, disregarding the shame, and has sat down at the right hand of the Throne of God."

We are reminded that our Lord has passed this way before us; that He has been called upon to suffer all the disabilities of the flesh, and therefore had within Himself that same battle of the mind of the Spirit against the evil propensities of the flesh which Paul found within himself, and which we will find within our-

selves (Rom. 7: 18-25). And Paul found, as we will find, that in "looking unto Jesus", and in following His example, is the only means of ensuring the victory for the Spirit-mind. "Wretched man that I am," he exclaimed, "who shall rescue me from this body of death? Thanks be to God, by means of Jesus Christ." Jesus, who always kept before His mind the goal of His ambition, won the battle for Himself, received in Himself the reward of faithfulness, and made it possible for a like reward to be earned by all who would follow Him in sincerity and faith.

So we have the exhortation set forth by illustration—more telling, perhaps, in the first Century than now, but powerful, nevertheless. The illustration is of the singleness of purpose, and earnest striving for victory of contestants in the Grecian Games. To this Paul also makes reference in 1 Cor. 9: 24-27—"Every contestant is temperate in all things . . . they, indeed, that they may receive a perishable crown; but we, one imperishable. I therefore so run, not as uncertainly . . . but I severely discipline my body and make it subservient" (to the Spirit-mind). The Diaglott has this note — "The Apostle here alludes to the course of training to which each was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated

# THE CHRISTADELPHIAN RECORDER

*A department of The Logos recording topical views  
and comments throughout the Elpis Israel Classes of  
Australia*

No. One

September, 1950

## "THIS IS OUR TASK"

Some time back, a member of a New South Wales "Elpis Israel" Class visited an isolated centre where there is a small group of brethren and sisters. They indicated a desire to commence the study of "Elpis Israel", and in appreciation of hospitality received, the visitor promised to forward a copy of the book, as his host indicated that they were not in possession of a copy.

Upon arrival home, the brother received a telegram telling him not to send the "Elpis Israel"—a letter was following. The letter stated: ". . . you will not doubt be wondering why I sent you the telegram, but I remembered after you had gone that we did once have an 'Elpis Israel', so we made a search, and found it. You see, we have had most of our books stored away with business books and papers, and when we were moving about from different places, we didn't bother to unpack them. H——— thought all along that we had a copy, but not having studied it myself, I didn't remember having it."

This little incident impresses as representing in miniature that which is our task—to encourage brethren and sisters to dig out of their cuboards, their boxes, their store-rooms, to take down from their shelves these writings on the Truth—to blow the dust heartily therefrom, and settle down to individual and group study the wonderful truths of God's Word, so clearly revealed in the expositions of our pioneers. The Christadelphian brotherhood possesses a rich legacy in the wonderful library of books available to assist in the better understanding of that greatest of all books, the Bible—the only inspired and infallible Word of God.

"Study to show thyself approved" is the apostolic advice. Even as the finding again of the scroll of the law in the rubbish accumulated in the Temple, paved the way for the reformation of Josiah's day, so let the increasing love which is being manifested in the Ecclesias for the pioneer works, bring a resurgence of the zeal, separateness, and singleness of purpose which was a characteristic of the early ecclesias. When Christadelphia everywhere is rich in knowledge of eternal things, all will be well.

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## EXTRACTS FROM LETTERS—

### "A LINK WITH ENGLAND"

Brother Kaye, of Huddersfield, England (the town that witnessed the early efforts of Brother Roberts), writes: "The 'Elpis Israel' Notes are coming through regularly, and are really fine helps. Needless to say they are being passed around to others. Thus, the seed sown in Australia, is being broadcast over here, we hope with stimulating effect, and benefit to all."

## "PEACE BE WITH YOU"

"Christ sent forth the disciples two by two (Mat. 10). Wherever they were received with kindness, peace was to be upon that house. But if a house cast them out, the peace they invoked upon it in entering, was to return to them, and they were to cast the dust off their feet as a witness against it. When brother Thomas—and his personally selected collaborator in the things of the Truth, brother Roberts—enter into an ecclesia their very presence says, 'Peace be to this ecclesia.' If they are welcomed, and the brethren enjoy the richness of their thoughts as contained in 'Elpis Israel', 'Eureka', 'Ways of Providence', 'Nazareth Revisited' (which I am reading once again) etc., then a great peace is to be seen in the ecclesia. A spirit of love for the Truth is evident. But if that ecclesia will not receive these brethren, nor hear their words, then there is no peace in that ecclesia, and time discloses many serious and fundamental weaknesses occasioning much sorrow and distress."—from N.S.W.

### APPRECIATION OF THE BURWOOD CLASS

Brother George New writes:

"It was with pleasure that I received your letter of welcome to the 'Elpis Israel' Classes. But I must say at the outset, it is a pleasure and privilege given of our Heavenly Father to be able to study the works of His servants written for our admonition and learning, and no less a privilege is the company we enjoy of such brethren of rich understanding. Such meetings as are conducted at the homes of Brother W. Pearce and Brother J. Mansfield, should be held at every available opportunity. Such spiritual food, I believe, is most vital to every member of the glorious Brotherhood of which we are privileged to belong. Much depends, however, on the spiritual appetite of each individual Brother and Sister, whether it be healthy or unhealthy. If it is a healthy spiritual appetite, we desire plenty of food, and rich in quality. A healthy spiritual appetite can only be maintained by the study of its diet which does not include books and novels of man's creative inspiration, but of Almighty God's divinely Inspired Writings.

"Every earnest Brother and Sister will realize the need of good spiritual food, that the inner man might gain that nourishment which will build up and strengthen against the adversary. Thus the sweet Psalmist of Israel confessed with joy: 'Oh, how love I thy law; it is my study all the day'. Like David, it is only by a constant study of the Scriptures and by constantly partaking of the spiritual food contained therein that the desired results of the nourishment received may be achieved. That, of course, will only be decided on that glorious day when we stand at the judgment seat of the Master, and, if approved, and a place at the marriage of the Lamb."

(Brother Thomas once stated that if the best is to be gained from any meeting, preparation should be made by both speakers and the hearers. This is the point stressed by Brother New, above. An "Elpis Israel" Class will be a success if all contribute to make it so. Let every member go to a class prepared to contribute to its success, and our spiritual appetites will be satisfied by the benefit gained.—Editor)

Editorial—

**"THE RECORDER"**

Group study of the Word of God with the aid of the writings of the pioneers in the friendly atmosphere of the home has become an integral feature of Ecclesial life in Australia. Known as the "Elpis Israel" Classes, this form of Ecclesial activity has flourished in some parts, although in others it has not shown great growth. Where the idea of such study has had Ecclesial encouragement, such as in Adelaide, the work has rapidly progressed, and its effect for good has been seen in the vigorous and lively attitude to the Truth manifested by the individuals of the Body.

A feature of the Classes in Adelaide has been a monthly Newsletter. It is intended that this

"Recorder" take the place of the Newsletter, and become a permanent department of "The Logos". The reader will thus receive four extra pages of interesting news each month, and may be encouraged to associate with the work outlined therein. With the blessing of God and the encouragement of the Brotherhood, these classes can have a very powerful influence for good, and go on from strength to strength to the benefit of all features of Ecclesial life.

News and views of this important work will be welcomed for inclusion in this supplement, and should be addressed to The Editor, "The Recorder", Box 226, G.P.O., Adelaide, South Australia.

—EDITOR

**C L A S S   N E W S**

**Prospect, S.A.**—We have just concluded two interesting evenings given by Brother L. J. Colquhoun, on the regathering of Israel under Elijah (Mal. 4: 5). This subject is splendidly outlined in Brother Thomas' work: "The Mystery of the Covenant of the Holy Land Explained."

**Adelaide.**—Approximately 100 brethren and sisters attended the Ecclesial Bible Class (given over to the "Elpis Israel" Classes for the evening) when an address on the Temple of Ezekial's Prophecy illustrated by charts, was delivered by Brother H. P. Mansfield.

**Torrensville.**—We were pleased to welcome to our meeting, Brother S. Mansfield, of Mel-

bourne, who spake to the subject of Israel's redemption in the land. Brother Mansfield pointed out that Israel had been created "for the glory of Deity" (Isa. 43: 1-7) and, despite present appearances to the contrary, this state will yet appertain when the nation purged of its dross, will again offer an acceptable offering unto the Lord (Mal. 3-4).

**Croydon.**—We have just concluded two special meetings conducted by brethren L. J. Colquhoun and H. P. Mansfield. The meetings were very well attended; the interest was keen; many questions and answers were given; and, generally, a profitable time was spent by all.

## ANSWERS TO QUESTIONS—

If you are visiting Adelaide during October, a welcome awaits you at the following Classes:—

Kingswood—

Monday: 2nd, 16th, 30th.

Belair—

Tuesday: 10th, 24th.

Goodwood—

Tuesday: 3rd, 17th, 31st.  
Wesbourne Park—

Tuesday: 3rd, 17th, 31st.

Torrensville—

Tuesday: 10th, 24th.

Norwood—

Tuesday: 10th, 24th.

Prospect—

Tuesday: 10th, 24th.

Croydon—

Tuesday: 3rd, 17th, 31st.

Alberton—

Friday: 13th, 27th.

Write A. Gibbons, Penno Parade, Belair, for exact location of classes.

**B.S.** — Dr. Thomas translates Gen. 2: 18: "It is not good that man should be alone. I will make a help fit for him." "Hiepmeeit" becomes "help fit" for him. Eve was designed of God to assist Adam develop characteristics pleasing to God and man.

**P.J.**—One is our Master—even Christ. If we hear and heed his words, big meetings will not unduly or wrongly influence us, nor will the trials of isolation turn us aside. What could be more precious and assuring than the loving words of Christ, in John 14: 23?

**S.A.**—Persevere in your Bible readings. Suffer faithful exhortation; make known by word and distribution of literature, the simple life-giving gospel, and you will save both yourself and others.

### FINANCE REPORT

#### "ELPIS ISRAEL" CLASSES COMMITTEE

#### STATEMENT OF ACCOUNT AS AT 31st AUGUST, 1950.

##### RECEIPTS

Balance B/fwd. . . . .	£11	12	5
General Contributions (all sources) . . . . .	121	12	7
Balance C/fwd. . . . .	19	15	4

£153 0 4

##### EXPENDITURE

Postages . . . . .	£22	10	6
Stationery . . . . .	65	15	4
Special Meeting (break up) . . . . .	6	5	5
Bank charges . . . . .	0	9	1
New typewriter . . . . .	47	10	0
Books for Donation . . . . .	10	10	0

£153 0 4

Opportunity is taken to acknowledge, with thanks, the generous contributions of many brethren and sisters, from near and far. Your thoughtfulness enables those in isolation to keep in touch with others of like precious faith, and to deepen and strengthen their roots in the good soil of Truth. Your continued support is solicited for the benefit of these, your fellow travellers to the Kingdom of God. The work now extends to many countries, brethren and sisters in Germany, South America, Ireland, America, Canada, New Zealand, etc., benefitting.

E. B. WILSON, Treasurer

their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise. The crown won by the victor in the Olympian games was made of the wild olive; in the Pythian games of Laurel; in the Numean games, of parsley; and in the Isthmian games, of the pine—all of which, though evergreens, soon withered.”

Those who strove to win this prize did not use half-measures in their preparation. By diligent, strenuous and well-organized training they wasted away every ounce of superfluous flesh that they might attain the highest peak of physical fitness. When the actual contest took place, the contestants discarded all unnecessary clothing, that they should not be hindered in putting forward their best effort. One thought dominated — to reach the goal for which they strove.

The lessons of this illustration are the lessons of Jesus' example, for He, keeping always in view the promised reward, was strengthened to “endure the cross, dis-

regard the shame”, and win for Himself the Golden Stephan of incorruptibility.

Likewise we, in applying these lessons, will “waste away” the superfluities of life in “severely disciplining our bodies” and the fleshly instincts. We will discard the amusements, past-times, and vanities of the world, which hinder us in the race of life. We will “look away” at all times to the goal of our ambitions, and see Jesus Christ, encouraging us on the way. Then we shall be strengthened to endure, and shall never “faint or be weary in our minds,” but, at the end of the race shall form a part of that multitudinous “One” to whom the “stephan” of victory shall be awarded. Truly our Lord shall then have been, for us, “the Author and Finisher of our Faith”, or “the Way, the Truth, and the Life.”

Then “let us go forth unto Him without the camp, bearing His reproach”, and by Him let us “offer the sacrifice of praise to God continually.”—E.B.W.

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## ALL SCRIPTURE IS PROFITABLE

### *The Serpent of Brass*

*Last of Three Articles on the Book of Numbers*

— — — —

Variouly throughout Scripture, Gold and Silver are set forth as joint symbols, yet distinct in their application. Gold represents a **tried faith**; Silver, a God-like character and the Divine nature. Silver, in conjunction with gold, represents a man rich towards God. Job 22: 25 declares; “The Almighty shall be thy gold, and thou shalt have plenty of silver

of strength”. Thus does one become strong in faith. It is recorded that “Abraham was rich in Gold and Silver” typical of his faith and character. The basic material for a tried faith is sin's flesh, represented by Brass. This was brought home in a very vivid way to the people of Israel, as recorded in Numbers 21. Forty years wandering had failed to

teach them trust in God, despite Divine intervention and care. When compassing the land of Edom, their murmuring brought the punishment of a plague of serpents which wrought much destruction among them. The people repented and acknowledged their sin. "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it shall live. And Moses made a serpent of Brass and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. 21:8-9).

It is not difficult to trace the parallels of this sign of Christ's salvation. The serpent's association with sin at the beginning—suggesting disobedience and framing the lie concerning God—makes it a fit symbol for the flesh, which from the day of transgression has had a law in its members, hindering the will to do good by the "evil present." "In me, that is, in my flesh dwells no good thing", said Paul (Rom. 7: 18). That mode of thinking, modelled on that of the serpent, is, by a figure, the serpent in us. All are bitten, the virus of the serpent bring forth death in us all. "The sting of death is sin."

The means of salvation were revealed by Moses, both in the likeness of the serpent, and the material used to depict that likeness. This taught that not only in outward form, but in substance, there must be identity with the sin-stricken nature. Brass (or copper), in colour suggestive of the flesh, is associated with the flesh in other types. Form and substance unite in teaching that the Saviour "lifted up" must wear the flesh of sin

in which sin was to be condemned. Jesus taught: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John 3: 14). The Apostolic language is emphatic: "God sent His own son in the likeness of sinful flesh": "God hath made him to be sin for us, who knew no sin" (Rom. 8: 3; 1 Cor. 5.21).

"Who knew no sin." The serpent lifted up was not a struggling, biting, dangerous creature, spreading death while being nailed to the tree. It was harmless, and unresisting; as also was the one who was led as a lamb to the slaughter, and who, as a sheep before her shearers is dumb, opened not his mouth. No guile was found in his mouth, who his own self bare our sins in his body to the tree, by whose stripes we are healed. There was an element of the improbable, from the human point of view. How could an image of the destroyer be the source of life? What virtue was there in the brazen serpent held up to view? None in itself, but as a divine appointment there was much. Faith found the reward which was only to be obtained by faith. Where unbelief reigned there death also reigned; but where faith in God triumphed over any doubt of the efficacy of the means, healing and life followed. So it is with the antitype. A crucified King was to the Jews a stumbling block, and to the Greeks foolishness. What is there of value to others in the nailing of a Jew to a tree in a Roman province some 1,900 years ago? So say the scoffers of every age; but they die, overcome by sin, which reigns unto death. But faith, developed by the Word of God, sees in him one



whom God has made unto us sanctification, even wisdom and righteousness and redemption. In the death of Christ, the wisdom of God, the righteousness of God, and the redemption of God are all revealed. It was not simply the crucifixion of a man—the thieves, too, were crucified, but in the death of Jesus, certain moral principles were shown, which God required to be set forth as the ground for the exercise of His forgiveness and healing power. The voluntary setting forth of the righteousness of God was required, as Paul declares—Rom. 3: 21-26. And for this it was essential that the Redeemer should partake of our nature. The denial of this strikes at the root of God's plan; hence the insistence by John that those who deny that Christ has come in the flesh are antichrist, and must not be received. The material and shape of the typical serpent lifted up by Moses attest the truth insisted upon by John.

Jesus understood this foreshadowing of his work. It was clear to him before his ministry began. It was gradually, and later with great insistence, pressed upon the unwilling ears of the disciples, who failed to

comprehend it until after his resurrection. His own ears had been opened to the instruction of God: "The Lord hath opened mine ear, and I was not rebellious, nor turned away back" (Isa. 50: 56). He therefore spake of the temple of his body being destroyed. He declared: "When ye have lifted up the Son of Man, then shall ye know that I am he." "And I, if I be lifted up, will draw all men unto me." It is still possible, when the true nature of man is understood, and the need for healing perceived, to turn in faith to the one who was lifted up in weakness, and find peace and rest, and the confidence begotten by faith in God's Word. He shall yet be lifted up in power as an ensign upon the mountains of Israel, for all Gentiles to turn unto, in hope of sharing his rest which shall be glorious. For this lifting up, Nicodemus doubtless looked. But Nicodemus had to learn of the cross that came before the crown. Let us learn the same lesson, and like the Apostle Paul, determine "to know nothing save Jesus Christ and him crucified."

—R. A. WHITWORTH,  
Bournville, England.

● On 24th August, the Dean of Sydney attacked Christadelphian beliefs in a public address. An "Open Letter" to the Dean was concocted by Brother C. French and distributed at the lecture. This Letter took the challenge into the Anglican camp, and concluded with the offer to debate in the Sydney Town Hall. Brother French will probably experience what we did in Adelaide on a similar occasion—a discreet silence. The brethren will do well to keep the agitation alive. It is an opportunity to spread the Truth.

● A Cheque for £30 from Readers of "The Logos" was sent to swell a collection of £70 by the North Shore Ecclesia to assist Israel. Thus £100 in all was sent for this worthy cause.

● Jehovah punished His own people with terrible evils, because they turned not from their iniquities, nor devoted themselves to understand the truth (Dan. 9: 14). How then is it to be expected that He will spare the Gentiles, "who are not His people" and guilty of the same crimes? Nay; but if these repent not, they must all likewise perish.

—Dr. Thomas.

## 8 : *The Conflict at Bozrah*

*"Remember, O Yahweh, the children of Edom in the day of Jerusalem"*

*Psalm 137: 7*

Our last volume included a series of articles dealing with events subsequent to Christ's return. These articles considered the return of Christ, the gathering of the saints to him, the judgment seat and marriage of the Bride to the Lamb. It was pointed out that, as these events were occurring in the region of Sinai, the world will be in a turmoil consequent upon the outbreak of war. The Russian Gogue will occupy Turkey and Persia, and having confederated Europe under his control, and altered his policy in order to join in alliance with Catholicism, will prepare for the attack that is the subject of the prophecies of Ezekiel 38 and Daniel II: 40-45. The first objective in this attack will be the occupation of Egypt. Gogue will move swiftly along the Israeli seaboard to lay his hands upon Egypt, over which he will assume control.

In this position "tidings out of the east and north shall trouble" the King of the North. Jerusalem is north of Egypt, whilst Sinai and Arabia are east. Prophecy reveals that Christ will first discipline the Arabs, and cause their country to produce abundantly, in order that preparation might be made for an influx of Jews from all parts of the earth. At the same time, the hand of judgment

will be heavy "upon the ships of Tarshish" (Isa. 2: 16). The pride of Britain--the latter-day Moab--will melt under the accumulation of disaster and recognition of the true nature of the Power in Teman. With her naval ascendancy destroyed, with Russia in possession of Europe, Egypt and the Middle East, and recognizing the unusual nature of the army of Immortals under one claiming to be the Lord Jesus Christ, in the region of Sinai, Britain, like the queen of Sheba (to whom the half had not been told) or like Hiram of Tyre, will enter into alliance with the King of the Jews.

The terms of this alliance will require Britain to co-operate with Israel in the defence of Jerusalem. This will form a most important base from whence the communications of Gogue with Egypt could be severe. Gogue may well be "troubled" with the tidings that shall reach him from positions north and east of his forces in Egypt. He will decide that, at all costs, the new threat to his supremacy must be met and destroyed. The main Russian forces will be withdrawn from Egypt and diverted east to Edom, where British re-inforcements will be pouring in to the defence of Jerusalem, and north, to the holy mountain itself (Dan. 11: 41: 45), to crush in one mighty

blow the opposition of Israel.

Thus will "all nations be drawn to Jerusalem to battle" (Zech. 14: 2). The city will fall to Gog. The forces of Britain and Israel will be further humiliated, and refugees from the battle will pour into the territory of ancient Edom and Moab. Even there, they will be heavily pressed, and Britain, the latter-day Moab of the prophets, is represented as "a wandering bird cast out of the nest" (Isa. 16: 2).

### DIVINE INTERVENTION AT BOZRAH

We have seen, in previous articles, that when Russia has withdrawn her main forces from Egypt, Yahweh manifested in Christ, and the saints will invade the country (Isa. 19). Psalm 68-31 will then be fulfilled: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto Elohim." The occupation of Egypt at this stage will be necessary, that preparation might be made for the ingathering of Israel in its fulness. Thus Arabia, Egypt and the south will be under the domination of Christ, whilst Russia will be dominant in the North. Christ, as the King of the South (having superceded Britain's role in that particular), will proceed to "push at" the King of the North. The blow will be felt first at Bozrah, the one-time capital of Edom. Isaiah asks the question, "Who is this that cometh from Edom, with dyed garments from Bozrah?" The answer is, "I that speak in righteousness, mighty to save." (Isa. 63: 2). This is Yahweh. But it is inconceivable that the Creator of heaven and earth should personally visit the earth to wrestle with the adversary. Zechariah declares that "Yahweh

shall go forth and fight against those nations, as when he fought in the day of battle" (Zech. 14: 3). In ancient times Yahweh fought through His representatives, the Elohim, or angels. This Divine army of the heavens had its captain and officers (Josh. 5-14) and superintended the affairs of Israel. During the centuries, Deity has been recruiting individuals for a new army of Elohim to be manifested at the return of Christ. The Lord Jesus will be their Commander or Leader (Isa. 55: 4), and because each individual will manifest Deity in both nature and character, this army is styled Yahweh T'Zvaoth — He Who will be manifested as Armies, or LORD of hosts, as it is rendered in the A.V. The zeal of this army of immortals will extend the government of David's throne until it is co-extensive with the earth (Isa. 9-7).

This army is represented in Scripture as both a unit and a multitude. In Moses' song of triumph over Egypt, yet to be repeated at the epoch of Christ's greater victory (Rev. 15: 3), Deity is referred to as "Yahweh, a man of war" (Exod. 15: 3). The title signifies that Deity will be manifested as a man of war. The manifestation will not be limited to an individual, but in a community, so linked together as to constitute a unit (John 17: 21). This community is represented in Ezekiel 43: 2 as "the glory of the Elohim of Israel." The word "Elohim" is of the plural number, but is derived from a root word meaning to bind, as with an oath. Thus, it is both plural and singular. Plural in its manifestation, but singular in that which is manifested. Each member of the multitude which comprises the Elohim of Israel, is a manifesta-

tion of that great One who is over all (1 Cor. 8: 6).

In speaking of this Elohim, Ezekiel says, "His voice was like the voice of many waters" that is, the voice of a multitude. Here, then, is a multitude, all speaking with the one voice or operating as a unit. The same idea is presented in Ephesians 4-13, where the Ecclesia is likened to "a perfect man" having the likeness of Christ, who is the head. The ecclesia in glory, the manifestation of Deity, is referred to in Zephaniah 3-17 in the words: "Yahweh Elohim in the midst of thee (Jerusalem) is mighty". The word "mighty" is "Gibbor" in Hebrew, signifying "Mighty One" or "Warrior." The word "Elohim" is plural, so that here is presented the idea of a community so welded together, and acting in unison under its head, the Lord Jesus Christ, that it is termed a "Mighty One" or "Warrior".

The foregoing is necessary to understand the statement of Isaiah 63: 2. The "one" seen coming with "dyed garments from Bozrah" is the "Warrior" of Zeph. 3-17, the "man of war" of Exod. 15-3, the Elohim of Israel of Ezek. 43-2, or the Yahweh T'Zvaoth of Isaiah 9-7. He is the symbolic man of Ephesians 4 in complete glory, each member of which now manifests Yahweh in fulness. Thus the members of this host constitute Yahweh's "feet" (Zech. 14: 3-4), "eyes" (Zech. 4-10), "arms", "hands", "name" and so forth (Isa. 40-10: 52: 7-10). Through their medium Yahweh will walk through the land in fury, tread down the wicked, proclaim His law from Zion, and rule over His people.

The Victor of Bozrah is represented as referring to the

"year of my redeemed" and "my own arm brought salvation." This is Deity who was "in Christ reconciling the world unto himself" (2 Cor. 5-19), and who is referred to by Jude as "God our saviour" (v.25). His salvation was manifested through Christ Jesus who is therefore "his own arm" outstretched for that purpose.

Let the reader compare Isaiah 63 with Revelation 19: 11-16 and it will be seen that both references refer to the same power -- Deity in manifestation in Christ and the saints. Both references speak of the glorious apparel, both speak of "treading the winepress", and both speak of the work as that of an individual (Rev. 19-21).

The blood upon the garments is consequent upon treading the winepress alone. No help is received in this work from the people or "the nations" as the R.V. renders it. It will be performed "not by armies, nor by fleshly power, but by my spirit, saith Yahweh T'Zvaoth" (Zech. 4-6 margin). Thus the blood is the blood of conflict and not of sacrifice, and will be sprinkled upon the garments of this multitudinous Rainbow Angel as a result of bitter conflict in the south.

Thus the Rainbow Angel, advancing from the south, or Teman, will make contact with the outlying forces of Gogue in Edom. These will be put to the rout, and Christ and his saints will move north to engage the main forces of Gogue then in triumphant possession of Jerusalem.

#### THE ANTITYPICAL EDMOM

The prophecies concerning Edom must be considered in two particulars. Firstly, as relating

to Edom proper, the nation which descended from Esau, and also in relation to Babylon the Great — the nations with which Deity will have a controversy in the latter days. Edom stands for the sin-power of the world; the race of Adam in military might. In Hebrew, the words "Edom" and "Adam" are formed with the same consonants, with different vowel points, and, etymologically, they are related, meaning fundamentally — Red, the sin colour. Rebekah was divinely instructed before the birth of her sons, Esau and Jacob, that "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; the one people shall be stronger than the other people; and the elder shall serve the younger." Concerning these "two manner of people" Deity has declared: "Jacob have I loved, but Esau have I hated" (Rom. 9-13).

Esau or Edom, therefore, stands symbolically for that "manner of people" hated of Deity, and which He is determined to ultimately destroy from off the earth. All who are not of the true Israel of God come under this category, and, in the Kingdom, all nations who will not subject themselves to Christ, and thus throw off their Edomite associations will be utterly destroyed. Edom is thus prophetically representative of Gentilism in its political manifestations. This was re-organized by the Apostles, as may be seen by comparing Amos 9-12 with Acts 15-17. The first reference refers to Israel possessing the "remnant of Edom", but Peter in Acts gives this prophecy its literal application by referring to the "residue of men."

The whole world is symbolically divided between these "two manner of people" — between

Jacob, who will ultimately supplant Esau, and become Israel, a Prince of Ail, and Edom, the sin-power. Jacob stands for those who "respect" and Edom those who "despise" the Divine inheritance. Jacob represents the "holy" and Esau the "profane" people. For the moment Edom is "stronger" than Jacob, but ultimately the promise to Rebekah will be fulfilled, the elder (Edom) will serve the younger (Jacob).

Psalm 60-8 speaks of the destiny of the latter day Edom and Moab, who, between them, divide the Gentile world at the advent of Christ. The Spirit declares, "Moab is my washpot." The latter-day Moab is Britain, a washpot is a helpful though humble vessel. And Britain will co-operate with Christ in the Age to come (Isa. 18) in humble but necessary labour. But concerning Edom the Spirit declares: "Over Edom I will cast out my shoe" by which is meant to take possession (cf. Ruth 4-7). After stating the triumph yet to be gained over Edom, David asks: "Who will bring me into the strong city (Babylon the great) who will lead me into Edom" or take possession of the nations (Amos 9: 11-12; Num. 24-18). The answer is: He whom Israel despised in previous ages — the Elohim of Israel, Deity in manifestation.

The reader can, with interest, trace the antitypical references to Gogue and Babylon the Great in the prophetic utterances against Edom. Obadiah makes it quite clear that these prophecies are typical of greater fulfilment than the overthrow of ancient Edom. He declared to the descendants of Esau, "As ye have drunk upon my holy mountain, so shall all nations drink" (v.16). In other words, the actions of Edom

against Israel were typical of the actions of the sin-power of the world against the people of God to-day. Thus to Gogue, the words previously uttered against Edom will apply: "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever (Obad. 10).

And so it shall be true that "they of the south (the Rainbow Angel) shall possess the Mount of Esau . . . that saviours (Christ and the Saints) shall come up on Mt. Zion to judge the Mount of Esau; and the kingdom shall be Yahweh's (Obad. 20-21). Literally this cannot be fulfilled for all Edomites have perished from the earth, but typically it yet awaits fulfilment when the sin-power of the earth will be gathered to Mt. Zion to be crush-

ed by the multitudinous Seed of the Woman. Thus though Gogue might triumph at Jerusalem, news will be received of a crushing blow against his southernmost forces at Bozrah. This blow coming upon the transformation of Arabia and the destruction of his forces in Egypt will cause great wonder and consternation. Fear and dread will enter the hearts of Gogue's forces, and dismay will pave the way for panic. The question will be asked, "Who is this that cometh from Edom with dyed garments from Bozrah?" The nations assembled against Jerusalem for battle will await with perturbation the next move of this mysterious and almighty power from the south.

—H.P.M.

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## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

*"We recognise the Lord Jesus, then, at 'the right hand of power' as the watchful superintendent of human affairs, promoting, controlling, and circumventing, as he may deem necessary or expedient for the development of the Divine purpose in relation to the world."*

—Dr. Thomas

---

#### ECONOMIC DISTRESS

The speeding up of preparations for war in all countries has produced a fresh crop of problems to face the world's politicians and add to the confusion of the present state. It has advanced the inflationary tendency of currency, forced higher the cost of living, made heavier the taxation rate, and, by taking men out of production, will slow up even further any hope of world economic recovery.

The history of our times is a repetition of bloodshed, misery and chaos. The modern world groans under burdens for which no solution can be found. "Wars and rumour of war" are in daily evidence, and emphasize the need for preparations of war. This, in turn adds to the burden of each individual, and makes more acute the civil distress felt by all nations. The man of faith sees in the daily round of trouble and violence the wrath of God poured

out upon the nations. What deeds of evil, it might be asked, have the nations perpetrated to superinduce such terrible calamities that have come upon them in this so-called enlightened twentieth century? Because they have "blasphemed the name of God" in their institutions, and have "repented not to give Him glory"; because they worship the phantoms of the dead, and images, and practice murder, sorcery, fornications, theft; because they do these things, repudiating all principles of righteousness and truth, and despise the gospel of Christ, therefore do the judgments of war, pestilence, famine, panic and perplexity fall with indiscriminate plexity fall with indiscriminate "Because of these things" says Paul, "cometh the wrath of God upon the children of disobedience" (Eph. 5: 6).

Solomon declares with truth: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8-11). The judgments of God are being poured out, but the nations do not recognize them as such. "In trouble they visit Yahweh; they pour out a prayer when His chastening is upon them" (Isa. 26-16), but "they will not learn righteousness" (v.9). They "repent not of their deeds", therefore with increasing violence the trouble continues.

The problems of today are not unique. Israel passed through a similar period in the time of Haggai. Then, as now, wages were high, but the purchase value of money was small. The people "looked for much, and, lo, it came to little." "He that earned wages, earned wages to put in a bag with holes!" (Hag. 1: 6-7). There

was an illusion of wealth, but the people "did not know where the money went." Unlike today, however, the prophet could point to a solution, with some prospect of his words being heeded. The people had given great attention to the accumulation of personal wealth, but had not been rich towards God. They had beautified their own homes, lavished attention upon their own wants, but permitted the house of God to remain waste. Therefore the prophet warned them, "Consider your ways!"

The people heeded the Divine counsel, and from the prophet there came a change of language. "From this day", said Yahweh through him, "will I bless you." (Ch. 2-19).

#### NO RELIEF IN SIGHT

There is no prophet of wisdom today to guide the Gentiles into paths of right and provide a solution to the problems that crowd in on every side. No farseeing statesman moved by the Word of God to direct the issue with infallible wisdom. Rather is there a "bridle in the jaws of the people causing them to err" (Isa. 30: 28) — a veil spread over the eyes of the nations (25-7), causing them to stumble and fall. This "bridle" is their own selfish ambition which ever leads the nations on; the "veil" is their blindness of heart to the things of God. As a result, we look in vain for a solution to the problems that face the nations from man. True, various policies and ideologies are temptingly held out before the eyes of the people, but these can only bring war and greater chaos. Mankind proposes to hew out cisterns which can hold no water whilst neglecting the fountain of living water near at hand. In desperation millions turn to a

round of pleasure, novel reading or sport as an escape from reality.

There is no relief in sight. England, desperately endeavouring to re-establish her export trade, is forced by circumstances to devote millions she cannot afford on war, and to withdraw men from production. America, who poured out the blood of her sons to defeat Japan, is forced into the position of helping her former enemy against her one-time ally. Australia, struggling with a multiplicity of problems, including an acute housing problem that is undermining the morale of the nation, is faced with the need to restrict labour in order to prepare for battle. And these are but a few of the predicaments facing the nations. Unhappiness is rife; unrest is universal, dissatisfaction is everywhere apparent. Millions fought and died for so-called liberty, but to-day true liberty is in the discard; for the Governments cannot trust the people with this great privilege.

These are the times of which Christ spake when he declared there would be "distress of nations with perplexity" (Luke 21-25). The word rendered "perplexity" ("Aporia") signifies, "at a loss for a way", "no solution", "being at one's wit's end", "at a loss how to proceed", "without resources." These definitions express exactly the condition of the times. The nations are like a ship in the sea without a rudder, being driven by the tides and winds at the head of a storm that will one day destroy it without remedy.

#### **DIVINE CONTROL**

The Scriptures teach, however, that God is supervising and disposing human affairs through His Son, so as to bring about a cer-

tain predetermined result. This result is the preparation of a place where Christ and his brethren may abide together. He declared: "In my Father's house are many mansions (or abiding places). I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." (John 14: 2). The place to be prepared is the place containing the abiding places, and therefore the Father's house, or the Kingdom of God.

"I will come again" he declared, for this purpose. "I come as a thief." I come to take the lead, to suppress oppression, to establish righteousness, to solve the problems of the age. I come to judge my people, to deliver the Holy Land from the Iron Teeth and Brazen Claws of Daniel's fourth beast; to build again the Kingdom and throne of David; to conquer the kingdoms of Europe, destroy the Papacy, rid the world of violence, and establish my rule over all countries.

I come to deliver to the "poor in spirit" the Kingdom of God, to cause the meek to inherit the earth, to comfort those who mourn, to extend mercy to the merciful, to grant immortality to the pure in heart, to approve those whom men have reviled, to fill those who have hungered after righteousness. This is the grand heritage of those who put their trust in God in a period of apostasy from Him. Let such see clearly the working out of God's purpose in the world of the ungodly. Let them "redeem the time." Let them follow the counsel of Haggai, "Consider your ways." The epoch of Christ's return is with us, and wise is the one who, recognizing this, prepares for that great change ahead.



## “Eureka” Challenged

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For one hundred years, the latter-day ecclesia has proclaimed the covenants made to the fathers of Israel, and invited men and women to flee from the wrath to come, by accepting the salvation which is in Christ Jesus. The Adelaide Gospel Extension Society plays its part in the preaching of the Truth to this generation. It rejoices in the knowledge that in other parts of Australia and overseas, the same work is diligently performed. In common with most Gospel Extension groups, the Adelaide brethren are in contact with persons in other lands.

Such a person is friend Wm. A. Albins, of Hamilton, Ontario, Canada, whom we feel is not far from the Kingdom of God—if he will but keep drawing nearer to Christ and His message. Friend Albins has been hindered in his studies in the Scriptures by Christadelphian-produced literature. This is a startling statement, but we let him speak for himself:

**DEAR Mr. MANSFIELD:**

In your letter of last December you enquired as to how I was getting on with “Eureka”; and in an earlier letter to this one I intimated to you I would try and write you in reply to your kind interest when I had a little more time.

Well, it occurs to me to write you now. It so happened that a Christadelphian in this city mentioned to me a book he had which he would like me to read on the Apocalypse, and by the nature and tone of his remarks at the time I distinctly got the impression that he thought it was something pretty good! So, as agreed, he mailed it to me, and what a terrible let-down it was!

The book was by S. P. Clementson, of England—you may have heard of it yourself ere this. It was a new departure, an improved plan, a breaking of new ground, and all that sort of thing. It was granted that Dr. Thomas had no doubt done a good work in “Eureka”—but if he had only known! And so on and so forth, etc.

Now, truth to tell, I did not read the book. When the package came I unwrapped the contents, and as I frequently do here at home, I keep some of the Truth’s literature on the corner of the kitchen table for short reading spells after meals while my stomach is settling, as it were—because I am troubled with a nervous stomach, and find it beneficial to “take” the meal sessions in double low-gear!

So the book (and a mimeographed supplement) was placed above, and now and then I did a bit of browsing to see first what it might all be about. And the more hit-and-miss browsing I did, the more I came to the conclusion that I was not going to waste my time and exhaust my patience going through it serialim from cover to cover.

I kept them in the house here for about a month. And then wrapped them up and returned them with a covering letter. At the time I wrote that letter I knew enough about the book, without actually reading it through, to make the letter emphatic, to say the least! It wasn’t a matter of judging a writing without a fair trial; I gave it a fair trial; but in this case a fair trial was not equivalent to a full reading.

I might say that a full complete understanding of the Apocalypse has been my desire and interest for many years—and it is still a matter being worked out in my own mind to its ultimate completion. But S. P. Clementson’s book, so far as I can see, made no contribution whatsoever to that end . . .

I am not committed to the position that Dr. Thomas has got everything correctly placed in "Eureka", because, for one thing, I am not a competent authority to say whether he has or not—at least, not at this date. There are some parts which, to me, are absolutely certain and overwhelmingly proved; there are many other parts which, to me, do not carry that same weight of conviction. But that is another matter. I am only writing here and now on the comparative qualities of Thomas versus Clementson—and, believe me, the latter is badly in need of reading all over again, the Apocalypse itself, "Eureka" entire, and also some goodly volumes of history covering the general period to which the Apocalypse applies! Having done that, I have a suspicion that he may repent of his recent publication.

I had thought of laying down a few remarks in comparison of the "interpretations" of these two authors on certain parts or points, but on second thought I do not think I will. For one thing it would make this letter longer than the time I have to spare; on the other hand, I might be merely repeating "comparisons" already clearly established in your own mind. If it so happens that the matter has come to your editorial attention, I do not recall seeing anything about it in "The Logos" thus far; but my copies, of course, reach me late; and then it is unavoidably necessary at times for me to lay them aside for a while before I can get at them.

And now, by way of closing comment, let me assure you that I am schooling my life, and making all efforts at redeeming the time, so that day after day and year after year I may continue to increase in the possession of that wisdom which is from above—and which is certainly not of this world.

Yours, etc., W. A. ALBINS

---

### Editorial Comment

Since receiving the above we have taken the opportunity to glance at Brother Clementson's work "The End of Time". The author sweeps "Eureka" to one side, accusing Brother Thomas of "gross distortion", "fitting prophecy to history", "ignoring the Scriptural use of Symbols" and so forth. He asks that his book be read twice before judgment is passed upon it. We will give it this consideration and hope to submit a review of it in a subsequent issue of "The Logos".

—Editor.

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● "Fear not": the tossings may try, but they cannot destroy the foundations of faith. We stand on a basis of fact and truth that nothing can alter or interfere with. It is only where men stand upon another foundation—social complaisance, doubtful opinion, or speculative sentimentalism—that such disturbances are liable to prove destructive and even fatal.

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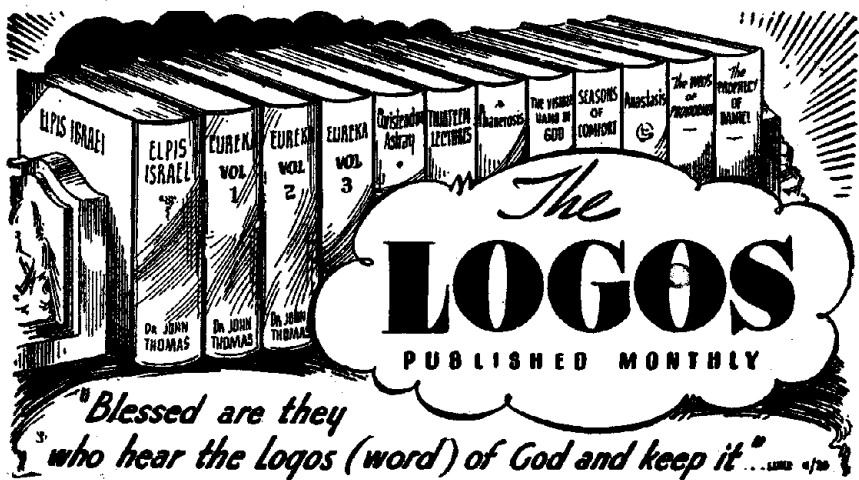
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October, 1950

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Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

—Paul.

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## THOUGHTS FOR THE TIMES

### *A Changed Outlook*

In the things that are seen, we have been turned just the other way about. We once belonged to the world, and the world loved its own, and we were at home in it, but now we are strangers and sojourners, as all the fathers were. We look not at the things which are seen. We await the day of the manifestation of the sons of God. In this attitude we need the exhortation of Peter. "Gird up the loins of your mind; be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." Without the continual girding of the loins of the mind (in the continual adjustment of our mental relations to the things that are and shall be, our minds and hope will die instead of continuing, and we ourselves become castaway on the great ocean of life. We must train ourselves to accept the position of strangers and sojourners. "If ye call on the Father," says Peter; that is, if ye really mean to be children of the Father, who without respect of person judgeth according to every man's work, "Pass the time of your sojourning here in fear." Our salvation is not otherwise to be wrought out than in fear and trembling. There is no time for pleasure hunting. The service of Christ is now, as it has always been, a course of self-denial. Analyse most men's hearts, and self-comfort, self-prosperity, self-honour, self-pleasure in some form or other, will be found the directing motive. Christ is made to wait on Mr. Self's convenience. It is a dangerous policy; for without respect of persons, the Father, who judgeth every one's work will shortly ask of the whole programme, "Did ye it for Me?"

—R.R.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

"The world's prospects are dark and lowering; the political clouds gather blackness; the thunders of war will follow in due course. Nothing can avert it—the distressed and distracted nations may desire peace and devise for it as best they can; but they cannot hope to put off this evil day—for the Divine decree has gone forth, 'prepare war, wake up the mighty men, let all the men of war draw near' (Joel 3: 9-10). The context shews that these words are to be interpreted of the period defined as 'the time of the end' and the filled-up times of the Gentiles in which we are living."

### "A PALL OF FEAR"

Despite congratulatory messages of President Truman, and the relief of the Western World, consequent upon the success of the allied arms in Korea, it is obvious that the real problems of this "time of perplexity" (Luke 21-25) still remain unsolved. The world is hopelessly divided into two camps, and despite temporary reverses here and there, Russia goes on from strength to strength. In this regard the language of Daniel is significant. Speaking of the latter-day power that will stand up against the holy people and oppose the Prince of Princes Himself, the prophet declares: "His power is mighty, but **not by his own power**" (Dan. 8: 24). Russia has used her satellites to extend her own power. If they succeed, as in the case of China, the ambitions of the Kremlin are advanced; but if they fail, as in the case of Korea, these ambitions are not impeded, for the Kremlin assumes no responsibility for failure.

On the other hand the Western Powers are constantly embarrassed by these same means. It matters little whether they score a victory as in Korea, or a reverse, as in China, both victory

and reverse drain them of power and place them in an invidious position. Their enemies increase with each engagement, whilst steadily the influence of Russia grows. It is quite obvious, for instance, that the temporary setback in the Far East will not prevent similar experiments by Russia elsewhere. United States' Secretary for State (Mr. Acheson) recently declared: "A pall of fear hangs over the world because of the new Imperialism directed by the leaders of the Soviet Union." Yet so subtle is the diplomacy of Russia that she constantly assumes the role of peace-maker to the world. During the height of the Korean situation, and since its collapse, propositions for peace have been constantly put forward, so much so that Mr. Acheson accused Russia of "baiting its hooks with words of peace!"

This called forth a vigorous reply from Soviet representative M. Vishinsky. He declared: "The Soviet will not take the road down which Mr. Acheson has tried to lead us, because this road has nothing in common with peace." He called for a cessation of the calling of insults, and a realistic approach to real propositions for



peace. He challenged America and Britain to face up to the programme submitted by the U.S.S.R. This provided for (1) The prohibition of all war propaganda. (2) A pact between Britain, U.S.A., France, China and the Soviet Union for strengthening the bands of peace.

In submitting this proposition M. Vishinsky maintained that the Soviet Union was consistent in its struggle for peace and security. Commentators commended his speech as being free from all abuse and delivered in an earnest and sincere manner. M. Vishinsky may well speak with "earnest tone and countenance grave" for he must realise that his words are unacceptable to those to whom they were addressed. Such a pact would be of vital assistance to Russia. America has not, as yet, recognised the present government in China. Once she does so she is committed by agreements made during the war, to pass over Formosa to the recognised Government in China. This agreement was made with the anti-Communist regime of Chiang Kia Shek. Should she enter into a pact with the present Government in China she would be required to pass over strategic Formosa just north of the Philippines. Here is the hook baited with words of peace dangled temptingly before the world by the astute statesmen of Russia, and designed to demonstrate the peace-loving intentions of the Soviet in contrast with the war-mongering attitude of the Western World.

This incident would represent but a ripple of the troubled sea of nations if it did not demonstrate the fulfilment of prophecy. Daniel 8: 24-25 speaks of the policy of

the latter-day Constantinopolitan Autocracy (a position yet to be assumed by Russia). "His power is mighty but not by his own power." "He shall cause craft to prosper in his hand." "By peace he shall destroy many." In these words the prophet predicts the subtle, diplomatic processes of Russia in her strivings for world conquest. She has "weakened the nations" (Isa. 14-12) by insidiously infiltrating Communistic philosophy into all countries, and by pleas for peace, endeavours to weaken the opposition.

### The Basis of True Peace

But though the nations speak peace, war is in their hearts. The "work of righteousness is peace" (Isa. 32-17) and where this is lacking there is no foundation for its development. The "wicked" cannot hope for peace, for it has been divinely decreed that there is "no peace for the wicked." So long as the nations follow their selfish policies, so long as they throw God's words behind their backs, and ridicule all principles of righteousness, peace will be taken from the earth. There is hardly a divine law that is not repudiated to-day. God has declared: "The Lord thy God is one Lord" but men worship a trinity of three gods; He has stated, "I hate divorce", but divorce increases unchecked in all the earth; He has stated that lying and deceit are abhorrent to Him, yet the diplomats frame their policies on lies, and as has been the custom from time immemorial they "speak lies at one table" and "corrupt by flatteries" (Dan. 11: 27-32).

But, as the prophet points out, it does not prosper them. Instead

of peace, a pall of fear hangs heavily over the affairs of men. People are perturbed at the drift of world politics. Those who are educated in the Word, however, have no cause to be worried. These are the times spoken of by our Lord when he referred to "Men's hearts failing them for fear", but told his disciples to "lift up their heads for their redemption is at hand." In these times of unrest those whose confidence is founded on the Word of Truth understand the meaning of these words: "perfect peace hath they whose heart is set on thee." They see the signs of Christ's imminent return, and hearken to his voice as recorded in the Word: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Unfortunately, in number they are so few in this age of irreverence and apostasy as to be insignificant among the millions of the world's population. The "Encyclopaedia Britannica" gives a brief inch and a half of space in describing them, and concludes with the statement: "no statistics of the community are published."

But, though inconspicuous in the world both by virtue of numbers and talent, these humble men and women can clearly perceive that which is hidden from the "wise and prudent" of this age. During

the last war, when the mighty and honourable of the nations were perturbed as to the outcome of hostilities, these "despised among men" could point to the declaration of prophecy and state:

"The Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship (leadership) will be assumed by the Autocrat, or 'prince of Ros, Mosc, and Tohl.'" ("Elpis Israel" p. 432).

The tortuous and hypercritical policies of the nations are slowly but surely drawing them to the brink of war. The world is witnessing the gradual formation of Nebuchadnezzar's Image. Russia must yet gain further territory. The pressure must become even greater, the pall of fear more heavy ere the storm will break. Germany, Persia and Turkey must be absorbed into the territory of Gogue, but before this Christ will return; the mighty power then established will be broken and destroyed by one mightier and more powerful—the indestructible Kingdom of God. Thus these present signs speak of the imminence of Christ's return, that he may gather to himself his people, and prepare his forces to destroy the worthless institutions of man, and ultimately establish the glory of Yahweh in all the earth.

—J. M.

### **Migration of Jews from Beihan**

On page 262 of our previous volume we reported the unusual circumstances of the regathering of Jews from Yemen. The current issue of "The Zionist" contains an article on another unusual regathering of Israel, from Beihan, 200 miles from Aden and four day's journey from Sana, the

capital of Yemen. The only means of transport to Beihan is by a dangerous journey on an ass through a region frequented by robbers. It was decided that the only way to bring the Jews back to Palestine was by air. Eliezer Unger tells the story thus:

"On the appointed morning I

set out by plane for Beihan. After two hour's flight over a desert of unrelieved sand we landed on the marked strip. As I emerged from the plane I was met by a group of Arab soldiers in Bedouin dress, who presented arms and fired a volley. Some distance away I espied another group of men, women and children all similarly dressed in the garb of Bedouin; but I could tell immediately by the faces that it was the Jewish tribe.

"These Jews were somewhat taken aback at hearing the rifle shots and seeing for the first time a white man in European clothes. An Arab then approached me, presented a beautiful sword, saluted, and said in broken English that by order of his father, the Sheriff, he was delivering the Jews of Beihan into my possession for transference to Israel. I thanked him for the precious gift and began once again to approach the Jews, who still stood alarmed and astonished at the sight of their eyes. I began to speak to them in Hebrew in the Yemenite accent, and pronounced the "Shema Yisrael." This encouraged them and they started to draw near and greeted me with "Peace be unto you, my king and master", followed by the kissing of my hand. I was moved to the very depths of my being at meeting this tribe of Israel in the wilderness, which had not had contact with any other Jews for many generations. Great was my astonishment to hear pure Biblical Hebrew, spiced with phrases from the Mishnah and the Zobar, issue from the lips of most of the men.

#### **"Has Messiah Come?"**

"The first question they asked was whether the report they had

heard from the non-Jews was true, that the King Messiah had come and redeemed Israel from the Exile of the nations and that there was now a King David. They then wanted to know if he was one of the Kings of Israel. I explained to them that the State of Israel had indeed arisen and that all the exiles of Israel were gathering and assembling in Israel, but that so far we had no King, but a President named Chaim: I was merely an emissary come from Israel to take them there by plane and in them would be fulfilled the Biblical verse: 'And I bore you on eagle's wings and I brought you unto me.'

"This ancient Jewish tribe has lived in the wilderness in this mountainous region among the non-Jews for hundreds of years. They have been completely cut off from the rest of Israel, from their brothers in Yemen and Aden. All the misfortunes and evil decrees that had overtaken these latter communities had completely passed them by. The Sheriff was an upright man who had treated the Jews no differently from his other subjects. They had been able to maintain themselves by the toil of their hands, and were mainly weavers, spinners and silversmiths. The local Arabs used to buy their products and never interfered with their business or religion. They had always eked out a bare living, however, and lived frugally in booths or bare mud huts. They had accustomed themselves to their miserable desert existence, but had not allowed the religious and ethnic differences which separated them from their Arab neighbours to be effaced.

"The yearning for and faith in the return to Zion and Jerusalem

had given them the strength to preserve their independent spiritual existence. Amidst a sea of Bedouin they had maintained the tradition of Israel and had regular times for Torah study and prayer. Nothing of what had happened to the Jewish people in Diaspora and in the Homeland had reached their ears until the tidings of the War of Liberation and the rise of the State of Israel had penetrated thither by way of the Arabs . . .”

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[Thus another ancient community of Jews has been bodily transferred from the place of their scattering to the home of

their forefathers. A pall of fear may overshadow Gentile affairs, but concerning the hope of Israel —“higher still that star ascends”. The regathering of Jews from all parts of the world back to Palestine is the great sign of Christ’s return. Israel is a State; it has its President; it has its emissaries; one day it shall have its king (Ezek. 21-27). The nation will be purged of ungodliness, the kingdom will be restored to Israel, and the first dominion shall come to the daughter of Zion. We can thus look beyond the pall of fear to the glorious consummation of God’s purpose in the earth — Editor.]

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## **Memo to our Readers in England—**

### **“EUREKA” NEW EDITION**

We would remind readers that the first volume of a new edition of “Eureka” is now available, and volume 2 will be ready shortly. This edition is printed on good paper in clear, easy-readable type and is a great improvement on the previous set. “Eureka” is, without doubt, the finest work in the Christadelphian library, and is capable of helping the student not only in the study of the Apocalypse but of the Bible as a whole. Orders for vols. 1 and 2 can only be accepted on the definite undertaking that the purchaser will take the subsequent volumes as they appear. This is essential to the publishing of this new edition, and is helpful to the purchaser for it spreads the payment over a period of time. If you would like a spiritual feast of good things, order your set now. Orders can be sent direct to the “Christadelphian” Publishing Office, or to Brother A. H. Cherry.

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## **EDITORIAL—**

### **EVENTS SUBSEQUENT TO CHRIST’S RETURN**

Owing to heavy pressure of other duties associated with the Truth, we have been unable to arrange this month for a contribution to this series, but hope to continue them with our next issue. In our last number, we endeavoured to point out that the prophecies relating to Edom have a double application. They refer primarily to the ancient nation of Edom, and secondarily to the political manifestation of Gentilism which will be headed up by the power of Gogue and of Babylon the Great at the advent of the Lord. Our intention was defeated by an unfortunate printer’s error on p. 19 of our last issue. We are represented as writing:

“Edom is prophetically representative of Gentilism in its political manifestations. This was re-organized by the Apostles , , ,”

The word "re-organised" should be rendered recognised. As the article hinged upon this point, we again invite the reader to compare Amos 9-12 with Acts 15-17. He will find that Peter uses the former prophecy concerning Edom as applicable to the "residue of men" after the judgments of God have brought to nought the might of the Gentiles. This is important for it shows that the Apostles understood Edom as being typical of Gentilism. The prophecies concerning Edom speak of its utter destruction, and the typical fulfilment of these prophecies will be found in the utter destruction of Gogue and of Babylon the Great, and ultimately of the whole of Gentilism.

### "HERALD OF THE COMING AGE"

This is the title of a new periodical designed to interest those who are seeking for Truth. It is thus of value to those outside the Body of Christ as well as those who have been immersed. It is prepared with a background of many years' practical experience in Gospel Extension work, and many letters of interested friends are perused to ascertain the problems and ideas that are in the mind of the stranger. Already many letters of appreciation have been received from interested friends as the result of the distribution of "The Herald". Many kind comments have also been received from brethren and sisters.

The current issue of "The Herald" answers the question "Can the Bible Be Relied Upon?" An answer in the affirmative is given on the basis of fulfilled Bible prophecy. The history of the nations exhibits the hand of God. This is shown in the fulfilment of prophecy relating to Tyre, Egypt, Babylon and Israel. History has conformed to the course predicted by God's prophets.

A Pictorial Section in "The Herald" gives point and interest to the main article contained therein. Illustrations of Tyre, Capernaum, Tel Aviv, Jerusalem, together with sketches illustrating the purpose of God, help to demonstrate the fulfilment of prophecy, and to show that the Bible can be thoroughly relied upon.

The subscription rate of "The Herald of the Coming Age" is 2/9 per year including postage. Subscriptions are invited to Box 226, G.P.O., Adelaide, South Australia. Copies in bulk can be supplied to Gospel Extension Societies. The book is admirable for distribution work in preaching the Truth. A free sample copy will be sent on request.

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### PRINTING OF "THE GREAT SALVATION" IN GERMAN

*Following liberal contributions from our readers, 5,000 copies of "The Great Salvation" in German were despatched to our Brethren in Germany. The following letter advising the arrival of these books and expressing thanks to the readers of "The Logos" for their assistance, was recently received by Brother Philp, of Lakemba, N.S.W. We wish to advise that remittances to hand more than cover the cost of printing and despatch of these books, a full report of which we hope to include in an early issue of "The Logos". We also wish to advise that we have a few copies of this work on hand for local use. Many New Australians cannot read though they can speak English, but can read German, and in several instances "The Great Salvation" in German has been of use in educating such in the Truth. Our supply of this work is very limited, but copies are available free of charge on application.*

DEAR BROTHER PHILP:

Many loving greetings in the sincere bonds of Israel's blessed Hope. Firstly, most heartfelt thanks for your communication of 16th June regarding the forwarding of the books, "The Great Salvation". Last week these arrived and were eventually handed over by the Customs, after several formalities for their release were complied with. The eight cases were forwarded by the firm, Thos. Cook & Sons, Hamburg, Ballindamim to Esslingen, as you will observe from the accompanying despatch markings. The freight charges were D.M.95:35, besides which we had to pay a further import duty of D.M. 17:55 on the grounds of proposition which we had to state. The Custom's officer explained to me that only the Catholic and Evangelical Church are freed from import charges. Thus we see that with us they still make a distinction between denominations, because the churches are still State churches.

The goods arrived in good order except the largest case which was damaged. However, the contents were in good order. We immediately forwarded a quantity to our outlying communities and Brethren, and hope that the books will serve to spread the Truth and make it more explanatory. The contents of the book are well put together and will serve a good purpose as a ready reference to the main aspects of the Truth. We thank you and the dear Brethren in your country most sincerely for your trouble and ready sacrifice to assist us with the things of the Truth. At present we have a large number of interested ones who earnestly join in the studies that they may grasp the Truth.

On the 13th of August, we were again permitted to celebrate baptism in regard to which we will notify you. As much as we long for the coming of the Lord, we yet desire time for furtherance of the proclamation work so that among our folk there may yet be many who will find the way to salvation.

The signs of the times (Korea) show us the steps toward third world war, although there may be a few pauses. Even if the waiting seems long, as soon as the time is ripe, the things all take place to bring about the conclusion as set out in the prophetic word according to its exactness. Thus the future will also be fulfilled according to God's Word. Thus our only care for the present should be to be prepared for our Lord's coming, and he requires us to be busily engaged in the work which He has entrusted to us. "Blessed is that servant whom the Lord shall find so doing."

Once again many thanks for all the trouble you have gone to for us and our Lord. May God's richest blessings and grace be with you and all the Brethren and Sisters.

Most sincere greetings to all Brethren from the Brethren in Germany.

Your Brother and Sister in the Lord,

GUSTAV AND LINA BOGNER

*(Our thanks to Bro. W. Hoffman for translation of the above letter—Editor.)*

● Examine the evidence upon which your faith rests. Take care that your faith is built on that foundation which God has laid on Zion, for Paul declares "other foundation can no man lay than that is laid, which is Jesus Christ."—Dr. Thomas.

● When the last struggle comes the power of England in Asia will to a certain point recede before that of Russia. But Russia's power will not be destroyed by England, neither will England's be by Russia. When the Giant Tobl now slumbering shall awake a stone from David's sling will smite him. The lust of riches and power will wake him up; England will defy him; but the Lord of hosts alone will lay him in the dust.—Dr. Thomas.

# The Final Rebellion

The Serpent's Seed never changes. Genesis 3-14 and Isaiah 65-25 intimate this. "Dust shalt thou eat all the days of thy life", carries through to the Millennium's end by the words of the latter text, "and dust shall be the serpent's meat." These two statements are both literal and prophetic in terminology. Yahweh's intentions of letting sin's flesh manifest itself during the Millennium is evident from Zechariah 14: 16-18:

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahweh T'zvaoth, and to keep the feast of Tabernacles. And it shall come to pass that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh T'zvaoth, even upon them shall be no rain. And if the family of Egypt go not up, and come not, upon whom there is not rain, there shall be the plague wherewith Yahweh will smite the heathen that come not up to keep the feast of Tabernacles."

This is undeniably future, and clearly shows the rebellious unbelieving hearts in existence during the one thousand years' reign of Yahweh's Son. The Law will operate then as it operated against Israel (Lev. 26: 4). It might be noted that the latter end of Solomon's reign ended with wars (1 Kings 11: 11, 23). Miraculous evidences of Divine power did not and will not change all men's hearts. Messiah healed the blind man afflicted also with dumbness (Mat. 12: 22). The Pharisees' reaction was—"This fellow doth not cast out devils, but by Beelzebub the prince of the devils." We read that after the resurrection of Lazarus, the

Pharisees and chief priests still "fed on the dust of the earth", for their reasoning was plainly based on human reasoning (John 11: 47-48). They said, "If we let him thus alone, all will believe on him and the Romans shall come and take away our place and nation." "From that day forth they took counsel together that they might put him to death" (v.53).

We are witnessing scientific marvels to-day which make the miraculous aspect of things appear to be within close reach of Science, and it is well within the range of possibility that whatever powers the risen saints will display will be attributed to their greater scientific knowledge rather than to their divine nature and power. We have a type of what may happen in the Temple built by Solomon (1 Kings 6). The staves of the Ark were withdrawn:

"And they drew out the staves that the ends (or heads) were seen out in the holy place and were not seen without."

So, in the Age to Come, it is reasonable to believe that those "without" will not behold the "glory" of the immortal household, but that the "shining as the sun" will not be for mortal eyes to behold, but will be shown and manifested only to those in the Ark, until the end of flesh comes, and Yahweh becomes "all in all" to His eternal Israel.

—C. E. RUTLAND,  
Canada.

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● Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.—Dr. Thomas.

## *The Beginning of the End of the Aion*

We are apt to read the Word carelessly, and to apply every passage which speaks of the end of the world to our own times, so that the giving of such an important place to the events of A.D. 70 may at first seem strange. We may be doubtful whether the Apostle and Jesus were so concerned about the end of the Mosaic Age.

One antidote to this is to briefly sketch the terrible events wherein the Mosaic Aion having waxed old, vanished away in blood, fire and vapor of smoke (Heb. 8: 13; Acts 2: 19). Then we shall see that these happenings were of such magnitude as to justify a major place in the teaching of Jesus and the Apostles. Moreover if we first gain a clear picture of what did happen in A.D. 70, then the many passages concerning the End of Aion will be clothed in our minds with substance, and our perception will grow. What I now present is a summary based on the History of Josephus and the Outline by Robert Roberts in "The Ways of Providence".

The events of A.D. 70 worked up from a cloud no bigger than a man's hand in A.D. 40. When Cumanus was procurator of Judea, a tumult occurred in Jerusalem at Passover time, in which many Jews were slain by the Roman soldiery. A spirit of unrest against Rome was growing and was increased when skirmishes between the Samaritans and Jews were firmly broken by Cumanus. Little bands of Jews

wandered the countryside spreading terror and violence. The Sicardii caused great public fear with their concealed daggers wherewith to slay among the feast crowds. Jonathan the High Priest was one of their victims. An Egyptian false Messiah gathered 30,000 Jews into the wilderness and their attempt to break into Jerusalem was foiled by force of Roman arms. The spirit of Jewish independence grew, and many marauders and conspirators flocked to the standard of revolt, seeking to terrorize their countrymen into rebellion.

Albinus and then Forus became Roman Governors of Judea. They were more concerned to share the spoils of the anarchists than to control them. Robbery, plunder and corruption grew to such proportions that Florus was in danger of being accused at Rome. His only way of escape was to goad the Jews into revolt against Rome, under cover of which, his own misdeeds might pass unnoticed.

He sought to extort unreasonable taxes from the Jews, and when a tumultuous assembly gathered to appeal, Forus chose to regard it as a seditious gathering. That day 3,600 Jews with their wives and children were slain in Jerusalem. Figures are cold, but a little imagination will conjure up this day of terror—the first of many days of vengeance on guilty Judea. When Florus saw that this bloody slaughter had subdued the Jews he caused his soldiers to insult them, and used the



slight disorder that ensued as an excuse for further violence. In a stampede vast numbers were suffocated and trampled to death.

The result was open revolt. The Jews beat back the Roman soldiers. They attacked the Roman fortress Masada, slaying the defenders. Florus sought the aid of his superior, the Syrian president, Cestius Gallus. The High Priest and Pharisees endeavoured to restrain the Jews before the revolt assumed uncontrollable proportions. They feared that the Romans would withdraw what little independence they retained. Their efforts were in vain however. In the ensuing civil strife, the violent prevailed even slaying the High Priest. The Jews obtained control of Jerusalem, destroying the Roman garrison and seizing their arms.

In revenge, the entire Jewish Community of Caesarea, numbering 24,000 were put to the sword. This enraged the whole nation. Insurrection became general. Bands went about slaying Romans. Civil war became general, and it became common to see cities filled with unburied dead bodies, including women and children. Cestius then took vigorous action, and the figures tell a terrible story. Zebulun burnt. Joppa taken with the death of 8,400 Jews. Nabatene—thousands killed and the countryside wasted. Lydda was burnt.

Cestius decided to march on Jerusalem. The city was full of Jews keeping the feast of Tabernacles. They retired to the inner walls, and for six days Cestius was kept at bay. On the sixth day he almost succeeded in gaining entrance to the city. He did not realise that success was within his grasp. "Unaccountably"

and contrary to Jewish expectation, he gave up the attempt, and ordered the Romans to retire.

This gave new courage to the so-nearly defeated Jews. They issued out of Jerusalem and descended from the surrounding hills and chased the dispirited Romans away. Their familiarity with the area gave them success in a number of guerilla skirmishes. The Romans were forced to escape from the hill country of Judea in disorder, leaving their equipment and stores behind. The Jews returned to Jerusalem in triumph. In a fever of patriotic zeal they prepared concerted measures for a war of independence, the course of which we will outline in our next article.

Let us now trace the Hand of providence in what we have recounted concerning this first siege of Jerusalem. Cestius had retired when victory was within his grasp. This was a Divine provision permitting faithful Jewish Christians the opportunity to escape from what lay ahead. We hope to subsequently refer to the testimony of Jesus and the Apostles which taught them to expect these days of Vengeance. Moses and Daniel both taught that Messiah would "come" and "be present" to direct the overthrow of the City and the Sanctuary by the Romans. Yet a promise was given that an opportunity would be provided for the faithful to flee when Jerusalem was encompassed by the armies of that Power which would ultimately develop into the Abomination of desolation (Mat. 24: 15-22). In the "unaccountable" retreat of Cestius this opportunity came, but only the truly faithful took it. The apostate Jewish Christians regarded the retreat of Ces-

tius as the signal of safety and remained in Jerusalem, feeling that all was now well. Their attitude was, "Where is the promise of his coming?" They no doubt regarded the faithful as cowards and fools for leaving the city in the hour of victory.

However the faithful, who regarded the prevailing condition of things as temporal; who endured as seeing Him who is invisible, these were justified when their apostate, tare-like brethren were burnt up in Yahweh's furnace (Jerusalem) by his Roman-angel reapers, at the ending of the age (Matt. 13: 38-42; Isa. 31-9). Because of their faith, these faithful will soon shine forth as the sun in the kingdom of their Father. In the references given in brackets, we hint at the development

of our theme. Let the reader suspend any scepticism he may feel concerning these interpretations, which are contrary to our trend of careless exposition, until we have had opportunity to develop more fully what Brother Thomas has taught us out of the Word on this important subject in "Elpis Israel", "Eureka", "The Last Days of Judah's Commonwealth", and sundry other "Herald" articles. Meanwhile, the following verse of the Hymn has a little more meaning in the light of what we have deduced:

*"Who was saved when desolation  
Fell on Salem's guilty head?  
When the accursed abomination  
All the holy place o'erspread?  
Friends of Jesus,  
THEY ALONE TO PELLA FLED."*

—E. Wille, Birmingham, Eng.

## EYE-WITNESS VIEW OF PAKISTAN

### Bombay : City of Superstition

Military strategists are constantly reminding Australians that just north of this sparsely-populated island-continent there are many overcrowded countries whose teeming populations see in this country a desirable prize. Each year these populations increase in number and the problems of feeding, housing and clothing them become more difficult. Each year the threat of invasion from a nation that cannot contain its own people becomes more acute for Australia. So hopelessly inadequate is man's rule that such tragedies as civil war, floods and pestilence in China are looked upon as blessings.

They account for at least 1,000,000 deaths annually, without which the problems of supply for her expanding population would be even more acute. Such conditions become the breeding ground for Communism which is now sweeping through the Far East.

Christadelphians may not be perturbed by such threats and problems. They recognise that the return of Christ is near, and he whose titles include those of "Wonderful, Counsellor" (Isa. 9-6) shall in wisdom solve these and all other problems. He will discipline and educate the large and backward populations of such

THE CHRISTADELPHIAN

# RECORDER

*A department of The Logos recording topical views  
and comments throughout the Elpis Israel Classes of  
Australia*

No. Two

October, 1950

## HANDS ACROSS THE SEAS

**Brother Doust, Recorder of Uxbridge Ecclesia, England, writes:** "I have duly received from you the set of 'Elpis Israel' Cottage Meeting Notes, and have read them with every interest and much profit. The tone is measured and restrained throughout, and in my humble opinion is well designed to attain the end which the work aims to achieve. I find that others in this area also find them useful, particularly Brother E. R. Harding, Recorder of the Seer Green Ecclesia, who gave me my first sight of your work, although I had known of it for some considerable time . . . All those here who have seen the Notes and the covering News-letter are much impressed and think that the work is being done both well and effectively. Our thanks are due to all the brethren who have by the contribution of their labours, combined to produce a labour of love which it is felt the Master will recognise in the day of His appearing. News of what is happening to other brethren and sisters, and the faring of the Truth's work in other parts, is always a matter of absorbing interest. It shows that the hand of God is at work everywhere in the Tarshish lands, and the Truth gradually being spread and a people being built up and prepared ready for the Lord's appearing . . .

"With all prayers for the success and development of the work of the 'Elpis Israel' Classes, and with love in the Truth to you all,  
"Your brother in Israel — H. Doust".

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## GREETINGS FROM BRISBANE

**Brother A. Bailey writes:** "It gives me great pleasure to announce that the Brisbane Class is growing in numbers and knowledge, and all are delighted with the way we conduct our studies. Of course we do not all see eye to eye in every detail, but this is not altogether a disadvantage. I always point out to the class that leaving the books on the bookshelf will not benefit us at all, and reading them alone without due analysis and thought is not of much value either. Co-operative study is of great help, and this is only obtainable in a class of capable brothers, and we believe we have such in our class."

(Brother Bailey sends the names and addresses of three brethren in isolation with the suggestion that the "Elpis Israel" notes be sent forward. Brother A. Hollamby has this matter in hand, brother

Bailey, and copies of the first set of notes are already on their way).

The Brisbane class meets at the home of Brother Crewe, 40 Martin Street, Buranda, Brisbane, and in a letter to hand he, too, speaks of the great benefit that he has personally derived from the studies in his home. He points out that the Bible is the Rock and Foundation upon which all their studies rest. The ideas presented by our pioneers are invariably compared with what the Bible has to say, with the result that all are benefiting. The idea that an "Elpis Israel" Class will supercede Bible study has been proved false as far as Brisbane is concerned. Brother Crewe declares: "The different thoughts that arise from one another after reading is delightful . . . Our class is from 7.30 to 9 p.m. but it is generally after 10 p.m. before all leave!"

**Sydney Combined Evenings, 1950:** Three have been held during the year. The themes have been "The Holy Places—their part in the Gathering of the Nations", "The Temple of Ezekiel's Prophecy", and "From Sinai Onwards". The first was illustrated by a sound film on the so-called holy places, the second by lantern slides kindly made available on loan by brother Sharpe, of Nottingham, England.

**Burwood, N.S.W.:** Studies continue in "The Law of Moses". The section now being considered is where the allegorical significance of the Law is expounded. The constitution of the veil in the Holy Place is at present under consideration.

**Lakemba, N.S.W.:** Studies in the Revelation with the aid of "13 Lectures on the Apocalypse" have now reached lecture 12, after two years of consistent effort. Enjoyable evenings have continued, with all members learning something all the time. Keen interest is maintained.

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### ELPIS ISRAEL CLASS NOTES

Many years ago, the idea was developed of collating notes from an "Elpis Israel" class and sending them to brethren and sisters in isolation that they, too, might benefit from this study. Originally some 18 copies were duplicated and sent out. At that time these brethren had no other contact with ecclesial life than through these notes, so that the Classes performed a valuable service. To-day that work has extended so that these notes are sent regularly each fortnight to many hundreds of brethren and sisters in remote parts of the Ecclesial world. They find their way to England, Wales, Scotland and Ireland, to Germany, Canada and the United States of America, to British Guiana, South America and the Isles of Sicily, to South Africa, New Zealand and every State of Australia. Thus, throughout the Ecclesial world, unity of thought is being developed among the Brethren inasmuch as they are studying the same things.

Originally this work was performed with a little hand duplicator. Then the work became too heavy for this method, and it was found necessary to have the notes prepared by a professional copying-office. Still the work grew until the copying-office became too expensive for

our slender resources, and a modern duplicator was purchased, and a Committee formed for the preparing and duplicating of this matter. The work has grown in recent months so that it has been found necessary to purchase a further typewriter for cutting stencils. Brethren who have contributed financially to this work can be assured that not a penny is wasted in its preparation. Many hours of time are willingly given by brethren in the preparation and despatch of this matter. The purchase of our own duplicator and typewriter has resulted in the saving of many hundreds of pounds. In fact, without this equipment we would have had to curtail our efforts.

#### Plans for the Future

The Committee reports that over the course of the years notes on the following books have been compiled: "Elpis Israel", "The Blood of Christ", "The Law of Moses" and "Anastasias". It is now proposed to revise the study notes on "Elpis Israel" and re-issue them. The Committee feels that great benefit will be derived from the re-study of this valuable work by Brother Thomas. In a circular letter the Committee writes:

*"If it has given those who receive these notes as much pleasure to receive them as we have found in the preparation and despatching of same, then the work has been truly successful. We know that it has led to many friendships in the Truth between those of "like precious faith" who have never met in the flesh. It has, of course, entailed a considerable amount of work in preparation on the part of some, and we thank them for their untiring efforts."*

The Committee will be pleased to send the notes to you if you desire to receive them.

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#### ACKNOWLEDGMENTS

We wish to acknowledge the following donations to the work of the Classes: Alberton Class £6/11/3; Kingswood Class £2/2/6; "S", Queensland, £5; M.B., Vic., £5.

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#### NEWS FROM ISOLATION

**Brother Moss**, an elderly brother of Gippsland, Victoria, writes in appreciation of the "Elpis Israel" Study notes:

"I have read some of the news you have sent me over several times, and each one is very uplifting and brings again to my mind parts of the Word that I have read, but being so old do not retain. I never forget in prayer to say a few words for the friends that help me on the path to the Kingdom. Being in isolation is a great disadvantage. I would like to be with you at the lovely meetings your notes record, and also do my part to help. From the state of the world it is obvious that Christ is at hand. What a lovely feeling it is to be looking forward to that wonderful time, so sure to come, when there will be no sickness, trials or trouble. Although so far from you in the flesh, I am with you daily in prayer and thanksgiving, and I am sure that I will not be taken unawares. If I never meet you before I hope to meet you in the Kingdom."

(We thank our brother for his encouraging words, and can look forward to that time when isolation will be no more, and the approved



countries as India and China, and transform their social and religious conditions by making them conform to his divine laws. By such means they will be absorbed into the Kingdom of God which shall fill the whole earth (Dan. 2-44), and shall bring blessings to all nations (Gal. 3-8).

Recently, brother and sister E. R. Mansfield of Sydney, left Australia on a business trip through the Far East. Believing our readers would be interested to learn of the conditions in these parts, we suggested to brother Mansfield that he let us have his impressions for this purpose. As prospective rulers of the age to come we can, with interest, consider the present state of the nations, in anticipation of the time when the conditions will be drastically altered. The huge cities of to-day will be broken up, the populations dispersed, and rural life and a pure worship elevated throughout the earth.

In a recent letter from Bombay, brother Mansfield writes of some interesting features of this mighty city. He declares:

"Bombay is a huge city of some 4,000,000 inhabitants, built on the shores of the Arabian Sea. The city is very modern in appearance as well as possessing some fine, old architectural buildings. For instance, the Taj Mahal Hotel, at which we are staying, is an immense and beautifully constructed building, resplendent with white marble floors and made comfortable with air-conditioned rooms. Bombay, like Babylon of old, has its hanging gardens, and these are a beautiful sight on the highest peak overlooking the city. This peak, by the way, holds the city's water supply. The top has been con-

creted over, and earth added in which the hanging gardens have been grown. They are beautifully laid out and decorated with hundreds of varieties of flowers and shrubs and hedges, the latter trimmed into various shapes. One can well understand Nebuchadnezzar viewing his mighty city from such an eminence of beauty and boasting: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4-30).

"From these hanging gardens in Bombay there is a scene of indescribable beauty. A panoramic view of an immense city, and beyond to the blue of the sea. Distance lends enchantment to the eye.

It did also when Lot viewed the cities of the plain from afar and saw the prospect "even as the garden of the Lord." Only when he had personal experience of the wickedness of Sodom did he realise what a multitude of evil can be cloaked in a pretty picture.

Likewise from the peak overlooking the city, Bombay is a vision of great beauty. But come closer and we see four million people herded together, some living in the height of luxuriousness, others crowded together in conditions of terrible poverty; some controlling fabulous wealth, others eking out an existence at the rate of 2/- per day! There are street after street of shops, from huge departmental stores to hawkers who spread out their wares on the footpaths. There is all the bustle and all the evil of a vast city.

#### **A Religiously-minded People**

"Hinduism is the principal wor-

ship. In this regard, despite the gross ignorance of any elements of the Truth, the attitude of the people to religion is a welcome change from the materialism of most Australians. They are, of course, in that condition referred to by Paul in Athens—"too superstitious" (Acts 17: 22); nevertheless, the worship of a supreme Being is encouraged though of course in conditions of idolatry. It has been my experience to attend many business houses of some standing in Bombay, and having enquired for the manager have been told that he was not available as it was his time for prayer. I called one day on a shop in an important part of the city that employed some 50 men, and in trying to arrange for an appointment was told that same would not be possible between the hours of 12 and 2, as it was the custom of the proprietor to close his shop during these hours, to enable all his employees to attend to prayer. Despite the fact that these are busy hours, the employer thought more of his religion than of his business.

Of course, the brand of religion is gross idolatry, but the principle can be admired. Convert these people to the Truth and they would with fervour, and sincerity, carry out their obligations. The time is coming when 'all men shall know the Lord'; when all nations will be compelled to recognise in the Lord Jesus the Messiah of God. Meanwhile,

people of all nations 'worship they know not what.'

"The other day we came upon a unique looking Temple. We thought we would go inside to examine it. But before we could enter we were rushed by Indians and prevented from doing so. They told us that only Parsees were permitted to enter. This temple is for the worship of fire, and all but the devotees thereof are strictly refused admittance.

#### Political Background

"Politically, the country is going through a bad time, and many Indians speak as though they wished the British were still in charge. The authorities find it extremely difficult to control the various religious groups, whilst to add to their problems there are constant reports of 'famine, pestilence and earthquake'. At present there is a very big food shortage felt throughout the whole country, and with the possibility of riots and bloodshed 'men's hearts are failing them for fear' (Luke 21). In all this confusion and trouble one hears very little news of the war in Korea. People are utterly indifferent as to who wins the conflict. Local problems are so pressing that those in the international sphere are dwarfed in comparison. It is wonderful how the Truth alone provides the solution to all trouble in whatever sphere."

—E. R. MANSFIELD

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● The clergy are traders in "the bodies and souls of men"—Rev. 18: 13. They are the slave-dealers against whom heaven has intense and burning indignation; and so long as the people surrender themselves to their spiritual direction, they will never have peace. They sow the wind, and the whirlwind is all that will be reaped in the approaching doom.—Dr. Thomas.



## *Has "Eureka" been Supplanted?*

*A Consideration of "The End of Time" by S. P. Clementson*

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This book challenges the line of interpretation set forth in "Eureka." It accuses the latter of "gross distortion" (p. 26), expressing the error of "preconceived notions" (p. 24), "confusion" (p. 25) and so on. The author will, therefore, quite expect a vigorous reply from one, who having an understanding of "Eureka", and having given the consideration of "The End of Time" asked for by its author in his preface, has no hesitation in repudiating the interpretation of the latter as altogether farcical.

Let it be understood that we have no axe to grind with the author. We do not know him personally. All that we know is that he is challenging the foremost book in the Christadelphian library, plus principles of interpretation accepted everywhere by Christadelphians, and he cannot hope to emerge from this challenge unscathed. We have given him a fair innings. We have followed implicitly his instructions. We have read his book through from cover to cover at least twice, and have carefully considered the evidence submitted by him. But we are confident that "Eureka" will still be read when "The End of Time" has emulated its title and ceased to exist.

In this we hold no slavish deference to Dr. Thomas if the facts prove him wrong. We are not committed to him in every detail, nor do we believe him to be inspired or infallible. We have ever

sought to confirm all that we have read from his pen by the Word of God, and in this have followed the constant exhortation of the Doctor himself. The following is an unbiassed opinion of one who has read both "Eureka" and "The End of Time" at least two or three times with the Word of God constantly at hand for reference.

The superficial reader finds the Apocalypse a jumble of incomprehensible symbols—of beasts with ten horns; of dragons that draw the stars of heaven and throw them to the earth; of candlesticks, altars, burning mountains and fiery seas; of rivers that dry up and frogs that stir the nations to war; of olive trees that fight and heavens that speak. And if the reader is not prepared to do an amount of individual study, rather than merely reading these chapters from a sense of duty, the great beauty that underlines this wonderful prophecy, and the "blessing" that is promised to those who understand it (Rev. 1-3) will not be appreciated.

Brother Clementson's book does nothing to help in this direction. The confusion becomes twice confounded. If the reader has ever seen a surrealist's exhibition of art, he will have something of the impression that was ours when we came to review this book. We are presented with a confused medley of prophecy all out of sequence, all jumbled together indiscriminately. The author has,

as he himself confesses, been swayed by orthodox commentaries (p. 9). As a result, his conception of the return of Christ is startling. He is looking for two returns of the Master. He believes that Christ will first return to the Church and the Jews. There will be an outpouring of the Holy Spirit, and the Jews will elect Christ as King. But suddenly Christ is taken from his people, and again ascends to His Father (p. 26). The Church (still as yet mortal) and Israel proceeds to bring vengeance upon their enemies and to plague the earth (p. 12). In this the saints are not very successful for many are imprisoned and many destroyed. Meanwhile, in Palestine, remarkable things are being fulfilled. Gogue descends south to destroy Israel deserted of her King. There he is opposed by a strange force. Michael the archangel in collaboration with "his angels"—the British Commonwealth of Nations—oppose Russia. Russia is defeated, but though ejected from the political heavens, its power is still mighty in the "earth." Brother Clementson comments:

**"The Russians will persecute the Jews in Russia, and in Russian occupied territories. It will be at this time that the peoples of the earth, the many who have realised that God is with Israel, will assist the Jews. Thus it is that we read 'And the earth helped the woman.'" (p.32).**

How Russia comes to her end ultimately is not clearly defined, and despite the statement that "the peoples of the earth realise that God is with Israel", a new power arises in Europe called "The Eighth Head of the Beast." At this stage the third advent of the Lord occurs. Christ again returns to the earth, Babylon the

Great is destroyed, the resurrection and immortalization of the saints is concluded, the Beast is destroyed, and the Millennium established. What happens to Christ and the saints during this period is inconclusive. Whether the author means to imply that, like the Seventh-Day Adventists, he believes they ascend to heaven, or whether they do not leave the earth is difficult to follow. This point is one of the many careless statements in the book that can prove fatal to young students, and is a reason why we warn against the book.

For instance, the author quotes Rev. 12-5, "caught up to God and to his throne" as referring to a literal ascent of Christ back into heaven after his second advent. He explains: "When it is necessary to refer to a heaven other than the political heavens, another expression is employed" (p. 26). Then later in the book he quotes 1 Thess. 4-16 the saints "shall be caught up in the clouds, to meet the Lord in the air." Here is an expression other than heaven employed. Are we to understand that the author believes in a literal ascent on the part of the saints into heaven as suggested by Seventh Day Adventists? Though nothing conclusive is given, something along those lines seems to be suggested for he writes: "the gathering of the saints to Christ will be spectacular and terrifying to the enemies of God" (p. 86). The truth is, of course, that 1 Thess. 4-16 relates not to a literal ascent but a figurative one—to the political aerial or ruling places of the earth.

If Brother Clementson's ideas were correct they would be found clearly expressed

in other portions of the Word, but one will look in vain for a multiplicity of advents of the Lord as suggested in his book. Here is the great difference between "Eureka" and the book before us. Brother Thomas does not deal exclusively with the Apocalypse but expounds his subjects from Genesis to Revelation. Whereas brother Clementson asserts that the teaching of the Apocalypse should be given precedence over all other books of the Bible (p. 102), Brother Thomas is insistent that an understanding of the Gospel must precede the correct understanding of the Apocalypse. The Apocalypse is a wonderful and beautiful portion of Divine revelation, and it is a matter of sadness to those who have studied it to notice the ignorance and scant respect given to it by many in the Body to-day. But it is folly to suggest that it must take precedence over other teaching. And it is folly to suggest that the book before us will do anything more than confuse the student, for the ideas expressed are contrary to the teaching of the Apostles.

Where is a clear statement to be found that we await two further advents of our Lord? Paul taught that the resurrection will take place at the appearing of Christ (1 Cor. 15: 23); Peter taught that Judgment will commence at the house of God (1 Pet. 4-17); Zechariah teaches that Christ and his immortalised friends will destroy the Gogian confederacy in Palestine (Zech. 14: 5); Christ taught that he will return to be ever with his disciples (John 14: 3). These and other features taught by the prophets and apostles are either denied or distorted in the book

before us.

The foundation is wrong, and the theory established upon such a base must inevitably be wrong also. Referring to the rainbowed angel of Revelation 10, the author says (p. 16): "That this angel is Christ is clear to us when we consider the first chapter of Revelation." If his book is read carefully, it will be seen that this point of identification of the angel with Christ is essential to the whole construction of his theory. If it can be proved that this angel relates to the multitudinous Christ, then his exposition of Revelation 10, 11 is proved wrong, and his structure of the Revelation shown to be faulty. It is not difficult to prove him wrong here. The One referred to in Revelation 1 is a symbolic man. It is "one like unto the Son of Man"—not the Son of Man himself. The symbols associated with this mystical man do not describe an individual but a community (vv. 13-15). This is proved beyond all doubt by describing "his voice as the sound of many waters" (v. 15)—that is, the "voice of a multitude" (see Dan. 10-6). This multitudinous-man "like unto the Son of Man" relates to the Lord Jesus Christ in association with his immortalised brethren. Together they form the "perfect man" of Eph. 4-13 whose measure is "the stature of the fullness of Christ." Christ is the head of this body (v. 15) and to him the whole body is joined together (V. 16). The "one like unto the Son of Man" of Rev. 1 being a multitudinous unit, so also is the Rainbowed Angel of Rev. 10-1, brother Clementson being witness. And this one feature destroys the whole theory before us.

If space permitted, other

features could be similarly challenged. For instance, he claims that the Olive Tree, as a symbol, relates exclusively to Israel, and on this flimsy evidence concludes that Israel, in collaboration with the saints, is yet to perform the events symbolised in Revelation 11 after the return of Christ! But it is two Olive Trees in question, not one. The symbol is used in Zachariah 4 where two Olive Trees, representative of the Israelitish and Gentile nations (Hos. 14: 6; Rom. 11-17) are shown to the prophet. It is significant to notice that of these two trees, only two branches empty their oil into the golden lamps. These two branches are symbolic of those separated from Israel and the Gentiles to form the "anointed ones" associated with Christ in the Age to come (Zech. 4-14). Thus contrary to brother Clementson's idea, the Olive Tree is not exclusively used for Israel, but is also used by Paul for the Gentiles (Rom. 11-17).

The same criticism can be levelled at his arguments concerning the word "saints". He assumes that this word is used in Scripture only for those in association with the Truth. This is not so. He writes: "We look in vain at the past to find a time when the saints were empowered to bring vengeance upon their enemies and to plague the earth" (p. 12). The word is Scripturally used for any people separated by God for his purpose. The blood-thirsty Medes who were absolutely destitute of a knowledge of the Truth are referred to in Isaiah 13: 3 as God's "sanctified ones" or saints to execute His vengeance on Babylon. The word is used in similar fashion in Dan.

7: 25-27 where the word "saints" must be understood as distinct from "the people of the saints."

We could show, if space permitted, that the man-child of Revelation 12 does not apply to Christ at his second advent; that Edom does not relate to the Arabs as asserted on p. 68; that the political Euphrates — Turkey — will yet completely "dry up" as required by the prophecy of Rev. 16; that when the ideas presented in this book are carefully weighed in the balances of judicial reasoning they are found sadly wanting. "Eureka" has not been sup-  
planted. The fulfilment of many of the predictions made therein on the basis of God's Word, is not just a freak, but the result of sound reasoning from the Bible. And with the complete overthrow of Brother Clementson's theory we can surely rejoice. Who would desire to look forward to the return of Christ if it is to result in such disasters to the Elect, as are suggested in this book? The words of Christ are "Behold, I come quickly, blessed is he that watcheth and keepeth his garments." Paul wrote "There is laid up for me a crown of righteousness, which the Lord, the righteous judge shall, give me at that day (his appearing-v.1), and not to me only but unto all them that love his appearing" (2 Tim. 4-8). How can we "love his appearing" if it is to result in imprisonment, suffering and death? The idea is a travesty upon the whole of the Scriptures; so obviously incorrect, as to be almost a waste of time and space to correct it. We only do so because other periodicals are recommending this book.

We suggest that all who may have obtained a copy of this new

treatise, now obtain the first volume of the new edition of "Eureka" recently announced. "Eureka" presents the reader with a clear and concise exposition of the plan of God. It will aid the student in his understanding of the whole Bible and not

merely the book of Revelation. He will begin to realise why such are "blessed" who understand the Apocalypse, for it will put them in possession of a hope anticipating substantial and joyous realities at the glorious advent of the Lord.  
—H.P.M.

## Cogitations

### 2. " . . . the Man, Christ Jesus"

There are many well-meaning, sincere people who believe it is not our province to enquire too deeply concerning the person of the Messiah. The folly of this idea is manifest in the multitudinous misconceptions concerning Him to be found in the ranks of His followers, professed and genuine. This, despite the fact that in His Word God has delineated the truth only. In this matter, then, without doubt, "blessed is he that readeth," and he that "rightly divideth the word of truth."

The Roman Church proclaims an immaculate Jesus—one whose flesh was of a nature different from all others; thereby identifying itself as the Anti-Christ of the Scriptures—"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ." The Protestant daughters of Rome, in the majority, follow a modified form of the same God-dishonouring doctrine. Another class teaches that Jesus was born under the same conditions Adam enjoyed before he sinned—patently differing from our own state (and therefore denying the Scriptural testimony

that he was made "like unto His brethren in all things.").

We do no wrong, then; indeed it is obvious we are wise, to try to understand what God has revealed concerning His son. For our ready reference, examination and enlightenment, it is proposed to tabulate herein that testimony. From the basis thus formed, we may build on a sure and firm foundation our conception of Jesus Christ, the "beginning and ending of our faith."

In Galatians 4: 4-5, we read: "When the fullness of time was come, God sent forth His son made of a woman, made under the law." Why the emphasis on the humanity of His mother? To emphasise His own humanity of course, and His identity as the "Seed of the woman" who should destroy the "Seed of the serpent." And Job declared: "How can he be clean that is born of a woman?" Jesus' ceremonial uncleanness was borne out and testified of by Himself when He refused to permit Mary to touch Him until He had "ascended up to the Father." He was "cursed by the Law" (Gal. 3-13).

Thus it is logical that we should be instructed concerning

Him that he "partook" of flesh and blood, even as we do; that He was subject to the penalty of man's disobedience—death (Heb. 2: 14-18); that He was made "perfect through sufferings" (Heb. 2-10); that He was tempted in all points like as we are, yet without sin" (Heb. 4: 14-15); that being a man He humbled Himself, and became obedient unto death, even the death of the Cross' (Phil. 2: 5-8).

To be sure, Jesus of Nazareth was in one vital respect a human being of superior calibre to His brethren. Scripture declares:

"God sent forth His son" (Gal. 4: 4).

"God gave His only begotten Son" (John 3-16).

"He shall be called the Son of God" (Luke 1: 30/35).

Whilst His mother was a daughter of Adam, and from her He inherited all the weaknesses and imperfections of the flesh, from His Father He received gifts beyond the experience of all other men. "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John 3: 34). "God was in Christ" (2 Cor. 5-19). "God was manifest in the flesh" (1 Tim. 3-16).

In His probation Jesus Christ had both advantages and disadvantages not in ours—He had gifts we do not possess (yet which we can develop to a degree; indeed which we **must** develop if we are to succeed in our trial); but He also had to suffer trials and temptations we do not find to such a pressing degree—

**"He was despised and rejected of men; a man of sorrows and acquainted with grief . . . He was wounded for our transgressions, He was bruised for our iniquities;**

**He was cut off out of the land of the living; yet He had done no violence, neither was any deceit in his mouth" (Isa. 53).**

To suffer for the sins of another is a trial few can bear, but Jesus endured it—for us!

But Jesus had rendered complete obedience to His Father, and was, for this, raised from the grave. He "loosed the pains of death; because it was not possible that He should be holden of it" (Acts 2: 24). In Himself, therefore, Jesus accomplished the promise in Eden. He bruised the serpent's head, or overcame "him that hath the power of death" (the "devil" or "sin in the flesh"—Heb. 2-14 c.f. with 1 Cor. 15: 56: Rom. 6-23: 7-17: 8-3: 5-12, 17/21).

More than that, however. He also became the "propitiation" or "mercy seat" for our sins, and the means of our approach and reconciliation with the Father. Thus we are "justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare His righteousness; that He might be just, and the Justifier of him which believeth in Jesus" (Rom. 3: 21/26).

To Jesus Christ then, we lift our eyes—son of God, yet the Seed of the Woman; the "second Adam" but not found wanting; raised from the dead and glorified "higher than the heavens"; who now "ever liveth to make intercession for" and "to save them to the uttermost that come unto God by Him." This is the Messiah "set forth" of God, and testified of in His Word. There is salvation in none other,

We must beware then, to maintain in our midst the truth "once for all" set forth. In our knowledge of the truth of this matter lies one of the principal barriers between the Ecclesias of God and the world which claims the name of "Christian." Lower that barrier, and the distinction will soon disappear. The fear of Paul in his day is no less a danger to-day. "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ Jesus." He was

afraid of the influence of those who "preach another Jesus, whom we have not preached" (2 Cor. 11: 1-4).

By our examination of Jesus as the Author and Finisher of our faith and our example; and now of the testimony of Him as "the man Christ Jesus", we have, I feel, laid a firm foundation upon which to build the Spirit's testimony of deeper things. And this, God willing, we will commence next month.

—E.B.W.

**"For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."**

## **Question Answered**

### **Can God Justly Condemn ?**

***"If God raises up men for certain positions, or guides them in certain directions, why then judge them?"***

It is obvious that God has a purpose with Creation which over-rides the will and ambitions of men. If it were left to man, there would be no possibility whatsoever of this purpose being realised in the earth. The flesh is evil, and left to its own resources "is not subject to the law of God" (Rom. 8-7). In this case wickedness would increase, and with the invention of greater weapons of destruction, mankind would ultimately destroy itself. On this basis, some argue, with apparent logic, that individual freewill is a myth; and if this proposition could be sustained, we would be forced to answer that God could not justly condemn those for whose actions He, alone, would be responsible.

But God, in His omnipotence and omniscience, can control the

destiny of creation without interfering with the principle of free-will. He can thus guide men or nations in certain directions, and yet justly condemn them for their actions, for God judges on motive and not necessarily on result. Thus men justly deserve the punishment they receive though their deeds might assist to perfect the plan of God.

God is not limited as man is limited. He can foresee the future which we cannot. Paul in Romans 8-29 and Peter in 1 Epis. 1-2 both teach that the predestined purpose of God is based upon His foreknowledge. He knows "the end from the beginning" (Isa. 46-10) and can provide accordingly. He knows exactly how any individual will react to certain circumstances. He told Moses, concerning

Pharoah, "And I am sure that the King of Egypt will not let you go, no, not by a mighty hand" (Exod. 3-19). He "hardened Pharoah's heart" not by compulsion, but by withdrawing the plagues. "When Pharoah saw that the rain and hail and thunders were ceased, he sinned yet more, and hardened his heart" (Exod. 9-34, 35). With the removal of the emergency, Pharoah refused to let the people go. He exercised his own freewill, though the purpose of God was aided, and he was justly punished.

Our proposition is illustrated by a good example in Isaiah 10. There the King of Assyria is likened to the "rod of Yahweh's anger" by which Israel would be punished (v. 5), and the axe and saw that Deity would use to hew down the symbolic trees in Lebanon (v. 15). God declared, "I will send him against an hypocritical nation" (Israel)—v.6. But did God have to force the King of Assyria against his will to march against Israel? The answer is No. The ambition of the Assyrian was advanced to the stage where the capture of Jerusalem seemed propitious. He was led by his greed to take it as he had the other cities. In this the purpose of God was fulfilled, and so also were the desires of the Assyrian. But the motives of the Assyrian were evil. He had no intention or desire to fulfil the Divine will. His motives are revealed by the words of the prophet in v. 7: "Howbeit he meaneth not so, neither doth his heart think so (i.e. that he is assisting Deity); but it is in his heart to destroy and cut off nations not a few." These evil motives God used to bring to fruition His purpose. When the latter was ac-

complished Assyria was also punished because of her evil intentions (v. 16).

Another prominent example is afforded in the crucifixion of Jesus. The motives that led the Jews to cry, "Crucify him, crucify him!" are quite obvious. The leaders incited the people and their wicked attitude demanded the righteous judgment and punishment of God. And yet His purpose was fulfilled thereby. Peter declared that Jesus was "delivered by the determinate counsel and foreknowledge of God" (Acts 2: 23). God foreknew exactly how the Jews would react to the ministry of the Lord. There was no chance of there being a miscarriage in His plan, because He could foresee every detail of it. At the same time the Jews who crucified Christ followed their own individual volition in this matter, and therefore justly deserved the punishment meted out to them. Although the ultimate result assisted the purpose of God, the motives of those Jews associated with the crucifixion were evil. And so Peter concluded his statement: "Ye have by wicked hands crucified and slain" the Lord (Acts 2: 23). He then called upon them to use the same faculty of freewill to repair their evil conduct. He exhorted them to use their individual volition for good: "Repent and be baptised . . . Save yourselves from this untoward generation" (Acts 2: 38, 40).

In "Elpis Israel" brother Thomas writes:

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4-17). This is the reason why men and women with so little



wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without "setting on fire the course of nature." When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world (p.323).

These words are supplemented by the Psalmist who reveals that God uses the elements where necessary to fulfil his purpose. He speaks of "fire, and hail; snow, and vapours; stormy wind fulfilling his word" (Ps. 148-8). "He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof: He maketh the storm a calm, so that the waves thereof are still" (Ps. 107: 25, 29). "He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow" (Ps. 147-17). With such resources at hand He can alter the course of history without interfering with the principle of freewill, so that the wicked justly deserve the punishment they receive, though God, in His wisdom, may use them as "His sword" (Ps. 17: 33). History will provide many examples to illustrate this. How often have the winds of heaven, or an unexpected change in the weather decided a crucial point in national affairs. British sea-power owes much to the failure of the Spanish Armada which was destroyed, not by the numerically weaker English forces, but by the winds of heaven; the course of European history was changed by Napoleon's disastrous defeat,

forced upon him by the piercing cold of his Russian campaign, modern history may have been different if the weather had favoured Hitler at certain important periods in the recent war. It aided the defence of England, and Hitler's failure in the West forced him to turn East against Russia.

Each of these events altered the trend of history, and made it conform to the predictions of Bible prophecy, and yet the Hand of God was not openly visible. Ezekiel 38 declares that God will place a hook in the jaws of Gogue, and draw him to Palestine. God will do this, and yet it will also be the expression of Gogue's desires. The oil-fields of the Middle East provide effective "bait" to draw Gogue south into Palestine. This will be sufficient to cause America and Britain to come to the defence of this area. Zechariah 14-1 declares that God will draw all nations to Jerusalem to battle. God will guide the trend of events to this consummation, but actually the gathering of the nations will be an expression of their cupidity and jealousy. Their motives will be evil. They will gather against Zion and say, "Let her be defiled, and let our eye gloat upon Zion" (Mic. 4-11). It is so obvious today that world-war III will be fought in the Middle East that it is the common subject of comment by political commentators. Only those who understand the Word of God can see behind ambitions of statesmen and perceive the unfolding purpose of the Almighty. They recognise that he will judge the nations because of their motives; that He has unlimited resources, and can manipulate and control events not by

the clumsy expedient of interfering with the freewill of man, but by means that reveal Him to be

All-powerful and superlatively Wise.

—Logos Committee

**“A man’s heart deviseth his way, but the Lord directeth his steps”**  
—Prov. 16-9

## ELPIS ISRAEL CLASS NOTES

### ANSWERS TO CORRESPONDENTS

**G.L.**—We shall write personally shortly. Meanwhile brother L. Wiggzell will commence forwarding you the “Elpis Israel notes”. Persevere in your studies.

**A.B.** — Thank you for your letter. We shall be pleased to prepare a few thoughts upon the Transfiguration for the benefit of the Class and hope to let you have these shortly.

**B.G.** — Pleased to learn you find the Notes helpful. You are wise to conduct a weekly breaking-of-bread meeting in your home. “Where two or three are gathered together in my name, there am I in their midst”, declared Christ.

**E.H.**—We shall be pleased to forward notes on “Elpis Israel” to you each fortnight, and to welcome you to the growing circle of brethren and sisters in isolation, studying in unison the glorious truths of God.

The Bible does not countenance any idea of a life after death, apart from a resurrection of the one who is dead. One cannot be both dead and alive at the same time. The Bible teaches — “The dead know not anything.”

The Truth alone will save. Let everyone therefore put away everything that is not of the Truth.

● Like Enoch, let us “walk with God”, though surrounded by a population ripening for judgment and destruction. Like Noah, let us be “found righteous” (that is, in harmony with God’s requirements), though it involve us in a desolating minority of one to two millions. The end will justify the course that conforms itself to eternal wisdom.—R.R.

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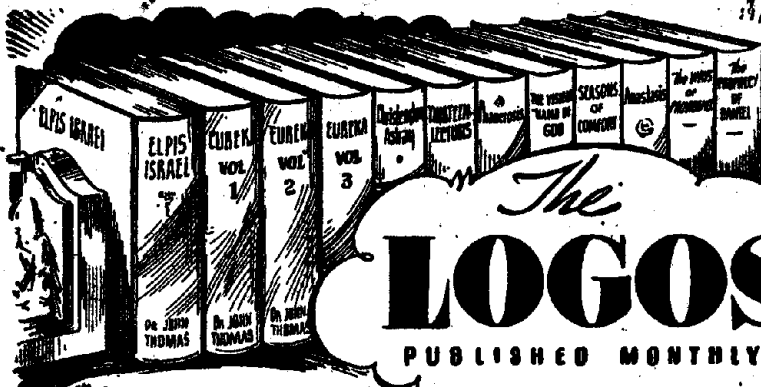
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No. 3

November, 1950

Vol. 17

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J. Thomas.

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Suggestions for improvement and constructive criticism are always welcomed, and we appreciate hearing regularly from our subscribers.

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoo), etc.

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

—Paul.

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## Thoughts for the Times

### *Exalt Yahweh !*

All flesh before God is as nothing. He will not allow it to glory in His sight. Adam was banished from Eden for casting dishonour on Him by disobedience. Moses was punished for taking to himself the credit of the miracle at the rock of Meribah. David fell into the hands of God, in three days' plague, for exulting in the numbers of his army. The Assyrian was brought down for taking to himself the credit of what God did by him in the punishment of Israel. Mighty and arrogant Nebuchadnezzar was sent to herd among the beasts till he learnt that "the heavens do rule." Herod was eaten up of worms, because he gave not God the glory; and salvation is by God in Christ, reconciling the world to Himself—not of works, lest any man should boast. It is all very reasonable. The Eternal should be first; the first should be highest; the Omnipotent should be feared; the Most Excellent should be worshipped. The Creator of all things, the source of all life, the upholder of the universe, the giver of all good, the fountain of life eternal—should be extolled and held in supreme reverence "Holy, holy, is the Lord God Almighty, heaven and earth are full of His glory." . . . The education of the Truth is to prepare us to take part in that mighty anthem which will peal forth like the noise of many waters to the honour of the Eternal Father: "Thou are worthy, O Lord, to receive glory and honour, and power; for Thou hast created all things, and for thy pleasure they are and were created."

—R.R.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

## THREAT TO INDIA

"The signs of the Times attest, that the apprehended and long predicted tempest is gathering in the air. From the Russian throne its thunders will reverberate, its lightnings scathe, and its whirlwind rush with the stayless impetuosity of a tornado. The desolations of this threatening tempest will, indeed, "change the face of the world"; but thanks be to God, that a Deliverer is provided, who shall "break without hand," and bring to a helpless and inevitable end, the destroyer of the mighty and the holy people (the Jews) by the coming judgments of the last end of the indignation."

—Dr. Thomas in "The Herald"

The intention of Deity is that all nations shall be gathered to Jerusalem to battle (Zech. 14-1) that He might pour upon them his wrath in devastating judgments. To that end, Russia is "gathering to herself all nations, and heaping to herself all people" (Hab. 2-6). Among these is Tibet where the shadow of the hammer and sickle now extends. A Marxian form of Buddhism is being introduced to the Tibetans, whilst from the south India views with apprehension this new threat to her integrity. The dead weight of Communism presses heavily on India as gradually she is being ringed around by Communist-dominated countries.

Tibet was a closed country to the white races until 1903-4 when the British sent a politico-military expedition there, with the result that a treaty was concluded between the two countries. China, however, has ever sought to dominate Tibet, and during world war I when the resources of Britain were strained to the utmost, she tried to intimidate her neighbour by a display of military might. British-trained Tibetans resisted

the pressure, and the Chinese Revolution between the wars relieved it.

It is vital to the independence of India that Tibet should remain strong and free. Sandwiched between China and India, her scanty population could not constitute a threat to either, whilst her steep and rugged mountains, deep ravines, and desolate wind-swept plains, higher than the highest Alpine summits, constitute a powerful buttress for India against those who might seek to attack her with guns or propaganda. A Communist Tibet can become a potential threat to India and the Western Powers.

Tibet is a theocracy ruled by two priests or lamas, the Dalai Lama of Lhasa and the Tashi Lama of Shigatse. The former is the active administrator in as much as he is located in Lhasa, the religious and political capital of the country. The Tashi Lama is, in theory only, superior to the Dalai Lama in spiritual matters. In 1924, following acute disagreement with the Lhasan authorities, the Tashi Lama fled



the country, taking refuge in China. To-day his successor has returned surrounded by Communist troops, no doubt with the intention of introducing a Communistic interpretation of Buddhism to the country.

The Communisation of Tibet brings the threat of Soviet domination closer to India, Afghanistan, and from thence to the Middle East. We do not think for one moment that Russia will control India, but what we see to-day is the world closely welded into two great belligerent blocs, to the perturbation of all men. As suggested by brother Thomas in the extract above, Russia has "changed the face of the world" and fear fills the hearts of men as to the outcome of each move on the political chessboard.

Russia stands in an attitude, fierce and hostile, to all around it; confident in its own prowess, and an object of jealousy and fearful apprehension to the other powers. There is not at this hour a Russian statesman, a Russian officer, or a Russian citizen, who does not profess his full conviction that the Soviet is destined, sooner or later, to be the Lord of Mankind. Any other possibility is ruthlessly crushed by an ideology that is destined to subject the whole of Europe and most of Asia to a crushing despotism of body and mind.

As Communism is to-day using the religion of Tibet to further

its ends, so it will ultimately use the idolatry of Rome with the same objective. By its tortuous policy, by revolution and bloodshed it is levelling to the same pattern all the institutions of Gentilism. It can do this with impunity for there is nothing in Gentilism worthy of preservation. Christ and the glorified saints will be more effective in the utter destruction of all these institutions than ever the Soviet is likely to be. But whilst Russia can break up these things without rebuke, she cannot touch "the apple of God's eye" without rebuke (Ezek. 38).

As desolator of the holy land, and destroyer of the Jews she will be dealt with by Him whose title is the Deliverer (Rom. 11-26). Here is the "faith and patience of the saints". They can look beyond the troubled skein of world politics to the time when the glory of Yahweh will be manifest in the earth. The Truth gives a vision of coming glory that can act as an incentive, and though the times are Noahic, and few will listen to our testimony, the work performed in faith will not lose its ultimate reward. It is very exciting to see the gradual unfolding of the Divine plan with the realisation that shortly, if we prove worthy, we shall become principals in the moves that will bring to fruition the final consummation thereof.

—E.P.

● Physical force is the only argument mankind are at present capable of understanding. Subdue the existing generation, and put the rising generation under divine instruction (not the instruction of "divines") and the evils incident to cities and countries densely or sparsely populated, will all be removed—the Leaves of the Tree of Life are for the healing of the nations; and of this tree the moral influence is neither clerical nor Gentile.—Dr. Thomas

## Traditional Christadelphian Attitude

Our reply in “The Logos” for September entitled “Aid for Israel” has called forth comment of such a nature as to justify further explanation of this subject. It is obvious that the true significance of Israel’s continued existence through the ages, despite tribulation such as has not been endured by any other power, is not appreciated by some. There are many worldly organizations that contribute to the relief of Jews out of pity for their sufferings. Our sympathetic interest springs not from this reason, but because we can see the destiny of the race. As a nation—not as individuals—they are “beloved for the fathers’ sake” (Rom. 11-28), and this is the source of our interest in them. To elucidate this principle, and demonstrate the traditional Christadelphian attitude, we propose to reproduce portions of a series of articles penned by the late Brother Roberts over 86 years ago. The reader is advised to carefully note the references given, and is recommended to compare all such with the Word of God without which nothing can or ought to be determined.

—Editor

### God’s Purpose with the Jews

God has not yet done with the Jews. They are His nation, though dyed in iniquity and scattered among the Gentiles in disgrace. “God hath not cast away his people whom he foreknew”. This is Paul’s testimony (Rom. 11-1) which is but a re-echo of the divine declaration placed on record ages before: “Though I make a full end of all nations whither I have scattered you, yet will I not make a full end of you, but will correct thee in measure.” (Jer. 30-11). Their prolonged national adversity, therefore, is no token of divine abandonment, but the very reverse, on the principle supplied in Amos (Ch. 3-2) “You only, have I known of all the families of the earth, THEREFORE will I punish you for all your iniquities.” The national tribulation, rightly interpreted, is a guarantee of the national election, and a pledge of national restitution under the

promises made through the prophets.

There be many which look upon the Jews as an abandoned race, finally and for ever dissevered from special divine regard and degraded to the level of the uncovenanted and accursed Gentiles among whom they are dispersed. Many do this from a sincere but perverted conscience, created within them as the result of partial information and indiscriminating contemplation of certain apostolic statements. Ignorant of those future national movements and national blessings which come within the scope of God’s purposes prophetically and apostolically declared, they believe that the abrogation of “the middle wall of partition” between Jew and Gentile in the matter of **individual salvation**, involves the divine repudiation of the national relationship which He established in former days between Himself and the Jews. Equally unacquainted with the fact that “sal-

vation is of the Jews" (John 4-22), and is to the very end to be developed like a kernel from their midst, they naturally feel the doctrine of Jewish restoration to be a spiritual anomaly which they reject altogether. How ill advised they are, we shall presently see.

The specific and indisputable testimony may be said to commence with the declaration of Moses, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; **unto him ye shall hearken**" (Deut. 18: 15). This statement was addressed to Israel after the flesh; this will not be disputed. It was an intimation concerning themselves; this will not be disputed. It concerned them as a **nation**, and not as scattered individuals. The prophet was to be "like unto Moses." Moses was a national lawgiver, and not an individual moral preceptor, therefore the second Moses must bear a like relation to the nation addressed. Who is this "prophet like unto Moses?" No New Testament reader will hesitate to answer.

**"God shall send Jesus Christ who before was preached unto you whom the heavens must receive until the times of restitution of all things, which God hath spoken to all his holy prophets since the world began. For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you'." (Acts 3: 20-22).**

Jesus, then, is "the prophet like unto Moses." This is an important conclusion as throwing light on the future of Israel; because the statement is that Israel shall "HEAR HIM" in his capacity as a national leader like Moses—that as a nation, they will one day

put themselves submissively under his direction. In no sense has the prediction of Moses been fulfilled. Nationally, Israel continues to follow Moses, and boast in him, and continues to be unbelieving in the prophet like unto him. But God's purpose will be carried out. The time will come when they shall say "Blessed is he that cometh in the name of the Lord." The prophecy under consideration not only predicts the national acceptance of Jesus as lawgiver and king, but indicates the inexorable stringency of his regime when established. "It shall come to pass that that soul which shall not hear that prophet shall be **cut off from the people.**" There is no such individual adjudication now and never has been. The hard-hearted Jew blasphemes the name of Jesus and goes scot free, and instead of being "cut off from the people," he continues prosperously connected with the unbelieving and corrupt mass of the nation. Most obviously, the time contemplated in the prediction of Moses is yet future, when the nation recognizing Jesus, will be established in their land under his judicial administration, and subjected to a discipline which with more unyielding severity than the law of Moses itself, will infallibly destroy every rebel and extirpate every germ of disaffection.

Peter, in the reference quoted above, makes the second coming of Christ to the Jews **the fulfillment of what Moses said about the prophet like unto himself.** That this is the time when the Jews are to receive the Messiah and submit to him is further evident from the words of Zechariah (Ch. 12: 10): "They shall look upon me whom they have pierced

and mourn for him as one mourneth for his firstborn."

The gloomy picture of national ruin predicted in such passages as Leviticus 26: 31 is relieved by the prospect of ultimate restitution as follows:

**"If they confess their iniquity . . . if their uncircumcised hearts be humbled . . . then will I remember my covenant with Jacob, and my covenant with Isaac, and my covenant with Abraham, and I will remember the land" (Vv 41-42).**

This remembrance of covenant obligations results in the execution of them by the restoration of Israel as predicted in Deut. 30: 3,9. It may be objected that these predictions of national restoration are contingent upon national repentance and reformation; and prove nothing apart from the likelihood of reformation or otherwise. This is true, and the objection would be a fatal one if we were without testimony as to the fate of the contingency. We do not require to go out of Moses to get the point conclusively settled. In the very same chapter we read (v. 6): "The Lord God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." God's purpose with the Jews is to reclaim them from their present state of perversity and unbelief, and beget in them nation-

ally that state of mind which is becoming and essential in a people holding such a close relationship to God.

Ezekiel 36 and 37 reveal God's purpose of regathering Israel and cleansing the nation from its impurity until the Jews "shall loath themselves in their own sight for their iniquities and abominations." But while the restoration is accompanied by the most thorough national renovation, it is obvious that the one is not the result of the other. That is, God will not restore Israel in consideration of Israel's righteousness. This is obvious from the twice repeated statement of the Almighty through Ezekiel: "Not for your sakes do I this, saith the Lord God. Be ashamed and confounded for your own ways, O house of Israel." (Ezek. 36: 22-23).

God cannot brook the triumph of the heathen, which involves his own defame and the insensate boast of the ignorant and foolish (see Deut. 32: 23-27; 35, 36, 43). Therefore he proposes the reclamation of his ancient people that through their national restitution by the hands of Christ whom he has raised up for the purpose (Isa. 49-6), his name in the full plenitude of its multiform significance may become known and revered over all the earth.

R.R.

---

● The only class that can calmly survey the threatening cross-currents of human affairs are those who have the happiness to understand and believe the Bible. — R.R.

● Politics are resolvable into heartless and boweless selfishness, and afford no scope for the development of the Spirit's fruit. They are of the flesh fleshly, and consequently defiling. — Dr. Thomas

● The nearer we approach to the apocalypse of Jesus, the less influence will the Word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact.—Dr. Thomas,



## Elpis Israel Class Report

### *Special Night at Lakemba*

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A special combined meeting was held on 3rd November, at the Meeting Hall of the Lakemba Ecclesia. The theme —“From Sinai Onwards”, and the speaker — Brother B. Philp. A special chart to

illustrate this theme was prepared for the occasion, and a splendid evening is reported. The thanks of the Classes is extended to the Lakemba Ecclesia for the use of the Hall on this occasion.

**South Fremantle Special Night.**—A Devotional meeting was held with great success on Saturday evening, 28th October. The Agenda was as follows: Hymn 123: Opening prayer by Chairman (Bro. T. Stagg): Reading (Rom. 10: Bro. R. John): Address **“Our Relation with God through Israel’s Rejection of Christ”** (Bro. D. Hurn): Hymn 126: Devotional Prayer (Bro. S. Hawkins, Senr.): Address **“Israel’s Future Glory; the Day of Jubilee”** (Bro. Ketterer): Reading (Rom. 11: Bro. T. Maddin): Remarks by Brethren: Hymn 127: Closing Prayer (Bro. J. Bain). The theme for the evening was

**“Remembrance of Israel”.** The privileged position in which we stand through Israel’s rejection of the Messiah, and the future glory to be manifested by Israel in the grand Day of Jubilee was stressed by the speakers. Approximately 40 brethren and sisters attended the meeting, and we were very pleased to welcome visitors to the Class including Sister A. Hollamby, and Sister V. Wigzell from South Australia. Sister Hollamby has been closely associated with the classes for many years, and has assisted greatly in the work of despatching the notes to those in isolation and abroad. (L.S.).

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### CONCERNING UZZAH AND THE ARK

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Reference to this subject was made in an article in **“The Logos”** some months back, and in a letter to Brother Cherry, Brother P. R. Bell, of Leeds, England, comments as follows:

“The death of Uzzah for touching the Ark has always been a matter that seems hard to accept, but in it we see the severity of God when His commands are not obeyed to the letter. The writer of the article in **“The Logos”** seems to have overlooked what I would consider the main reason for God’s displeasure. Exodus 25: 10-14 shows that specific instructions were given for the construction of the Ark.

Special provision was made for the bearing of it. It was to be carried by staves set in rings attached to the side of the Ark. Verse 15 declares: "The staves shall be in the rings of the Ark; they shall not be removed or taken from it." Exodus 37: 1-5 shows that these instructions were followed when the Ark was constructed.

## Poetry from the Inspired Word

### *Yahweh, Our God!*

(Psalm 93)

*Psalm 93 takes one in thought beyond the holocaust of Armageddon to the glorious peace when Yahweh, manifest in the Lord Jesus Christ and the saints, shall reign over all the earth. Then will be realised how petty are the present problems of life. Deity is "stronger than the storms, Mightier than the mighty flood" and will eventually destroy the "angry floods" of human passion that rise against His authority. Then will holiness bud throughout all the earth "unto eternity". We thank Sister Erwin for her adaptation of this Psalm.*

—Editor

Our God the mighty Yahweh reigns!

Apparelled in a robe of Pow'r,

And clothed in Majesty!

His Pow'r and Glory never wanes

So girdled round with Strength is our

God Yah!—So dressed is He!

The earth—with mountains, seas, and plains

He doth endow—a goodly dow'r—

With durability!

He spake the word—the earth remains—

With changing seasons—sunshine—show'r

Bless'd with stability!

The world too, it is stablished fast,

As He hath stablished fast His throne

Of great antiquity!—

Though angry floods arose and cast

Their waves!—they sank with thund'ring moan

In their iniquity!

For He is Stronger than the storms—

And Mightier than the mighty flood—

Who rules infinity!

"Lord! Holiness Thine House becomes!

Thou, Holiness shalt cause to bud

Unto Eternity!"

Sister A. Dorothy Erwin

"From Deut. 10: 8 and Num. 3: 5-10 we learn that the duty of bearing the Ark rested with the Levites alone. Verse 10 warns that any others touching the Ark would be destroyed.

"Coming to the account of Uzzah in 1 Chron. 13: 9, we ask, Was he a Levite? Should he have been in charge of the Ark? It appears that Uzzah was one of David's mighty men (1 Chron. 11: 44) and that he was an Ashterathite. He was therefore guilty on two counts (1)—He was not permitted to bear the Ark; (2)—If he had been permitted to do so lawfully, he was not doing the work in the appointed manner. The Ark should not have been in peril of falling. Considering the importance that God attached to it, such clumsy handling was a calamity.

"1 Chron. 13: 11-12 says David was displeased because the Lord made a breach upon Uzzah. It seems that David was not as familiar with the law on these matters as he should have been, hence his fear (v. 12). Chapter 15 records that David learned the things he should have known previously. He declared: "None ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God" (v. 2). He called upon the priests and levites to make preparation for bringing up the Ark unto the place he had prepared for it (vv. 11: 12), and explained: "Because ye (Levites) did it not at first, the Lord made a breach upon us, for that we sought him not after the due order" (v. 13). Verse 15 describes how the Levites carried the Ark upon their shoulders with the staves provided "as Moses commanded."

"It is interesting to notice how Obed-edom and his household were blessed (1 Chron. 26-5). From 1 Chron. 15-24 we learn that he was one of the doorkeepers for the Ark. "Surely it is better to be a door-keeper in the house of our God than to sit in the tents of the wicked" (Ps. 84: 10).

## Cogitations

### "He was made Sin for Us"

—II Cor. 5.21

*"He required no justification or cleansing of the conscience as we do; He needed only a cleansing or justification by spirit of His physical nature—sin's flesh which He bore."*

—Brother Roberts in "The Law of Moses"

We have found the Bible to teach plainly these facts:

- (1) That Jesus was "born of a woman"; therefore "son of man" and subject to all the disabilities of the flesh to which it is heir.
- (2) That He was conceived in Mary by direct intervention of the Holy Spirit, and not by "the will of man". He was therefore son of God and blessed with moral capabilities far in excess of those possessed by any other.
- (3) That He successfully com-

bated all the fleshly instincts and emerged morally perfect.

- (4) That He was, therefore, an acceptable propitiation for the sins of men, and a worthy example for them to follow.

Further examination will evoke the Scriptural testimony along the following lines:

- (1) By His victory and voluntary sacrifice He obtained for Himself eternal redemption.
- (2) He thereby became: (a) The

**fulfilment of the types and shadows of the O.T. records, in particular of the Mosaic economy, (b) The author of salvation for all His true disciples, and their Mediator with the Father.**

In 5th Romans, Paul reveals that the whole human race suffers from the effects of Adam's disobedience. "The whole creation groaneth and travaileth in pain together" (Rom. 8-22). "By one man's offence" "death reigned", "condemnation came upon all men", they "were made sinners" (Rom. 5: 17-19). The Truth reveals Jesus as an inheritor of the curse (the curse of death) that came upon mankind due to sin in the first instance. As an inheritor of this curse, he had to be redeemed therefrom if he would live forever, and this could only be done through death—in his case, his own death. His perfect obedience during life ensured his resurrection from the dead, and the love or forbearance of the Father is exhibited in offering the same boon to all who by faith associate themselves with the offering of Christ.

The Truth gives us the power to become what he is—Son of God (John 1: 12-13; Rom. 1-4), by a birth of water then of the spirit (John 3-6). The Word of God is transforming in its influence upon our characters which thus become the manifestation of "Christ in us, the hope of glory" (Col. 1-27). Though the influence is of God and of Christ, it requires our willing co-operation to be effective. Here is the grand example of the Son who, recognizing that the "flesh profits nothing" (John 6-63), turned for His strength to His Father. Only to the extent that we follow the Son in this way will we succeed. Only by contact with the Word of

God and by prayer will the "mind of Christ" be developed in us. It is not expected that we should manifest the same perfectness of character that we see exhibited in the Son.

The term, "Son of God", does not mean that Jesus was a mere automaton who could do no wrong, or that He was "God, the Son", who did not stand in need of salvation for Himself. These lies, the invention of the "Mother of harlots and abominations of the earth", and inherited by her illegitimate daughters, have found a place, in a modified form, even among the children of God, and must be fought and defeated, with all the power of the Spirit's Sword.

Jesus of Nazareth, as "Son of Man" inherited the curse laid upon Adam—"dust thou art, and unto dust shalt thou return." Some are shocked at the very idea of a "defiled" Christ, but as Brother Roberts wrote: "Their horror is due wholly to too great a confinement of view. They fix their attention on the idea of 'defilement', without remembering that the defilement was undertaken expressly with a view to removal' of that which defiled; thus "through death, he destroyed that which had the power of death, that is, the devil" (Heb. 2-14). Logically, then, that "which had the power of death" was there, or it could not have been destroyed. By denying that Jesus came in the very dying nature of Adam, it (the Papal view) changes the character of the death of Christ into a martyrdom or a punishing of the innocent for the guilty; instead of being what it is revealed to have been, a declaration of the righteousness of God, that "He might



be just and the justifier of those who have faith in it" for the forgiveness of their sins (Rom. 3: 24-25)—see "Law of Moses" pp. 265/266.

In addition to the curse of death, Jesus also came under the curse of the Law, for it is written, "Cursed is every one that hangeth upon a tree." Being cursed by the Law of Divine prescription, it became necessary that He should be cleansed or purified from that curse as well. The manner of this purification we should have cause to consider.

These facts should be had in remembrance by all who present themselves before the table of the Lord, to partake of the "emblems" in remembrance of Him. By the grace of God and the sacrifice of the Son we find a covering for our sins. What that means to each of us is predicated upon our personal conception of Him, and we would that all should perceive along lines of truth, something of the sublime fitness and beauty of the story of the Atonement. The doctrine becomes more than mere theory. We perceive to

greater extent the love of God and appreciate better what is required of us, and this has its influence upon our lives.

For this reason then, if for no other, the truth-destroying doctrine of an immaculate Christ—one untouched with the "feeling of our infirmity" must find no place in the household of God. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the anti-Christ. Look to yourselves!" "If any man cometh unto you, and bringeth not this teaching (that Jesus came in the flesh) receive him not into your house" (2 John 7/11; 1 John 4/3).

With the firm conviction then, that in this doctrine of the Atonement we stand on an unshakeable foundation, we are moved to a deeper consideration of its beauties. And this we will do, if the Lord permit—under the title "The Forerunner."

*"In every point our Head was tried  
Like us, and then for us He died".*  
—E.B.W.

## Answers to Questions



*"What is the difference in meaning between 'Jehovah' and 'Yahweh'?"—R.H. (W.A.).*

The difference is in the spelling and pronunciation rather than in the meaning. Jehovah is a corruption of the pure title of Deity which was proclaimed to Moses at the Bush (Exod. 3: 13-14). The Memorial Name is made up of four consonants Y.H.W.H. to which is added the vowel

sounds of "Eyheh" ("I will be") thus "Yahweh" (He who will be).

The use of "Jehovah" arose from the superstitious scruples of the Jews in regard to the mentioning of the Memorial Name. To avoid the least chance of any being guilty of "taking this name in vain", the Jewish transcribers included the vowel points of the word "Adonai" or "Elohim" where the four consonants appear

—the result being “Yehovah”. When coming upon the word in the sacred writings, the presence of these vowel points indicated to the reader the word to substitute in place of the Memorial Name. Thus where the words “Yahweh Elohim” occur in combination (2 Chron. 21-10), the reader would substitute “Adonai Elohim” (Lord God in our version)—“Adonai” here being used in place of the true title. Where the words “Adonai Yahweh” appear (Ezek. 38-10), the reader would pronounce “Adonai Elohim” (“Lord God” in our version)—the word “Elohim” here being the substitute.

In our version the word “Yahweh” has been rendered either “LORD” or “GOD”, but its presence is indicated by the use of small capitals as in 2 Chron. 21-10 and Ezek. 38-10.

The early translators and commentators of the Christian era wrote in Latin, a language which has no such letter as “Y”, with the result that “J” was selected to do the same work. Using this letter and combining the vowel points used by the Jews, the word “Jehovah” came into existence. Thus it indirectly owes its place to Jewish superstition and Roman error.

In the “Introduction” to his Bible, J. B. Rotherham declares that: “Jehovah is about as hybrid a combination as it would be to spell the name ‘Germany’ with the vowels in the name ‘Portugal’, viz., ‘Gormuna’.” He quotes Professor P. Haupt as stating, “The monstrous combination ‘Jehovah’ is not older than about 1520 A.D.,” upon which Rotherham comments:

“From this we may gather that

the Jewish Scribes are not responsible for the ‘hybrid combination.’ They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High” (i.e. ‘Elohim’ or “Adonai”).

Rotherham uses “Yahweh” as being the purest form of the Memorial Name. In this he has the support of many authorities. Moffatt, in the Introduction to his version, writes:

“One crucial instance of the difficulty offered by a Hebrew term lies in the prehistoric name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered ‘Yahweh’, which is familiar to modern readers in the erroneous form of ‘Jehovah’. Were this version intended for students of the original, there would be no hesitation whatever in printing ‘Yahweh’. But almost at the last moment, I have decided with some reluctance to follow the practice of the French scholars . . . who translated the name by ‘the Eternal’ . . . There is a distinct loss in this, I fully admit, to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation.”

Moffatt makes a mistake in saying that Yahweh is the name “given at the exodus by the Hebrews to their God.” It was not the name given by the Hebrews, but the name which Deity pronounced to them. It is rendered Jehovah in Exodus 6-3. He is right, however, when he states that there is a “distinct loss” when the true name of Deity is lost sight of. It is for this reason that the names and titles of Deity are often referred to in “The Logos”. If we can familiarise ourselves to their use, we will find the Scriptures speak to us in richer tones.

THE CHRISTADELPHIAN  
**RECORDER**

*A department of The Logos recording topical views  
and comments throughout the Elpis Israel Classes of  
Australia*

No. Three

November, 1950

**BEVERLY HILLS CLASS REPORTS SUCCESSFUL YEAR**

It is now over twelve months since we commenced our study of "Elpis Israel" in conjunction with God's Word. The Class has been a continual source of enjoyment to its members, who have found that the type of study it offers supplies a lack, and brings with it many advantages not otherwise generally obtainable. Some of these are—

- The more intimate "family-circle" type of study.
- Personal participation by all.
- Easy exchange of ideas and knowledge.
- Willingness to discuss and solve personal study-problems.
- Development of the "Come, let us reason together", attitude.

The first meeting was held at 19 Lee Avenue, Beverly Hills, on the occasion of a Sydney visit by Brother H. P. Mansfield, when about 24 brethren and sisters attended. The class, since then, has met alternately at the above address, and also at the home of Sister Shuttleworth, 224 Gloucester Road.

The Class meets every alternate Friday at 8 p.m., and the first 12 months of its record has proved very satisfactory indeed, attendances averaging about 14 brethren and sisters.

On several occasions throughout the year, we have had the pleasure of the company of friends who were strangers to the truth, and we have not let slip an opportunity of making them very welcome, and of preaching the Truth.

Perhaps this is the one aspect of the meeting that holds more potentialities than any other. We feel that, if we can encourage our friends to reason with us on God's Word, God's Word will be magnified and increased. And, by so doing, we ourselves will be strengthened and confirmed in the Word, "growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

—E. Spongberg.

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● The world wants peace, that it may find a respite from the judgments of God for its iniquity; and that it may enrich itself by commerce and enjoy itself in all the good things of life.—Dr. Thomas

## ENCOURAGING NEWS FROM BOURNVILLE, ENGLAND

Dear Brother Hollamby,

I write to thank you for the "Elpis Israel" Cottage notes which I have been receiving regularly for the past year. They are sound and all who receive them should greatly profit. I am passing my notes on to a brother who is more or less in isolation.

We at the Bournville Ecclesia have an "Elpis Israel" Class every Wednesday and have been studying with benefit to all for the past 15 months. We hold the class in the meeting room and gather around trestle tables. The meeting is commenced with prayer after which the presiding brother recalls the previous week's study. One brother is appointed to read for the evening. After two or three paragraphs have been read, the presiding brother comments upon that read and directs us to the Scriptures quoted, there is then an opportunity for questions or added comment from any brother. Prayer also brings the meeting to a conclusion. The classes last for 1½ hours and they are indeed "a feast of fat things." Truly, Brother John Thomas was an instrument in the hand of the Deity. Several of us also hold a "Eureka" Class in the centre of Birmingham every Friday. We have on rare occasions had an attendance of 22 or 23, but for months now it has just been 8 or 9—truly a sign of the nearness of our Lord and

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We thank donors for the following amounts which will help defray the cost of work performed by the Classes: Goodwood Class £5/11/10; Sist. N. (Vic.) £1. G.M. (N.S.W.) 2/6; H.P. (Canada) 10/-; S.A.F. (W.A.) 12/6.

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Master. How few want the meat of the Word to-day. Christadelphia has become a "respectable" community—"musn't give offence" attitude seems to prevail — no longer the "Sect everywhere spoken against", although we, at Bournville, are endeavouring to make known that we have the ONE faith. It grieves one to hear the writings of Brother Thomas so lightly spoken of. They say, "We want to study the Bible not the works of J. Thomas", but as one brother has beautifully put it—what Brother Thomas has done is as it were to take a red pencil and to underline the various passages of Scripture for us and said—Look! This means thus and so, and has proved it by comparing Scripture with Scripture.

Until the Lord comes, let us continue to "contend earnestly for the faith" for what peace is there so long as the whoredoms of that woman Jezebel are so many.

Your brother in Christ,

P. A. Whitworth.

(The claim—We want to read the Bible, not the writings of Brother Thomas, usually means—We don't want to read at all. It is impossible to read "Elpis Israel" or "Eureka" without constant reference to the Word of God. The experience of the Adelaide Classes is that the student is drawn continually to the Bible. As the understanding of the latter is developed, so its pages are read with greater relish and more thrilling interest. The study of the Truth's literature can help in that direction. Our experience has been that the writings of the Doctor cause us to turn more constantly to the Bible than many a speaking brother).

## EXTENSION OF LABOUR

The following brethren and sisters (in isolation) have been added to our mailing list. We extend to them a cordial welcome to the circle of students which now extends to many countries through the world. The names in parenthesis are the contacting brethren in each instance.

Sis. A. McConnell, Tas. (Bro. A. Peden); Bro. G. Moye, N.S.W. (Bro. L. Wigzell); Sis. A. E. Rowlands, Eng. (Bro. A. Hollamby); Bro. F. Walker, Ore., U.S.A. (Bro. Peden). Brother Walker has requested that 12 sets of notes be sent to him in order that he may pass these on to scattered study groups in various parts of U.S.A. This is being done.

### ADELAIDE SPECIAL NIGHT

A special combined meeting of the "Elpis Israel" Classes (to which all members of the Ecclesia and visitors are invited) will be held (God willing) on Wednesday Evening, 6th December, at 7.45 p.m. The meeting will be held in the Rear Hall of the Temple, 105 Halifax Street, Adelaide. A good programme combining the significance of world events, together with matters relating to our standing is being prepared. We hope to make this a fitting finale to a most successful year's labour.

### ANSWERS TO CORRESPONDENTS

C.W.—The word "Eden" means "Delight", and in view of Brother Thomas's comments on pp. 55-60, this gives point to Isaiah 62-4. Palestine is destined to become the Paradise of Yahweh, which His own right hand hath planted. Thus, the Spirit saith, "Yahweh shall comfort Zion; he will comfort all her waste places, and he will wake her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51-3). This territory which to-day men curse will then become a "delightful land"—the joy of the whole earth."



When brethren say, "If the Lord delay his coming," they do not mean there can be any delay of the actual day appointed with God. They mean delay with regard to their expectation from day to day. Not knowing the day and the hour but only the era, of which the signs tell, we are in the position of looking for his coming as the possibility of any day. His continuing absence is spoken of as delay in relation only to this possibility.

● Like Enoch, let us "walk with God", though surrounded by a population ripening for judgment and destruction. Like Noah, let us be "found righteous" (that is, in harmony with God's requirements), though it involve us in a desolating minority of one to two millions. The end will justify the course that conforms itself to eternal wisdom.—R.R.

**Croydon Class.** — A recent visit to this class impressed us with the sound work being performed. The meeting was conducted (Bro. H. Dangerfield, chairman) informally, pleasantly, but with due reverence for the solemnity of the occasion (Mat. 18-22). Each member present seemed to be striving to add his or her part to the evening's study with the result that one came away uplifted by it all. A good explanation of Psalm 68-30 (recently challenged by Dean Inge) was given by Brother L. Wigzell. He pointed out the marginal reference which translates "the company of spearmen" as "the beasts of the reeds," and showed that Beasts are used symbolically in the Scriptures for Powers. The Beast of the Reeds thus stood for Egypt. Moffatt rendering this place, "Rebuke that brute of a Nile power". Isaiah 19 shows that Gogue will dominate over Egypt (v. 4), but will in turn be destroyed by the power of Yahweh manifested through Christ and the saints — the "cloud" of v.1 (see Heb. 12-1), who will "go in to Egypt" for that purpose. Brother Wigzell said that the Dean, with his fallacious conception of heaven going at death, would find much in the Bible he could not explain and would have to reject.

Sister Parker then presented a review of the Press headlines for the past fortnight. Comment was made upon these by class members, references from "Elpis Israel" and the Bible being adduced to give point to world happenings. It was pointed out that the urge of Israel to

# C L A S S N E W S

return to Palestine answered to the homing instinct of the pigeon or dove as expressed in Isaiah 60-8 and Hos. 11-11. What we see to-day is but the earnest of the true restoration under Messiah.

The evening's study was taken from "Elpis Israel" dealing with Eden, and here the co-operative attitude of the Class was revealed in a map of the Middle East prepared by Brother H. Dangerfield to visually demonstrate the locality of Eden and the "Garden in Eden."

And so, right through to the closing prayer, the evening proved one of interest and help. We recommend that brethren and sisters in the district can support this class to their mutual benefit. Particulars of address and nights of study can be obtained from Brother C. Wigzell.

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**Alberton Class.** — One feature has impressed us at this class—the excellence of the Minutes read at the commencement of each meeting. The cold formality of merely recording business details of little value to the meeting here gives place to a review of the previous night's study with one or two points of an exhortatory nature thrown in for good measure. These minutes thereby form an interesting and valuable item in the evening's gathering. Keep up the good work, Brother Secretary!

(Perhaps other secretaries might be moved to emulate this example. Let each of us strive to improve our particular contribution to the work of our particular class. —Editor).

### The Transfiguration

*"Does Matthew 16-28 refer to the Transfiguration recorded in the next chapter?"—R.H.*

Yes. The Greek word rendered "Kingdom" — "Basileia"—signifies "royal majesty" in addition to "Kingdom." The three disciples witnessed the "Royal majesty" of Christ when He was transfigured before them. Speaking of this occasion, Peter declares: "We were eye-witnesses of his majesty . . . when we were with him in the holy mount" (2 Pet. 1: 16-18).

### "Without Guile"

*"Should Christadelphians give evasive answers?"—P.J.P. (N.Z.).*

It all depends upon what is meant by an "evasive answer". On many occasions Jesus countered the questions of his opponents with a query which put them on the defensive. Some would term this an evasive answer. We are not expected to give a reply to every foolish question that is put to us. The attitude of Christ at his trial is a guide in these directions. "He opened not his mouth." Solomon advises us: "Answer not a fool according to his folly, lest thou also be like unto him" (Prov. 26: 4). Often in "the multitude of words there wanteth wisdom" (Prov. 10-19), and as "the words of the wicked are to lie in wait" (12-6), it is sometimes better to evade an outright reply.

But this is no reason to resort to deceit. This must be avoided at all times. We are expected to "lay aside all guile" (i.e. deceit) —1 Pet. 2-1, and emulate the Lord "who did no sin, neither was guile (deceit) found in his mouth" (1 Pet. 2-22). At the same time we are exhorted to be as "wise as the serpent" (Matt. 10-16). It is always commendable to select your words with care, to think before you speak, and there will be no need to resort to deceit. Christ often used strategy in his arguments but always avoided guile or deceit.

The words you quote from 2 Cor. 12-16 should not be interpreted as a statement by the Apostle, but rather a charge made by his enemies, and which Paul refutes. They accused him of being crafty, and catching them with guile, but his subsequent words refute this accusation. This is not so obvious in the A.V. rendering, but is made clearer in other translations such as the Diaglott, Moffats, 20th Century, and so forth. The latter renders this place: "You will admit that I was not a burden to you, but you say that I was crafty all along and caught you by a trick!" Paul then repudiates this suggestion.

So we need to avoid all deceit whilst remembering the excellent advice of Solomon: "Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

—"The Logos" Committee

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THE CURRENT ISSUE OF "HERALD OF THE COMING AGE" DEALS AT LENGTH WITH THE FULFILMENT OF BIBLE PROPHECY IN CURRENT JEWISH HISTORY. A FREE COPY OF THIS PUBLICATION WILL BE SENT TO ANY ADDRESS IN THE WORLD ON APPLICATION TO BOX 226, G.P.O., ADELAIDE, SOUTH AUSTRALIA. APPLY IMMEDIATELY FOR YOUR COPY.

## Events Subsequent to Christ's Return

### 9 : ARMAGEDDON

*He gathered them into a place called in the Hebrew tongue Armageddon*

—Rev. 16: 16.

Christ's victories in the South—in Egypt and at Bozrah—will be won against only remnants of Gogue's forces. The main army will be in triumphant occupation of Jerusalem, to the humiliation of Israel. Zechariah says that two thirds of those in the land shall be "cut off and die" (Ch. 13-8), whilst Ezekiel (Ch. 37-11), Jeremiah (Ch. 30: 5-7) and Moses (Deut. 32: 35-37) add their testimony as to the hopeless outlook for Israel prior to divine intervention.

Gogue will doubtless look upon the reverses in the South as only of a temporary nature, amply compensated for by his success at Jerusalem against Israel and Britain. The defeat of the latter nations, and his ignorance of the true nature of the Power from Teman (Christ and the saints) will most likely cause him to conclude that world conquest is on the point of being realised. Gogue will humble the pride of Britain and of Israel, and Christ will humiliate and destroy Gogue's power, so that the combined effect will be "no flesh shall glory in the presence" of Yahweh manifest in the glorified saints.

#### Locality of Armageddon

Armageddon is prophetically represented as a great sacrifice unto Deity in which flesh will be humiliated and Yahweh elevated. It inaugurates the grand, univer-

sal Day of Atonement, during which "an offering by fire" will be made to Yahweh, and all people will afflict themselves before the Most High (Lev. 23: 27-30). It will be analogous to the slaying of the first born in Egypt when every family had cause to mourn. The destruction of Gogue's forces will bring mourning to all nations, for all will be represented in the confederated army gathered "to Jerusalem to battle" (Zech. 14: 1). Yahweh declares:

**"My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3: 8).**

Armageddon is a symbolic, not a place name. It is used but once in Scripture, but the ideas inherent in the name are referred to many times. Rev. 16: 16 declares that the nations will be gathered "into a place called in the Hebrew tongue, Armageddon." It is obvious from this that the "place" is somewhere in Palestine, but from Rev. 16 there is no hint as to where in Palestine it is to be found, for no place is named Armageddon. The commonly accepted derivation that it refers to the Valley of Megiddo has no basis in fact nor in prophecy. Armageddon, "in the Hebrew tongue", is a combination of three words: "Arema", mean-



ing "a heap of sheaves", "gai", a valley, and "dun", judgment. Armageddon thus represents "a heap of sheaves in a valley for judgment." This is an exact description of the destruction of Gogue as represented in the prophets. Joel 3 speaks of the nations gathered into the valley of Jehoshaphat as sheaves into the threshing floor. The proclamation goes forth to Yahweh's mighty ones:

**"Put ye in the sickle for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of threshing, for the day of Yahweh is near in the valley of decision (or threshing)" v. 13-14.**

The Valley of Jehoshaphat signifies the Valley of Yah's Judgment. It is situate east of Jerusalem, and separates the city and the Mount of Olives. For the purpose of Divine threshing, the nations will be gathered into this valley as a heap of sheaves. There the daughter of Zion is invited to arise and thresh, consecrating the gain thereof unto Yahweh and His Adon the Christ (Mic. 4: 12-13). Jerusalem will thus be the locality of Armageddon. There Christ received his humiliation at the hand of Jew and Gentile combined, and there with appropriate justness, the Judgment of Yah will humiliate Jew and Gentile and elevate the Son, giving him a name above every name.

#### **"The Valley of Slaughter"**

South of Jerusalem, and close to the Valley of Jehoshaphat, there is another valley called the Valley of the Son of Hinnom or Tophet. This valley was notable for the worse crimes of Israel in offering their children through

the fire to Baal or Moloch. God retaliated against Israel by treating them in a similar manner. He caused them to pass through the fire in Tophet or the Valley of the Son of Hinnom by bringing Nebuchnezzar down to this place where there was a great slaughter of the people. Jeremiah declared:

**"Behold the days come, saith Yahweh, that this place (where you have offered your sons and daughters — see previous verse) shall no more be called Tophet, nor The valley of the son of Hinnom, but The Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and cause them to fall by the sword before their enemies" (19: 5-7).**

The Gentiles, too, will yet acknowledge this place as the Valley of Slaughter, for there also will Yahweh's Judgment fall with fury upon Gogue's forces.

Gehenna (translated "hell") is the N.T. form of the Valley of Hinnom. It is a combination of two Hebrew words; "Gai" — a valley, and "Henna", signifying Hinnom, thus the Valley of Hinnom. It was a valley south of Jerusalem where a fire was kept perpetually burning into which was cast the rubbish of the city. The "damnation of hell" (Gehenna), referred to by the Lord in Matt. 23: 23 thus stood for complete and abject annihilation of that which is accounted utterly worthless. Prophetically the fire of Gehenna stands as a type of the "everlasting fire prepared for the Devil and his angels" (politically manifested) into which those nations cursed of the Lord shall descend to their complete destruction (Matt. 24: 41). This fire (the wrath of Deity) will be kindled in the very valley where the flame of Gehenna consumed the refuse of Jerusalem

1900 years ago. But though commencing at Jerusalem, it will not be assauged until it has swept through the whole world (Jer. 25: 29, 33). Isaiah declares:

**"Yahweh shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of Yahweh shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which Yahweh shall lay upon him, it shall be with tabrets and harps; and in battles of shaking will he fight with it. For Tophet (Gehenna) is ordained of old; yea for the king (Gogue) it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; The breath (spirit) of Yahweh, like a stream of brimstone, doth kindle it."** (Ch. 30: 30-33).

Zechariah also declares:

**"This is the word of Yahweh: Not by army, nor by power, but by my spirit saith Yahweh T'zvaoth (Christ and the saints). Who are thou, O great Mountain (anti-typical Babylon—Jer. 51: 25-26), before Zerubbabel thou shalt become a plain"** (Ch. 4-6).

Zerubbabel was "a man of sign" (Zech. 2-8). He was governor of Jerusalem in the days of the prophet, and in this prophecy becomes representative of Christ, the future Governor, before whom the Mountain of Gentile might will be levelled to a plain.

The Valleys of Jehoshaphat and of Gehenna will figure largely in the destruction of Gogue's forces. There the slaughter will be heaviest, and the earthquakes which will accompany the destruction will probably bury portions of Gogue's forces.

**"His Feet Upon the Mount of Olives"**

Yahweh is the conqueror of

Gogue. He shall destroy him by His spirit—the breath of Yahweh—manifest through Christ and the Saints. These, as the multiple body of Christ, shall appear upon the Mount of Olives overshadowing Jerusalem and the Valleys of Jehoshaphat and Gehenna. In Zechariah 14-4, they are represented as Yahweh's "feet" hastening to destroy the desecrator of the Holy Land. In other parts of the Word they are represented as the arms, eyes, voice and name of Yahweh, which work, see, speak or manifest His power, purpose, and character (Zech. 4-10: Isa. 40-10: 30-30; 52, 7-10). The appearance of this glorified host will be accompanied by manifestations of Divine power which will cause consternation and revolt among the composite forces of Gogue. An earthquake will split the mountains, the forces of nature will be unleashed against the enemy in possession of Jerusalem, and Judah will complete the rout (Zech. 14: 14). This will be the grand Day of Yahweh in which He alone will be exalted, and the truth of Isaiah's exhortation realised: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22).

Having been suitably humbled, the Jews will recognise in Christ their Deliverer who will proceed to "take away ungodliness from Jacob" (Rom. 11: 26), 1900 years ago he wept over Jerusalem, declaring that its house would be left desolate until its people will say: "Blessed is he that cometh in the name of Yahweh" (Mat. 23: 39). The tribulations Israel will experience consequent upon the depredations of Gogue will reduce Judah to the utmost extremity. In their hopelessness

they will realise the uselessness of placing confidence in the flesh. They will turn to God and plead His help, and He will be ready to hearken. Deuteronomy 4: 30 declares.

“When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to Yahweh thy Elohim and hearken unto his voice, for he is a merciful God; he will not fail

thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them” (Revised Version).

“It shall come to pass in that day, that I will give unto Gogue a place there of graves in Israel . . . and there shall they bury Gogue and all his multitude; and they shall call it the valley of the Multitude of Gogue” (Ezek. 39-11).

—H. P. M.

## Experiences Abroad

### *Preaching the Truth in a Strange City*



Ceylon is a large island about 270 miles long, 137 broad, situate just south of India, and with a population almost equal to that of Australia. Colombo is the capital city, its principal seaport, and greatest business centre. The scenery of the island is very beautiful. The country is hilly and intensely cultivated with rice fields, cocoanut groves and tea plantations. Colour predominates everywhere. Elephants are used extensively, and look very graceful as they work. It is common to see the water buffalo working in the paddy or rice fields, deep in mud and water, pulling a wooden plough. The island is also noted for extremes of climate. Whereas Colombo is extremely hot and humid, Nuwara Elya, which is 6,500 feet above sea level, is very cold. Whilst people were sweltering in the heat of Colombo, a few miles distant we found the need to have fires both in the afternoon and night. It is necessary for white people who live in Ceylon to have a place like this to which

they can go when the low country gets too hot.

The beauty of Nuwara Elya needs to be seen to be appreciated. On the outskirts of the town there is a large lake and botanical gardens of great beauty. This part of Ceylon is abundantly supplied with water, and on every hand there are seen large and small waterfalls and rivers cascading down the mountain sides. Close by there is Mount Pedro, the highest peak in the island, some 8,300 feet above sea level.

#### **Kandy—Centre of Religious Life**

The last of Ceylon's kings reigned at Kandy, but the centre of interest to-day, as far as the natives are concerned, is the Temple of the Tooth. This is supposed to contain a very curious relic—a tooth of Buddha, and attracts a constant stream of pilgrims! Whilst we were at Kandy we saw the annual festival of Buddha, known as the Peralaha. This consists of a long procession of sacred elephants all decked out in bright jewelled cos-

tumes. In the evening the procession was lit up with electric lights and flares, and accompanied with dancing natives and bands playing. It made a very impressive sight.

Kandy is a very pretty place, some 5,000 feet above sea level. Close to the Temple of the Tooth there is an ornamental, artificial lake full of fish and tortoise which are fed by visitors to the town. The mountainous scenery and numerous large rivers lend themselves to the beauty of the setting. We drove along one of these rivers for miles and saw a number of large and small elephants bathing in the water. They go deep into the river until they are entirely covered with the exception of their trunk through which they breathe. There they stay for 3 hours every day. They are very regular in their hours and refuse to work after one o'clock. They can tell it is one by the position of the sun. It is very surprising to see how quickly an elephant can move. They can keep up with a car travelling at 30 miles an hour.

But, though the scenery is so beautiful, living conditions are hard for many of the natives. They receive approximately one rupee per day. A rupee is equivalent to our 2/- and there is no shortage of labour.

#### **Preaching the Word**

Religion is far more pronounced in the East than in the West, but of course, it is outright superstition, the worshipping of some idol or other. And yet among the teeming population of idol-worshippers we came upon a few people who were seeking the Truth of God. In Colombo, we met a Mr. David Smith, an outstanding young man of about 25,

with a profound regard for the Bible. Unfortunately he is impressed with the prevailing error of heaven going, the personality of the Devil, etc., but, the opportunity presenting itself, we were able to show him by the Bible that these ideas are wrong. This upset him considerably, but as he had a further appointment he could not stop with us long. Later that evening, however, he saw the light on in our hotel room, and asked whether we would discuss further the things we were speaking about earlier. As a consequence, we continued long into the night on matters concerning the establishment of the Kingdom of God and the return of Jesus Christ. Unfortunately we had to leave Colombo the next day, but we wrote Mr. Smith impressing him with the need to study the Word, and suggesting that he write to Adelaide for further literature on the Bible that he might further his studies in its truths.\* It was certainly a pleasure to meet with someone in this part of the world who was able to discuss the Bible.

In Singapore, we met a very earnest Chinaman, a Mr. Chew Ten Chee, with whom also we had a discussion on the Scriptures. Mr. Chew Ten Chee is about 50 years of age, and has been impressed with Seventh Day Adventism. He impresses one as being a great Bible reader, and one upon whom the Truth would make a great appeal. We left him some pamphlets and told him to contact the address in Adelaide if he desired further literature on the Truth.

E. R. M.

#### **\*EDITORIAL COMMENT**

We have since written Mr. D. Smith advising him that literature will be sent to him from the Adelaide Gospel Extension Society including the Bible Study Course, and

the periodical "Herald of the Coming Age." We are also pleased to report that Mr. Chew Ten Chee made application for further literature, and this has been sent to him. We have written him also introducing this literature, and suggesting that he write us

personally with any queries. We hope that this seed sown in the East may come to fruition, and provide units for that glorious host to be gathered "out of every country, people and nation" (Rev. 5-9).

## The Apostolic Age

### 4 : Blood, Fire and Vapour of Smoke

*The title of this article is used by Peter in Acts 2-19 to describe the destruction of Judah's Commonwealth which marked the end of the Mosaic Aion. He declared that these destructive elements would be manifest "in the heaven above and the earth beneath". The "heaven" relates to the rulers of Israel, the "earth" to the people, both of which were involved in the holocaust of A.D. 70. The terms "heaven and earth" are often used in Scripture (cf. Isa. 1-2) in relation to the rulers and people of Israel. They were so used by our Lord when he declared that "heaven and earth would pass away", but His words were enduring (Luke 21-33). Peter, in the reference before us, shows the awful manner in which these elements ultimately came to their end. He appealed to his hearers to flee from the wrath to come (Acts 2-21). In the article before us, Brother Wille supplies details of the fulfilment of these predictions.*

—Editor

After the failure of Cestius, Nero appointed Vespasian to suppress the Jewish Revolt at all costs. Vespasian co-opted his son Titus and they proceeded to the plan of reducing to submission the outlying parts of the country, in the hope that the Jews would perceive the hopelessness of the situation and capitulate. Instead, a frenzy seemed to possess the whole nation, and the Romans were compelled to use the utmost severity against them.

We again resort to the headline method, lest we weary the reader with details. Imagination will translate the figures into living history. We need also to understand that Christ and the Apostles, as the great prophets of the day, would rightly place great emphasis on these events. Here, then, are our headlines of 1900 years ago:

Askelon—10,000 Jews slain in an attempt to seize it, and 8,000 in a second attempt. Bezedel—

Vast numbers of Jews perish in flames. Gallilee pillaged and filled with blood. Gadara burnt, the inhabitants, young and old, slain.

Jotapata was next besieged by the Romans. For 47 days the ingenuity of the Jewish Commander, Josephus, and the courage of the inhabitants kept the Romans at bay. Both sides were relentless. Famine wore down the city. An entry was ultimately effected by the armies of the little horn of the goat (Dan. 8). Out of 40,000 inhabitants, only 1,200 women and children, and Josephus were spared. Joppa, nearby, was next seized after a bitter struggle, and 15,000 Jews slain.

Everywhere the Jews refused to surrender. At Mount Gerezim 12,000 were slain. Defiant Tarichea and a Jewish fleet destroyed. 6,500 Jews perished, including 1,200 old men massacred at Tiberias. 35,000 Jews were sent into slavery. Gamala—9,000 perished. The streets run with

blood. Gischala — thousands perished including women and children.

By now Civil war broke out between those who were for peace and those who were for war. families were divided and rapine increased. John of Gishala arrived in Jerusalem and incited the people to war. The offscouring of Judea poured into the city, and assisted John to dominate it by terror and assassination. The party of the High Priest tried to overthrow John but was defeated. John was assisted by 20,000 Idumean Jews, and all that counselled moderation were destroyed. 9,000 Jews were thus slain. All who sorrowed over or sympathised with the murdered were themselves executed.

The Lord prophesied unto the Jews: "Upon you will come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom **ye will slay** (correct version) between the temple and the altar" (Mat. 23: 35). This remarkable prophecy was now fulfilled, for John's party, in defiance of even the Sanhedrin, murdered this moderate man who at this crisis raised his voice in warning, and proclaimed that the calamities were none other than the wrath of God.

Many Jews now left the city and deserted to the Romans. John's faction soon ended this exodus, and lined the roads out of Jerusalem with the dead bodies of the evacuees. Meanwhile, 15,000 were slain at Jericho and many drowned in the Jordan. Throughout Judea thousands were slain, and villages were pillaged and burnt.

### Change in the Command

There was then a lull. Nero had died, and the succession to the Imperial Throne had to be decided. During the lull, John's party divided, Eleazar leading a faction. A further party was headed by Simon. These three leaders each held part of the city and waged useless bloodshed and pillage on each other. They even attempted to destroy the food supplies of each other which later was the cause of famine. Each party ruthlessly slew anyone suspected of desiring peace.

Meanwhile Vespasian was elected Emperor, and Titus resumed the battle. At last the factions inside Jerusalem made common cause against Rome. Several times they sallied forth and defeated Roman contingents, until Titus repelled them and proceeded to build siege fortifications. Thousands of foolish Jews then entered the doomed city for the Passover. Factions were renewed and blood flowed even in the precincts of the Temple.

Titus levelled the environs of Jerusalem and prepared battering rams. After fierce fighting he compelled the Jews to retire within the city's second wall. Then with much difficulty they were driven inside the third wall. Every art of persuasion was used by Titus in the endeavour to avoid the bitter end that he knew must come. However, the enormity of their crimes caused the Jewish factions to be hardened, although the common people desired peace. Josephus addressed them from within hearing distance of the wall. The Jews scorned him as a traitor, whereupon he denounced them as the most impious generation of Jews that

had ever existed. He declared—and truly — that God had withdrawn from His sanctuary and was on the side of those who were fighting against it.

#### **Dreadful Closing Scenes**

Famine began to add to the horrors of the siege. The armed factionists alone found sufficient by robbing and breaking into homes. Children pulled the morsel out of their father's mouths, and mothers were not ashamed to eat what was set apart for their children. Hundreds of those who stole out by night to gather wild plants were crucified by the Romans in front of the wall. Others were sent back into the city with their hands cut off. Titus even personally endeavoured to exhort the besieged to surrender, but to no avail.

Next he built a wall which should hermetically seal the Jews in the inner part of the city till they starved. Silence settled upon the city while famine made its dread progress. "The upper rooms of the houses were full of dying women and children, and the streets full of dead bodies. Burial ceased and bodies were simply thrown over the walls into the valley beneath." The putrefication was vile and shocked Titus who disclaimed responsibility.

The rumour, not altogether untrue, that Jews were swallowing gold to save it from the factionist robbers, caused all who deserted to the Romans to be killed and opened up by them for the sake of the gold. In one night 2,000 Jews were thus dissected. Josephus seems to have perceived the hand of providence. He remarks that God had condemned the whole nation and turned every

course that was taken for their preservation, to their destruction.

At length, one of the towers of the wall was captured, but a Roman entry into the streets of Jerusalem was repelled. Titus, Josephus, and crowds of weeping refugees, implored the fanatics to surrender. At length some Romans obtained entry to the temple cloister, but were there burnt to death by a Jewish stratagem. The Romans then used fire to blaze a track into the outer court of the Temple. The Temple was yet intact itself, and Titus decreed that it must be saved as an ornament to the Empire. But Deity had decreed otherwise (see Dan. ch. 8 and 9). From the inner court the Jews hindered Roman endeavours to put out the blaze in the cloisters by attacking them. This enraged the Romans. One of them threw a burning brand through the temple window. Titus hastened to the spot, and ordered an immediate stop be put to the fire; but the tumult on every side was so great that his own soldiers could not make out his orders. The fire extended. The Jews, in despair, began to indiscriminately destroy one another amongst the smoking embers of the cloisters. Many who had taken refuge in the Temple were weak and unarmed. These were killed without mercy. Dead bodies were piled in heaps about the altar before the Temple. Titus made frantic efforts to save the Temple, but his orders were defied and he had to hasten out of the Temple for his own safety. In a short time it was burnt to the ground with all its inmates. 6,000 women and children in the cloisters were also burnt to death.

Still Mount Zion held out. The soldiers of Simon and of John

possessed with a frenzy of madness fought each other and refused all overtures from Titus. Desertions increased. In their intolerable hunger the citizens ate leather, wisps of old hay and refuse of all kinds. A woman roasted her baby and ate it in two meals. Despair settled down upon all survivors. At length, after a further terrible 18 days, the City finally fell amid Roman acclamation.

### Summary of Destruction

Let Robert Roberts conclude the terrible story.

"The city was given up to plunder. When the soldiers entered the houses they found the upper rooms full of dead men, women and children. They were horror struck and set all on fire. Vast crowds of miserable survivors were slain without mercy, and the torrent of blood was so great that the fire in many of the burning houses was quenched by it. The Roman soldiers tired of killing and received instructions to spare the young and strong. During the process of discriminating as to who should be kept alive, 11,000 perished for want of food.

"The number spared for captivity was 97,000, of whom many were after destroyed in the public games. All above 17 were chained and sent to work in the mines of Egypt. The number which perished during the seige was 1,100,000, of whom 600,000 were thrown over the walls causing at one time such a pile of corruption

that the Romans were obliged to withdraw from that part. The City and the Temple were utterly demolished at the foundations.

"Such was the dreadful tragedy — unparalleled in the history of the world — in which Yahweh's long-pent-up wrath against Israel burst at last upon their heads, and destroyed their national existence from the earth for a long period of centuries during which they have been wanderers among the nations among whom they have been objects of obloquy and scorn, finding no rest for the soles of their feet." ("The Ways of Providence").

This, then, is the sad, sickening and gruesome story of the end of the aion, the burning up of the heavens and earth of 2 Peter 3, the devouring of the carcass by the Roman eagles of Matt. 24: 28; the destruction of the sanctuary by the people of the prince of Dan. 9, the baptism of fire of Matt. 3, the burning up of the tares of Matt. 13, the blood, fire and vapour of smoke of Acts 2-19, the destruction of the husbandmen of Matt. 21-41, the burning of the City of Matt. 22-7. It has been necessary to tell the terrible story again so that when we consider these and other passages in detail, we shall have a clear impression in our minds of the events to which they pertain. We shall then be able to perceive the fitness of the prophetic language of Christ and His apostles concerning the last days of Judah's Commonwealth.

—E. Wille







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# Cultivation of the Christ Mind

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In all process of growth, time is the maturing factor. Weeds grow thick, fast and heavy; but the oaks of Bashan and the cedars of Lebanon, mighty and stately in their imposing grandeur, are not things of a moment, but like the "trees of righteousness, the planting of the Lord that He might be glorified", only come to the fullness of their strength by stress of storm, the sweet mellowing rays of the sun, and the nurture of the rich, warm earth. It is only the passing of the years which gives the ardent zeal of a tried faith those ripe tones of a character approved before the Lord God of Sabaoth. One must travel a long way in the Truth before it can be said, "Behold an Israelite indeed in whom there is no guile."

## Sowing the Word

Growth implies knowledge, a patience in culture, a diligent and persistent application of vital principles, developing the man in Christ Jesus. A correct understanding of these matters is the "mind which hath wisdom" (Rev. 17: 9). This mind is not acquired by mere chance, but only by careful research into the riches in Christ Jesus. It is upon the Divine principle: "Seek and ye shall find" that Paul based his exhortation: "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." The Apostolic argument is, in fact, that the carnal mind means just death, but

that a replacement of the carnal mentality by one based upon the will of God, confers within the spiritual economy of the Divine purpose, life and peace (Rom. 12: 2; 8: 6). This newness of life can only be attained within the Household of faith, for without faith it is impossible to please God. And without the Household is nothing but what is related to death. Man's work, therefore, is already measured, "whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" (Gal. 6). Obviously, Paul is referring to the Word of God, which is sown into the mind of the believer. What, therefore, we put into our minds as sons and daughters of the Deity, that shall we receive again, either at the right hand of Christ, or at the left, in the day of judgment when we must all give an account of our stewardry.

In all this argument, so skillfully advocated by the Apostle, the unbeliever has no part. He is dead in trespasses and sins, and is therefore quite unfitted for the preparation of the new man who is to find an inheritance in the coming age when the Lord shall make all things new. New wine goes into new bottles: that is the Divine principle. The spirit word only finds full development in a man when he is convinced of sin, and has the strength and will to seize the Divinely provided

remedy. Therefore we have to do with mental processes—the cultivation of the mind, for that is what Paul meant when he said: “Who hath known the mind of Christ?” There is no knowledge without study. “Study to shew thyself approved unto God” is sound advice, yet difficult to follow, for it touches at the very root of this question of mind cultivation.

### Cultivating the Soil

And this is the fulcrum of all that can be said. Christ, for the purpose of exhibiting the human mind in relation to reactions excited by the Truth, divided men into four broad types. The wayside type, the rocky sort, the thorn-choked variety, and the “good ground.” It should be noted that only in the last three types is any growth of the seed. The wayside type conforms to those who hear the gospel of the Kingdom, but instantly dismiss it as a matter not worth consideration. All the other three types are to be found in the ecclesias, and the parable of the Sower illustrates the vital necessity of the cultivation of the Christ mind.

Solomon says, “He that tilleth his land shall be satisfied with bread.” While this is obviously

true in the natural sense, the Scriptures are not concerned with the bread that perishes, but with that which if a man eat he shall live for ever (Prov. 12: John 6). And that bread is Christ. Hence the Master says, “Search the Scriptures, they testify of Me.” “It is the glory of God to conceal a thing,” says Solomon, “but the honour of kings (i.e. kings of the Future Age) is to search out a matter.” This is the secret of God which is the righteous (John 5: 39; Prov. 25: 2; Ps. 25: 14). This secret is centred in the Covenant which God says He will show to all those who fear Him, and of which Christ is the Messenger and Mediator (Mal. 3: Heb. 12). It is obvious, then, that all these things are only to be known by a study of the Word of God, the Seed which the Sower, God Himself, has caused to be scattered among men. But while God puts the Seed in our minds, we need to cultivate the soil. Some, alas, never really remove the stones and rocks, others let the thorns spring up and choke the Word; while others permit the tares of worldly attraction to gain firm hold in their minds. The mind of man is not naturally good. To produce the things of God it must be cultivated in Divine principles.

*Continued next issue*

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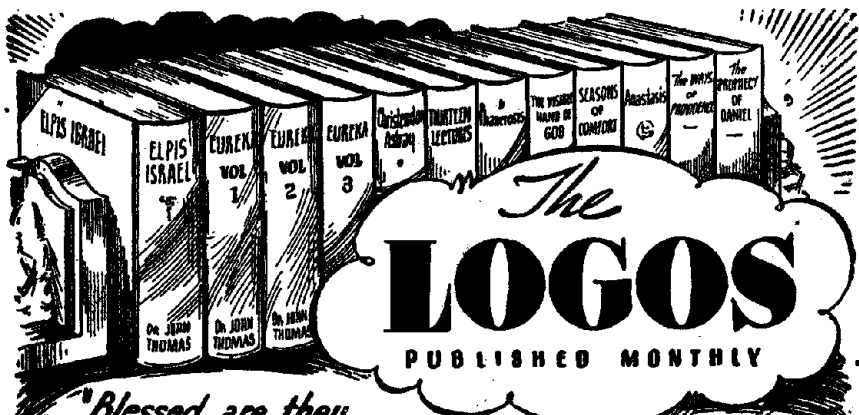
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No. 4

December, 1950

Vol. 17

DEVOTED TO THE SPIRITUAL ADVANCEMENT  
 OF A PEOPLE CALLED OUT OF GENTILE  
 DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

"Do what is right, be valiant for the Truth, teach it without compromise, and all the lovers of the Truth will approve you; for all others, you need not care a rush!"

J. Thomas.

THE ORGAN OF THE CHRISTADELPHIAN "ELPIS  
 ISRAEL" CLASSES OF AUSTRALIA



Edited by H. P. Mansfield

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 into it and is safe."

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

—Paul.

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## TRADITIONAL CHRISTADELPHIAN ATTITUDE TO ISRAEL



### *God's Nation*

The essential character of the national position of the Jewish nation is **divine election**. The Jews are God's nation. They are not necessarily God's **children**; but they are his **NATION**. They are His because He chose them. Their election was a sovereign act prompted by ulterior considerations having reference to His purpose, and not to their moral qualifications. If one doubts this, he has only to remember the mission of Moses, which was delegated to him in these words: "Come now therefore and I will send thee unto Pharaoh that thou mayest bring forth MY PEOPLE Israel out of Egypt." (Exod. 3-10). When these words were addressed to him, Israel was a nation of untutored idolatrous slaves, among whom the God of their fathers had degenerated to a dim tradition, and whose national hopes had vanished

under the severe discipline of the Egyptian taskmaster. They were not a nation of God-knowing, God-fearing, God-hoping men, such as God would naturally (speaking humanly) be drawn to in plans of favour, but a nation of ignorant and brutish servants, content with the flesh-pots, and only regretting the task-rod of their masters. What then is the explanation of the apparent violation of moral law in God's proceeding towards them? The answer is to be found in Exod. 2: 23-24: "And God heard their groaning, and God REMEMBERED HIS COVENANT WITH ABRAHAM, ISAAC, AND JACOB." If God's interposition on their behalf had depended upon their fitness to receive divine favor, that interposition would never have taken place; but this was not the case. God had formed a purpose of election

irrespective of the nation's deserts. This election we shall see in its final causes to have been in strict harmony with the eternal laws of the moral universe; but this we reserve to the proper occasion. Israel's unconditional election as God's nation is all we are meanwhile concerned to establish; and we submit the message of Moses to Pharaoh as a further proof of it: "Thus saith the Lord, Israel is My son, even My first-born, and I say unto thee, Let My son go that he may serve me." (Ex. 4: 22-23: 5-1).

Why are they said to be "HIS" people? Simply because they are his; and if it be asked on what principle they became His, the answer is, because He chose them. He set them nationally apart for Himself as part of a plan which is to ultimate in the redemption of the world. His choice was not regulated by the merits of the nation, but determined upon with sovereign regard to His own schemes. It may be thought to be a contradiction of this that He always punished them for their transgression; but it is the very reverse. Chastisement is evidence of paternity. It is only the fatherless child that does as it likes without interference. This is the position of the Gentile nations. As Gentiles they are beyond the pale of God's regards. They are the unredeemed descendants of the first Adam, and are left to do as they like, and to perish under the unrepealed law of Eden which sends them to the dust, except insofar as individually, they may separate themselves from Gentile stock and place themselves under the bond of the Israelitish covenant in Christ. It is very differ-

ent with Israel. God has made them His own. Moses tells them (Deut. 7: 6), "The Lord hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth." David adds to the testimony in the following words: "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people unto himself? . . . For thou hast confirmed unto thyself thy people Israel to be a people unto Thee for ever" (2 Sam. 7: 23-24). God's property in the national Israel is therefore a foregone conclusion. It is a settled point that God is their God and that they are his whether they behave themselves or not.

It is a question that cannot be affected by their mis-behaviour. They are under law to the Almighty, and cannot shake off the divine yoke by any amount of rebellion. This is the explanation of their long and bitter history since the rejection of Jesus: "You only have I known of all the families of the earth; THEREFORE will I punish you for all your iniquities." (Amos. 3: 2).

It is a principle in the divine economy that the "gifts and calling of God are without repentance." Applying this principle to the proposition before us, the question may be raised, how it is that while enjoying the privilege of a national election, Israel have been so long in a state of national alienation and adversity? We cannot better answer the question than by quoting the following testimony:

"Who gave Jacob for a spoil, and Israel to the robbers. Did not the Lord. He against whom we have sinned? For they would not walk in His ways, neither were they obedient unto His law. Therefore he hath poured upon him the fury of His anger and the strength of battle." (Isa. 42: 24),



Israel is now and often has been under the rod. Their election did not mean unconditional blessing, but simply **divine national relationship which can never be abrogated**. Blessing is a condition of obedience. Ages ago, Moses called heaven and earth to witness the curses that would descend upon them if they were disobedient, and history has verified his words. Times without number has Israel been the prey of the robber and the butt of reproaches, and never more so than now\* when the enemy has had their land in possession and their persons in servitude for a long unbroken night of eighteen centuries. But there is to be an end to this changeful chapter of events. The history of God's nation is not always to be a monotonous alternation of prosperity and catastrophe. There is a consummation which God has in His eye, and has had in view all along—a glorious ending in which God's supremacy will be placed on the secure basis of the nation's gladsome allegiance and the nation's weal on the sure foundation of the nation's God-developed righteousness. But to the mind unfamiliar with the word of God, it is hard to believe this. It is contrary to the present appearance of things. Israel is in weakness, exile and disgrace. The Gentile star is in the ascendant. On sea and land, the sword of Gentile power is gleaming. The daughter of Zion is prostrate and lifeless and it seems as if the times would never change—as if the vision of the ancient seers would always Triumph. But there is consolation if there is also trial in waiting: "The vision is yet for an appointed time. At the end it shall speak. Though

it tarry wait for it, Because it will surely come, it will not (always) tarry" (Hab. 2-3).

God has declared: "This people have I formed for myself; they shall show forth all my praise" (Isa 43: 21). Here is a guarantee of Israel's restoration; they have never shown forth His praise yet but rather on the contrary have, in the words of Ezekiel, profaned His name among the heathen wherever they have gone (Ch. 36-21). But some may say that this statement does not refer to Israel after the flesh. Struck with the apparent incongruity of making such a people instrumental in developing the praise of Yahweh in the earth, they come to the conclusion that it is applicable to some sort of spiritual antitype in whom they conceive God's original intention with Israel will be realised. The reasoning is plausible, but the mistake is evident. The context conclusively shows that it is the national Jew that is spoken of. "But thou hast not called upon me O Jacob; thou hast been weary of me O Israel . . . Thou hast wearied me with thine iniquities" (vv. 22-24). It is the people against whom these complaints are made, that are ultimately to "show forth all Yahweh's praise." Could such things be said of a spiritually perfect antitype? But the argument is clinched and closed beyond all dispute by the statement with which the chapter closes.

How, then, is Israel to show forth all Yahweh's praise? The reply is given in the following testimonies which show that the Jews are to show forth the praise of God by being restored—Ezek. 36: 18-24; Ch. 37: 21-28; Ch. 39: 22-29; Zech. 8: 20-23; Zeph. 3:

16-20. It is scarcely necessary to say, after the reading of these testimonies, that God will make Himself known among the nations by interfering among them for the recovery of His people, the Jews, and by afterwards settling them in righteousness in their own ancient land, under Christ, as a great nation and as the instructors and illuminators of all the earth. R.R.

\*The state of Israel has changed since the above was written by Brother Roberts in 1864. As anticipated by him, the Gentiles have been driven from the land; Israel is returning, and Gentile might is crumbling. The next move of importance is the appearance of the Deliverer who will turn away ungodliness from Jacob—Rom. 11-26.—The Editor.



## Cultivation of the Christ Mind



*continued from page 72*

All the powers of the mind must be bent to this task of absorbing the Christ personality. Our work in the Lord, therefore, must be of zeal, fully persistent, and of steady application at all times. All our ability must be marshalled to the problems of God's will and purpose. For God desires His children to be acquainted with His plans not in a superficial manner, but thoroughly, deeply. This preparation of the children of Yahweh for the exaltation which is to come, is set before us by Solomon as a compensation for right thinking. "Take away the dross from the silver and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness." That is the planning of Deity, but the whole issue is based upon correct understanding and mind control. And that is a matter for the individual to appreciate. "The thoughts of the righteous are right, but the counsels of the wicked are deceit"

(Prov. 12: 5; 25: 4-5). Righteousness finds its reward in the Kingdom of God. Paul uses **deceit** as the very antithesis of righteousness (see Romans 1). Throughout all the grave warnings of the Scripture, in every admonition of the Master, this cultivation of the Christ mind as a necessary prerequisite to an entry into the Kingdom, is found, in one sense or another, to be a personal responsibility. Mass thinking is therefore excluded. God deals with us as individuals.

### Results of Cultivation

It was because Israel as a people had ploughed wickedness that Hosea told them they reaped iniquity. We can, if foolish and ungodly, fall into the same mental delusion, and get the same evil result. It will be utterly useless to say, "We ate and drank in thy presence" if we have carnally nourished the mind on the bread of wickedness and the wine of violence (Luke 13: Prov. 4). The right tillage of the mind — that land which God has given us to cultivate — means that we must

put right thoughts into it, that we "take the cup of salvation and call upon the Name of the Lord." That implies the right cultivation of the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5). And love, as Paul elsewhere says "never faileth". Thus the working of the Spirit comes to its glorious finality in the preparation of a people for the honour of the Divine Name. Even as Christ by completely surrendering his mind to the Father, became the express image of God, even so we, by the same power of holiness, reflect the truth as it is in Jesus, becoming like him and therefore like the Father. Thus the beautiful prayer of the Anointed will become a reality in us: "That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17).

To attain the desired end, God demands of us diligence in the mastery of Divine principles, the ultimate end of which action is the rich indwelling of the mind of Christ. Since if we sow sparingly we shall reap sparingly, the apostolic injunction is definite. Our cultivation of the things of God, our tillage of our minds must be in full hope and assurance of reward. We must act and work as though we really did believe. If our minds are so wrought upon by the spirit-word, and the very temper of our personality forged after the Christ pattern, then, indeed, we "shall plough in hope" (1 Cor. 9-10). The very urge of our whole existence will be to so furbish our mind that it becomes a veritable storehouse of Divine truth, the Treasure House of the things of God. God has no use for a niggardly servant.

The aspirant for Divine honours will not neglect the sound advice given to Timothy (1 ep. 4). Reading, meditation, wholly given up to the study of doctrine and prophecy. What a superb course of mind cultivation. And what a lustrous prize—a crown of life that fadeth not away. No wonder the inspired Psalmist cries: "Mine eyes prevented the night watches that I might meditate in thy word." Forcibly the example of Godly men of old is recorded for our learning and admonition. David, hunted through the hill country of Judea by implacable Saul, yet found time to offer the meditations of his heart to the mighty and ever-gracious God of Israel (Ps. 19: 14). Christ, too, was always solicitous of his Father's will.

The neglect of this mind cultivation in the Truth will lead to a terrible tare crop in the day of account. What a tillage—false apostles, as at Ephesus; spurious Jews of the synagogue of Satan at Smyrna; Balaamites at Pergamos; children of Jezebel at Thyatira; the twice dead of Sardis; those poor of strength at Philadelphia; and the wretched, pitiable, poor, blind, naked at Laodicea. The intermix of rejected saints.

The Truth is hard—designedly so. We have to endure hardness as becometh a good servant in the Master's affairs. That means sorrow of heart anguish. But we have the ever glorious assurance that "they that sow in tears shall reap in joy. He that goeth forth bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him."

H. Doust, Uxbridge, Eng.

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# Answers to Correspondents

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## TITLES OF DEITY

*J.H. (Canada) writes: "I understand that 'God' and 'Lord' are not proper translations of Deity's Name, but which is the proper word to use—Yahweh, Ail, Eloah, or Elohim? Do you think it is wrong to refer to the Father as 'God' or 'Deity'?"*

**Answer:** It is not wrong to use the titles "God" or "Deity," but these words do not express the ideas conveyed by the original names. The word "God" conjures up the idea of a supreme Being whereas the words "Ail" (or El), Eloah, Elohim, or Yahweh (all of which are rendered "God") describe the characteristics and purpose of this supreme Being. "Ail" signifies "Power" and relates to Him who is the focal point of all Power; "Eloah" means "Mighty One" and defines He who is above all mighty ones. "Elohim" is a plural word, often used for the angels who are manifestations of Yahweh, and thus speak of Deity in manifestation. Yahweh is the self-imposed Memorial Name of Deity and compresses in a word His grand and wonderful purpose.

It is not sufficient to use these titles, we must also comprehend what they stand for. It is better to use the words "God" or "Lord" with understanding, than "Ail," "Elohim" or "Yahweh" without an

appreciation of their meaning. The subject of God-manifestation (one of the most profitable of all Bible studies) involves the comprehension of the Names and Titles of Deity. With this subject in mind the Scriptures take on a richer meaning, and hidden depths of beauty are revealed. Psalm 18: 31-32 provides a good example of this. In the A.V. it reads: "Who is God save the Lord?" or "Who is a rock save our God? It is God that girdeth me with strength." These three words rendered "God" are different in the Hebrew thus: "Who is Eloah (a Mighty One) save Yahweh (Who will be manifest)? Or who is a rock (a sure foundation) save our Elohim (Deity in manifestation)? It is Ail (the Divine Power) that girdeth me with strength." There is nothing "wrong" with the A.V. rendering, but the latter is far more satisfying. It is profitable to mark your Bible at the occurrences of the different titles of Deity.

x Flesh and blood

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*"Flesh and Blood Cannot inherit the Kingdom"—1 Cor. 15: 50.*

**Query:** "How can Paul's statement above be reconciled with the teaching of our standard works that the Jews who are gathered to Palestine before the manifestation of Christ serve as 'the nucleus or basis of future operations' in the restoration of Israel and of the Kingdom of God?—see 'Elpis Israel' p. 375; 441; 447."

**Answer:** By carefully observing what Paul has written. He does not say that flesh and blood cannot constitute the Kingdom because the Kingdom will be con-

stituted of such during the millennium. "The kingdoms of this world will become the kingdom of our Lord, and of his Christ; and he shall reign for ever" (Rev.

THE LOGOS

11-15). The kingdom will be restored to Israel (Acts 1-6: 3. 19-23: 15-16). Both Israel and the kingdoms of this world are constituted of flesh and blood individuals, and it will require no change of nature on their part before they can be incorporated into the Kingdom of Christ. On the other hand, to "inherit the kingdom" is to possess the kingdom, and for the rulers to continue throughout the Millennium, a change of nature is required. Paul's words are confirmed by Daniel: "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him" (Dan. 7. 27). In this reference the "people of the saints" possess or inherit the Kingdom, but the Kingdom itself is constituted of mortal people and dominions.

Of all these kingdoms and dominions to become subject to Christ, the Jews will be pre-eminent. The nations shall symbolically "take hold of the skirt of him that is a Jew" confessing

that they recognise that God is with him. Micah declares that the "first dominion" shall come to the daughter of Jerusalem (Ch. 4-7). The Jews are God's people even now, and are recognized by Him as such, for of Gogue it is said: "Thou shalt come up against my people of Israel" (Ezek. 38: 16). This will be before the manifestation of Christ to them.

The restoration of Israel implies the regeneration of the nation, and of this regeneration the Jews in the land at the return of Messiah will constitute the basis or nucleus. Nothing is clearer in Scripture than this. They will be disciplined and cleansed of their past defilement, and with Christ at their head will constitute the "little stone power" to develop into a great mountain filling the whole earth. If the present regathering of Jews to Palestine has nothing to do with this, it has nothing to do with prophecy whatsoever. Read "The Mystery of the Covenant of the Holy Land Explained" by Brother Thomas, or "Elpis Israel" part 3, chapter 6.

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## TRAVELS IN THE FAR EAST

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### *A Link with Romish Superstition*



We are on our way to Karachi by Air India Service. The plane we are in is a comparatively small one, a two-engined Dacota which does not permit of high altitudes or speed. At present we are flying at 8,000 feet at 180 miles per hour over the sea, and the weather is perfect. The distance between the two cities is approxi-

mately 600 miles.\*

Yesterday was a holiday in Bombay, and the Hindu community celebrated the birth of Krishna one of the gods they worship. There were great rejoicing in the streets and all over the city and suburbs. Ropes were tied from building to building, along which were hung all man-

ner of fruits and food. In the middle were suspended bowls full of "holy water". A procession of dancing and chanting Hindus, with a band at their head, then came along the street. They stopped underneath the rope which is perhaps 25 feet from the ground, where, for a while, they sung and danced. Finally they formed a pyramid of men upon which one scaled up and caught hold of the rope. The pyramid then moved away from him, whilst he sprinkled the "holy water" upon them, throwing the fruit and food down to the dancing and chanting throng. They then moved on to the next place of call. Gallons of so-called "holy water" were thus thrown over the dancers until they looked half drowned.

Features of this celebration of Krishna are similar to Roman Catholicism. The sprinkling of "holy water" on the worshippers, has its counterpart in the religion of Rome. The Hindu doctrine, too, is like to that of apostate Christianity in certain essential particulars. The Hindus believe in one Supreme Spirit or Essence called Bram. Bram has three manifestations Brahma (the Creator), Vishnu (The Preserver and Friend of Man) and Siva (the Destroyer). Thus they have their form of the Trinity. Vishnu, in the form of Krishna, and having escaped a massacre of the innocents, finally crushed on the head the malignant serpent, Calya. Hinduism, like Roman Catholicism, is a perversion of the Truth that was proclaimed in Eden, namely that the Son of God would appear to destroy by his own sacrificial offering the power of sin symbolised by the serpent. This was known to all the tribes of

men originally, but was perverted to the forms of idolatrous worship found throughout the earth to-day, in the so-called Christian worship as well as the pagan countertype.

Paul declares:

"When they knew God, they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the truth of God into a lie." (Rom. 1: 21, 22, 25).

Like Roman Catholicism, the priests of certain sects of the Vishnu worship shave their heads. Like the Pope, the spiritual chiefs of the god Krishna are looked upon as his successors and vicars on earth. Krishna is represented as looking down from heaven with particular favour upon those of the faithful worshippers who make over their bodies, their souls and (perhaps more important) their worldly substance to his adorable incarnations. The counterpart is seen in the convents and monastic system of Rome. Sir James Fraser in "**The Golden Bough**" declares:

"Christianity itself has not uniformly escaped the taint of these unhappy delusions; indeed it has often been sullied by the extravagances of vain pretenders to a divinity equal to even surpassing that of its great founder" (p. 101).

The so-called infallibility of the Pope, recently manifested by the proclamation of the impossible dogma of the assumption of the virgin Mary, matches the superstition of India. In his book "**The Two Babylons**", Hislop has shown the identity of beliefs between pagan India, Roman Catholicism and ancient Babylon, and reveals how these are all a perversion of the Truth originally proclaimed in Eden and faithfully preserved by Noah and his sons. The celebration of Krishna, referred to above, is supposed to represent incidents in the life of the god

during his existence on earth.

Since commencing this letter we have landed at the Aerodrome at Karachi. Here is seen great contrasts. On the one hand there is the latest mode of travel exemplified in the Aeroplane by which we arrived, whilst in the streets, modern American motor cars and trucks compete with camel and donkey waggons. As in the other cities of the Far East thousands of hawkers clutter up the footpaths selling all manner of goods and even cooking their meals. One tires of this unending vista of jumble and confusion, and longs for the quieter environment of Australia.

—E.R.M.

NOTE.—In the last issue of "The Logos", mention was made of a Mr. David Smith, of Colombo, who had evinced an interest in the Truth, and to whom literature had been given. Mr. Smith has since written "The Logos" office as follows:—

"Dear Mr. Mansfield, I have changed my address being now in a Bible Training School, which is fundamentalist in its teachings, being run by the Assemblies of God, a mission from America. I am very thankful for this opportunity of studying the Word of God, and I am also thankful that nothing is accepted that is not stated in the Word of God. I grow in wonder and in love for the Word as I learn of the really miraculous way in which it was preserved and handed down to us. It is wonderful to see how God has divinely given to man such a specific revelation of Himself, that man no longer has the excuse that he was not aware of the will of God. To-day in Colombo we find that the public are enquiring about the truth. After our open-air meetings, we have many Hindus and Buddhists asking many questions. Many do ask unnecessary questions, avoiding the personal challenge of our Lord Jesus. . . . Something more than mere acceptance of the golden rule is required. It is a great sorrow that those who are born into Christian homes are so blind to the need of salvation. I look forward to your literature for which I thank you very much. Yours sincerely, David Smith."

We hope, by correspondence, to show Mr. Smith the error of much that passes current for Christian doctrine and which is not far removed from the paganism which, in his letter, he deplors. Those few who possess the Truth amid the teeming populations of the earth are indeed a privileged people. Much of that which passes current for Christianity is a modified form of paganism and should be treated as such by those who have been truly "brought nigh by the blood of Christ".

—The Editor.

\*A far cry from the method of travel in the days of Abraham, Paul, or even Brother Roberts—see Dan. 12-4.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

Looking around the troubled world we see people more indifferent and irreligious as time goes on; side by side with increasing knowledge, the greater use of the sword, the mad race of the nations for the supremacy in war, the prevailing unrest, insecurity and distress. These things cannot fail to impress the minds of the thoughtful. To believers in the Scriptures they afford an indication of the fulfilment of the prophetic utterances relating to these "latter days". What then is the solution for these present world troubles? The Bible answer is "The Kingdom of God". We urge all to look into these important matters which affect our eternal well-being. Christ is the future King of the whole earth. He is the one appointed by God to take over the affairs of the world and the signs of the times indicate He will soon be here to take up His exalted position, as set forth by all the prophets and apostles of old.

### Egypt's Demands on Britain

Egyptian history provides a prophecy. The base condition of the complete vindication of Bible pro- Kingdom to-day, its ineffectual

efforts to throw off all foreign domination, and the looming menace to Egyptian independence from Russia in the north are all in line with what the prophets of Israel foretold. Humiliation after humiliation has been heaped upon this once proud and mighty people. This perhaps reached a peak in the debacle in Palestine. Buttressed by the knowledge that simultaneously the forces of four Arab States were converging on the hopelessly outnumbered Jews, the Egyptians boasted that the hated Hebrew would soon be driven into the sea. But, instead of the boast being fulfilled, the Egyptians were ignominiously conquered and driven behind their own borders.

Egypt has been humbled further by the reports of King Farouk's voluptuous tour of triumph throughout Europe, where he has been busily spending the taxpayer's money plus sums lavishly borrowed from America in a round of pleasure and debauchery. Unable to conquer on the field of battle, he has tried his hand in less strenuous avenues with greater success but with doubtful publicity. Reports from Egypt suggest that the people are becoming restless and tired of effete leadership. The voice of criticism has become more menacing and outspoken. Irritated at the hated presence of the foreigner (the British), humiliated by the abject defeat of the Egyptian forces at the hands of Israel, goaded beyond endurance by a gripping poverty which holds 19 millions of the people in conditions of misery, and sick of their dissolute monarch who appears to prefer his own pleasure and profligacy to affairs of state, the threatening tones of discontent among the

people have sounded louder and louder. A scapegoat has been required to divert the attention of Egyptians from the shortcomings of the Administration. The presence of British forces on Egyptian territory provides a popular subject of discontent. Thus the demand that Britain quit the country, and the Sudan be united with Egypt under the reign of King Farouk.

This demand has the support of Russia. M. Vishinsky is reported to have said:

*"In every action the Egyptian Government and people wish to take to oust the British forces they will find the Soviet Union invariably at their side."*

These are no idle words, for Daniel declares that the king of the north will "stretch forth his hand and the land of Egypt shall not escape, for he shall have power over the precious things of Egypt" (Dan. 11: 42-43). Ultimately Russia will oust Britain from Egypt.

Meanwhile Britain has decisively rejected the demand by King Farouk. She has no intentions of leaving the Middle East defenceless, and thus create a vacuum which the Soviet would readily fill. The pitiful showing that Egypt made against the numerically weaker Israeli forces revealed their utter inability to defend this vital sector of the world.

All this demonstrates once again how true are the predictions of Israel's prophets. Ezekiel declared that Egypt would continue "a base kingdom"; it would "no longer rule over the nations" (Ezek. 29: 14-15). Since the days of the prophet, 2,500 years ago, Egypt has been dominated by foreigners. Ezekiel dogmatically declared: "There shall be no more a prince of the land of



Egypt" (Ch. 30-13), and all the princes that have reigned have come from other parts. The present King of Egypt who to-day demands that the foreigner "quit Egypt" is himself a foreigner. He is a descendant of the Turkish pasha Mehemet Ali whose insurrection against the Sultan in 1837 is referred to by Brother Thomas in "Elpis Israel" p. 417. His descendants, to the present king, have relied upon British power to maintain their control.

Many enlightened Egyptians would like to rid themselves of both the King and British influence. The former has retarded the development of the country and, whilst the latter has brought a measure of financial stability to Egypt, and assisted in degree the material prosperity of the people, it has neglected the cultural, military and political progress of the country, without which no people can be really great in the modern world. These enlightened Egyptians look back over the centuries to the golden age of Egyptian history, and fret at the degradation of the nation to-day. They desire to build again some of the glory that was once manifest in the country of the Nile, but time and again their efforts are frustrated. Jeremiah so truly predicted: "In vain shalt thou use many medicines; but no cure shall be unto thee" (Ch. 46: 11).

What of the future? The Scriptures speak of divided counsels in Egypt leading to civil war. Isaiah prophesies of "Egyptians fighting Egyptians", of "the spirit of Egypt failing in the midst thereof" (Isa. 19-2). He indicates that the government will follow a policy that will lead to the complete undoing of the nation.

He declares:

"The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do" (vv. 14-15).

In common with Daniel and Ezekiel, Isaiah speaks of the ultimate domination of Egypt by Russia. "The Egyptians will be given over into the hand of a cruel lord and fierce king" (Gogue) —v.4. This will be the final humiliation of this ancient people, for Isaiah predicts that "the Lord will ride upon a swift cloud and come into Egypt" (Isa. 19-1) The "swift cloud" is that cloud of witnesses" of which the Apostle speaks in Hebrews 12-1 —the saints of God made substantial with their Lord, who will, himself, manifest the glory of Deity being "King of kings and Lord of lords". This glorious host will destroy the power of the foreigner in Egypt. It will bring to an end the wickedness of Egypt that has become symbolic of the nation. The nation will be educated in the truths of God, and the cultural prosperity of the people will be developed along the lines of the gospel of Christ. "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation." Thus will the Lord "smite and heal" Egypt, and as a memorial of the Divine covenant that shall then be established, "there shall be erected an altar in the land of Egypt." (Isa. 19).

How grand it is that with the aid of the prophetic word, one can see beyond the problems that distract the minds of men to the glorious sequel that God has devised in His purpose with the earth.

### Israel's Position in the Event of War

Major E. Laserson, of Tel Aviv, in the current issue of "The Zionist" indulges in some wishful thinking which a consideration of the Hebrew prophets would instantly dispel. He declares that the possibility of a third world war is an unpopular subject in Israel, but suggests that even in the event of such a war,

"The importance of the southern part of the Middle East would hardly warrant the establishment of a vulnerable bridgehead by the Red Army there, unless this would form part of a much more ambitious plan, involving the entire Mediterranean or the Indian Ocean."

The Hebrew prophets show quite conclusively that the Middle East, and Palestine in particular, will become the focal centre of world strategy in the coming conflict between the powers of the North and South (Russia and the Anglo-Saxon powers)—Dan. 11: 40-45. Russia will aim to seize Egypt, and be thus in a position to dominate the Mediterranean, and to extend the battle eastward to the Indian Ocean. For this purpose the Russian Gogue

will seek to take a spoil of the once desolate places of Palestine that are now inhabited by the Jews (Ezek. 38: 12). This will bring him against Jerusalem where all nations will be gathered to battle (Zech. 14-1).

Major Laserson declares:

"The Israeli hopes that there will be no world conflict. Should he be disappointed in this respect, he would try to put up a good show, and would defend his independence as jealously as he did against the Arab League, whatever the odds."

The odds will be too great for Israel, however. Apart from Divine intervention, the Jew would be swept aside, and Palestine again would fall into the hands of the oppressor. As it is, they will lose greatly in the battle. It is the assurance of hope, however, that the "Deliverer shall come from Zion and turn away ungodliness from Jacob" (Rom. 11: 26). A regenerated Israel will rise from the ashes of Armageddon to become as refreshing dew upon the mown grass of the nations (Mic. 5: 5-7).

—E.P.

## THE APOSTOLIC AGE

### 5 : *Moses and the End of the Aion*

The spirit in Moses declared of Israel that they were a perverse and stiff-necked race. Their whole history with its frequent Divinely-arranged punishments illustrate this. Thus Moses was inspired to record a commentary on the chequered course of the whole Mosaic age, from the early cursing in the time of their residence in the Holy Land, to their final overthrow in A.D. 70 at the

hands of Christ's Roman army. This prophecy is recorded in Deuteronomy 28, which, contrary to general supposition, is not merely a general foreview of judgment on Israel, but a **specific** and chronological outline of the successive development of that judgment. We have set this out as follows:

1. Vv. 15-24. Here are recorded the agricultural, domestic and

THE CHRISTADELPHIAN

# RECORDER

*A department of The Logos recording topical views  
and comments throughout the Elpis Israel Classes of  
Australia*

No. Four

December, 1950

## FIVE IMMERSIONS FROM GOODWOOD CLASS

It has caused us great rejoicing to know that others have been called of God, through the operation of His Word, and have put on the sin-covering Name of Christ. During 1950 five members of our class elected to serve Christ in this way, and to each of them was presented a copy of "Elpis Israel" suitably inscribed for the occasion. On such occasions attention is always drawn to the exhortation given by Brother Thomas on pages xvii-xviii of the Preface.

It is good also to report that these five continue to be consistent active members of the above class, and as a result growth in the love of the Truth is noticeable.

During the latter portion of the year we engaged in the study of pp. 126-137 of "Elpis Israel" dealing with "The Constitution of Sin" and "The Constitution of Righteousness". How important are these subjects if we would have a correct understanding of the fundamental principles of true religion. How clearly these pages outline our standing in the world and in Christ.

We have recently welcomed the following visitors:— Bro. and Sis. A. Thomas, of Terowie; Bro. B. G. Hollamby, of Waikerie; Bro. R. Boyle, of Hurstville; Sister Jacobs, of Prospect Class; Bro. M. O'Connor, of Marryatville Class.

After having occupied the position of Secretary for some time, Bro. C. J. Hollamby has been forced to relinquish the position owing to indifferent health. Our thanks are due to our brother for his efforts in this direction, also to Bro. K. Stewart who has readily stepped into the position.

The "Digest of Truth" leaflets are distributed monthly by class members, and we pray that God may see fit to add His blessing to these humble efforts.

—G. C. Hollamby

## A REPORT FROM "ELPIS ISRAEL" CLASS, DUDLEY, ENGLAND

Brother J. Hayes writes: "I am pleased to be able to let you know that the "Elpis Israel" Class at Dudley, Queens Cross Ecclesia, is held regularly, and some of the members also spend Wednesday evenings as well studying this grand book, or should I say, the Bible guided by Brother Thomas. The class is held at 7.45 p.m. every other Monday. The class owes much to Brother B. Harrison who is untiring in his efforts to serve.

## EXTRACTS FROM LETTERS

"Thank you once again for the Notes that I receive regularly. If only people would hear and consider the message of the Gospel, they would know more joy and peace."

—B.G. (N.S.W.)

★ ★

"Are we telling the people around us the good news of God's nearing Kingdom, and of the King who will reign from David's restored throne? We need not worry if they refuse to listen to us. The question will not be, Did they listen?, but, DID YOU TELL THEM?"

—P.C. (Queens.)

★ ★

"Thank you for your regular and untiring service in the past. We have formed an Ecclesia at this place, there being twelve brethren and sisters. We have also arranged a Bible Class. At present we are trying to obtain a hall for our meetings."

— (Vic.)

★ ★

"I read with you on Tuesday evenings still, but miss the discussions which helped me so much when I could personally attend the class."

—C.A. (S.A.)

"We take this opportunity of thanking all brethren and sisters who write to us, and would encourage you to send to us any thoughts or ideas that may help further our united efforts in the race for Eternal Life. The notes are sent out to many brethren and sisters in isolation, and their letters in return are helpful and encouraging to us in this work. This is mutual labour in which all can help."

—So writes brother L. Wigzell, one of the little band of workers which attends to the regular despatching of the "Elpis Israel" Cottage Meeting Notes.

## Answers to Correspondents

L.G. (N.Z.) — We are confident that an "Elpis Israel" Class would greatly assist your Ecclesia, and per airmail we have sent sample copies of notes for your purpose. The answers to your questions are as follows:—

1. What is the price of the notes for those willing to pay?

Ans.: There is no set price put upon these notes. They are sent out freely and willingly. Brethren

and sisters contribute voluntarily to their cost. If you form a class we would suggest that you follow the procedure of the Adelaide classes and a collection tin be used at each meeting. The funds can then be used as a contribution to this work (if you desire). We donate a copy of "Elpis Israel" free to every newly immersed brother or sister who attends a Class, and portion of your funds

could be used by you for a similar purpose if you so desire.

2. Can new subscribers get the notes from the commencement of the book?

Ans.: Yes.

3. Can one purchase the complete set to save unnecessary clerical work and postages?

Ans.: As stated above there is no price on these notes. You could obtain the entire set, but we prefer to send fortnightly. We like to hear occasionally from those receiving the notes, and often send additional matter. At the present moment we are revising all these notes, could only send you the old ones.

H.M. — We remind you that "there is a way which seemeth right unto a man, but the ends thereof are the ways of death." This is a divinely given description of a man who is self-deceived. A sure way to bring on this terrible disease is to trifle with revealed truth. A man who does this renders himself unteachable in relation to the Scriptures. Let us remember Christ's words: "Whosoever shall not receive the Kingdom of God, as a little child shall in no wise enter therein." He who would be saved must maintain a docile, teachable spirit.

### ADELAIDE SPECIAL NIGHT

A very successful year's labour was brought to a fitting conclusion on 6th December when a large audience attended the Combined "Elpis Israel" Class in the rear Hall, Halifax Street. The attention of the brethren and sisters was directed to the signs of the times which speak in such eloquent tones to us of the imminence of Christ's return. The papers are full of these "signs", but as far as the world is concerned they are accompanied with such omens of dread as to place fear in the hearts of all. The grand truths epitomised in "Elpis Israel" permit us to see clearly the purpose of God, and look hopefully upon the current scene. During the past twelve months the Cottage Meetings where small groups of brethren and sisters meet to strengthen one another in their faith, have played no small part in the spiritual development of those who have attended. The subject matter has been deep, and yet it has been simply expressed. The opportunity has been made for questions to be asked, and for comments to be made. We have often reviewed work previously dealt with that we might understand more fully the points advanced.

Reference to some of these features were made at our special night. Our Classes are now in recess for a short period, during which the Committee will meet to plan improvements for the coming year.



# Class News



## PROSPECT CLASS

Our year's labour ended on a fine note. We are studying the Apocalypse at Prospect, and the final meeting brought us to Rev. 19-7 when the grand Hallelu-Yah is sung in consequent of the destruction of Babylon the Great after the union of the Lamb to His Bride, the Ecclesia.

The true nature of the Ecclesia is set forth in the book of Revelation. As we study the symbols and the visions given to John, we appreciate better Deity's estimation of the world and its religious systems—Babylon the Great, the Mother of Harlots and Abominations of the Earth. When this is truly understood we can see the need of standing aside, of being a separate people, in other words the Ecclesia of God. It is important to notice that the Ecclesia is instructed to "rejoice" over the destruction of Babylon (Rev. 18-20), and the Hallelu-Yah chorus is in consequent of her final overthrow (Rev. 19: 2). As Brother Roberts says in "Thirteen Lectures on the Apocalypse", this was a feature of which the musical composer, Handel, was apparently completely in the dark, for it is carefully excluded from his oratorio.

We had hoped to complete the

book of Revelation, but special nights during the year prevented this. God willing, we hope to conclude it next year, and look forward to a detailed study of the symbols of the closing chapters.

On behalf of the Classes, brother L. J. Colquhoun recently presented brother Arnold Cheek (recently immersed) with a suitably inscribed copy of "Elpis Israel".

## CROYDON CLASS

Reference was made in our last issue to "a review of Press headlines for the past fortnight" presented by a sister. In explanation thereof, Brother Muggleton advises that this is a regular feature of the Croydon class. Each week, this sister (lovingly called "our foreign correspondent" by the Class) collates the main happenings for the fortnight, and these are aligned with the prophetic Scriptures by the chairman or some other brother. Care is taken that these additional items do not encroach upon the study for the evening, and a time limit is made for each of these items. Ten-minute talks are also regularly prepared by the members, and these often find their way in the duplicated notes that are sent to those in isolation.

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## ACKNOWLEDGMENTS

We wish to thank donors for the following amounts which will help defray the cost of work performed by the Classes which extends to many parts of the world:— N.B. (S.A.) 10/-; M.B. (N.S.W.) 5/-; A. & M.L. (Vic.) £1; Anonymous (Eng.) £3/15/-; E.A.T. (S.A.) £1/10/-.

9. Ch. 29: 22-28 give the general condition of the land — Immanuel's land — our land — while the nation continues in dispersion.

10. Ch. 30: 1-6 foreshadows events in the Millenium.

Thus does Moses foretell the punishment to descend upon a guilty nation in 3½ milleniums of its history, during most of the

4th and 5th dispensations of human history from the Divine standpoint. The reason for this judgment (upon the Jew first) is given in Deut. 28: 15, 58, 62; Ch. 29: 25-28. They forsook the covenant of Yahweh Elohim of their fathers, even to the point of slaying the Confirmer of the Covenant or the seed promised to Fathers (Rom. 15-8).

E. Wille.



## Editorial Notes

● **JEWISH RELIEF FUND.**—Amount previously acknowledged £26/7/-; R.T. (S.A.) £1; M.L. (S.A.) 3/-; S.S. (N.Z.) 10/-; A.T. (S.A.) £1; Anonymous £1; Anonymous (N.S.W.) 10/-; A "Logos" Reader £1; Anonymous 10/-; Anonymous (N.S.W.) £1; Anonymous (N.S.W.) £1/10/-; Jewish Fund (S.A.) 10/-; E.A.G. (N.S.W.) 3/-; E.B.M. (Vic.) 7/6. Total £35/10/6.

(A cheque for £30 was despatched to the Union O.S.E. through Brother G. Errington. This Union is devoted to saving the remnant of Jewry throughout the world, with special emphasis upon the sick, maimed and blind—see Jer. 31: 8-9. This leaves a balance on hand of £5/10/6.)

● **PROGRESSIVE PROPOSITION BY CESSNOCK ECCLESIA.**—In recent months determined efforts have been made by the Cessnock Ecclesia to make more widely known the Truth in that area. Regular meetings have been held for the propagation of the Truth, thousands of leaflets have been distributed throughout the district with the result that an interest in the grand purpose of the Deity has been aroused in the minds of one or two.

These efforts, however, have been hindered by the lack of a suitable meeting-place. The present hall occupied by the brethren will accommodate only 25 people. It is badly ventilated, the lighting is poor, and is situated in a back street that, from a safety point of view, is only accessible in daylight. A property has been offered the brethren in a good locality, seven minutes walk from the main street. This property will seat 150 people comfortably. It is furnished with forms for seating purposes, has two ante-rooms, cupboards, a small organ, platform, and bath for baptismal purposes. The whole property is nicely fenced all round and has water and electricity laid on.

The property has been offered to the brethren at a cost of approx. £500, but being only a small ecclesia, and not having the cash to complete the purchase, the Cessnock Ecclesia is appealing to brethren and sisters elsewhere to assist in this venture. Should any desire to financially assist this effort they can remit funds or obtain further information from Brother A. Lord, Cambige Street, Bellbird, 3.N, New South Wales, who will acknowledge same. We hope to publish further details later.

—“The Logos” Committee.

## Events Subsequent to Christ's Return

### 10. Sacrificial Aspect of Armageddon

The day of Atonement was the most solemn of all the institutions of the Mosaic Law. It was preceded by the blowing of Trumpets, on the first day of the Seventh month, which called the people together for an holy convocation, or gathering, on the seventh day. On the 8th and 9th days, the people clothed themselves in sackcloth and "afflicted their souls" in anticipation of the day of Atonement which took place on the 10th of the month. Concerning this day, Brother Thomas has written:

"By the Jews, it is called emphatically **THE DAY**. It is the day of condemning, avenging, and coverings of Sin, 'yom hakippurim'—a Day of Coverings: on it the sins of the whole Jewish nation are covered over; on it the High Priest performed all the functions of ordinary priests; and on this day only he entered the Holy of Holies, or the most holy chamber or division, of the temple beyond the Veil. This day was considered as a Sabbath, or rest, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required!" ("The Faith in the Last Days" p. 117).

The day of Atonement took place on the seventh month of the Ecclesiastical year, which, as a type, pointed forward to the 7th millennium of creation which will witness the return of Christ from the Holy of Holies in the heavens. Appropriately enough, this seventh day of the Ecclesiastical year, was the first month of the Civil year, typifying the constitutional or political changes to be inaugurated at the return of the Messiah. The day of Atonement

was followed by the Feast of Tabernacles, when the solemnity, affliction and fasting of the former gave place to the rejoicing and feasting of this happiest of all Jewish festivals. It is significant to notice that during the early part of this month the people were commanded to afflict their souls on pain of death, but during the Feast of Tabernacles they were told to "rejoice before Yahweh" (Lev. 23: 40). On this Feast, the sabbath was celebrated on the eighth day, pointing forward to the rest that will be ushered in at the conclusion of the 1,000 years' reign of Christ, when every enemy including death will be destroyed.

#### Sins blotted out

The word "Atonement" gives a false sense of the meaning of the day. It does not express the idea of mercy extended by Deity, nor unworthiness on the part of the people to receive reconciliation. It does not speak of how human pride and vanity had to be humbled to the dust before forgiveness of sins was possible. The word used by Moses is more correctly rendered "Coverings", for on that day the sins of the nation were covered over or blotted out by the love of God. "Blessed are they," declared David, "whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom



the Lord will not impute sin" (Rom. 4: 6-8). This is the sense in which the word was used.

Before covering could be effected, a realisation of sin had to be brought home to the people. Humility and a sense of unworthiness had to be inculcated amid great solemnity, and every ordinance of the day was directed towards this end. By sacrifice, by affliction, and by solemn rite this was impressed upon all people. It was a period of "blood and fire and vapour of smoke", typified by sacrifice, burnt offerings, and incense. It was the Day of Yahweh when Israel was commanded:

*"Ye shall afflict your souls and offer an offering made by fire unto Yahweh. Whosoever soul it be that shall not be afflicted in that same day shall be cut off from among his people (Lev. 23: 233-29).*

To the same extent as the Feast of Tabernacles was typical of the joy and happiness of the Millennium (Zech. 14: 16; Rev. 7: 9; Ezek. 43: 27), so the Day of Coverings was typical of that period of trouble, that "affliction of souls" that will precede the establishment of the 1,000 years' reign of Christ. The Day of Yahweh which will usher in the restoration of Israel will be a period of "blood and fire and vapour of smoke" (Rev. 15: 8) in which Israel and all nations will be afflicted preparatory for the covering over of national sins. All who will not submit to this affliction will be "cut off from the people". Isaiah says:

*"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted in that day" (Ch. 2-11).*

### **The nations afflicted**

In order that a suitable basis may be established whereby God may cover over the sins of the nations, He purposes to humble

them all before Him. "Let favour be shewed to the wicked" declares Isaiah, "yet will he not learn righteousness". Only by the manifestation of Yahweh's judgments in the earth will the inhabitants learn to obey (Isa. 26: 9-10). With this purpose in mind, He will first "bring evil on the city which is called by His name"—upon Jerusalem (Jer. 25: 29). This evil is designed for the ultimate deliverance of Israel upon the same basis as the people were required to afflict their souls if they would experience the benefits of the Day of Coverings. Evil will not be limited to Jerusalem, however, for "all nations" are to feel the vengeance of Yahweh's anger, Jeremiah, in common with the other prophets, gives a very grim picture of this time. He declares that "the slain of Yahweh shall be at that day from one end of the earth even unto the other" (Jer. 25: 33). The Apocalypse declares that the blood shall reach even "unto the horse bridles"—to the rulers and controllers of the nations. In the universal affliction, death will lose its terror, and so extensive will be the bloodshedding as to be beyond man to cope with the proper burial of the slain. "They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25: 33).

The awful slaughter which occurred in Palestine in A.D. 70 as dealt with by Brother Wille in recent issues of "The Logos", is not to be read merely as an historical curiosity, or with morbid interest as exhibiting the terrible punishment afflicted upon Israel. It provides a type—a miniature — of what is yet to occur on a world-wide scale.

Daniel declares: "There shall be a time of trouble such as never was" (12-2). That which is about to burst upon the world will exceed in violence and bloodshed that experienced by Israel in A.D. 70. It is not for nothing that Paul exhorts us to "Behold the goodness and severity of God."

But there is plan and purpose in all this. Armageddon and its aftermath is not a wanton destruction of life, but a necessary provision for the redemption of Jew and Gentile. Not only will it cause the world to "afflict their souls" but is in the nature of a grand sacrifice, a great humiliation of flesh, essential to the manifestation of Yahweh's mercy. Jew and Gentile have both rejected the offering of God—even the blood of His beloved Son. Therefore the blood of Jew and Gentile must now be shed in expiation. This sacrificial aspect of Armageddon and its aftermath must not be overlooked. The Spirit in Ezekiel speaks of it as "My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel" (Ezek. 39: 17). When flesh has been humiliated by affliction; when a sense of sin has been brought home to the word and it turns in contriteness to Deity, the love of Yahweh will be manifest in the glorious anti-typical Feast of Tabernacles that will be enjoyed by all nations who will then "rejoice before Yahweh."

#### **Israel's Sacrifice for Atonement**

The destruction of Israel some 2,500 years ago, is referred to as "the day of Yahweh's sacrifice" in which "He had prepared His guests"—even the nations (Zeph. 1: 7-8). The troubles that Israel have yet to endure are in the

same category. They are designed to humble the nation, to evoke a right spirit, to cause each individual to "afflict his soul", and to destroy the proud and lofty from among the people. Thus Isaiah writes that Yahweh will "purge the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. 4:4). Zephaniah declares:

"In that day I (Yahweh) will take away out of the midst of thee (Israel) them that rejoice in thy pride, and thou shalt no more be haughty in my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Yahweh. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." (Ch. 3: 11-13).

Here we have the grand object of Deity. It is to afflict Israel, to cause the nation to mourn, for its own benefit. And so, "all Israel (i.e. all the tribes) shall be saved" (Rom. 11: 26). There are two stages in this redemption. Zechariah says: "He will save the tents of Judah first" (Zech. 12-7; 10-3, 6). Yahweh will save Judah or that portion of "His people" in the land (Ezek. 38-16) by firstly humiliating them. The depredations of Gogue in Palestine will cause great pain to the people. It will commence the "time of Jacob's trouble" from which, however, deliverance will come. Israel will be in the extremity of pain as they see the fruits of toil swept away by the destruction of Gogue, and their own ineffectual efforts of defence thrust helplessly to one side. They will see, too, the British forces—the latter-day Moab (Isa. 16)—in which, doubtless, they will place great trust, in retreat. With fanatical tenacity they will seek to defend the land, only to lose thereby two-thirds of their population. Zechariah says: "Two

thirds therein shall be cut off and die; but the third shall be left therein." (Ch. 13: 8). But this will be as the preparation of Israel for the Day of Atonement. The remaining third will be purified, and as a chastened people will be in a fit position to accept as Messiah the one their ancestors rejected 1900 years ago. The prophet declares:

"I (Yahweh) will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my

people: and they shall say, Yahweh my Elohim." (Zech. 13-9).

Then atonement will be effected. The national sins of Judah will be covered over, blotted out. Malachi says: "Then shall the offering of Judah and Jerusalem be pleasant unto Yahweh, as in the days of old, and as in former years" (Ch. 3-4).

We hope to present a few thoughts upon the introduction of Christ to the people of Israel in the next issue of "The Logos".

—H.P.M.

### What to Look for in "Eureka"

## THE POWER AND RICHNESS OF THE WORD DISPLAYED IN "PRECIOUS STONES"

*"In the midst of world chaos there is a community of people scattered throughout "the isles of the sea" who can view with equanimity the conditions about them. This community answers to the description of Isaiah 24: 15—its members glorify "Yahweh Elohim of Israel". The exhortation of the prophet to this community is to "Glorify Yahweh in the fires". The word "fires" is "Urim" in Hebrew, signifying "Lights". The exhortation, therefore, is to glorify Yahweh as the Urim or Lights—as reflectors of His moral excellence. Paul, also, exhorts that we "shine as lights" in the midst of the crooked and perverse state of things about us (Phil. 2-15)—the spiritual darkness that enshrouds the world (Isa. 60-2). As lights we are reflectors of that great Light that appeared in Israel 1900 years ago. The following article demonstrates how these features were typified in the breastplate of the High Priest which in the darkness of the Holy Place (our present state) reflected the light of the candlestick (the Word) and in the Most Holy Place (our future state) reflected the glory of Yahweh complete. We recommend that every reference be carefully examined, and close thought given to the ideas brought forward.*

—Editor.

The Apostle Paul teaches that the Law was "a shadow of good things to come" (Heb. 10-1), and all who are imbued with the "spirit of Christ" long to know more of the "good things" that are hidden under the surface of that record. It is, indeed, important that we apply our minds to such matters, seek to grasp and comprehend them in all their fulness, for then, "the eyes of our understanding being enlightened, we may know what is the hope

of his calling, and what the riches of his inheritance among the saints" (Eph. 1-18). The clearer our conception of Truth the greater incentive will we have to strive for its rewards, and to seek that glory to be manifest at the apocalypse of the Lord Jesus Christ.

These "riches" referred to by Paul, are brought out in the ordinances of the Law in many ways, one such being the typical significance of the breastplate

which Moses made in accordance with the commandment given in Exodus 39: 8-14. The breastplate was made of cloth, blue and purple and scarlet, with gold thread and fine twined linen woven in with cunning work. On the cloth, which was foursquare and folded, were placed twelve different jewels, held in position by "ouches" of gold. The stones were engraved with the names of the twelve tribes of Israel, "like the engravings of a signet". These things, borne by the High Priest, Aaron and his sons, represented principles which were afterwards to be manifest in the High Priest after the order of Melchizedek, even Jesus Christ our Lord.

The breastplate was made of the same materials as the veil (Ex. 36: 35) but with the addition of gold. Paul instructs us concerning the veil, when he speaks of a "new and living way, which he (Christ) hath consecrated for us through the veil, that is to say, his flesh" (Heb. 10: 20). The addition of gold takes us beyond the veil, for Job said: "When he hath tried me, I shall come forth as gold" (Job 23: 10). Here, then, Christ is presented to us, not in mortal flesh, but after his period of trial, temptation and affliction when he had come forth from the grave to glory, honour and immortality, when he had ascended unto the Divine nature, and become the Son of God with power after the "spirit of holiness".

Thus the breastplate typifies Christ, the firstfruits—but what of the jewels held on to that breastplate with gold work? Peter likens the "trial of our faith" to gold, saying that it is "much more precious than of gold that perisheth, though it be

tried with fire (1 Pet. 1-7). What else then are these jewels but the saints, held to Christ, the breastplate, kept in "the Name" by their faith, which is more precious than gold.

In another sense the stones taken together are typical of Christ, because it hath "pleased the Father that in Him should all fulness dwell" (Col. 1-19). Thus Christ is described in the Word as the "stone of Israel" (Gen. 24: 24), this "stone which the builders refused is become the headstone of the corner" (Ps. 118: 22). The Eternal Spirit asserts through the prophets: "I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation" (Isa. 28: 16), and "behold the stone . . . I will engrave the graving thereof" (Zech. 3: 9). Collectively, then, these stones in the breastplate are Christ, and also the Christ-body, of which He is the head. Thus, individually, they stand for the faithful saints, who are "precious stones" by comparison with others who are but "wood, hay and stubble" (1 Cor. 3: 12). Of those called, some are fruitful, even "precious stones", whilst others are only fit to be consumed in the fire of the "wrath of God". We are taught by Paul, in the ensuing verses, that the characteristics brought to our attention by "gold, silver and precious stones" are the "works" of the saints. Some perform works, and so build up a character, which is enduring and will endure, whilst others will be destroyed. Thus the jewels display the attributes of the saints, who are "living stones" being "built up a spiritual house" (1 Pet. 2: 5).

The twelve stones of the breast-

plate are referred to collectively as the "Urim and Thummin" (Ex. 28: 30). Urim means "lights" and Thummin means "fullness" or perfection. Thus the word Urim referred to the glistening of the stones, the lights reflected and refracted from the surfaces, whilst Thummin referred to their fulness or perfection, as symbolised in the number twelve. If there had only been eleven stones, there would not have been "Thummin", but it is 12 and not 11, that is the root of the 144,000 and symbolic of the redeemed "Israel of God" (Rev. 7 and 14). Thus, these stones, in their "Thummin" display to us the "Israel of God". It is clear to us from the history of Israel the nation, as recorded for us in the Scriptures, that the mass of the nation, did not walk in the footsteps of their father Abraham. Indeed, we know that of them (as of us) a remnant only shall be saved. So these 12 precious stones set in the breastplate did not signify Israel, the nation, in the mass, but only those in Israel who responded to the Divine requirements, and walking as "children of light" were eligible to receive forgiveness through the ministrations of their High Priest.

This is the teaching of John in his first epistle, where he writes: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Joh 1: 7). Forgiveness of sin is conditional upon "walking in the light". So, in the antitype, the mediatorship of our High Priest, Jesus Christ, now at the right hand of God, is undertaken on behalf of those who exert

themselves to be "precious stones"—those who seek to "walk in the light" and reflect somewhat of the likeness of Christ. These stones, dug up out of the earth, were of themselves nothing—nothing brilliant, beautiful or outstanding. They had to be cut, shaped and polished, all flaws being removed. This speaks of our period of pilgrimage and probation, a time of chastisement, tribulation and trial, that we may be perfected. Our cutting and polishing, and final engraving with the name of a tribe in Israel, is all the work of God, for we are "His workmanship" (Eph. 2: 10) and He says Himself, "I will engrave the engraving thereof" (Zech. 3-9).

We do well to remember, too, that the precious stones of the breastplate, if placed in a dark place, would be as invisible as when they lay in the womb of the earth. But, in the Holy Place, borne upon the shoulders of the High Priest, they became reflectors of the light from the Golden Lampstand, and when the High Priest, entered into the Most Holy those same stones would then reflect the glory of Yahweh, which shone forth from between the Cherubim.

These figures speak for themselves. We now are a community of priests, we now stand in the Holy Place, offering sacrifices of incense, ministering unto God in the things of His appointment. Our **only** glory and beauty and light is from the Golden Lampstand, even the Word of God, which hath "shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). We have, by the power of the Word, been called "out of

darkness into his marvellous light" (1 Pet. 2-9); we were "sometimes darkness, but now are we light in the Lord: walk as children of the light" (Eph. 5: 8). Without the Word we would be in darkness, we would, indeed, be nothing. But if we heed the exhortation, and allow the Truth to dwell in us, sparkling with unadulterated brightness and fullness, then, in the mercy of God, a time will come when we shall pass "through the veil" into the Most Holy, putting on incorruptibility and immortality, and will reflect the Divine glory that

shines forth (Rom. 5-2).

In this way these stones represent those who "though they fade as a leaf" whilst in the flesh, are destined to "shine as the stars for ever and ever" in that day when the "wood, hay and stubble" are put away. Those abide the day of His coming are all God's precious stones, and will be found so cut and shaped and polished that they shine forth with "a light like unto a stone most precious" (Rev. 21: 11).

—E. A. STALLWORTHY,  
Coventry, England.

*"They that feared Yahweh spake often one to another and Yahweh hearkened, and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh T'zvaoth, in that day when I make up my jewels."—Mal. 3: 16-17.*

*"Let him that thinketh he standeth take heed lest he fall"*

## *Our Relationship through Israel's Fall*

Israel's history demonstrates the people's abject lack of faith in God. Despite the constant exhortation of the prophets who tried to stir the people up to their responsibility, they remained deaf and blind to their spiritual requirements "until there was no remedy" (2 Chron. 36: 16). Gradually the wrath of God mounted as a mighty tidal wave, until the crowning act of evil—the crucifixion of Christ—caused this wave to pound down on Israel with irresistible force, sweeping all before it. Their prophets had warned that they would be punished and scattered, hated and despised of all nations, and such became the state of affairs. Demanding the death of Christ, they had cried: "Let his blood be upon our heads and upon

the heads of our children," and to the very letter these words have been fulfilled, even to the present day. In A.D. 70, the Roman armies besieged and ransacked the cities of Judea. Over a million Jews were slaughtered, and the rest were taken into something worse than death—a terrible captivity. Israel no longer existed as a nation.

With the temporary rejection of Israel as a nation there came a change in the plan of God. Paul declared: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." The Jews had failed to seek God of their own volition, and so God determined to raise up a people who would seek

Him, who would perfect a character acceptable to Him, and thus give God the glory and honour due to His holy Name. Paul taught, "That Christ should suffer, and that he should be the first that should rise from the dead, and show light unto the people, and to the Gentiles" (Acts 26: 33). Christ, the manifestation of God, rose from the dead, the beginning of a new creation. It is recorded: "Those that sat in darkness saw a great light." A new nation was to be born. In Romans 10-20 Paul quotes the words of Isaiah the prophet: "I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

The Apostles went forth and taught the resurrection of Christ from the dead, and Paul in disgust turned from the Jewish synagogues and said, "Lo, I turn to the Gentiles." But there is a sobering note in the Apostle's writings. We are constantly reminded that we were Gentiles, and as such had nothing above the Jew. In Christ Jesus, however, both Jew and Gentile are one; both have the opportunity of becoming part of spiritual Israel, sons and daughters of God, and true heirs of His kingdom.

Abraham had two sons, but the covenant was made with the spiritual, Isaac the son of promise. Isaac had two sons, but again the covenant was made with the spiritual son. With the downfall of Israel, the flesh was cast aside, and the spiritual was graft in. But then we must be careful. We dare not boast against the natural branches. Are we to say, "They have been cast

off and we have been graft in, what are they?" We read: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11: 19). Surely God's love and tolerance would be more inclined to the natural branches than to a branch which was graft in!

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (V.26). A change of heart will come to Israel, the Jew after the flesh. God will take away his heart of stone and give him an heart of flesh, even understanding of God. Israel will become the hub of the world. But to spiritual Israel, there is offered something greater, something more wonderful. The Jew or Gentile who accepts the great love of God in the sacrifice of His beloved Son will inherit life eternal and the glories of the coming Kingdom.

The position of spiritual Israel is enviable but precarious. The Jew provides the example. He failed to hearken to the Word of God. We can do likewise. It is easy to criticise, but we can fall after the same manner of unbelief. Paul exhorts: "Behold the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off." These words should ring home with force. We must determine to be so circumspect in our ways as to avoid the pitfalls which faced Israel. Why did Israel fall?

Hosea shows that the people lacked the inclination to seek after God, and failed in their understanding of him. In clarion tones his voice rings out: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee" (Hos. 4-6). Amos spake in similar terms: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Ch. 8-11). Israel failed through lack of knowledge; the same lack will bring failure to us also.

Paul emphasises this point in Romans 10-17: "So then faith cometh by hearing, and hearing by the Word of God." Unless we assimilate the Word of God and continue to grow in knowledge and understanding of Divine ideas our perception of God and His ideals will become dimmer and dimmer. Thus Paul exhorted Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Again: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." It is this knowledge, this understanding of Divine ideals that is the basis of true worship. We see clearer the requirements of God; we develop the incentive to obey His will; the natural mind becomes subordinated to the mind of the spirit. We need to remember that "the carnal mind is at enmity with God." If we become dim of understanding, we will find our worship will lose its zeal; it will become stereotyped. This is what happened to Israel. They

worshipped God, but their spirit was not in it, and therefore their offerings were not acceptable.

Isaiah declared:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. I am weary to bear them" (Isa. 1-11).

Israel had "a zeal of God, but not according to knowledge." This lack of knowledge robbed their service of its true spirit, and contributed to their rejection of Christ. As a consequence they were punished as we have witnessed in our lifetime. God required: "Mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

We see, therefore, that knowledge plays an increasing and demanding part in our lives. It is essential to our spiritual development. Is our knowledge what it should be? Do we fully understand that salvation is of the Jews? That all Israel (all the tribes) will be saved? That Christ is the future King of Israel? That we are co-heirs with Him? What a wonderful privilege is ours that we can look upon the Son of God as "brother." But we need to develop our conviction of these things. By this knowledge we will gain the incentive to develop characters well pleasing to God, worthy of that great gift that God will, at last, bestow. The time is at hand for this to be revealed. The return of the Jews shows that Christ's return is imminent. In view of the momentous events that are occurring to-day our hearts should be stirred. "For if the



casting away of Jewry be the reconciling of the world, what shall the receiving of them be, but life from the dead . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." That fulness is almost expired.

The subject of the Jew is a wonderful one. The love of God is revealed towards us that we

have been called unto His great mercy. We are Jews and heirs with Abraham. The return of Israel to Palestine stirs our hope. It means that it will not be long before Abraham is here again to enter into his inheritance. As a means of pleasing our heavenly Father, let us try to comprehend those wonderful words of the Apostle Paul: "O the depths of the riches, both of the wisdom and knowledge of God."

—David Hurn

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● **AN APOLOGY.**—In "Eureka", Brother Thomas declares concerning the Time of the End, that: "Trade and commerce will be ruinously perturbed." That is the reason for the late arrival of "The Logos" and "Digest of Truth" in recent months. Transport strikes, industrial disputes and similar troubles incidental to these times have played their part to delay the production and despatch of the Magazine.

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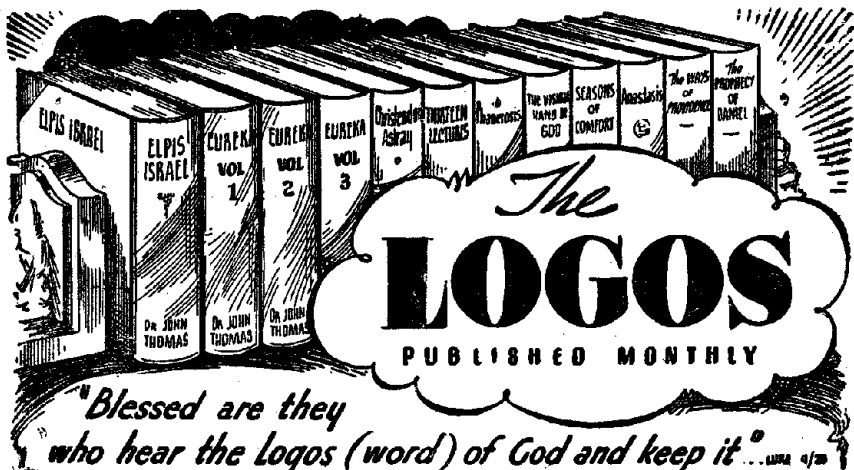
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*"Blessed are they  
who hear the Logos (word) of God and keep it..."* Luke 11:28

No. 5

January, 1951

Vol. 17

DEVOTED TO THE SPIRITUAL ADVANCEMENT  
OF A PEOPLE CALLED OUT OF GENTILE  
DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

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J. Thomas.

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into it and is safe."

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionias Zoe), etc.

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

—Paul.

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## TRADITIONAL CHRISTADELPHIAN ATTITUDE TO ISRAEL

### Thoughts for the Times

### Present Distresses



There is not a son of God who does not come to fitness for God's Kingdom through great tribulation of some sort or other. The moment when we bear the affliction the easiest is the moment when we remember the fact the distinctest that this affliction is the very thing that is fitting us for "the eternal weight of glory". One of the grandest attractions of the throng of saints that will be counted "worthy of that world and the resurrection from the dead" lies in the fact, first, that they are delivered, by sifting, from all the unspiritual company in which they are compelled to mingle, without and within, during the process of their development in the dark day of probation; and, secondly, that every individual in the accepted multitude will have been purified and perfected by having had a bad time of it during the process. There is deep meaning in the words of Christ, "Woe unto you that are full now: blessed are ye that weep now." Realising these things, we shall be strengthened to endure. We shall even get to the point of rejoicing in tribulation, comforted by a knowledge of its divine meaning, and resting with satisfaction on the assurance that after the clouds and tears of night will dawn upon us the light and gladness of the promised day of God.

--R.R.

## *Nehemiah, Man of Action*



What an outstanding character was Nehemiah! What zeal he manifested for the things of Deity! How indifferent he was to the formalities and conventions of his day. When the things of the Truth in that age were in danger of being destroyed by wickedness entering the camp, he set the position in order without any regard for the feelings of those whose double-mindedness was creating havoc in Israel.

The high-priest's grandson who had married the daughter of Sanballat the Horonite, one of Israel's greatest enemies in that day, was literally chased from Nehemiah's presence (13: 28). The elders who were permitting their children to marry the heathen about them were "contended with, called vile, smitten, and had their hair torn from them" by Nehemiah (13: 25), as with fury he came into Jerusalem after some years in Babylon.

The merchants of the surrounding nations who came into Jerusalem on the sabbath to sell their goods found the gates shut on two successive sabbaths. Nehemiah had placed his servants in the gates, and they obeyed his instructions that the gates were to remain closed (13: 19). After the merchants came on two sabbaths, a stern warning went forth over the city walls that if they came again on the sabbath, they would be dealt with. They did not come the following sabbath (13: 21).

The high-priest had set up a

portion of the temple as a semi-contained flat for Tobiah, one of the evil creatures who had hindered Nehemiah in the great work of restoration! Nehemiah observed no diplomatic niceties in the matter. He threw all Tobiah's household goods right out of the temple (13: 8).

Yes, Nehemiah was a man of action!

We have not far to look for the reason why he was a man of action. He knew the mighty work which had been accomplished by the God of heaven in the restoration of His people from the land of bondage. He had given all his attention to the grand revival, and to him it meant more than anything else in life. And yet the men who were left to maintain this happy position finally stood revealed as traitors of the worst type, that is, enemies in heart whilst friends in appearance. Outwardly of Israel, inwardly of Sodom and Egypt.

Are these things without a parallel in our days? We think not. The Almighty has performed a mighty work in our day. In the end of time He has revived the witness to His Truth. The Hope of Israel lives in the hearts of men and women after many centuries of the prevailing darkness of Roman Catholicism and its various offshoots.

The God of heaven was the cause of the Christadelphian ecclesias coming into existence. Even as He provided men such as Nehemiah and Moses in their

days, so He provided a man equal to the task of reviving the understanding of Bible Truth in these days. That man was John Thomas. He also was a faithful minister of the things committed to his care by the study and understanding of the Word of God. He gave his life to the Truth.

After his decease, brother Roberts was instrumental in consolidating the great pioneer work of brother Thomas. The impress of brother Roberts' work can be found in every ecclesia in such things as "The Bible Companion," "Hymn Book," "Constitution," not to speak of such books as "Christendom Astray," "The Ways of Providence," "Nazareth Revisited." We are the richer for this, and can thank God.

But even as there was the element in other days who said, "You take too much upon yourself, Moses, we are all princes of the camp of Israel" (see Numbers 16: 1-35), so in our day there is not lacking those who say, "Who is Dr. Thomas?", "Who is Robert Roberts?" The answer to these brethren is, "These men were men of faith, who matched their faith with their courage, and gave their lives to the service of the Truth."

The pioneers were keen students of the Bible. They understood its message. That is more than can be said of some lesser minds in this generation who, poorly instructed themselves in the pioneer truths, speak and write much foolishness. Unfortunately, many in the ecclesias are so poorly instructed themselves, that they do not know whether it is right or wrong!

The "Elpis Israel" Class movement is designed to encourage individual study of the Word of

God. It is a force crying for a return to the old paths, beseeching a development of understanding in the minds of individuals. It aims to set a standard on the knowledge of the Word, and to help all who will be helped to reach that standard. It uses the best means to that end — the pioneer writings of the Truth. It seeks the good-will and co-operation of every true-hearted brother or sister to this labour. All can help and be helped.

But one may ask, "Will the time never arrive when we can set aside these books and think for ourselves?" The answer is, "Yes, that time will come—after these writings have been thoroughly mastered, not before."

Meanwhile, those who bear the reproach of their brethren when encouraging the "Elpis Israel" Class work, take courage in the following words of Scripture, and press on with confidence in the task of arousing ecclesial interest in the study of these writings: "I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."

The Truth is a struggle and always has been a struggle. Nevertheless we are better for the fight. The man or woman who is untouched by trouble of some kind is not truly fitted for the Kingdom of God, for it is "through much tribulation" we shall enter therein. Harken to these words of Brother Thomas written in reply to a correspondent in 1852: "The cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the single-handed combat I have been waging with the enemy. Does the



reader imagine I would have placed myself in a position to be made the target of Satan's bowmen, if I did not believe that in so doing I was warring in His service who will hereafter shortly himself make war in righteousness? Are slander, reproach and insult so very agreeable as to be encountered for their own sake? —to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the

invincible truth, for whose advocacy I am denounced as utterly worthless, is God's eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing then, that we are advocating the truth, I feel no misgiving as to the issue of the fight."

Let us in these closing days continue to fight for the time to reap the rewards of victory are near at hand. Courage brethren!

—Bruce Philp.

### GOD SHALL BE ALL IN ALL

Permanent and eternal evil is a lie of the popular theology. "In the dispensation of the fulness of times," God "will gather together in one all things in Christ, both which are in heaven and which are on the earth." Christ will **destroy** him that has the power of death, that is, the devil. Death itself shall at last be destroyed, and this is the "last enemy." What enemy is left when the **last** has been destroyed?

Permanent evil is not only a lie but it is an insanity as well. Reason says it cannot be. God will and must subdue His foes. He cannot be eternally thwarted or confronted by the hostility of sin. He cannot see His universe forever disfigured and blurred by this excrescence. While serving a provisional purpose, sin and evil cannot be understood as facts running on the level with God's own eternity.

In the second place, looking not into the Scriptures, but out into the world of men, we can see clearly that the present constitution of things, political and social, is not an end in itself, and does not exist for its own sake. For it is inconceivable that nature, having obviously such

a wondrous wealth of resources, should, in the chief department of her works, have brought forth such an anomaly as man (as an end), who unites in his being such a contrast of yearning and attainment, of possibility and actual realisation. Neither it is consistent with the acknowledged wisdom of nature that after thousands of years of experience and of "progress," society should be the weltering and festering mass that it is. Things as they are fall woefully short of what might have been expected of nature, if life and society were intended ends, considering the boundless contrivance and skill shown in worlds or departments lower than the human.

But all this contradiction in the heart of man and this ferment of society are understandable in the light of the divine purpose unfolded in the Scriptures. We there see that man is invited to "put on immortality," and though being a sinner under the law of death, possibilities of righteousness and endless life are opened up to him. Then concerning society, we see that the present order is preliminary to a new constitution

— meanwhile we are being taught convincingly that man is incompetent to govern himself, and that the kingdom of God is the only political solution. So when the lesson has been conned to the bitter end, and the "times of the Gentiles" have thus in vanity been "fulfilled", the aeon of the kingdom of God will begin, and in Abraham's seed the families of the earth will be blessed.

But everything in its own order and in its own time. The natural

must run out to the last grain of sand before the spiritual begins to run in its grains of gold. At last the clock of Time will tick the moment come. Till then patience must have her perfect work, and through the midnight darkness we must wait and watch.

**"Times of refreshing shall come from the presence of the Lord"**

—Acts 3: 19.



## Editorial Notes

● **ARTICLES ON NUMBERS.**—Brother Whitworth, of King's Heath, Birmingham, wishes it to be understood that he does not claim originality for the articles that appeared above his name in recent issues of "The Logos". The basis of those articles he derived from various sources in the library of the Truth's literature which he re-arranged to suit the purpose of his exhortation. This reminds us once again of the spiritual pleasure that is to be gained from research of the Scriptures, and the great help that can be obtained to that end by opening the covers of the Truth's literature.

● The recent increase in postage rates has imposed a further burden on the publication of the Truth's literature. As far as "The Logos" is concerned this can be offset by the prompt remittance of your subscription (supposing same has not already been paid). The reader will be surprised to learn that postage costs alone associated with our office are in the vicinity of £80 per year. By economy in various directions we try to keep the subscription rate as low as possible, and remind all that the Magazine is still free to those who cannot afford to pay.

● **CESSNOCK PROPOSITION.**—Following on the comments made in our last issue (p. 86), we have been advised by Brother Lord that a deposit of £50 has been paid for the Hall, and a balance of £480 will complete the purchase. Brethren Colvin, Hawkins, Hyams and Lord have been appointed Trustees on behalf of the Ecclesia. In a note to "The Logos", the Trustees write: "We now appeal to the brotherhood for financial assistance in the form of gifts, donations or subscriptions to repay the loan. All money to be sent to Bro. A. Lord, Cambige Street, Bellbird, 3N, N.S.W., who will acknowledge same to the sender by receipt. A financial statement will be periodically published to inform all of the progress made."

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

The trend of public events is converging from all directions upon the very neighbourhood and the very situation forming the crisis of God's long foretold, and final interference in the affairs of men. Under such circumstances, the attitude of true intelligence is the one defined in the words of Christ: "Blessed is he that watcheth."

#### FORMOSA AND THE FAR EAST

Prophecy is history in prospect. To get a clear perspective of its fulfilment to-day, it is essential to understand the background of events that make headlines in the daily Press. We do not live in a political vacuum. There is cause and effect for every happening. If we take the trouble to seek this out we will not only appreciate the world picture better, but have a richer conception of prophecy fulfilling.

The present crisis has developed from happenings that occurred many years back, and which Deity has used to accomplish His purpose. Most likely the United States of America would lack its present interest in the Far East, and in Europe but for an event which occurred fifty-two years ago, and which, therefore, is playing some part in the gathering of the nations to Armageddon. In 1898 the Spanish-American war was brought to a successful conclusion as far as America was concerned, who thereby found itself in a position of increased importance and prestige among the nations of the world. The immediate result of this victory was that Spain lost all her possessions in the Far East, whilst the

United States annexed Hawaii, Wake, Midway, Guam and the Philippines.

Many Americans criticised the Government for occupying these places and even to-day the voice of criticism is still heard. It meant that the United States became responsible for the independence of territory far removed from her shores, and which could involve her in war, as it ultimately did. The Philippines are 7,900 miles from San Francisco. This is more than two and a half times the distance between New York and London, and further than Moscow is from the east coast of U.S.A. On the other hand, the Philippines are only 600 miles from China and approximately 200 miles south of Formosa. So long as China, Japan and Russia remained relatively weak, the defence of the Philippines was not a matter of great concern. The rapid military development of Russia and Japan during the years between world wars I and II, however, brought the Philippines under the potential threat of invasion. Japan held Korea, and had annexed Formosa from China three years earlier than America had acquired the Philippines, and was thus poised

a few miles north of this outpost of the U.S.A. Suddenly, with the unexpected attack on Pearl Harbour, the threat of invasion materialised.

To-day, United States' policy in the Far East is naturally concerned with providing ample protection to their possessions and interests in that region. It turned a deaf ear to the pleas of Israel for assistance when subjected to military attack, despite the fact that the new-born Jewish State was supposed to be a protegee of the U.N.O., but sprang to arms instantly Southern Korea was attacked "because of the principle involved", even though the South Korean Government stood for a hopelessly reactionary policy and was guilty of some frightful atrocities. At the Cairo Conference (1/12/43) President Roosevelt readily agreed with Chiang Kai-shek that "... all the territories Japan has stolen from the Chinese such as Manchuria, Formosa, and the Pescadores, shall be restored to the Republic of China." Roosevelt doubtless reasoned that Formosa would provide a splendid bastion to guard the Philippines in the possession of a friendly China dependent upon the U.S.A. for its economy and greatness. Accordingly, in 1945, Formosa was handed back to a China governed by Chiang Kai-shek but which was soon to be wracked by civil war. At first the Formosans received with joy their union with the mother country, but they soon found that anticipation was better than realisation. The reactionary principles of the Kuomintang rule caused a revolt in the island in 1947 which was suppressed with great cruelty during the same year. This was followed by the

successful insurrection of Communist China against Chiang Kai-shek's government which ultimately found refuge in Formosa where alone the remnants of his power continues.

The present Communist Government of China is demanding that Formosa be handed over to it as agreed at Cairo. The United States' reply to this is that it does not recognise the present Communist Government as the legitimate rule. Formosa occupies a highly strategic position in the Far East. One hundred miles off the coast of South China, and situate along the sea lanes between Japan and South-East Asia, the island dominates the Chinese coast and the Japanese sea-routes to the south. It also over-shadows the Philippines to the south and acts as a buffer to Korea in the north. It is a large and wealthy island with an area of some 13,807 sq. miles (about twice the size of Wales). For years it has exceeded other parts of the Far East in the export of such foodstuffs as rice, sugar and fruit. It possesses almost a world monopoly of natural camphor and exports large quantities of tea. Thus strategically and economically Formosa is a desirable possession for China.

The occupation of Formosa by a Communist power is not so desirable from the standpoint of the United States however. It would drive a wedge between Japan in the North and the Philippines in the south, creating the very situation which previously brought America into the war. The cry would issue forth in greater measure: "Prepare war, wake up the mighty men ... beat your plowshares into swords, your pruning hooks into spears" (Joel

3: 9-10). The need to maintain large air, naval and military forces in the Far East would be doubled. Japan as a buffer state between Russia and the U.S.A. would be largely neutralised.

Thus the results of the Spanish-American war of 1898 is playing its part to-day to antagonise Russia and America and cleave the political world in two. All nations are being drawn into the ambit of world politics, so that what influences the West involves the East. In this we see the whirl-

wind "raised up from the coasts of the earth" (Jer. 25-32 — the very far eastern extremities), which is causing "evil to go forth from nation to nation," and will finally involve all nations in the most destructive war in history. We are wonderfully blessed that we can look at these things from the detached viewpoint of the Bible. We know the solution, for it is Divinely revealed in that remarkable Book, and realise that the time of its manifestation is at hand.

—E.P.

### WHOSE FAULT WAS KOREA?

*A "Logos" reader enquires of "E.P."—"Both Russia and America accuses the other of provoking aggression in Korea. What are the facts of the case?"*

**Answer:** Following the close of the recent war, Korea was occupied in the north by Russian troops and in the south by American. After three years of such occupation, the U.N.O. authorised an election among the people, the elected government to assume the sovereignty over an independent and united Korea. The Russians refused this plebiscite, however, probably fearing the Communists would be out-voted, and the election was limited to the more heavily populated south. Ultimately the newly-elected National Assembly appointed by vote the anti-Communist Dr. Syngman Rhee to be President.

On 12th August, 1948, the new Republic was officially granted recognition by the U.S.A. and on 15th August it formally assumed sovereign powers (in theory not in fact) over all Korea both north and south. This action is claimed by the north to have incited attack.

On September, 1949, the Soviet sponsored Communist regime in the north held elections to establish an all-Korean government. Having appointed one — a Communist one—they later used force to make, it, in fact, all-Korean.

America is interested in Korea strategically and economically, for it is reputed to be one of the few places from whence is obtainable the all-important tungsten, so valuable for the hardening of steel for war. As to the diplomacy of the matter, perhaps the words of Daniel in relation to the ancient diplomacy of Philometer and Antiochus might apply to-day: "Both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper" (Dan. 11. 27).

"The Logos" is not interested in who is "right" or "wrong", so much as in the trends of world events. These are following a current that will lead to Armageddon. The world is being parcelled out between two giants —

Soviet Russia on the one hand and the Anglo-Saxon Powers on the other, and this rivalry is des-

tinued to end on the fields of Armageddon in the Middle East. —E.P.



## Cogitations—

### “The Forerunner”

The need for atonement commenced immediately the breach was opened between God and man. The latter was originally created “very good.” He was in harmonious communion with God. That state has gone, and man of his own effort is unable to restore it, and to bring about a state of “at-one-ness” again — “to give satisfaction, or make reparation, or make up for his deficiencies—harmonise, expiate, or reconcile” (20th Century Dictionary).

Any move for such reconciliation, and the terms on which it could be accomplished, must come from God—and fittingly so, as He was the offended party. That move was made, and the conditions typified in the act of God in clothing Adam and Eve with the skin of an animal (Gen. 3-21). The antitypical meaning of this act is indicated clearly in such passages as 1 Peter 1: 19-20 and Rev. 13-8. Christ is set forth as “the Lamb slain from the foundation of the age,” and of how it has been worked out we read: “All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them . . . for He hath made him to be sin for us, who knew no

sin; that we might be made the righteousness of God in him” (2 Cor. 5: 18-21).

Therein is the great burden of the Scriptures, and it is not strange, therefore, when we find through its pages, reference to the reconciliation to be wrought in Jesus Christ, with the blessing and active participation of the Father Himself — “**God was in Christ** reconciling the world unto Himself.”

Perhaps the most solemn day in Israel’s calendar was the great Day of Atonement. All that took place on that memorable annual day — all the persons, animals, vessels and appointments—had reference to this one fact, that Atonement was to be achieved only in the One to whom they pointed—the Messiah—“the only Name given under heaven among men, whereby we must be saved, for there is salvation in none other.” (Acts 4: 12).

Thus, in the laver of brass in the Court, in which the priests were bound to wash before entering on the service of the Tabernacle on penalty of death (Exod. 30: 18/21), we see the type of the “washing of water by the word,” by which we are “sanctified and cleansed” becoming eligible thereby to approach the Holy Sanctuary, and amenable to the reconciliation effected upon the

great Altar of Burnt Offering.

On this Altar, the daily morning and evening sacrifice was offered—a lamb without fault, to make reconciliation for the people (Lev. 22: 19, 25). Jesus, therefore, is referred to as the “Lamb of God which taketh away the sin of the world,” as we are spoken of as being “redeemed with the precious blood of Christ, as of a lamb without blemish and without spot.” On it, too, the numerous other offerings were consumed, both national and individual, so that it became to those who were of faith, the symbol of reconciliation, for on it their sins were atoned, and their consciences cleansed. And so it is said, “We have an altar” (who is Jesus Christ) “whereof they have no right to eat who serve the tabernacle.” On that Altar may be offered only the sacrifices of those who have associated themselves with it in the appointed way—“the sacrifice of praise continually, the fruit of our lips giving thanks to His name” (Heb. 13: 10/15).

All these things combined on the great Day of Atonement, when Yahweh condescended to receive and recognise the petitions of those who approached Him in the way appointed. He “caused His face to shine upon them” from above the Mercy Seat in the Most Holy Place. In this sacred place, the High Priest, purified of all iniquity, approached the

throne of Grace, through the dividing veil, and received the Divine forgiveness and acceptance, on his own and his household’s behalf first, and then for the people. And when the Atonement was complete, God, by it, had “cleansed the people, and they were clean from all their sins before the Lord” (Lev. 16: 30). This, however, was a spiritual or moral cleansing only, leaving their physical uncleanness untouched.

The atoning sacrifice of Christ is so much superior to that of the Mosaic ritual, as it has, “once for all” made atonement for the sins of the people, and will accomplish yet, their physical purification as well. Thus it is written: “now once in the end of the world (age) hath he appeared to **put away sin** by the sacrifice of himself — so Christ was once offered to bear the sins of many! and unto them that look for him shall he appear the second time without sin **unto salvation**” (Read Heb. 9).

With justification we can therefore sing:

*“Aaron must lay his robes away,  
When God’s own Son assume to be,  
The Offering and the Priest.”*

Christ’s work in this dual capacity is the sole means of man’s reconciliation with God, and his sole hope of salvation. What it involved we hope to consider further.

—E.B.W.

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● **PRINTER’S ERROR.**—A line of type was missed on p. 80 of our last issue. Speaking of Hindu doctrine as a perversion of the original revelation of God, the article should have read: “Vishnu, the Preserver and Friend of Man, is supposed to have appeared on earth in the form of Krishna, and having escaped a massacre of the innocents, finally crushed on the head the malignant serpent Calya.”



## Israel's Future Glory

Hand in hand with the transference of the Kingdoms of men to the Kingdom of God is the return to favour of Israel, and the forgiveness of their iniquities. Paul declares: "There shall come out of Zion the Deliverer and turn away ungoldliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. 11: 26-27). The return of wandering Israel home in our day, is the sign of the end of the age. Prophetically, it is as a nail in a sure place. God proclaimed: "Surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you" (Ezek. 20-33). Israel is yet to pass under the rod and be drawn into the bonds of the covenant from which they departed. The rebels are to be purged out, and those that remain and are still ungathered will be permitted to enter into the land.

Meanwhile our hearts should thrill to the fact that in 1948 the State of Israel was proclaimed, whilst November, 1949, saw the one million son of Israel back in the land. Operation "Magic Carpet" still continues, and this year it is hoped to see another 150,000 Jews whisked in on the wings of the air. "The Lord shall perform the intents of his heart," says Jeremiah. "In the latter days ye shall consider it" (Ch. 30-24). The "latter days" are here, and we are considering it. We do well to consider also the future glory of Israel. During

past centuries the people have experienced great evil. They have been a byword and hissing among all people. But now the time has come when God is about to do unto them all the good that He has promised them. The day of Israel's glory is about to dawn. The words of the prophet are about to be fulfilled: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city."

Bitter tears of remorse shall be shed at the sight of the imprint of the nails and wound in the side of Christ but then shall come the acknowledgement: "My Lord and my God." Then shall be proclaimed: "Ye shall be my people and I will be your God." The Scriptures leave no doubt as to the manner of good that God has in store for His people returned home and safely settled in their tribal inheritance. Isaiah declares (Ch. 60):

"The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; they, those nations, shall be utterly wasted . . . Thy people also shall be all righteous; they shall inherit the land for



ever, the branch of my planting, the work of my hands, that I may be glorified."

Again (Isa. 54: 7):

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer . . . And all thy children shall be taught of the Lord; and great shall be the peace of thy children . . . No weapon that is formed against thee shall prosper; and every tongue that will rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." (Isa 52: 9-10).

In Chapter 31-12, Jeremiah speaks of the fertility of the earth:

"Therefore shall they come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

The prophets are full of the

wonderful blessings which shall come upon the earth at that happy time. Zechariah (Ch. 8-4) declares:

"Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof . . . For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things" (V. 12).

And what of the effect of these things on the nations? They, too, will be drawn into the universal happiness and joy, so that Israel shall be a blessing unto all nations. Zechariah continues (V. 21.):

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

And over all shall be the glory of the city of the Great King. The Law shall go forth from Zion and the Word of the Lord from Jerusalem. "Son of man," Isaiah was told, "the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

F. Ketterer.

# THE CRISTADELPHIAN RECORDER

*A department of The Logos recording topical views  
and comments throughout the Elpis Israel Classes of  
Australia*

No. Five

January, 1951

## Correspondence Branch Sunday School

*"The Logos" for September, 1948, contains an illustrated article outlining the work of the Correspondence Sunday School that is associated with the Adelaide School. When the following report was handed to us for inclusion in "The Logos" we read again the article in the earlier issue to refresh our minds concerning the establishment and growth of this valuable and helpful service to brethren and sisters and their children in isolation. If the reader still retaining this copy of our periodical he will find this article keenly interesting to supplement the report below. We congratulate the teachers, the students, and their parents for the splendid results obtained during the past year, not only as far as examination totals are concerned (a relatively unimportant feature but in the wonderful co-operation established between the organisation and its pupils.—Editor.*

This branch of Sunday School activity has now completed its sixth year's work—the most successful since the inception in February, 1945. Our roll now totals 330 scholars, including 123 in Queensland, 65 in New South Wales, 31 in Victoria, 11 in Western Australia, 5 in New Zealand, 6 in Tasmania, 3 in Canberra, 8 in Canada, and 5 in England.

Our session of lesson work commenced on the first Sunday in March and terminated on the last Sunday in November. We are now in recess till the end of February, 1951, to renew enrolments, and compile lesson matter for the new year. Lessons have been despatched at regular fortnightly intervals to each scholar, and Supervisor's sheets at monthly intervals. It has been most encouraging to consistently receive large piles of homework, even from overseas, and our staff

of 14 teachers has been kept extremely busy compiling matter, correcting homework, and keeping records.

(Each family group (both parents—the supervisors—and children) deserves high commendation for consistent co-operation. Their painstaking labours have reaped rich rewards. The Christadelphian "Instructor" memory work has been encouraged in the Junior, Intermediate and Senior Sections, and the response has been between 80 and 90 per cent. A number of our scholars have been baptised into the Sin-covering Name of our Saviour during 1950, and since our work commenced 17 immersions have resulted. We give praise to God for this wonderful increase. There have been 42 scholars in the Senior Section; 84 in the Intermediate; 85 in the Junior; and 119 in the Kindergarten Sections.

[Compare this with the figures given in the 1948 "Logos" article. Then there were 272 scholars, with 22 only in the Senior Section. It is good to see the growth here to 42. The "days of youth" can be profitably employed in learning of the Creator (Eccles. 12: 1). In an age when the Truth is despised by the young and foolish, it is encouraging to find some taking heed thereto.—Editor.]

In the Annual Australian Christadelphian Sunday School examination held in September our scholars gained eleven Union prizes of a total 24 in the eight divisions in which they competed. the Commonwealth as can be seen. These results are spread over below:

Junior Baptised—

First—Betty Bundeson

95 . . . . . Queensland

Division 1—

Third—Ronald Dell

92 . . . . . Queensland

Division 2—

First—Betty Twine

91 . . . . . Queensland

Third—Ruth Adams

89 . . . . . New South Wales

Division 3—

First—Helen Mason

96 . . . . . Canberra

Second—Pamela Dell

95 . . . . . Queensland

Division 4—

First—Claire Bundeson

98 . . . . . Queensland

Third—Anna Adams

96 . . . . . New South Wales

Division 5—

Third—John Howe

84 . . . . . New South Wales

Division 7—

First—Marjory Howe

98 . . . . . New South Wales

Second—Joan Hollamby

96 . . . . . South Australia

137 first-class certificates were gained with an average of 76 per cent. each scholar, and 37 second-class certificates.

On 9th December, we despatched 112 prize books, 174 certificates, examination results, and

greeting cards, totalling 1164 budgets, and feel that these will bring joy and happiness, a fitting end to a year's work splendidly done.

Enrolment forms have been despatched for 1951, and we look forward to another big response. This is a valuable service to all family groups in isolation, and we earnestly suggest that if you have not co-operated in the past you do so during the present year. We can help you and your children in this grand sphere of work. Write for information. Fill in the details sought below, and leave the rest to our staff. We shall gladly respond, and (God willing) give the humble and delightful service regularly in 1951.

The Sections range as follows:

Senior—scholars 16 years and over in 1951.

Intermediate—scholars 12 to 15 years in 1951.

Junior—scholars 9 to 11 years in 1951.

Primary—scholars 4 years by the end of March, 1951, to 8 years in 1951.

If you desire to collaborate in this important service, please supply the following details without delay and post to: The Superintendent, Adelaide Christadelphian Correspondence Branch Sunday School, 105 Halifax Street, Adelaide, South Australia.

Full Name of Scholar

.....  
Date of Birth (including day month and year)

.....  
Full Name of Father

Full Name of Mother

Complete Address

Are both parents in the Truth?

—L. J. Colquhoun,  
Superintendent.

**"THANK YOU!"**

We take this opportunity of thanking the many readers who

have sent our Editorial Staff fraternal greetings at the advent of the New Year. It is obvious that we are living at a most significant period in world history, and the possibility that Christ's coming may occur during 1951 is by no means remote. Preparation for this wonderful event should be the key-note of our activities during the year.

We also wish to record our thanks to those who have kept us posted with books and periodicals during 1950. We are keenly interested in Gospel Extension work, and are always pleased to receive examples of labour in this direction. We constantly have our own efforts under review with the object of improvement, and are pleased to receive any helpful suggestions.

**Answers to Correspondents**

Miss K.J.B. (Q.).—Thank you for donation. "The Herald of the Coming Age" is being forwarded to your friend's address.

Brother J. writes: "Here in New Zealand we are actively campaigning for the spread of the Gospel with lecture courses in various parts. The 'going' is rough. This country is pros-

Sister McConnell, of Tasmania, writes: "Thank you for the "Elpis Israel" Class notes which we have been receiving, and find so helpful to us. We enjoy them to the full with but the one exception that we cannot enjoy the personal contact of the Classes."

perous and temporal things claim the attention of the majority who have the means to indulge them. Radio and pictures provide a mental morass into which young and old are falling daily. By these means and others we have a repetition of what it was like in

the days of Noah. Our efforts to spread the Truth, therefore, do not result in much response, but we have had one compensating thing, our young people, brought up in contact with the Faith have obeyed it freely, and are also marrying in the Truth, which has kept us very free from the curse of alien marriage. For this we thank God, take courage, and go forward."

[These are the days "like unto Noah" of which Christ spake (Mat. 24: 37). We remember that he saved himself and his family alone, though he did not cease his proclamation of the Truth. We shall do well if we do likewise.]

**ACKNOWLEDGMENTS**

Brother E. B. Wilson, treasurer of the "Elpis Israel" Classes, wishes to acknowledge the following amounts received towards the work: Prospect Class £8/7/9; Kingswood Class £3/14/2; Marryatville Class £2/0/10; Croydon Class £4/2/7.

# Building on the Rock

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To build upon rock is far harder than to build on sand. The latter is easy, as the foundation is already there, level, ready to build upon. With rock, there must be chipping and chopping, and sweat and aching muscles. The long-range view is needed to endure the extra work with fortitude.

Therefore, those who build eternal things upon rock, will find they must give more time, effort and energy than those who are happy to build upon sand.

It is comparatively easy to obtain large audiences and enthusiastic meetings if the flesh is catered for, but to maintain a study group devoted to the education of its members in the expositions of the Truth oftentimes demands of us fortitude in the face of discouraging circumstances, persistent effort when the

first enthusiasm begins to wane, patient continuance when some who perhaps could lead and strengthen have given up the struggle. Deity never promised that the way would be easy, and he who builds on rock will find it extremely difficult. Nevertheless it is the only way to build permanently in face of the storms and trials of life. The ecclesial world still requires men of faith and courage as much as in the days of the pioneers or the Apostles. Christ has said: "Blessed is that servant whom when I come I find giving meat in due season". Now is the day of opportunity, and those who are actively engaged in the work of the "Elpis Israel" Classes are the ones who benefit most even though the going may sometimes be hard.

—B.P.

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● All we have to do is to dig, plough, sow, work as men who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase begotten in the soil. We as day labourers need not be discouraged if we do our duty, be there increase or not.—Dr. Thomas.

● What passes for science in one age, is repudiated in another. Hence the science of Paul's age is an old wives' fable in ours; and much of what now passes for first-rate science, will be exploded in less than fifty years as the vain babbling of mere pretenders to knowledge.—Dr. Thomas.

Baptism is a burial or immersion in water after believing the Gospel, and is necessary for the remission of sins, and relationship to Christ (Mark 16: 15, 16 John 3: 5, 23; Acts 2: 38; 8: 12, 36, 37; 22: 16; Rom. 6: 3-5; Gal. 3: 27-29; Col. 2: 12; 1 Pet. 3: 21).

The Kingdom of God will be a Kingdom established on earth. It will overthrow all existing Kingdoms, supersede them, and last forever (Dan. 2: 44; Dan. 7: 13, 14, 27; Rev. 11: 15).

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## **Daniel's Prophecy**

### **—Concerning the Little Horn of the Goat**

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In Daniel, Rome is presented as the agent of Deity by which judgment would be poured out upon Judea. In the 2nd chapter it appears as the iron legs of the image. In the 4th chapter as the Babylonian tree-stump banded with brass and iron. In the 7th chapter as a terrible beast with iron teeth and **claws of brass** (v. 19), signifying that there is a Grecian as well as a Roman element in the beast. There is an eastern activity of the Greco-Roman Power in the suppression of the people of the Holy Ones (i.e. Israel, national and natural, v. 27), as well as a Western activity in the persecution of the Holy Ones (the Saints) themselves.

Chapters 8 to 12 of Daniel are more particularly concerned with this Eastern aspect, revealing to the ageing prophet what should befall Judah and the Holy Land. They present us with the Roman power linked with its Grecian (brazen) origins.

Chapter 8 presents the vision of the Ram and He goat. The Ram represents the Medo-Persian Power with one horn higher than the other, signifying the longer supremacy of Persia. The Persian Ram was then utterly reduced by the Greek He-goat with its notable horn (Alexander the Great). Alexander waxed great, but while yet in his prime (v. 8—when he was strong) he died leaving no heir. His dominion was

therefore divided between his four generals (the four horns). Of these, only two were of any Scriptural significance. These were a northern horn (King of the North) and a southern (King of the South). They represented a power dominant in Syria under the dynasty of Seleucus (of whom Antiochus Epiphanes was most notable) and a power dominant in Egypt under the Ptolemies. The strivings of these two powers with special reference to the Holy Land, is detailed in Daniel 11.

In Chapt. 8-9 "a little horn which waxed exceeding great towards the south, east and holy land" is pictured as developing out of the northern horn of the Greek He-goat. This symbolises the merging of the northern Greek power with the growing Roman power. Rome progressively incorporated the provinces of the King of the North until they were completely absorbed. Thus the Roman power as the "little horn" of the Grecian goat is introduced into the arena of Israelitish affairs in the land of Judah.

History supplies this interpretation which is confirmed by the Divine exposition in Ch. 8: 20-25. Verse 23 describes the little horn of the goat as a king of fierce countenance, understanding dark sentences, which accords absolutely with what Moses reveals concerning Rome in Deut. 28-49. He stands up when the transgres-

sion of Judah is ripening, and then vv. 24-25 describes his ecclesiastical development and final destruction.

This little horn of the goat of Dan. 8 is before us in Dan. 11-36 as the "King who shall do according to his will." Here, again, there follows the ecclesiastical developments of the fourth beast.

### Deity's Agent for Destruction

Daniel 8-10 declares that the Roman "little horn of the goat" would wax great above the army of the heavens, i.e. the Jewish forces, and would stamp upon them, casting their stars (nobles) down to the earth (Mat. 24: 29). We need to visualise the reaction of Daniel, a captive in Babylon, looking, longing and praying for the end of the captivity in accordance with Jeremiah's prophecy of the 70 years (Ch. 25). But instead of Restoration and the apocalypse of Zion's glory, instead of Messiah triumphant and Israel exalted, he witnessed a vision of an even more formidable enemy who should break up Judah's Commonwealth. Little wonder that he was "sick certain days," especially when in v. 11 it was revealed that this "little horn of the goat" should exalt himself successfully against the long expected Messiah (i.e. the prince of the host, the Commander of Israel's army).

Surely "hope deferred made the heart sick" as he beheld also the suppression of the religious constitution of Judah by the same power—the taking away of the daily sacrifice (the tahmid — the Evening, Morning offerings on the altar of the court), and the demolition of the temple which had yet to be built. The prophet was

informed that the transgression of Judah was to be the cause of the removal of the Daily Sacrifice (v. 12). In the 70 years of Babylonian Captivity the evil heart of disobedience to the covenant would not have been rooted out, and so the Mosaic form and representation of the Truth (Rom. 2-20) would be cast down because of the sins of the people.

It is important to note that the "little horn of the goat" is given an army against the daily (v. 12). That is to say that the Roman armies became the agent of Yahweh in His destruction of Judah's Commonwealth and the Mosaic appointments which were rendered of no value by the one great offering for sin who fulfilled all the Mosaic types. God's hand in this must not be overlooked (see our 1st chapt.). It was He who used Rome to bring to an end the Mosaic Aion, after laying the foundation of the present aion of Selection in the revelation of the secret of the Gospel. This He did at the hands of Jesus Christ and the Apostles.

The fact that Deity gave Rome its power against Judah is in accord with the language of the prophets concerning Assyria and Babylon. Nebuchadnezzar is described as Yahweh's servant. Assyria is portrayed as the "rod of Yahweh's anger" (Isa. 10: 5, 7, 13), sent against a hypocritical nation. Assyria, of course, did not realise this aspect of her mission. Deity used the ambition of the King to fulfil His purpose. The King imagined that he was carrying out his own policy. Isaiah says: "Howbeit he meaneth not so, for he saith, 'By my power have I done it' ". God punished Israel through the Assyrian on the principle of what one does by

his agents, he does himself. Judgment had been given into the hands of Messiah, and in A.D. 70 he, through the Roman power, caused the judgment of Yahweh to be poured out upon Judah.

### How long to the end?

But what of the promises made to the Fathers of Israel? They would assuredly be fulfilled, but how long? This was the tearful feeling in Daniel's breast. He was sorrowful at the long prospect and appalling magnitude of Judah's guilt. We should emulate Daniel's spirit, though we live at the end of the Vision. Yet how often do we weep? Are we sick because the prophetic fulfilment seems delayed\*?

In response to this disposition, Daniel was given the vision of the downtreading of the sanctuary. He was told that at the end of the 2,400 years (the probable original by the fitness of things), from a not too closely specified beginning between his own time and Alexander the Great, the Sanctuary should be

avenged, or cleansed. This downtreading is during an evening morning of 2,400 (Dr. Thomas), during a tahmid (daily) of that duration. This during the long times of the Gentiles, and particularly from the end of the Mosaic Aion, Judah herself would be the tahmid. Judah would bleed in the wilderness of the peoples during 24 hour-centuries, at the end of which the Sanctuary would be avenged.

This was the prospect presented to Daniel, and as a pre-eminent at the end of which the Sanctuary lover of Zion, full of the Zion homing instinct of Isa. 60-8, it troubled him greatly, and he understood it not. We have given the vision in detail because it is on the background of such prophetic oracles as these that Deity wills us to understand the New Testament. Then we shall be preserved from becoming "New Testament Christians," who are abnoxious to Deity because they fail to discern the unity of the whole Word and purpose of Yahweh.

E. Wille,

Birmingham, England.

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\*We rather disagree with brother Wille here. We live at the end of the times, and in the regathering of Israel see the token of imminent deliverance. Let us rather "lift up our heads" realising that we are in the times of blessedness (Dan. 12: 12; Luke 21: 28). Unfortunately so many are absorbed with this world they are not anxiously awaiting that which is to come.—Editor.

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## AN ANGLO-ISRAELITE LOOKS AT THE TRUTH

### *The Temple of Ezekiel's Prophecy*

Some years ago, the *Anglo-Israelitish Magazine*, "The Covenant People" reviewed Brother Sulley's work on "The Temple of Ezekiel's Prophecy". The following is a digest of the reviewer's comments and demonstrates the effect some of our deeper works occasionally has on the public.

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It is a good thing to have something to look forward to, an ideal for whose realisation we may hope, even if the grounds for our



expectation may be slight. In the case before us we have the definite prediction to assure us; we have a detailed picture of the great cathedral which will be the visible rallying point of the worship of the world, the "house of prayer" for "all nations."

The details of this building, and the uses it will serve, are unfolded at length in a most fascinating book entitled, "The Temple of Ezekiel's Prophecy; or, an Exhibition of the Nature, Character, and Extent of the Building represented in the last nine chapters of Ezekiel, and which is shortly to be erected in the Land of Israel, as 'A House of Prayer for All People' (Isa. 56: 7); Mark 11-17), with plates, drawn from the Specifications of the Inspired Testimony, by Henry Sulley."

Ezekiel's Temple may be sometimes seen in old prints exhibited in Booksellers' shops, and the various Commentaries have different theories of its plan. As a rule, it looks like a glorified Zerubbabel's or Herod's Temple. Before committing himself to any such view, the reader will do well to weigh all that Mr. Sulley has to say. He is a devout man, believing in the accuracy of the Bible, and an Architect. Being **both**, he is qualified, as no one else can be, to judge of the details of the description.

"The last nine chapters of the prophecy of Ezekiel contain a description of a building never yet erected," writes Mr. Sulley in his preface. "Some have seen in it 'the triumph of the Church,' 'the perpetual worship of Christ,' etc. These suppositions are too absurd for refutation. The literal is so self-evidently the basis of the prophecy as to exclude all suggestion of an allegorical meaning."

The rabbis, it appears, consider

these chapters "inexplicable secrets." When Elias comes, he will explain it all! Jerome, and Gregory the Great, in approaching their elucidation, confessed that they knocked at a closed door, and were taking a midnight journey. But, as our author well remarks, "The failure of past expositions is no argument against ultimate success;" and, as far as may be vouchsafed to a single mind, we believe, after reading his argument through six times, it has been attained by this God-fearing architect.

"There are many reasons," our author points out, "for concluding that the vision was meant to be understood at the right time. The minute constructional details, such as steps, thresholds, doorways, columns, arches, chambers, courts, chimneys, cooking ranges, tables, hooks, etc., all tend to show that their co-relation and use are intended to be comprehended before the prophecy is fulfilled."

Ten years were devoted to the investigation. Almost every passage of Scripture bearing on the subject was carefully examined. Great pains have been taken to arrive at the exact meaning of the Hebrew technical terms. "The solution," given to the world in the interesting volume which we are considering, has been reached, first by ascertaining indisputable general facts, and then, having attained a correct understanding of the different elements composing the structure, to proceed to fit them together. "The plans before the reader are the result of a strict and scientific examination of the vision itself. They are totally different from anything present to the mind of the writer when he began the study." This was one of the secrets of

his success, in which we must all be prepared to follow him, putting away any preconceived ideas on the subject, and so shall we be better prepared to follow the arguments that elucidate the prophecy.

That argument itself it is impossible to condense. Our readers must study it in full. The conclusion to which it leads is this:—The Temple of Ezekiel is a building — an outer square and an inner circle. Four towers flank four magnificent colonades, each a mile in length; the actual Temple has a circumference of some three miles. Within this again is the "tent," the dwelling-place of the Glory, the meeting-place of Christ and his friends.

"Speaking generally, the sanctuary may be described as a huge city-like building, sufficiently large for the assembly of at least one million worshippers, and containing within its precincts all the necessary provisions and requisites for the convenience, instruction, and spiritual enlightenment of such a concourse of people."

The worshippers do not come empty-handed, nor are they sent empty away. Arrangements are made for feeding the multitude, and their sanitary requirements are provided for. All the ordi-

nances of worship will be of divine appointment in the Church of the Future.

Speaking of the restoration of Israel, the author points out that the thirty-seventh chapter: "Foretells something which is to happen to the 'whole House of Israel,' and that something is their **complete national resurrection**. It is stated in vv. 16 and 22 that the Israelitish race comprised under the respective divisions of Judah and Ephraim shall be united into one people. It is well known that this is not now the case, and that **never** since the Ephraimitic branch of the house was taken captive by Shalmaneser have the two sections **been re-united**. The return from Babylon was partial, and pertained chiefly, if not solely, to the Judaic side of the house, but Ezekiel, in the chapter already mentioned, prefigures the union of the two."

We, who understand that the Ephraimitic branch is already Christian, are the best able to appreciate a view of the Temple of Ezekiel which makes it something other than a Jewish undertaking. Judah will only have her proportionate share in the Church of the Future.

—Oxonian.

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**EDITORIAL NOTE.**—In this last paragraph the reviewer went astray, mainly because he was not prepared to do what he advocated earlier when he declared: "We must all be prepared to follow him (the author), putting away any preconceived ideas on the subject." Brother Sulley clearly shows that he does not look upon the Ephraimitic branch of Israel as "already Christian". This is a mistake of the greatest magnitude. Nevertheless we feel our readers will be interested to read this notice of one of our deeper works by a British Israelite who is also an Oxford man. A new edition of Brother Sulley's work is now available, from "Logos" Publications or your Ecclesial librarian price 14/- postage extra. It is a book worth studying as "Oxonian" who read it six times so truly suggests.



## Events Subsequent to Christ's Return

### 11. Christ at Jerusalem

One of the most beautiful of all the records of the Bible is the account of Joseph's revelation of himself to his brethren. In the events leading up to and succeeding that dramatic moment, justice is blended with mercy to such an extent as is only seen in the Divine manipulation of things. It is fitting that the jealous and arrogant brethren who delivered Joseph over to death should be humiliated before him, and become the suppliants of his mercy. It satisfies all principles of equity that the patience and integrity of Joseph should at last be recognised and applauded by those who previously derided him. Whilst, finally, divine love is revealed in the attitude of the patriarch when he made himself known to his brethren, and virtually became their saviour. They were forced to confess that he whom they previously had sought to destroy had himself saved their lives. Joseph could say: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45: 7). The life of Joseph is typical of the humiliation and final glory of the Lord Jesus Christ. Like his prototype, Christ will yet be manifest as "the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26).

Just prior to the reconciliation of Joseph to his family, Judah assumed the leadership among his

brothers. He became the mouth-piece for the others and pleaded on their behalf (Gen. 44). Likewise will Christ speak firstly to Judah, and afterwards reveal himself to the other tribes. This revelation will cause regret and consternation in Jewry as it did in their forefathers in Egypt. But having justly humiliated Israel, Christ will "speak comfortably unto Jerusalem": he will explain how the purpose of God was fulfilled in his death and resurrection. "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50-20).

Joseph told his brothers they would have cause to bow down unto him, and Jesus told the Jewish nation which repudiated his Messiahship: "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23-39). Dire necessity, in a "time of Jacob's trouble" caused his sons to supplicate the mercy of him they previously hated, and a greater "time of Jacob's trouble" (Jer. 30: 7-8), brought about by the initial success of Gogue's attack, will help to extort a like confession from the lips of their descendants. The prophets speak of a time of unprecedented sorrow for Jewry (Dan. 12-1: Isa. 17-14), during which two thirds of the people will be destroyed (Zech.

13-8), and it will appear as though all hope is lost (Ezek. 37-11). But suddenly relief will come. Gogue will be destroyed and the remnants of Jewry saved. The sudden appearance of Christ at Armageddon will be dramatic—as dramatic as the revelation of Joseph to his brethren. Micah declares: "He shall be the peace, when the Assyrian (Gogue) shall come into our land" (Ch. 5-5). Adversity will force Jewry to its God.

In Deuteronomy 32, Moses reveals the attitude of Deity to the several parties in Palestine at Armageddon, thus:

#### REPROOF TO JEWRY

"Yahweh shall repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left. And He shall say, Where are their Elohim (the mighty ones of the Gentiles), their rock (the flesh) in whom they trusted? Let them rise up and help you and be your protection?" (Vv. 36-38).

#### A THREAT TO GOGUE

"If I whet my glittering sword, and mine hand takes hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain; and of the captives, from the beginning of revenges upon the enemy."

#### WARNING TO THE NATIONS

"Rejoice O ye nations, with His people (Jewry); for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land and to His people" (v.43).

#### Judah Saved First

The twelve tribes are to be restored to their several patrimonies as outlined in Ezekiel 48 (Mat. 19-28). It seems that those Jews already in the land are treated as Judah, whilst those still "in the region of the enemy" are treated as "the twelve tribes scattered abroad." This was the case in the period of Ezra, Nehemiah and Christ. The regathered Jews were treated politically as Judah, even though representatives of all the tribes may have been found in the

land (Neh. 4: 10, 16; 6-7, 17, 18). Thus, when Zechariah says that Yahweh will "save the tents of Judah first" (Zech. 12-7), it seems that he had in mind those in the land at the Advent. In any case, it is not beyond the power of Deity to restore the identity of Jews with their particular tribe, and so segregate the people. Then will be fulfilled the words of Paul: "And so all Israel (i.e. all the tribes) will be saved."

Judah, however, will be saved first. This will be by the intervention of Christ at the period of greatest need—Armageddon. His victory will be remarkable, not only for the utter destruction of Gogue, but because of the upheavals of nature that will accompany it. The mountains will be split and shattered by earthquake; heaven's artillery will thunder forth; a storm of terrible fury will help the discomfiture of Gogue and his forces. In the confusion and destruction the heterogeneous forces gathered for battle will turn sword upon fellow-soldier, and the Jews, quick to seize upon an advantage, will, with fanatical fury, turn upon the enemy. The details are outlined in Zechariah 14 and Ezekiel 38—chapters that will be familiar to readers of "The Logos".

#### Apocalypse of Christ

The victory of Armageddon at Jerusalem will follow on those of Bozrah, Egypt and the taming of the Arabs. Though the Jews will be in ignorance of the One responsible, they will recognise him as a conqueror of no mean ability. The enemy destroyed, he will demand entrance into Jerusalem as victor. The scene is beautifully portrayed in Psalm 24. The re-

quest is made by the divine King: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in." To this request the Jews reply: "Who is the King of glory?" And the answer—"Yahweh strong and mighty, Yahweh mighty in battle. Yahweh Sabaoth (Deity manifest in an army), He is the King of glory" (Vv. 7-10). The mighty victor thus appears in the Name of Yahweh, and in realisation that such notable successes can only come from Divine power, the Jews will proclaim: "Blessed is he that cometh in the Name of Yahweh" (Mat. 23: 39).

Even at that stage Jewry will not recognise in this mighty victor their crucified saviour any more than the brethren of Joseph saw in the potentate before them the one they had sold to the Ishmaelites, and whose blood-spattered garments they had shown to Jacob in proof that he had been slain. The Jewish Rabbis teach that Messiah will appear at a most critical time in their history. Their teaching will thus synchronise with fact. It will help the Jews to accept the "King of glory" as Christ (Messiah), but not as Jesus Christ, for "blindness in part hath happened to Israel until the fullness of the Gentiles be come in." Entrance having been made into Jerusalem, the identity of the one styled the King of glory will not be long delayed.

The final act of the drama is outlined in Zechariah's prophecy. "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13: 6). Recognition will instantly result. All Judah will realise that the

mighty victor is none other than Jesus of Nazareth. They will comprehend that the teaching of their Rabbis is wrong, the whole basis of Judaism in its repudiation of the sacrifice of Christ an error. As Peter so graphically brought home to the Jews at Pentecost that they had murdered the Lord's Anointed, so it will be brought home to the Jews at Jerusalem. The result will be the same. The Jews who listened to Peter were "pricked in their hearts". In contriteness of mind they asked for Apostolic guidance as to what was required of them. The Jews at the apocalypse of Christ in glory will do likewise. "They shall look upon him whom (their ancestors) had pierced and shall mourn for him as one that is in bitterness for his firstborn" (Zech. 12: 10; Rev. 1: 7). There will be a period of lamentation and sorrow. The request will be made to the co-heirs of Christ: "Men and brethren what shall we do? The reply will be similar to that on the day of Pentecost, "Be immersed in the name of the Lord Jesus Christ and thou shalt be saved." Zechariah declares: "In that day there shall be a fountain opened . . . for sin and uncleanness" (Ch. 13-1).

The cleansing waters of baptism will be used in the coming age as in the present. The fountain opened "for sin and uncleanness" will provide the means. It is analogous to the "living waters" that shall go forth of Jerusalem to heal the dead sea (Zech. 14: 8; Ezek. 47: 8-9). This is both symbolic and literal in its application. Symbolically the doctrine of Christ—the word of Yahweh—which will emanate from Jerusalem (Isa. 2: 2) will be as "living waters" (John 4: 10-14), and will heal the dead sea

of nations. Literally, a fountain of water will emerge from Jerusalem that will be healing in its effect. Brother Sulley has beautifully dealt with this in his book: "The Temple of Ezekiel's Phrophecy" to which we direct the reader.

Thus by revelation and knowledge a new heart and a new spirit will be given to Jewry. They will be taught in the Truth. Yahweh's covenant is:

"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people . . . they shall all know me, from the least of them unto the greatest of them, for I will forgive their iniquity and remember their sin no more" (Jer. 31: 33-34).

This covenant will not be limited to Judah, but will be made to both the houses of Israel (v.31). The treatment of the ten tribes is different to that of Judah, and we propose to deal with that in our next issue (God willing).  
—H.P.M.

## Book Review

### "PREDESTINATION CLARIFIED AND SIMPLIFIED"

This little work challenges a theory of predestination which denies the principle of individual volition. It declares, with truth, that any theory which charges God with being responsible for all the vile and depraved things of which man is guilty is blasphemous and degrading, and should be vigorously fought to the death by all who have the Truth at heart. If the brand of predestination presented by the theory this book attacks were true (for there is a Scriptural predestination quite distinct to that of the theorists) then men would be mere automatons and God's will would be universally obeyed. But we find that whilst the purpose of God will find its ultimate fruition, it will only be by forcible intervention in man's affairs. God's will is not now generally manifest on earth. It is not the will of God that millions should waste their energy in a fruitless struggle for existence. He is not responsible for the atrocities committed in Korea, or the devastation wrought in other places. Man brings these conditions upon himself by

his repudiation of God's way (Isa. 26: 10-11). Christ taught his disciples to pray for the time when, "Thy (God's) will be done in earth as it is in heaven".

In 1 Tim. 2: 4 Paul teaches that God "will have all men to be saved, and to come unto the knowledge of the Truth". This is the will of God, but because God has pleasure in the voluntary submission of those who are drawn by His love, and not in the unquestioning gyrations of puppets, He has granted man the great and responsible privilege of free will. Thus few come to a knowledge of the Truth and fewer still will be saved. Yet God's will is that "all should be saved". Paul shows in Romans 1 that mankind wilfully went astray from the Truth. "They did not like to retain God in their knowledge" (v.28). The theory opposed by this book implies that God forced those apostates to deny Him and then punished them for so doing. Thus it charges Him with folly, and will not be tolerated by wise men.

Some claim that works do not count in the estimation of God.

They triumphantly declare that no one can earn the right to eternal life, it is the gift of God. In such statements, as this book shows, truth and error are indiscriminately jumbled together. It is true that we cannot earn the right to eternal life, but utterly false to assume that works are not essential to gain the prize. The approved must demonstrate that they are worthy. The Scriptures show that those who inherit eternal life experience two justifications — firstly by faith and secondly by works. In neither case is the justification "earned", but in the absence of faith or in the absence of works it will not be imputed. Paul taught that Abraham was justified by faith without works, whilst James taught that Abraham was justified by the works of faith. Paul referred to Abraham comparatively early in life (Gen. 15: 6), James to an incident much later (Gen. 22). The record declares of Abraham: "By myself have I sworn saith the Lord, for because **thou hast done this thing**, and hast not withheld thy son, that in blessing I will bless thee" etc. (v.16). The theory of predestination, attacked by the book before us, declares that Abraham did nothing—it was God that did it all! Thus a man-made theory destroys the Word of God. James' comment is, "Ye see then how by works a man is justified and not by a faith only" (2-24). We are justified by faith at baptism; we will be justified by works at the judgment seat of Christ.

Once this principle is conceded—and conceded it must be if the

Scriptures are to be accepted—all opposition to the principle of free-will must crumble up. Works can only be manifested where individual volition exists to develop them. In the absence of freewill such a thing as justification by works is folly.

But some will quote the words of Paul, "We are his workmanship created in Christ Jesus for good works." They will enquire, "If this is so are not our "good works" the workmanship of God? The answer is in the affirmative. Certainly our "good works" are the workmanship of God. They are the expression of God's power in us, and that power is revealed in His word. But we have the freewill to permit that power to work through us or to shut its influence from us. We can co-operate with God by drawing upon the inspiration found in His word and by the strength derived from prayer, or we can deny ourselves these helps by neglecting them. If we use our freewill to collaborate with God and in the denial of the truth, then our manner of life will demonstrate "His workmanship created in Christ Jesus". Thus the constant exhortation of Scripture—so difficult to answer by those who deny individual volition — "Work out your own salvation" . . . "He that overcometh will inherit" eternal life (Rev. Chaps. 2 and 3).

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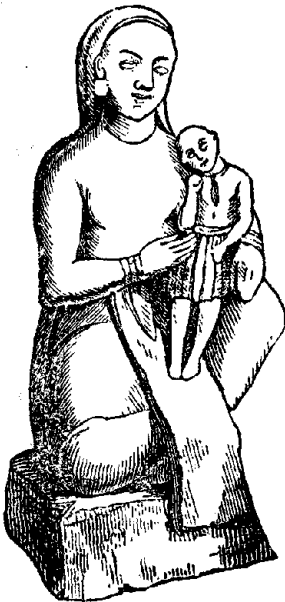
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# Answers to Correspondents

## PAPAL DOGMA OF THE ASSUMPTION

W.H. (N.S.W.) has asked us to make some comment upon the recently proclaimed Papal dogma of the Assumption. Belief in the bodily ascension of Mary to heaven is not a new doctrine in the Papal church, but one that has been held from very early



The Babylonians worshipped a goddess mother and a son, who was represented in pictures and images as an infant in his mother's arms. This worship is currently expressed in the Catholic adoration of the Madonna and Child.

times. For centuries, the Feast of the Assumption, celebrated in August, has commemorated this falsehood. A correspondent to a recent issue of the Magazine "Time" points out that Archbishop Lanfrane, who occupied

the See of Canterbury in the 11th century made this one of the principal feasts in the church calendar. King Alfred, who ruled England in the 9th century made the date a public holiday. The seal of Eton college, dated 1474, attests to the assumption. In that seal, Mary is shown upborne by six angels with the arms of Eton under her feet. Thus the recent proclamation of the dogma by the Pope only fixes as essential doctrine that which from very early times has been taught by Roman Catholicism.

Certain sections of the Church of England have condemned the dogma because it cannot be sustained by Scripture. As far as that is concerned, neither can much of Church of England dogma be sustained by a candid and unbiased appeal to the Word, and high dignitaries of the Church have been forced to confess to this fact. The Church of England is a daughter of Rome, the Mother Church, and in all essential beliefs is not far removed from her.

As to Rome, she is Scripturally represented as "Babylon the great, the mother of harlots and abominations of the earth" (Rev. 17: 5). The dogma of the Assumption (the belief that Mary was immaculate and bodily ascended into heaven) is one of the many doctrines advocated by Rome which shows how close is the identity between this modern system and the theology of ancient Babylon. Mary is worshipped by Roman Catholicism



as the Mother of God, and the Feast of the Assumption to her honour is celebrated in August of each year, the same month in which was originally celebrated a similar pagan feast in honour of the Ephesian goddess Diana. At this pagan feast, women, whose prayers had been heard by Diana, came crowned with wreaths and bearing lighted torches to the sanctuary in fulfilment of their vows. In a shrine at Nemi there was dedicated a perpetually burning lamp to ensue the safety of the Emperor Claudius and his family. Concerning this, J. G. Fraser — the foremost modern authority on mythology — comments:

"The analogy of the custom to the Catholic practice of dedicating holy candles in churches, would be obvious" "The Golden Bough" p.3).

Diana of the Ephesians was equivalent to Astarte, goddess of Babylon. Astarte was known as the "Mother of the gods", and among the pagans the worship of a so-called mother of the gods was almost universally observed. It was found as far east as China and as far west as Germany and Britain, so completely had the nations imbibed the stultifying wine of Babylonish mythology.

Astarte of Babylon had her counterpart in Egypt (Rome is referred to as spiritual Egypt— Rev. 11: 8) in the goddess Isis, the Queen of heaven. Jeremiah 44: 19 shows how the men and women of Israel had so completely forgotten their Divine calling as to "burn incense to the queen of heaven, pour out drink offerings unto her, and make cakes to worship her." Despite the condemnation of the prophet, and his warning of punishment to come, the people persisted in this adulterous worship,

Astarte of Babylon, Isis of Egypt, Diana of Ephesus, and Mary of Rome have each been blasphemously worshipped as "Queen of heaven" and "Mother of the Gods". The identification of Rome with Babylon is therefore complete, and demonstrates that the designation of Papal-dom in Rev. 17: 5 is not merely picturesque language, but has basis in doctrinal identification. The doctrine of an immaculate Mary who bodily ascended into heaven, the mother of an immaculate Christ who was untouched "with the feelings of our infirmity" is pagan doctrine under the guise of Christian names. Concerning the Egyptian goddess Isis, Fraser comments:

"Her spiritual calm, her gracious promise of immortality, adored to many like a star in a stormy sky, and roused in their breasts a rapture of devotion not unlike that which was paid in the Middle Ages to the Virgin Mary. Indeed her stately ritual, with its shaven and tonsured priests, its matins and vespers, its tinkling music, its baptism and aspersions of holy water, its solemn processions, its jewelled images of the Mother of God, presented many points of similarity to the pomp and ceremonies of Catholicism. The resemblance need not be purely accidental. Ancient Egypt may have contributed its share to the gorgeous symbolism of the Catholic Church as well as to the pale abstractions of her theology. Certainly in art the figure of Isis suckling the infant Horus is so like that of the Madonna and child that it has sometimes received the adoration of ignorant Christians" (p. 383).

These words are true with this exception. It was not Christianity that conquered the world, but a modified form of paganism disguised with Christian titles. This conquered the world but submerged the Truth. Fraser puts his finger on the cause — "the supple policy, the easy tolerance, the comprehensive charity of shrewd ecclesiastics". These features are not unknown in Christadelphian circles, and the ultimate fate of Roman Catholicism should surely warn us,

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No. 6

February, 1951

Vol. 17

DEVOTED TO THE SPIRITUAL ADVANCEMENT  
 OF A PEOPLE CALLED OUT OF GENTILE  
 DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

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Preva all things — Hold fast to that which is Good.

—Paul.

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## Thoughts for the Times

### The Beauty of Christ



The saint has every reason to love Christ. He is in all respects beautiful in himself to such as have learnt the first and great commandment to "Love (and fear) the Lord with all the soul and mind and strength". By any other class his beauty is not appreciated. His beauty is not such as would answer to the world's ideal—moral, artistic or religious. It is not the beauty of a statue or of a "gentleman born". Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined, and cultivated; he is an impartial judge according to each man's work, regarding not the persons of men, and speaking flattery to none. He is more than man; he is God manifest. The Lamb of God, he is yet the Lion of the Tribe of Judah. The healing Sun of righteousness, he is yet the treader of the winepress of the fierceness and wrath of Almighty God. A right acquaintance with him will embrace all features of his beauty, and will lead to the imitation of each of them in our characters; for he is the example set us to copy. The omission of any causes defect. Some try to imitate his kindness while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour.

—R.R.

## Events Subsequent to Christ's Return

### 12. *Elijah's Work of Restoration*

One of the first acts of Christ, following his manifestation at Sinai, will be to provide for the restoration of "all Israel". This will occupy many years—perhaps 40 in all (Mic. 7: 15)—in its consummation, and will, therefore, continue contemporaneously with the other national events that have been considered in these articles. Whilst the Arabs are being disciplined, Egypt humiliated, and Gogue destroyed in the Middle East, the troubles of the times will be accentuated in all parts of the world by the agitation of Jews seeking to return to Palestine.

In a proclamation to "all Israel" spoken through Malachi, God declares:

"I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 5-6).

The "great and dreadful day of Yahweh" is not the return of Christ, but the disciplinary action that will be taken by him in concert with his glorified saints against a godless world. Before this, Elijah will be sent upon his labours, which approximately 40 years later, will bring to a successful conclusion the work of national regeneration commenced in his lifetime. He will doubtless exercise authority over certain of his fellow-saints for this purpose, and in company with his associ-

ates will seek to educate scattered Israel in the truth that "all Israel" (that is, all the tribes) may be grafted in again on the basis of faith (Rom. 11: 23-27).

But though first in commencement, this work of restoration will be among the last in completion. Much has to be done. Israel must not be merely re-gathered but also re-educated and regenerated in heart and mind. It takes much longer to change and regenerate the human heart than to establish a nation. To-day Jews are returning to Palestine, and a Jewish State has been established, but though this is evidence of the Divine Hand in human affairs, it is not the restoration spoken of by the prophets. Many vital changes must be brought about in Israel before "the first dominion, the kingdom shall come to the daughter of Jerusalem" (Mic. 4: 8).

First there is the work of preparation. Scattered Israel must be told that their Messiah has appeared, and their hearts must be attuned to meet him. John the Baptist came in the spirit and power of Elijah, but failed to effect this reformation, so that 40 years later, God smote the Jewish earth with a curse in the destruction of A.D. 70. He did not fulfil the prophecy of Malachi 4, and plainly declared that he was "not Elijah" (John 1. 21). Jesus, likewise, whilst recognis-

ing the typical nature of John declared that "Elijah truly shall first come, and restore all things" (Mat. 17: 11).

What John the Baptist commenced, Elijah the prophet will successfully conclude. Then will be brought to complete fulfilment Isaiah 40. He will speak "comfortably unto God's people." All flesh shall see the glory of Yahweh revealed, and as the grass withereth and the flower fadeth, so will the pomp and show of fleshly might fail before the word of Israel's Elohim which will stand for the age (v.8). Scattered Israel will be educated in the Truth, and as the disciplinary work of Christ in the Middle East will be brought to a successful conclusion, and preparations will be made to assail the citadel of Babylon the Great, the invitation will be broadcast to Israel: "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4).

Those nations, like Britain, which will see in the remarkable events of Palestine, the Divine Arm revealed will submit to the Divine direction to "Give up" and "Keep not back" the holy nation (Isa. 43: 6). Those that remain blind to the true nature of the Victor of Egypt, Bozrah and Jerusalem will, like Pharaoh of old, resist, with the result that Israel will fight its way out. This will add to the "time of trouble such as never was" spoken by the prophet. Attacked by scattered Israel within, and assailed by Judah under the command of the saints without, "the slain of Yahweh shall be at that day from one end of the earth even unto the other." Israel has been persecuted and tormented throughout the ages, Babylon the great

has spurned the Word of God and destroyed its messengers, and in doing these things is sowing to itself a terrible harvest. If two-thirds of Israel in the land are to be cut off and die (Zech. 13: 8), what terrible destruction is to come upon blasphemous, Jew-baiting, Truth-destroying Gentilism? The destruction of Sodom and Gomorrah, of Egypt under Pharaoh, and of Jerusalem in A.D. 70 sound a warning note. Jeremiah declares that death shall be so wide-spread as to be accounted nothing: "they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25: 33).

Israel, struggling to release itself, will assist in this Divine retribution. Balaam predicted the rising of Israel "as a great lion." "He shall not lie down until he eat of the prey, and drink of the blood of the slain" (Num. 23: 24). Zechariah declares:

"They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because Yahweh is with them and the riders on horses shall be confounded. And I will strengthen the house of Judah, and save the house of Joseph, and will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off." (Zech. 10: 5-6).

Ezekiel also speaks of this time:

"I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face . . . And I will cause you to pass under the rod, and will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me, and they shall not enter into the land of Israel; and ye shall know that I am Yahweh" (Ezek. 20: 33-38).

This testimony speaks of Israel (1) Fighting its way out of the land of the enemy; (2) Being drawn into the wilderness of the people; (3) The rebels purged out; (4) Brought into the bonds



of the covenant. All this work will be supervised by Elijah. In fighting their way back to Palestine, Yahweh Saboath will defend them; and they shall devour and subdue (Zech. 9: 15). When Moses led Israel from Egypt, the angel of Elohim in military formation protected Israel from attack (Exod. 14: 19), and concerning the coming withdrawal from spiritual Egypt (Rev. 11: 8), Isaiah declares: "Ye shall not go out with haste, nor go by flight for Yahweh will go before you; and the Elohim of Israel will be your reward" (Isa. 52: 12). Zechariah declares that Yahweh shall be seen over them—manifested of course in His saints—and his arrow shall go forth as the lightning (Zech. 9: 14).

The "wilderness of the people," appears to be used both symbolically and literally. Symbolically it represents the nations of the earth whilst Israel will also be brought to Palestine via the deserts east of that territory. Zechariah speaks of them entering the land from Egypt in the south and Assyria in the north (ch. 10: 11). This double stream of Jewish traffic will probably converge east of the Dead Sea and enter Palestine through the valley of Achor in that region, for Hosea declares:

"I will allure her, and bring her into the wilderness, and will speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. 2: 14-15; Isa. 65: 10).

In "Phanerosis," Brother Thomas speaks of the purging of

Israel thus:

"The furnace in which Israel will become molten brass is 'the wilderness of the peoples', where Yahweh saith He will plead with them face to face; rule over them with fury poured out, and purge out from among them the rebellious, whom he will not permit to enter into the Holy Land to live there in His sight under the government of His King—the Christ (Ezek. 20: 33-44). When thus purged, the Jewish nation will be brass and silver well refined (Matt. 3: 12). The rebellious dross will be cleaned out, and Anti-Mosaic-Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. The refining furnace is the 'time of Jacob's trouble', out of which he is to be delivered (Jer. 30: 7); and though they are now 'prostrate among the cattle pens', they will be 'the wings of the Dove covered with silver, and her feathers with the brightness of fine gold' (Ps. 48: 16; Jer. 1: 37).

"The place of the furnace is 'the wilderness of the peoples', that wilderness inhabited by the peoples, multitudes, nations, and tongues—the 'many waters upon which the Great Harlot sitteth'—that John refers to in Rev. 17: 1, 15. Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt; and, in short, all the Mediterranean and Euphratean countries, being the territories of the four beasts of Daniel, constitute the furnace . . . While Israel is passing through the furnace under the conduct of the saints, and are themselves being purged from dross, they are also made use of by their commanders as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. 5: 8; Zech. 12: 6), to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of their inheritance; for though passing under the rod themselves, they become also a rod of iron in the hand of Yahweh for the destruction of the nations, whose iniquity is full".

We have attempted in this article to give a brief outline of a work under the special jurisdiction of Elijah that will occupy some 40 years in its consummation. It will commence with the education of Israel and be followed by the purging out of rebels by the opposition that will arise from all parts of the world, by which, also, Gentilism itself will be purged. We hope to complete the picture next month, by dealing with their settlement in the land.

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● From Cessnoch we have received a photo of the building recently acquired by the Ecclesia for the proclamation of the Truth. We congratulate the brethren upon obtaining a building so suited to their needs, and (as it appears to us) at so reasonable a cost.



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# The Hope of the World and the Hope of Israel

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The last hundred years have witnessed great developments in three sections of the community. They are Communism, Zionism and Christadelphia. The world watches the development of the first with fear, the second with wonder, and entirely ignores the third. Yet, though numerically so weak as to be almost indistinguishable among the teeming millions of earth's population, the brethren of Christ are of greater power than any other community or group, for God has declared that "all things are for their sakes". The outworking of His plan among the nations is for the benefit of the saints, and the present crisis among men indicates that the time is at hand when the greatness of the divine blessing will be revealed in the earth.



These three sections of the community claim to follow the teaching of their leaders. Communism adheres to the philosophy of Karl Marx; Jewry makes its boast in Moses (though it denies some of the fundamentals of his teaching—Luke 24: 27), and Christadelphia claims to follow the teaching of Christ. Of these three sections, therefore, the latter, alone, is following a living leader, a significant fact when it is remembered that the Mosaic covenant has been done away in Christ, and Marxism is a philosophy of the flesh which is "dead in trespasses and sins." As to the rest of the western world—paganism in its Papal, Protestant and various other groups—it follows a philosophy of phantoms, for its conception of Jesus Christ is a perversion of the teaching revealed in the Word.

### Communism

Amid much pain, Communism was brought to the birth at the French Revolution. It received an impetus through the teaching of Karl Marx, and developed under the guidance of Lenin. Its

object is to weld all nations into one all-powerful body. Like its prototype Cain, its policy is godless and its weapon violence. Its enemy is the Truth, but in its blindness it mistakes Roman Catholicism for the Truth and manifests against this system intense hatred, symbolically eating the flesh of the woman of sin, and burning her with fire. But the Scriptures indicate that ultimately this blindness will go, and some alignment of interest will be developed between Moscow and Rome which the latter will eagerly accept as her salvation (Dan 8: 23-25). She will be exalted as mistress of the earth, and in her joy will declare: "I sit a queen and am no widow, and shall see no sorrow" (Rev. 18: 7). Her daughters (Protestantism) have degenerated to such an infirm condition that they will doubtless cleave to the mother church when the crisis arrives. In essence their doctrine is the same as Rome, and their destiny similar.

At the epoch of this crisis, when

from the Pope and Gogue there shall issue a joint proclamation of "Peace and safety," all "whose names are not written in the book of life" (and those whose names are found written therein will then be gathered to Christ at Sinai) shall exultingly declare: "Who is like unto the beast? Who is able to make war with him?" (Rev. 13: 4). They will soon receive their answer. Sudden destruction will take them unawares (1 Thess. 5: 3). The holocaust of Armageddon will break out. Divine intervention manifest through Christ and the glorified saints will destroy forever the power of Gentilism.

1848, 1917, and 1945 are significant dates for Communism. 1848 witnessed the gospel of Communism preached in the name of Karl Marx, for in that year was published the Communist Manifesto; 1917 saw a Communist State in the making, for in that year the Russian Revolution destroyed the power of the Tzar and established that of the Soviet; 1945 saw the destruction of Germany and the extension of Communism in Europe and Asia. Since that year, Communism has developed in power on all sides, and now constitutes the greatest threat to world peace.

#### **Jewry**

We stated above that this section denies some of the fundamental teaching of its leader, Moses. He declared: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken" (Deut. 18: 15). When that Prophet appeared, however, he was rejected of Israel, with the consequence that the nation was scattered into all parts. Nevertheless, Paul taught

that to Israel "pertaineth the adoption, the glory, the covenants and the promises" (Rom. 9: 4). Though rejecting the truth, they still believe that Messiah shall come, that he will be of the seed of Abraham and David, and that he shall reign from Jerusalem. "Blindness in part hath happened to Israel until the fulness of the Gentiles come in." So teaches Paul, and the truth of his words are confirmed to-day.

1898, 1917 and 1945 are significant dates for Jewry. The first was the time of awakening interest in Zionism evinced by the first Jewish Congress in Basle; 1917 witnessed the deliverance of Jerusalem from the Turk and the opening of Palestine to the Jew; 1945 was the year of the destruction of Hitler, arch-enemy of Israel, and the commencement of a train of events that led to the proclamation of the Israeli State in 1948, the Jubilee year of the first Congress in Basle. Since then Jews have been flocking back to Palestine in increasing numbers. All recognise that the land cannot hold them, it is "too narrow by reason of the inhabitants," yet the cry continues: "Give place to me that I may dwell" (Isa. 49: 19-20). The Jew defies all the laws of logic and economics in his urge to return to Palestine.

#### **Christadelphia**

This section has totally repudiated their one-time Gentile state when they were "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2, 12). They now claim to be of "the commonwealth of Israel" and view with interest and comprehension the procession of world events. As advised by their leader, they watch closely the other two sec-

tions noted above. They recognise that the movements of section 1 means the development of the Image of Gentilism seen by Nebuchadnezzar in his dream. The movements of section 2 speak of the preparation of the way of the Kings of the east, and of "life from the dead" (Rom. 11: 15). These powerful ones of the future age (Rev. 5: 9-10) are the meek and humble of the present. The serpent's lie is abhorrent to them, and so, also, is the way of Cain. Their confidence is in the return of Christ and the establishment of the Kingdom of God.

All the dates mentioned above are significant to them — 1848, 1898, 1917, 1945, 1948. The first witnessed the gospel of the Kingdom proclaimed by brother Thomas. The second witnessed a community alive to the significance of Zionism. 1917 saw the sign of the coming Kingdom in the return of the Jews, and the approach of Armageddon in the emergence of a Communistic Russia. 1945 spoke to them of the commencement of the 1335 period—the period of blessedness—which shall consummate in the immortalisation of those found worthy (Dan. 12: 12). 1948 is significant for it witnessed again a Jewish State in the earth, to which can be restored the kingdom when the King returns (Acts 1: 16).

Prior to 1914 these three sections were in an expectant state.

They were outcast from all men having "nowhere to lay their heads." Communism was everywhere outlawed; Zionism desired Palestine but was prevented by the Turks from establishing itself there; Christadelphia looked with longing eyes for the return of its Leader and King. In 1914 there came a "noise and a shaking." The Great War broke out. It witnessed two significant happenings, both of which occurred in 1917. They were the establishment of a Communist regime in Russia and of Zionism in Palestine. Out of the 2nd World War there came the Jewish State. Only Christadelphia remained without a national home. The providing of such a home will be the next international move of outstanding importance. It will cause all nations to be shaken, destroy the influence of Communism, eat up Catholicism and its satellites, remove all forms of paganism from the earth, convert Judaism and elevate the saints.

Communism is destined to the banishment and annihilation of Cain, Judaism will disappear, the Truth, alone, is of permanent value and its fruits will continue when all else has vanished away. This is one of the great facts of life, not realised by the world which believes the things of this life to be enduring, and unfortunately so little appreciated even by the saints of God.

—J.M.

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● Received from W.A. a copy of "Psychic News" for January 14th with long article concerning debates between spiritualists and Christadelphians. The writer feels such debates are a "waste of time" because Christadelphians believe the Bible to be inspired and infallible. He querulously says that if you point out a contradiction in the Bible they will find an answer for it. Why, in the name of common sense, he asks, should I take any notice of what a Christadelphian says about it? I know that the so-called dead live on because I have spoken to them, nor can the Bible or any other book alter this fact! (In the face of such ignorance it is surely folly to be wise. On p.5 of the same issue, the paper complains that "into religion has crept much that is not in accordance with the teachings of Christ." One thing Christ did uphold the inspiration of the Scriptures. Editor.)

# Christ and the Law

(H.P.—W.A.): Why was it that Christ who lived under the Law, and kept it fully, apparently had no need to perform ceremonial cleansing after his contacts with death and disease?

Ans.: In Christ's presence these defiling maladies were cured, and the individual cleansed. This removed the defiling principle. Christ constantly upheld the law. To the cleansed leper he declared: "Show thyself to the priest, and offer the gift that Moses commanded" (Mat. 8: 4).

The miracles of Christ teach a spiritual lesson. As he released the lepers and the dead from their defiling state, so he can cleanse us from spiritual leprosy—sin, and purify us mentally, morally and ultimately physically.

It will be noticed that there were ceremonial cleansings to which Christ was subjected in obedience to his Father. On the 8th day he was circumcised (Luke 2: 21), and it was required of Mary that she should fulfil "the days of her purification according to the law of Moses", and offer the sacrifice demanded (vv. 22-24). Circumcision pointed forward to Jesus' own death by which he, himself, was saved (Heb. 13: 20). Later, at the age of 30, when about to enter his

ministry, he was baptised "to fulfil all righteousness". Baptism is a ceremonial cleansing. As Paul so clearly shows in Romans 6 it typifies the death and resurrection of the Lord. Jesus had no need of mental or moral purification, so that the ceremonial cleansing in these cases could only foreshadow death and resurrection to eternal life.

It is significant to find that after being raised he refused Mary to touch him (John 20: 17). This was doubtless in respect to the law of defilement concerning the touching of anyone tainted with the grave (Num. 19). Later, however, he permitted his disciples to "handle him" and prove his reality (Luke 24: 39), the reason being that in the meantime he had been changed in nature. He was now not merely son of God by virgin birth, but also, in the completest sense by change of nature from the human (John 6: 63) to the divine (2 Pet. 1: 4), "the son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 4).

The Lakemba Ecclesia's "Watchman, What of the Night?" monthly meeting was addressed on the theme "1950 in Retrospect". Brother Mansfield drew together the threads of international activity which had furthered the development of the plan of Deity in the earth in this most

notable year. He emphasised that the most significant event ecclesiastically had been the availability once again of a large-print issue of "Eureka" in five volumes (vol. 1 of which is now available in Australia) and encouraged all present to make a study of this most helpful book.

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EPITOME OF  
*"The Temple of Ezekiel's Prophecy"*

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PREFACE

Brother Sulley's exposition of Ezekiel's Temple prophecy is one of the great standard works of the Truth. It helps to make the future live, by clothing it with substance. It takes us to the very precincts of the "house of prayer for all people", and gives us a preview of the universal approach to the Divine Majesty which will be one of the features of the Age to Come that will unify the present divided state of mankind.

It has often been said that Brother Sulley's qualification as an architect fitted him for this task. Whilst this is no doubt true, the common student, who has not had the advantage of an architect's training, finds it difficult sometimes to follow the measurements and explanations given. The student-mind tends to get bogged in the mechanical details of the plans and specifications, and, at times, a little irritated at the casual way these features seem to be thrown in. Personally, we read the book with the feeling that the matter and the style of the book could be greatly simplified. For instance, in the Fourth Edition, the Index of Passages quoted is not given as normally, following the sequence of books as found in the Bible, but in alphabetical order commencing with Acts. We were searching some time for "Revelation" when we found, by accident, that it follows Amos being recorded as Apocalypse! This system has been altered with advantage in the recent edition, but in no edition has the most valuable type of Index been supplied. Supposing you desired to refresh your mind upon Brother Sulley's exposition of Ezekiel 41-7, the Index would not help you. You would have to read the entire book afresh unless you chanced upon the place where he explains this difficult and interesting verse.

We took brother Sulley's book with us on one occasion when on vacation with a beloved brother and sister in the Truth. We planned to systematically study the book amid the congenial and glorious environment of the Adelaide hills. Alas for our planning! Our studies were continually hindered by daily chores or the interruption of neighbours who refused to take the hint to leave. One of the first copies of the recent new edition of the book to reach Australia was presented to us by our friends "in memory of Aldgate 'studies' and in hope of participation in the glories of Zion when the Temple is a reality in the earth". We promised, in return, to supply a verse by verse exposition in note form of the book. Others heard of our intention and asked for copies of the promised epitome. We have therefore decided to publish it with the hope that it will help the reader in his understanding of this invaluable exposition. These notes will be of assistance only if Brother Sulley's book is used to get the complete picture. We feel that they will help the reader of his book by simplifying some parts "hard to understand".

Supplies of Brother Sulley's book are again available. It should have an honoured place on every Christadelphian bookshelf. The price is 14/6 from either your Ecclesial librarian or "Logos" Publications.

—Editor.

## 1.—WORDS

There are three words used by Ezekiel to describe features of the Temple, all of which have been rendered "chambers". This indiscriminate rendering hinders the proper understanding of the prophecy. If the true meaning of these words is kept in mind, features of the prophecy will become clearer. In Brother Sulley's book (new edition as well as the old) a mistake occurs in this regard. He renders the word "chambers" of Ezekiel 41: 10 as ribs on p. 102 (Fifth Edition), but as cellae on p. 106. The latter is correct.

The Hebrew word "Ta" is translated "little chamber" in Ezekiel 40: 7 (twice), 10, 12 (twice), 13, 16, 21, 29, 33, 36. It signifies "a place marked off" and Brother Sulley suggests that the word here stands for lift chambers. They are marked off or separated by lattice work or arabesques.

The Hebrew word "Lishkah" is translated "chambers" in Ezekiel 40: 17 (twice), 38, 44, 45, 46; Chapt. 41: 10; Chapt. 42: 1, 4, 5, 7 (twice), 8, 9, 10, 11, 12, 13 (twice); Chapt. 44: 19; Chapt. 45: 5; Chapt. 46: 19. This word is rendered "cellae" by Brother Sulley. The word signifies huge rooms into which the Temple buildings will be divided. Brother Sulley declares: "The whole space within the walls of an ancient temple was called the Cella, but the interior was frequently divided into several cellae."

The Hebrew word "Tsela" is translated "side chamber" in Ezekiel 41: 5, 6 (twice), 7, 8, 9 (twice), 11, 26, and should be rendered "ribs". In Chapter 41: 7 Ezekiel describes the ceiling thus: "There was an enlarging,

and a winding about still upward to the side chambers"—i.e. to the "ribs" of the ceiling. This verse describes the groined vaulting of the ribbed ceiling. Commencing at the head of a column the ribs fan out or "enlarges and widens" as it ascends upwards. This description is destroyed by the Authorised Version which renders "Tsela" as "side chambers".

The words "narrow windows" found often in the description of the building relate to lattice work or arabesque. Lattice and windows are used interchangeably in Scripture as in Judges 5: 28 and Song 2: 9. Thus Ezekiel declares (Ch. 40: 16) that there were "narrow windows to the little chambers and to their posts." Transpose "narrow windows" with lattice work, and we learn that the posts or columns which will divide the lift chambers will be decorated with arabesques.

The prophecy does not describe windows as we know them, so that in the other places where this word is used it signifies openings rather than windows (e.g. chapter 41: 16).

Bro. Sulley suggests that almost all words in italics be eliminated. Italics in the Bible define places where the translators have added words to express the meaning or make sense of the original. Most times they make sense, but sometimes they make nonsense. For example, the word "cubits" in Chapt. 46: 22 is in italics indicating that it is not in the original. As the measure was the "reed" and not the "cubit", forty reeds are indicated by the original and not forty cubits. Forty cubits represent 80 feet, but 40 reeds 480 feet, an important difference.

We might conclude this section

by pointing out that Brother Sulley did not suggest these alterations to the translation on his own authority merely. He had the assistance of capable Hebrew scholars, and in his preface to the Second Edition he acknowledges the help received by others in

this direction, particularly that of an unnamed collaborator who not only made "an entirely new translation of the last nine chapters of Ezekiel but at much labour tabulated the critical work of Hebrew scholars for the author's guidance."

(We hope to commence notes on each verse of the prophecy next issue)

## "Yahweh of Armies"



The future of Jerusalem is not of vital interest to the average man or woman. They little care whether it is controlled by Jews or Arabs. They prefer to curse it rather than bless it, for, as yet, there is nothing in Jerusalem nor its people that would arouse in them a love for either. This, however, is not the case with the servants of God. They "take pleasure in her stones, and favour the dust thereof" (Ps. 102: 14). They do this because they are possessed of a wonderful secret unknown to the world, that secret being the future intentions of Deity with His city and people.

To-day Jerusalem is a city of narrow, dirty streets overshadowed by grey, desolate hills. The main interest of men is in a few relics of doubtful authenticity which an apostate Christianity, rejecting the hope of Israel, uses for its own pecuniary profit. But it is the intention of Deity to transform Jerusalem so that it will become "a city of truth" (Zech. 8: 3), the throne of Christ (Isa. 9: 7), the habitation of justice, and mountain of holiness (Jer. 31: 23). The transformation of Jerusalem is typical of the

coming change in the members of spiritual Jerusalem—the saints—from a condition of obscurity to the Elohim (Mighty Ones) of the Age to come.

Look closer at the three references given above, and it will be found that the transformation of the people and city of Jerusalem is to be effected by one styled "Lord of Hosts." Speaking of the extension of the Kingdom of Christ until it covers the whole earth, Isaiah declares, "The zeal of the Lord of Hosts will perform this" (Ch. 9: 7). "Lord of Hosts" or "Yahweh Sabaoth" signifies "He who will be armies." It is the militant title of Deity, speaking of Yahweh "as a man of war" (Exod. 15: 3). It is, as we hope to show, prophetic of the future when Deity will belligerently reveal His power in a divine army, the members of which are now being recruited from out of the nations. Jeremiah 31: 23 reveals this wonderful title: "**Yahweh Sabaoth Elohim Israel**"—"He who will be armies of the Mighty Ones of Israel" thus indicating that the divine army to be developed will be closely associated with Israel.



### Yahweh

In this article we want to take the title "Yahweh Sabaoth" apart and examine it. This will aid us to see how we are related to "Yahweh" as a name and to "Sabaoth" as a manifestation. We are firstly directed to Exodus 3: 14. Here God declares to Moses that His name is "I AM THAT I AM," and Moses is instructed to go to Israel with the statement that one styling Himself "I AM" had commissioned him to deliver Israel. The Hebrew words are "Ehyeh asher Ehyeh," and Hebraists tell us that "Ehyeh" is the first person, singular number of the verb hahyah—"to be," thus "I will be." The use of "I am" instead of "I will be" destroys the prophetic nature of Deity's name which speaks of a future manifestation of His glory in the earth. The same word is used in Hos. 13: 14: "I will ransom them from the grave; I will redeem them from death." To transpose the present tense for the future tense here would be to destroy the significance of the passage, and this is true also of Exodus 3: 14. The prophetic significance of Deity's name has been utterly destroyed by the unwarranted use of the present tense for "Ehyeh."

The margin of the Revised Version has corrected the mistake of the Authorized by including a note at Exodus 3: 14 to the effect that "I Am" should read "I will be." Yahweh, the name of Deity, is derived from the same word and signifies "He who will be." It has been incorrectly rendered as Lord, God, and Jehovah in the A.V.

"This" declared Deity, "is my name for ever, and my memorial unto all generations." It is important to notice that the name

of Deity, His memorial, is associated with the Abrahamic covenant, for in v. 15 He represents Himself as "Yahweh Elohim of your fathers—of Abraham, Isaac and Jacob." "He who shall be the Mighty Ones (Elohim) of Abraham, Isaac and Jacob" is the memorial name of Deity unto all generations and foretells His manifestation in the seed of Abraham both singular plural. In the proclamation of this Name, Moses was taught that there is a future for the history of Israel when it will be ruled by a King who will be the manifestation of the Eternal Deity. This coming King speaks of himself as the root and offspring of David (Rev. 22: 16) upon whose throne he is destined to rule. The root of David is Deity who established David in power; the offspring of David was the son of Mary according to the flesh. When he preached to the people of Israel 1900 years ago they saw a combination of root and offspring; they saw "Deity manifest in the flesh" (1 Tim. 3: 16), for the words he spake, the miracles he performed, and the character he evolved all had the impress of divinity upon them.

But the title does not limit the manifestation of Deity to a single individual. "Elohim" is plural and signifies "Mighty Ones." Associated with Yahweh, this divine title teaches that this coming King of Israel will have companions who will rule with him. He is the firstborn among many brethren whom he is leading to glory that they might become, like him, manifestations of Deity.

It is important to notice that the Name of Deity was proclaimed when He was about to intervene in world affairs for the benefit of

THE CHRISTADELPHIAN

# RECORDER

*A department of The Logos recording topical views  
and comments throughout the Elpis Israel Classes of  
Australia*

No. Six

February, 1951

## Among the Sydney "Elpis Israel" Classes

In fulfilment of appointments made towards the close of 1950, the Editor left Adelaide on 17th January in company with Brother and Sister J. Mansfield, senr., for a fortnight's so-journ among the Sydney "Elpis Israel" Classes. Many meetings were attended, and in all some fifteen addresses were delivered. It was grand to see the development of the work in Sydney and would encourage those brethren who labour in this service.

By Australian standards, Sydney is a huge city, and to those who are not used to it a confusing one. Its narrow, tortuous streets twist and turn with the utmost abandon; the roar of its traffic ascends like the cry of Babel. The poet has said that "East is east and west is west, and never do the twain meet", but here his words are contradicted, for by some most amazing system of town planning, one can be proceeding along a Sydney street in an easterly direction, and shortly after find himself heading due west! Here great wealth and abject poverty exist side by side; huge buildings rear themselves up

into heaven, seeming to flaunt themselves in all the pomp and glory of fleshly power, and hideous rows of slums enclose their inhabitants in an iron band of ugliness. Sydney seems to epitomise the Australian habit of —"That's good enough!" more than any other city. Here one sees flamboyant schemes put into operation and left half undone more than anywhere else; black-outs of light and power continue with monotonous regularity, rising costs of food and clothing seem in greater evidence than in other cities. And yet the grim macabre dance of death continues —"Let us eat, drink and be merry for to-morrow we die". A hard, materialistic, power-and-pleasure-seeking spirit seems to pervade the city more so than in smaller centres such as Adelaide or Perth. And this environment is not good for the development of spiritual virtues.

For example. One takes a fast electric train from an outer suburb into Sydney. There is no time for quiet thought or meditation. He is whisked along at terrific speed with an accompani-

ment of clatter and bang calculated to set one's nerves on edge. With ear-splitting clashing and clanging the train dives into the bowels of the earth to deposit the trembling passenger in the middle of Sydney, where, if he is wise, he immediately votes in favour of a strong cup of tea.

The Sydney-dweller does not appreciate how shattering the impact of all this noise and confusion can be on the visitor, particularly if he is sensitive to that sort of thing. On one Sunday we exhorted in the morning and lectured in the afternoon and evening. The afternoon lecture was given in the Domain, and our host for the day conveyed us to our appointment on the back of a powerful motor-bike.

Our lecture was sandwiched in between an address against the Dean of Sydney by Brother E. Spongberg, and one on the signs of the times by Brother B. Philp. These two brethren seemed to take everything calmly and as a matter of course, and addressed large audiences fluently and well; but to us the shaking of Salvation Army tambourines at our back, the hoarse yelling of a political agitator on the right, the murmur of ideas and theories advocated from all parts of the Domain in one confusing medley of argument and counter-argument made a most confusing background, and it was with difficulty that we tried to bring order out of chaos by drawing attention to the grand purpose of God revealed in the word. Yet out of this confusion there has come results, and quite often we have received applications for literature in Adelaide with the statement that they had heard of the truth in the Domain. And also out of the confusion that is Sydney there has developed a large community answering to the name Christadelphian.

But this community needs to take care. As Lot found to his hurt, the environment of any city is not good for the development of spirituality, and with its restlessness, its confusion, its gross materialism and its shattering noise is far from good. We need to shut ourselves away from it, and to seek refuge among those of "like precious faith" and around the Word of God. We need to avoid the attitude of Israel who thought it vain to serve God, who called the proud happy, and considered those who worked wickedness were permanently established in their way. The truth is, as the Prophet showed, there is a day coming that shall burn as an oven consuming the proud and lofty, breaking up the huge cities, driving the people back to the land, establishing a new set of values, and they who live wisely to-day are those who realise this, and in their realisation fear Yahweh, speak one to another concerning these things, and think constantly upon His name (Mal. 3: 16). Here the "Elpis Israel" classes can assist, and over the course of time, brethren will come to appreciate this association together. They will help and encourage each other in the faith and in the patient awaiting for their Lord and Master.

The following notes on some of the meetings attended have been supplied by Brother B. Philp.

#### **Burwood**

The opening night for 1951, instead of continuing the "Law of Moses" study, was an open evening for the visitors (Brethren J. Mansfield and H. P. Mansfield, of Adelaide, and S. Mansfield, of Melbourne) to develop any lines of thought from the writings of the pioneers. Interesting points were once again brought to mind from

"Elpis Israel" and "Eureka" bearing upon the regathering of Israel. This is truly a theme which is always fresh, thrilling the heart with the prospect of the early advent of the Master. An interesting point brought to the notice of the Class was the recent declaration of the independence of Libya. The U.N.O. has directed that all American, British and French controls cease as from 1st January, 1952. A new King of Libya has been elected by the people. And Russia, at Lake Success, has demanded the withdrawal of all Allied forces from the land of Libya! Thus the nation of Libya once again comes into existence, ready to form part of the great Gogian confederacy, ". . . Ethiopia, Persia and Libya with them . . ." (Ezek. 38: 5).

### Lakemba

Lakemba class members were glad to see the visitors (—and the visitors thoroughly enjoyed the night at Lakemba—Editor). They are old friends, and the memories of other visits bespoke a happy evening on this occasion. We were not disappointed. Revelation 20: 7 to 21: 8 were under attention. The visitors showed how contrary to Scripture was the theory that there would be no revolt at the end of 1,000 years' reign of Christ. This theory places too much confidence in the flesh. Some believe that in face of the Divine blessing of the millennial age mankind will be too impressed with the goodness of God to revolt. But the revolt of Korah and Abiram, after witnessing the goodness of God in the deliverance from Egypt, the repudiation of Jesus by the Jews after experiencing his help shows the folly of this thought. The flesh will be put to the test in the age of blessedness as now, and a proportion of mankind will fail. The wise man declares: "Because

sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecc. 8: 11). Once the restrictions of Christ are relaxed, some form of revolt (dealt with in Rev. 20) will follow. "Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly and will not behold the majesty of the Lord" (Isa. 26: 10). That there will be wicked in the millennium is shown by Isaiah 65: 20 and other places. These will be revealed as wicked by the revolt that will take place towards the end of this period.

### Wollongong

A round car-trip of 100 miles enabled the Adelaide and Melbourne visitors, accompanied by brother B. Philp, to spend a Friday evening with the Wollongong Ecclesia, on the occasion of their first "Elpis Israel" Cottage Meeting for 1951. Two young strangers were present, and the study merged into a discussion on matters relating to the "trinity" and "sabbath-keeping". At 20 minutes to 12, brother Philp interrupted the discussion to say that as Dr. Thomas had kept silent all night, it was time he said a few words, and with that introduction, read a half-page from "Elpis Israel" dealing with "sabbath-keeping" which was much enjoyed by the assembled company with the possible exclusion of the young Seventh-day Adventist in our midst, who, however, consented to take this copy of "Elpis Israel" and carefully read same.

### Beverley Hills

Some 25 brethren and sisters enjoyed this gathering, particularly the lively discussion which followed the reading and comments on "Elpis Israel". This was

the first evening for the year, and chapter 3 of the book was commenced. The studies at Beverley Hills are still centered in the early sections of the book, for in typical student style they do not hesitate to go carefully in the matter. Many a class has been ruined by setting a certain portion of a book to be read in a single night, and inexorably ploughing on without thought to the fact that few are taking in the ideas expressed. (In Adelaide we have found it best to leave it with the one appointed to lead for the evening to stop the reading as he sees fit—Editor). It was particularly pleasant to have the company of brother H. P. Mansfield as he was present some 14 months before, at the opening night of the Beverley Hills Class. During the intervening period, constructive studies have been engaged in with benefit to those who have attended. Some travel many miles to attend this meeting.

**Sydney**

A combined meeting of the Classes was devoted to the Jewish theme, with several sound films showing developments in the international scene which led up to the establishment of the State of Israel, and also highlighted the difficulties under which the Jewish settlers in the Negev held out against the Egyptian attacks after the declaration of the State. Some 80 brethren and sisters were present at this meeting, and to assist the work of the Truth in Germany, a collection was taken up for transmission to Germany. The sum of £15 was raised and will be forwarded immediately.

**Chatswood and Granville**

Visits were made to the Bible Classes held by these ecclesias. At Chatswood, Zechariah 9 was under

discussion with a section from "Eureka" volume 3 being read as an introduction. Brother H. P. Mansfield delivered an exposition on the chapter for the evening, dealing with the destruction of Tyre by Alexander, the saving of Jerusalem by divine power at that time, the first coming of Christ as the lowly Nazarene, and the second Coming in power, when He would prevail as King of Israel. An interesting point brought out was that at His first appearing, He came as the one, "saving himself" (verse 9 margin) whilst at the second coming, having established a way of salvation for his people at the resurrection and the life, he saves "the prisoners out of the pit (the grave) wherein there is no water".

The Granville meeting threw the meeting open to any line of thought brother Mansfield desired to develop. He therefore spoke for three-quarters of an hour on the grand theme of Deity-Manifestation and the Names and Titles of Deity. This is a theme which has a particular appeal for many at Granville, and the result was an evening of much enjoyment.

BRUCE PHILP



**AN APOLOGY**

At the combined meeting referred to above, we were appointed to give an hour's address upon the subject of "The Development of the Royal Israel Seed". Unfortunately, indisposition at the last moment caused us to drastically curtail our comments to a few passing references to the subject. We have, therefore, given the substance of this address in an article in the main section of "The Logos" entitled: "Yahweh of Armies".

—The Editor.



Israel. It is therefore His covenant with Abraham that God was about to extend His arm to save His people (Exod. 2: 24). "Yahweh" compresses in a word the grand purpose of Deity to manifest Himself — His character, nature, power and authority in certain ones styled the seed of Abraham. In explanation of this purpose, Moses was told: "As surely as I live the whole earth shall be filled with the glory of Yahweh" (Num. 14: 21). David's confidence was in this consummation, for his closing prayer uttered this hope: "Blessed be Yahweh Elohim of Israel . . . blessed be His glorious name for the age . . . let the whole earth be filled with his glory" (Ps. 72: 19).

#### Development of the Name

There are three main stages in the development of the Yahweh Name. The first stage is its manifestation in an individual; the second, its manifestation in a community; the third, its manifestation in all the earth. Let all live as Christ lived; let all be clothed with his glorious divine nature; let the earth be cleansed of every curse, and then will be fulfilled the purpose expressed in the Name. God will be all and in all (1 Cor. 15: 28).

These progressive stages in the development of what is Scripturally termed "the Name" is referred to in Isaiah 41: 4. Speaking of the destruction of Babylon at the hands of Cyrus which is typical of the destruction of Great Babylon at the hands of Christ and his brethren, the prophet declares: "Who hath wrought and done it? I Yahweh, the first and with the last; I am he." "First" is in the singular number, whilst "last" is in the plural. Deity is thus representing Him-

self as Yahweh the first one and Yahweh the last ones; as Yahweh manifested in the first one, even the Lord Jesus Christ, and with the last ones, the brethren of Christ. And this manifestation is represented as being to the destruction of the flesh politically manifested in Babylon the Great.

In fulfilment of the first stage of the manifestation, the "word was made flesh" in the person of Jesus whose glory was that of the "only begotten of the Father" (John 1: 14). Paul says that "God was in Christ reconciling the world to himself" (2 Cor. 5: 19), "God was manifest in the flesh" (1 Tim. 3: 16). Jesus came in our nature, but triumphed over its disabilities. He succeeded where all others failed because God was with him. By great strivings he reproduced in his person the character of God, and having established this perfect character, he now perpetuates it in a nature fitting to such—a nature that is divine, eternal. Here is the first stage of the manifestation of the Yahweh Name.

The second stage is introduced in the statement of Acts 15: 14—"God is taking out of the Gentiles a people for His name." This means that such a people must reflect the divine characteristics. Jesus is their example. He showed that reliance upon the flesh was profitless in the development of such a character, God must be drawn upon for help (John 6: 63). It is not merely a matter of being kind or doing good, but revealing the divine way of life. This requires that the flesh must be subdued. We are a "purchased people that we might shew forth the virtues of him that hath called us out of

darkness into his marvellous light" (1 Pet. 2: 9 margin). God has provided the means. He has "given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1: 3). The way of life of such will thus become the manifestation of what they learn in the Word which is transforming in its efficacy and reveals the divine virtues. Thus "If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (1 Pet. 4: 11). Live to this ideal and Deity and His truth will be exhibited in the life revealed. Men will witness good works, and recognising from whence they spring, will glorify the Father in heaven. Paul sets the standard—"Do all things to the glory of God" (1 Cor. 10: 31). This principle will govern actions and regulate conscience even in matters where no express command is given. It will provide a strict discipline in all walks of life, regulating even mundane duties—"Servants be obedient to them that are your masters . . . as unto Christ . . . doing the will of God from the heart . . . as unto the Lord and not to men" (Eph. 6: 5-8). A well-ordered life of happiness and peace will result.

#### Co-operating with God

Having been transformed mentally and morally, a corporeal change will complete the process at the return of Christ. This is severally represented as divine nature (2 Pet. 1: 4), the glory of God (Rom. 5: 2), equality with the angels (Luke 20: 36). This

last testimony is important, for equality with the angels implies a similar position and work to theirs. They operate in the name and power of God. As a representative of a firm merges his individuality in the name of the Company he represents, so do the angels in Deity whom they represent. The angel at the bush could say, "I am the God of Abraham." The one who appeared to Gideon could be referred to as the LORD—Yahweh, because he represented Yahweh (Judges 6: 12, 14, 16, 20). Actually these were angels (messengers) of Yahweh speaking with His authority.

The angels, being manifestations of Deity, are members of a divine family among which exists perfect unity of thought and purpose. Head of this divine family is the Deity Himself—the focal centre of all power (1 Cor. 8: 6). "Yahweh is a great El (divine strength) and a great King above all Elohim" (Mighty Ones—manifestations of El)—Ps. 95: 3. "Thou whose name alone is Yahweh are the most high above all the earth" (Ps. 83: 18). The saints have been invited to the grand and lofty calling of becoming members of this divine family. Christ's wonderful prayer on behalf of his disciples exemplifies this: "I have kept them in **THY NAME**" he prayed (John 17. 12). "I pray not for these (Apostles) alone, but for them also which shall believe in me through their word" (v.20)—thus his prayer reaches down through the ages to our own day and for ourselves. It is a wonderful thought that here we have a prayer uttered by Christ for our especial benefit and the grand object for which he prays on our

behalf is that we might attain unto membership in this divine family of immortals—the family of Elohim. His words are: “That they may all be one; as thou Father, art in me, and I in thee, that they may also be one in us. And the glory which thou gavest me I have given them that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one” (vv. 21-23). Already, by his spirit word, Deity is manifest in the saints (Eph. 4: 6), and when this process is completed at the judgment seat of Christ, the second stage in the development of the Yahweh Name will have been brought to consummation.

Now here is an interesting thought. Deity first operated to cause His manifestation in the Son. Then He co-operated with the Son to cause his manifestation in the brethren of the Son. When this is complete, the brethren co-operate with the Father and Son to complete the manifestation and fill the earth with the glory of the Father. They become the divine Kings and Priests of the future Age to suppress all evil and fill the earth with glory. They become the “strong hand and arm” of Yahweh to perform His Work (Isa. 40:10). They are the people of the Name (Acts 15: 14) and as manifestations of that Name will go forth in fury against the enemy then entrenched in Jerusalem the city of the great King. Isaiah declares: “The name of Yahweh (i.e. the glorified saints) cometh from far, burning with his anger” (Isa. 30: 27). They become Yahweh’s army or host to perform His work of subjugating the flesh in all its manifestations—political and individual. Then will be brought

to fulfilment the prophetic import of the divine title Yahweh Sabaoth—Lord of Hosts.

### Sabaoth

“Sabaoth” (see Rom. 9: 29; Jas. 5: 4) is the transliteration of a Hebrew word which denotes hosts or armies. “Lord of Hosts” (Yahweh Sabaoth) is the militant title of Deity which speaks of the army of the heavens belligerently manifesting HIS power against His enemies. This divine army of angels or Elohim “encampeth around the righteous and delivereth them.” Jesus made reference to this army when he declared that he could pray unto the Father and He would send him twelve legions of angels to frustrate the powers of his day (Mat. 26: 53). Israel was placed in charge of a special angel who had complete supervision of the affairs of the nation. God told Moses: “He will keep thee in the way, and bring thee into the place I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for MY NAME IS IN HIM . . . Mine angel shall go before thee and bring thee unto the Amorites etc.; and I will cut them off” (Exod. 23: 20-23).

This Angel, therefore, “had a name above the names” of the other Elohim or angels who co-operated with him for the guidance of Israel. As an army or host, they supervised Israel’s affairs as Jacob was shown when given the vision of the ladder leading into heaven upon which the angels were ascending and descending. They were “ministering spirits sent forth to minister for them who shall be heirs of salvation” (Heb. 1: 14), and the Angel referred to in Exod. 23



acted as Commander and Leader of this divine host. When Joshua entered into the Promised Land he was met by this angel with a drawn sword who introduced himself to Joshua as "Captain of the host (army) of Yahweh" (Josh. 5: 14-15). In view of this revelation of power, David could well say, "Though an host should encamp against me, my heart shall not fear" (Ps. 27: 3) for he realised that he could draw for help upon this divine army of the heavens (Ps. 34: 7). This explains the imperturbability of Elisha in face of the threats of the King of Syria. The host of Syria was sent to apprehend the prophet, and surrounded the city of Dothan with this object in view. Though his servant was full of fear, Elisha remained calm. He uttered those significant words: "Fear not; for they that be with us are more than they that be with them." He prayed that Yahweh might open the eyes of his servant, and in answer to his prayer, the servant saw the divine army of the heavens (Yahweh Sabaoth) surrounding the army of Syria. There was no need for fear. The heavenly host blinded the eyes of the host of Syria and led it helpless into Dothan (2 Kings 6: 15-18).

Though this divine host may number "ten thousand times ten thousand" (Dan. 7: 10), it does not derive its power by numbers but by the strength of Ail that pervades each unit (Zech. 4: 6). As an host it exhibits the power of Yahweh, and is known in

Scripture as Yahweh of Armies  
—Lord of Hosts.

But as we noted earlier, the name Yahweh is prophetic, pointing forward to a future manifestation. Yahweh Sabaoth, as a title, speaks of divine armies yet to be manifested. Throughout the ages God has been separating men and women from the Gentiles for this purpose. He was given Christ as a Commander and Leader of the people (Isa. 55: 7) vesting in him "all power in heaven and earth" (Mat. 28). They have entered his service as soldiers under their king (2 Tim. 2: 3), and now await his return when he will marshal his army and overturn the Gentile constitution of things. He will destroy the enemies of the Lord, elevate the hope of Israel in the earth, cleanse Jerusalem of the foul accumulations of the ages, bring the nation under the bonds of the covenant, and reign from Zion as King of the world. Meanwhile, like Lot in the evil city of Sodom, Abraham in his isolation among the tribes of Caanan, or Paul proclaiming the unknown God to the ignorant, mocking Athenians, the saints of God bear a wonderful Name in the community among which they walk. They need to preserve that good Name lest they bring reproach upon it. Soon Christ will return. Yahweh Sabaoth will be manifested in the army of immortals recruited from the selected of every age and clime, and these will go forth as the royal Israel seed to subject the flesh and reign for God throughout the earth.

*(Concluded next Issue)*

## Psalm 40 in Relation to Jesus

Our attention was recently drawn to Brother Sulley's application of Psalm 40 to Jesus in his work: "**The Temple of Ezekiel's Prophecy**" and we were asked upon what basis could such an application be made to the Lord. The Psalm reads: "O Lord let thy loving kindness and thy truth continually preserve me. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me" (Ps. 40: 9-12).

We pointed out that this Psalm was quoted by the Apostle Paul in Heb. 10: 7 as applying to the Lord, and therefore assumed that the words quoted had some bearing upon Jesus in the days of his flesh, and for ourselves, we endorse the subsequent words of Brother Sulley.

But our querist thought this was derogative of the Master, and that it reduced him to the level of an ordinary sinner. We disagreed with him here, pointing out that the Apostle Paul used this Psalm as specifically relating to Jesus so that it could not be derogative of him, whilst Brother Sulley's exposition of the Psalm rather elevates the Lord above all mankind as being the only one burdened with human nature who rose superior to its claims and did not sin. Human nature is sinful in its tendency, and it is this tendency which Brother Sulley interprets as the "innumerable evils" and "mine iniquities" of the Psalm. The possession of "iniquities" does not mean that one necessarily gives way to them. Another Messianic Psalm declares that the Lord was "upright before him (God) and kept himself from his iniquity (Ps. 18: 23). This is similar language to that of Paul that Jesus was "tempted in all points" as his brethren, but did not sin (Heb. 2: 14).

Our querist thought that "mine iniquities" could only be applied to personal transgression—actual sins committed. We had little time to develop this theme, and our few comments, we believe, were not conclusive. We directed his attention to the use of this word under the Mosaic ordinances, but as we did not have our Bible with us we could not develop this idea as we would have liked. In Num. 18: 14 Aaron is told that the High Priest must bear "**the iniquity of the sanctuary**". The Sanctuary, or holy place, could not commit sin, and yet it is represented as having iniquity imputed to it. The sanctuary, of course, pointed forward to Christ who came in human flesh and had to triumph over its urgings as did his brethren. This is the iniquity of the flesh spoken of by the Psalmist to which Jesus never succumbed.

Exodus 28: 38 also speaks of the "iniquity of the holy things", and Aaron is represented as being able to bear this iniquity only by constantly affirming holiness to Yahweh in the band of gold around his forehead (v.36). This reveals the secret of the success of Jesus. He constantly set before the people the way of Yahweh. He elevated God in all his ways, so that his life is a complete example of Deity sanctified and the flesh subdued. As a

consequence he succeeded in spite of the iniquity of the flesh, and neither in thought or deed did he give way to the tempter.

The fact that Jesus bore our nature which is sinful in its tendency rather emphasises his personal righteousness than otherwise. Brother Sulley very beautifully draws this point out in his chapter upon "The Parable of the Sin Bearer" to which we refer the reader. It is strange to us that brethren can take exception to this. They have no scruples in proclaiming that Jesus was his own tempter when led into the wilderness to be "tempted of the devil", yet whilst maintaining that Jesus was the devil in this case (Mat. 4: 1), yet stand in horror of Brother Sulley's application of Ps. 40 to Jesus! The truth is quite simple and clear on this point, and it is a pity that brethren take issue on the matter.

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### With the Editor in Sydney—

The Y.C.L.A. spiritual advancement evening was addressed by brethren A. Russell, H. P. Mansfield and G. Errington. These addresses stressed the rules for Christian living showing the responsibility that is upon those who have taken upon themselves the Name of Christ.



The Young People's Saturday Night Class was also attended by Brother Mansfield who spoke (on the Chairman's request) on the value of the study of the pioneer writings. Attention was drawn to the marginal reading of Isaiah 59: 15—"He that departeth from evil is accounted mad." This is the attitude of the world to those who turn from its pleasures to serve the living God, but as Isaiah's subsequent words show, true wisdom is with the reputedly "mad". The pioneer writings can help us understand better the

great plan of salvation and make a reality of that which to most people is but theory.



A Sunday afternoon was spent in the Sydney Domain, and a large and interested audience of strangers again heard the Truth proclaimed. The effort had been well announced at the Sydney ecclesias, and as a result was well supported by brethren and sisters. Some hundreds of copies of "Herald of the Coming Age" and "Communism or the Kingdom of God?" were distributed to interested people. Members of the "Elpis Israel" Classes gave good support to this outdoor meeting, and it would be good to see them continue their support of this effort.

Being aware of brother Mansfield's visit, ecclesias also made use of his services with words of exhortation and lecture.



## 7. Daniel's Prophecy of the 70 Weeks (Daniel 9 : 24—27)

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Fifteen years have passed since the vision of the Evening-Morning and the Little Horn of the Goat. Daniel is growing a very old man, but his faith is still robust and his disposition Abrahamic. He is still longing for the glory of Zion to be revealed, and is counting the years to the end of the captivity and desolations of Jeremiah 25: 12. Jeremiah had declared that seventy years would be accomplished in the desolations of Jerusalem, and in the 68th year thereof, we find Daniel at the age of approximately 83, praying for the peace of Jerusalem and for the holy people in the spirit of Isaiah 62: 7: "Give Him no rest till He make Jerusalem a praise in the earth." He confesses (Ch. 9) the sins of his people, and beseeches Yahweh to remember His mercy and to cause His face to shine upon Zion, "for thy city and thy people are called by thy Name." Thus he supplicates Yahweh to bring Judah back to the land, and seeing he had not properly understood the vision of Ch. 8, he may have anticipated that then or soon after Messiah would come.

In order that he might have a more perfect understanding of this matter, Gabriel, who had conveyed to him the Evening-morning vision, was sent to give him an amplification of the first vision, and a clearer light on Daniel 8: 9-12.

Daniel is informed (Ch. 9: 24) that 70 weeks of years (490) would elapse before certain great epoch-changing occurrences would transpire. These great events are summed up in v.24, which is the most sublime epitome of the mission of Jesus. Six items had to become accomplished facts before an army would be given to the Roman "little horn of the goat" (Ch. 8: 12). These accomplished, then the foundation of the fifth dispensation would be laid, and the fourth would be ready to vanish away, its elements melting in the fervent heat of the A.D. 70 judgment (2 Pet. 3). We now review these items:—

### 1.—The Perfecting of Judah's Transgression (A.V. — "To finish the transgression")

490 years were required to fill up the measure of their fathers, as the same Christ-Spirit in Jesus expresses it (Matt. 23.32). 490 years from 20th year of Artaxerxes (B.C. 456) Judah arraigned Jesus, King of Israel before the little-horn tribunal, shouting "Crucify him!" "We have no king but Caesar!" This was rebellion against their true king, and because of it his blood was visited upon them and their children, in accordance with their own imprecation. The Eternal Christ-power had created the Mosaic Cosmos. Veiled in the flesh medium of the son of Mary he came unto his own land and

his own people received him not (John 1: 11).

**2.—Causing to Cease from Sin-offering** (A.V.—“To make an end of sins”)

This is not the taking away the Daily of Dan. 8: 11. The “taking away” was the violent overthrow of Judah’s commonwealth by the hands of Titus, and was 38 years after the termination of the 490 years.

The item before us in Daniel 9 is the superseding of the Mosaic offerings in the One Great Offering for Sin. When Jesus offered himself without spot through the eternal Spirit, he fulfilled all the types of the Law. Sin was condemned in his flesh. The flesh was put away as profiting nothing. The God-exalting and flesh-humiliating principles of the Law and its types were henceforth focalised in Jesus. Therefore only those who thought to justify themselves by works of a purely external character — only such rebels, continued to offer at the temple at a time when the principles which reconcile a man to the Deity were expressed only in the cross of Christ. The Apostles no longer presented sin offerings. Hebrews 10 graphically expounds how Christ in dying caused sin offerings to cease, for by one offering he hath perfected for ever them that are sanctified (v.14). (We here suggest that the whole epistle to the Hebrews is an exposition of Daniel’s prophecy of the 70 weeks).

**3.—The Covering of Iniquity** (A.V.—“To make reconciliation for iniquity”)

What the blood of bulls and goats could only effect typically (Heb. 10: 4) Jesus effected actually when he was set forth as a

propitiation—a coverlid—a blood-sprinkled mercy seat—to declare God’s righteousness, i.e. to uphold the divine sovereignty and justice in His dealings with flesh and blood (Rom. 3: 21-26). Our sins are covered when we are led by the crucified saviour to a proper estimate of our natural estate. Then and then only can Deity walk with us.

**4.—To Bring in the Righteousness of Ages** (A.V.—“everlasting righteousness”)

Christ, and the principles he exhibited in life and in death, is the robe of righteousness with which the believer is invested from baptism. Abraham was accounted righteous with all his faithful seed, by faith in Messiah who made the Covenant absolute by dying as the covenant-victim. Of God he is made unto us “wisdom, righteousness and sanctification and redemption” (1. Cor. 3: 10).

**5.—The sealing of the Vision and the Prophet** (A.V.—“seal up the vision and prophecy”)

Jesus was above all men sealed in the forehead. He saw in the mind the impressions which the Deity stamped thereupon, and he passed on what he saw (i.e. his vision) to others. Then Deity sealed his vision and set seal to his prophetic mission by witnessing to it in granting him power to show forth mighty works. Speaking of this confirmation, he declares: “Believe me for the works sake” and again, “The Father himself, who hath sent me, hath borne witness to me. Have ye never heard his voice nor seen his form?” Multitudes had heard the voice from the excellent glory and had seen his form “as

the form of a dove," so that they were compelled to say, "This is of a truth that prophet that should come into the world." Indeed his vision and his person were testified of Deity. Him hath the Father sealed (John 6: 27).

#### 6.—The Anointing of the Holy Ones (A.V.—"To anoint the Most Holy")

This relates to the Holy One who is above his fellow Holy Ones (Ps. 45: 7). Yahweh extended his being to produce a son (Luke 1: 35). This son was the body prepared for the measureless indwelling of the Eternal Spirit, which tabernacled with him from the Jordan anointing until, as the eternal Ail ("My El, my El, why hast thou forsaken me?") he evacuated the son of David's daughter on the cross. The Christing of Jesus (Acts 10: 37-38) was his divine commission. From then on he was the Messenger of the Covenant come to his flesh temple (Mal. 3 cf John 2: 19-21). As he went throughout Judea, he breathed forth the words of the eternal Spirit against a guilty nation, and infallibly instructed the Apostles in preparation for their great commission. All this is involved in the 6th and last point of Daniel's 9: 24.

How were these six points to be accomplished? The means were revealed to Daniel when he was told that Messiah the Prince that should come would be cut off and have nothing (margin)—V. 26. This meant that he should be slain although faultless (John 14: 30; 18: 38). He was crucified through Adamic weakness. The eternal Spirit left the flesh-veil to hang there as an exhibition to the world of all that flesh is fit

for. This was the repudiation and destruction of the diabolos that sinned in Eden (Heb. 2: 14). By the humble acknowledgement of the divine principles here set forth, as being right and just, men may be reconciled or restored to fellowship with Deity.

This "cutting off" of Messiah was the confirming of the Abrahamic covenant (Rom. 15: 8). For seven years (one week—Dan. 9: 27) the spirit of Christ in John the Immerser and Jesus had been confirming it in word and deed, and by signs and wonders. Now, on the cross, Jesus confirmed it actually and by his shed blood made it effective. The Abrahamic or New Covenant now superseded the Mosaic or Old Covenant (Gal. 4) which had been added because of transgression, and thus as v. 27 informed Daniel, in the half of the last week of years (actually at the end of the second half) he caused sacrifice and oblation to cease by his all-sufficient sacrifice.

Thus he lay in the tomb stricken by that "evil disease"—death. His enemies said it cleaved fast to him and that lying down he should rise no more (Ps. 41: 4, 8). But the eternal Power defeated their machinations and proved them liars, for having revived the body, he turned it into spirit and made it one in nature with himself. The Spirit did not suffer the flesh, which in Ps. 16: 9-10 he claimed as his own possession, to see corruption, but repaired the body as he had previously prepared it (Heb. 10: 5).

Thus Jesus was constituted son of God in power, according to a spirit of holiness, out of a resurrection of dead ones (Rom. 1: 3-4). Thus he was justified in

spirit (1 Tim. 3: 16) and apocalypted "the Lord the Spirit" or a "life imparting Spirit" or a "life imparting Spirit" (1 Cor. 15: 45; 3: 17-18). Thenceforth all judgment was committed to the son, and having fulfilled all the sacrificial particulars of Daniel's prophecy of the 70 weeks, he proceeded to the next labours, viz., the judgment which must begin at the house of God (Israel) as foretold in the rest of Daniel 9: 26.

Jesus came first, not to destroy men's lives, but to seek and save that which was lost. Forty years later, he sent not peace but a sword in the destruction of the Mosaic cosmos. This epoch of divine judgment is represented as a "day of the Lord" in which the power of Christ was manifested in anger against his enemies. Dan. 9: 26 informs us that the same Messiah the Prince who is presented in v.25 as confirming the covenant and causing the oblation to cease, would also, by the agency of his people, destroy the Sanctuary and bring desolation to Judea.

"The people of the prince" were none other than the legions of Titus the Roman General. History and Scripture confirm this testimony. Daniel 8: 12 speaks of an army being given to the little horn of the goat (Rome), so that it can be said that the Roman army became the "rod of Christ's anger" as previously the Assyrians had been the medium of Yahweh's anger (Isa. 10: 5).

How sad must aged Daniel have felt and how baffled by what he heard. The prophets revealed so clearly that Christ would come to establish Zion, that he would clothe her with beautiful garments, and make her a praise in the earth, and her sanctuary a

house of prayer for all nations. Yet here was a vision which presented Messiah's coming as nearly 500 years distant, and then to be cut off, to destroy the city and the sanctuary, and to desolate Judea!

How would we have felt? Would we still have held fast like Daniel, who went on waiting for the consummation, when that determined should be poured upon the desolator (v.27); knowing that although he should rest, he would yet stand in his heritage in the latter days (Dan. 12: 13)?

This destructive work of Jesus against Judea was a constant topic of his conversations and predictions, as we hope to show in our next chapter. It was also a prominent item of the Apostolic testimony. To Jew and Gentile was expounded the way of reconciliation ("covering of iniquity") which comprised the "secret" or "mystery" hidden in the Old Testament in such references as Daniel 9. This preaching involved contention against those who still adhered to the daily sacrifice and oblation of the Mosaic cosmos. The Apostles taught that the age was changing, that Messiah's appearance had inaugurated a new era. They pointed out that if the Jews chose to cling to the Mosaic dispensation they would be destroyed with it when Jesus should cause its heaven and earth to vanish away.

From these few hints we can see how vital is Daniel's prophecy of the 70 weeks to our comprehension of the New Testament and its times. As we proceed in our studies we shall often be reminded of this enigmatical epitome of Jesus, the Apostles, their mission and labours.

E. Wille

## "The Forerunner" - - 'By His Own Blood'

*"There is no operation of divine wisdom that has been so completely misapprehended and misrepresented as the shedding of the blood of Jesus. It is a subject calling for great reverence of mind in order to grasp its proper apprehension: for it is the subject of a divine procedure, with divine objects."*

—Bro. R. Roberts in "The Blood of Christ".

The Epistle to the Hebrews is the key to the understanding of immense wisdom in the economy of the Mosiac dispensation. One of the matters it makes beautiful to the enlightened mind is the ritual concerning the Tabernacle erected in the wilderness to the divine requirements. In our subject title we are led to consider this matter.

First, the reader is directed to the 9th chapter of the Epistle, to a masterly summary of the Tabernacle, its use, and its spiritual import. "There was a tabernacle made." It consisted of two compartments: the first, the Holy Place, containing the "candlestick, and the table, and the shewbread"; the second, the Holiest of all, was divided from the first by a veil from roof to floor and contained "the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the Cherubim of glory overshadowing the Mercy Seat." However, like the Apostle, of these "we cannot now speak particularly".

But we notice the restrictions divinely placed on the use of these two compartments. Into the first tabernacle, the inferior priests were permitted to enter daily to

accomplish "the service of God". Take special notice of the reason for their entrance! But Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out a fire from before the Lord and devoured them, and they died before the Lord" (Lev. 10: 1-2). Here a lesson by the way, for we, God's priests in this age, must ever remember that God will be served in the way He requires, and "sanctified in them that come nigh Me". He will not accept "strange fire" at our hands. Daily we stand in the figurative holy place, to accomplish the service of God — to keep burning the "seven-branched candlestick", to manifest the light of the Truth in a dark world, and to "burn sweet incense" upon the Christ-altar. We shall not be accepted if we allow that light to go out, or if we presume to "burn" incense of any but the divine prescription—faith, love, and good works. These duties we have taken voluntarily upon ourselves. Let us be quite sure they are honourably fulfilled.

Into the second compartment the High Priest alone was permitted to enter—and only on rigid conditions. Thus "into the second



went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people". This demands further elucidation.

Leviticus 16 outlines the ritual of the annual entrance of the High Priest into the inner sanctuary. He had first to cleanse himself, according to the divine prescription, by washing his flesh in water, clothing himself in fine linen ("holy" or sanctified garments), and offering for himself a bullock for a sin offering, and, afterwards, a ram for a burnt-offering; both animals, of course, being unblemished. Then for the errors of the people he took two goats—one to be slain as a sin-offering, the other, as a "scape-goat" being released in the wilderness. With the blood of the sin-offerings, all the tabernacle and its appurtenances, the priests and the people, were "cleansed" and their sins "atoned" (vv. 30-33). The day chosen of the Lord was the 10th day of the 7th month, just prior to the great feast of tabernacles (Lev. 16: 29; 23: 24-43).

Now all this, we are told plainly, was set forth for our education, it being "the shadow of good things to come" or the pattern" of heavenly things. For "the blood of bulls and goats cannot take away sin" while the blood of Christ can. Why is this? We quote Brother Roberts:

"We find the key to this problem in the expression made use of by Paul concerning the death of Christ in Rom. 3: 21-26—"The righteousness of God without the law is manifested in Christ . . . whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say at this time His righteousness that He might be just and the justifier of him that believeth in Jesus."

The blood of this morally perfect man was the "better" purifying agent of the "heavenly

things" (Heb. 9: 23). By it he, himself, was "cleansed" of the uncleanness he had inherited, and by it he was enabled to enter "beyond the veil" into the Holiest of all, "having obtained eternal redemption" (Heb. 9: 11) because of the righteousness and justness of God. How beautiful, and how simple, is this doctrine of the atoning efficacy of the blood of Jesus.

And now, at the right hand of the throne of majesty, his shed blood still operates to the saving of others—

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without fault to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 14. See also vv. 24-28).

By faith in his blood, figuratively "sprinkled" upon us, since we have been baptised into his death (Heb. 10: 19-22) we are enabled to approach the Throne of Mercy in the Holiest, and present our petitions acceptably before the Father through the Son (who causes them to be "incensed", that they might ascend as a sweet-smelling savour). That same faith in the saving efficacy of his shed blood causes us to "purify" our minds and our deeds, and, therefore, is the means by which he becomes the "Forerunner" of many brethren, the "Firstfruits" of many "after fruits", and the "Captain of our salvation".

"And he said unto them, 'this is my blood of the new Covenant, which is shed for many.'" And of those who drink the cup in remembrance of him, Paul said: "Let a man examine himself, for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

We must be very careful!

E.B.W.

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27; 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

—Paul.

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## THOUGHTS FOR THE TIMES

### *The Love of the Truth*



"Love" and "works" are synonymous in the vocabulary of the Spirit. A sentimental love, unaccompanied by obedience, is not acceptable. "This is the love of God", says John, "that we keep his commandments" (1 John 5: 3), which is equivalent to the declaration of Christ, "Ye are my friends, if ye do whatsoever I command you" (John 15: 14). The Ephesian believers had slackened in their obedience. In this they had left their first love. Herein is our warning. If an Ecclesia under Apostolic superintendence could so far degenerate from the Apostolic standard of conformity to the law of Christ, what may not our danger be who have no living Apostle to recall us to our duty? Against this danger there is only one secure defence, and that is, holding daily interviews with the Spirit in the reading of "what it saith" in its appointed channels of utterance, the writings of the holy men of old who were moved by it. By this, as Peter intended in the writing of his epistles (2 Pet. 1: 15; 3: 1-2), we shall be enabled to have "these things always in remembrance". Giving, thus, an earnest heed to the things we have heard, we shall not let them slip (Heb. 2: 1). Continuing in prayer without ceasing, we shall be built up in our most holy faith, and strengthened to that continual abounding in the work of the Lord, which shall secure for us at the coming of the Lord the commendation he bestowed on the ecclesia at Ephesus, without its accompanying rebuke of evil men.

—R.R.

## 2. *Introductory Matters*

### **A LINK WITH THE PAST**

The plans for the Tabernacle were divinely revealed to Moses. The workmen appointed for its manufacture were specially endowed with skill for its erection. The materials for its construction and beautification were provided by spoiling the Egyptians (Exod. 25: 9-40; 31: 3-6).

The plans for Solomon's Temple were divinely revealed to David. The gold and silver for its glory were provided by the conquests of David (1 Chron. 28: 11-12; 18: 7-11; 29: 10-16).

The plans for the Temple of the Future Age are divinely revealed in Ezekiel's prophecy. It will be beautified by gold and silver taken from the nations (Hag. 2: 8; Isa. 60: 9). Its builder is specially endowed with wisdom for its erection (Zech. 6: 13).

On each occasion the gold and silver has been extracted from the nations on the basis that it belongs to God (Hag. 2: 6-9).

### **EZEKIEL 40: 1**

The vision was given "**in the fourteenth year after the city was smitten**". This was a Jubilee year. The previous jubilee Passover was kept in the 18th year of Josiah who reigned a further 13 years. Add to this the reigns of Jehoahaz (3 months), Jehoichim (11 years), Jehoichin (3 months), Zedekiah to smiting of city (11 years), the time of the vision (14 years) plus intervals of time (approx. 6 months), and the total is 50 years, or the Jubilee period.

The Jubilee year was termed the "year of release" (Lev. 25: 10), the inference being that the Temple will be completed and ready for worship on the Jubilee of Christ's return—50 years after his advent. This fifty years will be occupied by the Judgments on the Ecclesia, Israel and the world. The Jubilee year will be the "year of release" when the millennium of peace will commence.

**"Tenth day of first month"**. This was the Passover period (Ex. 12: 2) and here foreshadows the time when Israel will be nationally cleansed from sin. Thus the vision was seen in the Passover period on a Jubilee year, implying the Temple will be completed on the Jubilee of Christ's return, and on the Passover day the sacrifices will be offered for the first time. This implication is strengthened by the fact that the vision describes as actually in existence the sacrifices being offered, particularly the Passover offerings (Ch. 40: 43; 47: 1).

**Verse 2. "The visions of God"** (Elohim). Man is "a little lower than the angels" (Elohim—Ps. 8: 5), but the promise to the saints is that they may attain unto equality with them (Luke 20: 36). Ezekiel's vision relates to the Elohim of the Future Age. **"A very high mountain"**—Zion (Isa. 24: 23; Joel 3: 17; Zech. 8: 3; Isa. 2: 2-3).

Zion is not at present a high mountain, but will be elevated by the earthquake of Zech. 14: 9-10; see Micah 4: 1-3; Ps. 48: 2 ("situation should be rendered "elevation"). Zion will then be the centre of world worship (Jer. 3: 17; Zech 14: 16-18). "As the frame of a city". The "house of prayer for all nations" will comprise a double range of buildings set in a square, inside of which will be a circular building—the temple proper. In dimensions it will be larger than most cities, and from a "bird's eye view" will appear "as the frame of a city" (Jer. 31: 38). The huge size is required to contain the worshippers (Mark 9: 17; Isa. 60: 11; Zech. 8: 23; 1: 16).

**Verse 3.** "A man"—the builder of the Temple, the Branch of David (Zech. 6: 12-13). Here the builder is referred to as a "man", but in Ezek. 43: 7 he speaks as Deity. He is a manifestation of Deity, the measurer and maker of the Temple (v. 14), the Lord Jesus Christ. "Appearance of brass." Brass purged of all dross is referred to symbolically as perfected human nature (Num. 31: 22-23). This speaks of the present nature of the Lord Jesus (Luke 13: 32). "A line of flax in his hand". "Line" symbolises "power" (2 Kings 21: 23; Ps. 19: 4). The Builder will hold the power of the world. This power will be manifested through the glorified saints, who thus become the "line of flax" in his hand (Ps. 19: 4). From flax comes linen which is symbolically representative of the "righteousness of saints" (Rev. 19: 8). The man with the line of flax thus stands for the multitudinous Christ whose power will be revealed against nations (Zech. 14: 17-19) and individuals to the elevation of God's glory in the earth. "A measuring reed". The reed was the symbol of royalty (Matt. 27: 27-29), and here speaks of the Builder as Ruler of the earth. The "measuring reed" was the basis of the Temple's measurements, and was 6 cubits long (v. 5), each being 1 ordinary cubit plus a hand-breadth. The cubit is thus approximately 2 feet, and the measuring reed 12 feet long. This is important to notice in view of the subsequent measurements.

**Verse 4.** An important verse this, giving Ezekiel his mission. He is told: "Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee . . . declare all that thou seest to the house of Israel." In these words is presented the significance of the vision. It can help to make a reality of the Truth. In this connection, brother Sulley's work is an important contribution to the Truth's literature and should be upon every Christadelphian bookshelf. The notes above (and to be continued in subsequent issues of "The Logos") should be considered in conjunction with the reading of this interesting and important book.

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"Elpis Israel" is designed to show men how they may attain to eternal life in the Kingdom of God, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the Truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined."

—Dr. Thomas.



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Who are the

## Two Anointed Ones ?



—Zech. 4: 14

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The fourth of Zechariah records the vision seen by the prophet concerning the two olive trees and lampstand of gold. The prophet enquired: "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" He is told (according to the A.V.) that these represent "the two anointed ones, that stand by the Lord of the whole earth" (v. 14). The article below presents a few thoughts upon the meaning of the expression "two anointed ones". It should be read in conjunction with Brother Thomas's splendid exposition of this section of Scripture contained in "Eureka" vol. 1 under the heading—"The Seven-Branched Lampstand and Olive-Trees".—Editor.

The chapter before us opens with the statement that an angel came and awakened Zechariah from a sleep (Ch. 4: 1). This typifies the resurrection, and indicates the time when the vision will be fulfilled. In his awakened state, the prophet saw a lampstand with seven lamps, and on the top a large bowl to receive the oil. From this bowl went seven pipes to each lamp, thus ensuring an abundant supply of oil to each lamp. There is a link, here, with the symbolism of the book of Revelation, for there "seven lamps of fire" symbolise the spirit of God in multitudinous manifestation (Rev. 4: 5).

The lamp that Zechariah saw was different to that in the Temple of Solomon which must have been filled by hand. The oil used was different too, and this is an important feature essential to the best understanding of the vision. The oil used in the Temple lamp was obtained by crushing the berries of the Olive Tree, and its name was "Shamen". When mixed with certain perfumes, it was used for anointing the kings, priests and prophets of Israel. It was a representation of the spirit of God but in a different sense to that in the vision before us. Here the oil is called "Yitzhakh" and is a pure, transparent, golden, shining oil which, in the vision, comes direct from the two symbolic Olive Trees standing on each side of the Lampstand. A branch extends from each tree, and to this is attached a golden pipe (Heb.—a pourer) through which the oil flows direct to the bowl on the top of the Lampstand, and then by seven pipes to each Lamp.

We must fix firmly in our minds that these things relate to the days beyond the awakening of the dead ones, when the Lord Jesus will be both King and Priest over the whole earth. The first act at his return will be the resurrection of the dead, that all who are responsible might stand before the Judgment Seat to receive a reward according to their works. Those found unworthy will be made to realise what a future they have thrown away. As a consequence there "will be weeping, wailing and gnashing of teeth"—vain regrets that the opportunities placed before them were not wisely used. Those

found worthy will be given divine nature. Their corruptible bodies will put on incorruption and they will become immortal. They will be thus born of the Spirit of God, partakers of Divine nature—the nature of God whose glory they will manifest (Rom. 5: 2). They will become the kings and priests of the millennial age, and will reign with Christ on earth (Rev. 5: 9-10). Their true identity as part of the multitudinous Christ, part of the manifestation of God, the source of light and life to all people will be clearly revealed. The vision represents them as “sons of the oil”; not merely “sons of oil” but “of THE oil”—that oil which flows in such abundance from them into the Lampstand to give light and life to all nations in the Age to come—that oil which is the emblem of the spirit of God.

The translators have ignored the true sense of the words used in the original. They wrongly define these “sons of the oil” as “anointed ones” and apply the term to the literal Joshua and Zerubbabel. Joshua was High Priest, Zerubbabel was of the royal line of David and Governor of Jerusalem by appointment of Cyrus, Persian overlord of Palestine. These two men, therefore, typified Christ who will combine their offices as King-Priest of Jerusalem of the age to come (Zech. 6: 13).

We have stated above that the term “anointed ones” should not be found in the text. If God had meant it to read “anointed ones” He would have used the usual word as elsewhere—“Mishakh” from which comes our word “Messiah”. This word does not occur in Zechariah 4: 14. The oil referred to (“Yitzhakh”) was never used for anointing. It is a clear, golden shining oil that stood, in time past, in relation to food and drink—the necessities of life—and was probably used as we would butter. It is included in the special blessings of God—“The increase of corn, wine and oil” (2 Chron. 32: 28; Hos. 2: 8; Joel 2: 19). This oil did not come direct from the Olive tree, but was produced by hard labour. We learn this from Job 24: 11 where, concerning the slaves, Job says: “Within thy walls they made oil”. How it was done we do not know, but in Joel 2: 24 it is associated with wine, and some oils were made by distilling. In the vision, however, the golden, shining oil comes direct from the olive trees. The root idea of “Yitzhakh” is “to shine”. As a noun it is used for the brightest part of daylight, the noon, so that it is a perfect symbol of light. All these facts combine to assist us to understand the significance of the symbol. The vision speaks of an abundant flow of divine food and light, sustaining and illuminating with divine wisdom the nations of the Age to come. It is a vision speaking of the multitudinous manifestation of the Spirit of God in the days when Christ will rule over the earth with his glorified saints. In that day they will be manifest as sons of God. They will have been born again; born of the spirit of God, and therefore they will constitute the Sons of the Oil whose bright shining will reveal the nature by which they will have been clothed. They will then be “one” in every sense with the Father and the Son; members of the Divine family, alive for evermore.

—R.W.A. (Eng.).

## ENLARGEMENT OF "THE LOGOS"



*With this issue, "The Logos" is enlarged four pages. This comes to the reader as a freewill offering on the part of a liberal-minded brother who has forwarded a sum of money to the "Logos" Committee to dispose of as it sees fit. After much cogitation, we have decided to add to this money, and devote four extra pages to the writings of our pioneers. Our donor will thus have the satisfaction of realising that his money has helped the Doctor to have again a regular voice among the Ecclesias, and our readers will have the pleasure of access to some of the grand expositions of our pioneers which are not to-day available in printed form.*

At one time it used to be a familiar sight to see the Doctor's name appended to long articles in our periodicals, but this is no longer the custom. Reviews of books by the alien, or articles that ape the clerical style of expression, have driven the vigorous and stimulating expositions of the pioneers from our Magazines, and though this is excused on the score that the Doctor's style is old-fashioned and his explanations of Scripture not alive to the difficulties of to-day, the Ecclesial world is not the better for it. "The Logos" has constantly tried to direct the attention of its readers to the peerless expositions of the Truth known as our standard works. We have been limited in this regard by lack of space. The liberality of our brother helps us to overcome our difficulty, and though he desires to remain anonymous, we publicly express the thanks of our Committee, and, we feel sure, those also of our readers. The latter can help to make this a permanent feature of "The Logos" by doing their best to extend our circulation, without which its continuance is problematical.

—THE EDITOR.

### BEGUN BUT NEVER FINISHED

# A Bible Dictionary

UPON WHICH DR. THOMAS WAS ENGAGED  
AT THE TIME OF HIS DEATH



In "The Christadelphian" for April, 1872, Brother Roberts declares: "Perhaps the most interesting of all the documents which have come into the Editor's possession, in his capacity of executor under Dr. Thomas's will, is an MS. fragment of a Bible Dictionary, upon which the Dr. was engaged at the time of his death . . . We purpose to publish this matter

*in "The Christadelphian" seriatim, deeply regretting, as will all our readers, that so great a work should have been arrested; yet bowing the head in acquiescence in the ways of Providence, and thankful for so much of such great value as we have all received."*

*We propose to use these four extra pages at our disposal in republishing these valuable comments. Valuable Bible markings can be taken from these articles, the first instalment of which we present below.*

**ABADDON.** "The Angel of the Abyss, whose name Hebraistically is Abaddon" (Rev. 9: 11). This word signifies "destruction"; and also the "place of destruction". The destruction to be inflicted by the Angel of the Abyss, being enigmatically expressed "in Hebrew", indicates that the country to which the Hebrew tongue belongs would be especially the place of its mission. See **Angel of the Abyss; Abyss;** and also **Apollyon.**

**ABOMINATION.** Anything hateful and detestable (Gen. 43: 42); an idol (2 Kings 23: 13); "that which is highly esteemed among men, is abomination in the sight of God." (Luke 16: 15). "And there shall in no wise enter into it (the New Jerusalem) anything common and working abomination and a lie." (Rev. 21: 27).

**ABOMINATION OF DESOLATION.** The power that was to destroy and perpetuate the desolations of Jerusalem and the Holy, indicated by Daniel and the Lord Jesus (Dan. 8: 11, 12, 24; 9: 26, 27; 12: 11; Mark 13: 14).

**ABOMINATIONS OF THE EARTH.** Things spiritual of the nations inhabiting the apocalyptic earth; things highly esteemed by them, and, therefore, abominations to God (Rev. 17: 4-5).

**ABYSS.** This word is found in seven places of the Apocalypse, and two other places of the New Testament. In Rev. 9: 1, it occurs in the phrase of "**he kleis tou phreatos tes abysson**", the key of the pit of the **ABYSS**. The English reader will here perceive that **abyss** is a word transferred, but not translated. In the common version of the Apocalypse it is uniformly rendered "**bottomless pit**". This is incorrect, for there are only two places where **pit** should be mentioned at all. I have quoted one of these; the other is in the second verse. There is a distinction to be observed between "the pit of the abyss" and "the abyss" itself. This will appear by considering the facts stated with respect to each. Smoke issues out of the pit, and out of the smoke, locusts; while out of the abyss ascends the beast that makes war with the witnesses, and overcomes and kills them. (Rev. 9: 7). In my translation, the precision of the original is maintained.

In Luke 8: 31, the two demonized men from the tombs, under the maniacal impulse of their disorder, besought Jesus not to command them to go away "into the abyss". They apprehended that, being near the Sea of Tiberias, this would be the "torment" he would inflict upon them. But he did not come to destroy men's lives, but to save them; he therefore cured them, and transferred their malady to the swine, who, becoming mad, rushed "into the sea". Luke styles the abyss a lake in v. 33; and Mark and Matthew term it the sea.

In the common version, **abyssos** in Luke is rendered **the deep**.

Etymologically, **abyssos**, may be said to signify **without bottom**, if the "a" be taken in a privative sense. Paul uses the phrase "into the abyss" in Rom. 10: 7, where the common version has it "into the deep". In this place it clearly stands for the receptacle of the dead; for he says, "Who shall descend into the abyss, that is, to bring Christ from among the dead?" Now, the Scripture saith that the grave is one of the four things that "are never satisfied". In this sense, it may be said to be bottomless. But in the sense used by Luke and John, the Greek "a", **alpha**, is not privative, but augmentative, increasing the force of "byssos" for "bythos", from "deep" to "very deep".

But in the Apocalypse, **abyssos** is not employed to represent anything bottomless; but a something that in its phenomena analogous to the sea. The word is explained by the Apocalypse itself. It informs us in Ch. 11: 7, that the Beast which was to conquer the witnesses was to "ascend out of the abyss"; and in chap. 13: 1, John says he was placed in the sand of the sea, and saw the Beast ascend out of the sea; which Beast, he tells us in the 7th verse, made war with the saints, and conquered them. The sea and the abyss are therefore the same; for this Beast does not ascend from two places diverse and separate, but from one and the same.

The sea and the abyss, then, are apocalyptically identical; but the question is: "What is the apocalyptic sea?" The answer is the "every, tribe and tongue, and nation" over which authority is exercised by the Beast. In symbolical language, these are styled "many waters", as appears from Rev. 17: 1-15, in which they are defined: "The waters thou sawest where the Harlot sitteth, are peoples and multitudes, and nations and tongues." The Seven-Headed and Ten-Horned Beast of the Sea, with Leopard-Body, Bear-Foot, and Lion-Mouth, is a symbol compounded of the Four Beasts seen by Daniel in his night vision, and which resulted from "the four winds of the heaven striving upon the Great Sea. And the four beasts came up from the Sea" (7: 2-3). Daniel's second beast like a Bear, or the ancient Persian Empire, surrounded the Mediterranean on three sides, comprehending Egypt, Palestine, Syria, Assyria, Armenia from the Caspian along the Caucasian Mountains to the Black Sea, and Asia Minor to the Bosphorous and Dardanelles. But when "the wind of the heaven" blew from Macedonia and Greece, these countries became the seat of a great contest for empire, and the hundred and twenty-seven provinces of Persia were transferred to the Leopard Dynasty, or third of Daniel's Beasts. By this means, the Greco-Persian dominion came in contact with the Romans on the west. It was not long ere "the wind of the heaven" began to blow from Italy, and to spread a conflagration over all the countries of the Mediterranean Sea; nor did the tempest cease until the four Greek powers were subdued, and the Romans stood face to face with Persia on the Tigris and Euphrates.

The political abyss, then, is constituted of the populations of the countries surrounding the Mediterranean. They are the apoca-

lyptic sea out of which that beast ascended, whose "heads" were developed in Rome; its "body" in Macedonia, Thrace, and Asia Minor, etc.; its "feet" in Egypt and Syria; and its "horns" in Spain, France, Belgium, Hungary, Italy, etc. Hence the "Dragon" is a symbol that belongs to the abyss; for his heads and horns are the same as those of the Beast of the Sea. The difference between the two being chiefly this, that on the horns of the Dragon there are no diadems; while on the horns of the Beast there are.

The Abyss being the common parent of the Dragon and the Beast, it is easy to understand what is meant by "casting the Dragon into the abyss", where he is confined for a thousand years. It consists in suppressing the dominion symbolised by a dragon; so that in surveying the abyss defined, its "peoples, multitudes, nations, and tongues", are seen no longer rendering allegiance to the sin-powers of the Roman earth and habitable; nor practising their superstitions; nor seeking place and honour from them; nor filling their armies; all this results from the nations being deceived. But he that has "the Key of the Abyss" has power to "break in pieces the oppressor", and to bless them in Abraham and his seed. This effected, and the Dragon-Power is submerged in the abyss; only the Serpent-principles from which it originally sprung, are not during the continuance of the thousand years eradicated from the nature of man. For at the end of the thousand years they gather strength, and break forth in rebellion, which is permitted to organise itself into a Satan-power, and to succeed in deceiving the nations occupying the old Dragon-territory.

(to be continued)

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## YAHWEH OF ARMIES

(concluded)

### Future Manifestations of Power

We are thus awaiting not merely the return of Christ, but the manifestation of the glory of the Yahweh Name in its various titles throughout the earth. Two mighty armies are preparing for this time—the power of Gogue and that of Yahweh Sabaoth. Gogue will ultimately march against the holy land. He will sweep to one side all opposition and experience the thrill of witnessing Jerusalem fall to his power. He will consider the time propitious for the extension of

his power throughout all the earth. But he will then be opposed by another mighty army. Yahweh Sabaoth, the Lord of Hosts has declared: "Not by (fleshy) armies, nor by (fleshy) power but by my spirit" will the enemy be destroyed (Zech. 4: 6). Revelation 19 presents a picture of this army. The one at its head—the Commander of Isa. 55: 7—stands with drawn sword in the same attitude as did the angel who interviewed Joshua (Ch. 5: 14). He is termed "Faithful and Truth" and is followed by armies clothed in fine linen, white and

clean, which is the "righteousness of saints" (vv. 8, 11, 14). The record states "He shall rule the nations with a rod of iron" for His name is "King of Kings and Lord of Lords" (vv. 15-16).

In a remarkable prophecy in Haggai 2: 6-8, the militant title of Deity occurs five times. The prophecy speaks of the shaking of the Jewish heavens and earth in A.D. 70, the shaking of the Gentile nations at Armageddon, the accumulating of silver and gold for the beautification of "the house of prayer for all nations," and the establishment in Zion of the glory of Yahweh. All this work is attributed to Yahweh Sabaoth, or Deity manifest through Christ and his saints as an army. Jesus declared to the Jews of his day: "Ye shall not see me henceforth till ye shall say, "Blessed is he that cometh in the name of the Lord" (Mat. 23: 39). This will be fulfilled after the victorious army of Christ has defeated Gogue and demands entrance to Jerusalem. He will claim this right as King of glory. The Jews will be impressed by the wonderful victories of Christ and his brethren, but in ignorance of his true identity will enquire: "Who is the King of glory?" The answer will be: "Yahweh strong and mighty, Yahweh mighty in battle. Yahweh Sabaoth, He is the king of glory" (Psalm 24: 8-9).

The Psalmist declares: "When the Lord shall build up Zion, he will appear in his glory" (102:

16). The return of the Jews to Palestine shows clearly this time is at hand. He will shortly appear in His glory—manifest in His saints. The object of this manifestation is the restoration of the Hebrew monarchy in the elevation of Christ and his brethren as the rulers of the coming age; the disruption of the kingdom of the clergy; the abolition of the governments of the world, and the subjection of the nations to the discipline of the Truth. Then will be brought to pass the beautiful prophecy of Jeremiah 16: 21: "I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is YAHWEH."

Israel failed through lack of knowledge (Hos. 4: 6). There must be a mental and moral change before a person is fit for the corporeal change at the judgment seat of Christ, and only to the extent that we mentally absorb the divine ideas found in the Word of God will we think along the channel of divine thought, and develop divine principles in our lives. Deity delights in those who meet together to "think upon His name" (Mal. 3: 16). "They shall be mine," He has declared, "when I make up my jewels." The more we "think upon His name" the more we will be impressed with the divine likeness (Prov. 23: 7), and so fit ourselves for a place in the divine army to be revealed at Christ's return.

—H.P.M.

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● **CESSNOCK'S ECCLESIA'S HALL:** The Cessnock Ecclesia wish to acknowledge the following amounts received in regard to the purchase of a Hall for the proclamation of the Truth. Previously acknowledged: £154/4/-; Anony. Sis., £1/10/-; Special Collections, £5/13/9; Bro. M.M.W., £5; Bro. E.H., £5; Bro. and Sis. S.E., £5; Sis. E.R., £1; Total: £177/7/9,

## Events Subsequent to Christ's Return

### 13.—Establishing *the Bonds of the Covenant*

"I will cause you to pass under the rod, and I will bring you into the bonds of the Covenant; and I will purge out from among you the rebels and them that transgress against me . . . and ye shall know that I am Yahweh" (Ezek. 20: 33-38). This remarkable prophecy can only refer to the future. It shows that the Israelites shall not always continue as at present; but that the scattering of their power shall have an end (Dan. 12: 7), and Yahweh will there bring them into "the bonds of the covenant". The delivering of the Covenant to Israel must precede their being bound or disciplined by it; and this delivering, the prophecy shows, is preceded by their being gathered out of the countries into the people's wilderness (Ezek. 20: 35). When there, the New Covenant will be "enjoined unto" (Heb. 9: 20), or "made with" (Ex. 24: 8) them, that is, delivered unto them, as the Mosaic was to their fathers of old.

The Covenant will not be forced upon them against their will; for it is written, "Thy people, Adon, shall be willing in the day of thy power" (Ps. 110: 3). The period we are considering is the day of David's son's power, whom he addresses as Adon or Lord. This wonderful deliverance from the power of strong nations "with a mighty hand and with a stretched-out arm, and with fury poured out" (Mic. 4: 3; 5: 15; 7: 14-17) and the congregating of them safely in the wilderness, will superinduce a willingness of the part of Israel to enter into covenant with their Deliverer, the Horn of Salvation raised up for them in the House of David (Luke 1: 69). This glorious victory over Israel's enemies, and all those that hate them, will consummate the second act of their engraftment into their own olive again. The first act closes in their being made willing to follow the Leader sent them by Yahweh, through whom He proposes to bring them into the wilderness. Being in the wilderness then, rejoicing in Moses and the Lamb, the Lord God propounds for their acceptance the New Covenant dedicated by his own blood over 1800 years before. They will accept it; for the prophecy saith, "I will bring them into the bonds of the covenant".

As outlined in our previous article, at the end of forty years' sojourn in the people's wilderness, Elijah conducts the tribes to the borders of the land. It would seem that the tribes march from the south, towards the Red Sea, and from the west, north, and east, to the Euphrates; from which two points they form a junction in the intermediate wilderness. They are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the regions of the western Sea (Isa. 11: 11). These lie at all points of the compass



with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards the wilderness in armies, fighting their way through the countries, and coalescing as occasion may serve, until they arrive at their destination. The reason for concluding that they will approach the wilderness from the Red Sea and the Euphrates is the statement of Isa. 27: 13: "Those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship Yahweh on the Holy Mount at Jerusalem".

The tongue of the Egyptian Sea and the flood of the Euphrates shall be dried up, as in the days of Moses, to provide a passage for these waves of immigrants (Isa. 11: 15); who will then experience the fulfilment of such references as Isa. 35; 40: 17-20; 42: 13-16; 63: 19; etc. Thus will a disciplined and regenerated people arrive at the door of the Holy Land under Elijah's administration to be granted admission to the presence of Judah's King. It will be a day of happy reunion for all the tribes. Judah and Ephraim will be reconciled: for "the jealousy of Ephraim shall cease, and enmity of Judah shall be no more" (Isa. 11: 13). The land bequeathed to Abraham, to their king, to his nobles, and to themselves, in the covenant confirmed of Yahweh and purged by the blood of his Son, will be fully possessed by their distribution over its valleys, plains, and mountains, when they shall have passed from Achor's delightful and joyous vale. Thus will they be settled in the land, with the assurance of possession and peace for ever, the things of the covenant, no more a matter of hopeful faith, will be the realities of daily life. Though not yet relieved from the necessity of paying nature's debt, yet as the days of a tree shall their duration be (Isa. 65: 22); and though a full end shall be made of all other nations (Jer. 30: 11), their's shall be deathless as their king, and eternal as the years of God.

The extent of the land occupied by Israel under Messiah will be much larger than Palestine. It is Scripturally defined as the land "from the river of Egypt unto the river Euphrates" (Gen. 15: 21), if a map of the territorial area indicated in the covenant be examined, it will be seen that the broadest extent is "from sea to sea", as it is expressed in Psalm 72: 8; that is from the Mediterranean to the Persian Gulf; and its greatest length, "from the river to the end of the land"; or from the Euphrates at its junction with the gulf, northward; and from the Pelusiac branch of the Nile to the entrance into Hamath.

Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed, nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British Government, 300,000 sq. miles, concerning which God said to Abram, "To thee will I give it and unto they seed for ever."

Having been regenerated in understanding and disposition, the tribes of Israel will inherit their respective cantons. These will vary from those originally occupied, and are outlined in the last chapter

of Ezekiel's prophecy. They are drawn in equal divisions from north to south commencing northward at the river Euphrates. Dan will occupy the most northerly position and will be followed by Asher, Napthali, Manasseh, Ephraim, Reuben and Judah. Then a description of the Holy Oblation is sandwiched between the specification of the seven northern cantons and five others to the south (see vv. 8-22), in which is described the reservation of the portion for the Prince (Jesus Christ). This will provide space for the city and temple of Jerusalem, and area reserved for the living quarters of the Priests who shall attend the worship of the "house of prayer for all nations". The Holy Oblation covers approximately the area of the ancient kingdom of Judah, and thus will be fulfilled the words of Zechariah 2:12: "The Lord shall inherit Judah his portion in the Holy land". South of the Holy Oblation will be found the cantons of the tribes of Benjamin, Simeon, Issachar, Zebulun and Gad (Ezekiel Ch. 48).

Thus will Yahweh redeem His people. Thus will be fulfilled the following testimonies: "I will take you from among the nations, and gather you out of all countries; and I will bring you into your own land (all except the rebels who are purged out). Then will I sprinkle clean water upon you (this is the covenant-sprinkling), and ye shall be cleansed from all your defilements; and from all your idols will I cleanse you." This is "forgiving their iniquity and remembering their sins no more", according to the promise of the New Covenant. "A new heart will I also give you, and a new spirit will I put within you: and I will take away the heart of stone from your flesh, and I will give you a heart of flesh. And my spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This is the putting of God's "law in their inward parts, and writing it in their hearts". It is then added, "And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your defilements: and I will call for the corn, and I will increase it, and will send no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations." "Then shall it be said, This land that was desolate is become as the garden of Eden." That is, it has become Paradise. "And the cities that were waste and desolate, and ruined, are become fenced, and are inhabited. Then the nations, that are left round about you shall know that I, Yahweh, have built the ruined places, and planted the land which was desolate. I, Yahweh, have spoken it, and will do it" (Ezek. 36: 24-30, 35-37).

This great national deliverance is consequent upon their political resurrection and enlargement from the countries where they are now entombed, devoid to a great extent of the rights both of men and citizens. But they will soon rise from political death, and afterwards enter their land in triumph. When there, under the government of the Immortals and their chief, their condition will exactly answer to the following testimonies: "Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land . . . And I will make

with them a covenant of peace; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary (or Temple, the house of prayer for all nations) in the midst of them for evermore. My Tabernacle (or dwelling-place) also shall be with them; yea, I will be their God, and they shall be my people. And the nations shall know, that I, Yahweh sanctify Israel when my sanctuary shall be in the midst of them for evermore" (Ezek. 37: 21, 26-28).

Thus will be brought to fruition the grand work of restitution. Forty years will be occupied in finalising this great work; forty years during which the nations will be convulsed with war and tumult; when the seven apocalyptic thunders will utter their voice, and when the attention of men and women everywhere will be directed towards the wonderful work being accomplished in Palestine. For Gogue destroyed therefrom, the land will be cleansed, and everything prepared for the Kingdom in its initial stage to be established there. The gold and silver of the nations will be accumulated for the beautification of the Temple, and one by one the Gentile nations will submit to the authority of the King in preparation for the Jubilee year which shall inaugurate the Millennium of Christ's reign of peace.

—Compiled from writings of the Pioneers.

## THE APOSTOLIC AGE

### 8. *The True Israel*

We must grasp the position of Israel's lofty calling in the purpose of Deity, if we would appreciate to the full the measure of their iniquity which merited the awful calamities that came upon them at the first advent.

The whole purpose of God is to create out of the human race a family in whom He may eternally dwell. Thus the whole world will be filled with His glory (Num. 14: 21). The abundant grace of God will kindle a thankful, praising disposition in His saints, which will redound to His glory (2 Cor. 4: 15). Thus will the pleasure of Deity be attained, the pleasure for which he made all things (Rev. 4: 11), and thus will the Divine mental and moral likeness have been stamped upon the Elohim of the Coming Age, in accordance with the declaration of Gen. 1: 26.

This wonderful plan is enigmatically presented in the glorious and fearful name "Yahweh Elohim". By the proclamation of this Name, Deity declared His purpose to Moses at the bush, to become a person and persons not then manifested. The exclusive channel of this development has been and still is the seed of Abraham, or Israel. This was declared when God promised to Abraham (Gen. 17: 7-8), "I will be a God unto them"—He is a God to no others. Outside the

# THE CHRISTADELPHIAN RECORDER

*A department of The Logos recording topical views  
and comments associated with the work of the Truth  
throughout the World.*

## **CRITICISING DR. THOMAS**

As Paul spiritually begat Onesimus, so Dr. Thomas, either directly or remotely, has spiritually begotten us. His writings are as powerful to instruct to-day as they were when "Elpis Israel" first appeared. But what about Dr. Thomas's mistakes? These are not so likely to hinder anyone's obedience to the Truth as is the discouragement caused by those who by loud and insistent criticism turn many away from his peerless expositions. If what we deem to be error calls for notice, let us take it in hand, meekly and humbly, just as we should deal with a parent fault. The fruit of the doctor's teaching is to be seen in hundreds of ecclesias and in thousands of brethren rejoicing in the teaching of the Gospel. What can the doctor's critics show as the result of their efforts? Time spent in handing on the doctor's instruction will make both ourselves and others wise unto salvation. Those who occupy themselves thus are not likely to devote much time and energy to the doctor's shortcomings.

## **G.E. SOCIETY'S FINE RECORD**

The South Australian Gospel Extension Society reports that during the past twelve months over 600 applications for literature have been received. Most of these applications have come from the distribution of the "Digest of Truth" leaflet. The secretary writes: "The applications came from as widely separated parts as New Zealand, England, Fiji, Gibraltar, U.S.A., Canada, Norway, Scotland, Isles of Scilly, Nauru, South Africa, Singapore, North Borneo, etc. We can only speculate as to how our literature came into the hands of some of these applicants in the first instance. Many friends who receive our books and pamphlets advise us that they pass them on to others, and by this means the message has extended abroad to North Borneo, Nauru Island, Norway and China, among many other places.

"The work of the Society does not cease with supplying the book requested by the applicant. In each instance the Society endeavours to contact brethren and sisters in the locality of the applicant in order that personal contact can be made with the interested party, and the printed word be supplemented by personal tuition in the Truth. This has not only resulted in many actual baptisms, but it has caused others in distant parts to become interested in Gospel extension work, and has encouraged them to actively associate themselves with the work of the Truth.

The dropping of a leaflet in a letter-box can change the course of a life. On one occasion, a screwed-up copy of "Digest of Truth" taken out

of the gutter, led to investigations that resulted in two immersions. We can arrange for regular supplies of this monthly leaflet to be sent to you.

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### AN EXAMPLE WORTH EMULATING

A number of ecclesias in Australia adopt the following practice when a newly-immersed brother or sister has been received into the meeting. A brother appointed approaches the new brother or sister and issues an invitation to attend the ecclesia's "Elpis Israel" cottage meeting study group. Upon attending, the new brother or sister is presented with an inscribed copy of "Elpis Israel" conveying to them the best wishes of the Ecclesia for their spiritual advancement.

In addition to the pleasure of receiving a valuable gift and seeing in practical form, the regard the Ecclesia has for them, the newly-immersed have their feet placed upon a sound and proved path for spiritual growth. They are given the company of a grand expositor of the Truth who is never weary, and always ready to speak in extenso, each time he is taken down from the bookshelf. "Elpis Israel" was originally sent forth as a book to interest people in the Truth, in an age when there were no organised ecclesias, and very few with more than a glimmering of what the Bible really taught. God blessed this work, and brought ecclesias into existence. What better help could be given to a new brother or sister than this book, to help them in their studies of the Scriptures.

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### MARTINDALE BIBLE SCHOOL, ARK., U.S.A.

We have received a copy of the "Arkansas Democrat Magazine" for 16th July, 1950, with a full page feature article, complete with illustrations, describing the Christadelphian Martinville Bible School held periodically. The article describes how the Christadelphian movement in these latter days was founded in the United States about a century ago by Dr. John Thomas, of England, and since that time the members have been called both "Thomasites" and "Brothers of Christ", which, it is explained, is the meaning of the word "Christadelphian". The writer states "their congregations are called ecclesias, and their big meetings are called Fraternal Gatherings."

A Christadelphian Bible School is unique to the American scene, and quite unknown to Australia. The Bible School provides accommodation for those who attend, and lasts for 14 days. These days are divided into sections and special studies are conducted by appointed brethren on particular themes. The next school will be held this year from 5th August. All teachers serve without pay as a labor of love to the Truth. Brother O. L. Dunaway, the superintendent, states that last summer 399 enrolled, and the daily attendance was 425; many around the school attending who did not live on the grounds. Further information can be obtained from Brother Dunaway, at 920 Center Street, Conway, Ark., U.S.A.

Here is a suggestion for the Bible School. Why not include "Elpis Israel" in the faculty? We would be pleased to co-operate by supplying specially prepared notes upon the section decided upon for all who attend.

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**THIS HAPPENED AT LAKEMBA, N.S.W.,** some few years ago. A man walked into the Hall one Sunday evening, and said: "I would like to obtain a copy of 'Elpis Israel'. I was reading a copy which a person had loaned

me, but my wife burnt it. I want to finish the book." Needless to say, a copy was quickly placed in his hands. That man—and his wife who burnt the first copy—to-day both rejoice in the Truth and are keen members of the Lakemba Ecclesia's "Elpis Israel" Class.



**AND THIS HAPPENED AT BOURNVILLE, ENGLAND**, only last week. A splendid evening was spent by the ecclesia at the meeting hall, on its usual weekly "Elpis Israel" study. The ecclesia extends a hearty invitation to any brother or sister resident in the Birmingham area who would like to attend this meeting. Perhaps "Logos" readers in the vicinity who do not already attend will accept this invitation and be present. And here is a suggestion for Bournville Ecclesia. Why not arrange a "Back to the Pioneers" Fraternal Gathering over a holiday week-end now that the pleasant weather is approaching, and invite those brethren who are of a kindred spirit to yourselves to gather at Bournville from different parts of the British Isles. From a mustard seed such as that might develop greater interest in these grand works of the Truth in other parts.

### **ELPIS ISRAEL CLASSES IN AUSTRALIA**

**From N.S.W.:** The Beverley Hills and Sydney Classes were pleased to have the company recently of brother H. Twine, of Queensland, during a short visit to Sydney. Unfortunately, two classes had met the day before brother Twine's arrival, otherwise we would have had his company at these meetings also. Brother Twine has been of considerable assistance to the "Elpis Israel" Cottage Meetings ideal, and has shown the charts on the work of the Classes at many ecclesias throughout Queensland, and was present at the first class meeting held by the Rockhampton Ecclesia some months ago.

During March, brother Twine plans further visits to Queensland ecclesias, and arrangements have been made for brother J. Colquhoun, of Adelaide, to accompany him on some of these visits. The Sydney "Elpis Israel" Classes consider that brother Twine's ministrations to the Queensland isolated are indeed worthy of support by all, and make mention of the fact that he has recently acquired a new Motor Van for use as a Gospel Waggon. Queensland ecclesias have already strongly supported the acquisition financially, and any desiring to assist can contact him at Moggill, S.W.2, Brisbane, Queensland.

**From South Aust.:** Splendid meetings have been reported from the various classes. The year commenced with quite a number of new members, and large attendances. The Alberton Class has commenced anew the study of "Elpis Israel"; the Prospect Class is considering in detail the wonderful symbology of Revelation 19; the Croydon, Belair, and Marryatville classes report excellent progress.

Associated with the Croydon class there has been formed a branch of the Adelaide Gospel Extension Society. This will be under the control of the main Society and will work in collaboration with it. It will arrange for the distribution of literature in that district and also to personally contact interested friends. All who attended the first meeting promised to personally labour in some avenue of work for the extension of the Gospel. Some promised to write letters; others to maintain records; others to distribute "Digests" and other literature; others to call upon interested

folk. Thus the grand truths learned at the class have their outworking in this practical labour.

Arrangements have been made to send the "Elpis Israel" Cottage meeting Notes to Sister H. (W.A.) and Bro. and Sis. P. (New Zealand). Brother and Sister W. Hoffman will be in charge of this work.

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The Treasurer of the "Elpis Israel" Classes wishes to acknowledge receipt of the following donations, the money for which is used in the printing of notes for use of those in isolation and other valuable work in the Truth: Mile End Class, £4/1/-; Westbourne Park Class, £1; C.D. (Ceduna), 10/-; S.M.H. (Cohuna), £1; Bro. and Sis. N., 10/-; Sis. E.D., 2/6; D.V.D.; E.H. and T.H., £1; J.E. (Isles of Scilly), 15/-; E.R.H. (Lond.), 15/-; W.H.C. (Tennant Creek), £5; G.M. (Boondilla), 15/-; Sis. A. (S.A.), 6/-; Goodwood Class, £9/11/8.

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### CHATS TO CORRESPONDENTS

**L.K. (Germany)**—We are pleased to learn that you are receiving the "Elpis Israel" notes alright. We note your change of address and will alter our records accordingly.

**A.E.R. (Suffolk, England)**—We are glad you find the Notes so helpful in your isolation. It was a nice thought to pass them on to the Recording Brother of your Ecclesia so that others in isolation may draw upon them. You ask for us to enclose account, but this work depends only upon voluntary contributions.

**B.L. (U.S.A.)**—We were interested to learn that you were baptised over seventy years ago; in fact, your whole letter was most interesting and illuminating. Yes, we want to extend the idea of Bible study in U.S.A. as well as in other parts of the world, and we feel that the "Elpis Israel" cottage meetings can assist. There in homely surroundings, around the Word of God many brethren and sisters in different parts of the world have been intellectually built up in the vital things of God. That is our object, for we believe it contributes to a "people prepared for the Lord". You comment in your letter: "You may wonder why I use the name 'Yahweh' when speaking of my Heavenly Father; or of His beloved Son as Yasha. If you are interested I will be greatly pleased to cover the subject for your benefit." We are greatly interested, brother, and would be pleased to have your comments.

**A.S.B. (Vic.)**—We read with interest the comments of your letter recording your conversation with the Seventh Day Adventists. This subject is dealt with at length in current issues of the "Herald of the Coming Age". You state that the continuous supply of reading matter in the teachings of Christ is a great aid to you in your isolation. The more we study the Word the more we will be mentally impressed with the things of God. This must re-act upon our lives, guiding us into the channel of thought and deed pleasing to the Father. We are glad that you find the "Elpis Israel" Cottage notes of such use, and are happy to have this contact with you. The work is mutual, you know. You can help us as we also aim to aid you!

Abraham's Covenant is to be "without God and without hope" (Eph. 2: 12). The Pharisees and others spake truly when they emphasised the separateness, holiness and exclusiveness of Israel, but to them it was technical and legal, whereas to Jesus it was real and moral. Nevertheless, he, too, declared that "Salvation is of the Jews".

Paul constantly demonstrated the vital significance of the Jewish race. To them pertains the adoption, the glory, the covenants, the giving of the law, the service of God, the promises, the fathers and the Messiah (Rom. 9: 4-5). Unto them were committed the oracles of God (Rom. 3: 1). They were the custodians of His mind and the channel of His grace. That word which according to John (Ch. 1) was in the beginning with God, and "was God", made all things pertaining to Israel. The word in the hand of prophet, priest and king, made, constituted, and developed the Jewish Cosmos (World-John 1: 10), yet the world so made knew not the Maker when He tabernacled among them in flesh. When He came unto His own land, His own people received him not (v. 11). Jesus as the complete expression of the mind of Yahweh in the flesh (John 1: 14) gathered into himself all those records of sin and righteousness in the Word. He manifested the righteousness in his life; and with full sympathy towards God's objects nailed all the sin of the Israelitish world to the cross. Before the public condemnation of sin in the flesh (Rom. 8: 3), he first mentally assimilated God's view of sin by diligently digesting the divine records of it from Genesis to Malachi. Thus as the word (or Israelitish Divine oracles) made flesh he was pre-eminently ISRAEL—Prince with El, and there is salvation nowhere else.

But it was not merely because of natural descent that Israel enjoys the benefit of Divine grace. In fact, the majority of Abraham's seed, natural or adopted, never have and never will reflect the Divine glory, for "they are not all Israel that are of Israel". The children of the promise, not of the flesh, are the real Israel (Rom. 9: 6-8): They which be of faith, the same are the children of Abraham, and are blessed with faithful Israel (Gal. 3: 7-9). This class are the true Israel, Jews inwardly, Israelites indeed, the Israel of God, the seed of Abraham. This part of our nation is the cream, the elite, the aristocracy. The rest will not attain to immortality at the beginning of the 7th dispensation. The true Israel walk in the steps of Abraham (Rom. 4) who **believed** God and it was accounted to him righteousness at about the time of the typical confirmation of the Covenant (Gen. 15). The promises came first, and then after some years, Abraham the sinner was justified or constituted righteous by faith—faith which proceeded to manifest itself in the offering of the sacrifice, with proper appreciation. Then later, Abraham the saint was justified by works when he offered up Isaac (Gen. 22).

Abraham's life evinces throughout a certain spirit, beautifully called by Brother Thomas, "the Abrahamic disposition". Those only are true Israelites who share it; who endure as seeing him who is invisible, and live as strangers and pilgrims in the present order; who see the glory of Zion as clearly as if it were present; and to whom the past history of our race, upon which its future is founded, is vivid and strengthening; who when commanded "Get thee out" — they



depart and do not seek opportunity to go back (Heb. 11). Men who like Abraham acknowledge that they are "but dust and ashes" and have no right to Yahweh's mercies; who, like Abraham, see in Yahweh the great Provider of all spiritual requisites including the sacrificial Lamb (Gen. 22). To men of this quality of mind, God is willing to impute righteousness, for the development of the Yahweh Name is a matter of mind and outlook.

And so the Israelitish channel of Divine grace is not a mere matter of national genealogy, but of possessing the Abrahamic disposition. This was the great truth that John the Baptist and Jesus proclaimed to a generation of Israelites, strict in their outward observances, but devoid of the mind of Yahweh. Without this their privi-

● We are weak and apt to forget. We are apt to have our eyes dimmed by the dust of the way. We are liable to be overcome with fatigue and to get into some by-path and sit down and make ourselves comfortable. Christ knew our danger; therefore he left us this command, to assemble and "do this" in remembrance of him.—R.R.

● Who ever was helped by "the song of fools" to fear God and keep His commandments? Experience speaks here with no uncertain voice. Pleasure deadens all moral perceptions and inclinations, and leads its votaries downward in the path that leads to death. No one is ever helped to the Kingdom of God by theatre-going or novel-reading.—R.R.

● God elects saints for His kingdom, not by foregone conclusions which are irreversible; but men are "elect through sanctification of spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1: 2). This reveals to us the means, and design of the election in relation to the present time. "Sanctification of spirit" is the means; "obedience and sprinkling of Christ's blood", the end.—Dr. Thomas.

● I am not unconscious of an apparent "bitterness and severity" of style which my opponents are very glad to lay hold of as real, to my disadvantage. It is but apparent, however, for I can honestly, in the presence of an All-seeing eye, affirm that I have no bitter feelings, no not an atom of animosity in my heart against a single member of the human race. I make this remark lest an expression should have escaped me that may seem like resentment. I am aware that what might seem very mild and conciliatory to me might appear "harsh" to one of a different temperament. I disclaim, therefore, everything of this sort; and hope you will just receive it in the spirit of the intention.—Dr. Thomas.

leged position was only a ground of condemnation. Thus John the Baptist cried: "O generation of vipers, who hath warned you to flee from the wrath to come? (A.D. 70). Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. 3: 7-9). The same spirit in Jesus declared unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God: this did not Abraham" (John 8: 39-40).

—Edgar Wille (Birmingham)

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# Cogitations

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## AN UNFAILING PROMISE

"I will never leave thee, nor forsake thee." Thus saith God to every faithful brother and sister. The statement is of inestimable worth, for God does not exaggerate. What a sense of security does it bring—a peace of mind which the wicked know nothing of. It is gratifying to have the assistance and protection of mortal man. But to be under the guidance and care of the controller of the Universe!—of Him who can turn a man's heart whithersoever He will (Prov. 21: 1)—who can make even our enemies to be at peace with us (Prov. 16: 7)! Unfathomable comfort our privilege contains. We should strive to reach a fuller realisation of it. There is much to make us dull and insensible to it. God appears to be far, far away, and we are apt to imagine that He is uninterested and uncogisant of our puny affairs. Bad trade and unhealthy climate confront us, and the thought arises, are not we and the alien equally affected by these evils, and is not God, therefore, excluded from our affairs? To grapple with these fleshly, lying suggestions, we require to be of quick, spiritual understanding. This quickness can only be attained by a daily study of the Oracles of God. Such a study will produce that full assurance of faith which will enable us to wield an "it is written" to our own satisfaction, even if not to the conviction of our adversaries.

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## APPLICANTS FOR IMMERSION

To keep up the apostolic standard, we must see that those who come among us are Scripturally convinced and well grounded in all the items of the Faith. We want members who make it their endeavour to cite chapter and verse—who can quote a "thus saith the Lord" for the hope that is in them. We must do our utmost to prevent the blind swallowing of any item simply because we have shown other items to have been wrong, or because our friends are overcome with joy on account of discovering that we were in accord with them on certain truths (such as no immortal devil, or no eternal torment) which they have cherished for years. Our wisdom lies in encouraging a thorough and intelligent examination of all the first principles. Let us converse freely on all points of the Truth with any who are about to apply for baptism. Let brethren also who have charge of the official interviewing see to it that they linger in their questioning where a candidate shows signs of doubt or hesitation. To be timid in examining—to endorse errors of belief—or to take anything for granted—is unwise, and a sure way to bring our community into trouble—into the flabby believe-what-you-like condition of the sects. Also to pass candidates with defective knowledge for the sake of increasing numbers, or through fear of upsetting, is more than unwise—it is unfaithful to Christ and to the brotherhood.

—A.T.J.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

"Knowing the judgments which await the world around us, knowing that grace has rescued us from those judgments, and that when they are executed, we ourselves shall be with him who executes them, is it possible that we can selfishly enjoy the thought of our security, and leave the poor world unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners unurgued, **UNENTREATED**, to flee to the shelter of His open arms? O for more earnest love to Christ, and deeper compassion for our fellows."

—Dr. Thomas.

Mr. Menzies's call to arms is but an echo of the pronouncements of the British and American Governments, and follows the pattern of the world scene in all parts. Joel 3: 9, without a doubt, is now sounding in the ears of the people: "Prepare war, wake up the mighty men". The amount of finance set aside for the preparation of war by the nations assumes astronomical proportions, and defies comparison. Like children quarrelling in the school-yard, the leaders goad each other on to greater efforts in these directions, and prepare to back their insults and threats with deeds of violence. They vainly imagine that the future destiny of the Gentile system of things depends upon their efforts, and little realise that God will use the very means of their providing to destroy that which they seek to preserve.

Though the eye of faith sees in the fulfilment of Bible prophecy evidence of the Divine hand at work, few possess the necessary knowledge to appreciate this fact. To most people it seems that God is not interested in conditions on the earth. The wicked seem to prosper, and most men lack the faith to understand that this is only temporary. They may give lip service to the fact of His existence, but they repudiate His right to demand their obedience. They selfishly grasp after what the earth can give with no thought to the Giver of every good and perfect gift. They act as though creation were designed exclusively for their glory and honour. God is not in their thoughts. His word is derided. His morals are mocked as "old fashioned". His very existence is doubted and disputed.

There is a connection between this materialistic, evil, sceptical attitude of men, and the growing preparations for war. The Preacher declares: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8: 11). Men see no check to their evil ways and their heart is fully set to do more evil. One by one the Divine principles have been set at nought, God's authority flouted, His name blasphemed, the things He holds sacred ridiculed, and because sentence against this evil is not manifested immediately, men imagine it will never be executed. But the mind of faith realises the time is at hand when this judgment shall be revealed. A heavy cloud of gloom

and trouble hangs ominously over modern civilisation and threatens to burst at any moment. Civil life is disturbed by strikes, industrial unrest, shortages and the menace of the inflationary spiral. The world scene is troubled by international rivalry and the threat of war. Competition in the stock-piling of materials and munitions of war goes on apace, and this must ultimately precipitate war. Fear, anguish, panic, revolution, anarchy, crime, cruelty, bloodshed, famine, pestilence and desolations are among the evils experienced by this unhappy but godless generation. Its leaders live under a terrible tension that might snap at any moment.

And when that tension snaps, what then? It will be found that the very preparations that the nations have made to preserve the status quo (which is a polite way of defining the flesh in its political manifestations) will be used by God to destroy it. This is the significant feature of the present re-armament policies of the nations. God through Jeremiah (Ch. 25: 29) has declared: "I will call for a sword upon all the inhabitants of the earth". The 71,594 million dollars and the 4,700 millions that America and Britain have allocated for armaments this year, plus the frenzied preparation of smaller powers, and the unknown millions spent by Russia comprise the nations' answer to the call of God for a sword. The nations are "mad" as Jeremiah declares (v. 16), and part of their lunacy is seen in the terrible weapon they are preparing for self destruction.

For that is what the present preparations of war constitute. Men speak glibly of millions devoted to munitions and rejoice in the pecuniary benefits that the releasing of such huge credits bring, but the blood-shedding will be terrible when it commences. All the prophets speak in fearful language of the time of trouble yet to be felt by Gentilism, and which will shade into insignificance all previous times of trouble. Let the reader seek these references out; examples will be found in the following places: Jer. 25: 32-37; Dan. 12: 1; Isa. 66: 15-16; Mic. 7: 16-17; Isa. 2: 19; Hab. 3: 3-16; Ps. 48: 6; Rev. 19: 15. The vengeance of Deity will descend with terrible fury upon an evil and disobedient generation which imagines that it can flout God with impunity.

Here is a further thought. In the past, the virile manhood of many nations has shed its blood at the beck and call of leaders, and often for the sole cause that the pride of flesh might be elevated. As battles have increased in extent and violence, it has been found impossible to limit them to the combatants or to the one sect. At one time it was the prerogative of men only to fight, but to-day women take a prominent part in the services. At one time battles were fought between armies, and civilians took only a relative interest in the outcome, but to-day the civilian often suffers more than the combatant. In the words of the prophet: "The peacable habitations are cut down" (Jer. 25: 37).

Moreover, at one time it was left to the national leaders to sign an "honourable peace" even though their armies may be defeated in the field, but the present preparations for war will react against those instigating them. Revelation 14: 20, referring to Armageddon, says that the blood of the slain will reach up "unto the horse bridles".

The horse is used symbolically in Scripture for nations—particularly for Rome (Rev. 6: 4, 8), so that the symbol teaches that it will not only be the armies that will suffer in the time of Yahweh's judgment, but the whole nation even to its leaders. "Blood to the horse bridles" signifies that it will extend to those who guide the horse—to the leaders of the nations, causing them to tumble from their high position. A graphic description of this is given in Isaiah 2: 11-22 where we learn that "the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low" . . . "the lofty looks of man shall be humbled, the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day". The mighty leaders of the nations, with all their pomp and glory, will be put to shame. The generals, captains and military leaders who, together with politicians, have strutted across the stage of human history filling it with their own glory, shifting armies like pawns, filling the earth with pain and sorrow, shall be reduced to their proper measure. "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners in the pit . . . then shall the moon be confounded, and the sun ashamed, when the Lord or hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 21-23).

Strife and bloodshed are not pleasant things to anticipate, but it is an Apostolic injunction to "behold the goodness and the severity of God" (Rom. 11: 22). The terrible punishments experienced by Israel assess the true extent of their wickedness against God. They will appear insignificant in comparison with those about to be felt by the Gentiles who are to-day preparing for their own destruction. The slain of the Lord will be from one end of the earth to the other, declares Jeremiah 25: 33. Let us not be misguided into imagining that the world about us is not so bad. Christ called the Jews "whited sepulchres full of dead men's bones and all uncleanness". Outwardly they appeared beautiful, but inwardly they were filled with that which defiled. Jewry, however, retained a semblance of spirituality absolutely lacking in modern Gentilism. It did look with some reverence upon Deity, but modern civilisation despises such an attribute. Israel suffered in the terrible fire of A.D. 70; Gentilism is to suffer in a greater and more widespread orgy of self-afflicted bloodshed which, however, under Divine guidance will cleanse the world of its iniquity, humble it of its arrogance, reduce it in its pride, and make it the suppliant of God's mercy. Let not Christadelphians, with the Divine estimate of the world so clearly revealed in the Word, descend to the folly of fellowship with the Gentiles in their ecclesiastical and national ambitions, for these things are due for total destruction at the hand of God at the apocalypse of His Son (2 Thess. 1: 7-10). In view of this humility to which the world of mankind will ultimately be subjected, the exhortation is: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2: 22). Confidence in God is the only good..

For 1900 years, Heaven has been silent as regards any further

revelation to man, and the Hand of God is revealed only to those who possess the secret of His purpose. The time is at hand, however, when the silence of the centuries will be disturbed, and the sentence against the evil of man's devising executed speedily. Speaking of that time, the Lord hath declared through the prophet: "I have long time holden my peace; I have been still and refrained myself; nor will I cry like a travelling woman; I will destroy and devour at once" (Isa. 42: 14). But God plans reformation as well as punishment. He purposes to fill the earth with His glory (Num. 14: 21), and this is not seen in the current strife and confusion, in preparations for war, mutual antagonism and bloodshed. So He has declared: "I will bring the blind (mankind generally—blind in their ignorance) by a way that they knew not; I will lead them in paths they have not known; I will make darkness (ignorance) light before them, and crooked things straight. These things will I do unto them, and not forsake them" (v. 16).

The lesson of the times is set forth in Psalm 33: 12; "Blessed is the nation whose God (Elohim) is Yahweh" and to define who this is, the Psalmist continues: "the people whom he hath chosen for his own inheritance". Such a people are truly blessed. They place no confidence in the flesh but in the establishment of the Kingdom of God. Then Gentiles are not blessed. Their Elohim (Mighty Ones) whom they worship are the statesmen and military leaders whose preparations for war to-day manifest the utter poverty of their ability to rule for the benefit of man. The nation whose confidence is in these things is not blessed but cursed. But the people whose Elohim is Yahweh—and this aptly describes spiritual Israel—is blessed. Blessed in spite of the conditions surrounding them; blessed in spite of shortages, rising costs of living, heavy taxation and the like; blessed though burdened with the flesh; blessed even though, perhaps, scorned by their neighbours and ridiculed by those who do not understand their principles; blessed though the narrow path that leads to the Kingdom is a hard and difficult one; blessed because they can see the silver lining on the cloud of gloom which overhangs modern life, because they know that Christ has the solution to world problems, and they have implicit trust and confidence in Yahweh knowing that it will be revealed in the earth in due time. They can thus lift up their heads in confidence though all about them are losing theirs. They recognise the reformatory aspect of the Divine vengeance: "Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and shall know that I am God" (Ezek. 38: 23). Let such—the blessed of Yahweh—give heed to the still, small voice of Divine exhortation expressed by Zephaniah 2: 3: "Seek righteousness, seek meekness, it may be that ye shall be hid in the day of Yahwah's anger".

—E.P.

### U.N.O. MOVES INTO ITS HOME

Many readers will have noted that the U.N.O. has moved into its permanent American headquarters. Some will have seen the photo-

graphs of this huge structure. In this building there is a room set aside where any delegate desiring to refresh his spirit in prayer can draw aside for a little time. Therein is set a slab of marble, and through a cunningly-constructed hole in the roof, a shaft of sunlight falls upon the slab.

Here Catholic, Protestant, Hindu and Atheist can rest without experiencing any jar to their particular outlook. It is a room of compromise, which sums up the very basic principle of the U.N.O. It is a compromise with every force of evil in the world.

And so modern Babel raises its prayer to its gods, quite oblivious of the Scripture that says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28: 9).

Meanwhile, Christ is closely watching and guiding world events (Rev. 5: 5-7). Soon he will be amongst his people, and ere long the work of building the House of prayer for all nations will commence (Zech. 14: 16). What is our glorious hope, but that we may be amongst the king-priests of the Age to come. What a hollow sham is the room of prayer for all nations at U.N.O. when contrasted with the glories which will be revealed in the Temple of Christ's building.

The most astounding feature to the writer's mind, however, is not how the world views this matter, but how the ecclesia views it. In the last eight chapters of Ezekiel's prophecy there is a wonderful revelation of the Temple of the Age to come—our home if we remain faithful to the end. Brother Henry Sulley, after seven years of diligent study and research, presented to the ecclesias a wonderful exposition of this part of God's word. Yet to-day, 60 years nearer the time when its foundation will be laid, in an age when we have more leisure time from daily toil than ever before, when financial conditions are such that lack of money could not stop any person from possessing a copy of this book, we find there are some who lack interest in this wonderful theme.

Christ said, "Where your treasure is, there will your heart be also". This teaches that the things to which we devote our time and our strength are the things which hold our interest. Does the passing Babel, or the Age to come hold our interest to-day? We would encourage each reader to be a leader in reviving interest in the Ezekiel Temple prophecy, and the wonderful book written by our late brother. Think of the Temple, read of the Temple, speak of the Temple.

—B.P.

("The Logos" will be pleased to forward free on application, a copy of Brother Philp's booklet—"Jerusalem: Metropolis of the Age to Come". This booklet presents in brief outline features of the Ezekiel prophecy, and has already performed valuable service in educating the stranger in the realities of the Truth.)

### FAITHFUL SERVANTS

It is not great things that God requires of us, unless our mission is to do great things. He asks only that we be faithful in the duties that come to our hand in our commonplace days. That means that we do all our work as well as we can; that we serve well in the varied relationships of life in which from time to time we find ourselves; that we stand heroically in our lot, resisting temptation and continuing true and loyal to God; and that we fulfil our mission in all ways according to the grace given unto us, using every gift and talent for the glory of God and the good of the world. The world crowns "success"; God crowns "faithfulness".

## *The Post-Millennial Revolt*

On a recent interstate visit, our attention was drawn to a theory of prophetic interpretation which seeks to dispense with the teaching of Revelation 20 that there will be a revolt against the authority of Christ at the conclusion of his 1,000 years' reign. The idea runs somewhat along the following lines. The "dragon" of Revelation represents paganism. This was driven out of Europe by Christianity, and limited to the Far East (China, Japan, etc.) for 1,000 years until modern times, when a resurgence of paganism has occurred in the spread of Communism. It is claimed that this fulfils Rev. 20: 2, 7 which predicts the binding of the dragon for a thousand years, and the loosing of satan "when the thousand years are expired". Rev. 20: 7-9 is represented as a perfect parallel with Ezekiel 38 and Zechariah 14.

But this is only the scaffolding supporting the main idea, which is that the nature of flesh will be transformed, the lusts thereof gradually being eradicated until there will be almost no need to suppress the flesh for the urge to sin will no longer remain. In fact, the theory suggests that only depraved sinners will die during the reign of Christ. They will be early weeded out leaving a generation of righteous people who will ultimately be clothed upon with immortality. All who die will die without hope, for there will be no resurrection at the end of the Millennium, no judgment, no rendering of accounts, no bestowal of eternal life on those who have passed into the article of death.

The idea of a post-millennial revolt is ridiculed on the basis that the Lord would not reign for 1,000 years knowing it would end in revolt. It is suggested that such duplicity will not be possible, for Jesus will be able to "search the hearts and minds" of his subjects.

### COMMENTS

This is the theory. It is not a new theory. It was known to brethren Thomas and Roberts who dismissed it as untenable. If the reader desires a complete refutation of it let him study "Eureka". Despite the old familiar accusation of "Dr. Thomas's errors" it will stand the test. Dr. Thomas has been proved "wrong" so often by his critics, and proved right so often by the passing of time, that we are quite confident as to the result of an examination of the facts of the case in this instance.

It is clearly revealed in the Word that the reign of Christ will exalt righteousness in the earth, restrain sin, and increase longevity of existence. But it is also obvious that the nature of flesh and blood will remain as to-day (Rom. 8: 7). The individual will need to prove himself worthy of eternal life by suppressing sin in himself. And finally, at the end of the Millennium, when the restrictive laws of the previous thousand years are relaxed, the true nature of flesh and blood will be revealed by a wholesale rebellion. The truth of Isaiah's words will then be revealed: "in the land of uprightness" the wicked will refuse to behold the majesty of Yahwah by revolting against His



authority (Isa. 26: 10; Rev. 20: 7-9). The "land of uprightness" has never been established as yet in its fulness. It is a very apt description of Messiah's kingdom, and the prophet shows that even under such auspicious circumstances the wicked will be revealed by revolting against the requirements of God.

The suggestion that Christ would not continue to rule if the ultimate result was only to be revolt is met by the fact that not all will revolt. The righteous will be revealed as well as the wicked. God created Adam realising the result. He continued patiently with the ante-diluvians knowing their conduct would warrant destruction because the circumstances provided scope for Noah to demonstrate his faithfulness. He continued with Israel for over 1,000 years (the kingdom of God on earth) though He foretold it would be broken up by revolt and destruction. Paul sets forth the principle upon which Deity operates thus: "God endured with much long suffering the vessels of wrath fitted to destruction: that he might make known the riches of his glory on the vessels of mercy, afore prepared unto glory" (Rom. 9: 22-23). This same principle will operate throughout the Kingdom age. Christ will continue his reign for the benefit of the righteous even though realising the wicked will revolt.

The theory before us hopelessly confuses Apocalyptic symbols. It fails, too, to discern the true nature of existing things. It speaks of Roman Catholicism in Europe as Christianity superceding paganism (the Dragon) which, as a consequence, is "chained for 1,000 years" in the "bottomless pit" or China and Japan beyond Arabia! But the student of the Word knows that paganism has never been banished from Europe; rather has it had free course and been glorified over the centuries. The Apocalypse represents Roman Catholicism as a form of paganism, giving it the titles "Babylon the great", "spiritual Egypt and Sodom" (Rev. 17: 5; 11: 8), headquarters of paganism and iniquity. Let us make no mistake concerning these religious systems. They are forms of paganism masquerading under the name of Christianity. They are disguised as lambs, but "speak as dragons" (Rev. 13: 11). The Apocalyptic dragon has never been bound as yet. This is the only conclusion possible to one possessed of all the facts, and under the weight of evidence, the foundation of the theory sinks into the quicksands upon which it is built.

We do not intend following this theory along the labyrinth of its tortuous course into the bottomless pit of Apocalyptic speculations where so many similar ideas have descended to obscurity, we propose only to examine those points where it challenges fundamental issues clearly established in the plain teaching of Scripture. The theory declares:

**1. That there will be no resurrection at the end of the Millennium.**

Our statement of faith contradicts this proposition (Clause 29) and has the support of Scripture. Paul teaches: "By man came the resurrection of the dead . . . but every man in his own order. Christ the first-fruits; afterwards they that are Christ's at his coming. Then the end" (1 Cor. 15: 21, 26 — the word "cometh" is not in the original as is shown by the use of italics—see the Diaglott). The subject of Paul's remarks is the order of the resurrection which he divides into

three stages: 1, Christ; 2, his brethren; 3, the end when those who have died during the Millennium will be raised for judgment. Moffat renders this passage as follows: "But each in his own division—Christ the first to be reaped; after that, all who belong to Christ at his arrival. Then comes the end, when he hands over his royal power to God after putting down all other rulers, authorities and powers. For he must reign until all his foes are put down under his feet. Death is the last foe to be put down." Notice that death is represented as a foe of Christ to the very end, to be defeated at last by resurrection and immortality. In this order of resurrection, Paul speaks of a "first", an "after", and an "end".

Revelation 20 deals similarly with the resurrection. It speaks of the "first resurrection" which means that there is of necessity a second or last resurrection, and this is given in detail in the closing verses of the chapter. The "first" resurrection precedes the binding of the dragon; the second occurs after it has been "loosed for a little season" and finally destroyed (vv. 5-7).

Those accepted at Christ's return are represented as "the first-fruits unto God and to the lamb" (James 1: 18; Rev. 14: 4) which again teaches that the reaping of the harvest, or the redemption of the final selection of those accepted, awaits a later period.

But the theory teaches that the second resurrection of Rev. 20: 12-14 will occur at the advent of Christ. Notice, reader, where this leads the theorist. This 2nd resurrection results in "death and the grave" being destroyed, along with all those whose "names are not found written in the book of life" (vv. 14-15). It teaches the total destruction of all those who will not find approval. If this occurs at the advent of Christ then death is the first enemy destroyed and not the last as taught by Paul.

## 2. The Righteous will never die during the Millenium.

Some time back we came in contact with the followers of the American Negro, the so-called Father Divine (?). One of the tenets of this crude and blasphemous sect was that its members could keep themselves alive indefinitely if they refrained from sin. Death, to them, was evidence that the one who had died had committed sin of great magnitude. The theory before us advances a modification of this idea. It sets forth the proposition that they only shall die during the millennium who prove themselves unworthy of eternal life, and with the cutting off of this class, death shall virtually cease. Therefore, there will be no need of a resurrection for the righteous will continue to the very end, finally experiencing immortality.

Again a theory which fails to take into account all the facts seeks to destroy the plain, unvarnished teaching of the Word. It is true that longevity of human existence will be increased during the Kingdom because of the conditions that will prevail upon earth, but, nevertheless, death will continue among the righteous as well as the wicked. It remains a "foe" and an "enemy" to be grappled with by Christ and only defeated at the end. We read of "old men that have filled their days" (which argues the cessation of life) in contrast with the hardened sinner that will be cut off in his prime (Isa. 65: 20). Zech. 8: 4 speaks of old men and women in Jerusalem with staff

in hand "for every age", whilst the incidence of sin and death in vastly modified form during the millennium is proved by implication in the fact that sacrifice will be offered (Isa. 60: 7; Mal. 3: 4; 1: 11), and by the need of priesthood, for priesthood arises out of the existence of sin, and where there is sin, death must continue.

The law relating to the mortal priests who will officiate in the Temple of the Coming Age, declares they shall not be permitted to defile themselves by touching a dead body unless that body be a near relative (Ezek. 44: 25). Certainly, if death only occurred in the case of the hopelessly depraved, as suggested by the theory, the priests would not be permitted to defile themselves on their account even through a near relative. In that age of righteousness there will be such an abhorrence of such sinners that they will be repudiated by those close to them (Zech. 13: 3). These facts show conclusively that death shall take its toll during the millennium, but the righteous shall die in hope of a resurrection to immortality.

### 3. Sin in the Millennium.

The theory suggests (a) After 1,000 years of righteous rule the people will be so impressed with the rule of Christ that a revolt at the end of that period is an impossibility, and asks (b) What purpose is achieved by such a revolt anyway?

Regarding (a) we suggest that six thousand years of history have proved the contrary. Consider the example of Israel. They witnessed miracles of Egypt, saw the waters of the Red Sea cleft apart, experienced a miraculous deliverance, yet three days later they revolted! Korah was a leader among the congregation, saw the wonders and participated in the miracles of the age, but still faulted in time of temptation! The disciples were convinced of the Messiahship of Jesus, were educated by a teacher second to none, testified their intention to prove constant in face of trial, yet under pressure they fell! Human nature is a most unreliable thing in which to place any confidence, and the revolt and destruction at the end of the Millennium "in the land of uprightness" will be equivalent to a public repudiation of the flesh. It will demonstrate that the glorious conditions of the millennium will be due to God's goodness and not that of human nature. It will set forth the principle stressed by the Apostle that "we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us" (2 Cor. 4: 7).

The process of evolutionary change envisaged by the theory is contrary to fact. The flesh is evil, and the only hope is in a change to immortality. "The flesh profiteth nothing" declared Jesus (John 6: 63), and Paul found that when he would do good, evil was present with his (Rom. 7). This will be the case in the Age to Come though the people will be guided into channels of righteousness and will be constantly fed with the Word of Deity. Sin will be restrained by law during the reign of Christ but not entirely suppressed. There will still be those who err and who lack true understanding as Ezekiel shows (Ch. 45: 20) and for them a sin-offering will be provided (v. 19); Isa. 56: 7; 60: 7; Jer. 33: 17-18). But there will not be the wanton repudiation of God's ways in that day. The saints shall everywhere be in control, and with the power to read the hearts of

their subjects, shall guide matters and regulate affairs so as to limit the powers of sin. Righteousness and truth will be everywhere elevated. People will be educated in God's ways and with the aid of those who rule will learn to do well. The golden rule will become the law of life.

The theory lays great stress upon the statement; "They shall learn war no more" as though this precludes the possibility of an organised revolt. The statement is also dogmatically made that there is no hint of such a revolt in the Old Testament prophecies. This is incorrect. Zechariah 14: 17-19 speaks of organised revolt against the reign of Christ, and the means that will be used to suppress it. Thus will "strong nations afar off be rebuked" (Mic. 4: 3). We may wonder that any would revolt against the reign of Christ, but God "who knoweth what is in man and needeth not that any should testify of him" has left it on record that even in the "land of uprightness" the wicked will repudiate the majesty of the Lord (Isa. 26: 10). The sinner will continue in the Millennium, and being tested by Deity will be revealed as such (Isa. 65: 20).

Psalm 11 declares that God from his holy temple will try the children of men. The wicked shall be revealed, and upon them He "shall rain snares, fire and horrible tempest" (v. 6). On the other hand, the righteous will be redeemed on the basis of faith as now (Heb. 11: 6). Thus, towards the end of Christ's reign, the people will be put to the test. They will have the opportunity of demonstrating whether they are righteous or wicked. It is futile to say that Christ will know this without placing them to the test. God does not act towards man on that basis. Thus, after one thousand years of righteous government, the restrictions and prohibitions of the Divine law will be relaxed. Some will doubtless find that their sins are not immediately checked, and as Ecclesiastes 8: 11 declares: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil". On this principle, revolt will be conceived in the hearts of the rebellious, the nations shall be deceived, and a large number will assemble against the camp of the saints, where, in the words of Psalm 11: 6 and Rev. 20: 9 they will be destroyed by Divine fire. Thus will be demonstrated the righteous and the wicked, him that serveth God voluntarily as well as compulsorily, and him that serveth Him not.

Revelation 20 says that the number of those gathered against the "camp of the saints" will be "as the sand of the sea for multitude". Upon this the theorist waxes eloquent. Will the entire world prove rebellious against Christ? The term "sand of the sea for multitude" denotes a large but undefined number, not the whole of mankind as assumed by the theorist. The Canaanites who fought at Merom, and the Midianites who opposed Gedeon (not a large number by modern standards) are defined as a multitude "as the sand of the sea for number" (Josh. 11: 4; Judges 7: 12; 1 Sam. 13: 5; 2 Sam. 17: 11).

Thus a large, undisclosed number will be deceived, and will revolt against the restrictions of Christ. It will not be the first time that the nations "shall tumultuously assemble and meditate a vain thing". They shall again "take counsel together, against Yahwah and his

Christ saying, Let us break their bands asunder and cast away their cords from us" (Ps. 2: 2-3, margin). This time, however, there will be no mercy, no instruction to prostrate themselves before the Son that they might be forgiven. The anger of Yahwah will blaze forth in consuming fire. The righteous will be saved and the majesty of Yahwah exalted in the earth. The lake of fire will utterly consume all not found written in the book of life, and as eternal life will be given the remainder, "death and the grave" will be utterly destroyed (Rev. 20: 14).

**4. Rev. 20: 7-9 a parallel with Ezekiel 38, Zechariah 14?**

So says the theory; here are the facts.

Zechariah 14 speaks of Jerusalem being taken and the people led captive; Rev. 20 the city does not fall.

Ezekiel 38 speaks of the nations coming from the north; in Rev. 20 they come from "the four quarters of the earth".

Zechariah 14: 5 speaks of the saints coming to the relief of Jerusalem; in Rev. 20: 7-9 the saints are encompassed by the revolters.

Ezekiel 38 speaks of two blocs of nations, Gogue versus Tarshish; Rev. 20 speaks only of the revolters who oppose the saints.

Many other comparisons could be given to show the utter dissimilitude of Rev. 20 with these other prophecies. They will suggest themselves to the careful reader. Over 1,000 years separate their fulfilment.

We will endeavour, in subsequent issues of "The Logos" to give a verse by verse explanation of Revelation 20 that the reader may have a guide to the better understanding of this important and interesting portion of Scripture.

—The Logos Committee.

● **JEWISH RELIEF FUND.**—Amount previously acknowledged, £5/10/6; Anonymous (N.S.W.), 10/-; A.L. (Vic.), £2/-/-; E.A.T. (S.A.), £1/10/-; Anonymous (N.S.W.), £1/-/-; W.G.K. (Kadina, S.A.), £1/-/-; H.A. (Q.), 15/-; Total, £12/5/6.

● **Russia's policy must become European and anti-British—a policy that will move the armies of the Continent "against Jerusalem to battle".**

—Dr. Thomas.

● **The elements of the new society of the Age to come are the church and monarchy of Israel, whose High Priest and King is Jesus, their aristocracy the Saints, and the democracy the twelve tribes and the nations.**

—Dr. Thomas.

● **During the Millennium, the truth will not be trifled with, as now; and men will learn to respect it under the penalty of death on the spot—Zec. 13: 3-4.**—Dr. Thomas,

**AGAIN AVAILABLE . . . .**

**The  
Temple of Ezekiel's  
Prophecy**

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April, 1951

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Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

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## THOUGHTS FOR THE TIMES

### THE TRUTH

The Truth is a thing that has been discovered, fully discovered, finally discovered. The business in hand is the business of applying it. The Apostles did not go about asking, "What is Truth?" That was a heathen's question (John 18). The apostles occupied themselves in preaching the Truth. This is the business of all who follow the apostles. Though the apostles are dead, the truth they proclaimed is not dead. It survived them, and has been preserved during all the ages since in a divinely written form from which we can learn it. In the goodness of God we have been permitted to learn it, first by Dr. Thomas pointing us to the records and, secondly, by a daily and continuous intimacy with these records ever since. If some do not know it, or doubt it, or are dim about it, let them not insist on others getting down into the bog where they flounder. If they won't allow those who stand on the firm ground to help them out, let them at least cease their invitations for the people on the firm ground to come down into the welter where they are. Their invitations will be regarded only by the simple. Wise men will shut their ears. "Discussing everything and settling nothing" has produced in some quarters a race of spiritual starvelings, lean and bony and cold and sharp, and in many cases scarcely alive and in some cases actually dead—twice dead, plucked up by the roots. If there is any healthy saintship on earth at the present moment—fair and comely and well-favoured, glorifying God and blessing man by the abundance of the fruits of the Spirit—in all faith and confidence and zeal, and joy and love, it is to be found where the truth has been preached as the apostles preached it, not as a thing of root hunting and scholastic disputation, but as a thing of broad demonstration of fact and faith for the purification and comfort of men.

—R.R.

## **WORLD EVENTS**

### **IN THE LIGHT OF PROPHECY**

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

## *Persia and the Gathering of the Nations*

"My present conviction, therefore, is that the gathering together of the national armies against Jerusalem (Zech. 14: 2) is **AFTER** the appearance of Christ in the South . . . and **BEFORE** he appears upon Mount Zion. Hence, we have not to wait the advance of the Russian Gogue against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman."

—Dr. Thomas, in "Eureka", Vol. 3, p. 542.

The main factor of every world event of importance is the declaration of Yahweh, "I will gather all nations to Jerusalem to battle" (Zech. 14: 2). This will represent the culmination of the suicidal policy of man in repudiating the truths of God and persecuting His people, and who demonstrate every day that they are incapable of bringing order out of chaos. The city which witnessed the humiliation of Jesus at the hands of Jew and Gentile combined, will be the scene of the glory of Christ as he destroys the power of Gentilism and relieves the oppression of Israel. But this gathering of the nations is not the culmination of the hopes of the brethren of Christ, for as Brother Thomas has stated above, Bible prophecy indicates that the return of Christ will precede this event by some considerable time. Thus the development of the Gogian confederation, and the growing interest of the nations in Middle Eastern affairs shows how close we must be to the actual advent of our Lord.

### **PERSIA IN POLITICS**

Persia is a country of 628,000 sq. miles with a population of about 15 million people. It is bordered on the north by Russia, on the east by Afghanistan and India, on the south by the Persian Gulf, and on the west by Iraq and Turkey. It is a country of mountain gorges, ravines, dense forests and deserts, rivers and fertile valleys, rich oil wells and unexploited mineral wealth. Politically, Persia is one of the most ancient of nations, and was one time renowned for military prowess, arts and science. At one time, its Empire stretched from the borders of India and China to Libya and the Balkans. It dominated ancient Greece as we find from the history of Herodotus, whilst Gibbon tells us how it stood in the way of Roman expansion

east. The book of Esther speaks of Persia in its glory. Its mighty empire then contained 120 provinces. Its king exercised absolute rule over all foreign powers in the then-known world with the possible exception of Egypt, which was, however, inferior in might to it. The book speaks of a grand feast given by the king for his nobles, and which occupied 180 days during which was exhibited all the pomp, power and glory of his realm.

Geographically, Persia occupies a vital position in the politico-strategic policy in the Middle East. Situated at the gateway to the East proper, it has formed one of the main pivots on which the whole strategy of the Middle and Near East turns. It acts as a protecting bastion to India, Iraq, and from thence to Arabia, Palestine and Egypt, so that apart from its valuable oil, a Persia independent of the Soviet, is a valuable aid to the political integrity of this vital sector of British and American power. Napoleon realised the importance of Persia in his grand strategy of world domination and the break-up of the British Empire, and despatched emissaries to the Court of the Shah of Persia to pave the way for the passage of French troops to India. To-day the rich supplies of Oil add to the importance of this country, and explains the fierce competition between Britain and Russia over the destiny of Persia during the past 25 years.

#### **KING OIL IS THE BAIT**

The King of the North is to come as "a whirlwind" against the Middle East (Dan. 11: 40-45). Until recently such a rapid advance would have been an absolute impossibility. The evolution of the internal combustion engine, and the harnessing of electricity has so changed the mode of warfare as to permit the Premier of Australia to state: "If Russia so choose she could overrun Europe in a few days". But these inventions require oil, and because of such Russia to-day knocks at the door of Persia. Already she controls all Danubian shipping, Hungarian mining, Rumanian oil, and Polish industry, and now the world, and particularly Britain and America, views with intense apprehension her activities in Persia—the source of so much vital oil for the Democracies.

Oil plus world strategy is the bait by which God will draw the nations to their final doom (Zech. 14: 2). It will cause Russia to ultimately move south to Jerusalem where the judgments of God will be poured out upon her and her company among which will be found Persia (Ezek. 38: 5). It is to-day causing Britain and America to view with the greatest concern the infiltration of Communism among the backward people of that area, and the astute diplomatic moves of the Soviet to her advantage. It was oil that led Britain to assist the Arabs against the Jews, and it will be oil with other vital interests that will cause the young lions to come to the assistance of the mother lion when the crisis is advanced to that stage.

#### **BRITAIN AND RUSSIAN RIVALRY**

For many years, Britain and the Soviet have competed for the

control of Persia. They have not had in mind the benefit of the country, but have been rivals for its spoils. British gold has enriched the aristocracy of Persia with the object of controlling the rich flood of oil that spurts from its wells. But this wealth has not been passed on to the people. They have been left in conditions of squalor, poverty and utter discontent, a fruitful soil in which the seed of Communism can sprout and flourish. People under abject conditions of misery feel that any change of rulership is better than the prevailing reign. Russian agents in Persia cultivate this impression, and in their propaganda associate Britain with the tyranny of the present regime. Revolt has followed this cultivation of the mental soil, and this led to the slaying of Persian high officials with pro-British leanings, plus a consequent lowering of Britain's prestige. In order to save her vast interests in that country, Britain called for immediate reforms. This did not please the ruling class nor help the oppressed. In fact, Britain is to-day learning the truth of those inspired words of James 5: 1-6:

**"Go, ye rich, weep and howl for your miseries that shall come upon you. Your riches are corrupted; your gold and silver cankered; the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."**

Russian pressure in the north has emphasised the importance of Palestine in the south. Moscow is within the air range of Jerusalem from whence Russia could be effectively bombed. This has led strategists to suggest that Britain and America come to some agreement with Israel that will provide for air bases and military installations being established just north of Jerusalem at Megiddo. This vast valley was once visited by the writer, and he well remembers being attracted by the graceful movements of an eagle soaring high overhead, causing, for a moment, a passing thought on Ezekiel 39: 17—a fitting end to the nefarious plans and purposes of man.

Meanwhile, what of the present rivalry between the Soviet and Anglo-Saxon Powers over Persia? Listen to the voice of the most reliable exponent of Bible truth during the past century:

**"Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia, and to possess it from India to Ethiopia. This is not conjecture but an absolute certainty; for God has declared by Ezekiel that Persia in the latter days shall be a constituent of the dominion of Gogue" ("Elpis Israel", p. 332).**

Our standard works provide a reliable guide to world events, and brethren are wise if they set aside time for the study of such books as "Elpis Israel" and "Eureka". These expositions will help them be wise in the things of God, and enable them to view with understanding and interest the world scene as it is reported in our Newspapers from day to day.

### **THE GATHERING STORM**

"A kingdom divided against itself cannot stand", declared Christ. This rivalry between nations is an indication of the divided state of satan's dominion—the rule of the flesh. In the reference from

the epistle of James quoted above, the Apostle declares: "Ye have nourished your hearts as in a day of slaughter." The day of slaughter for Gentilism is fast approaching. The nations are mustering for war; the confederacy of Ezekiel 38 is in process of formation, and at such a time, says Christ, "I will come as a thief. Blessed is he that watcheth and keepeth his garments" (Rev. 16: 15). The judgments of God will be revealed through His saints (Ps. 149) and for this purpose Christ must return, the judgment must take place before the nations are gathered to Armageddon. Then will commence the outpouring of the seventh vial "into the air"—the "political firmament, or heaven, of the world" (see "Eureka", vol. 3; p. 607). This will be the great day of the Lord God Almighty. Throughout history there have been many such "days" or epochs when flesh has been humiliated and Deity glorified, but these will fade into insignificance in comparison with the judgments to be manifested against an ungodly world. The exodus under Moses was one such "day of the Lord" when the flower of Egypt was destroyed in the Red Sea, and Yahweh was exhibited as a Mighty Man of War. The destruction of the confederacy of nations recorded in Joshua 10 when the sun stood still is another occasion. The destruction of Sennacherib's army ( a type of the Assyrian of the latter days) when the vaunting boast of its ungodly leader was shown to be folly (Isa. 37:10), sets forth in thrilling language the triumph of right against that of might. What wonderful words of defiance, based upon the knowledge of infallible Power at hand, were the words of Jerusalem: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom has thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel." (Isa. 37: 23).

But even against Israel there was manifested a "day of the Lord" when the pent up wrath of Yahweh burst with consuming fury over Judah in A.D. 70, and for long, weary months the people were subjected to the terror within and the enemy without as Rome pounded at the walls of Jerusalem. All these periods of Divine judgment will be as nothing compared with that outlined in Malachi 4 when all the proud, and the wicked shall be consumed as stubble. The Anglo-Saxon Powers and the Soviet, to-day strive for the mastery, and the future of Persia is but a move of a pawn in the plan for world domination. The conqueror of all things, however, will be Christ. He will draw south to Jerusalem the great national Image being formed by Russia, and there he will pulverise it to pieces. Babylon the Great will be destroyed for ever, although the existence of Persia and other countries will remain "for a season and a time" or one thousand years subject to Messiah, King of Israel (Dan. 7: 12). Then will Jewry sing a glorious song of liberty, "How art thou fallen from heaven, thou which did weaken the nations!" (Isa: 14: 12, 25).

We are greatly privileged that we can look upon the troubled world scene with confidence, knowing that the future of our prosperity does not depend upon who shall control Persian oil, but who will be among "the blessed" in the day that Christ shall return. —J.M.

# News from the Land of Israel

Brother O. L. Dunaway, of Ark., U.S.A., recently visited Palestine on business. Whilst there he was kind enough to air-mail to us his impressions of this significant land with its memories of the past, and its hopes for the future. We feel that our readers are interested "concerning the Jews that have escaped and concerning Jerusalem" (Neh. 1: 2), and therefore publish the first of his letters below.

—Editor.

DEAR BROTHER MANSFIELD—This letter is written from the King David Hotel, Jerusalem; the future capital of the world. Brother C. Treadway, of Chicago, and I have been over most of this little land of hills and valleys—a land of keen interest to the lovers of God's Word. We have been from Dan at the foot of snow-covered Mount Hermon, to Beersheba in the new State of Israel. About 600 Jewish colonies may be seen—some new, some old, but all bubbling over with life and happiness. Food for children is not rationed; they are all healthy-looking and seem to be supremely happy. We visited one colony of 350 boys and girls, aged from 8 to 18 and had lunch with them. We saw, also, the children and teachers celebrate the Feast of Purim. The children work half a day and the other half they are in school. A large farm of several hundred durans furnish fresh fruit and vegetables for the colony. Scientific farming, weaving, shoe-making, metal work—in fact, everything for the upbuilding of Israel, is taught. Over 2,000 have graduated from four vocational training schools up to 1950.

Tel Aviv, an all-Jewish city of 300,000, is a busy place. Transportation is a real problem. It is reported that about 1,000 Jews from 40 to 50 nations enter Israel daily. New colonies are established to care for this influx of people. The immigrants literally kiss the soil of Palestine when they enter, and seem supremely happy. "He that scattered Israel shall gather him", seems to be literally being fulfilled.

On our way to Beer-Sheba, we spent a day along the Mediterranean coast. We visited "Ashkelon a desolation" (Zech. 2: 4), "Ashkelon shall not be inhabited" (Zech. 9: 5). The old ruins of this once flourishing city confirms the truthfulness of the Bible. Not a person did we see at Beer-Sheba. However, we saw Abraham's well (Gen. 21: 30). It is over 200 feet deep and about 12 or 15 feet in diameter, and is rock-walled. There are many traditions in Palestine, but I believe this well is authentic.

From our travels throughout Palestine, we can report that marvellous things are taking place in this land—surely the coming of the Lord draweth nigh.

In Israel's Hope,

O. L. DUNAWAY

## *The Obligations of the Latter Day Ecclesia*

The Scriptures clearly reveal that at the epoch of Christ's return there will be found a community of people watching and waiting for that great event. The Lord Jesus Christ spake of them—of some who would adopt the attitude, "the Lord delayeth his coming" and begin to act foolishly, of others who would live circumspectly in view of his imminent return. The Apostle Paul in his famous chapter on the resurrection, spake of some who would not die, for they would be found living at the return of Christ, and having developed characters fitted for a glorious destiny would be changed "in a twinkling of an eye". In the 24th and 25th chapters of Isaiah, reference is also made to the latter-day ecclesias. These remarkable chapters speak of the environment of to-day. They reveal the political instability of the times—the political earth reeling to and fro, the people flying from one fear only to be caught in another snare, the gradual crescendo of chaos and anxiety which is characteristic of the world we know to-day, and the glorious consummation when the resurrection shall take place (Ch. 25: 8, 9), and the present evil systems of to-day having been broken up, "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Ch. 24: 23).

In association with the terror which precedes the joy, Isaiah states: (Ch. 24: 13-15): "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires (lights), even the name of the Lord God of Israel in the isles of the sea". The shakings of an olive tree, the gleaning grapes, signify fewness. They speak of the "little flock" who, by the grace of God, will possess the Kingdom; the latter-day ecclesia of Christ. The Lord Jesus Christ directs a personal, intimate message to the Ecclesia contemporary with the drying Euphrates, and the gathering of the nations to war. He warns: "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments". (Rev. 16: 16).

### **THE ECCLESIA IS OF GOD**

From these allusions in Old and New Testaments, it is obvious that it was the Divine intention that there should be a community of believers in the latter days; a community of brethren of Christ, or Christadelphians. In view of this, we can well ponder the words of the Preacher:

**"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Eccles. 3: 14).**

*(continued on page 197)*





Saul who proved disobedient and died on Mount Gilboa. David was then appointed, "a man after God's own heart" and under his wise rule, and that of Solomon, the Kingdom reached the zenith of its power and glory. After the death of Solomon, the 10 tribes revolted under Jeroboam, and we read the history of the two divisions under a long line of Kings—a sad account of the perversity of a stiff-necked people. For their wicked idolatry, God delivered first Ephraim and then Judah into the hands of the enemy. The former never returned from captivity, and of the latter, there was but a partial return in the days of Ezra and Nehemiah.

Still Israel refused to learn. Under the Roman rule they continued to show their hard hearts, filling up the measure of their iniquity by crucifying the Prince of Life. The Romans destroyed their city and temple and scattered them among all nations, thus bringing to an end the process described in Neh. 9: 30:

**"Yet many years didst Thou forbear and testified against them by Thy spirit in Thy prophets, yet would they not give ear, therefore Thou gavest them into the hand of the people of the lands."**

### **PUNISHED BUT NOT FORGOTTEN**

During the ages, God has punished Israel for their sins (Isa. 59: 2), so that Hosea declares: "The children of Israel shall abide many days without a King, Prince, Sacrifice . . . afterwards shall they return and seek the Lord their God and David (Beloved) their King and shall fear the Lord and His goodness in the latter days" (Hos. 3: 4). "In those days and at that time" saith the Lord, "the children of Israel will come weeping to seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying: Come, let us join ourselves in a perpetual covenant that shall not be forgotten." (Jer. 50: 4).

The days spoken of are those when modern Babylon shall be punished for all her sins. God, for His holy Name's sake, will not cut off His people. He has declared: "Though I make a full end of all nations, yet will I not make an end of thee, but will correct thee in measure" (Jer. 30: 11). Again, He declares: "I have loved thee (Israel) with an everlasting love; therefore with loving kindness have drawn thee" (Jer. 31: 3). He does not love them for what they are, but for His holy Name's sake and for what they will be when constituted a praise and a blessing in the land.

Meanwhile the call has gone forth to the Gentiles, but this does not mean that Israel has been forsaken. Paul declares: "God hath not cast away His people which He foreknew" (Rom. 11: 1), and through Isaiah He assures them: "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. 54: 7). To-day we see the commencement of the fulfilment of these prophecies. The times of the Gentiles (2,520 years) have almost elapsed, and Israel is once more a nation, making its own laws and ruling its own territory. Who has preserved them from annihilation during that long period, and who is gathering them again? God is doing it, and

in this we can see His great love for this nation. Where are the great and mighty nations that have had the rule over them in the past? These once proud nations have passed into oblivion, and all that remains of their wonderful cities are mounds of earth. The history of the Jewish nation through the ages to the downfall of Hitler illustrates God's promise of Gen. 12: 3: "He that blesseth thee I will bless, and he that curseth thee I will curse." God's arm is not shortened that it cannot save, and there is in store for the Gentiles a terrible retribution, when God unbare His holy arm and renders vengeance upon His enemies. The punishment meted out to Jewry has been long and bitter, but the end is very near. The glory and power of the Jewish Kingdom of the past will pale into utter significance besides that of the future when the greater Son of David shall rule. The Jew will be the nucleus of the Kingdom, for Christ will "save the tents of Judah first" and afterwards restore Ephraim. They will be used as His battle-axe and weapons of war to utterly destroy the power of Gentilism.

### CHRIST'S ATTITUDE TOWARDS ISRAEL

This is revealed in his lamentation over Jerusalem: "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. How often would I have gathered your children together, as a hen doth gather her brood under her wings and ye would not. Behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until ye shall say: Blessed is he that cometh in the name of the Lord." What a wonderful expression of love, likening the people to a brood of chickens whom the hen, in her tender care would gather under the warmth and shelter of her wing. Christ's attitude was reflected by the Apostles. Paul, the apostle to the Gentiles declared: "I have great heaviness and continual sorrow in my heart, for I could wish myself were accursed from Christ, for my brethren, my kinsmen according to the flesh". What a wonderful spirit of sacrifice this is, and how it reveals the greatness of the man who expressed it.

Unfortunately the Jew sought the promises through the works of the law, not comprehending that no man can be justified through that means. It is only by faith through Christ Jesus that we can attain unto salvation (Gal. 3: 26). Apart from this both Jew and Gentile are equally without salvation, for "all have sinned and come short of the glory of God." The Gospel is open to both to reach the blessings promised and both must come to God through faith in Christ to attain unto life eternal.

But though as individuals this is the position, nationally there is a difference. In Rom. 3, Paul asks the pertinent question, "What advantage has the Jew, or what profit is there in circumcision? **Much every way**, chiefly because unto them were committed the oracles of God." In Rom. 9: 4-6 he enumerates some of the advantages: "To them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who

is over all, God blessed forever. Amen." Therefore, although the natural Jew cannot attain unto the privileges of being numbered among the first fruits unless he accepts Christ, his nation will attain unto great eminence in the millennium. Moreover, at the end of the millennium a great multitude of Jews and Gentiles, answering to the full harvest after the type given in the Mosaic festival, will enter into life eternal.

Both Jew and Gentile have been disobedient to the gracious invitation extended to them. Both will be purged by trouble. The Jew will experience the "time of Jacob's trouble" prior to becoming the obedient subjects of the King of kings, whilst the Gentiles will have to bear the punishment meted out to them for their treatment of God's people and His truth through the ages. God says He will render unto them **double** for what they have caused His people to suffer. A consideration of Revelation 17: 3-6 shows that God does not look upon Christendom with any degree of pleasure. It is described as "Babylon the Great, the mother of harlots and abominations of the earth, drunk with the blood of the saints and with the martyrs of Jesus."

It is not a pretty picture, but it shows us how Gentilism is viewed from the Divine standpoint. No wonder we are told to separate and come out from among them that we partake not of their sins! The present political and religious systems are to be absolutely destroyed. Dr. Thomas, speaking of the out-pouring of God's wrath upon the Gentile world, declares (in "Eureka"):

**"We get some idea of the sanguinary conflict in Rev. 16: 15-20. The islands and mountains stand for the Kingdoms of men and they have all to succumb to the power of the King of the Jews, but before they do so they will fight to the last ditch. They must yield to him and wait for his law. Their hearts will be hardened, as was Pharaoh's, therefore God made the powers to be for the day of evil, as vessels of wrath fitted for destruction in which He will make His power known. Their armies and navies (and air forces) will be utterly destroyed by Jesus and his brethren, who execute the vengeance of the Deity upon them for their treatment of His people, and by turning His truth into a lie. Christ is the Redeemer of two classes of people, the first being his brethren, whom he is now taking out of the nations for His name. The second class will be the many nations who shall be joined to him as his people, among them being the twelve tribes. The nation of Israel is to be the first born, the chief son of the national family, being the beloved nation for the father's sake (Rom. 11: 28)."**

Seeing these things are so, what sort of people would we be? Should we not endeavour to cleanse ourselves from all filthiness of the flesh and strive to follow the example of our great Head by humbly and implicitly obeying His commandments? Then will we be among them who will follow him when executing vengeance upon his enemies. Let us, as the true Israel of God, strive to live to the honour and glory of God's holy name.

—W. G. KENNETT, Kadina.

## Events Subsequent to Christ's Return

### 14.—A Startling Proclamation to the Nations

Our last two articles have anticipated the sequence of events somewhat in order to complete our outline of the restoration of all the tribes of Israel to the land of promise. We now revert back to the work of Christ and his glorified brethren consequent upon the destruction of Gogue's forces at Armageddon (see "The Logos", vol. 17: No. 5; p.114).

The first duty will be the cleansing of the land, that it might be a fit place for the erection of a House of Prayer for all nations to be presided over by the King-Priest of the Age to come (Dan. 8: 14; Zech. 6: 12-13). We have already seen (p.115) that the victory of Christ at Jerusalem will be accompanied by earth tremors of unusual extent which will considerably alter the contour of Palestine (Zech. 14: 4-10; Joel 3: 18). This, together with an ample rainfall (Hos. 6: 1-3; Joel 2: 23), will cause the present arid and uninviting deserts of Palestine to "blossom as the rose". Zion will be elevated above the surrounding country, and will stand out as a landmark prominently drawing men to the worship of Yahweh. This earthquake, we have seen, will bury much of Gogue's host, but a further seven months will be required to bury the remnant of the host. In order that the land might be thoroughly cleansed of all Gentile pollution, "men of continual employment" will be engaged to pass through the land and remove every trace of the invasion from the north (Ezek. 39: 12-14).

#### PROCLAMATION OF THE KING

With Christ enthroned in Zion, and Judah subject to his control, the Kingdom will be established in its "little stone" phase, destined to grow into a "great mountain" and "fill the whole earth" (Dan. 2: 34-35). Before further judgments of war are poured out upon the Gentile world, an opportunity will be given to the nations to voluntarily submit to the rule of Christ. The plenipotentiaries of the nations will be startled by a most unusual decree, not couched in diplomatic language, but uncompromisingly demanding that their respective Governments: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountain of waters" (Rev. 14: 7). In the book of Revelation, this proclamation issues from the lips of an angel (the multitudinous Christ) "flying in the midst of heaven" (v.6). This is the "air" of Revelation 16: 17—the political abiding place of the Powers that be, into which the seventh vial will be poured.

We can well understand the amazement of politicians at such an unusual request. They have been accustomed to forget the existence of Deity in all their dealings, and to proceed upon the assumption that they are the Lords of creation. Their god has been Power and to it they have sacrificed all virtue and honour. The church has been used to further their ends, and has frequently been instructed not to interfere in politics. But here is a Politician who places Divine worship in its proper place! Nevertheless they will not be impressed. They will doubtless misconstrue the destruction of Gogue's army as the result of fortuitous occurrence, apart from which Israel would have been absolutely destroyed. Not understanding the Divine nature of the King they will ask, What does Israel require? The (to them) preposterous answer will be, that the nations submit to the rule of the King in Zion. Again the question will be asked, Who is this new King? and perhaps they may enquire, Has his authority been endorsed by the council of nations? Isaiah 14: 32 declares: "What shall one then answer the messengers of the nation? That Yahweh hath founded Zion, and the poor of his people shall betake themselves unto it" (Margin).

Some powers will treat this request wisely and will supplicate the mercy of the King of the Jews. The majority, however, and particularly those countries under the dominance of Catholicism, will treat with scorn and ridicule the summons to give up their superstitions and worship Deity in truth. In anger they will prepare for war. They will coalesce against Yahweh's Christ, and will seek to break the bands that the destruction of their forces at Armageddon and the proclamation of the King from Zion, would place upon them (Ps. 2). They will treat with utter contempt the Divine counsel to prostrate themselves before the Son lest they perish from the way (Ps. 2: 12), and will therefore thoroughly deserve the judgments that will fall upon them with fury.

This official repudiation of Christ will be followed by a proclamation to the people to "Come out of her, my people, that ye be not partakers of her sins, and ye receive not of her plagues" (Rev. 18: 4). This proclamation will be particularly (but not exclusively) directed to scattered Israel through the agency of Elijah as we have seen in recent articles. Thus, in the mercy of God, every opportunity will be given the nations to repent of their evil deeds that they receive not the punishment due to them. Isaiah 66: 19 declares:

**"I will set a sign among them (Israel), and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not seen my glory; and they shall declare my glory among the Gentiles."**

The "sign" will be the Lord in glory. Tarshish, Pul, and Lud represent the confederacy of the south; Tubal, Javan (and the Septuagint includes here Mosoch and Thobel), the confederacy of the north. To both groups the nations emissaries will go forth from Christ to declare his glory among the Gentiles that they may escape the impending judgments. These emissaries are termed "drawers

of the bow" a metaphor signifying sounders of the truth (see Ps. 64: 3; Jer. 9: 3; Hab. 3: 9; Rev. 6: 2). The Apostle John will be among their number, for he was told: "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10: 11). Elijah will take a prominent part in this work as we have seen from previous articles, his labours together with those associated with him in the work, being exclusively directed to scattered Israel. Portion of the requests to the two groups of nations will be, "To the north, Give up; and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth" (Isa. 43: 6).

### AN OFFERING TO THE LORD

What will be required of those nations who accept? Their rulers will have to give place to divine, immortal kings who shall rule on behalf of the King of kings and Lord of lords in Jerusalem. They will have to repudiate their superstitions and submit to a law that will act as a "schoolmaster leading them to Christ". This law, an amended version of that delivered through Moses, will regulate their social, political and religious life and contribute to the happiness of the people. Commerce will be conducted upon such lines as will contribute to the enrichment of the whole nation. For instance, concerning the latter-day Tyre (Britain), Isaiah declares:

**"Her merchandise and her hire shall be holiness to Yahweh: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23: 18).**

An offering will be demanded of those nations who submit. They must assist in the regathering of Israel. They must "take hold of a skirt of him that is a Jew and say we will go with thee, for we know that God is with thee". Isaiah declares: "They (the few nations who will accept the Divine summons) shall bring all your brethren for an offering unto Yahweh" (Isa. 66: 20). Zephaniah 3: 10 supplements the words of Isaiah, thus: "From beyond the rivers of Ethiopia shall they bring my suppliants, even the daughter of my dispersed for an offering unto me" (Revised version margin). "Beyond the rivers of Ethiopia" speaks of the British power (Isaiah 18), the kings of Tarshish and of the isles who shall bring presents (Ps. 72: 10), even of "a people scattered and peeled, a people terrible from their beginning hitherto; a nation meted out and trodden under foot . . . to the place of the name of Yahweh, the mount Zion" (Isa. 18: 2, 7). From these references, plus Isaiah 60: 9 which speaks of Tarshish being the first to accept Christ and her mercantile marine being placed at the disposal of the King for the use of home-coming Israel, it seems that those who voluntarily submit will be limited to the English speaking world. The Truth has been broadcast throughout these parts, and the minds of the people in measure prepared for the remarkable events to be soon witnessed in the earth.

In addition to the work referred to above, the gold and silver of the nations must be given up (Isa. 60: 9). This is the property of Deity (Hag. 2: 8) and will be used for beautifying the Temple of the

# THE CHISTADELPHIAN RECORDER

*A department of The Logos recording topical views  
and comments associated with the work of the Truth  
throughout the World.*

## PRAY AND SEEK FOR WISDOM

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1: 5). This is definite, but let us not lose sight of the conditions that underlie the promise. Divine wisdom comes through the channel of the Scriptures, and the man who turns from these can expect no response to his prayer. God may require him to dig deep and search much, but it will not be in vain (Hos. 14: 9; Jas. 1: 5; Matt. 7: 7; Isa. 66: 2). How God will help him to right knowledge we cannot tell, but help He will. Let us examine ourselves in these matters, and act the part of true and sensible beings.

The "Elpis Israel" Classes can assist you in your search for Divine wisdom. If it so be that you are in isolation, or without contact with such a class, we can assist you by sending you fortnightly notes taken from a regular class meeting. These notes to-day are sent to all parts of the Ecclesial world, so that you will be studying in unison with those of "like precious faith" in other parts.

## FIRST ADELAIDE COMBINED MEETING FOR 1951

The Adelaide Classes have taken the opportunity of the visit of Brother E. Spongberg (N.S.W.) to arrange their first combined meeting for 1951. As guest-speaker for the evening, brother Spongberg will present a message of importance to the Ecclesia of God in these latter days. We hope to give a further report of this meeting in the next issue of "The Recorder".

In addition to the above, Brother Spongberg plans to give the word of exhortation to the Adelaide Ecclesia, lecture at Woodville, speak at a combined G.E.S. meeting, outlining features of the Domain work, and attend various Classes in Adelaide.

## PROPOSED VISIT TO NORTHERN N.S.W. AND BRISBANE

Brother and Sister Williams and Brother and Sister B. Philp, prominent members of the Lakemba "Elpis Israel" Class, have planned extensive visits during the coming month. Cessnock, Toowoomba, Brisbane, Bangalow, Ballina and other Ecclesias will be visited, and at many of the places meetings will be addressed by the visitors.

The visitors will be pleased to attend "Elpis Israel" Classes, or to give demonstration Classes to any group of brethren and sisters who desire this



ministration. In addition, a large linen chart describing events that will occur subsequent to Christ's return has been prepared, and special evenings have been arranged when it is proposed that Brother Philp speak to the subject, "From Sinai Onwards".

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### MELBOURNE COTTAGE MEETING

We are pleased to announce the formation of a Class in Melbourne, the first meeting being held at the home of Bro. and Sis. S. L. Mansfield (Heidelberg). Twelve members were present. Since then, two further meetings have been held on alternate Thursday evenings at the homes of Sis. Waldron (Fairfield) and Bro. and Sis. Pudney (North Fitzroy). The attendance has since increased with each meeting.

It is our desire to study the pioneer works of the Truth and as an appetiser have chosen "Ways of Providence" by Bro. R. Roberts. All members have been most enthusiastic and the homely, spiritual atmosphere is thoroughly appreciated and enjoyed by all. It is quite interesting to hear the valuable expressions from members of whom we hear and see little on the lecture and exhorting platform. The meeting at Sis. Waldron's home reaffirmed its keen desire to follow the approved pattern of the Watchers of Christ's first advent who "feared the Lord and spake often one to another".

—Sister Marie Tonkin.

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### PRESENTATIONS OF "ELPIS ISRAEL"

Copies of "Elpis Israel" were recently presented to newly-immersed members of the Classes—Sister Muriel Gibbins and Brother R. Cheek. In presenting the books, Brother Colquhoun impressed the need for constant Bible study, and exhorted our new members to diligently read the book presented with the Bible at the right hand for constant reference. Brother Thomas has well written: "The time is come in which there must be no faint-heartedness, and when a courageous testimony must be borne for the word of the kingdom. Ministerial favour and popularity must be utterly disregarded; and the question be, not 'What saith the minister?' or 'What will people think?'. It matters not what they say or think, in the case; the simple question is, 'How is it written?'. 'What saith the word?'. Let this course be pursued in candour, and I doubt not, but in a short time a people will spring up in these islands prepared for the Lord, whom he will acknowledge at his return."

It is only to the extent that we are mentally impressed with the ideas of God that we will develop the mind of Christ. This is a necessary prerequisite to the establishing of a spiritual character well pleasing to God. "Elpis Israel" can help in that direction. Our new members were recommended to add to the book presented them, other standard works of the Truth, and so build up a library that can assist to the attainment of the greatest of all gifts—eternal life itself.

During a recent visit home from Melbourne, Mr. D. Horgan was immersed into Christ Jesus, and as he was a regular member of the Marryatville Class (Sth. Aust.), the Committee presented him also with an inscribed copy of "Elpis Israel". This was sent by post to Brother Horgan's

Melbourne address, and we wish to acknowledge a very nice letter of appreciation in which Brother Horgan lays stress upon the value he received from his association with the Marryatville Class when resident in Adelaide.

Brother L. Wigzell takes this opportunity of thanking those brethren and sisters in isolation and overseas who wrote in reply to the recent Class newsletter. Such communications are helpful and encouraging to the Committee. They reveal how close are the bonds of the truth, and how the work is appreciated, which, we trust, is helping to build up in each one of us that spiritual man against the day of account.

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### WITH THE SYDNEY "ELPIS ISRAEL" CLASSES

It is pleasing to be able to report increased attendances at the Sydney "Elpis Israel" Classes. We recently had the pleasure of a visit of Brother J. Mansfield, Snr., of Adelaide, and thoroughly enjoyed his comments upon the sure word of prophecy. The meeting held on 9th March was of particular interest. On this occasion, Brother A. Pooley presided. The readings for the day were discussed, and the discussion concerning the real meaning of the visions and revelations of the man caught up to the third heaven (2 Cor. 12) proved interesting and instructive. Brother Errington addressed the meeting concerning the remarks of Brother Thomas on "Elpis Israel", pp. 428-432, particularly concerning "Togarmah of the north quarters" and the identity of Gogue. The various points raised brought forth profitable discussion. Brethren Philp, Spongberg and Williams also addressed the meeting. It was felt that Brother Thomas had laid a sure foundation upon which to identify Togarmah and Gogue. The fallacy of relying on so-called Bible commentators for the correct setting of the things referred to in prophecy was stressed, for in the majority of cases they are well off the mark. No doubt they fail because they cannot grasp the hope of Israel, and this is where Brother Thomas was able to be more profound on different phases of prophecy. The "Elpis Israel" Classes stress the beauty of the true hope of Zionism, for without a proper understanding of this important Divine revelation, we will not fully grasp the significance of the great and mighty events now transpiring in the world. The stirring events in Persia and the serious effects caused by the assassination of the Premier were dealt with. It was a blow to the Western Powers, but a victory to the forces of Communism which seek to control the rich oil supplies of Persia. The anxiety of Britain to confer with the Israeli Governments concerning vital ports in the Mediterranean Sea also brought forth interesting comment.

The Sydney Class is held in Regent Hall fortnightly on a Friday evening. If you do not attend, go along. You will be cordially welcomed, and will profit by your evening's study and association with the brethren and sisters.

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### SIMPLICITY TOWARDS CHRIST

We have just received the 19th issue of this splendid little production. The delay is due to incorrect addressing; our parcel being sent to Sydney instead of to Adelaide. The 19th S"implicity" concludes brother Thomas's article upon "The Last Days of Judah's Commonwealth" and publishes extensive extracts from the article "Tyre and the Daughter of Tyre", in which Brother Thomas demonstrates that ancient Tyre was a type of Britain,

so that many of the things predicted of the former will be fulfilled by the latter. This article is worthy of the serious consideration of all interested in current events in the light of prophecy. The book is concluded with an account of "three incidents taken from the life of Jesus" and selected from "Nazareth Revisited" by Brother Roberts.

"Simplicity Towards Christ", No. 19, is concluded with these significant words: "'Nazareth Revisited' is certainly a book to read and study." To these words we append the following: "Unfortunately, like so much that is profitable to read and study 'Nazareth Revisited' is out of print." Perhaps the Christadelphian Publishing Office might take the hint! Copies of "Simplicity" are obtainable from "Logos" Publications, or from Brother Graham Pearce, 25 Central Avenue, Northampton, England.

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### BOURNVILLE (ENG.) CLASS

Brother Arthur Cherry reports good interest in the Truth's standard works, many brethren writing to him for the Truth's literature which he is able to supply. He writes: "This is very encouraging in our work. It shows that there are brethren reading and studying the Word of God. Our "Elpis Israel" Class at Bournville continues to interest. We get 25 to 35 meeting regularly. All gather around a large improvised table with Bibles and books, all seeking, examining, concentrating on the study. The simple outline of the Truth is the basic force in all Bible study, and if only brethren in all sections of the brotherhood realised this what a power the Christadelphian community would be for good in proclaiming the Truth as it is in Jesus Christ.

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### STUDY IN THE APOCALYPSE

The Prospect (Sth. Aust.) and Lakemba (N.S.W.) Classes are gradually coming to the last chapter of Revelation in their studies. At the conclusion of 1950 the Prospect Class had advanced as far as Rev. 19: 9, but after two meetings in 1951 that they had slipped back two verses to Rev. 19: 7! This was due to the need to review the early verses of this chapter, and to the keen discussion that ranged around this subject. An analytical attitude to our studies has ever characterised the Prospect class. We do not like an explanation merely, but one that is thoroughly backed by Scripture. As a result of keen discussion many valuable points are noted. For instance, in Rev. 19: 10 we are informed, "The testimony of Jesus is the spirit of prophecy". We found that the word rendered "prophecy"—*propheteia* signifies, "the speaking forth of the mind and purpose of God" and the process by which this can be done is revealed in Num. 11: 17-29; 12: 2; Amos 3: 7-8. In 1 Cor. 14: 3 Paul declares that "he that prophesieth speaketh unto men to edification, and exhortation and comfort." This is the function of a true prophet—one who uncompromisingly speaks forth the true mind and purpose of God. The Pope professes to do this, but all that he proclaims is false. He is a prophet, but a false one, and is set forth in Rev. 16: 13 as the "false prophet". He professes to set before the people the mind and purpose of God, but it is not in accordance with that revealed in the Word. The study of the Apocalypse is valuable because it helps us to comprehend the mind and purpose of God in regard to the civil and ecclesiastical institutions of the world.

Lord. The craftsmen of the Gentiles will be used to build up the walls of Jerusalem and to minister in essential needs to the people of Israel who shall be glorified (Isa. 60: 9). "For", says Deity, "in my wrath I smote thee, but in my favour have I had mercy on thee".

### PREPARATION FOR WAR

The above applies to those nations who will realise the true nature of the one reigning from Zion and will submit to his rule. Prophecy indicates, however, that the majority of the world will resist the rule of Christ and will endeavour to do what Jew and Gentile conspired to do 1900 years ago. Thus will the Lord prepare to bring his judgments with stunning force upon the rebellious nations

### "ELPIS ISRAEL" CLASS NOTES

Added costs of postage and other expenses have forced us to experiment with duplicating on both sides of the paper. We hope that this does not inconvenience the reader at all. Should it not prove satisfactory we will revert back to the original method of duplicating on one side of the paper only.

World conditions have reached that stage faced by Israel in a time of crisis—the stage of acute inflation. Haggai pointed out to Israel that though they had sown much they brought in little, and "he that earneth wages earneth wages to put into a bag with holes" (Hag. 1: 6). In other words, the money did not have its former purchasing power. This is the position with us to-day, and hence our change as stated above. It is all a sign of the times, and though these conditions bring in their train many inconveniences, we can surely "lift up our heads" in the anticipation of the larger issues involved—the return of Christ in glory.

that "they may learn righteousness" (Isa. 26: 9). There will be a quiet before the storm breaks with fury upon the heads of the wicked, after which the political Sun of righteousness will shine forth from the heavens of the future age, in a morning without clouds.

The prophets have spoken in detail of the wonderful events before us in these articles. Their minds were constantly centred upon this grand consummation. To them the future age was a vivid reality. They suffered greatly. They had to stand against the current of the times in which they lived, and they required something to assist them in this. The vision of the future—the joy set before them—gave them this incentive, and helped them to faithfully proclaim the Word of the Lord in spite of every discouragement from man. It can also help us to see clearly the joy set before us, give us an incentive to faithfully proclaim the counsel of God, assist us in our labours, build us up in our most holy faith. The reading and continuous meditation of God's Word will assist the thoughtful mind to make a reality of that which to most people is so superficial and theoretical.

—H.P.M.

## **More about Clause 5.**

*"Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity (Gen. 3: 15-19, 22-23; 2 Cor. 1: 9; Rom. 7: 24; 2 Cor. 5: 2-4; Rom. 7: 18-23; Gal. 5: 16-17; Rom. 6: 12; 7: 21; John 3: 6; Rom. 5: 12; 1 Cor. 15: 22; Ps. 51: 5; Job. 14: 4).*

—Clause 5 of Statement of Faith.

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The Editorial in "The Shield" for March, 1951, is timely. It calls for a re-appraisal by certain Australian Ecclesias of Clause 5 of the Statement of Faith which, as the Editor states, "is accepted by Christadelphians everywhere" except for a small group of Ecclesias in Australia. The Editor makes three points of vital importance:—

1. The record of the Edenic fall is fundamental to religion;
2. The simple interpretation of Clause 5 is productive of sound doctrinal teaching and leaves the disputed passage with little of the absurdity that is sometimes pinned to it.
3. If we are to do our part in healing the breach, we shall need to try to understand it graciously, and gracefully acknowledge it.

The formal acceptance of Clause 5 by the Australian Ecclesias would be a great step towards ultimate unity among the two blocs of Ecclesias in this country, whilst bringing these same ecclesias into line with the current of Christadelphian thought throughout the world. We need to remember—whether we like it or not—that the teaching of Clause 5 is stressed in all our standard works, and taught in the literature issued to the stranger. It is epitomised in the old Christadelphian statement: "Man is mortal because of sin".

Over twelve years ago, in "The Logos" for September, 1938 (p.43), we warned against tampering with the Statement of Faith regarding this clause, and pointed out that such an action would widen the rift in the Ecclesial world. This is a matter that concerns every brother and sister, and should not be relegated exclusively to representatives of Ecclesias, or speaking and arranging brethren. The teaching of the clause can be expressed and grasped in a simple way. It is intimately connected with the doctrine of reconciliation which, in its comprehension, can help us to appreciate better the love of God and the sacrifice of His son. It helps us to appreciate our standing in the sight of God by teaching us to place no confidence in the flesh, but rather to lean for strength and help upon Him who declared: "I will never leave nor forsake thee". These features are clearly set forth in "Elpis Israel", "Eureka", "Nazareth Revisited"

and similar standard works of the Truth, but for a simple, easily understood, and beautiful exposition of the subject, we recommend "The Blood of Christ" by Brother Roberts. (This booklet is obtainable from your Librarian or "Logos" Publications, price 6d. plus postage). Let the reader master this little work, and he will appreciate better the vital things expressed in Clause 5.

Ecclesial unity would aid the work of the Truth in all of its avenues. It is a very "pleasant thing" to contemplate, as the Psalmist reminds us. But there is a more essential matter, and that is individual salvation. In this regard the understanding of the doctrine of reconciliation between God and man is of prime importance for it helps us to appreciate better the relationship that exists between God and man and what is required of those who would diligently serve Him. Thus, in this study, the reader can help himself and also the Ecclesial world, for having been educated in this matter, there can come from him an influence for good that can help forward the good work of unity.

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### WOLVES IN SHEEP'S CLOTHING

The Church of England in Sydney recently published that Christadelphian teaching was not in accordance with the Bible. The Dean responsible for this attack, refused to meet, in debate, brother French, who challenged this statement. A similar statement was made recently by the vicar of Mary Valley, Queensland, who had been handed a copy of "Is War With Russia Inevitable?" by Brother V. Raddatz of that district. The Vicar contended that "... the Bible can only be interpreted by the Church. You or I have no right whatsoever to interpret the Bible as you or I wish it to be interpreted." He further maintained that the idea of an earthly Davidic-Kingdom is antiquated. It was derived from the O.T. and not from the New where the Church gained its conception of doctrine. The vicar's letter having been sent to us, we addressed a series of questions to him as follows:

- (1) Did the angel make a mistake when he confirmed the Messianic hope of the prophets relating to an earthly Davidic-kingdom with Christ as King?—Luke 1: 32-33.
- (2) Did Peter make a mistake when he made reference to the same thing?—Acts 3: 20-21.
- (3) Was James wrong in confirming Peter's words?—Acts 15: 16.
- (4) Was Christ incorrect when he promised the same hope to his disciples?—Rev. 2: 26; Rev. 5: 9-10; Rev. 20; 6.
- (5) Was the interpretation of the early church wrong when it taught the literal return of the Lord Jesus to reign with his resurrection and immortalised followers from Jerusalem (see Justin Martyr Diag. 306, 308; Irenaeus lib. v.c. 33, 4, 5; Gibbon chapt. 15)?
- (6) Finally, if the church alone can interpret why should Christ and his Apostles be insistent upon the individual study of the Scriptures on the part of all disciples?

We have suggested that if the vicar wishes to maintain his position we can arrange for the matter to be publicly debated that Truth may be advanced. We have not heard in reply from the vicar!

# A Bible Dictionary

UPON WHICH DR. THOMAS WAS ENGAGED  
AT THE TIME OF HIS DEATH

(Continued from Page 150)

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**ABYSS** (continued)—This abyss, or **sea of peoples**, as we have seen, has been subject to the stormy influences of the winds of the heaven under which it subsists. When in commotion, it is a sign that trouble is near. "I will shake the heavens and the earth, and **the sea**, and the dry land; and I will shake all nations, and the desires of all nations shall come; and in this place (where Haggai was when he uttered these words, that is, in Jerusalem) will I give peace saith Jehovah of armies" (Hag. 2: 6, 7, 9). The interpretation of this is given in the last three verses—"I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (see also Zech. 14: 13). "This is the day in which the Lord alone shall be exalted" (Isa. 2: 10, 21). And referring to this terrible but glorious crisis, the Lord Jesus saith "There shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity; **the sea and the waves roaring**; men's hearts failing them for fear, and for looking after those things which are coming on the habitable; for the powers of the heavens shall be shaken. And afterward, they shall see the Son of Man coming in clouds with power and great glory" (Luke 21: 25-27). "The wicked are like the troubled sea when it cannot rest, whose waters cast up mere dirt. There is no peace, saith my God, to the wicked" (Isa. 57: 20).

"The nations were enraged" (Rev. 11: 18). This is "the sea and the waves roaring" previous to the coming of the wrath of God, contemporary with the resurrection of the dead. The **abyss** is then in great commotion being lashed into fury by the winds of the heavens from divers points. The crisis is well described in Isa. 17: 12: "Hark to the multitude of many peoples, making a noise like the roar of the seas! And to the rushing of nations making a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but **HE** shall rebuke him, and he shall flee afar off, and **HE** shall chase him as the chaff of the mountains before the wind, and like thistle-down before the whirlwind. And behold at evening-tide sudden destruction; and before the morning he (the Assyrian Gogue) is not. This is the portion of them that spoil us (Israelites) and the lot of them that scatter us." (NOTE: Brother Thomas' translation of Isa. 17: 12 given above is very illuminating in view of the coming conflict between the Seed of the Woman (Christ) and the Seed of the Serpent (Gogue)—the strength of the latter will be reduced to weakness comparable to "thistle-down" driven before the wind . . . Editor).

**ADULTERY**—used in a two-fold sense: first natural (Matt. 5: 28-32); second, spiritual—for idolatry (Jer. 3: 9); and for receiving doctrine which seduces from the truth (Rev. 2: 20-22); a generation so misled is styled “adulterous” (Matt. 12: 39).

**AIR**—The kingdom of the heavens in its full development is the greatest of trees; so “that the birds of the air come and lodge in the branches thereof” (Matt: 13-32). These birds are the kings, and princes, and nobles of the time; hence the air is the **political firmament** in which they move. Paul tells the baptised in Ephesus that while they were idolators they walked according to the course (*aiona*) of this world (**Kosmou**), according to the chief of the power of the air, and the spirit which now worketh in the sons of disobedience” (Eph. 2: 2). By this form of words, he designated the system of idolatry in Church and State then prevailing, whose spirit was the spirit of the flesh ministering in human affairs, through the sons of disobedience. “The air” was the firmament of the system—the heaven or high places of the world-powers, to whom it was the mission of Christ’s body to make known the manifold wisdom of God (Eph. 3: 10). In the performance of this mission, its members “wrestled against principalities, against powers, against the world-rulers of the (Pagan and Jewish) darkness of this (Paul’s) age, whom he styles “the spirits of the wickedness in the heavenlies” (Eph. 6: 12). The ecclesiastical and civil world-rulers are “the spirits in the heavenlies,” or **air**, through whom “the wickedness” in high places is made manifest. They are “the host of the high ones on high, and the kings of the earth upon the earth” (Isa: 24: 21). “The sun and the air were darkened” (Rev. 16: 17), in both places, the political firmament of the Fourth Beast system of powers, only in different parts thereof.

**ALLELUIAH**—“And after these things I heard a loud voice of a great multitude in the heaven, saying ‘Allluiah!’” (Rev. 19: 1)—“Praise ye Jehovah!” from **halelu**, praise ye; and **Yah**! an abbreviation of **Yahweh**, WHO IS, WAS, AND SHALL BE; the name God almighty bestowed upon Himself with reference to His subsequent manifestation in the flesh by the Spirit.

The call for praise to Yahweh is four times repeated, because of the four-fold effect of His judgments upon the enemies of His people.

**ALPHA AND OMEGA**—**Alpha** is the name of the first letter of the Greek alphabet, and answers to the English A; **Omega**, that of the last, and answerable to our O. They occur in four places of the Apocalypse, and constitute one of the symbolic titles the Lord Jesus bestows upon himself as declarative of the relation he sustained to God and all created things. “I AM”, saith he, “THE ALPHA AND THE OMEGA” (Rev. 1: 8, 11; 21: 6; 22: 13). This is the cipher of his divinity; the initials of his unity and eternity, as the origin and end of the creation. As **Alpha** is the beginning and first of the alphabet, it fitly represents that the Lord Jesus is the beginning and first of all intelligences and things; and as **Omega** is the ending and last of the alphabet, it also fitly indicates that he is the object of, or the end for whom all things were created. “Thou art worthy, O Lord, to receive glory, and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created” (Rev. 4: 11).

To understand the mystery of “the Alpha and the Omega” it is necessary



to be indoctrinated into what Paul styles "God, or the Father and the Spirit, manifested in flesh." GOD "**the Alpha**" was manifested in **FLESH** as "**the Omega**"; so that the Father, Spirit, and Flesh, or God-Flesh, becomes "the Alpha AND the Omega," the one living and true God; besides whom there is no God.

"I am the First and the Last"; these are the words of the resurrected and glorified Jesus. In making this declaration, he affirms his equality with God (Phil. 2: 6; John 5: 18). Now let the reader refer to what the Spirit saith by Isaiah, concerning "The First and the Last"—the Alpha and the Omega—and he will discover the identity of the Yahweh of the Prophets with the **apocalyptic** Son of Man.

In Isaiah 41: 4, the Spirit enquires, "Who hath wrought and done convoking the generations from the beginning? I, Yahweh, the First and the Last; I—He." The original of this text is remarkable. It is written, —ani Yahweh rishon we-ethakharonim; ani hu: that is, I, the Who is, Who was, and Who shall be, the First and the Last Ones; I—He. To understand the reason for this peculiarity of style, the student must revert to the consideration of the New Name which El-Shaddai, or God Almighty, bestowed upon Himself when He communed with Moses at the bush. The account of this is contained in Exodus 3: 13-15; 6: 3. The substance of it is this: when God was about to send Moses to Israel in Egypt, He told him by **what name** to announce Him to that people. If they enquired of Moses concerning this, he was to announce to them both the Name and the Memorial contained in these words—**ehyeh asher ehyeh**, "I shall be who I shall be." Thus shalt thou say unto the sons of Israel **Ehyeh**, that is, "I SHALL BE hath sent me unto you." "This is my name, **le-olahm**, to the Age; and this is my memorial, to a **generation of a generation.**"

The reader will perceive here that the Spirit speaking by the Angel of the bush, declares that, at some future time, He would be somebody; that is, in Apocalyptic style, he would be OMEGA. Therefore, referring to this manifestation, he says, by David, in Psalm 40: 6, according to the Septuagint: "Sacrifice and offering thou delightest not in; but a **BODY THOU THYSELF repairedst for ME;**" which is its version (and the one approved by Paul in Heb. 10:5) of "oznaim kharitha li"—"ears hast thou digged out for me." When the Body born of Mary, the handmaid of the Spirit, was put to death and buried, it was repaired, and "ears" were "digged out", as it were, from the grave, when that same body was raised from the dead. Being thus repaired, it became the Spirit Body, and, therefore, "a life-producing Spirit", or "the Lord, the Spirit" (1 Cor. 15: 45; 2 Cor. 3: 17, 18). Here, then, "**the Alpha,**" who had appeared to Abraham, had also become "**the Omega,**" who appeared to the apostles. The Alpha was the Invisible God, and the Omega was His Spirit Image; and the Alpha was still "the First", still "the Beginning," still "the Alpha" though He had become "the Last," "the End," and "the Omega," in performing the prediction, saying "I shall be WHO I shall be."

But, let it further be understood that the name **Ehyeh**, which God imposed upon Himself, is modified in Exod. 6: 3. In this place, it is changed from the first person, future tense, to a **compound word**, which, in its analysis, will be found explanatory of **Ehyeh**. The compound word is of four letters, and pronounced Yahweh. Now, considering this, God said to Moses, "By my name Yahweh, I was not known to Abraham, Isaac, and

Jacob." The Jews call it the incommunicable name of God. It is truly so with respect to them, and to everyone else uninstructed in the doctrine of Jesus; for the meaning of the name is communicable only through him.

This quadrilateral name is compounded of three parts of the substantive verb *hahyah*, meaning "to be" . . . so that Yahweh signifies the "Who is, Who was, Who shall be", the Almighty (Rev. 1: 4; 4: 8; 9: 17; 16: 5). **Ehyeh**, then, as expressed in the Memorial, is Yahweh, as explained in the Apocalypse.

But **Ehyeh** is to be the memorial of El-Shaddai "to the Age." In other words, the memorial did not cease to be a remembrancer at His manifestation in flesh and blood, when "the Omega" first appeared in Israel. Had it ceased then, **Ehyeh**, or I Shall Be, would not have been introduced into the Apocalypse some seventy years after the resurrection of the Omega-Incarnation. The phrase "Who shall be" (Rev. 16: 5) is repeated in three other places in the formula "Who is to come." See the previous citations. When, therefore, the "Who is and the Who was" shall have come, the Memorial will cease to be a remembrancer; for to put men in mind of the coming of a person who is already present, would be folly in the extreme.

*(To be continued)*

● The "Daily Mail" of 1886 declared: "The modern Jew has been too long divorced from the soil. He will never take to agriculture again." To emphasise the point, the Editor said, "Fate, history, the national character and the unfruitful dry land of Palestine, all make against any return of Jewish nationality thither."

Men reckon without an understanding of the divine plan. The prophet had the answer—"They shall rebuild the waste cities and inhabit them—they shall raise up the former desolations. They shall repair the waste cities, the desolations of many generations" (Isa. 61: 4). Jeremiah also stated: "Fields shall be bought in this land (Palestine) wherein ye say it is desolate without man or beast" (Jer. 32: 43). See also Ezekial 36: 34-35. Thus, again, public opinion has been proved wrong, and the Word of God has triumphed.—G. Errington.

● "The God of Jacob is our refuge". Why the God of Jacob? Think of Jacob's wanderings, his early experiences, his experimental faith—"If the Lord be with me . . . and bring me back, then shall the Lord be my God". The God of Jacob is the God of the wanderers. He watched over, protected and cared for Jacob in every way. The God of Jacob as our refuge is a comforting, exalting, encouraging, faith-provoking thought."

—A.C. (Extract from Letter).

● Britain cannot fall until her mission is accomplished. Energised of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories and experience many defeats; she will still carry on the war till Christ appears to conquer for God, and for himself and the people.—Dr. Thomas.

● Humility and patience are indispensable attributes of excellence of character. They are characteristics of the angels, to equality with whom the gospel invites us, and who have known evil in their day.—R.R.

● Men will bear with you in anything you may teach provided you maintain nothing offensive to their self-complacency.—Dr. Thomas.

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## THE APOSTOLIC AGE

### 9: YAHWEH'S GRACIOUSNESS MANIFESTED BY "ISRAELITES INDEED"

*The Law of Moses was designed to wean Israel from the Egyptian idolatry and reveal the Divine characteristics. By "observing to do the words of this law" the true Israelite manifested a reverence for "that glorious and fearful name YAHWEH ELOHIM" (Deut. 28: 58). Unfortunately, the majority of the first century Jews were scrupulous in their regard for the letter of the law, but failed to appreciate its spirit, and therefore destroyed its very life. The Lord Jesus stood as the prime example of one living in accordance with the spirit of the Law, and in this he was followed by "Israelites indeed in whom was no guile". The following article hints at some of the things required of such and has an application to-day for those who are truly "of Israel" though they may be Gentiles according to the flesh.*

*—Editor.*

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An "Israelite indeed" was one who reflected the moral glory of Yahweh, as well as being legally in the Covenant. It was vital that behind the outward forms and ceremonies, the character of Yahweh, His mind and purpose, should be discerned and applied. During the ages, only comparatively few attained unto this position.

The moral qualities of Yahweh's glory were declared to Moses hidden in the cleft of the Rock: "Yahweh, Yahweh Elohim, merciful and gracious, long-suffering, and abundant in goodness and Truth, keeping mercy for thousands, forgiving iniquity and transgression and sins, and that will by no means clear the guilty . . ." (Exod. 34: 5-7).

In the establishing of Israel as a nation, all these aspects of the Divine character were experimentally made known to them. Mercy and graciousness were revealed when God heard the groaning of the people in bondage and remembered His covenant with Abraham, Isaac and Jacob (Exod. 2: 24), raising up Moses to deliver them. These qualities were also manifested when He shielded those in Goshen from the terrors of His power; when He made provision for the angel of death to pass over the houses whose door-posts were sprinkled with the blood of the Lamb; when He opened a way through the Red Sea, in the face of seemingly inevitable disaster; when He sweetened bitter waters; when He rained down bread from heaven, and sent forth water from the rocks. What a Father was Yahweh to Israel!

Long-suffering, too; How He endured their perverseness, their faithlessness, waiting for them to attain to faith and trust in him. How often, instead of slaying them, he gave them what they murmured for, and how marvellously He "repented" Him, when their mediator, Moses, declined greatness for himself and beseeched Yahweh to spare Israel for His Name's sake. Moses rehearsed the Divine attributes (Num. 14: 18) and Yahweh pardoned, as again He did to the serpent-bitten rebels in the provision of the uplifted serpent. This graciousness of Yahweh is the key to all Israel's history. When

the people cried in their distress, then He raised up judges. His mercy extended even to Ahab, when he humbled himself (1 Kings 21: 29).

But a further feature of the Divine character revealed to Moses is that He will "by no means clear the guilty." Sin must not be slurred over, but revealed in all its evil. The guilty must be revealed as such, and retribution is demanded for iniquity. This is also abundantly set forth in Israel's history. Froward Pharoah humbled into submission; the first born slain; the horse and rider overthrown in the sea—by such events Yahweh made His name **known** in a way that it had not been known to Abraham (Exod. 6: 3). Again, Nadab and Abihu slain at the commencement of Tabernacle worship; Korah, Dathan and Abiram terribly punished for rebellion; fire, pestilence, serpents, plague, leprosy, death—yet mercy ever available for those who would seek it.

Those Israelites who diligently studied their national history, found the character of Yahweh delineated not only in Word, but also in deeds, and their whole duty lay in reflecting what they saw therein revealed. Fear Him—tremble at His word—acknowledge thy sinfulness before the great and holy Lord God—for behold His majesty and His constant rebuke of sin; but see, also, His tender mercies, His Fatherly compassion, and do thou likewise to thy neighbour. "Love the Lord thy God with all thy heart, soul and mind, and thy neighbour as thyself." This, indeed, was all the law and the prophets, as the Lord daily taught.

#### **Yahweh's character incorporate in a Law**

The character of Yahweh declared to Moses at the rock and illustrated in Israelitish history, was formulated in the Law as a code for the regulation of the nation. The carnally-minded saw only a set of commandments to be laboriously obeyed; the Abrahamically-disposed saw a spirit underlying the letter, and sought to keep the **letter in the spirit**. The carnal Israelite felt he had achieved something and placed God in his debt when he showed external compliance with the ordinances. The spiritual Israelite was still oppressed with the consciousness of sin. Knowing the holiness of Yahweh, he was almost overwhelmed by his own insufficiency.

Thus the "spirit" of Yahweh is seen in the "letter" that commanded scrupulous justice—an exact restitution for accidental and purposeful wrong (Exod. 21 and 22). The spiritual Israelite would reflect Yahweh and go beyond, rather than render a precise and niggardly obedience. A true Israelite with money would not be a usurer to his poor brother (Exod. 22: 25), rather would he go beyond and freely give. A spiritual Israelite would note that it is written Exod. 22: 26): "If thou at all take thy neighbour's garment to pledge thou shalt deliver it unto him by that the sun goeth down," and seeing that graciousness (v. 27) is the keynote of the command, he would not take a pledge at all. He would see, too, that Deut. 24: 1-4 was only a regularisation of human hard-heartedness. Men were divorcing their wives for all manner of reasons, and Moses "suffering" it, commanded that it be done in a regular manner by a bill of divorcement. Thus women were protected from arbitrary dismissal,

but a "just" man would not need the provision designed for a "hard heart" (cf. Matt. 19).

Malice and hatred would be absent from the very heart of the spiritually minded Israelite as he returned the lost asses of his enemy in accordance with Exod. 23: 4, whereas the merely legal Jew, with his scrupulous regard of the letter of the law, but repudiation of its spirit, might return the lost asses but would continue to harbour hatred in his heart and seek for revenge in some way not touched by the law. The spiritual Israelite would go beyond the mere letter to the spirit of "If thine enemy be hungry give him bread to eat" (Prov. 25: 21). Likewise the spirit of Yahweh manifested in an Israelite would cause him to be sure that the battlement on the roof of his new house was more than a perfunctory compliance with a law. His heart

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would desire his neighbours' safety and he would be careful to secure it (Deut. 22: 8). Such an "Israelite indeed" would not only obey the injunction in Deut. 24: 19 to refrain from claiming the forgotten sheaf in the field but, like Boaz, he would show forth the Divine likeness, in deliberately letting some of the corn drop to help the poor gleaners, knowing "that there is that scattereth and yet increaseth" (Prov. 11: 24).

The study of the Word will permit us to multiply examples of what was implied in the term "an Israelite indeed". (John 1: 47). The law of Moses was more than codification of externals; the character of Yahweh was engraved upon it. Such an appreciation of its true character will cause us to cease speaking carelessly about it being done away in Christ. This is only a dangerous half truth as a comparison of Lev. 19 with "the sermon on the mount" will illustrate. Upon the background thus gained, we shall understand the great controversy that raged in Judea and among Jews everywhere at the time of Jesus and the Apostles in the closing days of the Mosaic era. This is generally represented as Christ versus the Law, but could be with greater truth expressed as Christ's interpretation of the spirit of the Law versus the cold, Pharisaic attitude to its externals. Finally, in the theme of the development of the character of Yahweh, in a few selected one out of the human race, to be "His Israel", we have the uniting principle of the whole Word.

—Edgar Wille

● The hope of Israel, and the true hope of the Gospel are one; and they both centre topographically in Jerusalem—now desolate, but to be glorified.

—Dr. Thoms.

## THE OBLIGATIONS OF THE LATTER-DAY ECCLESIA

(continued from page 179)



How did God operate to bring His intentions to fruition? The revival of the Truth in these latter days had a humble beginning. It was unnoticed by the world at large. Humble men, quietly moving from city to city, reasoning, discussing, studying, proclaiming, so that gradually the influence of the written word made its mark upon the hearts and minds of humble truth-seekers. In this way, throughout the isles of the sea, there was developed a community which glorified Yahweh by songs of gladness. They shone as "lights" amid the darkness of contemporary life.

In His dealings with the human race, God has worked through men great and small. He moved Nebuchadnezzar, Cyrus, Vespasian, Napoleon and Hitler to works of judgment. He also moved Joseph to save Israel from starvation, and Moses and Aaron to guide it through the wilderness. He worked through Paul to establish the Truth in the Roman Empire, and in accordance with His ways in the past, He worked through men in these latter days for the revival of His Truth. The principal instruments in this work were brethren John Thomas and Robert Roberts. Brother Thomas laid the foundation—brother Roberts consolidated the work in the organisation of those groups which had struggled into existence. Some have suggested that better men could have been selected for this work, but we have confidence that God is capable of selecting the best type of workmen for the matter he has in hand. We need ever to bear in mind the words of Paul:

**"Who art thou that judgeth another man's servant? To his own master he standeth or falleth. Yea he shall be holden up: for God is able to make him stand."**

The work accomplished was the opening of the teaching of the Scriptures to the people. This is the sanctifying principle. It is futile to plead with, beg of, or thunder at the people to walk in Divine paths, unless the ideas of God are firstly transferred from the written Word to the brain-flesh, as an operating basis to which an appeal can be made. The Lord Jesus stated this when he prayed: "Sanctify them, Father, through thy Truth: thy word is Truth" (John 17: 17).

Thus by prayer, reading and diligent study, brother Thomas finally came to an understanding of the things concerning the Kingdom of God and the Name of Jesus Christ. His days were spent in travelling to many parts of America and Britain preaching the Truth to audiences numbering from two single individuals to 3,000 at one time. He recorded his knowledge in book form and sent forth "Elpis Israel" to enlighten the stranger, and "Eureka" to comfort and help the ecclesia. Brother Roberts followed in the work. How much we owe to the labours of these brethren! Our Sunday Schools are based upon the "**Instructor**" compiled by brother Roberts. Our Hymn book—apart from the Appendix—is as originally published by him. The "**Bible Companion**" was his system of reading the Scriptures. The

Statement of Faith and Constitution bears his handiwork. We still use "Christendom Astray" to educate the stranger; our brethren in isolation still have recourse to "Seasons of Comfort" to help them in their memorial meetings. In fancy, let us remove these helps from Ecclesial life, and how poorer would we be! Though dead these brethren still live in the memorials of their work which they have left.

### GOD'S WORKMEN

Do we recognise that such men as these warrant our respect? We feel it necessary to touch briefly upon this aspect. If you were a man in authority with faithful servants you would be saddened by false insinuations, untrue statements and mocking criticism being levelled against them in your hearing. God will not tolerate this action as we know from His word. The seventy children who mocked the prophet were torn by wild beasts. Those who told Moses he took too much upon himself, and declared that they, also, were princes in Israel, perished for their attitude. In our case the apostolic command is: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5: 17).

We respect our pioneers for their work's sake, not for any personal characteristics of which we know very little. They were God's workmen; we have benefited by their labour; and we honour them for that.

It is not essential, although it is profitable, to know something of the Doctor's family life. What a revelation of the attitude of mind of a faithful brother and sister to the preaching of the Word, to know that answer sister Thomas gave when one commented that Dr. Thomas was not much of a family man, spending long periods on lecturing trips. Sister Thomas smiled, and said, "The Doctor belongs to the public".

It is not essential to know that brother Thomas risked his life several times during the American Civil War, visiting brethren in both the northern and southern States, but it is needful to know that upon his suggestion the name "CHRISTADELPHIAN" was adopted to designate the community in its claim from exemption from war service.

It is not essential to know that brother Roberts first heard a kookaburra laugh whilst staying at Marrickville, N.S.W., on his 1896 visit. He heard a fearsome sound which he thought was caused by a fowl being killed by a snake, and armed with a piece of tree-bough, set off into the bush towards the sound. It stopped, and broke out behind him. At last it dawned upon him that for the first time he was listening to the laughing jackass. But it is essential to recognise that in later years, an ecclesia has come into existence only a few miles from that place, and that in the meeting the work of brother Roberts lives on to its benefit, and the benefit of similar communities throughout the world. Brother Roberts made two visits to Australia, and lectured in more Australian towns than most Australian brethren have lectured in.

The more we know of these brethren, the more deeply do we recognise the need to respect their memory and honour their work.

### FROM WHENCE COMES SPIRITUAL STRENGTH

The Truth consists of doctrines to be received and ways of life to be followed. Paul shows us (Rom. 6: 17) that our salvation depends upon the receiving of these things. He says that we are freed from bondage to sin and made free men in Christ by "obeying from the heart that form of doctrine" which was delivered unto them. One hundred years ago this way of life was clearly revealed in the revival of the Truth, and we are wise if we refuse to deviate from the foundations then established. In the year 96, Christ's message to the ecclesias showed a terrible decline. Brethren claimed that they had "improved" on Paul's understanding. They complained that his ways were "too harsh" and that Christ's commandments should be interpreted in the light of "changed conditions" since His ascension. They looked askance at John's "narrow views" on fellowship and "harsh denunciation" of worldliness, and believed that those matters needed less emphasis now the ecclesia was well established and recognised. After 1900 years we can see the tragedy of it all so clearly. It is stark in its clarity.

But have not we the same spirit to-day? Do not we hear an echo of the same complaints, the same ideas, the same compromise with error and horror of an outright declaration of Truth? Disobedience to parents is not merely a characteristic of the world, but one also of Ecclesial life, for there are some who desire to throw off the restraints and the standards set 100 years ago.

There are over 600 ecclesias throughout the world to-day. In other words, the Truth does not begin and end at the particular community of which the reader is a member. God's witness would be maintained to the world if his entire ecclesia (no matter how large it might be) were swallowed up! The Kingdom of God would be an outstanding success if not one member of the reader's ecclesia gained an entrance therein. We must recognise this. We must not, to use a homely illustration, think we are a big frog croaking in a little pond. We must realise that we are only one little frog in a very big lagoon.

Let us also remember that the Truth first came to Sydney when a Mr. Rooke came in contact with "Elpis Israel" and had his understanding opened. That was the beginning of the Truth here, and from this beginning has developed the Ecclesias in Sydney. We can surely see the Hand of God in this latter-day revival and the wisdom of abiding in the understanding and attitude of the Truth developed by our pioneers—for that was invariably based upon a "What saith the Lord".

### THE PRACTICAL APPLICATION

The wise man gives us personal advice when he says: "Remove not the ancient marks, which thy fathers have set". There is a wonderful thought in that. Many are for pulling down these ancient marks, but let us resolve to resist the effort. Let us be like Jeremiah



who stood against the current of Jewish thought, and declared: "Ask for the old paths, where is the good way, walk therein and ye shall find rest for your souls". What is involved in the practical application of the things we have considered? There is such a thing as a "seeking for the old paths, where is the good way?" This means a developing understanding of what the old ways are, and a comparison of them with the Word of God. Then there is a "walking therein" which explains itself. And the result? "Ye shall find rest"—spiritual advancement now, and everlasting life in the Kingdom.

These things can be done individually and collectively. Individually we need the constant association with the pioneer days, and that can only come through reading. Let this be done and the whole standard of our walk in the Truth will be lifted. Our speakers will be able to speak forth the Word of Life with more effective force and with deeper personal understanding of the Bible. The listeners, if they are readers also, will listen to the speakers with a more developed understanding, and will be able to follow without difficulty the Scriptural truths expounded. And if conviction is deep, the Word will sanctify, and walk and conduct will be enhanced in the individual lives by those fruits of the Spirit which bring true happiness and peace.

Concerning the collective application, it is written that "as iron sharpeneth iron, so the countenance of a man his friend". Hence in the collective consideration of the pioneer writings there is a grand feeling of mutual help and progress. In this regard the "Elpis Israel" Classes provide a splendid adjunct to Ecclesial life. They will develop in one another a greater understanding of God's word, and there will be built up for one another a greater fraternal love as each comes to appreciate the other better. Thus will the Ecclesia grow in strength, understanding and mutual love. This is truly a walking in the old paths. Every brother and sister can take a personal part in this work. There are ecclesias who adopt this attitude. An extract from a recent letter from a London Ecclesia states:

**"Finally, in regard to the study of the writings of Brother John Thomas, I would say his writings are very highly esteemed in our fellowship. Every fortnight we have a class attended by 100 or more solely for the study of 'Eureka'. Our sisters' class is studying 'Elpis Israel'. We have brethren who know the Doctor's writings through and through. But we do not feel this anything to boast about. We feel that all who are in the Truth ought to resort continually to such wonderful expositions. Our own experience is that those ecclesias which have a regular 'Eureka' Class are stronger in the faith than those which have no such class."**

Yes—these things need practical application!

Christ will soon be here. The darkness of the lowering Eastern sky is shot by the thunderbolts of Gogian expansion; to-day the sun shines in the land of the covenants upon the blue and white of the flag of Israel; Tarshish is ready in Arabia; Christ will soon be here. Let us prepare. Soon he will claim his bride. When the thunders of his judgment die away, glorious will be the peace which will settle upon the everlasting hills,

—Bruce Philp.

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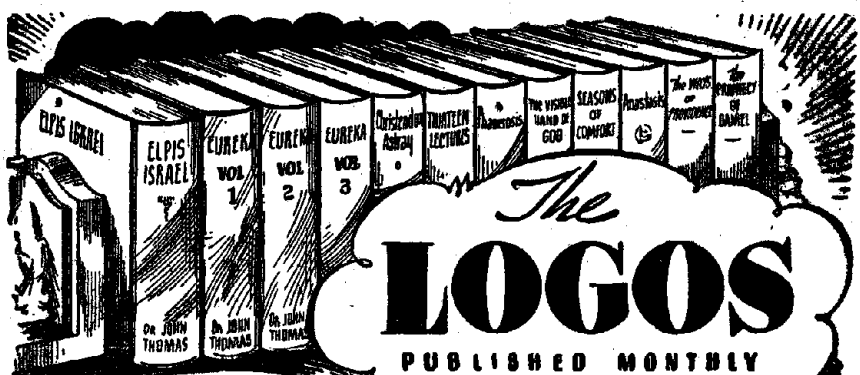
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No. 9                      May, 1951                      Vol. 17

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OF A PEOPLE CALLED OUT OF GENTILE  
DARKNESS UNTO DIVINE LIGHT**  
Acts 15: 14

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J. Thomas.

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Suggestions for improvement and constructive criticism are always welcomed, and we appreciate hearing regularly from our subscribers.

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

"Take Heed to Thyself and unto the Doctrines."  
Preva. all things — Hold fast to that which is Good.

—Paul.

*Important Message on next page* 

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## THOUGHTS FOR THE TIMES

### RULERS OF THE AGE TO COME

In speaking of the saints ruling the world, we are not to picture to ourselves the world governed by poor, fainting, failing, ungifted men and women who constitute the saints in the days of their probation. The saints in the age to come will be a noble, vigorous, beautiful and brilliant order of beings, equal to the angels; the sons and daughters of the Lord God Almighty in the final aspect of their development. As we see them now, they are only in their preliminary stage of development, poor, weak, and ungifted. In one thing only are they rich, without which they are not saints. They are "rich in faith", without which it is impossible to please God; and this one thing, which is their essential qualification, is the one thing that is most of all derided by the class of proud scorners to whose objections I have been referring. So entirely do the ways of man differ from the ways of God, if they were called upon to select an order of rulers for the coming Kingdom, they would choose the rich, well favoured, the good-looking, the physically developed, the finely educated, the well-mannered, the people of good breeding, in short, the respectable and the great, or as Paul expresses it, "The wise after the flesh, the noble, the mighty" (1 Cor. 1: 26). This is not the way of God.

—R.R.

**A MESSAGE OF IMPORTANCE TO THE  
LATTER DAY ECCLESIA**

**“ART THOU A MASTER  
OF ISRAEL,  
and knowest not these things ?”**

—John 3: 10

*The Adelaide Ecclesia was pleased to welcome Brother E. Spongberg of N.S.W. to its midst during the past month, and by a very full programme of appointments, kept him very busy during his stay. Highlight of the visit was an address to a combined “Elpis Israel” meeting in the rear hall of the Temple. One of the largest audiences ever packed into this hall, listened intently to a vigorous and challenging speech, based upon an incident in the life of Jesus that has its counterpart to-day. Main points of the address were: (1) Ecclesial unity based on purity was the aim of the Classes, and not division as is sometimes insinuated. (2) Brethren who recognise the value of such aids to the better understanding of the Bible as the writings of Dr. Thomas and R. Roberts should openly identify themselves with the Class movement. (3) A challenge to Class members, to demonstrate the value of the Movement by zealously co-operating in the extension of the Gospel message; a work of prime importance. We reproduce in full Brother Spongberg’s comments, and suggest the reader give earnest attention to his remarks.*

—Editor.

**“Nicodemus came by night”**

Why did Nicodemus come by night? The reason is supplied by John 3: 2: “We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

There can be no doubt that Nicodemus’ intentions were good. But it is equally without doubt that they could have been better. Nicodemus could have come by day. He could have shown courage and fearlessness, as well as perception.

Nicodemus was a Pharisee, a member of the Sanhedrin, the Central Jewish Council. He it was who, later in life, defended Jesus before the Council, as we have it recorded in the seventh chapter of John, verse fifty: “Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) ‘Doth our law judge any man, before it hear him, and know what he doeth?’” This was the righteous Nicodemus, who carried his devotion to Jesus past the ignominy of the Cross, reverently caring for and anointing his Master’s body for burial.

The members of the Sanhedrin opposed Jesus for a very real reason. “The Romans will come and take way our place and our

nation" (John 11). He taught a repentance that demanded the forsaking of worldly allurements, and this they were most unwilling to do. With the traditions of the fathers before them, with the pomp and ceremony of their positions paramount, they were firmly entrenched in the world, and obviously expected that nothing short of political earthquake could dislodge them. Their love was temporal power.

In this world, there are two concepts of Power. External and Internal.

External power is the power of the flesh—that power that is manifested by outward show—by display, ostentation. The type of power frequently displayed by humanity's would-be conquerors.

Internal power, on the other hand, is that expressed as the power of the Spirit-enlightened intellect. The reign of Solomon over Israel was but a manifestation of internal, God-given power.

There can be no begging of the question. The reward of the righteous is Power: but, let us understand, Power that is predicated upon **prior submission** to the will of God. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2: 26). In this respect, Jesus is the example of what should follow in those of His servants who should later choose to follow Him, "Let him take up his cross, and follow me."

Internal Power is but another name for good character, which is the result of intelligent choice from the fields of learning and environment. Before one can be expected to exercise physical power over God's handiwork, one must fit oneself, or prove oneself, for the task. Hence, as it is written of Jesus, "He that ruleth over men must be just."

Power without good character is Europe under Hitler—Russia under Stalin.

Power with good character is the world at rest with Christ as King.

Nicodemus, however good he was, was ill-equipped to climb the ladder of faith, the principal rung of which is knowledgeable obedience. Or, as Jesus so eloquently put it, "Come unto me and learn of me . . ."

So it transpired that in the confusion caused by the thinking of the flesh, Nicodemus was unaware of the full implications of spiritual re-birth, of the need for resurrection of the mind as a necessary preliminary to resurrection of the body, and the subsequent glorification of both. Thinking in the flesh, it is apparent that he would be completely unaware of its unprofitable nature, or lawlessness, and of the need for change.

And so, Jesus said, "Art thou a Master of Israel, and knowest not these things?"

To-day, we have many of the Nicodemus class with us. They are respectable, and respected, brethren. They are masters of Israel, who would be as shocked as Nicodemus no doubt was, to have it suggested that notwithstanding their zeal or good intentions, they were comparatively ignorant of the meat of the word, or that what they did know was insufficient for Divine requirements. Or that by active or



passive resistance to the extension of knowledge, they were doing violence to those requirements.

Of such are the brethren who, on the flimsiest of pretexts, resist the concept and work of the "Elpis Israel" Cottage Meetings. This must be apparent to all, when the aim of the meetings is considered.

What is their aim?

"A people prepared for the Lord."

"No", says the modern Nicodemus class, "that is not right. Their aim is a covert one. They aim at contention and division. They aim at preserving animosities that have arisen over the famous clause 5 of the amended Birmingham Statement of Faith."

It is most gratifying to see that this sort of false propaganda has been most effectively countered in the Adelaide Ecclesia, and to see the combined "Elpis Israel" Classes providing a hard core for the intensification of Gospel extension activity, and the active proclamation of the Truth in many other ways. **Unless the "Elpis Israel" Classes realise their objective of leaning on God and His incomparable Word; unless they develop individual responsibilities; unless they become, collectively, a people prepared for the Lord, there is nothing to justify their existence.**

The propaganda I have mentioned, emanating from the Eastern States, however false it is, is one of the principal weapons employed against "Elpis Israel" cottage meetings, but it must fail on the ground that even those brethren who have long contended that Clause 5 is couched in "advanced" verbiage, have realised the need for its retention as a standard, and the fact that, for too long, "the tail" has been trying to wag "the dog."

Anyhow, the objection is both fallacious and fraudulent. That is not the object of the meetings. Their object is clearly stated, and I repeat it: "A PEOPLE PREPARED FOR THE LORD."

By this can only be meant unity. But mark well, unity that is a knowledgeable one. Not the unity of an apostate group of ignoramuses, or that of a well-intentioned but deceived Nicodemus, creeping surreptitiously to Jesus by night, but the unity of a group that knows the Word, and is prepared to obey it. A group that answers to the description of Paul in Colossians 2: 2: "Their hearts comforted, being knit together in love, and unto all riches of the full assurance of understanding, to acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

In the matter of the extension of knowledge, the Ecclesial Bible Class takes its place, and has always been a central point around which the task of extending brethren's knowledge extended. But there are many who feel that the Class is only as strong as the matter that is presented there. If, as is usually the case, the presentation of matter is made mainly for the benefit of babes in the Truth, those who attend are perennially treated to a recital of first principles.

Without in any way attempting to derogate from the work of the Bible Class, I think it must be clear that the existence of such a class does not prevent the extension of "Elpis Israel" cottage meetings, and that the extension of the latter will eventually help the Bible Class, both as regards numbers and also the quality of material pre-

sented. In this way, it can be seen, that the "Elpis Israel" Class and the Bible Class must go hand in hand. They must be mutually sustaining.

It is not sufficient to be zealous—to have good intentions. If it were, the laurel wreath would go to the Roman Catholics, the Moslems, or the Hindus. One must also have "the faith" which comes by "hearing", which in turn comes by "the word of the Lord", a faith, which, when effectively activating a person, causes him to "overcome the world." One must, in a word, a divinely-inspired word, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

It is a sad commentary upon the failure of the elders of the ecclesia to extend knowledge, to see the way in which the children of the ecclesias are ill-equipped to "always be ready to give an answer for the hope that is within them."

Because the "Elpis Israel" Class movement supplies a lack—because it brings the Bible under the close, discriminating scrutiny of the family circle—because, in the interchange of thought that takes place, there is mutual strengthening, because the class results in the consolidation of the individual's faith, then reflects itself in the individual's desire to take part in active Gospel Proclamation work, the work **should** succeed, and **should** be supported on every hand, and at every available opportunity by brethren in Office.

I must say that, in this respect, it is gratifying to find that the "Elpis Israel" Class movement in Adelaide, as at Campsie and Lakemba, is one that is fostered and encouraged by the Ecclesia. Their object could not be better put than in the Adelaide Ecclesia's official circular:

**"These classes are held in different suburbs in homes of brethren and sisters, and they form a pleasant atmosphere for the study of the Scriptures with the aid of approved books."**

Last night I attended your Adelaide Gospel Extension Society meeting. There were not less than 45 brethren present, nearly all of whom had a report to present. Many of these reports were outstanding. All of them were good. I am informed that nearly every member of the Gospel extension Society is an active member of some "Elpis Israel" cottage meeting. This speaks for itself. If any brother or sister doubt the work of the cottage meetings, let him or her consider these facts.

This service can only be the outcome of an increased sense of responsibility—and it is fundamental to our faith that **increased responsibility** is merely the reflection of **increased knowledge**, on the principle contained in John 9: 40-41:

**"And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see! therefore your sin remaineth."**

What is your Statement of Faith? Is it something that is dead? Is it a list of lifeless propositions that are to be taken out and viewed as the scientist views the test tube or considers the plate under the microscope? Or is it something that is vibrant, alive, exciting, sparkling with the radiance of God's Word, His intention with the earth and men upon it? Is your Statement of Faith a heap of

dry sticks that provides neither light nor warmth? If it is it is meaningless! It is dead! But let someone put a match to this heap of sticks, and at once it will glow, and shed forth light and warmth. The fires of love will burn, and when they do, it will be apparent that if they are to be retained, the burning sticks must be replenished with other sticks. The fuel that causes the fire to burn must not be diminished, but must constantly be added to.

What is your faith? Is it as the stagnant pool of water, where can be seen only the backward movement of vegetation, where the only growth is the growth of bacteria, where the action of the elements upon it dries it up? Or is your faith as the swiftly-flowing stream that pauses not until it reaches journey's end, there to have unfolded the limitless expanse of the sea?

My own personal experience in Sydney has been that the classes I have attended, and the brothers and sisters with whom I have associated have provided me with a delightful and pleasurable spiritual experience.

But some young people have come to me asking how to acquire the knowledge they feel that they lack. Knowing what I have learned from the study of "Elpis Israel", "Law of Moses", "Eureka", and

### MELBOURNE COTTAGE MEETING

This class is progressing excellently, and is a source of comfort to all in attendance. It is extraordinary how apparently reserved members can bring out excellent thoughts and ideas. We will proceed with "Elpis Israel" after completing "The Ways of Providence." The Class meets at various homes in the Northern Suburbs, the dates set down for future Classes (God willing) being as follows: 8th June, at home of Brother S. Mansfield, Heidelberg; 22nd June, at home of Sister Waldron, Fairfield; 5th July, at home of Brother Pudney, North Fitzroy. If you are in Melbourne during this period, a welcome awaits you at the class. A phone call to JW 2902 will apprise you of exact locality of the Class for the particular evening you wish to attend.

kindred works, I have, without hesitation, directed them to those works as the most convenient aids to Bible study.

They have replied: "We have been advised not to attend the 'Elpis Israel' Class. We have also been advised to refrain from attending the Young Christadelphians' League Meetings."

So it has transpired that certain brethren, who are elders of the ecclesias, whose names are well known to me, have taken it upon themselves to do this thing! In these last days, the very time when the young folk are wandering around the ecclesias saying, "I don't know enough! Give me food that I may eat", this is the advice they receive!

What a disgusting, lamentable state of affairs!

Go to the same brethren who thus advise their young folk, who want to take the standard works of the Truth out of the hands of the young people, and ask them where they have gained their knowledge. If they are honest, and I believe that they are that, they will answer,

as everyone who now lectures from a Christadelphian platform must answer, "From the standard works of the Truth."

There is no logic in this situation. It is me saying to you: "Don't read that book. I've already read it." It is the mind of the Dictator in Hitler that burned books that were works of art outside the German Reichstag. "They are non-Aryan."

Does this situation arise out of our failure? Are we ourselves entirely without fault? **I don't think we are.**

We have failed, miserably so, to present the cause of the "Elpis Israel" cottage meeting in its true perspective. Because we have thus failed, brethren who in many other ways attempt to model their lives on that of Christ have been fearful that what we have been aiming at is division. They themselves are modern Nicodemus'. They come to their study "alone" and "at night", because they don't want to support division. What we must now do is to disabuse them of this most erroneous idea. We must encourage them to join us in our meetings, and Word of God in hand, they will learn that their worst fears are groundless. Then on the basis of the faith once delivered to the saints, and by a common sense of responsibility to its requirements, unity will be achieved for the great work that lies ahead.

You in Adelaide have achieved wonders in the space of a few short years. But are you resting on your oars? This journey is not over until we enter the gates of the Kingdom. We cannot—dare not—rest. We cannot afford to become easy, or complacent. We must go

### ACKNOWLEDGMENTS

The Treasurer (Brother E. B. Wilson) wishes to acknowledge the following donations which have assisted us to maintain the work of the "Elpis Israel" Classes to help brethren in isolation in many parts of the world: H.R.B. (Q), 12/6; Sis. R. (V.), 10/-; Croydon Class, £1/17/6; Anon., £10; Kingswood Class, £3/19/6; Prospect Class, £2/14/6; Goodwood Class, £3/7/5; Marryatville Class, £1/14/3; Sis. B. (W.A.), £1; Sis. J. (N.S.W.), £1.

on, ever onward, fighting the fight of faith, renewing the spirit of love, ever re-dedicating ourselves to the things that constitute the "Love of the Truth."

During the 1939/45 war the ecclesia of God in Australia had a glorious opportunity to present the Truth to the people in circumstances that could only be described as fortuitous in the extreme. We had in our hands "Elpis Israel." For 100 years "Elpis Israel" had said the Russian power would be Gogue.

What did the Ecclesia do? Practically without dissent, they reversed the exposition of Dr. Thomas. They chose Germany as the latter-day invader of Israel's land. They took hold of "Elpis Israel." They ignominiously threw it in the gutter!!! And they paid the price in empty halls !!

But we at Campsie ecclesia did not throw it in the gutter. We took it down from our books shelves and read it. When Japan threatened Australia, the ecclesia at Campsie held a lecture entitled "Japan at Our Gates: Will Australia Survive?" It was delivered to an

audience of several hundreds of interested friends. The reason for Australia's survival had been gained from Brother Thomas' treatment of Ezekiel 38\*.

Nor did we discard "Elpis Israel" in the Sydney Domain. But I regret to say, we had the discomfoting experience of preaching Russia as Gogue whilst literature purporting to show that Germany was Gogue was being distributed at our meeting!

Now we have arrived at 1951. We have witnessed the mighty extension of Russian power in both Europe and Asia. We are witnessing the events that will lead the Russian leader of the Eurasian confederacy down upon the mountains of Israel, there to fall the victim of God's eternal wrath. Will those who threw "Elpis Israel" away during the second world war now pick it up? Will they, in the time that remains to us prior to what must be the third and final conflict and the revelation of God's majesty in the person of His son? If they will they will contribute their part to the development of a people prepared for the Lord.

—E. Spongberg

\* Brother C. R. Wotton was the lecturer.

## G.E.S. NEWS

### A POSSIBLE DEBATE

A possible debate may arise out of an address given by Brother L. Jolly, by special request, to a mid-week meeting at the Congregational Church, St. Vincent St., Port Adelaide recently. The Minister, by the name of Muriel (B.A., M. Sc.) challenged the speaker to debate, declaring his remarks to be far too material and far-fetched. In a reply address on the following Sunday evening, he warned his flock against such ideas as expressed by our brother. Such propositions, he declared, would only be entertained by "half-baked students of the Word; gypsies who had forsaken their ministers!" It was significant that during the course of the clergyman's address, not a Bible was in evidence among the audience, except those in the hands of the brethren who were present to listen to the "reply."

We have written seeking a debate, either public, or in the presence of a group of Port Adelaide Congregationalists, and await the reply with keen interest, knowing that, though humble in station, yet power given through the Word will enable us to refute and overthrow the arguments of tradition and superstition, presented under a cloak of respectability and learning by this so-called minister of the Word.

● Some presiding brethren pray too long. Christ commanded brevity; and it must be applicable to public as well as private prayers. A few well-chosen reverential words are much more edifying to those who pray, and must be more pleasing to God than a long ramble of weak sentences.—R.R.

● "Woe to the man who, professing divine allegiance . . . is engrossed with the concerns of this Gentile order of things, and indifference to the outspread writing on the wall—"Mene Mene Tekel Upharsin" . . . Let the wise bestir themselves. The Bridegroom is at the door,"—R. Roberts.

# A Bible Dictionary

UPON WHICH DR. THOMAS WAS ENGAGED  
AT THE TIME OF HIS DEATH

(Continued from Page 193)



**ALPHA AND OMEGA** (Continued)—The coming of “the Omega” is also the coming of “the Alpha.” This is expressed in Dan. 7: 13, 22, where “one like the Son of Man” is said to “come with the clouds of heaven, and come to the Ancient of Days;” and in the other place, the Ancient of Days is said himself to come. The Ancient of Days in the first place was “the Alpha,” and in the second text was “the Alpha and the Omega” in united personal manifestation.

This manifestation “in power and great glory” is represented as transpiring at the crisis when the Fourth Beast dominion is to be destroyed, and the “Alpha and the Omega” with His brethren, the saints, are to possess the empire, glory, and kingdom under the whole apocalyptic heaven; which implies also dominion over all people, nations and languages of the countries outlying that political firmament; or, as the prophets express it, “far countries from the end of heaven,” and “the outmost parts of heaven” (Isa. 13: 5; Deut. 30: 4).

This fearful but glorious crisis is the end of “**the times of the Gentiles**,” and the beginning of “**the times of Jehovah**,” the stability of which are wisdom and knowledge (Isa. 33: 5-6). Jehovah’s times are “the Age” of which He is the founder (Isa. 9: 6). He comes to inaugurate it, and until that coming, **Ehyeh** is his memorial, and then it ceases. There is an illustration in point connected with the Lord’s Supper: “This do for a remembrance of me”, said Jesus; “For”, adds the Apostle, “as often as ye eat this bread and drink this cup, ye celebrate the Lord’s death till he come” (1 Cor. 11: 26). Hence, when he appears, this memorial, like **Ehyeh**, which is inculcated in this institution, falls into disuse, its purpose being accomplished.

But **Ehyeh** is not the name and memorial of God the Almighty “forever” and “unto all generations,” as it reads in the English version. The phrase “for ever” should be rendered “to the Age;” and “unto all generations,” should read “to a generation of a generation.” Generations of men will be coming and going, being born and dying off, in Jehovah’s times as now; only under happier circumstances. To these Millennial generations **Ehyeh** will be no remembrancer. The Lord will then be to them, not “He who is to come”, or “Who shall be”, but “He who hath come”, and “taken to Himself His great power, and reigns” (Rev. 11: 17).

Neither is **Ehyeh** His memorial “to all the generations” of Israel and the Gentiles, from the days of Moses to the appearing of the Lord Jesus in his kingdom, at the epoch of the resurrection. These pre-millennial generations know nothing about it. It is God’s memorial to “**the generation of the righteous**”, with whom is “the secret of Jehovah” (Ps. 25: 14; Prov. 3: 32;

Amos 3: 7). The righteous are they who understand the word of the kingdom, and the things concerning Jesus; and who, believing what they understand, and loving what they believe, purify their souls in the obedience of the truth, being "the children of the promise"; and of whom it is written, "A seed shall serve him; it shall be counted to the Lord (**Adonai**, "the Omega") **for the generation** (Psalm 22: 31; Rom. 9: 8).

To those of this generation existing in the generation contemporary with himself, the apostle Peter says, "Ye are a chosen generation, a royal priesthood, a holy nation, a people by purchase, that ye may publish the excellencies of him who called you out of the darkness into His wonderful light" (1 Pet. 2: 9). This generation is chosen out of all the generations of mankind to which the truth is sent. Peter himself began the work in relation to the Gentile generations, at the house of Cornelius; and James, in interpreting Peter's address, said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name"—or to choose a generation from among them. This generation, begotten by the belief and born in the obedience of the truth, is not quite complete. Its formation will continue until **Ehyeh** ceases to be a memorial in the coming of "the Alpha and the Omega." It is to this generation it is a memorial; for the secret of the symbol is with them alone.

Let us now revert to the text in Isaiah 41: 4, where the apocalyptic name of the Son of Man is so precisely set forth. We will repeat it here. It is literally expressed in that text after this formula: "I, the Who is, Who was, Who shall be, the First and the Last Ones; I—He." In this enigma "First" is a singular noun; but "Last" is in the plural. To show this peculiarity in our language, I have supplied the word "**Ones.**" "Thus saith Jehovah, King of Israel, even his Redeemer, Jehovah of Armies, I (am) the First and I the Last; and besides me (there are) no Gods" (Isa. 44: 6). "First" is therefore necessarily singular, and represented by the symbol "A". But plurality is manifested in the **Last**; though in that plurality the DIVINE UNITY is maintained. Hence, the symbol of "the Last" is not simply "A", but "A and O." Therefore A in combination with O, exhibits unity in plural manifestation; but not personal plurality in the ORIGINAL INCREATE. "The Last Ones" are, therefore, the First and the Last in united manifestation; "the Beginning and the End" approximated in the Son, "in whom dwelleth all the fulness of the Deity bodily (Col. 2: 9).

The unity of the Alpha and Omega, the First and the Last, the Beginning and the End, is Mosaically exhibited in the Divine proclamation to the Hebrew nation in the formula, shema, Yisrahail, Yehowah Elohainu Yehowah ehdad, "Hear, O Israel, the Who is, Who was, Who shall be, our Gods (are) ONE JEHOVAH!" (Deut. 6: 4). This was the great enigma at which, in its Nazarene solution, Judah stumbled and fell. When the revelation of the mystery was exhibited to them in the great mystery of Godliness unfolded in the doctrine of the apostles—"the truth as it is in Jesus"—they blasphemed that "worthy name"; or as Moses styles it, "this glorious and fearful name" aith Yehowah Elohehah, The Who is, Who Was, Who Shall Be, Thy Gods.

Now, "the First and the Last" declares concerning Himself in Isaiah 43: 10: "Before me no God was formed, neither shall there be after me. I, even I, am Jehovah; and beside me there is no Saviour." And in chapter 44: 6, he says, "I am the first and I the last; and besides me there are no

Gods. Is there a God beside me? Yea, there is no rock; I know not any."

And again in chap 48: 12: "Hearken unto me, O Jacob, and Israel, my called. I—He, I the First; I also the Last: my hand also hath laid the foundation of the earth, and my right hand hath spread out the heavens. When I call unto them they stand up together." Thus the prophet spoke of Jehovah the king of Israel. He was "the Beginning", for there was no God formed before Him; he was also "the End", for there shall be none after Him. Now, the Lord Jesus Christ, when he appeared to John in the visions of Patmos, affirms the same thing of himself, without qualification or reserve. "Lord, shew us the Father", said Philip, "and it sufficeth us": to which Jesus replied, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father? I am in the Father, and the Father in me. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me. He doeth the works. Believe me that I am in the Father and the Father in me, or else believe for the very works' sake" (John 14: 8-11). The Father was incarnated in the flesh born of Mary and perfected at its resurrection; nevertheless, the Father so incarnated was the Father still. If this mystery be discerned, the following testimonies become perfectly intelligible. "Before Abraham was", said Jesus, "I am" (John 8: 58). Then he that spoke was El Shaddai, who 430 years after, bestowed upon himself the name **Ehyeh** and **Yahweh**.

In Col. 1: 15, Paul says, "Christ is the Image of the invisible God, the Firstborn of every creature: for by him were all things created that are in the heavens, and that are upon the earth, things visible and things invisible, whether thrones, or lordships, or principalities, or powers, all things were created through Him and for Him, and he is above all things, and by Him all things continue to exist. And He is the Head of the Body, the ecclesia, who is the beginning—the first-born from among the dead, that among all he might become pre-eminent. For he pleased that all the fulness should dwell in Him." In Heb. 1: 2, the apostle says: "God hath appointed the Son heir of all things, on account of whom also he constituted the ages. Who being an effulgence of His glory, and an exact image of His substance, and sustaining all things by the word of his power, having Himself made through Himself a purification of our sins, sat down on the right hand of the majesty in the highest heavens, being made so much superior than the angels, as he hath inherited a name more excellent than they." And then concerning this highly-exalted Son, he says it is written in the Psalms, "Thy throne, O Gods (is) for the age and onward; a sceptre of equity (is) the sceptre of Thy kingdom; Thou hast loved righteousness and hast hated wickedness; therefore, Gods, thy God, hath anointed thee with the oil of gladness above thy companions." Here unity in plural manifestation is exhibited in applying the plural word Gods to the son and to the Father, by whom He was anointed. "Thy throne, O Alpha and Omega, is for the age and onward, therefore, the First and the Last, the Father and the Spirit, thy God hath anointed thee with the Holy Spirit at thy baptism and afterwards." The Common Version fails to exhibit this, in uniformly adopting a noun singular in translating the words which pertain to God. Again the same apostle quotes from the Psalm which he says prophesies of the Son, saying, "Jehovah humbled my strength by the way; he shortened my days. I will say, My God, take me not away in half my days!" But to this lament it is



replied, "Thy years are for a generation of generations. Of old Thou foundedst the earth; and the heavens are the work of Thy hands. They (the heavens) shall perish, but Thou shalt continue; and all of them shall wax old as a garment: as a vestment Thou shalt renew them, and they shall be changed; but THOU-HE (art), and Thy years shall not come to an end" (Psalm 102: 24).

Christ, then, is the ani-hu, the I—He, the **I who am** and the **He Who shall be** of the Prophets, as well as the "Who is, and who was and Who is to come" of the Apocalypse, which is written upon the basis of his equality with God.

... **ALTAR**—"I saw beneath the altar the persons of them that had been slain on account of the word of God, and on account of the testimony which they held" (Rev. 6: 9). Also in Rev. 11: 1: "Rise and measure the altar." "And Moses built an altar, and called the name of it Jehovah-nissi"; i.e, I Shall Be (is) my banner (Ex. 17: 15). "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Ex. 20: 24-26).

"An altar of earth." The first man of the earth was earthy. The second man was earthy until cleansed, or raised a spiritual body. In the formation of the altar of earth or of stone, the builder's tool was not to pollute it, nor his nakedness to be discovered upon it. "We have an altar", says Paul, "whereof they have no right to eat who serve the tabernacle", that is, the Aaronic priests. "For the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore, Jesus, also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 10).

Jesus was the antitype of the altar of earth, begotten not of the will of the flesh, nor of the will of man, but of God, as the Spirit said by David, "a body hast Thou prepared Me." The true worshippers eat of this altar named Jesus; for "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you" (John 6: 53). He that doeth this, "I will raise him up at the last day." "He that eateth my flesh and drinketh my blood, dwelleth in Me, and I in him." "Let Christ dwell in your hearts by faith", saith Paul. Hence the altar, Jesus is partaken of by faith when his body is discovered..

The altar, Jehovah-nissi, and the altar Jesus, the type and antitype, are the place of sacrifice for offerings of sheep, etc. All who have the Word of God, and hold the testimony of Jesus, are regarded as a part of the altar being "partakers with the altar", and suffering death for that and testimony, they are represented as "beneath the altar."

(To be continued)



## Events Subsequent to Christ's Return

### 15.—The Lull Before the Storm

"All the inhabitants of the world, and dwellers of the earth, at the lifting up of an ensign on the mountains shall tremble, and at the sounding of a trumpet, shall hear. For thus said Yahweh to me. I will be still (yet in my dwelling-place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest. For before harvest as the perfecting of fruit when sour grapes are ripening, there shall be a blossom; and he will cut (it) off as vineshoots by pruning-hooks, and luxuriant twigs, are lopped away. They shall be left together for the carrion-bird of the mountains and the wild beast of the land; and the birds of prey shall destroy upon it, and every wild beast of the land shall ravin upon it. At that time a present shall be diligently brought to Yahweh of armies, a people carried away and oppressed, even of a people terrible from this (time) and onward; a nation prostrate and trodden down, whose land rivers have spoiled; to the dwelling-place of THE NAME of Yahweh of armies, Mount Zion."

Dr. Thomas's translation of Isa. 18: 3, 4, 5, 7.

We suggest that the reader diligently compare the above translation with that found in the Authorised Version. He may find it profitable to make marginal corrections of the latter. We feel that the above rendering more faithfully captures the electric atmosphere or tension of the political heavens following the destruction of Gogue at Armageddon. The prophecy speaks of an early "blossom", of "sour grapes" forming, of "vineshoots" and "luxuriant twigs" that are "lopped away", or "pruned" before it comes to full maturity of expectations. There are, however, other "wild grapes" on the Gentile vine, that will be permitted to fully ripen before they are harvested. In other words, there are two stages in the subjugation of the nations. The Gogian confederacy will be first destroyed, and afterwards the nations of the earth dealt with. The image of Nebuchadnezzar is first broken, then its elements are ground to powder by the "little stone power", which ultimately becomes a mountain filling the whole earth.

Yahweh (Deity in manifestation) is likened to "a cloud of dew (the multitudinous Christ) in the heat of harvest." The same figure is used in Revelation 14: 14-20, and there, also, an early and a latter reaping of the earth are referred to. In v. 14, "one like unto the Son of Man" associated with a "white cloud" is invited to "thrust in thy sickle and reap; for the time is come for thee to reap" (v. 15), and the succeeding verse declares, "and the earth was reaped." Here again, is the victory of Armageddon, when Christ, riding upon a white cloud (the multitudinous body of glorified saints—Heb. 12: 1) will advance from Egypt in the south (Isa. 19) through Bozrah to Jerusalem and successfully cut off the Gogian blossom upon the Gentile vine. But later in Revelation 14, the Son of Man is again told to "Thrust in thy sharp sickle, and gather the clusters of the vine of the

earth; for her grapes are fully ripe", and the succeeding harvesting is represented as being gathered to Yahweh's winepress in which the blood of the grapes of the Gentile earth is pressed out for an offering unto the Lord.

This second reaping of the fully ripe grapes, speaks of the second stage in the subjugation of the nations, when the Lord will carry the battle into the territory of the enemy. In the words of Micah, he "shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof." . . . his "hand shall be lifted up upon his adversaries, and all his enemies shall be cut off" (Mic. 5: 6, 9).

The reference from Isaiah, quoted above, speaks of the bewilderment of the nations at the "lifting up of an ensign on the mountains" of Israel, and at the "sounding of a trumpet" from Zion. The lifting up of an ensign is the establishing of the Lord Jesus, as King in Jerusalem (Isa. 11: 10). This is the work of Yahweh manifested through His Son. "I will set up an ensign", He has declared. In type, Moses saw this ensign, and in shadow witnessed his marvellous victories. On the occasion of the battle between Israel and Amalek, it was found, that so long as Moses' hands were held up to Yahweh, Israel prevailed, but when, through tiredness (the weakness of the flesh) they were allowed to droop or "hang down" (see Heb. 12: 12), Amalek prevailed. This impressed Israel with the sense of dependance upon Yahweh. It was His victory, and only through Him did Israel succeed. Moses recognised this fully, and after the battle he built an altar which he termed Yahweh-Nissi (Exod. 17: 15). The Altar symbolised Deity in sacrificial manifestation, or the Lord Jesus (Heb. 13: 10). He is the living anti-type of what was represented in the altar upon which Israel made offering unto Deity. Moses' Altar was styled "Yahweh Nissi" signifying, "He who shall be mine ensign"; and if the question be asked, Who shall be the ensign? the answer is, He who is our Altar—the Lord Jesus Christ.

The raising of the ensign of Isa. 18 is emblematic of the victory of Armageddon. The "dwellers of the earth" shall see this sight and tremble. They shall also hear "the sounding of a trumpet", or the proclamation calling Israel home, dealt with in our last article. Numbers 10 describes how the priests blew with the trumpet to call the people together, and in the Scripture before the immortal king-priests (Rev. 5. 10) of the Age to come, will "blow the trumpet" to call the people of Israel back to Palestine. "Come out of Babylon my people that ye be not partakers of her sins and receive not of her plagues". "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the holy mount at Jerusalem" (Isa. 27: 13).

Here, then, is the background to the sultry conditions appertaining in the political heavens following the victory of Armageddon. The world will be shocked by the complete annihilation of Gogue's army. All nations will be in mourning as a result. It will be as the mourning of Egypt when the first-born of every family was slain. Then will follow the remarkable proclamation of Christ to the nations, dealt

# THE CHRISTADELPHIAN RECORDER

*A department of The Logos recording topical views  
and comments associated with the work of the Truth  
throughout the World.*

## VISIT BY BROTHER SPONGBERG

The Adelaide Ecclesia was pleased to welcome during April, Brother E. M. Spongborg of the Campsie and Beverly Hills Classes. Brother Spongborg is Assistant Recorder of Campsie Ecclesia and Secretary of the Sydney Christadelphian Domain Committee.

Arriving by aeroplane on Saturday, 21st April, brother Spongborg proceeded to fulfil a heavy programme of Class and Ecclesia activities of which the following is a list:

Saturday, 21st April—Addressed Spiritual Progress League on the subject: "The Master Potter."

Sunday, 22nd April—Exhortation—11 a.m.; address Sunday School—3 p.m.; Lectured at Woodville, on the subject: "Materialism versus Christianity. Christ's challenge to the Nations"—7 p.m.

Monday, 23rd April—Addressed Gospel Extension Society on the work of the proclamation of the Truth in the Sydney Domain.

Tuesday, 24th April—Addressed a meeting of the Combined Elpis Israel Classes of Adelaide on the subject: "Art thou a Master of Israel, and knowest not these things?"

Thursday, 26th April—Led the Goodwood Elpis Israel Class in a consideration of "The Cherubim."

Friday, 27th April—Attended a combined meeting of Croydon and Alberton Classes. The matter under consideration was "Probation before Exaltation", from p. 74 of "Elpis Israel."

Saturday, 28th April—Conferred in a meeting of representatives of the Adelaide Elpis Israel Classes.

Sunday, 29th April—Lectured at Temple on subject: "Swords or Ploughshares?"

Monday, 30th April—Led the Kingswood Elpis Israel Class in a consideration of "Design in Creation" from p. 163 of Elpis Israel.

Tuesday, 1st May—Led the Prospect Elpis Israel Class in a consideration of Revelation ch. 19.

During his stay, Brother Spongborg was the guest of many Christadelphian families. He left Adelaide on Wednesday, 2nd May.

## BRISBANE "ELPIS ISRAEL" CLASS ANNIVERSARY

Coinciding with the visit of Brother Spongborg to Adelaide, Brethren B. Philp and Williams of Lakemba Class visited Queensland, conducting various meetings en route. The following is a report of some of their activities:

**Toowoomba (Queensland) Ecclesia's demonstration "Elpis Israel" Cottage Meeting.** The brethren in this locality fall into two groups—those living in the city of Toowoomba itself, and those who reside in the surrounding country areas. This means an extra effort on the part of the "country-siders", but where the Hope of Israel is strongly loved, distance loses its power, especially in these days of motor transport. Nearly twenty of the ecclesia were present at the demonstration evening. Class supporters throughout the world can imagine the happy atmosphere of the gathering. Under the chairmanship of the Recorder, Brother H. King, the evening progressed very pleasantly. Hymn and prayer, followed by Daily Reading and discussion, preceded the "Elpis Israel" study. The opening section of "Elpis Israel" assesses human kind at its true level; shows the inability of mankind to understand his origin, nature and destiny without the light of Scripture. Raises the query as to whether this grand and mighty universe is forever to be the arena of blood and slaughter at the hands of the vicious and corrupt. Brother Thomas points to the Bible as the grand enlightener. After the meeting was concluded, the "Elpis Israel" Classes' Charts (now well known to Australian meetings) were discussed, and many aspects of Class work revealed.

The general feeling, confirmed by the Recorder and elder brethren, was that such a profitable gathering as this could well be continued fortnightly, especially as no other meetings were held mid-week at present. As this work progresses in Toowoomba, it will bring many blessings upon this

### ELPIS ISRAEL NOTES IN BRITAIN

Requests are still coming to hand for the fortnightly notes, and this is very pleasing. An air-letter to Brother Bruce Philp will ensure the immediate despatch of the Notes, and thereafter you will be in receipt of a fortnightly budget providing an Agenda for a little meeting in your home or among your friends in the Truth.

ecclesia. Brethren Williams and Philp stressed that this studious approach to the Truth has been the normal manner of life which Christadelphian Ecclesias have manifested since the very beginning. In the days of Malachi, they met "oft the one with the other to talk upon the Name", and the latter-day ecclesias do likewise. In studying "Elpis Israel" we keep in touch with the grand principles which revived the knowledge of Apostolic truth in the earth, in the last days. "Elpis Israel" study is not new. On display at the Toowoomba "Elpis Israel" meeting was a copy of the book which had been printed in 1859 in America by the Doctor—92 years old! In it the Doctor included a page inviting readers to become subscribers to the monthly magazine he published—"The Herald of the Kingdom."

Brother Roberts of Toowoomba, recalled the visit of Brother Robert Roberts to Toowoomba in 1896, and the visit by Brother Henry Sulley when he lectured to 270 strangers in the Toowoomba Town Hall, on the Ezekiel Temple prophecy.

**Wynnum Central (Q.) ecclesia's demonstration "Elpis Israel" Cottage Meeting.**—At this meeting (held in the very fine little hall owned by the brethren), one remark passed by the Chairman, impressed the visitors very much. The Chairman said, in his concluding remarks before closing the meeting with hymn and prayer, "I have read "Elpis Israel" twice, and

frankly, did not think much of it. But I can see from to-night's study that I read it too fast." This is a wise point to bear in mind. It is useless reading on, if the point, under consideration has not been grasped, because it becomes the foundation for the next thought. We hope, in due course, to hear that the seed sown at Wynnum has borne fruit, and that the Ecclesia has decided, in addition to its weekly Bible Class, to also hold a fortnightly "Elpis Israel" study. Several have promised support if such a meeting commences. Wynnum brethren and sisters were glad to welcome Brother A. Bailey, Brother F. Park and Brother and Sister J. Curtis, all from Brisbane, at this meeting, in addition to the Lakemba travellers.

**Brisbane "Elpis Israel" Class.**— The Monday evening Class was the first anniversary of the study group. Nineteen were present, and all joined in the spirit of the gathering. The discussion was lively and sustained, and much enjoyed. It was decided by the meeting to meet in rotation at the homes of about six members of the Class. As attenders are drawn from all parts of Greater Brisbane, this means all, in turn, will travel to the Class whilst in rotation, but all will also have the pleasure of the meeting being in their own home.

The intention is, that when the Class is held in different districts, those brethren and sisters living close by will be specially invited. If interest is aroused it is hoped they will join in with the next meeting a fortnight thereafter. If sufficient interest is aroused in any one district, a permanent class can be established in that district.

#### MILE END (S.A.) ELPIS ISRAEL CLASS

A special meeting was held during the past month upon the subject of the Temple of Ezekiel's Prophecy. Brother H. P. Mansfield addressed the meeting upon this subject, and illustrated his remarks by specially prepared charts and drawings. He suggested that the Temple study assists the student to clothe the future with reality. It provides something of substance which we can understand in measure, and helps us to appreciate better the "joy set before us."

**Y.C.L.A. Meeting.**— Much excitement was evident at the Y.C.L.A. outing at Mt. Glorious, near Brisbane, on Anzac Day holiday as Brother and Sister Williams of Lakemba discoursed with Brother Caddock and Sister Taylor of Brisbane, concerning Brethren and Sisters they mutually knew in England many years ago. The recollections brought much pleasure, and as different names were happily brought to mind, the conversation was clearly heard at a distance of at least 25 feet. Let us so act that Brethren won't have to talk of us in whispers when we are absent! Brother Williams recalls clearly the "Eureka" studies and "Elpis Israel" studies in Birmingham before the 1914 war. Which again reminds us that "Elpis Israel" Classes are not a new idea.

In addressing young people as a member of the Executive Committee of the Y.C.L.A. since its inception, Brother Philp pointed out that the Executive Members, in their own leisure moments, always had at hand the pioneer writings. Brethren such as Brother G. Darke (first President), Brother H. W. Wright (first Secretary), Brother A. J. Clarke (spiritual advancement section), have been students of the Doctor's writings for many, many years. This is an example young members of the Y.C.L.A. would be wise to follow.

**Ballina (Northern N.S.W.) Ecclesia.**—The visit to this centre was slightly curtailed as daily work demanded presence in Sydney of Brother Philp three days earlier than expected. However, Brother Philp delivered the word of exhortation to the Ecclesia, and Brother Williams lectured in the evening. Several lengthy discussions were engaged in with several brethren at their request on the current articles abroad ecclesially re the theory of "no revolt" at the end of the 1,000 years reign of Christ. These articles were dissected and final conclusion reached to satisfaction of those concerned was that the Doctor's writings—and the Statement of Faith—are still supreme, whilst the critics are out of their depth. There will be a revolt, as clearly set forth in Revelation 20. The brethren in this district are widely separated in point of distance, some being dairy-farmers, banana-growers, etc., and mid-week meetings, though held, are not as fully attended as desirable. However, following discussion on the "Elpis Israel" Cottage Meeting work, Brother J. Higgs has indicated that he plans to raise the suggestion that, as a start, a monthly "Elpis Israel" Cottage Meeting be held. We trust that this will be heartily agreed upon, and enthusiastically supported by the brethren.

**"Alone, yet not alone".**—On the return to Sydney, Brother and Sister Williams called on a Brother White (originally from the Isle of Wight) immersed by the Ballina brethren following education by Lakemba Gospel Extension Society in the Truth. Way up on the Dorrigo mountain range, over roads that defy description, being almost exclusively made up of dust and pot-holes, there was Brother White. And in his home, a well-marked "Elpis Israel." He is not neglecting to fill his vessel with oil! Keep on, Brother White, may your lamp be burning brightly when the Master appears.

—B.P.

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### NOTES BY THE WAY

**D.F.**—The Beverly Hills Class alternates between the home of Brother E. Spongberg, 19 Lee Avenue, and Sister Shuttleworth's home, 224 Gloucester Road. Your friend would be cordially welcomed to the Class.

**G.P.C. (Glen Alpin, Q.)**—The "Elpis Israel" notes will be sent to you through the ministration of Brother and Sister Hoffman, 9 Fifeshire Road, St. Georges, S. Aust.

**Sister B. Gullen, Rest Home, Sydney, writes:** "The Jewish sign is truly the miracle of the age. I think the way they have returned to their homeland and their immense industry there, has amazed everyone. It could not be done without the hand of God behind it." True! And one day Israel will realise this. They will "look upon him whom they have pierced and mourn." A great future is in store for Israel, and we are privileged to be associated with the hope of Israel.

**P.C.P. (U.S.A.)**—Thanks for encouraging note. Glad to learn that the "Elpis Israel" notes are coming through regularly. It is wise to put aside a regular time for the study each fortnight.

### ELPIS ISRAEL NOTES IN N.S.W.

In order to relieve the pressure on the Adelaide despatching groups, the Sydney "Elpis Israel" Classes are planning to take over despatch of the Notes in New South Wales. This will keep them in closer touch with brethren in isolation in their own State.

with in our last article, and as the nations study the implications of this summons, Yahweh declares: "I (i.e. manifested in the multitudinous Body of Christ) will be still as dry heat impending lightning, as a cloud of dew in the heat harvest."

Concerning these words, Brother Thomas writes: "This is the quiescence of Yahweh's Name-bearer, after beating down the Assyrian at eventide, by which he obtains forcible possession of Jerusalem. It is absolute quietude, or cessation from all hostilities, an armistice, as it were, obtaining from the descent to the Mount of Olives, and commencement of the war between the King of Israel and the Papal powers of the Roman West. The words 'yet in my dwelling place I will be without fear', are parenthetic and descriptive of the Great King's perfect security and fearlessness in the midst of fierce and warlike nations, among whom he has introduced himself 'as a thief', with the intention of spoiling their governments of all their glory, honour, dominion and wealth. As if he had said, 'though I forbear immediately to follow up the victory I have gained in delivering Jerusalem from the Russo-Assyrian Gogue, the enemy will be too confounded to rally his forces and lay siege to the city, for its recovery out of my hand. I shall be in it, and hold it without any ground of fear from a threatened renewal of the siege.'"

What is the object of this uneasy lull with its threat of impending trouble? It is to give the nations the opportunity of declaring themselves. It is to await the full ripening of the vine clusters in the Roman west. This "perfecting of the fruit" is accomplished when the acceptance, or rejection, of the trumpet-proclamation has divided the nations into adverse or friendly powers. Brother Thomas continues: "This division effected, and the Royal Reaper, no longer still as dry heat and a cloud of dew, thrusts in his pruning-hook again, and having reaped the grape-clusters treads them in the wine-press without the city, that is, beyond the limits of the land" of Israel.

Thus, suddenly, the lull will cease and the storm break. Forked lightning will shoot across the political heavens, thunder will disturb the previous silence. Yahweh's "controversy with the nations" (Jer. 25: 31) will begin. It will commence at that city which has consistently defied His truth and massacred his saints throughout the ages, that has set itself as the rival of Jerusalem and laid claim to being the Eternal city, and which, in John's day, reigned over the Kings of the earth (Rev. 17: 18). Rome will be utterly destroyed by volcanic eruption. With violence shall it be thrown down, and shall "be found no more at all" (Rev. 18: 21). The sudden and awful destruction of Rome will again thrust the nations into mourning, and doubtless some will be impressed and influenced by this succession of disasters. They will be in the minority, however, for though the city of Rome be destroyed, the spiritual influence of papal-dom will remain. As in previous ages, though men might curse the affect of the plagues divinely poured out upon them, they "will repent not of their deeds" (Rev. 16: 11). They will "tumultuously assemble together and meditate a vain thing" (Ps. 2: 1-margin). The "vain thing" will be to combine to set at nought the monarch whose threatening decrees will have issued from Zion's hill, and destroy his growing power and in-



fluence. But the initiative will be taken by Zion's King and upon them will fall the full weight of his vengeance and judgments that they might "learn righteousness."

—H.P.M.

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## EDITORIAL

### **BROTHER ROBERTS AND THE NATURE OF MAN**

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In private correspondence, it has been suggested that Brother Roberts once taught that sin brought no change to Adam, and our attention has been directed to a portion of an article written by Brother Roberts in 1869 and re-printed as an "Addendum" in a pamphlet entitled: "The Terrestrial System Before the Fall."

It so happens, however, that Brother Roberts expressed his mind upon this very article which, in his day, was taken out of its context and used in a light not intended by him, in a similar manner to that of our correspondent. In "The Christadelphian" for 1895, brother Roberts reports his encounter with a Mr. Cornish who had been busy subverting the Truth and drawing away brethren to his way of thinking. Mr. Cornish sought to show that Brother Roberts had changed his mind, and quoted the very article before us. Here are Brother Roberts' comments on the occasion:

"There was an endeavour on the part of Mr. Cornish to prove that I had changed from my original position. He tried to prove this by citing an article written in 1869, in which I said that **No change of nature was effected in Adam by his condemnation: that the only difference between the fore and after state, was a difference of relation to the dissolution process lying ahead.** I now said I adhered to what was written in the article, and could wish no better exposition of the matter when taken as a whole. What Mr. Cornish had omitted to consider was, **how**—according to the said article—the difference of relation was established. I afterwards pointed out that in the earlier part of the article, it was laid down that The altered relation became a law of his nature "running in the blood", and that thus only was the sentence transmissible to posterity. This was no alteration of nature, but the introduction of the law of death into it leaving it the same nature still. But Mr. Cornish called this "evasion" the common rejoinder of perplexed antagonism in the presence of an unanswerable explanation."

Brother Roberts did not change his mind on this subject. In any case a change of mind from a viewpoint of error to that of truth, does not demonstrate an attitude of weakness, or reveal the error to be truth, but rather the contrary. The truth upon this vital subject is clearly and beautifully outlined in the pamphlet "The Blood of Christ" (price 6d, postage extra), and we repeat our suggestion last month that the reader would do well to refresh his mind upon this subject with the aid of this book.

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## "Temple of Ezekiel's Prophecy" Epitomised

### 3: THE FRAME LIKE A CITY—Ch. 40: 5—

The House of prayer for all nations will be an immense structure equal in size to many modern cities. It will comprise an inner circular range of buildings—the Temple proper—set in an immense square formed by a double range of buildings perhaps 120 feet high and extending for approximately 1 mile in each direction. Ezekiel is conducted along one of the long entrance halls leading into the temple and minutely describes what he sees.

**Verse 5: "Behold a wall on the outside of the house"**—This "wall" is 1 reed high and 1 reed thick, i.e. 12 ft. high and 12 ft. thick (see note on verse 3). This is actually a foundation wall separating the sanctuary and the profane place outside the House of prayer (Ezek. 42: 20).

**Verse 6: "Then came he unto the gate"** (Heb.—"Entrance")—There are more than one gate in the wall (v. 18). The number is not specified but structural calculations indicate 11 on each of the four sides of the building. These entrances were 50 ft. wide (v. 13) and 100 ft. long, including the porch of the gates (v. 15) These long entrance halls comprise doors, pillars, lift chambers, etc., and extend from the outside of the building to the outer court which divides the two range of buildings set in a square referred to above. **"He went up the stairs thereof"**—There are seven steps leading to the door of the entrance hall (v. 26). **"Measured the threshold one reed"**—The threshold to the entrance doors is 12 ft. long. **"The other threshold"**—The entrance is divided into two divisions, having two doors each 20 ft. wide (10 cubits, by the "cubit and hand breadth" (v. 5), each cubit thus measuring approximately 2 ft.) v. 11: Ch. 41: 23. One door will be used for entrance the other for exit (Ch. 46: 9).

**Verse 7: "And little chamber one reed long, and one reed broad"**—Inside the entrance on both sides are three chambers 12 ft. square and 12 ft. high. These are lift chambers apparently, for no staircases are indicated though the building is several storeys high. **"Between the little chambers five cubits"**—These divisions of 10 ft. between the lift chambers are made up of posts or pedestals of v. 10. **"The threshold of the gate by the porch of the gate within, one reed"**—The "gate within" indicates that this refers to the other end of the entrance hall. This, like the outer entrance, is divided into two parts one for entrance and the other for exit, so that what is the threshold at one part of the entrance hall is the porch at the other end. The entrance hall is 50 ft. wide and 100 ft. long (vv. 13, 15) made up as follows: Threshold (12 ft.), 2 Pillars between the three lift chambers 10 ft. each (20 ft.), three lift chambers each 12 ft (36 ft.), Threshold by porch of gate within (12 ft.), Porch of the gate with posts thereof, v. 9 (20 ft.), total 100 ft. or 50 cubits.

**Verse 8: "Porch of the gate within"**—This is distinct from the "porch of the gate" referred to in v. 9. The entrance hall has a threshold at both ends, so that what is the threshold at one part of the entering hall is the porch at the other end, and styled "the porch of the gate within."

**Verse 9: "He measured the porch of the gate."** Ezekiel has walked 80 feet along the entrance hall, noting the foundation wall, the entrance doors, the lift chambers, and the exit door at the further end of the hall with its porch which matches the threshold, and now he sees a porch attached to the gate at the further end of the hall 16 ft. long with supporting pillars 4 feet square, making 20 feet in all and completing the measure of 100 feet noted in the comments on v.7.



The house of Prayer for all nations will comprise a building whose facade is over one mile long, whose corner towers are 360 feet square and 480 feet high, whose outermost buildings are a double range of magnificent rooms each 100 feet long by 50 feet wide, and perhaps 120 high in their several storeys, with eleven spacious entrance halls on each side. It will surpass in magnificence anything the world has ever seen either in ancient or modern times.



These notes are designed to be used in collaboration with brother Sulley's book. We shall be pleased to receive any comments or questions regarding them from our readers.

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## WORLD EVENTS IN THE LIGHT OF PROPHECY

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### *A Vital Link in World Strategy*

*A Nationalist deputy, Dr. Nur El Din Tarrat, in the Egyptian Parliament, recently declared the Egyptian people should drive the British out of the country by any means. He recommended that the abrogation of the Anglo-Egyptian Treaty should be followed by a non-aggression pact with Russia, "so Britain won't be able to claim that the presence of its troops in Egypt is required to defend Egyptian territory against Russian attack."*

—News Item



The Middle East bridges East and West, and across that bridge must ultimately march, the conqueror who would dominate the world. So long as the Anglo-Saxon Powers hold that vital link there is a limit to Russian expansion. In fact, there is more than a limit to her expansion, there is a potential threat to the power she already possesses. Russia can extend her influence deep into Europe, or to the confines of the Far East, but so long as her enemies prevail in the Middle East, there exists the possibility of menace from the centre. The Middle East is as a dagger pointing to the heart of the Soviet System. From there, the Anglo-Saxon Powers could drive a wedge into the most vulnerable part of Russia—the Caucasian area—

and could threaten the source of her main supply of Oil—the Baku Oil Wells. From there, also, Moscow can be effectively bombed, and the very nerve centre of the U.S.S.R. destroyed, for Moscow is within the air-range of Jerusalem.

And because the Anglo-Saxon way of life is essentially antagonistic to the Soviet system, and vice versa, an attempt must one day be made by Russia to take this bridge and destroy this threat to the Soviet World State—an attempt that is prophetically anticipated in Ezekiel 38 and Daniel 11.

So it is, that world politics to-day, follows the pattern apocalyptically revealed in the prophetic Word, or, as Brother Thomas so clearly expresses it in "Elpis Israel":

"England's Indian Empire, and its contiguity to Asiatic Russia, make her his natural enemy. It will be her policy to prevent him from taking possession of Egypt and the Holy Land; for if he were to do this, he would intercept all communication between England and India by the Red Sea. Hence, while she is the natural enemy of the Autocrat, she is also the natural friend of Egypt and the Jews. The triumph of Russia in the west will cause her to strengthen herself in the east; and, as I shall show, she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonise Judea with Israelites, and form an intimate alliance of offence and defence with Egypt. But these measures of the British will be the means of luring on the Autocrat to his destruction . . ." (p. 420).

But if Russia is vulnerable from the Middle East, so also is Britain, and in a manner not foreseen by Brother Thomas. The Middle East is as an artery supplying the British Empire with its most vital need of modern life—Oil. Let Russia cut that artery, and she would not merely remove a potential threat to her own power, but would, at the same time, deal an almost irreparable blow at her main enemy. Thus the Middle East is the Achilles heel—the vulnerable spot—of both the latter-day King of the North and King of the South.

That is why the diplomatic rivalry of these two groups of Powers is obvious in every country of that area, from Persia and Turkey in the north, to Egypt in the south. It is the reason why America bolsters Turkey's economic structure and military power; why disagreements have arisen between the Persian and British administrations over the vital question of Oil; why Britain departed from her traditional pro-Jewish policy in favour of the Arabs; why she maintains troops on Egyptian territory in face of Egyptian opposition. The two great confederacies are to-day fighting a battle in the Middle East, the battle of tactics. And, as will be the case when the real fight commences, Britain is in retreat.

We quote at the head of this article the statement made by an Egyptian politician in the Egyptian Parliament. He voices the antagonism of a section of the Egyptian people. Egypt has undoubtedly benefited from British assistance, but this has been at the expense of Egyptian independence. Militarily, Egypt made a very poor showing against the Israeli forces, but the Egyptian blames this on to the British and not to her soldiers. It is maintained that Britain advanced the material prosperity of Egypt, but neglected her military advancement.

The words of the politician speak of the interest of Russia in

this land of the south, and of the waning influence of Britain. They are interesting to us, for they confirm the voice of Prophecy. They confirm the words of Daniel 11: 41-45, and the exposition of these verses which sees their fulfilment in the future; for it was upon the basis of these words that Brother Thomas could anticipate what we are seeing happen to-day. Thus, quoting Daniel 11: 42, he wrote:

**"God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction (i.e. interesting herself in behalf of Israel). He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances, probably to take possession of. They will, however, before the battle of Armageddon, BE COMPELLED TO RETREAT FROM EGYPT AND ETHIOPIA . . ." (Elpis Israel" p. 445).**

That "retreat" has begun, and will continue, until, as Isaiah predicts, dissension in Egypt, and weakness of the Administration, will result in the country coming under the domination of "a cruel lord", even Gogue (Isa. 19: 2-4). Daniel speaks of the King of the North (Gogue) at the "time of the end" advancing south and gaining power over "all the precious things of Egypt" (Dan. 11: 40-43). Ezekiel tells of him "ascending" from the south, or Egypt, and marching against Palestine (Ezek. 38). Joel speaks, in company with the other prophets, of his utter destruction at the hands of Yahweh who will be "the hope of his people, and the strength of the children of Israel" (Joel 3: 16).

The currents of world politics cause great uneasiness in Palestine to-day, where the tiny nation of Israel is wedged between the giants of the North and South. The decision will not be left to man, however, but to He who is Almighty and Whose purpose the combined world cannot circumvent. Israel need not fear. The throne of David will yet be restored and command greater power than the most rabid Zionist would dare not hope for. As for Israel according to the Spirit, they may well "lift up their heads" for their redemption draws nigh. The redemption of spiritual Israel precedes that of natural Israel, as is only natural; and the coming of Christ precedes the attack of Gogue against Palestine, we can only conclude, in the light of world events, that Christ's coming is near at hand indeed.

—J.M.

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### THE PAPAL ALLIANCE

We believe that the Lord Jesus will return suddenly to his elect, and unnoticed by the world. Sinai appears to be the locality of the Judgment Seat, and to that spot there will be gathered the living and the resurrected saints. The world will be left to its own resources and will develop the "time of trouble such as never was." It is anticipated that quite a period of time will be spent in what is termed the "marriage of the Lamb" to his bride, the Ecclesia (Rev. 19: 7) before Christ will move against Gogue who will meantime have occupied Jerusalem. The forming of the Image of Daniel 2, to be destroyed by the little stone power (v. 44), will be completed at the time when Christ is in company with his saints at Sinai. It will be

at this period, most likely, that the expected union between Russia and Catholicism will occur.

A brother seeks Scriptural proof of such a union. We direct him to Daniel 11: 38 which speaks of the king honouring "the God of forces", or, as it is in the Hebrew, **Eloah Mauzzim**, "the Mighty One of Guardians." The "Guardians" are the martyrs and "idols of gold" which Catholicism delights in (Rev. 9: 20). They are the "St. Georges", "St. Patricks", "St. Pauls" of an Apostate Christendom, the deified ghosts of the departed, whose ignorant votaries claim can protect or guard them against all ills. The "mighty one" of these ghosts in the Pope, and it is him who, Daniel predicted, this king would honour.

The reference concerns Constantine primarily. Constantine, however, is a type of Gogue. The antitype will thus be fulfilled by the Russian leader, who taking Turkey, will set up his power in Constantinople, and, like his prototype, for political reasons, will honour the Pope—"a god whom his fathers (Marx, Lenin, etc.) knew (or recognised) not" (Dan 11: 38).

Daniel 8: 23 speaks of a latter-day manifestation of the "little horn of the goat." As the student of "Elpis Israel" will recognise, this prophetic term relates to the power ruling in Constantinople (p. 406), and as there is to be a "latter-day" manifestation of that power (Dan. 8: 23) which points directly to the Russian Gogue (vv. 24, 25), we can expect Russia ultimately (probably after Christ's return) to advance against Turkey. Thus Dan. 8: 23-25 links up with Daniel 11: 40. Both speak of the "time of the end" or "latter days", and both predict an attack by Russia against Turkey.

Having established his power in Constantinople, the policy of Gogue, or the King of the North, is set forth as (1)—"he shall cause craft" (i.e. priest-craft) to prosper; (2)—aggrandisement of personal power and prestige; (3)—"by peace he shall destroy many" (Dan. 8: 25). This he shall accomplish by the means set forth in 2 Thess. 5: 3 which indicates a grand world alliance, in which Rome will find a place, that priest-craft may prosper. Doubtless, the Papacy will be only too glad to avail itself of this assistance to regain some of the influence lost in recent decades, whilst by such an alliance, the Russian leader will become Master of Babylon the Great. Thus in the great crisis of the end the beast, the dragon (Constantinopolitan power) and the false prophet (Papacy) are shown linked together (Rev. 16: 13-14). Thus for a while, prior to destruction at the hands of Christ, the Papal system will declare: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18: 7).

—J.M.

● **HAGGAI AND INFLATION**—The prophet Haggai (Ch. 1: 6) states: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." The recent £1 basic wage rise was absorbed before millions received it in their pay envelopes.—G.E.

# “Spiritual Nazarites”

The sixth chapter of Numbers records the ritual of the Nazarite—“when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord.” It is a very instructive record, detailing in type the responsibilities of those who, in the Christian dispensation, have “separated themselves” unto the Lord. This is in keeping with the formula of the apostle, that the records of the Mosaic economy have been preserved for “our admonition, upon whom the ends of the ages have come.”

The word “Nazarite” means “one separated”, from “nazar”—“to consecrate” (20th Century Dictionary). The Nazarite of old was one who entered voluntarily into a state of consecration to the service of Yahweh, for a defined term, or even for life. Of the latter we might instance Samson, Samuel, and John the Baptist. The vow once made involved the strict adherence to a Divinely defined code of rules which, briefly, were.

- (1) To abstain from strong drink.
- (2) To allow the hair to grow.
- (3) To approach no dead body.

In addition to these rules of life, a prescribed sacrificial ritual involved the offering of a “sin-offering”, a “burnt offering”, and a “peace offering”, when the term of consecration had been fulfilled faithfully. Should, however, the vow be broken accidentally, for example, if a person should die suddenly in close proximity to the Nazarite, the Divine wisdom and mercy prescribed a method of rehabilitation—the hair was shaven, and on the eighth day a “sin-offering”, and a burnt-offering” and a “trespass-offering” were presented before Yahweh by the priest, on the Nazarite’s behalf. He thereby was cleansed, and permitted to start again on his term of separation.

Now all this would be foolishness to the “enlightened” modern mind; but to the enlightened spiritual mind it speaks forth solemn warnings and great comfort. The ritual of the Nazarite spoke to the faithful one of old, of the obligations involved in Divine service. The ritual has been done away now in Christ, but the lessons and the obligations remain for those faithful ones who are in the Divine service.

They have taken upon themselves—voluntarily—a state of consecration or separation for life. They find it involves the same Divinely defined code of rules, in a spiritual sense, as follows:

(1) Wine and strong drinks generally, are notorious for the deadening effect they have on the individual who imbibes them. They thereby cause the brain to become befuddled, the sight to become dimmed and blurred, the hearing impaired, the “balance” upset, and the individual liable to stumble and to fall.

As in the natural, so in the spiritual. Of God’s people of old it is said, “They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through

strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isa. 28: 7).

How can we apply this rule to ourselves? Surely in the obligation we have embraced, to imbibe the "water" of the Word of Life, to the exclusion of the intoxicants of the world. The Divine beverage strengthens the brain, sharpens the faculties, and refreshes the spiritual man (Isa. 28: 12). The world's intoxicants, poured forth by means of radio, press, and film, do but deaden spiritual perception, cause spiritual weariness, stumbling, and even a complete fall. No wonder the spiritual Nazarite finds such "strong drink" firmly forbidden by the Divine code!

(2) What are we to make of the instruction for the Nazarite to allow his hair to grow?

This was the outward token of his inward resolve to serve Yahweh exclusively. The longer it grew the more manifest was the fact that this man was devoted to the service of his God. It surely foreshadows then, the growth in spiritual things which must be the token for all to see, of the state of consecration into which we have entered—which shows that we "have been with Jesus and have learned of him." So we are instructed to "add to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love". In other words, to "go on unto perfection", when we shall constitute the "perfect man" in Christ Jesus. For growth to cease, and the development of the spiritual man to stagnate, is equivalent to the Nazarite's hair being cut—the vow is broken.

(3) The type speaks here of spiritual life and spiritual death, to which Jesus referred when he said, "Let the dead bury their dead." We have been "made alive" in Christ, though at one time we were "dead in trespasses and sins" (Eph. 2: 1-5). We are associated with "living" things—now "dead unto sin, but alive unto God through Jesus Christ" (Gal. 3: 11), and the things of "death" are forbidden us. So Paul was constrained to ask of the Colossian brethren (2: 20-23), "If ye be dead with Christ from the rudiments (elements—margin) of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?" The defilement of the Nazarite of old who came into contact with death was no greater than of the spiritual Nazarite of to-day who breaks his vow of consecration by association with the things of the world!

But, in God's mercy, there always is a way back—"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live" (Ezek. 18: 32). The same grand and comforting truth Jesus taught in the parable of the prodigal son—"For this my son was dead, and is alive again." Take comfort, then, brother or sister, if you have wandered from the way, for His mercy is great.

The way back from contact with death is prescribed—the sin-offering, speaking to us of the mediatorial work of Christ; the offering "once for all" by which we have access to the Father, and our



petitions find acceptance of Him. The Nazarite of old, in resuming his consecration after his defilement, offered his sin-offering by the hand of the priest—our "High Priest" has offered already on our behalf; it but remains for us to associate ourselves with that offering. The burnt-offering, which was totally consumed upon the Altar, speaks to us of the total repudiation of the flesh and its ways; a renewed determination to "live in the Spirit." The trespass offering speaks of a sin acknowledged, a genuine repentance, and forgiveness pleaded.

God will accept the repentant Nazarite who offers such spiritual sacrifices, and he will be enabled to start over again upon the way of Life. Such, I feel, is the significant teaching of the Mosaic type.

And when the time of probation has ended—when the consecration period has elapsed, either in the death of the individual or the return of Christ—there is a fitting climax foreshadowed in the Nazarite's ritual.

The glorified saints shall bring to mind again the marvellous things wrought for them in the sacrifice made on their behalf by their leader—"Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood" (Rev. 5: 9). So the Nazarite offered his sin-offering.

When "death is swallowed up of victory" for each individual, the corruptibility of the flesh shall be his curse no longer, and immortality shall be his reward for a consecration-period faithfully kept. So the Nazarite offered his whole burnt-offering.

For the glorified saint, religion shall then have an end. Reconciliation shall be complete, and he, a glorious cherubic being, shall form a part of the Elohim of the Age to Come. So the Nazarite offered his peace-offering.

Thus shall the "perfect man" be manifested—no more growth will be necessary or possible. So the Nazarite shaved off the hair of his consecration, and burnt it with the peace-offering.

And the spiritual Nazarite, glorified, refreshed, shall go forth, his trials at an end, to "drink wine anew" with his Saviour, in the Kingdom of God.

What a complete picture we thus have in the sixth of Numbers. It will repay immensely in learning, encouragement, warning, and comfort, the time you place in the study of it, for in it (as in all Scripture) your God speaks to you.

—E.B.W.

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● **A WARNING TO JEW HATERS**—The destruction of Tyre was effective and complete. The prophet stated of her: "And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the nations." Thus the once beautiful and prosperous Tyre was brought to what it is to-day, a place for the spreading of nets. Why was this brought about? The prophet's answer is "Because that Tyre hath said against Jerusalem, Aha! She is broken that was the gates of the people" (Ezek. 26: 2-4). Other nations have also spoken against Jerusalem, and boasted. They, too, have been brought to the dust. When Gogue (Russia) comes into the land, he will receive the full blast of Divine wrath and will be completely overthrown. The Divine proclamation ever stands, "And I will bless them that bless thee, and curse him that curseth thee" (Gen. 12: 3).—G. Errington.

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## QUESTIONS ANSWERED—

### “LEAD US NOT INTO TEMPTATION”—MATT. 6: 13

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**D.K.F.**—As you state in your letter, God does not “tempt” in the sense in which the word is mostly used in modern conversation, but the word has other shades of meaning in common use in the Scriptures. For instance, Genesis 22: 1 declares that “God did tempt Abraham”; in other words, He gave Abraham the opportunity to demonstrate his faith by testing him. The Revised Version renders this passage, “And God did prove Abraham.”

Jesus told his disciples, “Ye are they which have continued in my temptations” (Luke 22: 28)—here the word is used in the sense of “sore trials.” In Acts 20: 19, Paul speaks of the “temptations (trials) which befell him by the lying in wait of the Jews.” In 1 Cor. 10: 13 the word is used three times, all of which express the sense of trial. Thus we learn that God will not “suffer us to be tempted (tried) above that we are able, but will with the temptation (trial) also make a way to escape, that we may be able to bear it.” In Gal. 4: 14 Paul speaks of his “temptation” which was “in his flesh”, but which the Galatians “despised not, nor rejected” the Apostle. This was some “infirmity of the flesh” (v. 13) which was a constant and sore trial to him, and for which he thrice besought the Lord and he might be relieved (2 Cor. 12: 7-8). In the sense in which the word is used above, James tells us to “count it all joy when ye fall into temptation” (Ch. 1: 2), i.e. into trials for the truth's sake.

Therefore we can conclude that whilst God does try and prove His servants, He does not tempt them to sin or allure them away from the path of right. We sin because of our own evil desires which run counter to the will of God.

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*We rejoice in those readers who carefully think upon and analyse all they read or hear, and are always happy to receive their questions to be considered in these columns.*

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The word “**peirasmos**” rendered “temptation” in Matt. 6: 13, comes from a root word which signifies “**to pierce through as with a spear**”, and thus indicates “sore trials.” The Revised Version renders “lead us not” by “bring us not”, so that the prayer beseeches God that we be not brought into sore trials, but rather delivered from evil. It is a prayer that recognises the truth of Paul's words quoted above from 1 Cor. 10: 13, and those also of Romans 13: 4. It is a prayer that gives expression to the overshadowing providence of Deity to “bring us into” or “deliver us from” sore trials and evil circumstances if it be His will. It is a humble prayer, consistent with the meekness of one cognisant of his own weakness, and the proneness of human nature to fail under trial. It is a prayer in powerful contrast to the boastful arrogance of the flesh which so often fails under pressure. Peter would have manifested greater

wisdom if he had remembered this prayer rather than uttering his vaunt, "Though all shall forsake thee, yet will not I."

In confirmation of the above interpretation, we are advised that the Aramaic Version of the N.T. renders the verse: "Leave us not in the hour of trial." This is similar to the Diaglott rendering: "Abandon us not to trial", although it will be noticed that the literal Greek rendering as given by the Diaglott is substantially the same as the Authorised Version.

James 1: 13 says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The context of these verses shows quite conclusively that the Word is here used in the sense most common to us, in that, namely, of solicitation to sin. God does not tempt men in this sense (for such temptation comes from within—Mark 7: 20-23), but he often tries his servants (Heb. 11: 17), and is very often tempted (or His patience tried) by them (1 Cor. 10: 9).

### 1 CORINTHIANS 12: 2

**H.M.**—What were the dumb idols by which the Corinthians were led astray? The context seems to imply that they were gifts of the Spirit, yet this does not appear appropriate.

Firstly notice that the word "gifts" (v. 1) is in italics, indicating that an equivalent word is not to be found in the original text. Indeed, authorities state that the passage could be rendered, more fittingly, as "spiritual matters" or "spiritual persons" than "spiritual gifts." The Diaglott renders it as "spiritual persons." Paul proceeds to say that "he would not have them to be ignorant" from whence does come spiritual matters. At one time they were Gentiles, carried away by dumb idols, by which Paul implies that no revelation could come from the heathen gods of antiquity which did not have the power of speech. But from the true Deity there had come a revelation. They had heard this revelation and were no longer Gentiles carried away by senseless worship, but were the brethren of Christ, educated in the Spirit-Word, and able to proclaim that Jesus is the Lord. No one can proclaim this Truth but by the Spirit of God, revealed to-day in the Word, but manifested in the Apostle's day by the diversity of gifts familiar to the believers, which were but various manifestations of the one spirit.

The rendering of v. 2 in the Authorised Version is not as specific as it is in the Revised Version which reads: "Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led."

### PROPHETIC SYMBOLS

**E.K. (Vic.)**—"Whilst the sun, moon, and stars of Luke 21: 25 are obviously figurative, could you enlighten me as to what they specifically refer?"

**Answer:** As our querist remarks, the language of Luke 21: 25 is obviously figurative. To the Scribes and Pharisees Christ declared: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Mat. 16: 3). He then directed attention to things upon the earth, and not in the sky. It is strange that whilst men will fight, and rob, and kill to occupy a small portion of the earth during their mortal existence, they must look beyond the skies for their supposed reward after death. The amount of energy they place into amassing a little of this world's goods shows that they recognise the value of what this earth can give, and which could be immeasurably increased under ideal conditions; yet they persist in disbelieving the words of God that the "meek shall inherit the earth", and look for some reward that He has never promised, and for the attainment of which many of them will never lift a finger.

In line with this anomaly, men have ever looked to the natural heavens for some great and startling phenomena which might herald some mighty act of Divine intervention, where as the signs are before them, and in their very midst. The "astrologers (or 'viewers of the heavens'—margin), the star-gazers, the monthly prognosticators" (Isa. 47: 13) claimed to be able to tell from the natural heavens that which would come to pass, but Jeremiah warned the enlightened people of Israel: "Learn not the way of the heathen, be not dismayed at the signs of heaven, for the heathen are dismayed at them" (Jer. 10: 2). But there is, in Scripture, a symbolic use of these natural luminaries, the "signs" of which, we are exhorted to heed. Sun, moon, and stars, are all used as signs of the political order. The Sun is the great illuminator and ruler of the heavens, and thus represents the governments and rulers of the political heavens. The stars revolve about the sun, and symbolise the statesmen and princes of the nations. The moon derives its power from the sun, and therefore stands for those State religions that owe their authority to the civil power.

In the reference before us (Luke 21: 25), the "signs in the sun, moon, and stars" relate to those revolutionary trends so common today, and which cause distress upon the earth (or among the mass of mankind), and the political sea and waves to roar. During recent years there have been drastic changes in the governments of the world. Where is the royalty of previous ages, or the kings of yesterday? Many have fallen, and "base men", or commoners, have taken their place. These are signs in the sun. There are also similar signs in the political moon, for the authority of State religions is waning; Rome particularly feeling the pinch. Many of the "stars" of heaven have fallen. In other words, Luke 21: 25 supplements the statement of Isaiah 24: 21: "It shall come to pass that Yahweh shall punish the host of the high ones on high, and the kings of the earth upon the earth." The same chapter speaks of the political instability of the last days, and of the revolutionary trends that will disturb the minds of men everywhere. We are living contemporary with these signs.

In v. 33, Jesus continued: "Heaven and earth shall pass away; but my words shall not pass away." The Jewish heavens and earth, with

its "sun" or government, its "moon" or ecclesiastic system, and its "stars" or political leaders, disintegrated in the fiery judgments that came upon it. Isaiah has warned of this possibility using similar language to that of the Lord. "Hear, O heavens, and give ear, O earth", he had declared (Ch. 1: 2: see also Deut. 32: 1). In his prophecy, he disclosed the purpose of God to destroy the current Jewish "heavens and earth", and substitute a "new heavens and a new earth": at which time "the former shall not be remembered, nor come into mind" (Ch. 65: 17). This "new heavens" will have its political "Sun"—the Lord Jesus Christ (Mal. 4: 2). He will be surrounded by

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his "stars" or immortal Statesmen—the glorified brethren of Christ (Dan. 12: 3). The State religion of that day will be the Truth, which shall shine forth clearly and brightly to the illumination of men. This is what is meant by Isaiah, when he declares that "the light of the moon shall be as the light of the sun" (Isa. 30: 26). Thus will the glory of the "new heavens" to be instituted, supercede that which exists to-day, and which existed in Isaiah's day. The prophet declares: "Then the moon shall be confounded, and the sun ashamed, when Yahweh Sabaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 24: 23).



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No. 10

June, 1951

Vol. 17

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## THE LOGOS

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### THOUGHTS FOR THE TIMES

#### THE LIGHT OF THE WORLD

Jesus would have us exhibit the light that is in us, and that, too, not in one particular way, but in all ways. Let there, of course, be doctrinal light. No good can be done without this. A thorough knowledge of the Truth is indispensable to give a man a good start in spiritual matters. At the same time, let us not deal exclusively with the light in that particular form, because it ought equally to be seen in a man's actions. It ought to be seen that he is influenced by the Truth; that he is a different man from what he was before; that his schemes are different; that the whole order of his life is shaped to a different pattern; that all his actions and general manifestations of his character have been moulded and influenced by the knowledge of the Gospel. We ought, in every sense, to exhibit the light as he who was the light of the world did. He is our example—the first-born among many brethren—the forerunner—the chief. Whenever we want to test ourselves, to determine the particular line of conduct to pursue in reference to any matter, we cannot do better than to look at him—the author and finisher of our faith, and ask ourselves what he would have done under similar circumstances. Our answer will always be ready to hand, for his life is detailed minutely in the Gospels; all we have to do is to become familiar with these details. The real source of spiritual weakness is non-acquaintance with these. Let the Word of Christ dwell richly and there is power to overcome. And it is because people do not keep the company of the Truth that it fails to dwell richly. Let them keep its company, and they will bye-and-bye see and feel its reality. In plain English—let them give the study of God's book that place in the economy of their lives which they are commanded to do by the Spirit Word.

—R.R.

## Events Subsequent to Christ's Return

### 16.—A Time of Trouble as Never Before

(Dan. 12: 1)

Christ's proclamation to the nations, after His enthronement in Zion (Rev. 14: 6-7), is the announcement of **MILLENNIAL GOOD NEWS**; namely, that the resurrection, immortalization, and inauguration of the called, and chosen, and faithful first fruits have been accomplished by Jesus Christ, who, having returned in power and great glory, has set up the ancient throne of his father David on Mount Zion; that being established there, he invites the allegiance of all nations to himself, as king of the whole earth by the grace of his Eternal Father, who has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness; that he is prepared to destroy the powers that corrupt and oppress the nations, and to wipe away tears from off all faces, and to take away the rebuke of his people, Israel, from off all the earth. That his purpose is to change the face of the world and to enlighten mankind with the true knowledge from the rising to the setting sun. That, if they will accept his invitation to the feast he has prepared for all peoples, they shall live under their own vines and fig-trees, and in peace, and none shall make them afraid. But if, on the contrary, they determine still to worship the Beast and his image, and to receive the sign in their foreheads, or in their hands, then shall they be made to drink of the wine of the wrath of the Diety, which hath been prepared without mixture in the cup of his indignation.

—Dr. Thomas, from "Eureka", Vol. III, pp. 398-410.

Despite every opportunity to repent and submit to the law that shall issue from Jerusalem, the attitude of the nations, after the enthronement of Christ at Zion, will be a characteristically rebellious one. The mighty victories of the King culminating in the overthrow of Gogue, and, later, the destruction of the city of Rome, will not restrain this attitude. The influence of mystical Babylon will outlive its headquarters in the so-called Eternal City, and under its leadership the nations will offer organised resistance to the King of the Jews (see Ps. 2). The judgments of God will therefore fall heavily upon those nations, ushering in a "time of trouble such as never was". All the prophets speak of this time. They show that a stiff-necked attitude is not exclusive to Israel but is an inherent quality of all flesh. Israel has suffered because of its rebelliousness, and so also will the nations. Jeremiah declares: "For, lo, I begin to bring evil on the city which is called by my name (upon Jerusalem), and should ye be utterly unpunished? (Ch. 25: 29). Jewry scorned the wisdom of God. They refused to hearken to His admonition, and they suffered in consequence. The Gentiles have done similar, and they will experience the disciplinary rod of Divine judgment until they learn to submit to the Son of God.

Concerning Israel we learn: "Yahweh Elohim sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place: but they mocked the mes-

sengers of Elohim, and despised his words, and misused his prophets, until the wrath of Yahweh arose against his people, till there was no remedy." (2 Chron. 36: 15-16). In similar manner will Yahweh through His saints plead with the Gentiles to prostrate themselves before His representative, the Lord Jesus Christ, and in like manner will His mercy be ignominiously rejected. Psalm 2: 11-12 outlines the Divine summons to the Gentiles (the following rendering being a combination of R.V. and A.V.):

**"Serve Yahweh with fear,  
Rejoice in Him with trembling!  
Learn instruction, lest He be angry  
And ye perish from the way.  
For His wrath will soon be kindled.  
Blessed are all they that take refuge in Him."**

Having rejected this last plea to act wisely, the decree of Deity issues forth: "Ye shall not go unpunished; for I will call for a sword upon all the inhabitants of the earth" (Jer. 25: 29). So awful will be the ensuing "time of trouble" that lamentation for the dead will seem out of place, and so widespread the destruction that burial will be impossible under the circumstances. "They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (v. 33).

"This 'time of trouble' is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast (Dan. 7: 9). The convulsion which effects their overthrow is described by the apostle as 'a great earthquake' such as was not since men were upon the earth, so mighty an earthquake and so great' (Rev. 16: 18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow', for the cup of their iniquity is full." ("Elpis Israel", p. 374).

This time of trouble, however, is as the cleansing fire of Deity's anger to purge the nations of iniquity, and reveal a purified earth wherein might dwell righteousness. Its effect is thus described by the Psalmist: "Come behold the works of Yahweh, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I (Yahweh) will be exalted among the nations, I will be exalted in the earth" (Ps. 46: 8-10).

#### Israel's Part in the Judgment

It will be the privilege of the saints to assist in the subjugation of the nations to Christ. They will exhibit the Divine anger. Isaiah declares: "The Name of Yahweh (and the saints are a people for the Name—Acts 15: 14) cometh from far, burning with His anger, and the burden thereof is heavy; His lips are full of indignation, and His

tongue as a devouring fire. And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity" (Isa. 30: 27). Previous articles have shown that in the initial stages of Yahweh's judgment, the saints, as the Rainbow Angel of Revelation 10 will advance north from Sinai, against the enemies of Christ entrenched in various parts of the Middle East. But, from the subjugation of Gog, they will be assisted by Israel after the flesh. The victory of Armageddon will be to the salvation of Judah (Zech. 12: 7), whilst a little later the trumpet call shall sound forth calling scattered Israel home (Isa. 27: 13), and a decree will be issued commanding the nations to assist in this work (Isa. 43: 5-7). The nations, however, like Pharaoh of old, will seek to restrain the return of Jewry to Palestine. Having warlike intentions in their hearts against the King of the Jews, they will deal harshly with his subjects. But by this time, Elijah and his co-workers will have educated and organized Israel scattered abroad (Mal. 4: 5, 6). Thus energized, Jews in all parts of the world where Christ's decree is repelled, will rise in revolt against their oppressors, and fight their way back to Palestine. Then will be fulfilled the following references:

**"I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and a stretched-out arm, and with fury poured out" (Ezek. 20: 34).**

**"Yahweh Sabaoth shall defend them; and they shall devour, and subdue with sling stones" (Zech. 9: 14).**

**"They of Ephraim shall be like a mighty man . . . I will hiss for them and gather them . . . and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." (Zech. 10: 7-11).**

**"Behold the people shall rise, up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain" (Num. 23: 24).**

The revolt of Israel, in all those countries that refuse to let him go, will be as the sword of Yahweh (Jer. 25: 29), by which He will bring tribulation and vengeance upon the disobedient nations. Thus a double purpose will be fulfilled; the regathering of scattered Israel, and the punishing of the Gentiles. Ephraim (scattered Jewry) will be the arrow by which Yahweh will aim at the nations (Zech. 9: 13). He shall "strike as lightning", and wound them in such a way as to force them to submit. Micah 7: 16 declares: "the nations shall see and be confounded at all their might and shall fear mightily."

In addition to this internal revolt of Jews against their oppressors, the nations will be directly attacked by the little stone power established in Palestine. Christ shall "rebuke strong nations afar off" (Micah 4: 3); the saints shall "execute vengeance upon the nations, and punishments upon the people binding their kings with chains, and their nobles with fetters of iron" (Ps. 149: 7-8). To this end they shall have the assistance of Judah, or that part of Jewry established in the land. Judah is represented as the battle-axe of Yahweh by which He will smite the nations (Zech. 9: 18)—His "goodly war-horse" upon which He will ride, to the conquest of the Gentiles (Zech. 10: 3). Revelation 19 represents the Lord Jesus Christ—the "leader and commander of his people" (Isa. 55: 4)—going forth with his

glorified saints to smite the nations. They are shown riding upon "white horses", the symbol of purified Judah. Zechariah says:

"Yahweh Sabaoth hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle . . . And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because Yahweh is with them, and the riders on horses (those controlling the Gentile nations) shall be confounded" (Zech. 10: 3-5).

Assailed from without, attacked from within, and feeling the full weight of Divine vengeance, the nations shall experience a time of extreme distress well calculated to bring them quickly to their knees. Christ will become the acknowledged King of the Earth, acting as viceregent for Deity. This is expressed in the words of the prophet: "Yahweh shall be king over all the earth. There shall be one Yahweh and His name one" (Zech. 14: 9). In other words, though many princes and kings shall reign (Rev. 5: 9), they shall exercise their power as members of that Divine family of immortals who will then be completely "one" in the Father and Son (John 17: 21). "A king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32: 1). "All kings shall fall down before him: all nations shall serve him: his enemies shall lick the dust" (Ps. 72: 9, 11).

The saints shall share with Christ the rulership of the nations, and will be appointed to the oversight of certain districts. Then will be fulfilled the parable of the coming Kingdom. The Lord shall say unto his servants: "Because thou has been faithful . . . have thou authority over cities" (Luke 19: 11-27). They will instruct the mortal population of the earth in Divine principles so that ultimately the earth will be filled with the knowledge of Yahweh. Government, Law, Education and Commerce will be regulated according to Divine principles; justice and equity shall exist side by side; and knowledge shall be the stability of the times. After the storm will come the peace. The righteous decree shall emanate from Jerusalem and draw men voluntarily by their very wisdom, will "come down as rain upon the mown grass, as showers that water the earth" (Ps. 72). "Righteousness and praise shall spring up before all nations" (Isa. 61: 11), and the gospel proclaimed to Abraham will be fulfilled in the earth—"In thee shall all nations be blessed." This is the blessed hope to which all true sons and daughters of God are related and by which they can see beyond the chaos of to-day to the glory yet to be revealed in the earth.

—H.P.M.

● **Israel in Palestine.**—Dr. Russo, a foremost authority in Eastern Affairs, declares: "In contrast with the jaded 'to-morrow we die' atmosphere of Europe, and the near hysteria prevailing in other countries that should know better, the determination and idealism of present-day Israel are an inspiring example of old-fashioned faith. There is obviously no substitute for this kind of faith, not even oil. Israel is there to stay."

(This is true: not because Dr. Russo says so, but because Bible prophecy says so.)

● **Housing Problem.**—The Israeli State, which controls approximately land one third the size of Tasmania, has built more houses during the past 12 months than the whole of Australia,

## 10 : Expectant Judea

It is life eternal to "know" the only true God and Jesus Christ whom he has sent. It is, therefore, important that we have a proper vision of the background and scope of Yahweh's Anointed. We need to beware of the "gentle Jesus meek and mild",—"Jesus the very thought of thee with sweetness fills my breast"—conception of his mission presented by conventional and evangelical Christianity, which completely ignores the Israelitishness of his life, and fails to relate him to his times and environment.

Israel at the time when "a virgin conceived and bore a son" was full of expectancy, though much of it was ill informed. The Abrahamically disposed were eagerly watching for Messiah, whose near approach they understood by Daniel's prophecy of the 70 weeks. The mind of this remnant in Judea is illustrated by the prayers and praises of a few "Israelites indeed" whose intellects and affections were fed by Yahweh's promises. Their zealous outpourings are recorded that we might properly appreciate what the birth of the King of Israel meant to them, and what it should be to us. Even some exhortations presented by brethren tend to visualise a Jesus who was merely the world's greatest moralist, instead of one who was proclaimed to be "great, the son of the Highest", to whom the Lord God would "give the throne of his father David" and who should "reign over the house of Jacob for ever" (Luke 1: 32-33).

Mary, that highly blessed woman of faith, wondrously applied to herself the Psalm (86: 16) which speaks of the "handmaid of Yahweh." In spite of the possibility that she would be despised and misunderstood, she gave her consent to be the instrument of His purpose (Luke 1: 38). She believed, and therefore there was a performance (Luke 1: 45), so that it might be said, "By faith Mary . . ." Her spiritual vision places her in the front rank of the heroes of Israel's hope. She knew the kind of Messiah she was to bear, as her soul magnified Yahweh (vv. 46-55). She understood that as the Arm of God he was to scatter the proud and mighty who oppressed Israel. She comprehended the political realism of his mission, that he should exalt the poor and abase the rich, who in defiance of the law extorted from their brethren. Above all, she saw in the child she was to bear, that Yahweh had remembered his mercy to Israel, and was about to take the vital step in the fulfilment of the promises made unto Abraham. Omit Abraham and the Hope of Israel, and Jesus the Christ is meaningless. He is the father of the faithful.

Zachariah, the father of John the Baptist, likewise grasped the true import of the Divine visitation (vv. 68-79). He understood that here was the greatest of Divine manifestations, that here was the

redemption spoken of in Psalm 111: 9 and other places in Moses and the prophets. He was in love with the covenant made with David, ordered in all things and sure. In the forthcoming birth of Jesus he beheld the son promised in 2 Sam. 7: 14, the horn of David of Psalm 132: 17, the rod out of the stem of Jesse of Isa. 11: 1. The words of all the holy prophets from the beginning of the Mosaic Aion flashed before him, and his pure exultant patriotism beheld the forthcoming conquest of the world by Israel under Kin Yahshua. The Song of Moses to be sung again, the day of Midian (Isa: 9 and 10), the man who should be the peace when the Assyrian should come into the land (Micah 5), the seed who should possess the gate of his enemies—these and many other Scriptures thrilled his heart. Moreover, to him, as with Mary, the significance of what was happening had its basis in "the mercy promised to our fathers", in the holy Covenant that God was now remembering, the "oath which he sware to our father Abraham." It was the joy of Zacharias' old age that his child was to go before the face of Yahweh to prepare his ways, to give the knowledge of salvation which would lead to remission of sins through the tender mercy of God manifested in the dayspring from on high, the bright and morning star.

What spirituality, what depth, what understanding of the Word is evinced by these two great parents. Their familiarity with and love of the hope of Israel, is representative of the little that was truly spiritual in that generation. Simeon shared their expectancy and was happy to die, in the knowledge that his eyes had beholden Yah's salvation. He waited for the consolation of Israel (Luke 2: 25-26) and foresaw by the Spirit, that Jesus would be a light for the illumination of the Gentiles, the glory of God's people Israel. Furthermore he saw the sword of the crucifixion piercing Mary's soul, he foresaw the sufferings of Messiah for the manifestation of the inward thoughts of many hearts; he foretold that the child was appointed for the fall (A.D. 70) and rising again of many in Israel.

Anna likewise gave thanks for the Messiah and spake of him to all that looked for redemption in Jerusalem. These highly enlightened Israelites possessed a rare comprehension that the purpose of God had reached its focal point, and they felt that the day of Zion's glory was at hand.

Like Anna they were not silent concerning their expectations, and their testimony relative to the Christ and his forerunner, supported by the rumours that would fill the land through the visit of the Eastern wise men, and as a result of the gospel preached by the angelic hosts to the humble shepherds, produced a tense excitement in the heart of every fervent patriot (Luke: 1: 65; 2: 17).

Only those who were Jews inwardly manifested this spirit fully. The leaders of the people—Scribes and Pharisees—were occupied with matters which seemed to them of far greater moment, of which we will next speak.

—E. Wille (England)





## Questions Answered

# The Song of Solomon

*W.B.S. (who is not a Christadelphian) asks what purpose the Song of Solomon serves.*

**Answer:** The Song of Solomon presents in Apocalyptic language, the love that exists between Christ and the Ecclesia. Christ is set forth in Scripture as the "second Adam" (1 Cor. 15: 45) from out of whose death there has been evolved the second Eve, his symbolic Bride; even as, from the living rib of the first Adam, taken from him whilst he was in "a deep sleep", there was built up the first Eve. In 2 Corinthians 11: 2, Paul likens the Ecclesia as "a chaste virgin to Christ", and in Ephesians 5: 25, he speaks of the great love of Christ for his symbolic Bride: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Ecclesia" (vv. 30-32).

"One flesh" speaks of a merging of affections, aspirations and hopes. The consummation of this love is set forth in what is termed the "marriage of the Lamb to his Bride" (Rev. 19: 7-9), or the complete union of Christ to his Ecclesia when the members thereof, as glorified immortals, will be "for ever" with their Lord.

In the true Ecclesia, therefore, there will be found great yearnings of heart for Christ's return; the true Bride will be disconsolate until united to her Beloved. The Song of Solomon expresses, in symbology, this great love. The central theme of the Song is the ardent wish of the Shulamite (the Ecclesia or Bride of Christ) to be united to her Beloved—He who is "altogether lovely"—the Christ of God (Ch. 5: 16). The word "Shulamite" is the feminine of "Solomon", and this is fitting to the theme of the Song, for the Ecclesia has taken on the name of Christ, of whom Solomon was a type. This word, like its masculine equivalent—Solomon—means "peace"; but, as the song shows, there is no true peace for the Shulamite until she is united to her Lord, the Prince of Peace.

To our prosaic Western ideas, the book may, as you suggest, appear to be "devoted to sexuality and kissing." But when the true purpose of the book is discerned, and the subject is seen to have relationship to divine love, and not sexual love, that which may at first repel will begin to attract. The East is more demonstrative in these matters than the West. We read of Jesus weeping, but in the West such an open manifestation of feeling is generally frowned upon. We read of David and Jonathan kissing, but in the West, such an action of affection between males is held up to ridicule, and considered effeminate. Not that the West is any more moral than the East in the matter of sex, but, of course, that does not enter into the Song of Solomon.

Despite the obvious crudity of the English version, the language of this song is actually very delicate and beautiful. Take, as an example, Chapter 7: 1-3, concerning which you express yourself in your letter, and which is so bluntly translated in our version. We have copied out for you a revised rendering, which reads as follows:

**"How beautiful are thy feet  
 Within thy sandals, O Prince's daughter!  
 The mouldings of thy limbs are as polished jewels:  
 The work of a skilful artist.  
 Thy waist is as a well-turned goblet;  
 Replete with the luscious fluid.  
 Thy bosom, twin heaps of wheat,  
 Covered by lilies.  
 Thy two nipples, two young roes that are twins.  
 Thy neck is as a tower of ivory.  
 Thine eyes as the clear streams of Heshbon,  
 By the gate of Bath-rabbin.  
 Thy nose as the Tower of Lebanon,  
 Which looketh forth towards Damascus.  
 Thy head is as Carmel,  
 Covered with tresses in purple ribbons.  
 The King is held captive in their flowing ringlets."**

This is praise, expressed for the perfection of form and beauty, shown in every detail, by the Bride. Interpret this praise into spiritual terms, and we are reminded of the words of Paul to the Ephesians, where he refers to the purpose of Christ, to perfect the Bride by the cleansing power of the Word, until, at His return, He will: "Present it to himself (as a Bride to her Groom) a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but holy and without blemish" (Eph. 5: 27).

We cannot see anything dubious about the passage quoted by you (Ch. 5: 4). "My bowels were moved for him" is a Hebraism, often used in Scripture for intense feeling; we read of "bowels of compassion" and so forth. The context of this passage shows that the Bride is describing a dream. She slept (v. 2), but her "heart waketh" (i.e. her heart was not asleep—her subconscious mind was dreaming of her beloved). As she dreamed, she thought he placed his hand through the hole in the door of the room in which she was resting, with the intention of opening it. So keenly did her heart yearn for him ("my bowels were moved for him") that she awakened out of sleep, sprang to her feet to open the door—but he was not there (v. 6). Then the Bride describes how she constantly sought him. She wearied the people with her enquiries concerning her Beloved, and her constant descriptions of his excellent qualities, until they tired of her and ill-treated her.

What spiritual lesson is here? This describes exactly the state of the true Bride of Christ. Her thoughts are constantly with her Beloved. She longs for His return. She awaits with impatience the time of her union with Him. She sees signs which speak of this consummation (as the Shulamite saw the vision of her Beloved in her sleep) and symbolically she springs to open the door (cf. Rev. 3: 20). She wearies those about her with her constant harping upon her Beloved, and her exhortations regarding His return—so much so, that many tire of her, and in more intolerant ages than the present, and in more intolerant countries than Australia even now, she has been ill-treated for her pains.

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BEGUN BUT NEVER FINISHED

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# A Bible Dictionary

UPON WHICH DR. THOMAS WAS ENGAGED  
AT THE TIME OF HIS DEATH

(Continued from Page 212)

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**AMEN**, from a Hebrew root word signifying **truth, firmness, stability**. Hence in the New Testament as in the Old, it denotes, **affirmative, as in truth, verily, it is so**. "Amen", is equivalent to the Greek "aleethos", **truly, in truth**; and so the seventy render the Hebrew "ahmain" by the Greek "aleethos." It also denotes **consent or desire**, "so be it!" And in this sense it concludes prayers and thanksgivings. It is applied as a noun to the Lord Jesus in Rev. 3: 14. "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." In Isaiah 65: 16, it is written, "He who blesseth himself in the earth shall bless himself in **elohai ahmain**; which literally rendered, is **Gods of Amen** or Truth, and translated by the seventy, **the true God**. The Amen-Gods are the Father and the Son, the former manifested through the latter by the Spirit.

**ANGEL**.—This is a mutilated Greek word. In its original form it is "angelos." By dropping the last syllable "os", we obtain the word **angel**; which is a name not of **nature**, but of **office**. In the Septuagint, it usually answers to the Hebrew malakh, **one sent a messenger**. In Isaiah 42: 19, it is applied to Messiah, the servant of Yahweh: "My messenger whom I sent."

**Angel** is applied to beings a little superior to the faithful, and greater in power and might, who execute the purposes of God; and are sent forth for service on account of those hereafter to inherit salvation (Psalm 8: 5; 1 Pet. 1: 12; Psalm 103: 20, 21; Heb. 1: 14).

It is also applied to the winds, devouring flies, destroying frogs, the caterpillars, the locusts, hail, frost, lightning, etc. After enumerating these plagues of Egypt in detail, the Spirit in David sums them up in the words, "He cast upon them the fierceness of His anger, wrath, and indignation, and distress by sending **angels of evils**—malakai rahim (Psalm 78: 49). And, "He maketh winds His angels" (Psalm 104: 4).

In Matt. 3: 1, which foretold the appearing of John the Baptizer, he

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## Questions Answered

### THE SONG OF SOLOMON

To gain the full benefit of such an apocalyptic book as the Song of Solomon, it is necessary to study it in detail. A very fine little work has been produced upon this subject by R. W. Ask.

—THE LOGOS COMMITTEE

THE LOGOS

is styled by Jehovah "my angel", very properly rendered in the common version, "my messenger." The two disciples John sent to Jesus are termed "the angels of John" in the Greek; but also rightly rendered in Luke 7: 24, "the messengers of John."

The disciples of Jesus are also styled angels. "When the time was come", says Luke, "that he should be received up, he steadfastly set his face to go to Jerusalem; and sent angels before his face to make ready for him" (9: 52). In this place the word is correctly rendered "messengers" in the common version. "God in flesh seen by angels", an item of the great mystery of right-worship, is the Lord Jesus seen by his **disciples whom he sent forth**, after his resurrection, or justification by Spirit (1 Tim. 3: 16).

Paul's "thorn in the flesh" is styled in the Greek, "an angel of Satan" (2 Cor. 12: 7). **Abaddon** and **Apollyon**, Hebrew and Greek synonyms for **destroyer**, "king of the locusts", or the Arab power capitalized in the caliph-successors of Mahommed, is styled "the angel of the abyss" in Rev. 9: 11. Also, the four powers known in history as the Seljuks, Zinghis, Moguls, Tamerlane Tartars, and Othman Turks, are styled "the four angels which are confined by the great river Euphrates" ((v. 14).

The world rulers of the darkness of the fourth century, or the spirits of the wickedness that then prevailed in the heavenlies of Daniel's fourth Beast, are styled "the angels of the great Dragon, the original Serpent, surnamed Diabolos and Satan" (Rev. 12: 9). This Serpent power still exists unbound, and unbruised, only in a modified form (Rev. 20: 2). Its agents are styled "angels" by the Lord Jesus in Matt. 25: 41, where it is written, "the diabolos and his angels."

The plagues of ancient Egypt being styled "Angels of Evils," we see a reason for "the plagues" of the Apocalypse which afflict the Roman Habitable or "Great City", which is spiritually called Sodom and Egypt" (Rev. 11: 8), being termed angels. The Seven Angel-Trumpeters, and the Seven Angel-Outpourers, and the Five Angel-Heralds, and the Son of Man, and the Angel of the Sickle are all Angels of Evil against the Gentile apostasy in Church and State, which is to be "consumed with the Spirit of the Lord's mouth, and utterly destroyed with the brightness of his presence" (2 Thes. 2:8).

The Seven Angel-Stars are symbols of another sort. They pertain to the right hand of the Son of Man who walketh in the midst of the Seven Golden Lightstands. Of that right hand it is written, "tiyhēh karnaim miyahdo lo: we-shahm khevyon uzzoh;" that is, "There shall be to him rays of light from his hand; and there the covering of his power" (Hab. 3: 4). This is affirmed of the Holy One. The word "karnaim", is the plural of "keren", which is rendered "horns" in the Common Version—horns of light. "His brightness was as the light: he had horns out of his hand."

Now "a lamb" has no hands; therefore, horns cannot be said to come out of them. But "the Holy One" is symbolized by a lamb in Rev. 5: 6. Hence, to represent Habakkuk's idea, "Seven Horns and Seven Eyes" are assigned to it, which are explained to signify "the Seven Spirits of God **sent forth** into all the earth." Omnipotence and omniscience shine forth from the right hand of power. The Spirits are fitly represented by "seven stars", and as they were **sent forth** to the seven Lightstands, as well as elsewhere, the seven Spirit-Stars are styled "Seven Angels." These Angel-Spirit-Stars blazed with sparkling brightness from the ecclesial Lightstands,

whose burners were "first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healing; helps; governments; kinds of tongues" (1 Cor. 12: 28).

The Seven Angels, then, of the Seven Ecclesias were the Spirit-endowed or Anointed Presbyteries of the body of Christ in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

**ANGEL OF THE ABYSS** (Rev. 9: 11). See the words **Angel** and **Abyss**. In the Common Version, this is styled the "Angel of the Bottomless Pit", but incorrectly so; for there is no word in the Greek for pit. In the text, "the angel" is styled "a king"; that is, a dynasty which controls and directs the power of which it is the chief. It is an angel power: that is a power sent or commissioned against that of which it is styled "the angel." It is the Angel-Power of the Abyss, because it is sent to "torment" and "hurt the men", and the "peoples, and multitudes, and nations, and tongues", who "worshipped the demons, the Images of gold, and silver, and brass, and stone, and wood, which can neither see, hear, nor walk", dwelling upon the territory of Byzantine dominion.

**ANOINT.**—"Anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3: 18). "Ye have an anointing (chisma) from the Holy One, and ye know all things"; "the anointing (to chrisma) which ye received from him abideth in you, and ye have no need that anyone teach you; but as the same anointing teacheth you concerning all things, and is true, and is not a lie, and even is taught you, ye shall abide in it" (1 John 2: 20, 27).

Hence for one to be anointed is for him to be taught the truth as the Spirit has exhibited it in the Scriptures of the prophets and apostles, which are "profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, completely furnished for every good work" (2 Tim. 3: 16). This is the true anointing in the absence of "spiritual gifts."

**APOSTLES.**—"Thou thyself tried them that say they are apostles, and are not; and thou foundest them liars" (Rev. 2: 2). The word is Greek, **apostolos** from **apostella**, to send. An apostle is a person sent by another upon some business. Herodotus, lib. 1, chap. 21, uses the word for a public herald, or ambassador. It is used in the New Testament frequently, and is there applied to Christ, who was by the Father sent to the lost sheep of the house of Israel. Paul styles him "the Apostle and High Priest of our confession" (Heb. 3: 1). It is most frequently applied to the disciples whom Jesus sent and qualified for the proclamation of the gospel of the kingdom. It is likewise applied to others. Paul styles some of his co-labourers "apostles of churches, a glory of Christ" (2 Cor. 8: 23).

"I am ordained a preacher and an apostle", says Paul, which implies that a man is not necessarily an apostle because he is a preacher. All were not apostles. They only were apostles of Christ who had seen Jesus Christ after his resurrection; and had the signs of an apostle, such as "signs, and wonders, and mighty deeds" (Acts 1: 20-26; 1 Cor. 1: 9; 2 Cor. 12: 12).

Hence, an apostle of Christ is one sent and qualified by him, and through whom, as his attested ambassador, he speaks to the world, beseeching it to be reconciled to God (2 Cor. 5: 20). There are no true apostles now,

**ARK OF GOD'S TESTAMENT.**—"And there was seen in God's temple the Ark of His Testament" (Rev. 11: 19). The Greek rendered **ark**, is the representative of **ahron**, and signifies a **chest**, or **box**. In "the form of the knowledge and of the truth" contained in the Mosaic system, the ark occupied the Most Holy, and is styled "ahron berith Yahweh", the Ark of Yahweh's covenant; and "aron hahaiduth", the Ark of the Testimony. It was made of wood overlaid within and without with pure gold, with a crown of gold also round about; and above upon the ark was the "kaphporeth", which signifies a **lid** or **cover**. The blood of the sin-offering was sprinkled by the high priest upon this cover; so that when besprinkled it was "le kaphpair", for covering the sins of the worshippers (Lev. 16: 10). And because this "kaphporeth" or coverlid of the ark, was to the offerer, whether individual or nation, as **the covering of his sins**, it was the footstool of the seat or throne of mercy. "Blessed", saith the Spirit in David, "are they whose iniquities are forgiven, and whose sins are covered over" (Psalm 32: 1 and quoted by Paul in Rom. 4: 7).

In the typical or Mosaic ark were deposited the pot of manna, Aaron's rod that came to life or budded; and the Tables of the Law, styled "the Two Tables of Testimony, tables of stone, written by the finger of God"; and on which were engraven the Ten Commandments. They are also termed "the Tables of the Covenant."

In "the Revelation of the Mystery" exhibited in the apostolic writings, the Lord Jesus Christ is identified as the one foreshadowed in the law and institutions of Moses. Paul declares that "God set him forth an **hilasterion**, on account of the faith in his blood", for all and upon all who believe the gospel (Rom. 3: 25, 22). The king of Egypt's seventy translators of Moses and the prophets render the word **kaphporeth** in Exod. 25: 17 by **hilasterion epithema**, which signifies the **expiation cover**. Hence, by the use of the substantive with the adjective, understood, Paul styles Jesus an "expiation cover"; and declares that as such, God has set him forth a **covering for sin** (or "mercy seat"—Editor) for all and upon all believers of the gospel, who also believe the divine testimony concerning the condemnation of sin in his flesh.

Thus the teaching of Paul, in this place, exhibits the Lord Jesus as the antitype of the Mosaic ark. In him as an ark, are deposited the things represented by the manna, the rod, and the testimony; namely, the bread of heaven, life by resurrection, and the Word. Therefore, said he, "I am the bread that came down from heaven"; "I am the resurrection and the life"; "I am the truth." The Holy Father is all this, who spoke these words by His Spirit. The Son of Mary was the ark in which these things were **covered** or enclosed; and by voluntarily surrendering himself to death, he sprinkled that **cover** with his own blood, and so became a **berith**, covenant, or testament. "My blood", said he, "is the blood of the new (or Abrahamic) covenant, shed for the remission of the sins of many."

From these premises, then, the reader will readily perceive that the Apocalyptic title, "the Ark of God's Testament", is indicative of the Lord Jesus. When he is seen in the midst of his brethren, "the ecclesia" (Heb. 2: 12), "the ark of God's testament" will be "seen in his temple."

**ANTIPAS.**—"Thou deniedest not my faith even in the days in which Antipas (was) my faithful witness, who was slain among you" (Rev. 2: 13). Antipas, signifies "against every man"; and, in the text, stands for that class of the faithful in the ecclesia at Pergamos, who were opposed to every man among them holding the dogmas represented by the symbols, "the doctrine of Balaam", and "the doctrine of the Nicolaitanes." Those who held these had let go the name, and denied the faith of Christ Jesus the Lord, who hated their doctrines. See **Balaam**.

**Editorial Note.**—The above articles will well repay the close scrutiny of the reader, especially the various emendations of the text of the common version supplied by Brother Thomas. Notice, for example, that "profession" of Heb. 3: 1 becomes "confession" in the Doctor's rendering. In the article upon "Amen", Brother Thomas refers to the "Amen-Gods" as the Father and the Son. This has nothing in common with the blasphemous doctrine of the trinity, but is to be understood in terms of God-manifestation. Jesus is set forth as a God (John 20: 28) though not co-equal and co-eternal with the Father, and the same glory is held out for all the saints (Rom. 5: 2). We shall be pleased to consider any questions based upon the above matter.

### Cogitations—

#### GENESIS 3: 24 (1)

The student of the Bible often comes across a verse which seems to stand out from the others because of its greater significance. Such, to me, is Genesis 3: 24—"So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." This is a passage that can be analysed and developed throughout the Sacred Writings, for it contains ideas both doctrinal and spiritual of great beauty and importance.

The garden of Eden was not a large tract of country in itself. It was a garden planted "eastward in Eden" by the angels of the Lord (Gen. 2: 8). There Adam and his wife were placed, in surroundings of surpassing beauty, and given the task of dressing it. Not a difficult task, for as yet the ground was uncursed, and, therefore, without "thorns and thistles"; but enough to keep them occupied and happy. They despised their privilege, and God drove them out. They were cut off from the "tree of life", and became subject to the curse of God.

Of their own power they had no means of finding their way back. As sinners they were aware of their shame, and made themselves coverings of fig leaves to hide their nakedness before God and each other. This device God rejected. It was not for man, but God, to provide the means of redemption, that men might enter the Garden again, and eat freely of the Tree of Life.

That "means", and how it was to work out, is found in "germ"

## *Essentials for Spiritual Development*

Our relationship to Deity is determined by our knowledge of His will and purpose. Ignorance of this alienates men and women from the life of God, as Paul shows in Ephesians 4: 18. An ignorant person cannot express sympathy for the Divine ideal of which he knows nothing, so that there is no fellowship binding him to God. He cannot appreciate that at-one-ment of which Jesus made reference when he prayed on behalf of his disciples: ". . . that they all may be one; as thou Father art in me, and I in thee, that they may be one in us" (John 17: 21). The Word attunes the mind to Divine ideals, and creates a conscience concerning the will of God in all the relations of life.

Knowledge, then, is the first step towards complete reconciliation with God. This, in turn, must be followed by faith, for "without faith it is impossible to please God" (Heb. 11: 6). Faith is Scripturally defined as, "The confidence of things BEING hoped for, the full persuasion of transactions not seen" (Bro. Thomas' translation). This rendering of Heb. 11: 1 is of greater force than the Authorised Version. It shows that faith must be a living reality influencing the whole of our life, and not mere acquiescence to certain historical facts.

"The substance of things being hoped for" is summarised in the Abrahamic Covenant, styled by Paul, "the hope of Israel." The "transactions not seen" are the elements of the mystery of God revealed through the Apostolic testimony, and involving the sacrificial offering of Jesus. These two phases consist of "the things concerning the Kingdom of God, and the Name of Jesus Christ", which were preached unto all nations for the obedience of faith. Baptism, rightly understood, is the outward expression of the "form of doctrine" received, and apart from this manifestation of faith there is no hope of salvation. It is neither God-honouring, or a revelation of true love towards our neighbour to suggest otherwise.

### **Born of Water**

The period from the time we were first interested in the Truth until baptism, and from thence onwards has its allegory in nature. The allegory is taken from conception in the womb to child-birth, and from child-birth to maturity. The time previous to our immersion into Christ is the gestatory stage. Baptism is the birth of the new man, and from then on we should develop beyond the milk of the word to stronger meat, growing in knowledge and grace. Writing of the gestatory stage, Dr. Thomas says:

**"The matrix of this new being is the heart of the sinner. The word of the kingdom is the incorruptible seed sown into his heart. For some time, he has no direct consciousness that a new creature is forming within him. In the process of time, however, his attention is strongly excited and he perceives that he carries within him new ideas,**



aspirations, and feelings, to which before he began to read and study the word, he was an entire stranger."

Newly baptised believers have only arrived at the beginning of understanding. They are as yet very much carnally minded. They must begin to grow in knowledge and in grace. There is, for them, much to comprehend; much to experience. The seed of truth has been planted in their hearts, but it must be cultivated and encouraged, or else the thinking of the flesh will prevail, and it will perish. There must be a continual thirst for knowledge. Peter expresses it this way: "As new born babes desire the sincere milk of the word that ye may grow thereby." But the Apostles considered it a cause for sharp rebuke if no development was made from the baby stage:

"For when ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. For everyone that useth milk is unskilful in the word of righteousness; for he is a babe" (Heb. 5: 12-14; see also 1 Cor. 3: 1-2).

#### Developing from the "Baby" Stage

We see, therefore, that there must be a development in the understanding of believers; they must be weaned from the milk of the Word, and partake of more solid food. It is incumbent upon faithful and wise stewards to give "meat in due season." The meat is the flesh and blood of the Son of Man. Thus they must partake of Christ who is the truth, that Christ may dwell in their hearts by faith. Jesus expressed this truth in John 6: 53-58:

"Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up on the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth this bread shall live for ever."

This was part of the "hard saying" of Jesus, at which some were offended, just as some are offended when the deeper things of the Truth are expounded to-day among the brotherhood. The "bread" which came down from heaven, was the spirit which dwelt in Jesus, so that the words which he spake were spirit words, and life to all that heed them. If we retain the truth in our affections and are obedient to it, we have with us the words of eternal life, and are assured of being raised acceptable to our Lord at the last day.

The maturity to which we should be aiming is expressed by Paul in Ephesians 4: 11-13. The Apostle here shows the object of the bestowal of spirit-gifts, and, therefore, indirectly reveals why we should apply ourselves to the spirit-word to-day, that we might develop "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The constant exhortation of the Scriptures is to study its pages, to hearken to the voice of the Almighty revealed therein. Let all who neglect this vital need, earnestly consider the following testimonies:

"Give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them that thy profiting may appear unto all." (1 Tim. 4: 13-14).

**"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).**

There is a spirit abroad in the brotherhood which would take away the force of the exhortation. Some think that a diligent and regular study of the Word is not required of us, and that living the moral life of a Christ is sufficient. They overlook the fact that the moral life that God requires is the power of the Word inscribed upon the heart of the believer (Heb. 11: 6). Paul revealed that there is a constant warfare in the flesh, and when he would do good evil was present with him. The same is true of all, and if we do not imbibe the mind of the spirit, and become attuned to divine principles, our moral life will be influenced by the feelings of the flesh, though it may take the form of religious "piety", so common to-day. Such fleshly feelings find their manifestation in an undue benevolence towards one's fellow-men at the expense of the rights and prerogatives of Deity. To give one example, a spurious charity towards our neighbours would allow, if it were possible, unbaptised sinners to attain to the kingdom.

In opposition to the exhortation herein expressed, Ecclesiastes 12: 12 is sometimes advanced; but the wise man is here speaking of knowledge in its broadest sense, and is suggesting that we should not attempt to comprehend it all. There is no limit to our capacities, and in recognising this fact, it is wise to put first things first. Our great objective is to understand one book, the Bible, and though this might sometimes be a "weariness to the flesh", it is because the "flesh is contrary to the spirit" and must be overcome.

Some excuse themselves on the grounds that they "lack the capacity". It is true that mental capabilities differ enormously, but everyone's capability improves with use. No one has any natural affinity for the Word, because the carnal mind is enmity against God. But this natural attitude of the flesh must be overcome, and we must develop our capabilities in spiritual things. "Increasing in the knowledge of God", is the Apostolic counsel (Col. 1: 10). Such an excuse as "I have not the capacity" really means that "I am too lazy!"

Lack of time is a grave concern for some. But here a sacrifice must be made. We must make the time, and persistence and determination will overcome the problem. It may mean that we have to get up earlier in the morning, or stay up later at night, but much can be done in the odd moments when we are not earning our daily bread, or burdened with domestic responsibilities. Always carry a small Bible and a work on the Truth around with you, and "redeem the time" in those odd moments that present themselves, such as when you are travelling to work, or during the lunch breaks. Try and dedicate at least half an hour of your day to a concentrated study of the Word. It is surprising what time there is if we only make full use of the opportunities that constantly arise.

The purpose of Deity is to separate unto Himself a people who find intellectual and moral harmony with Himself. The medium through which He has chosen to develop this is His word. Hence it is written: "The Holy Scriptures are able to make thee wise unto salvation through faith in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction,

instruction in righteousness, that the man of God may be completely furnished unto every good work" (2 Tim. 3: 15-17). Thus Paul exhorts: "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."

Speaking of the formative power of the truth, Brother Thomas writes:

"This word, which is defined to be the law and the testimony, is the great instrument of holiness and purification. It changes men's minds; loosens their attachment to earthly things; causes them to place their affections on things above; creates in them a right spirit; diffuses the love of God abroad in their hearts; separates them from sinners; leads them unto Christ; and develops in their lives fruit characteristic of that repentance that need not be repented of . . ." This image of God in a man's character can only be created by the word of the truth of the gospel of the kingdom. A man may be very pious according to the standard of piety set up and approved by his fellow-men; but, if he be ignorant of the renewing elements—if he neither know nor understand, and consequently, and necessarily be faithless of the law and testimony of God, there is no light in him. He is walking in a vain show; in the vanity of his mind, having his understanding darkened, being alienated from the life of God through the ignorance that is in him because of the blindness of his heart (Eph. 4: 18)—"Elpis Israel", p. 52.

In our studies we need to be warned of two things. First, the mere storing up of facts and technicalities which will not cause us to grow. We must show true understanding and appreciation of divine principles by allowing the word to mould and influence our whole life. Second, the warning of the Apostle, "knowledge puffeth up but love edifieth." This danger is avoided when we recognise that we have nothing whereof to glory in ourselves, for what knowledge we have received comes from the Father through the agencies He has appointed, even His word faithfully expounded by His servants throughout the ages. We show our love towards our brethren by not retaining in the recesses of our minds the knowledge we have gained, but by allowing it to shine forth as light to all that have ears to hear, in the spirit of 1 Cor. 14: 3: "He that prophesieth speaketh unto men to edification and exhortation and comfort."

We conclude with some words of the Wise man:

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand are riches and honour. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold on her; and happy is he that retaineth her" . . . "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee. Wisdom is the principle thing; therefore get wisdom and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall be to thine head an ornament of grace: and a crown of glory shall she deliver to thee." (Prov. 3: 13-18; 4: 5-8).

—R. Thompson, Bournville Ecclesia, Eng.

form in the verse before us which can be divided into three sections:

"The way of the tree of life."

"Cherubim, and a flaming sword."

"East of the garden."

We learn that the Paradise of God's Garden of Eden is to be restored when the process of reconciliation has reached a sufficient stage; that the territory styled "Eden" in Genesis is to be revitalized and reglorified by the Divine Hand to a state exceeding in beauty that of Adam's time. "For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanks-giving, and the voice of melody" (Isaiah 51: 3). And no wonder, for the earth's curse shall be removed, and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isaiah 55: 13).

And what of man's restoration to the paradise he lost? In that Garden, the "Tree of Life" will be set up again symbolically, in accord with the promise, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Rev. 2: 7).

● It would be easy to gather a crowd of professors into an ecclesiastical society, provided they were not called upon to **obey** the gospel: for although Jesus has revealed himself as "the author of eternal salvation to all of them that **obey** him", and to none else, there is nothing that carnal pietism revolts from so instinctively as **obedience**. It will believe and do anything and everything not required of it; but the thing commanded for the "obedience of faith" is just the thing it will not submit to.

—Dr. Thomas

From Adam's time until now, man has been excluded from the "Paradise of the Lord", and precluded from eating of the "Tree of Life." He is a dying, mortal, corruptible creature, with no hope of life of himself. His only hope lies in this promise—but he must "overcome."

Jesus said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me" (John 14: 6). And again he said: "As the living Father hath sent me, and I live by the Father; so he that eateth me, he shall live by me" (John 6: 57). This is "the promise of life which is in Christ Jesus" (2 Tim. 1: 1), which, of necessity, cannot be bestowed until the Garden of Paradise has been restored. Then, when the judgment (John 5: 27; Heb. 9: 27; 2 Cor. 5: 10) is complete, those "who have done good" (by the Divine standard, not man's) shall be granted to "eat of Christ", partake of His life, and shall be "changed in a moment, in the twinkling of an eye", and so "this corruptible shall put on incorruption, and this mortal shall put on immortality" (1 Cor. 15: 51-54). No longer, then, will the dreadful Cherubic figures, the sword of flame, stand on guard; the Way will have been opened, and the worthy of all ages will be freed forever from the curse imposed on them through Adam.

—E.B.W.

# Christadelphian Newsletter

*A department of The Logos recording topical views  
and comments associated with the work of the Truth  
throughout the World.*

## CO-OPERATION

A most encouraging and stimulating feature of our work in connection with "The Logos" is the volume of correspondence with brethren and sisters throughout the world. Many of these letters reveal that the spirit of the pioneers is not altogether dead, and that there are those who use their time, energy and material resources in the work of the Truth, and who pit their strength against the tide of indifference to the things of God which is sweeping the world, and threatens to engulf even the ecclesia. In point of numbers these advocates of Truth are doubtless few, and from a human estimate their strength may be despised, but it was one of their number, a man despised, even for his zeal, who penned the words of God—"My strength is made perfect through weakness."

This Newsletter is compiled to strengthen the hands of those who so labour, to encourage them in their work as we are encouraged in ours by their efforts. For it is stimulating, beyond expression, to receive a letter from Germany, Norway, South America, New Zealand, Africa, Canada, U.S.A., England, or some other part far removed from ourselves, and to see revealed in its contents the same ideals, the same endeavours faithfully being made as those of "like precious faith" in Australia, and to realise that such zeal springs from a common source—the Word of God loved and esteemed above anything else. The signs speak clearly of the imminence of Christ's return, and this means for the faithful steward of God, only a little longer striving for the Truth, a little more endurance of evil, a further short sustained effort of faithful exhortation, and He will be here, who will reveal for those who have "patiently continued in well-doing", joy unspeakable in the presence of the glorified ones of every age and race.

### The Truth in Norway

A keen appreciation of the Truth stimulates the desire of the student to spread abroad the grand message of the Gospel; although in these closing days of the Gentiles few may respond to the effort. Among such is Brother Myvvang of Norway. In arranging for "The Logos" to continue its monthly visits, he declared: "I study it together with the Bible with keen interest, and also translate portion of it into Norwegian, duplicate it and spread it among my countryman." He reports that few show much interest in the

Truth, however. We are reminded of an article written by Brother Thomas entitled: "Be not discouraged!" Brother Thomas pointed out that our duty was to preach the Truth and not to worry about the lack of results. Noah is a case in point. He will be rewarded not because he made converts, but because of his faith in making the attempt. Noah's times are typical of to-day, so that we can expect that the nearer we approach the Kingdom, the less will the influence of the Word have upon the public mind.

In addition to "The Logos", we have arranged for "Herald of the Coming Age" to be sent to Brother Myvvang. We feel that the contents of the latter periodical will be helpful in Gospel extension work.

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### Croydon (S.A.) Elpis Israel Class and G.E.S. Work

The Croydon Class has formed a subsidiary Gospel Extension Group to work in conjunction with the Adelaide G.E. Society. The members have been divided into sections. Some have undertaken to distribute literature from door to door; others to handle correspondence; others again to personally contact members of the public who apply for free literature. A feature of the work has been the formation of a cottage meeting for the benefit of interested friends in the district. Two such meetings have been held, and the results have been splendid. On the first occasion some five unbaptised friends were present, and on the second, there were six. The host for the evening (Bro. C. Wigzell) welcomed the visitors who were arranged around a table with Christadelphians interspersed in order that the Bible references might be readily turned to, paper and pencils were provided that notes might be taken, and for some two hours the Gospel message was outlined. The speaker for the evening stated that he wanted the Bible to speak, and therefore expected everybody to look up the many references that would be given—to interrupt his remarks if they wished to ask questions—and to make notes of all comments. Two matters of outstanding interest were—(1) On the first evening it was noticed that some of the strangers had purchased new Bibles for the occasion, and (2) On the second evening discussion ranged around the subject of the resurrection, at the conclusion of which the stranger most particularly interested, stated his intention of bringing the matter before the elders of his community, with the object of arranging a discussion upon the subject.

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### Revelation of the Apostasy

An earlier issue of "The Logos" reported how we had written the Vicar of Mary Valley (Queensland) church in view of his criticism of "Is War With Russia Inevitable?" In our letter to him, we stated that we have no emoluments to consider, and that our loyalty was to God and to His Word. If the Vicar could show that our conception of the Truth was false we would be eternally grateful to him. A sentence from the Vicar's reply is most illuminating, and indicates how that such people are dominated by a sect, and not by an appeal to the Word. He writes: "As a Christian, no duty to my fellowmen or GOD can ever over-ride my loyalty to the Church,"

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### Recommendation from Bournville (England) Class

Brother Wille reports that the Class is moving towards the end of "Elpis Israel", and that the brethren have found the study most profitable. Brother Thomas' paraphrase of Daniel 11 proved particularly interesting, and was made even more so by the research of one or two brethren into the history of the period. They found the book, "Alexander's Empire", by Mahaffy — a standard work on the period — most confirmatory of the Doctor's comments. Although this work is out of print, it may be possible to obtain a copy from second-hand bookstalls, and Brother Wille recommends that it is well worth obtaining.

### An Invitation to Yorkshire

A recent letter from Britain states: "The 'Elpis Israel' Class is now held at Heckmondwike and continues to thrive. We are now in the third part of the work and all members are looking forward to the study of 'Eureka' to follow on. THE MEETING IS HELD EVERY MONDAY AT 7.30 p.m. AT THE CHRISTADELPHIAN MEETING ROOM, HECKMONDWIKE, and a cordial invitation is extended to all brethren and sisters to attend."

### Toowoomba (Queensland) Class

In the same mail as the above letter, came the following from the Recorder of the Toowoomba Ecclesia: "We had another Class last Saturday night and thoroughly enjoyed the readings, discussion and peaceful atmosphere that invariably is at such gatherings." At the same time the following was received from a Toowoomba sister: "I am happy to inform you that the 'Elpis Israel' Class is proceeding very well. We had a very enjoyable evening last Saturday, and all being well, the next Class is to be held in our home."

(The "Recorder", last month, outlined the efforts of Brethren Philp and Williams in Toowoomba which has borne fruit as above. With the passing of time, the Ecclesia will find great encouragement in the "Elpis Israel" Cottage Meeting . . . Editor.)

### Sister Banta's Correspondence Bible School

In correspondence with brethren and sisters in U.S.A. and Canada reference is often made to the help received from the ministrations of Sister Banta over the years. A sister from Canada recently stated that she had been a member for many years, and had gained many of the standard works of the Truth as prizes. A sister in isolation in Texas, another, similarly placed, in Washington also gave expression to the same appreciation. At the present moment, the school is studying in detail the Epistle to the Hebrews. The close consideration of Paul's wonderful exposition helps us to understand better the mystical lessons of the Law, and recognize how it is fulfilled in Christ.

### Wynnum Central "Elpis Israel" Class

The first meeting of the Brisbane "Elpis Israel" Class was held at the

home of Brother Crew, Sr. Now from his son, Brother W. Crew, Recorder of the Wynnum Central Ecclesia, Queensland, comes the following advice to Brother Philp (who, with Brother Williams, recently conducted a demonstration Class at Wynnum Central): "I called a meeting to consider the matter of starting an 'Elpis Israel' Class, and the opinion of the meeting was that such a class would be profitable, but the book to be taken as a study

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### Lakemba Ecclesia's "Elpis Israel" Class

Within the last week or two, the first meeting of the Bankstown "Elpis Israel" Cottage Meeting has been held. This meeting will mainly consist of members of the Lakemba Ecclesia, although it is hoped that Campsie and Sydney brethren living in the district will attend. At the first meeting, some 22 were in attendance at the home of Brother and Sister Thatcher, including representatives of other Sydney classes. A letter from the Lakemba Arranging Brethren conveying the best wishes for the progress of the Class was read to the meeting. At the first meeting, a motion was carried, deciding that the Class would support, in every way possible, the work of the Lakemba Gospel Extension Society in the Bankstown district. A large quantity of "Digest of Truth" will be taken from the Gospel Extension Society each month for distribution.

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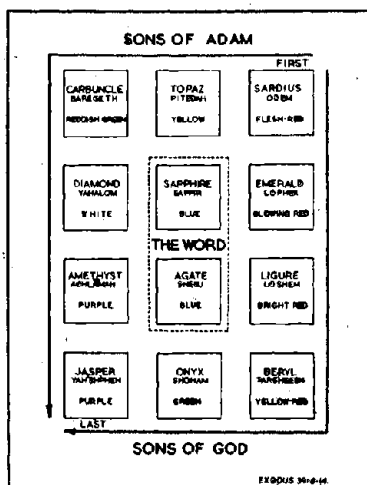
was preferably 'Ways of Providence.' We understand by what you said when you were here, that this was being studied at some other place."

"The Ways of Providence" is being studied by a class meeting in Melbourne, Victoria. Brother Crew mentions that the brethren decided upon "Ways of Providence" as many copies of this book were in the ecclesia, and it was also felt it would be easier to understand than "Elpis Israel." Our view is that both are wonderful books, both well worthy of study, and when the Wynnum Ecclesia has grown accustomed to the group-study atmosphere, and finished "Ways of Providence", we would suggest they then proceed with "Elpis Israel." We understand that this is to be the procedure in Melbourne. At the appropriate time, "The Logos" Office can make available any number of copies of "Elpis Israel" required.





**THE SIGNIFICANCE OF COLOUR IN THE JEWELS OF THE  
BREASTPLATE OF THE HIGH PRIEST**



Among the garments designed for "glory and for beauty" and used by the High Priest in his Divine service was the breastplate containing the Urim and Thummin—twelve precious stones which symbolized the fulness and glory of the purified "Commonwealth of Israel." The above sketch illustrates the various colours of these stones, the significance of which is dealt with in the article below. Hebrew is read from right to left, thus Sardius is the first stone and Jasper the last. This thought-provoking article should be read with care, and we commend it to our readers, some of whom may care to comment further upon the matter advanced. . . . Editor.

A previous article (Vol. 17, p. 90) demonstrated that the "precious stones" fastened to the breastplate borne by the High Priest were typical of the saints who, when "at evening it shall be light (ur)" (Zech. 14: 7) will shine forth as "Urim and Thummin", displaying the glory of the Deity in fullness and perfection. Thus "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14). Whilst altogether they will shine forth with "a light like unto a stone most precious", we realise from the record in Exodus 39 that each stone was different, and is named to us—sardius, topaz, carbuncle, emerald, and so on. Why? Why are we informed as to the names of these twelve stones, and what lesson is there to be learnt from the differences between them?

If we had been able to view the jewels when the High Priest was arrayed in his garments for "glory and for beauty", and they shone in the light of the sun, the most striking difference, from one stone to another, would be that of colour. From the white light falling upon them, each stone would reflect a certain colour. Each was a different

colour, ranging from red, through yellow and green tints, to blue—all the colours of the rainbow, sparkling and glittering on the breast of the High Priest. To realise the implications of this thought, let us meditate upon the rainbow, so learning something of the mystery concealed in the varying colours of these stones.

The rainbow is a most beautiful phenomenon, and its exquisite range of colours all derive from the light of the sun. It figures in two notable prophecies of the Kingdom of God—the vision of the glory of God seen by Ezekiel (Ch. 1) and the vision seen by John on Patmos (Rev. 4), and in both cases the rainbow is associated with Christ as the central figure. Ezekiel says: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."

The colours of the rainbow are an appropriate symbol of the multitudinous body of Christ who will reflect the character of their Head, and the rainbow hues typify the various excellencies which the individual saints will manifest. The Word of God is the means of producing these beautiful manifestations of character, even as sunlight shining through falling rain gives us a glorious spectrum, full of lovely hues, all resolvable back to the primary light that gives them birth. Hebrews 11 gives us one such spectrum, or rainbow, of the "sun of righteousness."

Similarly, the stones in the breastplate reflected elements of the light that fell upon them, and we feel that not only the colour, but the order of these colours as viewed (see diagram) has a spiritual significance. The three primary colours, in their natural order, are red, yellow and blue, and the other colours being combinations of these. Looking at the right-hand column of stones, we see three stones of deepening shades of red, finishing with a yellow stone that yet has a hint of red in it. Then, as we move along the bottom row, the mingling of blue with yellow give us the green Onyx, and so we come to the last stone, purple in hue, in which blue predominates. If we proceed in the other direction, along the top row, and then down, we have a somewhat similar progression, but with the introduction of a white stone, the Diamond. Then, in the midst of the breastplate, we see two glorious stones of varying shades of blue.

And the significance! The first stone mentioned is the Sardius ("odem" in Hebrew). The Hebrew consonants here also stand for "Adam" and "Edom", and the root idea is "red earth." The gem was of the colour of blood, and points to the origin of all those who are symbolized in this way. They are a "generation of the race" (Exod. 3: 15—Dr. Thomas). They spring from Adam. Their life was "in the blood", and their "sins were as scarlet." But they were not left in that hopeless state. As Moses said of the first tribe in Israel: "Let Reuben live, and not die; and let not his men be few" (Deut. 33: 6). God in His mercy and love has submitted to trial, pass through tribulation and much suffering, that they, like Abraham, "after they have patiently endured, may obtain the promise" (Heb. 6: 15). The reward of eternal life is held out to those who "by patient continuance in well-doing, seek for glory, honour and immortality"

(Rom. 2: 7). Under trial, faith is perfected, if it be not dead, this trial being a purifying and cleansing process likened to a "refiner's fire." This thought is before us in the stones of the right hand column, the flesh-red colour changing, glowing, then sparkling and glittering. Under trial, we must be faithful witnesses (Rev. 2: 13). John, testifying of Him who followed him, is styled a "burning and shining light." We, too, should "shine as lights" in the midst of a crooked and perverse nation" (Phil. 2: 15). If we so walk, by works our faith will be made perfect, so that it may be said to us, as to Abraham: "Now I know that thou fearest God" (Gen. 22: 12). The last stone on this side indicates this point, for we have the Beryl, which is pre-dominantly yellow, though still retaining a reddish tint. "When he hath tried me, I shall come forth as gold" (Job. 23: 10).

This spotless character, the result of walking in the footsteps of faithful Abraham, will be clothed, and "mortality swallowed up of life" (2 Cor. 5: 4). Thus the faithful attain to perfection, the thought brought to us in the last stone, the Jasper. The Hebrew word here, **Yah'shpheh**, has the root meaning of "to shine, to be bright", and the implication of the name of this stone may well be "Yah makes bright." As He says through the prophet: "I Yahweh—the first one and the last ones—I, he" (Isa. 41: 4). He will be manifested through his faithful ones, dwelling in them: as Moses said of Benjamin, the last of Israel's sons: "Yahweh shall cover him all the day long, and he shall dwell between his shoulders" (Deut. 33: 12).

But the trial of our faith, which leads to this glorious consummation, is of itself nothing. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast" (Eph. 2: 9). Salvation comes only because God

● **Cessnock Meeting Hall.**—Previously acknowledged (£288/18/6): Bro. R. H. Sen., £1; Cessnock Ecclesia Gen. Funds, £27/11/7; Anonymous, 19/6; Bro. and Sis. R.C., £1/6/-; Wollongong Ecclesia, £5; Toowoomba Ecclesia, £5; Hurstville Ecclesia, £12; Special Collections, £4/4/—Total, £345/19/7.

is prepared to deal with us as he dealt with Abraham, whose faith was "counted unto him for righteousness" (Rom. 4: 3). Yes, "blessed are they whose iniquities are forgiven, and whose sins are covered" (v. 7). This covering of sin is typified in the phrase, "though your sins be as scarlet, they shall be as white as snow." We see the chosen arrayed in "fine linen, clean and white, for the fine linen is the righteousness of the saints" (Rev. 19: 8). This essential thought is brought to the fore as we follow the other line of stones, for we find that the Carbuncle, another stone which by its colour indicates the Adamic origin of the saints, is followed by the Diamond, a white stone, and thus we are let once more to stones of purple hue. Purple, of course, has always been associated with kingship (see Judges 8: 26; John 19: 2), and those who keep their garments white, and abide in the righteousness which is of Christ, will be "made kings and priests unto their God" (Rev. 1: 6).

Green occurs as an element of colour in several of the stones, and John describes the rainbow round about the throne as "in sight like

unto an emerald" another green stone\*. Why this prevelance of green in the precious stones selected by the Spirit to represent the "redeemed from among men"? Grass withers, a fit symbol for mortal flesh, but the colour green, as displayed in a precious stone, may fitly symbolize "this mortal" when it has put on immortality, when it is no longer as grass, but "a tree planted by the rivers of waters", a tree whose "leaf shall not wither" (Ps. 1: 3), an evergreen, whose "leaves are for the healing of the nations" (Rev. 22: 2).

It is to that day that we look. We earnestly await "the manifestation of the sons of God" and "the glory which shall be revealed in us" (Rom. 8: 18). Associated with the visions of this glory in the Scripture we find the blueness of the Sapphire, a beautiful, rich, glowing blue. When Moses and the seventy elders of Israel ate and drank with the Elohim on the Mount, "they saw the Elohim of Israel, and there was under His feet as it were a paved work of a sapphire stone" (Exod. 24: 10). Ezekiel records of the throne which bore the "likeness of the appearance of a man (the Lord Jesus Christ) above upon it, that it was "as the appearance of a sapphire stone" (Ezek. 1: 26).\*\*

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● "Eureka" Volume 2. — We are pleased to report that the 2nd volume of "Eureka" in the new edition is now available, and copies have been sent to those who have obtained Volume 1. We are assured that the 3rd Volume is now being pushed ahead with the utmost despatch.

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Thus, in the centre of the breastplate, ringed about by all the other stones, we see two stones of differing shades of blue. Do they not speak to us of the Word made flesh in Jesus, and soon to be manifested in glory on the earth in "many sons" (Heb. 2: 10)?

Let us strive to conform, as far as we are able, to the pattern set before us in the Word, and displayed in all its fullness in Christ Jesus our Lord, the "stone of Israel", so that we may reflect somewhat of his character, that Divine character, even "a glory as of the only begotten of the Father full of grace and truth" (John 1: 14). This we can do through the power of the Word, "shining in our hearts"; and if we so walk, enduring the affliction, temptation and suffering which beset all "faithful witnesses" for Christ, then we shall be able to take to our hearts, and be encouraged by those wonderful words of promise:

"O thou afflicted, tossed with tempest, and not comforted—Behold, I will lay thy stones with FAIR COLOURS, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. 54: 11).

E. Stallworthy, Coventry, England

\*The word "emerald" in Rev. 4: 3 and 21: 19 signifies a green stone, as we know it, but the word translated "emerald" in Ex. 39: 11 and elsewhere in the O.T., indicates a red stone, and might be better translated "ruby" to avoid confusion.—E.A.S.

\*\* We read, "The blueness of a wound cleanseth away evil" (Prov. 20: 30): so also does the influence of the Word, for it sanctifies unto life eternal (John 17: 17; 6: 63). Christ, who is termed the Word of God will also "cleanse away evil" by the reforms he will enforce at the epoch of his return (Rev. 20: 13-16) . . . Editor.

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# Eternal Life : *On Conditions*

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*"Thou hast given him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent . . ." — John 17: 2-3.*

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Upon the subject of Eternal Life a divided testimony unfortunately issues forth from Christadelphia, some maintaining that in some form it is a present possession, whilst others teach that it is a matter of hope (see, for example, the chapter on "Eternal Life" in "Understanding the Bible" by A.D.N.). Some years ago, the subject was dealt with at length through the pages of "The Logos", and was, indeed, a matter of controversy among some ecclesias.

## **Eternal Life Conditional**

Whatever is meant by "eternal life", there is no disputing that it is conditional. We read: "This is life eternal to know" (John 17: 3); "He that believeth on the Son hath eternal life" (John 3: 16); "My sheep hear my voice, and I give them eternal life" (John 10: 28). In all these references, eternal life is predicated upon certain conditions, that of either "knowing Christ", "believing on the Son", or "hearing the voice of the Shepherd." It is not promised indiscriminately to all mankind, but only to those comparative few who have observed the necessary conditions. The reference at the head of this article states that whilst the Son hath been granted "power over all flesh", he will "give eternal life" to those few who have been specially donated to him by the Father. This is in line with Christ's earlier statement: "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day" (John 6: 44). Those who have not been "drawn of God" by the Spirit-word, or those who do not "know" the Son, or have not "heard" his voice, or having heard it, refuse to believe it, are quite obviously destitute of any hope of eternal life.

This is fatal to the idea of an immortal soul inherent in the flesh. The Apostasy might quote: "He that believeth on the Son HATH eternal life" and emphasize the "hath", but the words of Scripture plainly teach that those who do not believe on the Son HATH NOT eternal life, and as the majority are found in this category, quite obviously immortality is not the natural attribute of man. Thus, the Bible teaching of Eternal Life, subject to conditions, is fatal to the pagan teaching of the immortality of the soul. Faced with this powerful argument, the Apostasy has sought out new meanings for eternal life. Leading lights of the church have taught that whilst the hope of heaven, or the condemnation of hell, depends upon the manner of life of the individual, the immortality, of the soul itself is not in question. When pressed with the evidence that eternal life is subject to conditions, they have replied that "eternal life" is not related to immortality, and is to be interpreted as a "life of quality", an

"awareness of God", which is the exclusive possession of those who "know" Deity and His Son, and is not related to longevity of existence at all. They maintain that whilst all possess immortal souls, few attain unto that "life of quality" which, they maintain, is termed in Scripture "eternal life." Their arguments, though clothed in learned language, are quite unsound.

### What the Apostasy Teaches

The interpretation of "eternal life" as a spiritual existence possessed now, which has found favour with some brethren as an exposition of the "higher things" of the truth, is far from new. Clerical writing is full of it, for it provides an answer to the uncomfortable question, Why is eternal life conditional if immortality is inherent in all flesh?

Thus Dean Farrar, a leading light of the Apostasy of the nineteenth century wrote:

"For thus we see at once, that, in the mind of St. John, Eternal Life is an antithesis, not to the temporal, but to the seen; that it is not a life which shall be, but one that, for the believer, now is; that 'Everyone who beholdeth the Son has—not shall have, but HAS—eternal life'; that 'he who hath the Son HATH the life' here and now; and that one of the objects why St. John wrote at all was that they might know that they had it!"—"The Early Days of Christianity", p. 512.

Eternal life is surely a strange and unsatisfactory experience, if we have to be told we have it, before we know we possess it! In "Eternal Life Here and Hereafter", S. L. Melton writes:

"Eternal life 'here' carries with it eternal life 'hereafter.' It is not mere endless existence; but it implies all that is of ethical and spiritual value in the hope of personal immortality. . . ."

Again, F. von Hugel writes in "Eternal Life":

"Eternal life . . . is a present possibility for all, and it is the present possession of whoever 'heareth my word and believeth on him that sent me.' It stands 'sub specie aeternitatis' as man's appointed goal. And death likewise takes on a spiritual significance. This is the only death to be dreaded—the loss of that which eternal life implies. The 'true believer'—the man who is kindred in spirit with the Master—has already passed out of the death which is really death, into the life which is really life. And the actual language of the old resurrection idea is used in order to make it refer to a present experience. Such life is a victory at once over spiritual and over corporeal death. The Judgment, too, becomes a self-acting condemnation, the result of a present inward state . . . salvation becomes a present experience which points to the future only for its unfolding and consummation . . . Eternity is no mere future state, or endless series in time, but a present reality whose fulness time can neither give nor take away. Eternity is another name for the life of God . . ."

Thus life, death, the judgment seat, resurrection and so forth take on different and spiritual meanings which destroy their substance. We can conclude, therefore, that this theory of Eternal Life takes its place with that heresy of the Apostle's time to which he makes reference in 1 Cor. 15: 12 and in 2 Tim. 2: 18—the doctrine of Hymenaeus and Philetus: "who", declares the Apostle, "concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Unfortunately, a modification of the same doctrine is occasionally heard in Christadelphian circles pro-

pounded by those who repeat the clerical mistake that "eternal life is a present possession."

### "Life and Immortality" by F. W. Grant

In the latter part of the last century, a Mr. F. W. Grant published a work entitled: "Life and Immortality: the scripture doctrine briefly considered in relation to the current errors of Annihilationists." Brother Roberts, in a review of it, stated that he considered it "the strongest thing yet published in the way of attack on the truth as advocated by Christadelphians." In his book, Grant spoke of Christadelphia as "the lowest depths" . . . "a system in which no element of real Christianity remains behind . . ." He interpreted "Eternal Life" as did Farrer, Meltone, and von Hugel in the extracts above, and, unfortunately, as do also some Christadelphians to-day. Brother Roberts, in a very powerful and convincing reply stated:

"Christadelphians are able to quote many statements to the effect that Christ came to give 'life', 'everlasting life', 'eternal life', 'immortality' to those believing on him. On this they argue that man is not naturally immortal, and that consequently, popular theology is wrong at the bottom. Mr. Grant in this chapter (headed 'Eternal Life') tries to answer this argument; but his effort is the feeblest in the book. There is more parade of critical analysis of the lexicographical sort, but less logical back-bone, which are probably related to each other as cause and effect.

"His first point is that immortality and eternal life are not the same thing. Immortality, he admits, is deathlessness of body, but eternal life is (he does not say exactly what, but) 'a life, a nature, which we receive in new birth', 'down here' in this present time. The wicked, he says, might have immortality and not eternal life.

"But does the distinction exist? Only as a matter of words. Just as we speak of the present life under different words, such as life, existence, being, so the future life is variously designated according to the relation in which it is considered. It is either 'psuche,' 'soul' (Matt. 16: 25); 'zoe' 'life' (Mark 10: 30); or 'hemeis' 'we' (1 Thess. 4: 17), as the line of thought demands; but the hope in all cases is absolutely one and the same. The saving of the psuche (Heb. 10: 39), is the obtaining of eternal zoe (Matt. 19: 29), by the 'us' of Paul's discourse (2 Cor. 4. 14).

"The unscripturalness of Mr. Grant's suggestion that 'eternal life' is a something that the justified have now, is at once apparent in the following quotations: Mark 10: 30—'He shall receive . . . in the WORLD TO COME eternal life.' Tit. 1: 2—'In hope of eternal life, which God, that cannot lie promised before the world began.' 1 John 2: 25—'This is the PROMISE that he hath promised us, even eternal life.' Mat. 19: 29—'Shall inherit everlasting life' (the same words in the original). Luke 18: 30—'In the world to come, life everlasting.' Rom. 6: 22—'Ye have your fruit unto holiness, and the END, everlasting life.'

"How comes it that Mr. Grant should contend for eternal life being a present actual attribute of the believer's nature? Because

he reads: 'He that believeth on the Son HATH everlasting life' (1 John 3: 16). This might excuse his view if our information were limited to such expressions, but our information is not thus limited. We have the matter presented in many forms, the one relating to the other in such a way that combined, they bring all to a correct focus. Thus the sense of 'hath' in relation to eternal life, is thus expressed by John—"This life is in His Son. He that hath the Son of God, hath life; he that hath not the Son of God hath not life' (1 John 5: 11). The man who has a box has what is in it though he have it not actually in his hand. The man who can truly say, 'Christ is mine', can say 'Eternal life is mine', because eternal life is in Christ for all accepted believers. So the man, who in this sense, can say 'I have Christ', can say, 'I have eternal life'; but not in Mr. Grant's sense of asserting that it has already come out of Christ into him. His expressions are bounded in their sense by the

● **Dagon.**—Dagon held a great place among the Philistines. It is alleged that he represented the procreative powers of nature. Dagon was represented as having a body of a fish with the head and hands of a man. Great and beautiful temples were erected to his honour at Gaza and Ashdod. It was at Gaza that the famous exploit took place, wherein Samson perished together with a multitude of his enemies (Judges 16: 23-31). Concerning Dagon, 1 Sam. 5: 3-4 declares: "And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off from the threshold; only the stump of Dagon was left to him." Do we set up idols that continually topple to the ground, and do we keep on trying to re-erect them? Or do we put implicit trust in the true and living God? Let us cast our "Dagons" away, and turn wholly to the Lord our God. Paul says, "We know that an idol is nothing in the world" (1 Cor. 8: 4)—G. Errington.

fact stated by Paul, 'Your life is hid with Christ in God; and when Christ who is our life, shall appear, then shall we appear with him in glory' (1 Cor. 3: 3). His literal attitude is defined in the words of Jude 15: 'Looking for the mercy of our Lord Jesus Christ unto eternal life', with which all the 'hath' passages are in perfect harmony; for it is no new thing in divine language to 'call those things that be not (but which are to be) as though they were' (Rom. 4: 17).

"The testimony, therefore, that Christ has come to give eternal life to all that obey him (Heb. 5: 8), remains in all its force as a disproof of the popular theory of natural immortality, for what is this eternal life?"

"Mr. Grant, as already said, has not attempted a definition, or a telling of what it is. He hints at it as a metaphysical condition, super-induced in the believer at what is called 'the new birth' and appeals to the conflict in the believer's mind as evidence of its reality, that is, as a metaphysically or physically present something. But this is inconsistent with the testimony that the righteous are



to enter it in the world to come, and are now 'in hope of it' (see passages above).

"Eternal life is in the first place 'life' in its primary sense of being. Those who attain not unto it, are said to 'lose their lives' (Mat. 16: 25). They become subject to death, the end of unrighteousness (Rom. 6: 21), or the wages of sin (v. 23). Mr. Grant destroys this truth by teaching that the righteous and the wicked equally live for ever. 'Eternal' indirectly expresses the quality of the life to be attained by the chosen of God. Literally, as the English of *aiionios*, it signifies the life of the age; that is the life to be bestowed in the age to come; but when we ascertain the nature of this life, *aiionios*, or 'eternal' becomes the symbol of all its qualities. It is here where the terms 'immortality' and 'incorruption' are specially instructive. The first (*athanasia*) tells us that the life of the age is deathless. In entering it, we are told that 'this mortal shall put on immortality.' By this we know the truth declared by Christ that 'They who are accounted worthy of the age . . . CANNOT DIE ANY MORE' (Luke 20: 36) . . ."

Thus did brother Roberts contend for the Truth against the theory of the present possession of eternal life. The extracts quoted above are from the book, "Man Mortal" by Brother Roberts (price 2/8, postage extra), a book that will well repay the close scrutiny of the student of God's Word.

### "Temple of Ezekiel's Prophecy" Epitomised

#### 4: THE ENTRANCE PASSAGE — Ezek. 40: 10-15

**Verse 10.**—Entrance and exit to and from the Temple will be via a series of huge and ornate passage-ways, some 50 feet wide and 100 feet long, in the outer range of buildings (see notes on v. 7). Brother Sulley suggests that each of the four sides of the Temple will have eleven such entrances. Let in on each side of these 100 feet entrance halls, Ezekiel found three chambers 12 feet square, the use of which is not particularly stated, but as no stairways are defined in the specifications, it is suggested that these are probably lift chambers for access to the upper storeys.

**Verse 11.**—"The entry of the gate ten cubits." Our comments on v. 6 showed that the entrance-hall into the Temple will be divided into two sections, one side being for entrance, the other for exit (Ezek. 46: 9). The leaves of each of these two doors are now measured, and are ten cubits or twenty feet wide. "The length of the gate, 13 cubits"—"Length" should be rendered "extent" and relates to height. Each of the two doors is thus 26 feet high, and has two turning leaves (see Cha. 41: 23-24).

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No. 11

July, 1951

Vol. 17

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27; 1 Tim. 6: 1-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

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—Paul.

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## THOUGHTS FOR THE TIMES

### *The Influence of the Word*



The study of the Word acts like oil upon the fretted waters. It soothes the nerves and imparts a healthy tone to the mind. The man who is not subject to its influence falls victim to those gnawing cares that beset life in every form as at present constituted. His mind falls prey to worldly fever; the moral fluids (if we may use such an expression) become dried up; "vanity and vexation of spirit" is his bitter verdict upon existence. The Word of God cures all this; it gives us a tranquility and coolness of mind and clearness of understanding which helps us to keep the devils off, and to walk through this evil time comparatively unmolested. They enable us to emulate Christ, who showed the lights doctrinally and practically, being holy, harmless, undefiled, without sin. If we store our mind by reading and reflection, we shall be enabled to realise how short are the years as they fly, and how brief would be the delay of even a whole life-time. The man who neglects the food of wisdom becomes impoverished and lean in his spiritual man, and too weak to bear the load of present deprivation or to endure the weariness of waiting.

—R.R.



## Clause 5 in its bearing on Ecclesial Unity and

# The Nature of Man

*Although it may not be apparent, at first sight, the following correspondence and comment is closely associated with the subject of Ecclesial unity. We therefore suggest that the reader give his close attention to this matter, that he may clarify his mind concerning the issues that suppose to divide the Ecclesias in Australia. We trust that in the grace of God, the efforts towards unity may prevail, the mistakes of the past may be overcome, and the Truth, in purity and love, advance to greater strength in this continent.*

### Brother Roberts and the Nature of Man

*The following comment was penned by Brother J. B. Watson in answer to our Editorial of two months back in which we showed that Brother Roberts had not changed his mind regarding the effect which Adam's transgression had upon him and his posterity.*

If a careful re-reading of the article by Brother Roberts, re-printed in "The Terrestrial System before the Fall", from "The Christadelphian" (1869), is made, his disavowal of any change, in his references to Mr. Cornish's charge of changing his views ("Christadelphian", 1895), is by no means convincing. If "Sin-in-the-Flesh" was an "altered relation" which "became a law of his nature" the only conclusion possible is that the nature at first had not such a law, and that such a law of nature did not "run in the blood." In saying also that "thus only was the sentence transmissible to posterity" it at once signifies that no sin or death was—or could be—without the sentence, in Adam's nature. Surely by inserting sin and death into Adam it wrought a very definite change in his nature—it gave him quite a different nature altogether. This was not merely altering his aspect as to the future—but changing his body from a non-dying to a dying one. It was described in the original B.S.O.F. as "a law implanted into him" (this was later amended cutting out the "implanted"—why?). Yes, indeed, echo answers, why? God is the only one who had power to so implant—and He did do the sentencing. Is it comfortable to entertain such a thought? But how shortsighted! It was not due to the sentence that Sin came about—it was the very reverse. Sin was "in the world" and came about "by man" (not by God's sentence).\*

Brother Roberts was in full agreement with Brother Thomas whilst he was alive and here is a further enlightening extract from the Doctor. Let it be fully realised, too, that it is not an impromptu thought—it is a pondered-over and deliberate statement in answer to a friend's criticism and querying of what the Doctor had written. The question was asked by A. Campbell, of Washington, December, 1858, and answered in the "Herald of the Kingdom", vol. 8, p. 88, as follows:

"Now human nature or ground soul is terminable, that is to say, when left to itself, will wear out, return again to its original elements. This is inseparable from its constitution. Hence all ground souls of the animal kingdom all die at earlier or later periods, although they none of them sinned. It is then the nature of ground souls at some time or other to cease to be. If, therefore, Adam, whose nature was not Holy Spirit nature (for, if it had been, he could not have sinned—for the Divine nature does not sin) had been left to himself in Paradise (as he was from the day he was created, to the day he sinned), if he never had sinned he would some day or other, have wasted out of life. Upon the hypothesis therefore of not having sinned we may say that if he had not been permitted to eat of the tree of lives he would have died. But it is not to be inferred from this supposition that he was mortal in the sense of being certain to die. His future state was conditional. If he ate of the forbidden fruit he should surely die. The certainty was made consequent upon the eating. We may therefore say that the certainty of his condition was not established until he sinned, and that, in this view Eve could not have said to Adam 'We are not mortal' or 'We are immortal.' Their horizon being bounded by the Edenic law nevertheless abstractedly from this they each could have put the other to death as far as the dying quality of their nature is concerned. But, asks the enquirer, suppose Adam and Eve had not transgressed, what then? Then one of two things must have resulted: if they had been left to themselves they would still have died; if they had not been left to themselves they would have lived. In the latter event something must have been done to enable them to live for ever, in the former event nothing required to be done. They did transgress and nothing more was necessary than an act of exclusion from the tree of lives. Their nature was left to itself, and they died like other ground souls. If they had not transgressed the necessity in their case would have been a change of nature, a transformation of the human nature into Holy Spirit nature. It is evident, then, that mortality and immortality were set before him as matters of destiny, which he was allowed to determine for himself according to certain specifications, as if it had been said, 'Thy nature is human and therefore terminable. If thou wilt obey my voice thy nature shall be changed into Holy Spirit nature, which lives for ever, otherwise thy human nature will take its course, and unto the dust thou shalt return'."

—J. B. WATSON

### Editorial Comment

Many brethren and sisters believe that the time has come when the present divided state of the Ecclesias in Australia should cease, and brethren who agree upon the fundamentals of faith should cooperate to the benefit of the Truth in this continent. If this desirable result is to be attained, a greater barrier than wrong doctrine must be overcome: the wall of ignorance that stands between the two sections of the Brotherhood in Australia must be pulled down and destroyed. For that reason we have published the comment above, for some brethren falsely imagine that the teaching of Brother Thomas regarding the nature of Adam before he sinned conflicts with the Amended B.S.O.F., and themselves refuse to accept Clause 5 of that statement, thus standing in the way of unity.

Dr. Thomas has been quoted above, but if the general teaching of

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\*All will agree with this statement when the word, sin, is limited to its primary meaning of transgression of law, but the word also has secondary uses. For instance, we read, "God made Christ to be sin for us" (2 Cor. 5: 21. See also Rom. 5: 19; 6: 10; Heb. 9: 28, etc.); God did not make Christ a transgressor of the law . . . Editor.



the Doctor was accepted( including the extract above) instead of bits and pieces taken out of his writings, brethren would be of one mind, and the cleavage would soon be healed. If the Doctor is an authority on the nature of man before he sinned, he is also an authority of the change effected in Adam by transgression, and on this theme he has written about the slightest ambiguity and with a greater appeal to the Bible than in such extracts as above where abound quite a few "ifs" which might be implied but cannot be proved.

A careful analysis of the writings of Brother Thomas will reveal that he recognised only two natures—the animal and the spiritual; the nature of flesh and blood and that of the Spirit. The former (as he states in the extract above) was never made for endless existence, and is therefore terminable; the latter is eternal. But he also considered (and here he had the full authority of Scripture) the former in two states: (1) "very good physical state (Gen. 1: 31), susceptible of deterioration, or capable of death, but not truly subject to death or mortal until transgression, when this same nature became (2) subject to the "law of sin and death", no longer "very good", but evil (Rom. 7: 18). In "Catechesis," Brother Thomas answers the question: "Was the earthy body of the first man before he sinned like what experience teaches us our bodies are?" with the answer: "His earth-born body was **capable** of corruption, weak, and natural, soulish or sensual; yet, as an earthy body, 'very good.' (Gen. 1: 31)."

Clause 5 of the Statement of Faith does not refute that Adam, before he sinned, may have been capable of death. Brethren in all sections of the Brotherhood believe that he was. To demonstrate that such a belief does not oppose the teaching of Clause 5 or stand in the way of unity, we wrote a prominent brother of the Albert Hall Meeting (Melbourne) for an expression of opinion on this very matter.

Here is the reply:

"Thank you for your letter of 14th June. We are indeed gratified to notice that your Committee is anxious to help bring about sound re-union between the two fellowships. In order to help you in your efforts—and to assist in clearing up any possible misunderstandings—we desire to call your attention to the following:—

"(1) In a letter recently sent to the Latrobe Street and Elsternwick meetings (Melbourne) as part of the effort by Albert Hall Meeting (Melbourne) to bring about re-union—these words occur: '**ADAM AND EVE, BY THEIR CREATION AS FLESH AND BLOOD CREATURES, COULD BE REGARDED AS CAPABLE OF DYING**' (before the fall). We all agree that they were subject to death after the transgression.

"(2) In the article from the 1940 'Christadelphian' used in the recent re-union agreement between Albert Hall and Malvern ecclesias, these words appear: 'The need for definition is seen from certain terms which have been the cause of much strife of words. One of these is the word "mortal." As a simple opposite of the word "immortal" we are logically compelled to say that since Adam, when made, was not immortal he must have been mortal. If we say "capable of dying" it must be admitted that **ADAM WAS SUCH**. But if we say "subject to death" then it must be denied that Adam was in that state when made.'

"(3) In a letter written by Brother John Carter to certain Christa-

delphians meeting at Detroit, U.S.A., 4th October, 1947 (Bereans), he points out that Dr. Thomas defines his terms at length, but he certainly would not object to the following statement: 'That Adam was certainly corruptible in the day of his creation.'

"We hope and pray that the foregoing will assist brethren and sisters in both fellowships in Australasia to a God-blessed union.

"Your brethren in patient waiting for Christ."

L. J. Hawkins, R. Stevenson, E. H. Thornelec.

### Clause 5 of the Statement of Faith

The Amended Birmingham Statement of Faith does not deny that which is stated above. Clause 4 states that Adam was created out of the dust of the ground a "natural body of life, 'very good' in kind and condition, and placed under a law through which the continuance of life was contingent on obedience." Clause 5 states that he broke this law and was sentenced to return to the ground from whence he was taken, a sentence which "defiled and became a physical law of his being, and was transmitted to all his posterity."

There is nothing difficult about these clauses. The first states that Adam was capable of death but not subject to death before he sinned; the second states that transgression made him not only capable but also subject to death. Sin had marred the original "very good" state of Adam, bringing him into captivity to the law of sin and death which has ever since dominated his posterity.

This was the teaching of Brother Thomas. In "Eureka", vol. 1, p. 248 (quoted in "The Terrestrial System"), he writes:

"Seeing that man had become a transgressor of the Divine Law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him eating of the Tree of life and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was 'very good' so long as in healthy being but immortality and incorruptibility were no part of its goodness."

This is almost identical with the extract quoted above by brother Watson. Note carefully the wording of Brother Thomas. He states that the nature of Adam was "very good so long as in healthy being." Once he had sinned, however, it was no longer in healthy being, and therefore no longer "very good." The laws latent to such a nature became active, and whilst Adam previously had been "capable of death" he was now "subject to death." He felt the change in himself, as is so clearly evident from Genesis 3, and sought to hide this sense of shame by a covering of his own device. That this is the teaching of Brother Thomas is clearly evident from the following extract from "Elpis Israel":

"So long as Adam and Eve yielded to its guidance (God's law), they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted

the serpent's reasonings as their own, these being at variance with the truth, caused an 'enmity against God.' When their sin was perfected, the propensities, or lusts, having been inflamed, became 'A LAW IN THEIR MEMBERS', and because it was implanted in their flesh by transgression, it is styled 'the law of sin'; and death being the wages of sin, it is also termed 'the law of sin and death'; but by philosophy, 'the law of nature'."

The effects of transgression upon our first parents, and its transmission to ourselves can be expressed in simple terms easily understood by all. The trouble in the past has been that brethren have become bogged down with technical terms and phrases, so very little understood, which have made the issue sound difficult and incomprehensible. Further, brethren have looked only at one side of the question with a total disregard to other equally important implications. It is time we all made a concerted effort to correct the unsatisfactory state of Ecclesial life in Australia. We can do this by making an effort to clearly understand the issues before us, by carefully sifting uncertain details from revealed facts, and by making the latter the basis of our understanding of this important theme. Finally, we again commend the suggestion of the Editor of the "Shield" (March, 1951, Editorial): If each is to do his part in healing the breach, he shall need to try and understand Clause 5 graciously, and gracefully acknowledge it.

### "Temple of Ezekiel's Prophecy" Epitomised

#### EZEKIEL 40: 12-16

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**Verse 12.**—"The space before the chambers one cubit." Notice the marginal rendering. "Space" is rendered "limit" or "bound", so that the measurement before us states there are boundaries before the chambers which are two feet thick. From verse 16 we learn that these boundaries are made of open work, like lattice work. They are described as "narrow windows to the little chambers," but in Scripture, "windows" and "lattice" are used interchangeably (see Judges 5: 28; Song Solomon 2: 9). The entrance halls will therefore be decorated with lattice work or sculpture similar to arabesque work, and this will form the division between the little chambers and the entrance hall.

**Verse 13.**—"The breadth was 25 cubits door against door." This describes the breadth of the entrance hall measured from a chamber on the right of the passage to one of the left. The distance is 50 feet, so that the entrance passages are immense structures 100 feet long by 50 broad.

**Verse 14.**—"Posts of 60 cubits even unto the post of the court." The suggestion is that as "posts" is plural it relates to pairs of pillars which measure in all 60 cubits, i.e. 30 cubits each. These pillars will

be placed on surbases of 13 cubits. Thus the entrance passages of the Temple will be graced with tall massive pillars each 86 feet high. These pillars will be constructed down the centre of the passage way as well as down its sides, and will comprise massive surbases of 26 feet high, upon which will be placed double pillars 60 feet high. The pillars will support the arches of v. 16. The worshipper will thus be conducted down an impressive entrance hall, the magnificence of which will be enhanced by rows of tall and massive pillars.

**Verse 15.—“The entrance.”** The Hebrew word used signifies “coming in.” It is important to remember that Ezekiel was conducted through the East gate (v. 6), and whilst the east gate is similar in design to the gates on the other sides of the Temple, it is unique in that it will be closed to ordinary traffic (Ezek. 43: 4; 44: 2-3; 46: 1, 2, 8). The Prince will use this eastern section of the temple, and the gate facing the inner court will be closed when he is resting in the Temple but not presiding at special ceremonies. These features will be explained later in these notes. Ezekiel was shown the East gate particularly because he is destined one day to view the completed Temple from that aspect. It is needful to remember that the entrance and exit to the public will only be permitted on the northern or southern sections of the Temple.

**Verse 16.—“Narrow windows . . . to the arches.”** Our notes on v. 12 describe these “narrow windows” as lattice work or arabesque. The person ascending the seven steps of the entrance hall will see above a series of arches decorated with arabesques. “**Windows were round about inward**”—Arabesque or lattice work which will decorate the entrance halls of the Temple. “**Upon each post were palm trees**”—This refers to the series of ornamental columns or pillars referred to in v. 14 which will set off the entrance hall. They will be ornamented with leaves thus bearing resemblance to some palm trees.

● **WAR-CHARIOTS.**—The war-chariots of Egypt and the Canaanites were made of very light structure. The sides were partly open, and the back quite open. They were built very low, and the rider entered from behind and stood upright in them, as there was no seat. In the Song of Solomon an allusion is made to the beauty and richness of the trappings of the horses, as well as to the fine animals themselves. “I have compared thee, O my love, to a company of horses in Pharaoh’s chariots” (Ch. 1: 9). In the case of a general, a second car with fresh horses was always ready in the rear, in case of accident. Josiah probably copied this custom from the Egyptians. When wounded in battle, “his servants took him out of that chariot, and put him in the second chariot that he had” (2 Chron. 35: 24). Josiah had a very good record, but he got mixed up in the interests of Assyria, and when he gave battle to Pharaoh Necho at Megiddo, in the plain of Jezreel, he was mortally wounded by an arrow in the fight. Had he given all his interests to Judah instead of Assyria he may have been saved.  
—G. Errinton.

● **Cessnock Meeting Hall.**—Previously acknowledged (£345/19/7): Mackay Ecclesia, £5; Broken Hill Ecclesia, £3/10/-; “Quartus”, £18; Surfers Paradise Ecclesia, £5/2/-; Rockhampton Ecclesia, £10; Sis. E. F. (U.S.A.), £2/3/6; Anonymous, £50; Special Collection, £2/13/6, G.C.W., £5; Total £447/8/7.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

# The Coming World Monarch

*"When Russia makes its grand move for the building-up of its image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance.'"*

—*"Elpis Israel" preface, p. xviii.*

—"The King is dead, long live the King!" Such is the acclamation that usually attends the death of a king, and the crowning of his successor. "Long live the King", was the cry of Israel, when Saul was appointed to reign (1 Sam. 10: 24—margin), although it was not long before the people had cause to realise the truth of that which Samuel had warned them. The prophet had been grieved when requested to select a king, and had carefully outlined the heavy burden such could prove. The people were adamant, however, and on the instructions of God, they cast lots, and Saul was chosen. He was a man of pleasing demeanour and imposing physique. Even Samuel was impressed, whilst from the thousands of Israel there arose the spontaneous shout: "God save the king!"

Within two years, however, Samuel was a disappointed man. Saul, the people's choice, had proved an utter failure, and the prophet was Divinely instructed to anoint a son of Jesse as King in his room. Again Samuel erred in judgment. Eliab, the first-born of Jesse was presented before him. He was a handsome man of good physique, and Samuel thought, Surely this is the Lord's anointed. But he was told that "The Lord seeth not as man seeth; for man looketh on the outward appearance, but Yahweh looketh on the heart" (1 Sam. 16: 7). David, the youngest of the family, a humble shepherd, was called from the flocks to be anointed King of Israel, and ultimately proved to be the most illustrious ruler of all who sat upon the throne of the Lord.

But firstly he had to endure a period of trial. He had to await patiently many years until "his enemies became his footstool." His sufferings, during this period, typify the greater sufferings of his greater son. David, out of the wealth of his experience, could prophesy of things fulfilled by Christ, the promised seed who will reign for ever (2 Sam. 7: 10) when no longer will be heard the proclamation: "The King is dead; long live the King."

And what a King he shall prove; He exceeds his predecessors on

men and women from the Gentiles, calling upon them to consecrate their lives to the service of Deity. They are expected to build into their lives the Divine characteristics they see revealed in the Son of David and of God, that a suitable foundation may be established for the bestowal of eternal life at his return. Then, as units of the one, multitudinous body of Christ, they will go forth with their "leader and commander" to contend with the nations by then drawn to the Middle East for battle (Isa. 55: 4; Zech. 14: 2).

The state of the world to-day demonstrates that we are living at the epoch of this consummation. Not only are the eyes of the nations centred upon the Middle East, but in Europe and Asia, Russia is building up her Image-empire which, as Brother Thomas states in the extract at the head of this article, is a sign speaking of the imminent advent of the King of Israel. The tentacles of the Russian octopus stretch out to many nations, and seek to weaken all (Isa. 14: 12). The Adelaide "Mail" recently declares:

"About 750 million people have come under the direct influence of Soviet Russia since the end of World War II. Soviet communism dominates an area outside the Soviet Union of about 4,000,000 sq. miles. With the Soviet Union's 8,700,000 sq. miles and its population of, roughly 200,000,000, Soviet communism dominates 12,700,000 of the earth's 58,000,000 sq. miles of land mass and about 750,000,000 of the earth's 2,300,000,000 people.

These are the figures:—

|                          | Population        | Area (sq. miles) |
|--------------------------|-------------------|------------------|
| Tibet . . . . .          | 3,000,000         | 470,000          |
| China . . . . .          | 450,000,000       | 3,032,000        |
| North Korea . . . . .    | 8,000,000         | 48,500           |
| East Germany . . . . .   | 18,000,000        | 41,400           |
| Poland . . . . .         | 23,000,000        | 121,000          |
| Hungary . . . . .        | 10,000,000        | 36,000           |
| Rumania . . . . .        | 17,000,000        | 91,600           |
| Bulgaria . . . . .       | 7,000,000         | 42,800           |
| Albania . . . . .        | 1,150,000         | 10,600           |
| Czechoslovakia . . . . . | 12,500,000        | 49,300           |
|                          | <hr/> 549,650,000 | <hr/> 3,943,200  |

Yugoslavia is not included in this list, for although still Communist, it has broken away from Moscow domination. Its population is 15,750,000, and its area about 100,000 sq. miles.

Figures are not available for another Communist-dominated area, the Vietminh section of northern Indo-China."

A commentator on international affairs recently stated:

"The aim of Russia's foreign policy is to erect a powerful barrier of satellite states; of these, Germany would be by far the most important. Behind this screen the object is to win decisive success in Asia, wielding into the Soviet system great masses of China, Central Asia, Malaya and Indonesia. The struggle for oil could then be waged more easily. Russia is hastening to do this quickly. There is now under her sway Estonia, Latvia, Lithuania, Ruthenia, Poland, Czechoslovakia, Bulgaria, Rumania, Hungary and Albania. Soviet representatives encourage rebellion in Greece, Indonesia, Berlin, Turkey and Persia. They have representatives who stir up strife in all parts of the world. They fatten upon misery, hunger and discord."

the throne, in any Godly qualities they may have manifested. He evinced greater faith than David, deeper wisdom than Solomon, and more righteousness than Hezekiah. As a reformer he will surpass Josiah. He will take in hand this chaotic world which is more violent than Noah's day, more depraved than Lot's, and cause righteousness and peace to supplant the bloodshed and evil which is so common to-day. Nineteen hundred years ago, all "authority and power" was delivered into his hands, since when he has supervised the affairs of men for the ultimate benefit of his elect. He has separated

The Russian sign is only exceeded in importance by the Jewish sign. In Immanuel's Land we see a great influx of God's people, indicating the approaching end of the age. 1,400,000 Jews have now returned, and upwards of 60,000 a month are now returning. The Israeli Government is calling for a reserve of £150 millions to finance this return of Abraham's seed. There is no disputing the significance of these things. The wise Christadelphian will prepare to-day that he may be ready to receive his Lord when he returns.

In vision David saw this glorious consummation and rejoiced greatly in anticipation thereof. He composed thrilling Psalms outlining this hope, and caused Israel to rejoice to the sweet strains of stringed instruments, telling of the present world situation, its crescendo of violence and fury, the destruction of Israel's enemies, and the final picture when mankind shall experience the Divine blessing, and the Lord's reign on earth shall commence. In Psalm 92: 5 there appear the following significant words:

**How great are thy works, O Lord!  
Thy thoughts are very deep.  
A brutish man knoweth not;  
Neither doth a fool understand this;  
When the wicked spring as the grass,  
And when all the workers of iniquity do flourish;  
It is that they shall be destroyed for ever;  
But thou, O Lord, art on high for evermore.  
For, lo, thine enemies, O Lord,  
For, lo, thine enemies shall perish;  
All the workers of iniquity shall be scattered."**

Blessed are the wise in such knowledge. Blessed are they who have covenanted with God through that Man of David. With eyes fixed upon "the joy set before them", they are not perturbed by conditions about them, no matter how troubled; rather do they "lift up their heads" in anticipation of their coming redemption. The very things which cause the world to mourn are pregnant with possibilities for them. They have the secret of God's purpose, and see the hand of His beloved Son in the events of world politics.

—J.M.

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● **THE CURSE OF CANAAN.**—Manilal Gandhi, son of the late Mahatma Gandhi, recently commenced a hunger-strike near Durban, South Africa, protesting against racial discrimination in South Africa. He said, "The colour of my skin has become a curse." (See Gen. 9: 25-27. "All nations blessed" will only come with Christ's return—Gal. 3: 8; Psl. 72: 17).

# Christadelphian Newsletter

*A department of The Logos recording topical views  
and comments associated with the work of the Truth  
throughout the World.*

## "The Recorder"

Some readers have asked why the "Recorder" has lapsed in recent issues. The answer is as follows:—"The Logos" is a registered Periodical, and therefore subject to Post Office regulations. The Authorities decided that "The Recorder" was an infringement of these, and therefore cancelled our Postal privileges which have not been restored as yet. This has imposed upon us very heavy additional expenses, and the Newsletter, an integral feature of "The Logos", has replaced the Recorder. Those readers whose subscriptions are due can help to offset the additional expense imposed upon us by remitting their money promptly. Their help will aid us to assist others in the vital work of the Truth.

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## An Encouraging Letter from Norway

Dear Brother Mansfield,

I will just send you a few words to thank you for sending me "The Logos." It came to-day also, and is laying on my desk. A brother from England, Ernest Batey, gave a lecture in Oslo last Sunday about "The Kingdom of God" and next Sunday he is to give a lecture about "Who shall enter into the Kingdom of God." I have printed notes with Bible passages to these two lectures, and have given away a lot of copies of them.

Just before I began this letter, I said to a "Christian" young lady who lives with my sister, "Here is some interesting literature." But she refused to accept it in such a way that I felt not a little surprised and perhaps sad. There is a wall of resistance within my earlier brothers and sisters.

But my eyes fell on the "Logos", and I read: "Do what is right, be valiant for the Truth, teach it without compromise, and all the lovers of the Truth will approve you; for all others, you need not care a rush!"

I must say it did me a lot of good to read this passage at this moment. The people belonging to different denominations do not know what they refuse to accept. Can it be anything wrong to accept



these two copies of the lectures? They do in fact almost consist of a lot of passages from the Bible. But I think a lot of "Christian" people are stupid. They are afraid to lose their child belief and so they do not dare to read or hear the Truth, but speak evil of those who have really found the Truth. But it confirms for me more and more passages from the Scriptures, and I'll continue to offer the people the Truth.

I send my best wishes, sincerely your brother in Christ Jesus,

H——— M——— (Norway).

(We commend to our brother the exhortation of Paul: "Preach the word; be instant in season, **out of season**; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 2-4). The Truth is "out of season" these days, but, in the spirit of Paul and of Noah, we press on with the work of preaching, knowing that though the world may repudiate the message and scorn the effort, Christ will ultimately commend the effort. Our Lord has declared: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12: 8). The time of His return is near, and we do well to "occupy till he come.")

We shall be pleased to send the "Elpis Israel" notes to our brother, through the ministrations of Brother A. Peden of Adelaide—Editor.)

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### The Truth in Germany

During 1949-50 we published "An Appeal from Macedonia", in which we stated our intention of producing a German edition of "The Great Salvation" for the benefit of the Truth in Germany. Some 5,000 copies of this book were ordered, and our readers were invited to assist finance this venture. The results were so good that we ultimately received more than sufficient for our requirements, and meditated the production of "The Declaration" in German. We progressed as far as obtaining a translation, but were advised that it was not a good one. Meanwhile many restrictions were lifted in Germany, and the need for printing books outside of the country no longer exists. As we wish to close this matter, however, and have funds in hand, we have arranged with the Treasurer of the Adelaide Ecclesia (Brother W. Nitschke) for the sum of £41/11/2 to be transmitted to the brethren in Germany, to be used in the proclamation of the Truth. Brother Nitschke will notify Brother Bogner of our intentions and wishes in this regard. This, then, closes our "Appeal from Macedonia." The work was difficult. It involved a great amount of time and effort on the part of many workers. The difficulties were overcome, and we thank all collaborators for their assistance, financial and otherwise.

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### Acknowledgments

Brother E. Wilson, treasurer of the "Elpis Israel" Class Movement, wishes to acknowledge the following remittances: Goodwood Class, £3/4/-; Kingswood Class, £2/1/6; Prospect Class, £2/19/1; Croydon Class, £4/11/3; Mile End Class, £5/7/-; Bro. E. S. (Q.), 10/-; Alberton Class, £8/16/-.

### With Our Readers

Sister F. C. E. (Handsworth, Birmingham): The interested friend in Geelong, Victoria, will be contacted by local brethren. We will keep you informed of any developments. Glad to link hands across the seas in the Master's Service.—B. P.

Brother W. R. H. (London): "I am sending "The Logos" on to an aged brother in isolation at St. Leonards, a brother Talbot, who is known to many of the Australian brethren, as he was at one time a steward on board one of the liners plying between England and Australia" (Some Australian readers will no doubt recall brother Talbot, and be glad to know that he is being kept in touch with the Truth in Australia through the pages of "The Logos"—B. P.).

Brother F. T. (Ont., Canada): Thank you for your liberal donation to the "Elpis Israel" Class movement. It will help the work. As you are aware, brother A. Peden is in charge of note despatch to your section of Canada—B. P.).

From England: "We have not yet received 'The Logos' single or bulk copies. The latter are sometimes later, as they come on a slower boat, so the P.O. tells me." (The Gentiles have no sense of values. If they did, anything bearing the glad news of the Coming Age would be sent on the "swiftest vessels of whirling things" (Isa. 18: 2 R.V.) that the heart of men and women may rejoice. When the Master returns, the age of delay in things Divine, will vanish for ever—B. P.).

R. F. W. (Hamilton, Canada) writes: "I have found Deut. 8. 18 and Jer. 31: 8 very interesting in view of present happenings. A local Jew told me at a luncheon meeting in Miami, Florida, recently they raised 10,250,000 dollars in one hour for Palestine. Deut. 8: 18 reads: "It is the Lord thy God that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." Further, Israel is the only country in the world that does not "screen" its immigrants, and Jeremiah 31: 8 declares: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." We have lived to see wonderful events,

(We have, indeed, lived to see wonderful events, and surely the hearts of Christadelphians must thrill to this sign above all signs—the development of the Jew in Palestine. This is the sign above all signs that permits us to say that we are living at the epoch of the return, for without the Jew in Palestine the growth of Russia would not mean anything. . . . Editor).

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### Elpis Israel Committee Meeting

This was held during the past month, the following brethren attending—A. Hollamby (chairman), L. Wigzell, C. Wigzell, G. Foulis, M. O'Connor, R. Palmer, B. Seaman, C. Matthews, H. P. Mansfield, G. Brumby, G. C. Hollamby, E. Smith, K. Stuart, E. B. Wilson, A. L. Gibbins (secretary). The following points were discussed:—

1. In section V. of E.I. notes the "Third Heaven" is referred to as the Kingdom of God. Following an exposition by Brother H. P. Mansfield, it was agreed that this referred to the final "heavens and earth" to be established at the end of the Millennium. There are three political heavens and earths in which God is specifically interested—The Mosaic, The Millennium, and the Final when the Kingdom is handed over to the Father that He might be all and in all. The E.I. notes are in course of revision, and this point will be altered or deleted as the revisors see fit.

2. It was arranged that a special devotional meeting be held at the Croydon class within the next month.

3. Arrangements were made for the provision of note pads and pencils at Classes for the taking of notes by members, and speakers for the evening were recommended to develop this aspect of the study.

4. In the future each section of the work will be reported on at the Committee meeting.

5. It was left with class secretaries to arrange for a rotation of speakers at each class.

6. It was reported that the special meetings being held on Ezekiel's Temple prophecy were arousing interest in this subject.

7. The Gospel Extension group in collaboration with the Croydon class has proved so successful that the Committee considered commencing a similar group in another suburb. This matter was held in abeyance.

8. A more methodical method of distributing the "Digest of Truth" pamphlet was suggested by Brother Seaman. He suggested using the Classes as centres of distribution, and the Committee agreed to give every support to his suggestion.

9. Brother M. O'Connor reported that he had presented copies of "Elpis Israel" to the following newly-immersed members who had

joined the classes—Sister Gore (Croydon), Brother and Sister Arnold (Prospect), Brother and Sister Jeffries (Mile End).

10. Brother E. B. Wilson suggested a new class might commence in the Edwardstown district, and promised to report later regarding this.

11. The financial report showed that though the Classes were faced with rising costs, and with greatly extended work (the notes are now sent into all parts of the world) the liberality of brethren and sisters has permitted us to meet all expenses. The treasurer was recommended to maintain good stocks of all necessary equipment as these were becoming increasingly hard to obtain, and prices were constantly rising.

12. The Secretary advised that he had not heard from the N.S.W. classes regarding the sending of the notes to those in isolation in that State.

A. L. GIBBONS (Secretary)

### Notes from Melbourne Class

The Melbourne Cottage Class has, according to the minute book, been in existence for four months, during which time we have traversed the first four chapters of "The Ways of Providence." The attendance has averaged approximately 14 members, although quite a number have experienced winter chills and influenza and, as a result, the attendance has fluctuated. The meetings continue to alternate between the homes of Sister Waldron (Fairfield), Bro. Pudney (North Fitzroy) and Bro. Mansfield (Heidelberg). We have given deep study to the basis of this informative book and a definite love has developed towards the works of our beloved pioneers. The operation of God's ways can be detected by the eye of faith in individuals and nations especially chosen by God for the developmental process of His purpose. This fact is substantiated by our study of "The Ways of Providence."

We have had the pleasure of quite a number of interstate visitors, especially so during the recent Youth Conference at Olinda. Such are always warmly welcomed into our midst. On your arrival in Melbourne telephone JJ 2902 or JL 1059 and we shall consider it a great pleasure to advise and welcome you to our next meeting.

—W. RYALL

### The Temple of Ezekiel's Prophecy

A correspondent writes: "I was reflecting upon a subject we discussed till late at the "Elpis Israel" Class last evening. We were in company of the prophets, and Ezekiel was speaking to us of the Temple of the Age to Come. The particular point we were considering at length was that recorded in Ch. 45: 4. Speaking of the 50 miles

reservation around the Temple itself, which, as you know, is to be a mile square, and the House of Prayer for all nations, the prophet had mentioned that the northern half of this 50 mile reservation, the holy portion, "shall be for the priests, the ministers of the sanctuary, which shall come near to the Lord, and it shall be a place for their houses . . ." The Ezekiel prophecy makes our future home in Palestine a real one. It gives abounding detail of that great age. It even speaks of the personal residences of the saints. I was only reflecting this morning as I contemplated the vast housing problem in this and every city on the face of the whole earth, how that the saints have great comfort in the promises of the Father. The lives of men and women who know not the joyful sound is swiftly vanishing away, and their days are filled with sorrow. Irrespective of our external conditions, we all have the full assurance of faith that "all things are ours" in prospect. Truly God is good to Israel, both natural and spiritual.

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E. G. P. (Maine, U.S.A.): Thank you for your letter. We are glad to learn that you are receiving the "Elpis Israel" notes and that you find them of assistance in your studies.

R. W. M. (New Jersey, U.S.A.): We shall be pleased to forward you a regular supply of the "Digest of Truth" and will assist your efforts in Gospel Extension in any way possible. We notice that you have relations in New Zealand. We shall be pleased to forward literature to them if they are interested, and to arrange for brethren to personally contact them.

With this issue of "The Logos" we have included with the English Edition a list of names of interested friends in England who are receiving literature explanatory of the Truth. We would appreciate the co-operation of our brethren in England in personally contacting any of these friends and advising us as to progress in the Truth.



## Events Subsequent to Christ's Return

### 17.—Christ's Reign on Earth

These articles have tried to briefly trace the work of Christ from the resurrection onwards. They have discussed the gathering of the saints to Sinai, the "marriage of the Lamb," the mission of Elijah and his co-workers, to scattered Israel, and the emergence of the multitudinous Christ from the isolated mountain fastnesses of the Sinaitic Peninsular, against a hostile world. The world scene during this period has also been briefly sketched. The Russian Gogue will dominate Europe, form an alliance with the Papacy, and challenge the Anglo-Saxon Powers by an attack upon the all-important Middle East. Egypt will fall, but unusual tidings "out of the east and north" will induce Gogue to consolidate his position by attacking Jerusalem. Britain will be swept on one side; Jewry will suffer immense losses; and the city shall fall. Israel's hopes of national independence will fade; the world will see in Gogue a new Master; when suddenly he will be challenged by a new Power, the true identity of which, at first, none will comprehend. In the words of Christ: "They shall see the Son of man coming in a cloud (the immortalised saints—cf. Heb. 12: 1) with power and great glory" (Luke 21: 27). He will:

1. Subdue the Arabs and cause their land to flourish.
2. Invade Egypt and bring the nation under his control.
3. Advance north to Bozrah, and from thence to Jerusalem, where the last of Gogue's power will be destroyed.
4. Demand entrance to Jerusalem as King and Conqueror, and, like Joseph in Egypt, reveal himself to the nation.
5. Issue a decree to the Gentiles calling upon them to fear God, submit to the Son, and help in the restitution of scattered Israel.
6. Commence preparations to enforce his decrees, for few nations will respond. Britain (whose naval power will be Divinely destroyed) will be among the "first" to lay down her power in favour of Zion's King.
7. Invite scattered Israel home. By this time Israel will be educated as to the true identity of the new King by the ministrations of Elijah and his co-workers. Some nations will resist this call, forcing Israel to rise against their oppressors. These risings will be successful, for God will be with His people. Meanwhile, the rebellious nations will be invaded by the armies of the new Power, the saints using Judah as the battleaxe of Yahweh. Thus attacked within and without these nations shall fall.
8. Extend his power throughout the earth, the saints occupying positions of authority. Any nation absolutely refusing to submit will be entirely destroyed. Papalism and her daughter-systems, being anti-Christ, will be ruthlessly obliterated.

The extension of the Kingdom will be a gradual process, the reign of Christ constantly exerting pressure on the barrier of ignorance and superstition that would hedge it in, until it shall be utterly broken down and destroyed. Then, "all the earth shall own his sway," "all kings shall fall down before him; all nations shall serve him" (Ps. 72: 11). But there will be some that shall do this before others, and, last of all, those that have been "enslaved of Romish error." As each nation is gradually forced to submit, it will be subjected to an iron discipline. The immortalised friends of Christ, who "have overcome" in days of weakness, will be given "power over the nations," and shall reign for Christ (Rev. 2: 26; 5: 10). A modification of the Law of Moses, calculated to educate the precepts of Yahweh in the details of everyday life, will replace human legislation. In Zion, "a king (the Lord Jesus) shall reign in righteousness," and in the various parts of his dominions, "princes shall rule in judgement" (Isa. 32: 1).

In addition, the nations will be forced to pay a form of tribute to the King. They have robbed Israel for centuries, and in doing so have flouted the Divine authority. Their contempt for Israel, and for the Hope of Israel, has implied a contempt for the God of Israel. Gold and silver has constituted the god of the Gentiles, and upon the altar of this god human lives without number have been sacrificed, whilst the rights of the Deity of Heaven have been neglected. Now, however, the Gentiles will be compelled to deliver up to its rightful Owner that for which they have fought, and killed, and murdered. Yahweh declares: "The gold is mine and the silver is mine," and He will demand its restoration, that the "house of prayer for all nations," to be erected in Zion, may be beautified (Hag. 2: 8).

The effect of continuous wars, and a prolonged period of international trouble, will cause acute famine in most parts of the earth (Zech. 1: 8-10; Isa. 14: 30). The Middle East will be an exception, for there remarkable fertility will replace the present arid conditions. Israel will be in the position to export foodstuffs to the decimated nations, and, in return, will demand certain goods and services. "The sons of strangers shall build up thy walls" (Isa. 60: 10). They will help to build the cities of Israel on a scale never imagined by those uneducated in the prophets, and, as the borders of the Holy Land will then extend from the Nile to the Euphrates, this will be a project of the greatest magnitude. Ezekiel speaks of large sections of land being given over to the exclusive use of the mortal and immortal priests, who will minister in the Temple to be erected in Zion, and these sections, doubtless, will contain the palaces of the glorified princes when resident in the land. Included in this building project will be a beautiful city some twelve miles square called Yahweh-Shammah. It will be situate south of Zion, and will act as a sort of terminus for those worshippers who intend to present themselves before Yahweh. But the building, above all buildings, upon which will be lavished the glory of creation, and the strength of the nations, will be the mile-square House of Prayer for all nations at Mount Zion.

Earlier articles have made brief references to the great changes

in the contour of Palestine, that will be brought about by earthquake, at the manifestation of Christ (Zech. 14: 4; Joel 3: 18). Zion will be "lifted up" (Zech. 14: 10), dominating the landscape for miles around. It will act as a beacon, calling the pilgrims to the true and pure worship of the Ail of Israel at Zion. And around this elevated Mt. Zion will be erected the glorious "House of Prayer for all nations," so constantly referred to in Scripture, and which, it is computed, will be capable of containing at least one million worshippers. Supervising this worship will be He whose name is "the Branch," who, though King, will also be "a priest upon his throne" (Zech. 6: 13). Under him will be priests, immortal and mortal, the latter being of Israel (Isa. 66: 21). The top of Zion will form a huge altar upon which will be offered the sacrifices of the nations (Isa. 60: 7; Mal. 1: 11; Zech. 14: 21), whilst in addition, the wealth of the Gentiles will be brought to Jerusalem, and laid before the King (Isa. 60: 11).

A feature of the Age to come will be a yearly pilgrimage of all people to Jerusalem, though not at the same time (Isa. 66: 23; Zech. 14: 16-20). They will be guests of Israel, and will be cared for in the beautiful city of Yahweh-Shammah (meaning: Yahweh from thence—Ezek. 48: 35), from whence they will proceed to the Temple worship of Yahweh at the appointed day. This will be a red-letter period for the pilgrims. To view at close quarters the magnificent structure erected according to Divine specifications will alone be a memorable experience (Ps. 48: 12-14). But it will be but the beginning of wonders, well calculated to indelibly impress upon the minds of the visitors their sojourn in the Holy Land. They will enjoy the fraternal atmosphere of hospitality in the Temple, associating with the mortal priests, having the opportunity of personally meeting with some of the highest rulers in the kingdom (David, Abraham, Moses etc.), and, finally, co-operating in the worship over which the King in his beauty will preside.

Thus, free from cares of toil, with every need provided on their approach to, and stay in, Palestine, the yearly pilgrimage will be looked upon with delight. It will be in the nature of a grand holiday, made much more interesting because of the spiritual associations attached to it. It will provide the pilgrims with the opportunity of receiving first-hand instruction and guidance at Jerusalem (Isa. 2: 2-3), and will be physically rejuvenating at the same time.

Discipline in the Coming Age will be strict. Sin will be restrained with an iron hand. The lives of men will be subordinated to Divine law; and flagrant disobedience of the more important commands will be dealt with in a manner calculated to enforce the lesson home on all (Isa. 66: 24). At the same time, the benefits derived from the rule of Christ will be so obvious, and the authority of Yahweh so elevated, as to cause a universal abhorrence for certain types of sin (Zech. 13: 3), whilst national rebellion will be effectively suppressed in the manner prescribed in Zech. 14: 17-19.

Not only the Holy Land, but the whole world will enjoy the blessings of peace and goodwill. Knowledge will be the stability of the times (Isa. 33: 6). Wars shall cease. The problems that disgrace modern civilisation will be solved with perfect judgment, and men



will become a mutual blessing instead of a mutual curse. Truth and righteousness will be everywhere elevated.

Time will be needed to establish this state of things. Brother Thomas suggests that forty years will be occupied in subjecting the nations. We can add a further ten years for other incidentals, including the judgment of the saints, and the marriage of the Lamb. This would bring us to the Jubilee year of Christ's return. The vision of the Temple of the future was given to Ezekiel in a Jubilee year (Ezek. 40: 1), and in his description of what he saw, the sacrifices are represented as actually being offered. From this, we can, perhaps, conclude that on the Jubilee year of Christ's return, God's controversy with the nations will be over, the Temple will be built, and the first inaugural sacrifices offered. There will be, no doubt, a grand celebration similar to that when Solomon opened the Temple in Jerusalem. On this more glorious occasion, however, the "greater than Solomon" will officiate, surrounded by the illustrious ones of his reign--the glorified saints of every age and race. Most likely, representatives of all nations will be present, and to them the Lord Jesus will be presented as the great King-Priest of the Millennium. There are hints, in Scripture, of such a ceremony. Hebrews 1: 6 declares: "And when He again shall have brought in the first begotten into the world, he (God) saith, And let all the angels of God worship him" (see margin of R.V.). Here is a definite statement, that Yahweh desires a public recognition of the Son at his return. A similar hint is given in Psalm 2: 6. A corrected version reads: "Yet have I anointed my king upon Zion the Hill of my sanctuary." The past tense is given here for the reason supplied by Paul in Romans 4-17. At the immersion of Jesus, the pleasure of his heavenly Father was openly manifested, and a similar demonstration, on the opening day of the House of Prayer for all nations, would seem to be appropriate. This will provide an opportunity for the singing of those grand songs referred to in the Apocalypse. We can imagine the glorious chorus of song bursting from the throats of those assembled to witness the Son in His glory: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5: 12). This song will reverberate around the world: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The horrors of the previous years will be fresh in memory, and the liberated peoples of the earth will look forward with anticipation to the era of goodwill and peace then ushered in, no more to be broken, until, at the end of the thousand years' reign, the voice of the rebel is heard again (Rev. 20), finally to be stilled for ever.

When John in Patmos thought the book of knowledge relating to future events was completely sealed, he wept much. But he was told: "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5: 5). When all the earth shall be "at rest before him" it can be said, "He hath prevailed!" Then all weeping shall cease,

All nations will be incorporated into the Israelitish faith, and the promise made to Abraham is completed—"I have made thee a father of many nations." As yet Abraham is the father of one only—Israel; but nations will be brought into his family by faith, to enjoy for 1,000 years the felicity and goodwill of the Kingdom of God. Happy is the man who can probe the future to this glorious time; who can see beyond the chaos and trouble of modern life to the time when "the Lord shall reign in Zion, before his ancients gloriously." Wise are they if, with this incentive before them, they strive to build into their lives, the Divine characteristics they see revealed in the Son, and which will ensure for them an entrance into his kingdom. The signs indubitably show that the return of Christ is near. Soon the "Sun of righteousness" will arise with healing in his beams, to crown his saints with life eternal, and grant unto them the glory "laid up for those who love the Lord's appearing."

—H.P.M.

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"One thing have I desired of Yahweh, that will I seek after: that I may dwell in the house of Yahweh all the days of my life, to behold the beauty of Yahweh, and to enquire in his temple."

—David's Hope—Psalm 27: 4.

(This article concludes the series upon "Events Subsequent to Christ's return").

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● **PEACE.**—"If it be possible, as much as lieth in you, live peaceably with all men (Rom. 12: 18). This was one of the primitive injunctions of Christianity. It comprehends not only particular and private men, but kings and princes also. Peaceable inclinations and dispositions tend to maintain and preserve peace. "Blessed are the peacemakers, for they shall be called the children of God" (Mat. 5: 9). Peace is acceptable to God, and is the reward of righteousness (Is. 57: 21). Lev. 26: 6 declares: "I will give peace in the land, and ye shall lie down, and none shall make you afraid." A whole city on fire is a horrible thing, but men to-day seek to set kingdoms on fire by the use of modern war technique. No wonder men are fearful as they face the future. May the happy day soon come when the drums and trumpets of war shall be silenced. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. 46: 9). Meanwhile let us live in peace.—G. Errington.

● **AMERICA AND RIGHTEOUSNESS.**—Speaking at the laying of the foundation stone of a Presbyterian Church recently, President Truman said: "I have the feeling that God has created us and brought us to our present position of power and strength for some great purpose. It is not given to us now to know fully what that purpose is, but I think we may be sure of one thing—that our country is intended to do all it can, in co-operation with other nations, to help create peace and preserve peace in the world. It is given to us to defend spiritual values and the moral code against the vast forces of evil that seek to destroy them." (The moral standard of U.S.A. whereby one in three marriages ends in divorce, and drug-taking among the very young is a common experience, plus the presence of U.S.A. fighting forces in all parts of the world, gives the lie direct to the President's claim re creating peace and defending spiritual values).

## II : *The Barrenness of Judaism*

*One thousand, nine hundred years ago, a minority group, steeped in the knowledge of the Prophets, were awaiting the advent of Messiah (see last article in this series); but the leaders of the nation, preoccupied with the traditions of men which blinded their eyes to "the truth in Christ Jesus," brought the nation to destruction.*

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In former chapters we have seen that the purpose of Israel's existence was to shew forth the moral glory of Yahweh. The call of Abraham and the development of Israel placed the Divine work of manifestation on the basis of a national organism. By this was generated a sufficiently constraining influence to develop suitable individual bearers of the Name, while not thoroughly affecting the mass of the nation. All the world followed after the Serpent, but here was a race set apart as the channel of Divine knowledge and grace. Moses rightly emphasised to them this separateness as he delivered unto them, by the Spirit, his farewell messages midst the mountain fastnesses of the wilderness. A holy people: a special people: a chosen people: a peculiar people (Deut. 7: 6; 14: 2; 32: 8). A people beloved for the Father's sake (Deut. 7: 8; 9: 5)—not because they were physically or morally superior to other men (Deut. 7: 7). They were under covenant obligation not to mingle in fellowship with other nations under the dominion of satan (the flesh), nor to emulate their idolatry, morals or government (e.g. Deut. 12: 30).

The rituals of the Mosaic law had as one of their objects, the maintenance of this separation, this hedging off from other nations (Isa. 5: 2; Ezek. 22: 30), but continually they desired to be like the other nations (e.g. 1 Sam. 8: 5) and their history abounds with examples of whoring after strange gods. However, after the Babylonish captivity, and the reforming activity of Ezra, the stiff-neckedness of Israel was manifest in avenues other than in idolatry and imitation of those about them. The nation became intensely conscious of its choice as the people of Yahweh, extremely observant of all the holy ordinances and ritual, and violently abhorrent of all foreign influences—but, even so, they still failed to discern the inner, moral meaning of the Law which could alone constitute them as suitable individual bearers of the Name. So the nature of their sin changed, but they were no more pleasing to Yahweh, for they had not reached the heart of the matter. To them it could still be said in the words of Amos 3: 2: "You only have I known of all families of the earth; therefore will I punish you for all your iniquities."

Israel after the exile, observed with strict regularity the temple services and annual feasts. The Word of Yahweh was respected with idolatrous reverence, even the very number of letters in each book

being devoutly committed to memory. Synagogues with their rabbis sprang up, prayer and exposition being there engaged in. But what was the nature of the exposition, and what was the quality of the teachers? They were men trained at special "Divinity Colleges" to know the pure Hebrew tongue of the Word which was no longer spoken, and to explain all its provisions in detail. They belonged mainly to the Pharisees or separated ones, who in the midst of "much religiosity, brought about a serious decline in religion." In their expositions, they emphasised that Israel was the favoured race of heaven—but merely because their descent from Abraham, and exhibited merely in peculiarities of dress, food and outward observance.

The basis of their exposition was the Scripture, but their view was that Moses had delivered many broad principles of conduct, but had revealed insufficient detail. It, therefore, required a professional class to relate these laws of Moses to everyday details, and explain them to the despised common people (John 7: 47-49). They became a dry, ecclesiastical, and scholastic class, using their position for selfish aggrandisement. Their celebrities multiplied commentaries on every verse and phrase. Their interpretations came to have equal weight with the Word itself, and this mass of "traditions of the elders" elaborated its requirements till it spread like a net over all the details of human life, personal, domestic, social and public. The punctillious observance of it all was their supreme care and pride, for it elevated them above the ordinary folk, who would not be able to spend their lifetime learning all these dicta of great rabbis concerning every phrase of the Law. This verbal jugglery gave them great skill, common to all lawyers, in by-passing weighty moral obligations in a sea of words and fine phrases; making up for their neglect by increasing their ritual observances.

#### **Childish Interpretations of the Mishna**

Quite often there would be rival interpretations among the rabbis which would lead to much fruitless legal controversy, or "strifes of words to no profit". The "best" of their decisions and explanations ranging over many centuries were in the 3rd century A.D., gathered together in a law book called the Mishna. This gives us a good idea of the spirit of the leaders in the days when John the Baptist and Jesus ministered. Justifying such traditions being added to the law, a Jewish writer, Kleen, declares in a book "*La Verite sur le Talmud*":

**"The duty of wearing phylacteries, which is rigorously enjoined, that he who dispenses with them is considered altogether impious, is so vaguely indicated in the Law that without tradition we should not know their form. We often read in the Pentateuch that he who works on the Sabbath shall be put to death, and the Scripture nowhere defines what work is, or what kind of work is forbidden. With tradition all these difficulties are removed. It supplies the silence of the text, explains apparent contradictions, gives to the words of Scripture their true meaning and to laws the development necessary for their application."**

The same writer consciously or otherwise justifies the by-passing of the law and the invention of new doctrines, as he remarks:

**"The sacrifice of Elijah on Carmel was a contravention of the law (Deut. 12: 13). There must therefore have been a tradition which in such cases authorises these contraventions. The Pentateuch seems to be silent on the most fundamental and consoling truths, such as the immortality of the soul . . . God has transmitted them verbally, with the means of finding them in the text. A complementary tradition was necessary and indispensable."**

In the first three Centuries A.D., such Judaistic reasoning was transferred to the Christian church and built for itself a house in the Land of Shinar (Babylon—Zech. 5) in the Romish recognition of tradition, etc., as of equal authority with the Bible. To review briefly some of these traditions of Judaism is helpful to an understanding of the battle of Jesus with Jewish formalists, and of Paul with Judaisers, and of the Apocalypse in which can be seen the development of Jewish formalism into Roman Catholicism via a Judaistic Christianity. Here are some specimens numbered for the convenience of the reader:

1. In case the hands had become unclean a quarter of a log of water was to be poured out of a vessel. If one hand is rubbed together with the other before the latter is washed then the whole process must be repeated. There was some difference of opinion as to whether the hand became unclean if put into the empty space of an unclean vessel.

2. In the fast of the 9th of the month Ab, no one was to wash his clothes or to shave himself for that week.

3. If someone is carrying herbs and desires to throw some away in order to lighten his burden, he must first reserve a tithe of them in case a wayfarer should eat them untithed.

4. A mass of minute detailed laws was compiled to prevent the strict Pharisee from mixing too closely with Gentile, Samaritan or Common People. Hence Christ was despised for eating with Publicans, talking with Samaritans, and because the "Common People" heard him gladly.

5. Exact rules were laid down that the Shema (Deut. 6: 4 — "Hear O Israel") was to be repeated morning and evening, and whether it might be said standing or reclining, or whether the top of a tree or a wall was a proper place to say it.

6. What is the definition of "No burden to be carried on the Sabbath"? The Pharisees certainly believed the man who carried his bed or mat was disobeying. They defined as burdens:— ink enough to write two letters, paint enough to dye one eye, reed sufficient to make a writing pen, etc. A cripple might go out with crutches, but Rabbi Meir and Rabbi Jose disagree on whether he may go out with a wooden leg! A woman may go out on the Sabbath with plaits of false hair, but a false tooth is questionable!

7. Reaping, threshing, winnowing, sifting and grinding constitute work and must not be done on the Sabbath. If a man pluck ears of corn and perform these operations in his hands, then he sins. Men must not, on the Sabbath, squeeze fruits so as to extract the juice, and if it come out of itself, it is forbidden to use it.

8. A few concessions for animals on the Sabbath were made, such as feeding and watering, and, in certain cases, cleaning, but a man with toothache must not rinse his teeth with vinegar on that day.

9. Exodus 16: 29 commanded Israel not to go out of their places to gather manna on the Sabbath. This, by tradition, became a perpetual statute for all places, and about  $\frac{1}{2}$  mile was made the limit of "the place". There was, however, a rule that "where a man's meat is, there is his house", and, therefore, by judicious placing of his food along a route on a previous day, the limit could be cleverly exceeded. But where was the trembling at Yahweh's word in such folly?

10. The passover lamb must be slain with the **intention** that it shall be used for the Passover. If a man washes himself with the **intention** of eating ordinary foods this washing does not purify him for eating of tithes. Again, there is, in this, a preview of the doctrine set forth by the Romish Council of Trent that the "failure of right **intention** in the officiating priest destroys the efficacy of the 'sacraments'."

11. Some rabbis permitted certain things to be carried on the Sabbath, such as "the egg of a locust, a tooth of a fox, and a nail of one crucified, as medicine." Again foreshadowing Catholic superstition.

12. Vows are divided into four classes with ample opportunity for evasion.

13. And here, finally, is a specimen of the childish methods of exposition these rabbis followed. The Exodus from Egypt was to be mentioned **at night** (i.e. as well as at day). Rabbi Eleazar ben Azariah saith, "Verily I am almost seventy years of age, but have not succeeded in proving that the exit from Egypt ought to be mentioned **at night, until** Ben Zoma expounded, 'That thou mayest remember the day of thy going forth from the land of Egypt **all** the days of thy life'. The **days** of thy life would denote the days only; but the expression '**all** the days of thy life' includes the night likewise."

Possibly it may be felt that our present article has but little of Scripture in it, but in our consideration of the mission of Jesus as the last of the prophets, of the Apostolic battle against Judaism and the development of the Apostasy, we feel that there is much light shed upon the Word by a proper appreciation of the times in which Immanuel appeared. Moreover, human nature being still the same, there are herein warnings for our own day.

In connection with the transference of Judaism to Rome through the medium of the Ecclesias, we would recommend a reading of Brother Thomas's exposition of Zechariah 5—"The Harlot of the Ephah" in "**Eureka**" vol. 1. Having associated in company with "Israelites indeed" in our last article; having been disgusted by the formalism of hypocrites in this, we are prepared next to stand on the banks of Jordan with Andrew and "another disciple" and listen to the denunciation, warning and exhortation of the Spirit through the lips of John the Baptist.

—E. Wille, Worces., England.



**BEGUN BUT NEVER FINISHED**

# A Bible Dictionary

**UPON WHICH DR. THOMAS WAS  
ENGAGED AT THE TIME OF HIS DEATH**

*(Continued from page 242)*

**ASCENDED INTO THE HEAVEN.** "And they (the prophets) ascended into heaven in the cloud" (Rev. 11: 12). To **ascend into** is the opposite idea of **falling from** or descending. Isaiah, in predicting the fall of Belshatzar from the throne of Babylon through the instrumentality of the Medes and Persians, says, "How art thou fallen from the heavens, O shining one, son of the dawn! . . . For thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne even unto the stars of God. I will sit also upon the Mount of the Congregation (and) in the remotest parts of the north: I will ascend above the heights of the clouds; I will make myself like to the Most High! Yet thou shalt be brought down to the grave, to the sides of the pit" (Isa. 14: 12-15). This was verified in the fall of the impious Belshatzar as narrated in Daniel 4. When he was slain, and his dynasty superseded by that of the Medes and Persians, he fell from the Imperial Heavens of Chaldea. In the prophetic style, the opposite is to ascend to the heaven or heavens. When Louis Napoleon ascended from a private station to the Imperial office, he "ascended to the heaven", of which, for the time being, he is the meteoric luminary. His ascent illustrates that of "the two prophets". They were politically dead; but "the breath of life from God entered into them, and they stood upon their feet". After this, "they heard a great voice from heaven, saying to them, **ascend hither!** And they "ascended into the heaven", to the great dismay of their enemies; who now saw them **invested with power**, and ready to avenge the wrongs which had ultimated in their political death.

**APOLLYON.** "And in the Greek, the Angel of the Abyss hath the name Apollyon" (Rev. 11: 11). This signifies a **destroyer**. Apollyon is, therefore, a name which characterises **the king of the Locust-power**, as the destroying messenger, and is equivalent to the name by which he was experimentally known to the Hebrews. To the Greeks, the Angel of the Abyss was known as **Apollyon**; and to the Jews, as **Abaddon**. See **Abaddon**.

**ARMAGEDDON.** "And the sixth angel gathered the kings of the earth and of the whole habitable into the place styled Hebraistically **Armageddon**" (Rev. 16: 16). The revelation of the name of this place in Hebrew, and not in Greek, is to direct the student's attention to the land of the Hebrews, where it will be found according to the testimony of the prophets.

In a manuscript, whose supposed date is the fifth century, and in others

also, this word is spelt **harmagedon**, which is probably the correct orthography. If this be so, then, the word converted into its own Hebrew characters may read (leaving out the Masoretic pointing, and giving **ayin**, the power contended for by the anti-Masorites, which is equivalent to the English **o** in **tone**, and **w** in the Greek), **har-mai-gedon**, which signifies the **MOUNTAIN OF GIDEON**.

The topography indicated by this interpretation is defined in Judges; where Yahweh's deliverance of Israel by the hand of Gideon is detailed in the sixth and seventh chapters of that book; on which occasion, "**the sword of Yahweh and of Gideon**" was the war-cry of the assault.

We are there informed, that "All the Midianites and Amalekites, and children of the East, were gathered together, and went over (Jordan) and pitched their tents in **the Valley of Jezreel** (Ch. 6: 33); by the hill of Moreh, north of Gideon's encampment (Ch. 7: 1). Gideon "pitched beside the fountain of Kharod", on the **mountain range of Gilead**, so that "the host of Midian was beneath him in the valley (Ch. 7: 38).

The enemy consisted of 135,000 while Gideon's band before the assault was reduced to 300 men. This disproportion made the fight "the battle of God Almighty". Asher, Naphtali, Manasseh, Zebulun, and Ephraim, were summoned to the pursuit. The slaughter was immense in the Valley of Jezreel in the canton of Issachar. One hundred and twenty thousand fell by mutual slaughter, and the sword of Gideon; while fifteen thousand managed to effect a retreat over Jordan towards the east under Zebah and Zalmanna, kings of Midian. Thither Gideon pursued them, passing by Succoth and Penuel by the river Jabbok; and coming upon them unawares, put them to the rout, and captured the kings, whom he put to death because they had slain his own mother's sons in Tabor.

These places and events connected with this celebrated battle of Jezreel, which gave liberty and independence to Israel for forty years, define "the place", or country, where, as the result of the operation of the Frog Power, "the kings of the earth and the whole habitable" are to be gathered together for the INITIATION of "the war of the great day of God the Almighty"; in which the controversy between him and the world's rulers will be decided without further appeal to arms for a thousand years.

**Harmagedon**, then, may be defined, as being bounded by the Mediterranean and the Sea of Chinnereth, or Tiberias, on the east and west; and extending to the mountain of the glory of the holy, which is Jerusalem; and therefore includes the **Valley of Jezreel**, and the **Valley of Jehoshaphat**; "where", saith Yahweh, "I will judge all the Gentiles round about."

The testimony of the prophets harmonises with this definition of the place. Speaking of the period when the nations are to be gathered for judgment, which is the **Harmagedon crisis** of the Apocalypse, Yahweh saith, "When I shall bring again the captivity of Judah and Jerusalem, I will also gather (by the Frog Power agency) all the Gentiles, and will bring them down into the **valley of Jehoshaphat**, and will plead with them there for My people and for My heritage, Israel, whom they have scattered among the nations, and divided my land." "Multitudes, multitudes in the **valley of judgment**; for the day of Yahweh is near in the valley of judgment. The sun and the moon (of the Gentile heavens) shall be darkened, and the stars shall withdraw their shining. Yahweh also shall roar out of Zion,



and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Yahweh will be the hope of His people, and the strength of the sons of Israel. So shall ye know that I am Yahweh, thy God, dwelling in Zion, My holy mountain; **then shall Jerusalem be holy, and there shall be no strangers pass through here any more**" (Joel 3: 1, 2, 12, 14-17). The words emphasised prove this prediction to be unfulfilled; for when accomplished, Jerusalem will not be trodden under foot of the Gentiles, as she is at the present time.

"I will have mercy upon the house of Judah, and will save them by Yahweh their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." "I will break the bow, and the sword, and the battle out of the land, and will make them to lie down safely. And I will betroth thee, O Israel, unto Me for ever; and Israel shall hear Jezreel. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves ONE CHIEF; and they shall come up out of the land (of the enemy), for **GREAT SHALL BE THE DAY OF JEZREEL**" (Hos. 1: 7, 2: 18, 19, 22; 1: 11).

And again, speaking of the child born and the Son given to Israel, and who appeared as a Great Light in the Harmagedon region of Palestine, the Spirit says of him, when he comes to **"break in pieces the oppressor"** of Israel, "They joy before thee according to the joy of harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as **in the day of Midian**. For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire."

"Therefore", thus saith Yahweh, God of Hosts, "O, My people that dwellest in Zion, be not afraid of the Assyrian. For yet a very little while, and the indignation shall cease, and Mine anger in their destruction. And Yahweh of Hosts shall stir up a scourge for him, **according to the slaughter of Midian at the rock of Oreb**. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing (Isa. 9: 3-5; 10: 24-27).

By this testimony, we have Gideon's battle of Jezreel adduced as typical of the overthrow of the Assyrian, when Israel shall rejoice in the division of the spoil, and shall thenceforth be no more oppressed by a power exercising dominion over Assyria and Palestine. The Assyrian yoke is to be destroyed, "because of the anointing". This phrase is so obscure that Bishop Lowth, and Dr. Boothroyd have omitted it in their translations. But Micah explains it, by telling us that the Assyrian is to be destroyed by Him who was to be horn in Bethlehem Ephratah, and who was **anointed** for this and other purposes (Mic. 5: 2-6). Let the reader examine this testimony; and, if he admits that Jesus of Nazareth is the Bethlehem-born Ruler mentioned there, he will perceive that Jerusalem and the Holy Land are to be delivered from the Nebuchadnezzar or Assyrian Image Power by him; and, according to Isaiah, he will effect the deliverance **"according to the slaughter of Midian"** by the sword of Yahweh and of Gideon, in the place called in the Hebrew tongue, Harmagedon.

The **Har-m'Gedeon** thus defined, is the Valley of Judgment also for Daniel's "king of the north"—the Little Horn of the Macedonian Goat—by the hand of Michael, "the Prince of Princes", who standeth for the sons

of Israel. Compare Dan. 7: 9, 23-25; 12: 1: "He shall plant", says Daniel, "the tents of his fortress (i.e. his fortified encampment) **between the seas, even to the mountain**, the Glory of Holiness" (11: 45). This area comprehends Tabor, Megiddo, Hadadrimmon, Jezreel, the hostile encampments of Midian (the curtains of the land of Midian—Hab. 3: 7) and of Gideon, the Valley of Jehoshaphat, and Jerusalem—the area of the very bloody battles that have been fought upon the globe. It is in this region of country that the **Assyrian** of Isaiah and Micah; the "**all nations**" of Joel and Zechariah; the **Edom** of Amos, Obadiah, and Malachi; the "tents of Cushan, the curtains of the land of Midian", of Habakkuk; the Cherethites and Canaanites of Zephaniah; the chariots and horses of Haggai; the northern Gogue of Ezekiel; and the Nebuchadnezzar-Image, Fourth Beast, and king of the north of Daniel—all of them the enemies of Israel and the saints, pertaining to that day of which God hath spoken by His prophets (Ezek. 39: 8; 38: 17)—different terms designative of the apocalyptic Dragon, Beast, False Prophet, and Horns—the Powers of the Latter-Day Crisis; to receive the first stroke of judgment at the hand of Yahweh's Christ.

The Gogue Confederacy of Ezekiel, the constituents of which he has indicated in the first seven verses of the 38th chapter of his book, is to be broken upon the mountains of Israel (39: 4). It is a confederacy which, he says, belongs to "the latter days"; and which will invade the Holy Land from the sides of the north, where Gogue's predecessor and representative, Belshatzar, said, in the pride of his heart, he would sit (Isa. 14: 13). Magog, Meshech, Tubal, Persia, Cush, Phut, Gomer, and all his bands, and Togarmah and all his bands, will pour in upon the country like a flood, and overflow "between the seas", the Mediterranean and Tiberias; and "reach to the neck", even to Jerusalem; and the stretching out of his wings (the wings of his army) shall fill the breadth of thy land, O Immanuel (Isa. 8: 8); or, as Ezekiel expresses it, "Thou, O Gogue, shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (38: 9). But while contending there with the Anglo-Indians and their allies, for the possession of Immanuel's land and the sovereignty of the East, the Lord Jehovah breaks in upon them with fury; and they are caused to "fall upon the open field". They fall and are buried in what Ezekiel terms, "the valley of the passengers on the east of the sea", East of the Mediterranean. "There", says he, "they shall bury Gogue and all his multitude; and they shall call it the Valley of Hamon Gogue"—the Valley of Gogue's multitude—which is the place styled apocalyptically and Hebraically, **Harmagedon**.

## COGITATIONS

### **II.—Genesis 3: 24**

*"He placed at the east of the garden of Eden, Cherubim and a flaming sword."*

The subject of the Cherubim is a profound one, and can be but lightly touched upon here. Those referred to in the passage before us were angels, without doubt, for the word is often used to describe

God's angels (Ps. 68: 17; 104: 3-4). The etymology of the word is both interesting and significant, for it describes that which God rides, or inhabits, as in a chariot (see "Elpis Israel" p. 148; "Phanerosis" p. 95; "Theophany" p. 81). The Cherubim of the future age, when Paradise will be restored, will be the glorified saints (Rev. 4: the "living creatures" compare with "Cherubim" of Ezek. 1: Luke 20: 36. Hebrews 1: 14 compare Rev. 5: 9-10). The Angels manifest the glory of God, which, in unveiled splendour, it is impossible for man to approach unto (1 Tim. 6: 16). Thus Paul was blinded by its light which shone above the midday sun (Acts 9: 3-8); and the mere reflection shining from the countenance of the mortal Moses was too bright for the Israelites to look upon (Exod. 34: 30-35).

In Eden, this glory shone forth in all directions as a "sword of flame." It acted as a barrier, effectively excluding Adam and Eve from Paradise. A barrier still remains today, for until we have received Christ's approval at his judgment seat, and have been changed into glorious spirit being, Paradise remains closed to us. How are we to gain that approval? We have the "way" typified in the events in Eden. The Tree speaks of Christ as the "bread" and "water" of life, to be eaten and imbibed, that his righteousness might be emulated. The Cherubim point forward to the sacrifice He made for us, and of the necessity of our association with it as humble suppliants of God's mercy through Him. For, it is evident, as Brother C. C. Walker wrote: "Genesis 3: 24 really contains some indication of a tabernacle and order of worship." ("Theophany" p. 85). In line with this thought the Cherubim found a place in the Tabernacle in the wilderness, and there God dwelt among His people; His glory being manifested to them from between the Cherubic figures, above the Mercy Seat, in the Most Holy Place, and the High Priest acting as mediator (Exod. 25: 10/22; 1 Chron. 13: 6; Pslm 80: 1-3; 99: 1). From this most sacred place in the midst of Israel, the glory of Deity shone forth on special occasions to signify His pleasure and acceptance of the sacrifices offered by His people upon the Christ-Altar. Thus we read: "Thou that dwellest between the Cherubim, shine forth; cause Thy face to shine; and we shall be saved" (Ps. 80: 1-3 31: 16; Num. 6: 23-27). Again: "The glory of the Lord appeared unto all the people, and there came out a fire from before the Lord (from between the Cherubim) and consumed upon the Altar the burnt-offering and the fat" (Lev. 9: 23-24; see also Judges 6: 21; 1 Kings 18: 38).

There is no doubt, in my mind, but that the Edenic Cherubim, God's representatives, in whom He dwelt, and who manifested His glory, also signified His acceptance or refusal of the offerings of Adam and his children. It was before these Cherubim that Abel, in faith of the coming Messiah, brought "of the firstlings of his flock and of the fat thereof," and "God testified of his gifts" (Heb. 11: 4), or "had respect unto his offering" (Gen. 4: 4), by the Divine fire of acceptance shining forth from the Cherubim, and consuming it. On the other hand, Cain knew he was refused when his offering, "the fruit of the ground," remained unconsumed. "His countenance fell," and being punished he complained, "My punishment is greater than

I can bear . . . from Thy faces shall I be hid" (Gen. 4: 5/14). Henceforth he was alienated "from the covenant of promise, having no hope, and without God in the world" (Eph. 2: 12).

The natural state of mankind is one of "alienation from the covenants of promise." We have no direct access to the Throne of God; it is approachable only through the Mediator appointed; our Mercy Seat, and the propitiation for our sins (Rom. 3: 21/26; 1 Tim. 2: 5). If we will approach unto the Father in the appointed way, through him, then in him we will have the glory of God's Face "shine forth" upon us. We are thus assured by Paul, that "the light of the glorious gospel of Christ, who is the image of God," will "shine unto" us. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 3-6). And thus "beholding His glory, we are changed into the same image from glory to glory, even as of the Lord the Spirit" (2 Cor. 3: 18). If in him we offer our sacrifices of faith continually (Heb. 13: 13-16; Rom. 12: 1), we will find acceptance of God. In the Tabernacle, the Cherubim were so designed that their faces unceasingly looked upon the Mercy Seat (Exod. 25: 20), so, if we would be changed, the same must apply to us. We are the spiritual Cherubim, beaten (by trial) out of the same piece of gold (the symbol of a tried and purified faith—Rev. 3: 18; 1 Pet. 1: 7) as the Mercy Seat (the Lord Jesus Christ). We, too, must concentrate unceasingly upon our Mercy Seat, and reflect that which we see there revealed. This is the exhortation of the Apostle: "Look unto Jesus, the Author and Finisher of our faith" (Heb. 12: 2). He exemplified the Divine love, and we must do likewise. His zeal for the truth; his love for his fellow man, is the pattern we must follow. If we do this, we shall be always ready to help our brother, for "he that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2: 10).

—E.B.W.

---

## QUESTIONS ANSWERED

### AMERICA IN PROPHECY

D.F. (N.S.W.) asks whether America is referred to in prophecy.

**Answer:** Although there are no specific references to America in Bible prophecy, there are general statements made that incorporate the U.S.A. in their fulfilment, and from which an outline of future events can be ascertained. Towards the end of the last century, Brother Roberts wrote in "The Christadelphian":

"Dr. Thomas was of the opinion that in the last phase of human affairs (just before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms . . . Such an alliance would secure Britain's food supply in the direst emergency . . . America would certainly make a fine young lion, to roar in support of the young lions who will presently raise a chorus of growls against the Northern Bear when she comes down to assail her old mother,"

In Eureka, Vol. 2, pp. 570-572, and Vol. 3, pp. 407-408, Brother Thomas refers to America in Prophecy. He points out that the U.S.A., in common with many other Powers, needs to be taught that there is One almighty than the dollar, and stronger than the human will. In the day when "Yahweh alone shall be exalted," British and American pride will be prostrate in the dust; and 'the people the source of all power,' an exploded fiction of the past. Brother Thomas concludes this section of "Eureka" by stating:

It is manifest, therefore, that the destiny of all colonies, and republic, and empires, upon the American area, has long since been decreed; and that destiny is unquestionably glorious and blessed—that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, co-extensive with the globe, under which life, liberty, and property, will be secure; "mercy and truth meet together, and righteousness and peace embrace each other"; and "glory will be to the Deity in the highest heavens, over the earth peace, and goodwill among men" (Ps. 85: 10; Luke 2: 14).

### MARRIAGE WITH THE ALIEN

C.W. (Canada)—We feel that your question is best answered by some words of Brother Roberts that applies in this case. He once wrote:

The question whether it be right for a believer to contract a matrimonial alliance with an alien has received exhaustive treatment in these columns in past times, and it seems unnecessary to do more than simply call attention to "what Paul says on the subject." That the apostle's injunctions on the subject should be disregarded in any particular ecclesia only shows how difficult a thing it is to procure practical recognition in all quarters for those divine precepts which are given as the tests of obedience and the conditions of access to immortality. "She is at liberty to be married to whom she will: ONLY IN THE LORD" (1 Cor. 7: 39). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness (either on the part of man or woman) with unrighteousness? . . . or what part hath he (or she) that believeth with an infidel?" If these commands were not prohibitive of the alliances contended for, we should feel at a loss to know in what terms such prohibition could be intelligibly expressed.

### FREEMASONRY

L.P. (Canada)—"What do you think of Christadelphians becoming Freemasons?"

**Answer:** We don't think much of it at all. In fact, it is a retrograde step. Christadelphians need to stand apart from organisations that are binding in any sense, and make demands inconsistent with their profession as brethren of Christ. They are awaiting the advent of the Lord who will destroy many of the institutions of men, and it is not compatible with this belief to be found helping to establish that which they hope one day to demolish. In addition to the foregoing, the fallacies taught in Freemasonry could never be accepted by one educated in the Word. He could only give "Godspeed" to such teaching at the expense of the Truth.

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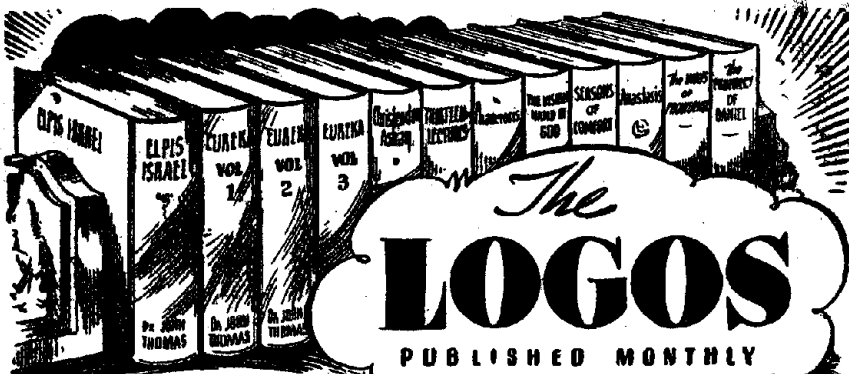
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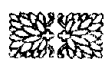
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## THOUGHTS FOR THE TIMES

### *Separated from God's Goodness*



One thing, and one thing only, can separate us from this love. It is specified in the words of Isaiah to Israel: "Your iniquities have separated between you and your God." God will have no regard for those who forget Him or neglect His commandments; those who sink into a state of self service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His word from their studies; His honour from their concern; His commandments from their lives, will awake to find that where life and death, and men, and angels, and heaven and earth were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy.

God is love; but our God is also a consuming fire. He will not be mocked; He will not be put off with the fag ends of our service. He demands the whole heart and the whole life; and he is not his own friend who refuses this call, for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, anguish and death; while the man who obeys the Divine call will, at the same period, discover that in making God his portion, he has secured the joyful eternal inheritance of all things.



*An Interesting Question Answered*

## The Third Heaven

R.R.B. (Wycombe, England): "Did Paul see a vision of the Kingdom when he was waiting to have his sight restored before being baptised? 2 Cor. 12: 2-4."

**Answer:** We believe the only vision Paul saw prior to baptism was the vision of the Lord Jesus on the road to Damascus, and which caused his blindness. The vision to which he refers in 2 Cor. 12: 2-4 was seen subsequent to his immersion, and before he commenced his great mission as the Apostle to the Gentiles (Acts 13: 2). It was probably given during that time of preparation, when he sought the solitudes of Arabia, that he might be fortified for the task that lay ahead of him (Gal. 1: 15-18). Paul describes himself as "a man in Christ" when he received the vision of the "third heaven" (2 Cor. 12: 2).

Many of the outstanding workmen of God received visions of coming glory, to sustain them in their difficult and discouraging tasks. Early in his ministry, Ezekiel saw the vision of the Cherubim (Ch. 1), which symbolises the saints in glory. This, doubtless, powerfully exercised his mind, and helped him to courageously face the antagonism of his fellow-Jews. Daniel, too, in a time of despondency, was elevated, by a revelation of multitudinous Christ in post-resurrectional splendour, and he was told that he would "stand in his lot" at the end of the days when the prophetic vision would become a fact (Dan. 10: 12; 12). In the isle of Patmos, the banished John, found the burden of his persecution and isolation lightened, by the opening scene of the Apocalypse which revealed "one like unto the Son of man" (the multitudinous Body of Christ) manifested in glory. He was thus strengthened by the knowledge that though he might predict the growth of the Apostasy, the Truth would finally prevail and triumph. Paul, too, had his vision which acted as an incentive in his labours. With it in mind, he could write: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18), and, in comparison with others, he could point to "labours more abundant, stripes above measure, in prisons more frequent, in death oft" (2 Cor. 11: 23-33).

Coming to the vision itself, the Authorised Version represents Paul as saying that he was "caught up to the third heaven" (v. 2). The word is "Harpazo", and signifies to be conveyed away by force, rather than "caught up." The same word is used to describe the transference of Philip in Acts 8: 39 where it is recorded that "the Spirit of the Lord caught away Philip that the eunuch saw him no more."

One can be "caught away" in mind as well as in body, and this is the sense, we believe, that Paul was taken "to the third heaven." In actual fact, he never left the earth. "Harpazo" is also used in Matt. 11: 12, John 6: 15, and Acts 23: 10 where it is rendered "take by force." These examples show the sense of the word used by Paul, which implies he was transferred by a power outside his own control to the third heaven. The word has been translated "caught up" in 2 Cor. 12: 2, doubtless because of the prevailing superstition regarding heaven-going at death. "Snatched away" would be more correct.

By "the third heaven", we believe Paul was referring to the constitution of things at the end of the 1,000 years when the Kingdom shall be handed to God, and He will be "all and in all" (1 Cor. 15: 28). "Heavens" is to be understood in its symbolical sense, relating to the political heavens. There are Gentile heavens and Jewish heavens. Isaiah speaks of God's sword being "bathed in heaven", by which he means that His anger shall "come down upon Idumea" (Isa. 34: 5). In his 13th chapter he predicts the punishment of God upon the Babylonish heavens, so that "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (v. 10). In these words the total overthrow of Babylon, its rulers and its religion, is predicted. Paul uses the term in a similar manner in Ephesians 6: 12 where he speaks of the "spiritual wickedness in the heavenlies" (See margin).

All these Gentile heavens, however, are based upon the usurpation of God's rights. He did not authorise them at the beginning, though He has permitted them to develop. In the constitution of things laid down in Eden, man was granted dominion over all creation, but not over his fellowman (Gen. 1: 28). And in the coming age, this unauthorised rule of the flesh will be overthrown and superceded by the reign of Yahweh through His Son. In "Elpis Israel" Brother Thomas expresses it thus:

**"All the kingdoms that have, or do exist, with the exception of the Commonwealth of Israel, are based upon the usurpation of the rights of God, and of His Son, Jesus Christ; nor is there a king or queen, pope or emperor, among the Gentiles, who reigns 'by the grace of God'. They reign by the same grace, or favour, by which sin reigns over the nations. They have no favour in the eyes of God. He hears with them for a time; and makes use of them as His sword to maintain order among the lawless; until His gracious purposes in favour of His saints shall be manifested, according to the arrangement of the times He has disposed." (p.66).**

The Commonwealth of Israel was an exception. This was authorised and established by God as His nation at Sinai. Constituted as a nation, Israel became divided into rulers and ruled, termed in the nomenclature of the Spirit, the "heavens and the earth." Thus Moses, addressing the nation in Deut. 32: 1, opens with the preamble: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth" (Deut. 32: 1). The Mosaic constitution thus became the first heavens.

This form of speech became common with the prophets. Isaiah prefaced his prophecy with the words: "Hear, O heavens, and give

ear, O earth" and his succeeding words reveal how corrupt this "heavens and earth" had become (Isa. 1: 2). Because of their defection from the way of right, Jeremiah predicted the overthrow of these Jewish heavens. He declared: "I beheld the earth, and lo, it was without form, and void (scattered among the nations); and the heavens, and they had no light (it had been put out)" (Jer. 4. 23). Thus Deity dissolved the first heavens and earth, and destroyed the constitution of things He established at Sinai. Nevertheless, He intends to reform it again under better conditions, with divine rulers, and this new order will become the second "heavens and earth." "Behold", saith Yahweh, "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65: 17-18).

But this "new heavens and new earth" will be only a temporary arrangement, as the prophet proceeds to show. Death will still continue, for sin, though restrained, will still exist (v. 20). The reign of Christ will lay the foundation for the perfected state at the end of the 1,000 years. Paul declares that Christ "must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him., that God may be all and in all" (1 Cor. 15: 25-28). Here is a change contemplated, a change predicted in Revelation 21, where John declares: "I saw a new heaven and a new earth; for the first (Gr. = "former") heaven and the first (former) earth were passed away; and there was no more sea." As noted in parenthesis, "first" should be rendered "former", for it will not be the "first" heaven that will be replaced, but the "second" heaven. This "new heaven and new earth" is thus "the third heaven." The "second" heaven and earth is associated with "sea" (or mortal nations, cf., Isa. 57: 20; Rev. 4: 6); although then, the turbulent nature of the present "sea and waves" will be restrained, and peace will prevail (cf. Rev. 15. 2). In the "third heaven and earth" mortality will be completely swallowed up. A race of immortals will people the earth. God will be "all and in all", for "the glory of Yahweh will fill the earth as the waters cover the seas" (Num. 14: 21).

It was to this state that Paul was mentally "caught away." This was the "revelation or vision" of glory that was so transcending that he felt it could not be expressed in words. It took him beyond the 1,000 years' reign of Christ, to the fullness of glory to be ultimately revealed. We are not given such a vision of coming glory, for we have not the trials nor the work to accomplish that was set Paul. Nevertheless we can obtain a vision of coming glory, by the intimate study of the Word of God, that will mentally transpose us beyond the present time of worry and anxiety, to the apocalypse of the Lord Jesus in power. This will aid us in our walk in Christ, and provide us with the incentive to maintain the fight of faith, in spite of the discouraging circumstances that might come our way.

—Editor

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## Cogitations

### Section 3

## Genesis 3 : 24

*"He placed at the east of the garden of Eden, Cherubim and a flaming sword."*

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The Cherubim were placed to the **East** of the Garden of the Lord, at the entrance thereof. This is a significant fact, that God has chosen the east to represent the entrance to Paradise. Why, we shall see.

When the Tabernacle was erected in the wilderness, it always faced the East. This appears from Numbers chapt. 2 and 3. The tribes of Israel encamped in orderly array around the Tabernacle. On the East side, "towards the rising of the sun" were Judah, Issachar, and Zebulun under Judah's banner; on the South side were Reuben, Simeon, and Gad under Reuben's banner; on the West were Ephraim, Manasseh and Benjamin under Ephraim's banner; and on the North side were Dan, Asher, and Naphtali under Dan's banner. These tribes pitched "far off" about the Tabernacle, and between them and the Tabernacle, were encamped the Children of Levi, on the South, West, and North, according to their families. But on the East, before the Tabernacle, were Moses and Aaron and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel (Num. 3: 38). The entrance to the Holiest of all, therefore, was through the eastern gateway, past the great Altar and the Laver of washing, through the east doorway of the Tabernacle proper, into the Holy Place where burned the seven-branched candlestick, and through the veil at the east of the Most Holy into the Divine presence. How fitting of our progress unto life! In Christ we are constituted "spiritual Jews" (Gal. 3: 27-29; Romans 11; Rom. 9: 6-8), and priests of God (1 Peter 2: 5-9). We are, therefore, eligible by the "washing" of baptism into his Name, to enter through him into the Tabernacle, with our spiritual sacrifices, into the Holy Place, and, eventually, through the Veil into the Most Holy where Yahweh is revealed. But apart from the reminder, "towards the rising of the sun", the significance of the Eastern setting of the Tabernacle does not appear.

In later years, Solomon built a Temple to house the "Ark of the Covenant of Yahweh." This building also faced to the east, though there was an inner and outer gateway of the courtyards facing north (see Ezek. 8: 3, 14, 16). "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, with their backs toward the temple of the Lord, were about five and twenty men, and their faces toward the East; and they worshipped the sun toward the east." In this House, God dwelt still, above the Mercy Seat, resting upon and between the Cherubic figures (2 Chron. 5: 2, 13-14; 7: 1-3; 1 Kings 6: 13). But Israel defaulted (as we have noticed from Ezekiel), forsook God and

worshipped idols and the sun; and God determined to foresake them, and to scatter them abroad, as He had threatened to do (Deut. 28: 15-16).

Thus, in vision, Ezekiel saw the Glory of Yahweh leave the Temple and His people. After showing him the abominations of Israel, the Angel proceeded to show him the vengeance to be taken (Ch. 9). Then, in Ch. 10, we follow the Glory in its exit from the Most Holy. Here we find two manifestations of Cherubim, those of the vision (Ch. 1; 10: 1), and those figures in the Most Holy (Ch. 10: 4). The progressive movement is as follows:

1. The Cherubim take up a position at the right (south) side of the Temple (v. 3).

2. The Glory leaves the Most Holy, and stands above the threshold of the House (v. 4), filling the court with its brightness.

3. The Glory leaves the threshold and stands above the Cherubim, which then move to the front (east) door of the House (vv. 18-19).

4. The Cherubim, with the Glory now enthroned (v. 1) above them, move from the House to the Mount of Olives, on the east side of the City (Ch. 11: 23).

So Yahweh left His people to their fate, and within six years Jerusalem and her Temple were destroyed (2 Chron. 36: 19). Though the Temple was rebuilt twice, by Zerubbabel and by Herod, God's Glory was not manifested in them. It never has been since, but the time is coming when it will return.

Ezekiel again is the prophet who tells us about the future manifestation of Yahweh's glory in His house of prayer. He tells of the rebirth of Israel as a Nation (Ch. 37), and the time to come when "I will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the nations shall know that I, Yahweh, do sanctify Israel when my sanctuary shall be in the midst of them for evermore" (vv. 26-28). Then, after speaking of the outpouring of judgment upon Gog and the nations, Ezekiel outlines the wonderful Temple for the future age which will be erected in God's land.

When it is completed, we are told, in Ezekiel's vision: "He brought me to the gate that looketh toward the east. And, behold, the Glory of the Elohim of Israel came from the way of the east, into the House by the way of the gate whose prospect is toward the East . . . and behold the glory of Yahweh filled the House" (Ezek. 43: 1-5). Here will be established "the place of My throne, where I will dwell in the midst of the children of Israel for ever" (v. 7). And the East gate shall be reserved—holy unto the Lord—for the use of "the Prince" (Ch. 44: 1-3; 46: 1, 2, 8, 12).

See how large and important a place the "East" plays. There must be a reason for it!

In yet another place we find a reference to the East, and here, I think, we find the clue which answers the mystery, and makes so beautiful the whole series of references. Revelation 16: 12 declares

that the "waters" of the "great River Euphrates" are "dried up", that the "way of the kings of the East (R.V. "sun's rising") might be prepared."

The 4th chapter of Malachi speaks of the time to come when Yahweh shall take vengeance upon the oppressors of His people, and establish His Kingdom upon earth. "But unto you that fear my Name, shall the Sun of Righteousness arise with healing in His wings (or rays)" (v. 2). This is that Jesus who said, "I am the Light (or Sun) of the world." At present he is below the horizon, but signs of the approaching day are seen in the eastern sky. Those righteous ones who are warmed and "healed" by his rays, when he finally appears, shall be caused to spring up out of the earth in a resurrection "unto life", and will go forth to "tread the winepress of the

● **Identity of Gogue.**—Our attention has been drawn by the Recorder of Lakemba Ecclesia to the statement on P. 207 of "The Logos" to the effect that "practically without dissent" the Ecclesias in Australia reversed the exposition of Brother Thomas in regard to the identity of Gogue during the war years. Lakemba feel that this is an over-statement of the position, that although some brethren were led away with this idea they were in the minority and did not represent the Body as a whole in N.S.W.

"The Logos" had considerable correspondence with brethren in various parts of Australia during the war years who prominently and dogmatically taught that Gogue would emanate from Germany. We felt that they were being led astray by appearances at the time, and were confident that time would justify the Doctor's interpretation of prophecy. We therefore openly and vigorously opposed such an interpretation, particularly as it was being taught the stranger.

We would like to state that this was never the position with Lakemba in our experience. The Librarian of the Lakemba Ecclesia co-operated with the "Logos" Committee in assisting the distribution of the writings of our pioneers, and the ecclesia itself gave a lead to others in its keen interest in the current fulfilment of prophecy. This took the form of regular nights under the heading: "Watchmen, What of the Night", some of which were published in "The Logos" and were used by ecclesias in other lands for similar meetings. . . . Editor.

wrath of God" with him, and to be his representative King-priests throughout the earth (Rev. 5: 10). These are the "Kings (born) out of the Sun's rising" (Rev. 16: 12), as Brother Thomas wrote:

**"Now he that inherits a kingdom, sits upon a throne, and rules the nations, is a king; and such a king, who was once dead, and sprung forth from the earth by the power of the Sun of Righteousness; and was selected from a crowd of people newly born of the earth, is 'a king from, or out of, a Sun's risings'." (Eureka iii, 539).**

How fitting it is, then, in view of the significance and beautiful symbology of the term in relation to the salvation of the faithful in all ages, that in the very beginning, and throughout the Scripture, in the Divinely appointed tabernacles of worship, the East, where God's Sun rises day by day, should be especially sanctified in the minds of the suppliants of God's mercy! The minds of men educated in the Divine purpose have ever turned to the East as a symbol of the approaching intervention of God in the affairs of the nations. It has stood to them as a symbol of hope.

What significance there is in the few words of Genesis 3: 23!

—E.B.W.



## The Apostolic Age

### 12 : *The Preaching of John the Baptist*



Into the spiritually stultified atmosphere of Judea, which we have described in earlier articles, there came a refreshing wind from Yahweh. This was John the Baptist, who came preaching repentance (change of mind), in preparation for the approaching Royal Majesty (basilea) of the heavens (Matt. 3: 2). His preaching is reported in Matt. 3; Mark 1; Luke 3; and John 1. From these references we can build a clear conception of the manner of his teaching. Let us use our scripturally instructed imagination that we might take our stand with Andrew and another disciple in listening to his exhortation, in which he preached "many other things" besides those recorded.

We join the throng of Israelites flocking to listen to the new prophet. Shepherds in humble garb mingle with artisans, teachers, Scribes, Pharisees, even some Roman soldiers. As they journey they discuss him. Is he Messiah? At length the place where he is teaching and baptising comes into view, and we hear the strong voice of this rough-clad teacher from Yahweh. He is denouncing the sins of the nation, the empty formalism into which the truth (Rom. 2. 20) contained in the Mosaic Law has degenerated. The basis of his appeal is the prophets who have always called Israel back to the spiritual intent of the Law, and the justification which is by faith in the Abrahamic Covenant. "O generation of vipers", he cries, "who hath warned you to flee from the wrath to come!" There is a muffled protest from some in the crowd, particularly from the Scribes who are there to test the prophet's claims. He proceeds: "Even as saith the prophet Joel: 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of Yahweh cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.' Therefore also now, saith Yahweh, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him' (Joel 2: 1-2, 12-14). Again Hosea saith 'Come, and let us return unto Yahweh; for he hath torn, and he will heal us; he hath smitten and he will bind us up. Then shall we know, if we follow on to know Yahweh; his going forth is prepared as the morning; and he shall

come unto us as the rain, as the latter and former rain unto the earth." (Hos 6: 1-3).

At this stage a lawyer interrupts: "O prophet (if such thou art!) why sayest such things to the people of God? The people, truly, may not know the Lord, but we scribes and lawyers have devoted our lives to the study of His law!" — John interjects ". . . and of your own traditions". "Nay, but," continues the lawyer, "thou calledst all these people here the seed of the serpent, but we be Abraham's seed." The prophet's reply is: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3: 8). "But", rejoins a Scribe, "Do we not continue in all things which Moses enjoined? Is not the temple splendid and crowded with worshippers? The feasts and solemn fasts are kept. The smoke from the daily sacrifices still covers the sanctuary every evening and morning, and the incense still ascends a sweet smelling savour unto God."

"But while thy heart is not perfect what is all this to Yahweh? Did He not, through the prophet Isaiah, rebuke ye who sit in Moses' seat, though ye were as yet unborn? To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it' (Isa. 1: 11-20). Moreover, Hosea saith: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings' (Ch. 6: 6). Why do ye yet think to please Yahweh if ye walk not in His ways. The Psalmist saith: 'Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High' (Ps. 50: 10, 12-14). Have ye not known from children what the prophet Samuel declared unto disobedient Saul: 'Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat

of rams!' (1 Sam. 15: 22). Ye think ye can do what ye will, so long as ye offer offerings and appear righteous to men. Ye circumcise the flesh: well and good! but Jeremiah commands you to circumcise the heart and ear as well (Ch. 4: 4). Likewise Yahweh commanded not our fathers **with a view to\*** burnt offerings or sacrifices, but with a view to the obeying of His voice. What saith the prophet Micah? 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!'

At this, one in the crowd, one of the "common people" calls out: "Dost thou hear that Jeconiah? Think of it next time thou standest at the corner of the street, decked out in all thy finery, praying so that we can see thee. Verily thou walkest humbly with thy God!"

But another turns to John: "By what authority doest thou teach us? Who art thou? Whence comest thou? Who sent thee? John replies: "As it is written in the book of Esaias the prophet, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God' (Luke 3: 4-6). The Salvation of Yahwah (Yah-shua—Jesus—Yahwah saves) is in thy midst, but to you he will be a scourge who shall bring you low, except ye repent. 'And now, also, the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire' (Luke 3: 9). Soon, O Judah, thy heavens and earth will be destroyed. Ye ask me who I am. I prepare the way for the Messenger of the Covenant spoken of by the prophet Malachi who also saith: 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap' (Mal. 3: 2). Yea a few among you will abide that day. 'I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit' (Mat. 3: 11 see Acts 2: 1-4). But the rest of you, ye who boast yourselves of Moses yet deny his principles, he will baptize with fire. 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire' (Matt. 3: 12 fulfilled A.D. 70 cf. Matt. 13: 36-42). Daniel saith he will be given a people who shall destroy the city and the sanctuary because of your transgression, and Moses declared: 'The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young' (Deut. 28: 49-50).

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\*Jer. 7: 22—"concerning" means "with a view to" or "as an end in itself".

As we leave the Jordan banks, he continues to expound "many other things" in similar vein. Some are stirred by his warnings and receive baptism at his hands. They also ask, "What shall we do?" The answers (see Luke 3: 11-14) go straight to the point of the moral purpose of Yahweh expressed in the law, as we have shown in previous articles. To the people: luxury forbidden, liberality enjoined. To the publicans: Oppression forbidden, honesty commanded. To the soldiers: Lawlessness forbidden, contentment enjoined. He demonstrated that the duty of life is to develope the moral likeness of Deity—a justification by faith in the Covenant, perfected by works in harmony therewith. The Pharisaic conception saw intrinsic virtue in the external rites, as if they, thereby, made God indebted to them, and thus they were out of harmony with the fundamental principles of At-one-ment, which are God-honouring and flesh-humiliating.

John was engaged in the opening skirmishes of that great battle of which the New Testament is the record, firstly in Judea and then in the Ecclesias. But out of this battle came some of the finest expositions of the Hope of Israel and its moral manifestation in believers. On such a background was developed the fulness of teach-

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● The great thing to impress upon the people is, that immortality can only be obtained by obedience to the gospel of the kingdom, and that all who do not understand, believe, and obey this, no matter how honourable they may be esteemed by their fellow men, are as "the beasts that perish." The obedience of faith gives the right; patience in well-doing perpetuates the right, and worthiness accounted at the judgment after resurrection results in the mortal being swallowed up of life by the power of God.

—Dr. Thomas

● "The Court of the Gentiles," is the name by which Christendom so-called is styled in Scripture. The organisations of this apostate system are styled the harlot daughters of a mother church steeped in iniquity and sin (Rev. 17). Therefore the profession of Christ by many religious systems is a mere veneer which hides their true identity. In the sight of God they are as pagan as the Gentile world of Paul's day. "Touch not the unclean thing" is the Divine injunction.

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ing concerning Salvation, and an interim system of worship and religious life to bridge the period between the national Mosaic dispensation prior to John the Baptist and the national Christian dispensation which lies yet in the future. Standing on the threshold of a new age (the Age of Selection, see Acts 15: 14), and heralding its commencement by expounding the inner meaning of Moses and the prophets, we can indeed see how there was no prophet greater than John.

—E. W. Wille.

He cursed the Lord's Anointed, but suffered for his crime.

## SHIMEI

*"Forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."*

David stands out pre-eminently the one personality of his age. The times were tumultuous, and it is not surprising that his career shows brilliance and shade, mighty achievement and wretched failure, yet, throughout the vicissitudes of his reign, there is no recorded instance of a loss of faith, rather a heightening of confidence in God as trials and adversity became more acute.

It is said, "Of David we have a more life-like portrait than of any other character since the classical age of Greece." David was not merely a man of driving energy: he was moved and actuated simply and sincerely by Divine things, becoming the kingpin of Yahweh's purpose with Israel in those days. In the men of all moods and ambitions who gathered to his standard, many were great in the royal service, others, either openly or covertly, wrought folly in Israel.

Shimei was a man of his tribe. Through all its turbulent history it had ravined as the wolf (Gen. 49). Shimei, son of Gera, ran true to tribal characteristics. His bitter, venomous spirit showed him a son of enmity, for his father's name was from a root bearing that meaning. Shimei figures in a most pathetic incident, his sole mention in the Biblical record, and leaves only an epitaph of shame and warning to all in Israel. Enmity came to a dramatic climax as Shimei encountered David in the descent from the Jerusalem road to the Jordan Valley.

*"The Logos" delights in thoughtful exhortation based upon sound exposition of the Word. Such reveals to the Reader the mind of the Spirit, guiding him along the channel of Divine thought, assisting and encouraging him in the daily battle of life. This character-sketch of Shimei is in this category. It contrasts the ways of God with those of men; it exhorts us in precepts we should emulate, and warns us of things we should avoid. We commend it to the quiet reflection of the thoughtful reader . . . Editor.*

Absalom's insurrection had made the King's position in Zion unsafe, so he retired behind the line of the Jordan, a strong, natural defence. It was a strange, humiliating turn in the long chain of events which began in the cave fastness of Adullam and ended with outposts of empire along the Great Sea, a garrison of Cherethim guards in Damascus, the Judean patrols along the Euphrates. Shimei seized the opportunity, and as David with his Gittite escort passed Bahurim where the Benjamite lived, he followed along the ridge, his mouth filled with curses and his hands with stones (2 Sam. 16).

Josephus ("Ant." bk. vii, cap. ix, sec. 4) says that Shimei threw

stones and gave David reproachful words, calling him a bloody man and the author of all sorts of mischief. He bade him get out of the Land as an impure and accursed wretch; and he thanked God for depriving him of his kingdom and causing him to be punished for what injuries he had done to Saul.

Without the background of the times, Shimei's feud lacks directive, but given the hostility between the royal houses of Saul and David, this enmity assumes a very significant meaning. Shimei had lost a royal kinsman and doubtless the patronage which such connections invariably carried.

Shimei's outburst arose from resentment of the destruction of Saul's seven sons, to requite that King's evil deed in the slaughter of the Gibeonites (2 Sam. 21). "Come out, come out, thou man of blood, and thou man of wickedness: the Lord hath returned upon thee all the blood of the house of Saul in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son; and behold thou art taken in thy mischief . . ."

The Bahurimite, in blind hatred, altogether failed to see that Saul's own conduct brought the tragedy on his family, by breaking the four-hundred year covenant between Israel and Gibeon (Josh. 9). Shimei's partisanship ignored the solemnity of the oath. He overlooked the impress of the times—that David was chosen and energised for a great work and was Divinely guided in its due performance. The anointing oil was forgotten in the heat of Shimei's tribal loyalties.

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The contrast in character between these two men is the justification of the choice of Jesse's son to fill the throne of the Lord in Mt. Zion. Many are called in Israel, but Yahweh's final choice is unerring.

It is also probable that another consideration shaped Shimei's mind. A survey of the period seems to show that much ill-feeling rankled in clan Benjamin because the kingship had passed to Judah, and in Shimei's case burst out in uncontrolled passion, for he was undoubtedly prominent in the Saulist faction. The epithets bandied about—"man of blood"—"dead dog" (probably camp-slang for a Benjamite, cf. 2 Sam. 3: 8; 9: 8; 16: 9)—all arose out of those war-like times, and gave local colour to the animosity between the two tribes.

A further light on these episodes is seen in 1 Chr. 22: 8. David is here prefigured as Isaiah's **Ail-Gibbor**, Mighty Warrior. "Warrior of Ail" appears to be a more appropriate translation, linking ideally with the role of Yahweh's Captain leading many sons to glory, and the Commander, King of Kings and Lord of Lords of the Everlasting Host (Isa. 9: 6; Heb. 2: 10; Rev. 19). This symbolism, interwoven

into the very fabric of David's royal life, made him, as the Scripture shows, many enemies; and Shimei was quite willing to exploit such a situation. Absalom's rebellion presented the opportunity. The fleeing and hated King, a fugitive by Shimei's door, was assailed with curses and stones.

Shimei was not disposed to see things as God presents them. His vision was distorted by jealousy. And jealousy is a devouring fire fed by any fuel. There was the incident of Bathsheba and her unfortunate husband. In these tense moods the personal element lies ever ready to assert itself. The pretext is of little moment. Power was gone from the house of Kish. Shimei forgot—or ignored—the prophetic explanation. Was royalty ever promised in Benjamin? Or was it to Judah Shiloh was to come? So, if Saul was thrust from the Kingdom was it not because of his own endless folly? Shimei's estimate of the matter did not include such obvious and all-sufficing testimony as Samuel's denunciations of the Kishite's sin, and the final act in the Divinely controlled drama, the anointing of Jesse's son.

Shimei was blinded by his own prejudice. In the King's flight from Jerusalem he saw what he construed at once a Divine retribution on David's head. Whereas David, knowing that Yahweh had promised him a sure Kingdom, apprised the situation correctly. Neither his courage or his faith failed. "Wait on the Lord: be of good courage and He shall strengthen thine heart" (Ps. 27). Yet, at the same time, David recognised the bitterness of truth in the storm of curse and stone. He bowed humbly before the torrent of shame; this test, this trial. And as the stones clattered down the wadi the remembrance of the Law inscribed in the Decalogue must have cut the fugitive to the very quick. The picture of the smitten Uriah would come to mind . . . Bathsheba . . . was not stoning the appropriate punishment for the offence? (Ex. 20). The passing of centuries wrought no change in the verdict; it remained immutable: "no murderer hath eternal life abiding in him."

Yes, he was a man of blood. The fate Shimei implied would have been his but for the grace of God. The affair, however, was not all tragedy. In restraining the royal guards, the King's character shines out in all its splendour. "Why should this dead dog curse my lord the King? Let me go over . . . and take off his head." The son of Zeruiah, true soldier of fortune as ever, appears to have been as hasty and thoughtless in the matter as his intended victim. David returned good for evil. "Let him curse, because the Lord hath said unto him, Curse David."

In some measure, the whole episode may be viewed as an assessment of David's sin; and a thoroughly bad man was used as the instrument to bring the evil deed home to him. The King sinned in secret; Absalom flaunted the women of his father's household upon the housetops. God forgives sin, but not necessarily does He undertake to remove its consequences from us. Man cannot hide his iniquity; Divine retribution is open for all to see—and the wise to fear,

The incident appears to have exercised a profound influence on David's subsequent life. Many of the beautiful passages in the Psalms maybe find their origin in these events. There is recognition of personal shortcoming and failure. "For my life is spent with grief and my years with sighing. My strength faileth because of mine iniquity . . . I was a reproach among mine enemies but especially among my neighbours" (Ps. 31). And Bahurim was only a few miles from the royal palace, a small, almost unnoticed detail, but one of many in that gossamer chain of unbreakable evidences which attest the accuracy and harmony of the infallible Word. The fleeing King sets forth, in that matchless confession of faith in Yahweh, a poignant appeal so powerfully expressive of implicit trust. "When the wicked . . . come upon me to eat up my flesh . . . Hide not thy face from me; put not away thy servant in anger . . . Deliver me not over to the will of mine adversaries, for false witnesses are risen against me such as breathe out cruelty." It is a fact demonstrated over and over again that some of the Bible's most ordinary scenes carry within them an inner, a spiritual meaning out of all proportion to the importance of the events themselves. "I have heard the slander of many", wrote David, "Fear was on every side, while they took counsel together against me they devise to take away my life." The shadow of Judah's rebellion, the war-councils of the revolting prince, would seem but natural events of the day, yet they provide in the perspective of the Truth, a graphically drawn background against which far greater scenes, then yet to come, are sharply silhouetted. One discerns the Anointed Himself passing down into the valley of the shadow of death.

David was marked out for a distinguished part in Israel. Equally true, too, some others are cast in less noble mould. These latter have no abiding place in the spiritual existence of the Royal Race, but, in passing moods of vindictiveness, hatred and meanness of character, chasten and perfect under the Divine hand, the matchless dignity of the true servants of the Deity. All in Israel must play their part, in one phase or another. The lesson is not lost except upon those who draw out the sword and bend the bow to slay such as be of upright conversation. David's confidence in Yahweh was robust and lively; he knew that the arms of the wicked would be broken. The Lord was his strength and shield (Ps. 28: 37).

Yet the higher the honours to which the Truth calls, so the greater the tragedy, the more sharp the test. It is the means in the hands of the Shaper of human destiny for His own inscrutable ends. Even darkness and sadness, arising from human folly and failure, are tempered interludes for the instruction in righteousness of that innumerable host He is shepherding to His glory. The historic past of God's dealings with men teaches the vitals of salvation to those succeeding generations brought within the call of the Kingdom.

The saint who cannot find it in his heart to forgive his brother will find when the issues of life and death have to be finally faced, that neither will our Heavenly Father forgive him (Matt. 6: 15). The



response of Joseph to the appeal of the erring and penitent brethren illustrates the quality of Scriptural mercy and the God-required putting away of animosities—and Shimei must have been acquainted with the record (Gen. 50: 16-21). Had Shimei been righteously conscious of his own shortcomings, he would not so forthrightly have condemned his brother in Israel. Self-examination would have stopped his mouth and emptied his hands.

Fundamentally, it was a matter very simple. Shimei was incapable of forgiving. God had forgiven David; who was Shimei to withhold mercy? His transgression led him to ruthlessly measure out what he thought to be justice, and to judge harshly one overwhelmed in adversity. He failed to realise that compensatory law which runs through all God's dealings with men, that even as they mete out to others, so shall it be measured unto them (Matt. 7: 1-3). The contrast in the two characters illustrates the Divine requirements in those of the household of faith. David profited by his fall, in penitence sought the Divine mercy. Shimei added the sin of presumption to the crime of rebellion, and lost his life. Yahweh reveals Himself in all dealings as loving and merciful—an example to be copied. Too

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● Assistance to Israel.—Amount previously acknowledged £12/5/6; Jewish Fund, Ps. 23 £2; H. R. B. (Q.) £1; B. S. (Q.) £5; A. P. (N.Z.) 10/-; Anonymous (S.A.) £3; A Logos Reader £2—Total on hand £25/15/6.

(A Cheque for £30 has been forwarded through Brother Errington, leaving this fund £4/4/6 in debit).

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often, man's sole response is to exploit virtue and to subvert it to selfish channels. Shimei did not appreciate his position in Israel. He belied his exalted name—**Yah is fame**—for his furious conduct, unreasoned and loveless, sullied whatever good intention he may have had. His end shows that certain justice which overtakes those persisting in smiting their brethren. Perhaps David in after life had these very episodes in mind when he wrote such as the fifteenth Psalm; and certainly the words of Christ give cause for grave reflection, and set forth if not the last, certainly the most serious warning to the Ecclesias (Matt. 24: 49).

Shimei judged after the flesh, like many in Israel before and since. He saw only a fleeing King, a hated individual; he responded with curses and stones. How different David's reaction. He meekly acquiesced in the Divine control of his affairs, sensed the test to which he was subjected, and hence his restraint of the fiery Abishai. Saul's henchman never did learn that "better is a handful with quietness than both the hands full with travail and vexation" (Eccles. 4).

So, inevitably, tragedy closed in. David was under no misapprehension as to Shimei's real character. On his death-bed he warns Solomon in words of prophetic import: "Behold, thou hast with thee Shimei who cursed me with a grievous curse. . . . now, therefore, hold him not guiltless . . . but his hoar head bring thou down to the grave with blood." Solomon was a wise man who (in David's words), **knew**

**what he ought to do.** He bound Shimei by oath to reside in Jerusalem, and warned him disobedience would mean his death. Solomon thus entangled Shimei in the very net which Shimei, in cursing David, had ignored in the case of the slaughter of the Gibeonites (Josh. 10: 15; 2 Sam. 21: 1). "He made a pit and is fallen into the ditch which he made." None ever yet cursed the elect in Israel, but what Yahweh eventually imposes retribution.

Three years passed before David's words came to fruition. Run-away slaves enticed Shimei in pursuit over the Kidron, a stream of ominous meaning—**obscurity**. Solomon duly charged Shimei with a breach of his oath, and Benaian, an officer of State, bearing the distinguished name, "Son of the Lord" is ordered to destroy him. Thus Shimei, failing to learn the lesson every true Israelite must master, passed down into the darkness of sheol.

The value of these things is that somewhere in their unfolding, the mighty overshadowing figure of the Great Anointed of Yahweh is silhouetted against the dark, angry clouds of human action and passion. These characters in Israel have played their part; it is now our turn, and we shall be judged by the selfsame principles of eternal justice. Christ's enemies will be slain before Him (Luke 19: 27). The Great King demands obedience to the Royal Law. "God is love." It is demanded of us that we love the brethren. Refusal to do so is a denial of the authority of Christ Himself. Bearing grudges against each other is forbidden, and he that hates his brother hates Christ and hates God, and is a murderer, and hath not eternal life abiding in him (Jas. 4: 1 Jno. 3). How terrible this lapse from brotherly conduct, is emphasised by Jesus himself: "He that hateth Me hateth my Father also." And anything done unto the least of Christ's brethren is **done unto Him** (Jno. 15: 23; Matt. 25: 40). The imposition of the dread sentence is determined by our response to Divine requirements. If we feel ourselves at liberty to cast stones, we should reflect at length on Christ's commentary: "He that is without sin among you let him cast the first stone."

It is a sobering thought, and demonstrates the poor teachability of sin's flesh, that Shimei is left exactly as he is introduced—a hot, bitter-mouthed, vindictive man, whose hatred is finally turned back upon his own head. And so in the passing of this loveless man, is foreshadowed the removal of all that offends and the coming of eternal harmony and peace. "I will make to cease from Me the murmurings of the children of Israel." So, in the end, Yah will be famed in all Israel, despite the febleness of sin's flesh, and the folly and disobedience so manifest in even the Household itself.

—H. E. J. M. Doust, Uxbridge, England

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● **Cessnock Meeting Hall.**—Previously acknowledged (£447/8/7); Perth Central Ecclesia £2/2/-; Bro. and Sis. Wr. L. and A. E. H. £1; Lakemba Ecclesia £20; A Brother 10/-; Dubbo Ecclesia £4; A Sister £1/1/-; Sis. M. S. £5; A Sister 10/-; Bro. F. F. £5; Bro. D. £1; Special Collection £2/10/- — Total £490/1/7.

## **WORLD EVENTS**

### **IN THE LIGHT OF PROPHECY**

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

#### **HISTORY REPEATS ITSELF**

In expounding the events of the creation week, Brother Thomas concludes: "Thus the heavens and earth were finished, and all the host of them, and Yahweh Elohim on reviewing the stupendous and glorious creation pronounced it 'very good.'"

One can visualise this rejuvenated earth, sparkling in all its beauty, reconstructed in the image of its former glory many millenniums before Adam. It was possibly at such a pre-Adamic creation that the Elohim (or angels) had learned by experience the meaning of good and evil. They had profited by their experience, and had been exalted to an eternal inheritance (Gen. 3: 22). Now they rejoiced in the acts of creation. They saw the waters recede from the earth, and its mountains, hills and plains appear; the warmth of the sun awoke to life its verdure, flowers and forests; the fish of the sea, the birds of the air, and the beasts of the field were formed and took up their stations on earth; finally, man was created in the image and likeness of the Elohim, and assumed his position as head of creation. Overlooking all that had been done, Yahweh pronounced it "very good."

At this stage, the earth, immersed for many millenniums prior to Adam (Gen. 1: 2), was free from all curse. The folly of man brought this into existence, and his wickedness has since aggravated it. As a consequence, the world to-day staggers under a colossal burden of strife and war. It is dominated by hate, fear and greed, because it has thrown to the scrap-heap the way of Life revealed in the Word. With feverish haste it is preparing for war, that it may perpetuate the violence and misery of Korea on a universal scale. What a change from the age of innocence, when Adam and Eve walked the beautiful garden of Eden! Man has chosen to follow the dictates of the flesh rather than God, and the result is seen in the discordant conditions of to-day.

Thus Cain murdered Abel, and his posterity built their greatness on the doctrine of blood. A descendant, Tubal-cain, became proficient in munition making (Gen. 4: 22); another, Lemech, taught the virtue of being prepared for war, and dominating by the mailed fist (v. 23—see margin). Physical fitness became a fetish; brute force was admired as an end in itself, whilst mercy and compassion were considered weak. It was an age of selfishness, political chaos, and spiritual bankruptcy. The record states: "The imagination of the thoughts of man's heart was only evil continually" (Gen. 6). Unfortunately, the "Sons of God" were affected by the wide-spread apostasy.

They did not have the faith to counter the insidious environment of every-day life. They mocked the message of Noah, and refused to heed the warning voice of the signs of the times. As a consequence they were engulfed in the flood which God sent to cleanse the world of its impurity. How these "sons of God" must have lamented their lost opportunities as the rain poured down, the sea burst its bounds, the lightning pierced the gloom of Heaven, and the rolling thunder shook the earth! Amid all the pandemonium, the still small voice of Truth declared: "By faith Abel offered up a more excellent sacrifice than Cain!" Cain's violence and bloodshed had brought the earth to ruin.

We see a repetition of these things to-day. The days of Noah are analogous of these times (Matt. 24: 38). The things that Cain's progeny worshipped, are elevated by the modern generation. The environment in which the modern "sons of God" live is an evil one, and the danger is that they may be adversely influenced by it. Evidences of the coming storm of Divine judgment are apparent on the political horizon.

The ante-diluvians looked to their own strength and power for deliverance. Their deeds of valour became the subject of self eulogy, and the song of the sword resounded throughout the land. How true, also of our day. A recent Press cutting states:

**"In looking over the list of royal investitures, we have only to learn that the army and navy, enveloped in sentimental halo of sacred glory is always the easiest and quickest road to fame."**

In 2 Peter 3, the Apostle speaks of a crisis that was imminent in his day which would destroy the Jewish "heaven and earth." He exhorted his brethren: "Seeing then these things shall be dissolved, be diligent that ye may be found of him in peace." His words have an application to-day, when the approaching doom of Gentilism is apparent in the general corruption and deterioration of stability. The man of faith can see developing a judgment upon the world of mankind of such magnitude that it will shade into insignificance the combined judgments of the flood, Sodom, or A.D. 70.

Using the earth as a symbol for world politics, the prophet Isaiah declares: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. It shall reel to and fro like a drunkard, and shall be removed like a cottage" (Isa. 24: 19). This speaks of the political instability of our times, so clearly apparent to-day. Earlier in the chapter, the prophet shows how similar conditions brought disaster to Jewry, and he reveals that the destruction of Jerusalem is a type of the coming destruction of Gentilism. Conditions shall be difficult for all classes of the community. "As with the servant, so with his master, as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender so with the borrower", etc. (v. 2). All are involved in the chaotic conditions of the day which reveal the crumbling state of the political edifice that man has erected. Inflation has hit people of all lands. That for which men have fought and murdered is now found to be of little value. In Australia, the basic wage has doubled itself during the past four years, and yet men and women are not better off financially

whilst as far as contentment and peace of mind is concerned, they are far worse off. A recent rise of 13/- in the basic wage was not hailed with pleasure by any section of the community. The employer knew that it would increase the difficulties of manufacture, the worker realised any benefit would disappear in rising costs. The Adelaide "Advertiser" in an Editorial entitled: "Sounding the Alarm" uses language startlingly reminiscent of that used by Isaiah in his 24th chapter quoted above. It declares:

"All the available evidence goes to show that the announcement of an impending increase of thirteen shillings a week in the basic wage, has excited universal alarm. Those who are to receive this further substantial 'rise', seem no better pleased than those who must pay it; that **BOTH MASTER AND MAN SHOULD THUS EVINCE MORE OR LESS EQUAL CONSTERNATION**, is surely a most eloquent and sinister sign of the times . . .

"This latest basic wage increase will in itself suffice to add sixty millions a year to the cost of labor in Australian industry. But there will not be one farthing's worth of added value; and a more and more grossly excessive total of purchasing power will go on chasing an already hopelessly inadequate supply of coveted commodities."

In the days before the flood, Noah raised his warning voice calling the people to repentance. Though they did not hearken he receives honourable mention in the catalogue of faithful ones recorded in Hebrews 11. To-day the anti-typical Noah—the Ecclesia of the latter days—lifts up its voice in similar strain. This is the subject of comment on the part of Isaiah. He says: "From the uttermost part of the earth (i.e. from Britain, America, Australia, New Zealand, Canada, etc.) have we heard songs, even glory to the righteous." Since the

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● "The Logos", Volume 16 (Bound).—Our stocks of all past volumes are completely exhausted. Orders for volume 16 (Bound) exceeded our supplies. We shall be pleased to accept orders for Volume 17 (Bound), at an approximate cost of 12/6 per copy, postage extra.

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days of Dr. Thomas (almost the period of Noah's ministry), the "sons of God" have sought to express the "secret" (see margin of Isa. 24: 16) of God's truth to the world, but "the treacherous dealers have dealt treacherously." The clerical doctrine of heaven-going at death, and similar fantasies have lead the people astray, and the latter, with itching ears, have delighted in the fiction.

Nevertheless, declares Isaiah addressing the elect, "Glorify ye Yahweh in the fires, even the name of Yahweh Elohim of Israel in the isles of the sea." A community has developed since the days of Dr. Thomas that aims to do this very thing, and this community is developed in the "isles of the sea." The Hebrew for "fires" is "urim" and it should be rendered "light." "Glorify Yahweh as lights" is the idea expressed, and in this regard Paul continues the exhortation: "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15). This community takes the stand that Noah

did. It stands aloof from the preparations for war, the spiritual bankruptcy of the times, the evil environment of every-day life. It consecrates its energy to proclaiming the purpose of God. It draws attention to the signs of the times. It warns of coming disaster. It pleads with its contemporaries to turn again to God. Its voice is little heeded, for history is repeating itself. The storm-clouds are banking. The horizon is dark and forbidding. In the distance thunder is rumbling. Soon the storm will break, but before it does, the anti-typical Noah will be safely in the Ark of refuge. This is our confidence in these times of instability and violence. Because of this we can lift up our heads, with the realisation that the storm will wash away much of the dross of the present way of life, and that later will come the calm. Then will come a "new heavens and a new earth in which dwelleth righteousness" (Isa. 65) by the transformation of the existing order of things to the glorious reign of the Son of God. Then will the "knowledge of Yahweh fill the earth as the waters cover the sea." (Hab. 2: 14).

—J. Mansfield

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### "Temple of Ezekiel's Prophecy" Epitomised

#### EZEKIEL 40: 17-41

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**Verse 17.** This verse states that Ezekiel was conducted to the "outward court" where he noticed that the three sides of the "House of Prayer for all nations", which he measured (see vv. 23, 24), are divided into "thirty chambers." The word in Hebrew, here rendered "chambers", is a different word to that translated "little chambers" in vv. 10, 12, 13, 16 (see the article on p. 130 of "The Logos"). The word is "lishhah", and is translated "cellae" by Brother Sulley, who explains that "the whole space within the walls of an ancient temple was called the *cella*; but the interior was frequently divided into several *cellae*." These chambers are huge rooms, of which there are ten in number along each side of the Temple, allowing for 11 entrance gates. "**Upon the pavement**":— The "pavement" is the raised floor of the outer buildings of the Temple.

**Verse 18.** "**The pavement by the side of the gates.**"—The gates are the entrance halls considered in earlier notes. The pavement, or floor, of the huge rooms that form the outer buildings of the Temple, run the full length of the entrance halls. They are, therefore, 100 feet long, so that the outer buildings of each side of the Temple

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● **Printer's Error.**—We regret an error, due to misplacement of type, in our last issue. The paragraph on top of p. 266 should precede that on top of p. 265. As the ideas presented in this portion of the article are fundamental to it as a whole, we draw attention to it here. The article will well repay a re-reading.

comprise a double range of magnificent rooms, each 100 feet by 50 wide. **"This was the lower pavement"**:— Thus implying there were upper pavements (or floors), of more than one storey in this huge building which is perhaps 120 feet high.

**Verse 19.** **"He measured . . . the court without, an hundred cubits."** We have seen that the outer portion of the "House of Prayer" comprises a double range of magnificent buildings set in a square. They are divided by the outer court, the breadth of which is now measured and found to be 200 feet. This court extends for 5280 feet long on each of the four sides, and is divided into 11 gates on each side which are 176 yards apart. **"Eastward and northward."** This implies that Ezekiel and his guide had moved into the outer court on the north side of the building, after measuring the eastern court. Thus, in the next verse, he commenced to describe features relating to the northern aspect of the Temple. These measurements are similar to those of the Eastern Side, and therefore will not be repeated in these notes.

**Verse 23.** **"The gate of the inner court was over against the gate toward the north", etc.** This relates to the inner range of buildings which give access to the inner court. Thus the entrance hall of the outer range of buildings is placed "over against" the entrance hall of the inner range of buildings. **"From gate to gate an hundred cubits"**:—The breadth of the outer court—200 feet.

**Verse 25.** **"There were windows."** See notes on v. 12 where "windows" are described as "arabesques." The Hebrew word is from a verb meaning to perforate. The words "there were" should be eliminated as they do not appear in the original text. The sense of the passage is, "He measured arabesques." **"And the arches round about."** Everywhere the eye turns there are arches. These not only divide up the entrance halls (the "gates") but also divide the Cellae into smaller rooms. The arches are 50 feet long and 10 feet broad (v. 30).

**Verse 31.** **"It had eight steps."** The inner range of buildings was one step higher than the outer range (cf. v. 22).

**Verse 35.** **"The North gate."** Read to v. 41. The North gate is unique in that it will be entered by those who offer animal sacrifices in the Age to come. These verses describe four tables in the porch of the outer range of buildings, and four in the porch of the inner range of buildings which are lacking from the description of the other sides of the Temple. These tables are placed two on each side of the entrance. Upon these tables will be prepared the sacrifices. Those in the outer buildings will be killing blocks, and will permit the preparation of the sacrifices of the worshippers; those in the inner building will permit the preparation of those portions devoted for the use of the priests, etc. (cf. Ch. 42: 13-14; Ch. 40: 41).

## I. *Why the Prophecy was Given*

We have received a number of questions relating to Christ's Olivet prophecy, and have decided to treat with the matter as a whole in a series of articles. An attempt will be made to answer the questions already received as we proceed with our exposition, and readers are invited to help make this series really interesting by adding to their number.

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The prophecy was given in answer to certain questions posed by the disciples, and is contained in three of the four accounts of Christ's mission—Matthew 24, Mark 13, and Luke 21. At this stage, the disciples lacked the over-all picture of Christ's two-fold mission that came later, and therefore fell into errors regarding the work and destiny of the Lord. We read that, "As he sat upon the mount of Olives, Peter, James, John and Andrew asked him privately":

1. When shall these things be?
2. What shall be the sign of thy coming?
3. What shall be the sign of the fulfilling of the age?
4. What shall be the sign when all these things shall be fulfilled?  
(Mat. 24: 3; Mark 13: 3-4).

Notice, particularly, question No. 3 above. In the A.V. this is rendered "end of the world", but can be more correctly translated "fulfilling of the age." The first advent of our Lord occurred at a time when the Mosaic age had almost run its course; its fulfilment was almost complete, so that Paul could write: "Now once in the end of the world (or fulfilling of the age) hath he appeared to put away sin by the sacrifice of himself" (Heb. 9: 26). The "end of the world" therefore does not necessarily relate to these times.

Perhaps each of the four disciples posed one of the questions stated above, but it is beyond dispute that the questions were framed in view of the teaching of Christ just prior to his ascent into the Mount of Olives, and recorded in Matt. 23, Mark 12 and Luke 20. Christ had made reference to the incorrigible state of Jewry, and had publicly asserted that the city would be given over to destruction, until the time when a disciplined and humbled Israel would exclaim: "Blessed is he that cometh in the name of the Lord." Meanwhile, he told them, they placed too much confidence in externals. They worshipped the Temple whereas they should have worshipped God. They observed the letter of the law whereas they should have manifested its spirit. Their murderous intent towards Christ and his followers would have its inevitable result in "filling up the measure of their fathers" who had killed the prophets (Matt. 23: 32). Christ declared:

**"Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city; that upon**



you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall COME UPON THIS GENERATION. . . . Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23: 34-39).

Thus, in his scathing indictment on the Jewish leaders, Christ clearly revealed that drastic punishment would be felt by the nation. Their house would be left desolate UNTIL a certain epoch of time when a succession of remarkable events will force Israel to realise their past blindness, and cause them to exclaim, "Blessed is he that cometh in the name of the Lord."

Now this teaching was not only unacceptable to the Scribes and Pharisees, but also to the disciples. They could not understand it. They were obsessed with the idea that the "kingdom would immediately appear" (Luke 19: 11; Acts 1: 6). They had only a confused idea of the sacrificial mission of the Lord. They saw him not as the "Lamb of God to take away the sin of the world" but as the Lion of Judah to immediately deliver the people from the dominance of the hated Roman, and restore Israel to its former greatness. Their conception of Christ was expressed in the despondent words of the disciple on the way to Emmaus: "We trusted that it had been he which should have redeemed Israel" (Luke 24: 21). They fell into the common mistake of all Israel in thinking that the crucifixion meant the end of Jesus. Later, when a full realisation came, they preached the truth in Christ Jesus as "the revelation of the mystery, which was kept secret since the world began, but now is made manifest and made known to all nations for the obedience of faith" (Rom. 16: 25-26).

Meanwhile they thought they would test their Leader a little further on this theme. He had spoken of the destruction of the Temple, and therefore the disciples "came to him to shew him the buildings of the temple" (Mat. 24: 1). "Master", said one, "see what manner of stones and what buildings are here!" (Mark 13: 1). His question may be paraphrased thus: "You have been speaking about the destruction of the Temple, but how is that possible? Look at the nature of the building; look at the size of the stones; this building is impregnable!" The reply of Jesus was:

**"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down!"**

Such an answer aroused their curiosity still further. If this was the end of their beloved Temple, some great catastrophe was to overtake their nation. If that be the case, then the greatness of Israel would not immediately appear. They felt puzzled and bewildered at this revelation, and desired further knowledge. And so, on the Mount of Olives, before which Jerusalem was laid out in the sight of the disciples, the explanation commenced. It will be found, as we go through this exposition, that these questions of the disciples, plus the earlier teaching of the Lord in the hearing of the Jews are constantly brought into view, and, indeed, for the crux of the whole prophecy.

But before proceeding with our enquiry, let us give our attention to two features upon which readers have commented. Firstly, what are we to understand of Matthew 23: 35? All the righteous blood shed from Abel to Zacharias would bear upon that generation. When Cain murdered Abel, he was condemned to be "a fugitive and a vagabond in the earth" (Gen. 4: 12). Cain lamented that his punishment was more that he could bear, for "every one that findeth me shall slay me." In view of this, the Lord placed a curse on those found slaying Cain. "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold" (v. 15).

This is a wonderful analogy of the punishment that the Jewish Cain has had to bear because of his slaughter of the antitypical Abel—the Lord Jesus. He became a "fugitive and a vagabond in the earth" against whom everyone turned his hand. But the Lord has placed a curse on those found slaying the Jewish Cain. "I will curse him that curseth thee", Abraham was told (Gen. 12: 3), and nations have found to their cost that it does not pay to persecute the Jew.

Who was Zacharias son of Barachias? There was a Zechariah son of Jehoiada who stood up to remonstrate with Israel pleading with them: "Why transgress ye the commandments of Yahweh, that ye cannot prosper? Because ye have forsaken Yahweh, he hath also forsaken you" (2 Chron. 24: 20). Israel did not heed the exhortation but "stoned him with stones at the commandment of the king, in the court of the house of Yahweh" (v. 21). He died crying, "Yahweh look upon it, and require it!" Yahweh hearkened unto this cry, and sent an army against Jerusalem, which overthrew the defences of the city, and took a great host captive, slaying the rulers and priests of Judah.

"Barachias" signifies "blessed of the Lord", and Jehoiada has a similar meaning, in addition to which it was not usual for men to have two names, and Jehoiada may also have been called Barachias.

The significant feature of the death of Zecharias (as far as our subject is concerned) is the manner in which Yahweh did require his blood. A national disaster overtook Judah which foreshadowed the national disaster of A.D. 70. The avenging of the blood of Abel and Zecharias on the generation of Christ's day, involved a national disaster which destroyed the polity of Judah, and caused the members thereof to become fugitives and vagabonds in the earth, "till" the time should come (almost here) when they shall proclaim, "blessed is he that cometh in the name of the Lord."

But why should the blood of Abel and Zecharias come upon that generation? Because it repeated the crime. It was about to kill the anti-typical Abel (the Lord Jesus), and persecute, scourge, and kill the "prophets, wise men, and scribes" (or his disciples) whom He was about to send unto it (Matt. 24: 34). The disciples of the Lord are represented as "a kingdom of priests", and, like Zecharias, they were to suffer from Jewry whilst in the midst of their priestly functions—proclaiming the Word unto the people. Abel and Zecharias, therefore,

are appropriate types for the generation of Jews contemporary with the first advent of the Lord.

We will not leave this section of the subject without drawing attention to a further explanation of this passage of scripture, one favoured by Brother Wille in his articles upon "The Apostolic Age" pertaining to this subject. The Diaglott renders Matt 23: 35 as "the blood of Zechariah, Son of Barachiah, whom you will murder between the sanctuary and the altar", and supplies the following footnote:

"There are a variety of opinions among critics, as to who is here meant. Some think it is Zechariah, son of Jehoiadah, mentioned in 2 Chron. 24: 20-21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history . . . Others are of the opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place" three years before the final destruction of Jerusalem (he was called "Zechariah son of Baruch" . . . Editor). Of him, Josephus says he was a just man. Thus Abel was the first, and this Zechariah the last just person, whose blood being spilt upon the land, should be required of that generation . . . "Ephoneusate", a word in the first aorist tense, has been thrown into the future, instead of the past."

Finally, let us look at the Temple itself, the massive stones of which excited the admiration of the disciples. This was a glorious building designed to perpetuate the glory of Herod, if not of Yahweh, for ever. It was hardly conceivable that such a building should be overthrown—Josephus says some of the stones were some 45 cubits in length. As we shall see when we come to consider the section of the prophecy relating to the destruction of Jerusalem, both Jew and Gentile combined to defeat the prediction of Christ. They wanted to preserve the Temple intact, but they failed.

The glory of Yahweh had departed from the Temple, and its external beauty was nothing to Christ. For forty-six years improvements had been added to the structure and out-buildings (John 2: 20), and these continued for many years after the crucifixion of Christ, only ceasing a few years prior to the destruction in A.D. 70. In 363 the pagan Emperor Julian undertook to rebuild the Temple as a slight to his Christian (?) contemporaries, but "after considerable preparations and much expense, he was compelled to desist by flames which burst forth from the foundations" caused, it is said, by the ignition of gases which had long been pent up in subterranean vaults.

The Temple of Jerusalem has ceased for ever, awaiting the advent of Messiah who, in his times, will build again the Temple of Yahweh—Zech. 6: 12-14.

—H.P.M.



# Christadelphian Newsletter

*A department of The Logos recording topical views  
and comments associated with the work of the Truth  
throughout the World.*

## AN ENGLISH BROTHER'S IMPRESSIONS ON "ELPIS ISRAEL" WORK

*(Brother A. W. Smart, recently arrived from England, gives his  
views on the "Elpis Israel" Classes of Perth Ecclesia, Western  
Australia).*

*"'Elpis Israel' is designed to show men how they may attain to  
eternal life in the Kingdom of God, and obtain a crown which shall never  
fade away. To accomplish this, the reader must, in justice to himself and  
the Truth, study it with the Bible at his right hand, for he will find but  
few pages in which frequent reference is not made to its authority, and  
without which, nothing can or ought to be determined."*

*—Brother Thomas*

It is but eight months since I arrived in Western Australia in company of Brother and Sister T. Maddin and my Sister-wife. There is much that could be written regarding our journey, our experiences, the rich store of memories we hold, the friends we made en route, and, above all, the warm welcome we received from the little group of brethren and sisters who smilingly gazed up at us from the quay-side at Fremantle as our ship berthed.\*

Indeed, I would love to record in detail, particularly for our friends in England, the impressions gained during each successive stage of our adventure. But I have been asked to give my views on the "Elpis Israel" Classes which are held fortnightly in Perth, and so will not digress.

I cannot make a very mature observation, inasmuch as the Classes went into summer recess shortly after our arrival, and have not long resumed their work. I do recall, though, on the day we arrived, the Recording Brother making an announcement regarding the "Elpis Israel" Class for that week. This, I found, was done each week as part of the routine announcements. An open invitation was thus given, whereas I cannot remember this being done at those ecclesias in England I have visited. "Elpis Israel" Classes do exist over there, but seldom, it seems, is mention made of their work of progress\*\*. Rather the emphasis is upon the work of the Mutual Improvement and Bible Classes. This is understandable, when

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\*Perth is noted for its friendly welcome, as we, ourselves, have experienced . . . Editor

\*\*We understand that many English ecclesias now incorporate the Class work in their official notices . . . B. Philp,

viewed against the background of English ecclesial life, which is radically different from that existing here in Western Australia.

The numerous ecclesias, large and small, situated in and around London and other big centres, the shorter travelling distances, the better facilities for travel, the fraternal gatherings, the visits of speaking brethren, the young people's meetings, all make for a greater interchange of views, etc., resulting in a vast family of people living and working for "Mutual Improvement."

Here, on the other hand, the Perth ecclesia comprising at the moment seventy-four members, has perforce, to be far more self-reliant, more actively engaged individually in order to keep the lamp burning.

This being the case, the works of Brother Thomas assume much greater importance in connection with Bible study.

**In my view, it is the best form of organised progressive study in the things of the Truth that the brethren here could wish for. It forms the "bridge" between the earnest desire to "know" on the one hand, and, on the other, that deeper knowledge gained by the systematic reading of the Bible. "Seek and ye shall find, knock and it shall be opened unto you", says our Lord Jesus Christ, and those blessed words take on a new meaning when applied to Brother Thomas' book.**

One valuable aspect of these "Elpis Israel" Classes that has impressed me, is the interest created on the part of relatives and friends of members, who have recently attended. The reading of the section around the assembly, paragraph by paragraph, the two speakers' remarks, and general comment afterwards, brings about a unity and closer understanding of the Word of God which leaves no room for schisms, or friction arising from diversity of opinion.

My own inclination each week is to "read on" past the section, and I know that I am not alone in this. The Class runs alternatively with the MIC and two different members, on each occasion, are given the task of making a detailed commentary on the chapter under review. By this means, the Bible is rightly divided and sub-divided, broken down, as it were, into an acceptable and easily-understood form. There is no doubt, that every portion studied brings a strong, clear light upon the Scriptures, with particular emphasis upon those points which outline God's great purpose with the earth and mankind.

Members who have visited the Eastern States feel that those ecclesias which hold organised "Elpis Israel" Classes are noticeably stronger spiritually, and therefore stronger in their work for Christ. By this, it is certain that study of the Scriptures, via the pens of such as Brother Thomas, brings a quicker understanding and closer affinity amongst earnest students, than would otherwise be the case. In presenting so clearly the precepts of God's Holy Word, as exemplified in the nature and person of our Lord Jesus Christ, the Doctor encourages us "to obey from the heart that form of doctrine" which was delivered to the early ecclesia at Rome (Rom. 6: 17).

In England, I have heard critics suggest that the accepting of Brother Thomas' theses should not detract from or take the place of individual and independent study. That Dr. Thomas, being not directly inspired, was therefore not infallible. No sensible person would dispute this, but we must remember, also, that Brother Thomas was God's "workman." We have gained and still gain much benefit from his labours, and of such as he Paul wrote;

"Let the elders that rule well, be counted worthy of double honour, especially they who **labour in the word and doctrine.**" One hundred years ago, Brother Thomas revealed the way of life as embodied in the Truth. He established the foundations upon which 600 or more ecclesias in the world are based to-day. His name, therefore, commands our greatest respect as one who whilst "rightly dividing the Word of Truth" pointed the way to those who were to come after, towards the great salvation offered through the blood of Christ.

As our Brother B. Philp has said however: "**Disobedience to parents is not merely a characteristic of the world, but one also of ecclesial life, for there are some who desire to throw off the restraints and the standards set one hundred years ago.**" In this respect, perhaps, rests the greatest value of "Elpis Israel" study. As in the United Kingdom, young members in Australia are beset on all sides by worldly attractions to an alarming degree. These range from State propaganda in all its subtle forms, to the degrading gamble of the Lottery. From the many and varied pastures of selfish indulgence, which the world offers, these "Elpis Israel" Classes present an opportunity to both young and old in the Truth, to come out from amongst the world, to be separate in a wholesome atmosphere. By this means, young brethren and sisters become stabilised.

In dedicating his book to those who adopt it as a means of study, the Doctor concluded: "May the spirit of the Truth enter into them and lead them into its liberty and fraternity; that, at the coming of the Son of Man in celestial majesty and power, they may share with Him in His joy, and inherit the Kingdom of God with eternal glory."

I would just like to add that the members attend regularly and in force, and all have shown, by their comments and constructive approach, a lively and enthusiastic interest, evincing much deep thought and prior preparation. We all feel sure, that the serious and concentrated effort put into the work is fully justified, and will, with God's help, be fruitful to the benefit of the ecclesia in this part of the Vineyard.

—A. W. Smart

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### With the Sydney Class

The fortnightly meeting of the Sydney "Elpis Israel" Class was held on Friday, 27th July. It was a wet and cold night, but notwithstanding, some 20 brethren and sisters were present. Brother A. Pooley occupied the chair and gave a special welcome to Sisters P. Flint, R. Harwood (of Perth) and L. Wigzell (of Adelaide). The readings for the day (Rev. 17 and 18) were considered. It was evident from the discussion that the class thought some alignment between Rome and Moscow will ultimately come, for the language of these chapters certainly shows that Rome will have some power over the rulers of the earth at the epoch of the destruction of the so-called "eternal" city.

"Elpis Israel" was read from pages 447 to 450, after which Brother G. Errington gave an address on the matter under review. The matter of Judah inhabiting the land at the appearing of Christ was dealt with; it was pointed out that since the State of Israel had been established just over three years ago, there had been appointed governors in Israel, in conformity with Bible prophecy. The plagues of Egypt referred to by Dr. Thomas, the

coming of Elijah, and the final re-gathering of Israel were explained and proved instructive and interesting to the class. The current Persian situation, and the recent discovery of oil in the Negev, etc., were of vital interest to the class. Brother J. Pooley supplemented the discussion by advancing some interesting thoughts on the matter of the coming of Elijah. Altogether it was a happy and profitable evening, and all went home with the feeling that they had benefited by coming out on such a wet night to read and hear the Word of God expounded (see Mal. 3:16). Brother Errington, in conclusion, pointed out how accurate Dr. Thomas had been on the issues brought forward that evening. A cordial welcome is extended to brethren and sisters to support this class.

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### **Croydon (S.A.) Class reports Keen Interest**

Brother Muggleton, in a report on Class work, states that this Class has commenced the third section of "Elpis Israel", and that the members are finding the exposition of Brother Thomas of thrilling interest against the background of current events. The Class is ably led by Brother L. Wigzell, supported by Brother Dangerfield whose prepared matter on these difficult subjects assists in clarifying the matter for the various members. The cottage meeting for strangers, associated with the Croydon Class and the Gospel Extension Society, is progressing very well. A good and interested attendance is maintained.

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### **Ezekiel's Temple Prophecy considered at Alberton**

Two well attended meetings were held to consider this subject, expounded by Brother H. P. Mansfield with the aid of charts. At the first meeting the matter was outlined by Brother Mansfield, and at the second, questions were asked and answered upon the theme. The latter was most interesting, and incorporated many features only lightly touched upon, or omitted altogether on the first night. With this subject in mind, one can see clearly how the nations will say of Jewry: "We will go with you: for we have heard that God is with you" (Zech. 8: 23). Israel will prove "a blessing in the midst of the land" for there will be found the spiritual communal centre of the world (Isa. 2: 2-4).

We are rather isolated at Alberton, and appreciate visits from members of other classes, particularly those who are prepared to enter into the discussion for the evening.

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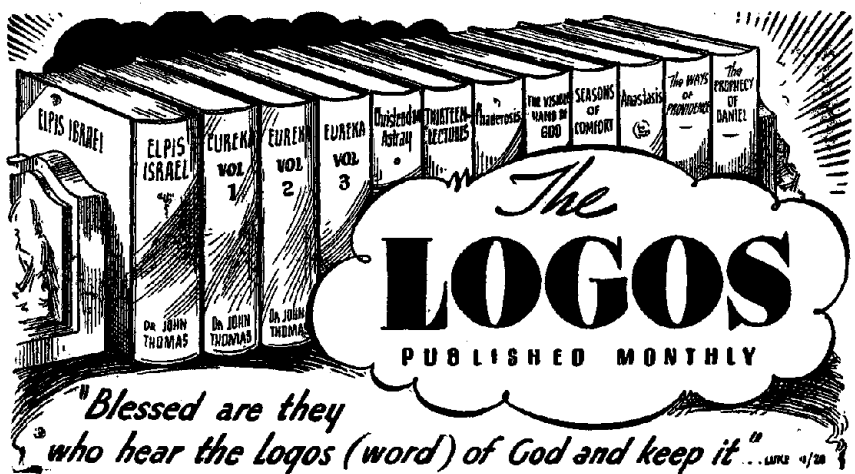
### **"Elpis Israel" Classes in U.S.A.**

B.L. (N.J., U.S.A.).—Your letter to hand in which you correctly state: "It seems to be your desire that the Brethren and Sisters in America receive and study Dr. Thomas' work "Elpis Israel" with the help of "Elpis Israel Cottage Meeting Notes." I confess I have not heard of such "Notes", although I have read the book at least ten times, together with all the Doctor's works, and those of Brother Roberts, and had the pleasure of meeting those brethren, both in England and in this country."

This is our object, and we are prepared to forward these notes (which incorporate an Agenda whereby a meeting can be conducted even though there be only one present) to any in isolation or in groups, in America or elsewhere. Salvation is an individual matter, and to that end it is important

that we be "renewed in mind." This can only come with Bible study and meditation, and our experience is that "Elpis Israel" draws us closer to God's Word. The setting aside of a regular time each fortnight to this end can assist greatly our walk of faith. We agree with you; unless Christadelphians are prepared to work for it, they will not develop intellectually, and God requires men and women who are intellectually "sealed in the forehead."

L.L.G. (U.S.A.).—According to our records you should be receiving the "Elpis Israel" notes. Please advise if they are not coming through regularly. Vols. I and II of "Eureka" have been mailed and should be to hand.



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