

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

No. 1

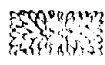
September, 1951

Vol. 18

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. J. Mansfield
Seaview Road, Tennyson, North Grange, South Australia

SUBSCRIPTION: 8/3 PER ANNUM

(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 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 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.

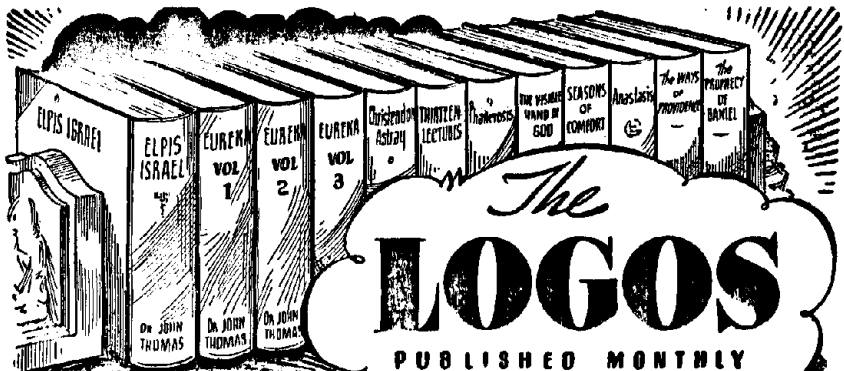
OUR POLICY

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 Blighted 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.



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

VOLUME EIGHTEEN

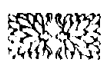
1951 — 1952

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THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Foreword to Volume 18



With this issue, we remind the Reader, that his subscription is again due. It helps greatly to receive this remittance early. For one thing, it relieves us, in measure, of some of the mere "business" details of the work, and allows us greater time to give to the Editorial side of it; it also lends itself to the more economical production of the Magazine, and in these days of mounting costs this is no light detail; our postage bill alone exceeds £100 per year.

Through the liberality of various subscribers who voluntarily increase the amount of subscription, it is possible to grant copies of "THE LOGOS" free, to those who cannot afford the cost of same, and we are always pleased to forward the periodical free of charge to such. Such requests are treated confidentially, and any in this position are particularly asked not to be hesitant in applying.

WHAT OF POLICY?

We believe "THE LOGOS" is unique in Christadelphian circles. Most of our periodicals cater for particular sections of the brotherhood, or else for the propagation of the Truth to the Stranger. And sometimes, in representing a section of our community, or in educating the outsider, the needs of the INDIVIDUAL within the Body is overlooked. "THE LOGOS" does not represent any particular section of Christadelphia; it stands for the Truth, and its appeal is to the individual. The Truth, we believe, is clearly revealed in the Word of God. It is not a thing to be argued about or disputed, but believed, and accepted, and built upon as the way of life.

The tendency of human nature is to shirk responsibility. It prefers not to think for itself. It leaves the interpretation of the Scriptures to others with disastrous results, and the individual study of the Word, and individual sense of responsibility to the Truth is neglected. What is required is a clear conception of the Truth by every brother and sister that they may

be moved by the spirit of the Word to perform the will of Deity. This is an individual responsibility; it is the responsibility of the Reader. Mere association with an ecclesia will not guarantee for any a place in the Kingdom. All must work out their own salvation with fear and trembling. The message of Christ, in the Apocalypse, is to "he that hath an ear" to hearken to what "the Spirit saith to the Ecclesias". The best of ecclesias had those in their midst who were condemned by the Spirit, but even to Laodecia words of warning and exhortation were directed to "him that overcometh". The world lowers many standards of morality to-day, but the task of the ecclesias is to keep high the standard of Truth, and in this task each individual needs to play his part. It is an age of superficial thought, but if we would be true Sons of God we will take heed to the Apostolic exhortation to think deeply upon the things of the Truth. It is an age of opportunity and material advancement, but the signs of the times should continually remind us of the direction in which our true opportunity lies.

"THE LOGOS" is not light reading. We aim to publish articles of permanent value, articles that can be re-read with profit. This is a challenge to the individual. Never before in the history of the world has the printing press been used to such an extent as to-day; never before has there been such a flood of books, and periodicals, and reading matter. But the vast bulk of this is directed to one end—an escape from reality. It is like a drug, aimed to dull the senses to the facts of life about us. The Press prides itself on being the Guardian of truth, but in actual fact it perverts and destroys Truth. The Flesh is elevated, and the Truth of God pushed on one side with a smirk and a sneer, and this becomes everywhere the standard which the majority follows.

As far as "THE LOGOS" is concerned, each article published is selected because it contributes some constructive thought in relation to God's truth. If care is taken to analyse the ideas presented the Reader will be aided in his search for Truth. In this volume we propose to continue our consideration of the Olivet prophecy, the Apostolic Age, Brother Thomas' Dictionary (a splendid series demanding some effort in thought on the part of the reader). We hope, thus, to continue the extra pages included in "THE LOGOS" during the course of the last volume, and appeal to the Reader to make this enlargement a permanent feature of the Magazine by extending its circulation.

WHERE THE READER CAN HELP

We have suggested that the prompt remittance of subscriptions helps greatly in this work. The Reader can help in other directions. He can bring the existence of "THE LOGOS" under the notice of others. He can sponsor its cause, and interest himself, and others, in avenues of the Truth's service such as the "Elpis Israel" Class Movement, or Gospel Extension activity. He can become a constructive influence in his ecclesia for the propagation of the Truth in doctrine and practice, and stimulate an interest in the reading of the Truth's literature—notably the writings of our pioneers. We shall be pleased to co-operate in this work in any way possible, and to send sample copies of "THE LOGOS" to any who may be interested.

The co-operation of our readers in some of the directions noted above during the past year, has assisted in the voice of Truth being sounded in many directions, and in many unlikely corners of the world, both far and

near. The "Digest of Truth" leaflet has resulted in a continuous stream of applications for further literature, and its work of initially interesting the stranger has been supplemented by the bi-monthly periodical "HERALD OF THE COMING AGE". This service has resulted in a large correspondence with interested friends, which has, in certain instances, resulted in immersions. We mention these facts because, without the co-operation of the Reader, this work would be impracticable. His subscription, therefore, assists beyond the mere production of "THE LOGOS" and extends into many other important avenues of labour. We pray that with God's help, and the co-operation of our brethren, this work will be continued and extended during the coming twelve months.

—"The Logos" Committee

(ORDER FORM WILL BE FOUND ON BACK COVER)

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

PROBLEM FOR CONGRESS

This month, for the first time in history, a Zionist Congress meets on the soil of Eretz Israel. The immediate problem confronting it is to formulate Zionism's policy for the future. The first Congress, held in Basle, Switzerland, in 1897 at the instigation of Theodor Herzl, defined the aim of Zionism in the following historic words: "To create for the Jewish people, a home in Palestine secured by public law." Each succeeding Congress re-affirmed this policy as an unalterable resolve; it became the solemn and sacred ideal of Zionism. But to-day that aim has been achieved, and a new formula, defining a new policy for the future, must be evolved. Zionism has been the temporary structure, the scaffolding upon which has been built the Jewish State; but now the building has been erected, will the scaffolding be laid aside? Certainly some change in Zionism—which is essentially a movement of the Diaspora, the Jews in dispersion—some new policy and aim is required. Christadelphians will be interested in the outcome of this latest Congress.

Christadelphians will be interested because they realise that Palestinian affairs presage something greater than even Zionists dare to contemplate. Ultimately Israel must lay aside its narrow, parochial, limited outlook of Palestine as a national home for Jews, and assume its destined position as "first dominion" in a universal empire (Micah 4: 8). Has Zionism the vision to see this destiny? Developments in Israel show that the time is ripe for the manifestation of the King of the Jews who will dictate the policy for the future. Notice the sequence set forth in Jeremiah's prophecy (Ch. 3: 14-17):

Present Stage: "Turn, O backsliding children, saith Yahweh; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

Second Stage: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Final State: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith Yahweh . . . they shall call Jerusalem the throne of Yahweh; and all nations shall be gathered unto it."

Jeremiah's prophecy is by no means unique. Many similar prophecies are found packed between the covers of the Bible. They speak of great world changes, consequent upon the regathering of Israel and the re-establishment of the throne of David with Christ as King. At that time, declares Zechariah, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8: 22).

In reviewing current Jewish history, it is remarkable how the purpose of God has come to fruition despite unfavourable circumstances. The establishment of the Jewish State is a case in point. Though, for fifty years, each succeeding Zionist Congress had reaffirmed its aim in the terms quoted above, the Jewish State came at a moment when Zionism was not ready for it. Britain's Foreign Minister, Bevin, with his anti-Jewish policy, was indirectly the means of bringing it about. He refused a plea for 100,000 entrance licences for Jewish refugees to Palestine. So terrible had been the suffering of Jews during the war years, that Zionism had temporarily laid aside its aim of a National Home, for the more pressing problem of solving the destiny of thousands of Jews who were herded in concentration camps, or wandering homeless in Europe. If their plea had been granted, the Jews were prepared to temporarily shelve their policy for a National Home in Palestine, protected by public law. Bevin's refusal to grant Jews entrance into Palestine served to demonstrate the vital need of Zionism's charter. It revealed that the only possible solution to scattered and persecuted Israel was through the establishment of a Jewish State. Zionists admit that apart from the opposition of Britain, and Bevin in particular, Israel as a nation would have been long delayed. Once again we are reminded of the truth of our hymn: "Though all the world resist Him, God will realise His plan".

The Year of Liberty

Herzl told his critics: "Perhaps in five years, certainly in fifty, the conception of the Jewish State would be accepted." His words proved almost prophetic. The first Zionist Congress was held in 1897, the Jewish State came into existence in 1947—exactly 50 years later. Under the Mosaic dispensation, the fiftieth year was rated a year of Jubilee. In that year, the inhabitants of the land were required to release every Jewish slave, and forgive debt. It was therefore termed the "Year of Release." 1947 became for Zionism a year of release; the Jewish slave was liberated, the land was set free, Zionism was released from its pledge.

But though liberated, Israel was plucked about by enemies. First

an attempt was made to destroy the new State by "war and rumour of war." Israel was alone, in a hostile world, and looked in vain for some ally to lend active support to her independence. Yet, somehow, Israel won through. The Jews confess they do not know how they succeeded, so great were the odds against them. The word "miracle" is constantly heard in their descriptions of what took place. Christadelphians were not surprised, for although no visible evidence of Divine intervention was seen, God had declared:

"It shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh." (Jer. 31:28).

War and destruction having failed, the enemy tried new means. They sought to destroy the Jewish State by forcing home its new citizens at a greater rate than was safe. Hostile governments demanded that all Jews forthwith leave their territory. They had only one place to go. And Israel was so overburdened by problems and responsibilities, by the need to develop the country's resources and to repair the ravages of war, that the Israeli Government was not in a position to accept them. But Israel faced up to this new challenge. Not a Jew was turned back. They were received in whatever condition they were in. Unlike other nations, there was no screening of immigrants. They came with all their problems—and these were by no means few. Literally the words of the prophet are being fulfilled:

"I will bring 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." (Jer. 31: 8).

But the continual pressure of immigrants meant a terrible burden to Israel. A programme had been set, but had been hopelessly broken, and has since been constantly upset. And so, through the jealousy of some, prophecy is being fulfilled, and Jews are flocking back to the land.

A Modern Miracle

Palestine to-day is a miracle. By that, we mean, events in the land defy logical explanation. Palestine is a small country no larger than Wales, and cannot—so the experts say—hold the 15,000,000 Jews that are in the world. What then is the use of Palestine as a national home for the Jews? Yet the Jews demand Palestine and no other country. With the instinct of the homing pigeon (see Isa. 60: 8; Hos. 11: 11), they flock home to this country of deserts and hard work. They challenge every law of economics and common sense, and go on from strength to strength. They are dominated by an urge that pushes on one side the terrific difficulties, and recognizes only one fact—the Jewish State in Palestine.

The same is true of immigration. The figures, in comparison with other nations, are startling. The government has been warned by the experts that the very preponderance of numbers can destroy the State they have established. It has been proved by figures, time and again, that the country cannot absorb the number of immigrants that are flooding in to it. But Jewry is moved by a driving, urging desire

that brooks no delay and permits of no barrier. The immigrants are prepared to endure the utmost privation and suffering—even in Eretz Israel—that they might return. In many cases, Jews have left well-established positions, and comfortable homes, to migrate to Palestine, realising that they are consigning themselves to primitive conditions, hardship, restrictions, long hours of work, and little recreation, but prepared to endure all this that the Cause might prevail.

Some have seen the crude conditions under which Jews in Palestine are forced to subsist, and have mocked. A recent Seventh Day Adventist article outlined the many difficulties facing the Administration in Eretz Israel, and bluntly predicted that the whole conception of the Jewish return will collapse. The same attitude has been adopted by the wide-spread "Anglo-Israel Federation" with its anti-semitic outlook. But both these systems are notoriously ignorant of the Divine purpose in regard to Israel. They fulfil the words of Jeremiah 30: 7—"They called thee an Outcast, saying, This is Zion, whom no man seeketh after." In this cursing of Israel, they, in effect, say: "We offend not, because they have sinned against the Lord" (Jer. 50: 7). They do not realise that the time of Israel's dispersion is almost over; the time of Jerusalem's down-treading almost complete. Others mock at Israel as the problem State. They say that the country is too small to absorb the number of Jews in the world, and only increases the difficulties of the Middle East.

The answer to this is the answer of Scripture. Not Palestine merely, but the whole of the Middle East between the Euphrates and the Nile will become the heritage of Abraham's people. Meanwhile incredible difficulties are being overcome. A labour government is in power in Israel, but a labour government that has voluntarily dispensed with vital principles of the labour movement that the good of the Cause might be served. It has, among other things, demanded long hours of work, pegged wages, introduced the principle of incentive pay, that Israel might be served.

Christadelphian Aid

These things are of thrilling interest to Christadelphians, for they see beyond the Zionist Movement, or the work of individual Jews, to the fulfilment of the purpose of God. In the spirit of Nehemiah, they constantly enquire "concerning the Jews that have escaped, and concerning Jerusalem" (Neh. 1: 2). It was, therefore, with great pleasure, that some members of "The Logos" Committee informally discussed Palestinian affairs with Dr. Fraenkel, of the Zionist Federation recently. We had invited him to enjoy an afternoon cup of coffee, but we are afraid that so constant was the fire of questions, he did not have a chance to enjoy the coffee. We hope that he forgave us this. He explained some of the problems facing the Government, some of the hopes of Israel. He frankly outlined some of the difficulties, he expressed the gratitude of Israel for the practical interest exhibited by Christadelphia — during recent years, a friendly people in a hostile world. He explained that every penny contributed by Christadelphians to-day does double service. It not

only provides funds for the particular movement assisted — such as the Youth Aliyah Movement—but also provides over-seas currency for the Israeli Government. Overseas currency, at the moment, is a vital need. So heavy are the problems of Palestine, so great the influx of immigrants, that Israel is forced to import most of her requirements — including food and machinery — and for this overseas currency is required. Money contributed by Christadelphians, whilst it goes direct to the Fund subscribed to, also helps to purchase food or machinery, and thus does double service.

We asked of statistics to compare with other countries. For instance, how would immigration figures in Palestine compare with those of Australia? Dr. Fraenkel pointed out that no adequate comparison is possible. Whilst immigration figures were much higher in Palestine than in Australia, or any other nation, he pointed out that Israel could offer nothing but hard work, and crude conditions, to those desiring to immigrate. Supposing Australia promised prospective immigrants that they would have to subsist in a tent, under primitive conditions, working long hours on restricted pay, and subjected to a strictly rationed food supply—how many immigrants

● **Meals.**—The posture at meals has varied during the different periods. In early times, the guests sat, as we do. In later times, they reclined. Jacob, for instance, prays his father to "sit and eat" of his venison (Gen. 27: 19). In Egypt, Joseph's brethren "sat before him" (Gen. 43: 33). The same custom prevailed in the times of the Judges: "They sat down and did eat and drink" (Judges 19: 6). Of the early Kings, it says, "The king sat him down to meat" (1 Sam. 20: 24). However, it is apparent, that as luxury increased, plus laziness, reclining came into fashion. Amos inveighs against those "that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall" (Ch. 6: 4). This was the way that meals were partaken of in the time of the Master, and it should be remembered that whenever the expression "sit at meat" occurs in the New Testament, the more correct translation would be "recline." In some cases it is very important to understand this. For instance, how was it possible for the woman, who brought the alabaster box of ointment, to stand at the feet of Jesus behind him weeping, and to wash his feet with her tears, as he "sat at meat" in the Pharisees house (Luke 7: 36-38)? This also explains how Jesus performed an act of affection by washing the disciples' feet, as they reclined on the couches about the table (John 13: 5). How the beloved disciple could be described as "lying on Jesus' breast" (John 13: 25). When several persons were reclining on the same couch with the body partly supported by the elbow for the purpose of eating, the head of the second person would be advanced to the breast of the first, and thus room might be gained and conversation more easily carried on.—G. Erriton.

would Australia receive? Jews are plainly advised of these things before returning home, and yet, despite this knowledge, they come in their hundreds and thousands because they seek an ideal, something beyond the limited horizon of good conditions. They seek the future of their race.

We enquired of Jerusalem, and were told that one-square mile of the old city was still in the hands of the Arabs. We thought of Brother Sulley's wonderful exposition—"The Temple of Ezekiel's

Prophecy", and how this very area would yet witness the erection of that glorious, mile-square, "House of prayer for all nations" predicted in the closing chapters of Ezekiel's prophecy (see Isa. 57-7; Zech. 6-13; Mark 11-17). Our minds went back to the words of Ezekiel 36: 2, to that prophecy of these latter days, where Ezekiel represents the enemy as saying: "Aha, even the ancient high places are ours in possession." Jerusalem is destined to fall into the hands of a greater enemy than the Arabs, even into the hands of Edom (the Gentiles) when Gogue descends to "take a spoil and a prey." But the consummation is glorious. It will be cleansed of impurity and will become "holiness to Yahweh" (Zech. 14: 21).

Then will the true destiny of Israel be revealed. It will become, "a blessing in the midst of the land." To it the eyes of all people will turn in hope. Jerusalem will become the centre of world worship, the scene of continual pilgrimage on the part of those nations, who seeing the false pretensions of Rome—the so-called "eternal city"—will periodically present themselves to Jerusalem, before the King, to learn of His ways, to hearken to His truth, for "out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Jer. 16: 19; Isaiah 2: 2-4; Zech. 14: 16-21).

This is the grand and glorious transformation that Christ, the King, will effect over the problems and difficulties of Palestine. No wonder that Christadelphians, dominated with this glorious hope, look with quickened interest, to the glimmer of light that to-day glows on the Eastern horizon, proclaiming, as it does, the imminent rising of "the Sun of righteousness, with healing in His beams" (Mal. 4: 1-3).

—J.M.

"Temple of Ezekiel's Prophecy" Edited

EZEKIEL 40: 42-49

(Continued from vol. 17, p. 309)

Verse 42.—This verse describes the four slaying blocks (two on each side of the entrances to the northern side of the building) each 3 ft. square and 2 ft. high, and upon which lay the instruments for slaying animals which will thus be put to death "outside the camp" (Heb. 13: 12-13). The northern side of the House of prayer will extend to where Christ was slain, so that when presenting their sacrifices, the worshippers will be able to say, "This is approximately the place where He was put to death." Under Moses confession of sin was made over the offering (Lev. 1: 3-4; Deut. 21: 1-8).

Verse 43.—"Within"—The inner court. "Were hooks"—probably to convey the portion of the sacrifice to be used as food to where it is required.

Verse 44.—The Temple Proper—Ezekiel is now conducted to the circle range of buildings which surrounds the holy mount. This is

the Temple proper. "The chambers of the singers"—Singing will take its place in the service, the glorious songs of Zion, including the songs of the Apocalypse, will be sung in anthems of praise and joy. The greater son of David will thus renew that established by David (1 Chron. 25: Amos 9: 11). "Their prospect was toward the south"—To have at the north gate a prospect towards the south, the inner Temple must be circular in construction (see Ch. 43: 12).

Verse 46.—"The sons of Zadok"—The immortal priests.

Verse 47.—"He measured the court"—Ezekiel has been conducted through the Temple proper (the circular range of buildings surrounding Mount Zion), and now measures the court of the altar, the overall measurements of which are 100 cubits or 200 feet square. Sacrifice will be re-instituted in the worship of the House of Prayer for all nations (see Jer. 33: 18; Isa. 56: 6-7; Ps. 51: 18-19; Isa. 60: 1-7; Mal. 3: 1-4), and the altar will be in the centre of the sanctuary, and elevated so as to command attention. Only the sons of Zadok—the immortal priests—will approach the altar (Ezek. 44: 10, 16; 43: 18-19; Ps. 24: 3-5). "The altar before the house"—Lit. "in the presence of." The altar will be surrounded by a circular range of buildings—the Sanctuary, or Temple proper—the general dimensions of which are: circumference approx. 3 miles; area approx. 74 acres; buildings, 260 ft. wide, 200 ft. high in 3 storeys. The area of the Most Holy—the Mount which is surrounded by the Sanctuary, and which forms at its peak the altar—is approximately 355 acres.

Verse 48.—"He brought me"—From the altar, Ezekiel is conducted back to the circular range of buildings—the sanctuary—where his description commences. He first describes the porch leading into the sanctuary, which has a total width of 11 cubits or 22 ft., made up of 2 gates (one for entrance, one for exit) each 3 cubits with a dividing post of 5 cubits in centre = 11 cubits.

Verse 49.—"length 20 cubits"—The porch is 40 ft. long and 80 high (Ch. 41: 2), and contains pillars of ornamental work and arabesques (Ch. 41: 26). In this verse, the pillars are described as being at each end of the porch, "by the posts", i.e., above the pedestal.

● "Love works no ill to its neighbours", neither does it countenance iniquity; nor is it envious; but rejoices in the truth, and is careful to do nothing that will impair the efficiency of its tried advocates—tried by the adversity of many years.—Dr. Thomas.

● Men have no inherent right to govern themselves by their own laws and institutions than they have to invent their own religions. The inherent sovereignty over men is in God alone; He only has a right to their allegiance. Hence a controversy exists between God and the nations. — Dr. Thomas.

● The truth must be known before it can be taught; it must be believed before it can be obeyed; and it must be obeyed before any earthborn, impious or devout, can have any right to the immortality which comes through Christ alone. — Dr. Thomas.



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from page 285)

ASIA.—This name occurs in Rev. 1: 4; as "John to the Seven Ecclesias which are in Asia." It is apocalyptically defined by the topography of these ecclesias, and evidently answers to the maritime province of Lydia and Mysia, at the western extremity of Asia Minor, and constituting a part of the Roman Proconsular Asia.

For the information of the unlettered portion of our readers, we add the following concerning Asia. The ancient Hebrews were strangers to the division of the earth into parts or quarters, and hence we never find the word Asia in any book written, or at least handed down to us, in the Hebrew tongue. It occurs only in the Maccabees, and in the New Testament.

Asia is separated from Europe by the Tanais or Don, the Euxine, Aegean, and Mediterranean Seas; the Red Sea and Isthmus of Suez divide it from Africa. This part of the globe is regarded as having been the most favoured. Here the first man was created; here the patriarchs lived; here the Mosaic law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations, in other parts of the world, conducted their colonies. In Asia, "the Alpha and the Omega", the Father and the Holy Spirit, in flesh, appeared, laid a wonderful foundation for the future salvation of the world; and, from hence, the light of the gospel of the kingdom has been proclaimed among the nations; and, from hence, also, commenced the work of traditionising it, and of making it, consequently ineffectual to the evangelization of men. Laws, arts, sciences, and religions, almost all have had their origin in Asia. The soil is fruitful, and abounds with all the luxuries as well as the necessities of life.

Asia was generally divided into Major and Minor. Asia Minor is a large country, lying between the Black Sea, northward, and the Mediterranean, southward. It is now styled Anatolia, or Natolia. Asia Major denotes all the rest of the Asiatic continent. Asia Minor contained the Roman provinces of Bythinia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas—all of which are mentioned in the New Testament; Lydia, Ionia, and Scolis—which are sometimes included under Lydia—Caria, Doris, and Lycia. Of these, Lydia and Caria—taken in their larger acceptations, the latter including Doris—Mysia and Phrygia, including Troas, or Phrygia Minor, formed the Roman pro-consular Asia, which has been thought by some to be the same as the Asia of Scripture. But Mysia, Phrygia, and Troas are reckoned by the sacred writer as dis-

tinct provinces from the Asia so called in Scripture. "It is, therefore, more reasonably supposed", says Robinson, "that, by Asia, in the New Testament, is to be understood, first, the whole of Asia Minor, as Acts 19: 26, 27; 20; 4, 16, 18; 27: 2; or, second, only Proconsular Asia, that is, the region of Ionia, or the whole western coast, of which Ephesus was the capital, and which Strabo also calls Asia (lib. xiv.) thus, in Acts 2: 9; 1 Pet. 1: 1; Rev. 1: 4, 11.

AMETHYST.—"And the wall of the New Jerusalem had twelve foundations, and on them the names of the twelve apostles of the Lamb. And the twelfth foundation was an amethyst" (Rev. 21: 14, 19, 20).

An amethyst is a gem of deep purple colour, and so called by the Greeks from its supposed efficacy in keeping off drunkenness. It was one of the precious stones in Aaron's breastplate, and had engraved upon it the name of one of the tribes of the Hebrew nation, generally considered to be that of Benjamin.

The twelfth tribe of the apocalyptic Israel is Benjamin (Rev. 8: 8). Hence, the amethyst being the twelfth stone, and Benjamin the twelfth tribe, it is also the Apocalyptic gem of the Benjamin of the New Jerusalem; and if the apostles are to be taken apocalyptically in the order of their enumeration in Matt. 10: 2-4, then the name of Matthias, who was substituted for Judas Iscariot, the twelfth in the list, will be the name engraved apocalyptically upon the amethyst; and the throne of the house of David, upon which he will sit in the regeneration "when the Son of Man shall sit upon the throne of his glory" (Matt. 19: 28), will be that having jurisdiction over Benjamin restored.

ACCUSER OF THE BRETHREN.—This occurs in Revelation 12: 10. "Because the Accuser of our brethren was cast down, who accused them in sight of our God, day and night. The Greek word is "kategoros", an accuser, and refers to the power which had been trying to exterminate the faith of Jesus from the Roman habitable. By its spies and informers, it **accused** its advocates, and by its executive agents, or "angels", put them to death if they refused to turn apostates. The power dwelt in the political firmament, or heaven of Daniel's fourth beast; and is apocalyptically symbolised by the "Great Red Dragon, having seven heads and ten horns, and seven crowns upon its heads; that old serpent surnamed the Devil and Satan, which deceiveth the whole habitable" (12: 3, 9). Paul referring to this power, writes to the Ephesian brethren, saying, "Put on the whole armour of God, that ye may be able to stand against the strategems of the devil." Thus he represents them as fighting the devil, being invested with divine armour. But, in the next verse he is more explicit, and defines the devil-power against whose "wiles" he desired they might stand. "Because", saith he, "the contest for us is not against blood and flesh, but against the **principalities** against the **authorities**, against the **world-rulers** of this **ain** course of things (tou aionios toutou), against the spirituals of the wickedness in the (Roman) heavenlies." These principalities, authorities, and world-rulers in general were men invested with power, whom he styles collectively (**ta pneumatika**—an adjt. plur., neut.), "the spirituals of the wickedness in the heavenlies"—that is, **the ecclesiastics**, as we style them, who in those days, exercised power in spiritual and temporal matters, as ordained by the statutes and ordinances of Pagan Rome. We have examples of these **pneumatics** in the Roman Emperors, who were at once both chief

Pontiffs and civil and military chiefs; and in the Popes, who are spiritual and civil rulers; and in the Cardinal-premiers of France; and in Queen Victoria, who is the same time chief magistrate of the British Empire, and head of the Anglo-Hibernian church—daughter of the "Roman mother of all churches", and defender of its faith; and in the petty justices of rural districts, the clerical magistrates of England. These are of the class designated by Paul, the "spiritual (ministers) of the wickedness in the heavenlies." They were the seducers of the apostles' brethren, and the deceivers of the people; and denounced the faithful continually. They are the class in whose presence it was the mission of the ecclesia to make known the manifold wisdom of God, "for a testimony to all the Gentiles." This is clear from Ephesians 3: 10. In that place, he says that the ecclesia was to make that wisdom known "to the principalities and the powers in the heavenlies." The heavenlies, therefore, and all they contain, must pertain to the terrestrial system; for it is only to mundane principalities and powers, that men in flesh and blood can make anything known.

It was with these orders and angels of the devil-power, that Paul and his brethren had to contend in fighting the good fight of faith. They had to contend against their cunning craftiness whereby they laid in wait to deceive, or overcome. "False brethren unawares brought in" were in league with the power; for "they came in privily to spy out our liberty", says Paul, "that they might bring us into bondage." Paul's history and writings show their connection with the Gentile world-rulers in stirring them to oppose, persecute, and suppress the truth. In his letter to the ecclesia in Thessalonica he says, "Ye have suffered like things of your countrymen even as the ecclesias of God, which are in Judea, have of the Jews, who both killed the Lord Jesus Christ, and their own prophets, and have persecuted us; and they do not please God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved" (1 epistle 2: 14). The men of this class accused the faithful of preaching against the temple, Moses, and Israel; of being movers of sedition; of doing contrary to the decree of Caesar; and of turning the habitable upside down. What they could not effect by falsely accusing them, they tried to accomplish by "winds of doctrines." They assumed the profession of brethren, and sought to quiesce the faith by mixing it up with Jewish fables, and Gentile foolishness. By thus corrupting and Paganising the gospel, they became co-workers with "the authorities" against the faith; and proved themselves to be as dangerous to the true believers as those that were without. Paul took a very decided stand against these, calling them "false brethren", "false apostles", and "ministers of Satan", or the adversary; and earnestly warned his brethren not to be "tossed to and fro, and carried about with every wind of doctrine, by the artifice of these men, by craftiness with the stratagem of deceit" (Eph. 4: 14).

The apostle Peter, also, regarded the persecuting princes, authorities, and world-rulers, in combination with their spies and informers of all classes, as the devil-adversary of the saints, scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia. This appears from what he writes to them in 1 epistle, 5: 8-9. "Be sober, be watchful", says he; "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: against whom stand out steadfast in the faith, knowing that the same sufferings are endured by your brotherhood in the world: but the God

of all grace, who called us to his age-glory by Christ Jesus, having suffered awhile, make you perfect, confirm, strengthen, settle you."

Now, in the phrase, "your adversary the devil", the apostle refers to the ministers of the laws who were exceedingly persecuting and hostile to Christians. The word for "adversary" in this place, is "antidikos", from "anti",—against, and "dikos",—a cause or suit at law; hence, it signifies **an opponent in a lawsuit**. So Herodian lib. vii. cap. 17. It occurs in this sense in Matt. 5: 25; Luke 12: 58; 18: 3. The devil-power, or public prosecutor was "the accuser of the brethren" before the tribunals, at which such men as Festus, Felix, Pliny, etc., presided. The priests of the deserted temples and their emissaries, were like roaring lions, prowling about, seeking some one to destroy in course of law, which was very severe against the Christians. It was a conspiracy of the spiritual and temporal rulers of the habitable, who, as Ezekiel says of a similar class of "prophets" in Israel, "like a roaring lion ravening the prey, devoured souls" (Ezek. 22: 25; also 19: 9, for a scriptural definition of a "roaring lion" in the sense of a political power).

That the persecuting elements combined were the devil in the case, is evident from the apostle exhorting his brethren to stand out against their adversary at law, energised by the knowledge that the sufferings they were enduring were the common lot of all their brethren. These sufferings were the persecutions inflicted upon them by their public adversary, the Roman government, through the constituted authorities of the State. This was the power from which all the sufferings of the Christians inhabiting the territory of Daniel's fourth beast, emanated. It was their **false accuser** in the sight of God, though they were justly condemned as "atheists", and "the enemies of mankind", in the sight of men. The power sought to make them apostatise from the faith; in this it was "THE DEVIL", and failing in this, it cast some of them into prison; others to the wild beasts of the amphitheatres; some it sent to the mines; others it banished; and multitudes it slaughtered with fire and sword; and in this it was most fitly surnamed "The Satan", that is The Enemy.

But between the A.C. 312 and A.C. 324 the **devil and satan-power** in its purely Pagan constitution, was cast down from the heavenlies of the Roman state. To that time it was the hindering power; which, so long as it possessed the dominion of the habitable, prevented the political development of the apostasy, as we now see it to exist in the Roman west, with the seven-hilled city for the pontifical throne of its kingdom. The power remains, but its constitution has been changed. Instead of being purely Pagan, it is Catholic of the Greek and Latin type; the development of which has, and will hereafter be to its consummation, "through the working of the enemy with all power, and prodigies, and false miracles." This Catholic devil and satan-power is successor to that which was the "accuser of the brethren", from the crucifixion to its ejection from power by the armies of Constantine, surnamed "the great." The Pagan constitution of the devil and satan has been destroyed; the Catholic continues, and is ripening fast for judgment.

● **Cessnock Meeting-Hall Fund:** Previously acknowledged—£190/1/7. — Sydney Ecclesia, £31/12/3; Elsternwick Ecclesia, £5; "In as Much", £10; Melbourne Ecclesia, £5; Special Collection, £1/16/-; Total, £543/9/10.

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

AN INVITATION

Paul's prayer on behalf of the brethren in Colosse was that they might be ever found "increasing in knowledge" (Col. 1: 9-10). Later, in his epistle, he showed the relationship existing between a true Christ-like love (for there is a "love" that the world emulates, which is repudiated by Christ) and the knowledge of the Truth. He exhorted them that "their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2: 2). The clearer our conception of God's Word, the greater understanding do we develop of his love. It becomes an influence in our lives, and we learn to reveal the same quality of love to others. The study of God's Word is thus transforming in its effect.

To this end, the "Elpis Israel" Classes invite you to attend one of the many meetings held in the congenial, fraternal atmosphere of a Christadelphian home, in the suburbs of Adelaide. The following are the subjects at present under consideration:

The early chapters of Revelation—with the aid of "Thirteen Lectures" and "Eureka"—at Mile End Class.

The closing chapters of Revelation—with the aid of "Thirteen Lectures" and "Eureka"—at Prospect Class.

The Life of Christ—with the aid of "Nazareth Revisited"—at Belair Class.

The Typical features of the Mosaic Law—with the aid of "The Law of Moses"—at Mitcham Park Class.

The Kingdoms of the World in relation to the Kingdom of God—with the aid of "Elpis Israel", Part Three— at the Croydon or Marryatville Classes.

The Rudiments of the World—with the aid of "Elpis Israel", Part One at the Alherton Class.

The Things of the Kingdom of God and the Name of Jesus Christ—with the aid of "Elpis Israel", Part Two—at the Goodwood or Kingswood Classes.

Further information regarding dates and places of meetings can be obtained from Bro. A. Gibbins (Secretary) or from Brethren A. Hollamby, G. Hollanby, G. Foulis, C. Wigzell, C. Matthews, J. Mansfield, R. Palmer, E. Wilson, G. Brunby, H. P. Mansfield.

Your Bible is an essential at an "Elpis Israel" Class, for Brother Thomas' advice is strictly adhered to: "The reader must, in justice to himself and the truth, study 'Elpis Israel' 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."

Spiritual Necessities

Great benefit and good success continues to attend the "Elpis Israel" Class held fortnightly at Braille House, Perth, W. Aust., with an average of some 25 attending. Recently, the class held a Devotional Evening in a small hall in Sherwood Court, Perth, and in spite of inclement weather, some 36 brethren and sisters attended. The theme of the evening was "**Spiritual Necessities**", Brother G. Tucker ably presided, and brought the devotional atmosphere early into the assembly.

Light in Darkness.—Brother T. Boyle spake to this theme. He stated that the first manifestation of God's creative power was light in darkness, and "as with the natural so with the spiritual." Into the darkness which prevails, God will flood the earth with the light of His glory. God is light, in Him is no darkness at all. The moral glory of Yahweh was proclaimed in the mount—"Yahweh, gracious, merciful, abundant in goodness and truth"; and the light of His glory was reflected from the face of Moses.

The revelation of God's character was proclaimed by word to a sinful world. The results were small, but never was the light entirely submerged. Ultimately a fuller measure of light came when the word was made flesh in Jesus, and in him we see the fulness of the glory of God revealed.

In Ephesians 5: 7-14 Paul shows that one of the functions of light is to manifest the true character of that upon which it falls. The power of God's light shining upon the character of the converted will help to eliminate any of the works of darkness that may remain, for light not only reveals, but also transforms. Moses did not produce the light which shone from his countenance, neither do believers, the light that they derive from the Word, but they must continue in the light, and not put a veil over it in order to excuse the works of darkness—malice, hatred, envyings, backbitings, etc. The work of light is charity, which is the expression of love and truth.

Strength in Weakness.—Brother Ketterer expounded this theme. He drew attention to Paul's words: "Not many mighty or noble are called", but God hath chosen "the poor of this world, rich in faith", because the clay must be pliable in the hands of the potter. And so there have been manifested, by the influence of God's Word, such beautiful characters as Moses, David, and Paul. The record of their lives demonstrates that only by submission to God's will were such characters developed. When they would have gone on in their own strength, God thrust them back, they suffered humiliation, adversity or solitude; but from such experiences they came forth better fitted to be the instruments of God.

Neither age nor youth is a handicap for God. We can be His instrument whether in sickness or health, in adversity or in strength, if we put our trust in Him and subordinate and discipline ourselves. Then, like Paul, we will find that "out of weakness we were made strong."

Joy in Adversity.—This section of the evening was handled by

Brother Hurn. Christ has declared: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward." Naturally, we do not appreciate being despised by fellow workers or associates, much less suffering undeserved affliction, yet, if we suffer for Christ's sake, we have cause for the greatest exultation.

Christ is our example in this. For the joy set before him, he "endured the cross and despised the shame" (Heb. 12: 2). The apostles faithfully reproduced this characteristic of the Master. We read that after enduring imprisonment and beating, "They departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His name" (Acts 5: 41). The attitude of Paul and Silas at Thyatira was typical. Though thrust in the dungeon of a prison noted for its filth and vermin, with feet fastened in stocks, and backs paining from the cruel beating received at the hands of lictors, they were yet found singing hymns of praise to God (Acts 16). It is our duty, too, to patiently continue in well-doing despite the circumstances of life, knowing that ultimately great is our reward if we endure.

The evening was interspersed with readings from young brethren namely T. Maddin, A. Garton and W. Stephenson. The Class was led in prayer by Brother A. Smart. Sister Clarke gave a beautiful vocal rendering of that lovely number, "Cast thy burden on the Lord", and Brother T. Stagg very effectively presented a recital of the 53rd Isaiah.

—Bro. T. Boyle, Secretary, Perth E. I. Class.

A LONG WEEK-END IN QUEENSLAND

During the past month, Brother E. Spongberg of the Beverly Hills and Campsie Elpis Israel Classes left Sydney by plane for the purpose of visiting some of the Queensland meetings. The following is a summary of his activities.

Toowoomba "Elpis Israel" Class

In company with Brother H. Twine (of the Queensland Gospel Mission and Editor of the Sunday School periodical, "The Guiding Light"), and Brother F. Park, an ardent supporter of the Brisbane "Elpis Israel" Class, Brother Spongberg travelled by car to Toowoomba, arriving about 5 p.m. on Saturday, 4th, to attend the Class in the local hall.

The matter under discussion was "Eden", from p. 55 of Elpis Israel. In the flow of thought that resulted from the discussion, the brethren were transported from the frailties of our present day, to that great day when the Temple of Messiah will be erected, when "the law shall go forth from Zion, and the Word of the Lord from Jerusalem", and when the faithful will be "Kings and Priests reigning on the earth."

They were enabled to view the whole sweep of God's plan with the earth and its inhabitants, from the vantage-points of "Paradise lost" and "Paradise Regained."

Ten brethren were present, and they indicated their intention to continue their study of the works of the pioneers.

After supper, provided by Brother and Sister King, the visitors left Toowoomba, and arrived (approximately 90 miles) in Brisbane at 2 a.m. the following morning.

Ecclesial Appointments

On Sunday, the following appointments were kept by Brother Spongberg: Exhortation—11 a.m.; Queensland Gospel Extension Society Radio Session from Station 4KQ—5.30 p.m. to 6 p.m.; Lecture on the subject "Swords or Plowshares?"—7.30 p.m.

Brisbane "Elpis Israel" Class

Sixteen brethren were present at the Elpis Israel Class conducted at the home of Brother and Sister Jack Curtis, View Parade, Ashgrove, on Monday evening. Among the visitors welcomed to the Class by Bro. A. Bailey were Sister Vera Munro (Chatswood, N.S.W.), Brother and Sister Eric Watson (Kingaroy, Q.), and Brother Spongberg.

Brother Spongberg led the Class in a consideration of "The Peace and Safety Cry" (p. 110 of Elpis Israel). A lively discussion ensued, in which were traced many of the dire effects that had followed from "the enmity" placed between "the seed of the serpent" and "the seed of the woman." It was brought to mind how that, on different occasions throughout history, God had interposed in the history of mankind for the punishment of transgression, notably with Israel, Babylon, etc., and that the enmity was clearly seen in the historical development of the prophecy contained in the 11th and 12th chapters of the Apocalypse.

Wynnum Central Class

Including visitors from Brisbane (Brethren A. Bailey, F. Park and S. Arthur), a party of 12 assembled for the Class at Wynnum Central on Tuesday evening.

Brother A. Laker, the Recorder, explained that removals had affected adversely attendances at ecclesial meetings, but they were endeavouring to the best of their ability to carry on the work of Christ in their area.

The book they had been studying was "The Ways of Providence", by Robert Roberts, but removals had meant that only one book was now available, and it had been difficult to continue the Class. However, Brother Spongberg undertook to forward six copies of the book on his return to Sydney, and it was decided that it should be studied by those brethren able to attend the hall on Sunday evenings.

The opportunity to consider God's Word was not lost during the evening. An Elpis Israel Class along the lines of the previous evening at Brisbane was held, and for those present, comprised a most satisfying spiritual experience. For brethren in small meetings, as well as in large meetings, the works of the pioneer brethren have proved the most suitable aids to Bible study. One is there introduced to the main current of Christadelphian exposition.

From U.S.A.—"I am pleased to report that Mrs. A. G., of whom I wrote you and asked the "Herald of the Coming Age" be sent, was baptised into Christ. I have been receiving the 'Elpis Israel' notes and propose to conduct the study with our new sister" L.L.G. (We congratulate our new sister on the step she has taken, and the writer for her keen interest in extending the glorious message.)

2.—Predictions Concerning Judea

The Lord, having plainly stated that Israel's national guilt, which had been accumulating over a long period of time, would be visited upon the generation that would witness his crucifixion, now, in his Olivet prophecy, predicts the trends in Jewry that would lead up to that catastrophe. In this, he answers the queries posed by the disciples, referred to in our last article.

It is quite common to hear many of these predictions quoted as applying to these days, but care should be taken that a false meaning is not given to these verses. At the same time, the destruction of Jerusalem is a type of the coming destruction of Gentilism. Jeremiah declared: "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?" The answer is, No! The nations will be forced to drink of the same cup as Jerusalem (Jer. 25: 28-29). They will experience a repetition of the miseries that culminated in the overthrow of the city and state of Israel, and this will result in the destruction of the city in which the Gentiles boast—in Rome. Thus will be fulfilled the words of Isaiah 26: 5: "He bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust."

Jewry spurned the words of Prophet and Apostle, and brought upon itself the calamities of A.D. 70, and Gentilism has not been a whit behind Jewry in this regard. It has repudiated the way of God, despised His word, illtreated His servants, persecuted His nation, and heaped to itself a cumulative load of retribution that will ultimately produce a "time of trouble such as never was." When stripped of the thin veneer of pseudo-culture that overlays the institutions of Gentilism, there is found only those things that "defleth, that worketh abomination, and maketh a lie" (Rev. 21: 27). John declares that when the Apocalyptic "Babylon the Great" is overthrown (the "lofty city" of Isaiah 26: 5) there will be revealed in her "the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18: 24). This blood of the ancient prophets on the Jerusalem of A.D. 70, and in this avenging, the world will experience, on a universal scale, a repetition of miseries felt in Judea 1900 years ago.

In this sense, only, can the early verses of the Olivet prophecy apply to these times—as a type, a repetition of history. The destruction of Jerusalem was "a day of Yahweh", and the destruction of Gogue will be another, and similar, "day of Yahweh." But whereas the destruction of Jerusalem 1900 years ago resulted in the elevation of Rome, the destruction of Rome, at Christ's return, will be accompanied by the elevation of Jerusalem as the "city of the Great King." Meanwhile Jerusalem is "trodden down of the Gentiles until the times of the Gentiles are fulfilled." The controversy of Yahweh is

virtually Jerusalem versus Rome, and the state of these cities symbolises the condition of the systems they represent. The degraded, persecuted state of the former during the centuries, had its counterpart in the degraded, persecuted state of the true brethren of Christ throughout the ages. To-day, Jerusalem is rising from the dust, and the saints are "lifting their heads", for they see in these things the sign that "their redemption is nigh at hand."

The Rise of False Christs—Mat. 24: 5; Mark 13: 6; Luke 21: 9.

The fulfilment of the early verses of the Olivet prophecy can be clearly traced in the lifetime of the Apostles. Christ firstly spake of some who would come in his name, proclaiming a false Christ: "Take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many" (Mat. 24: 4-5). In fulfilment of this, Paul, later warned the Corinthians of certain who were preaching "another Jesus, whom we have not preached" (2 Cor. 11: 4). He declared that as "the serpent beguiled Eve", there was the danger that the antitypical Eve—the Ecclesia—might be "corrupted from the simplicity in Christ." Like the Pope of Rome, and his ministers, in later times, who not only put themselves in the place of the Father, but pretend to have the power of turning, with the breath of their mouth, a wafer into Christ, and of exhibiting the Son of God between their finger and thumb, and of giving him to be swallowed by whomsoever they please—certain, even in the Apostolic era, arose setting forth false Christs.

The general expectancy, in Judea, of the appearing of Messiah, assisted this crop of false claims, reference to which is made by Josephus. There was one Theudas, "boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought." There was also Judas of Galilee who "drew away much people after him", but who perished (Acts 5: 37-38). The Roman authorities, under the leadership of Cospius Fadus, Felix and Festus, had constant trouble with "false Christs" who claimed to be able to lead the nation to victory. Sometimes, the teaching of the Apostles came in conflict with these false leaders, and the 8th Acts speaks of the conversion of Simon of Samaria who previously "gave out that himself was some great one." Extravagant claims had been made of Simon, and he had attracted a large following, which had declared: "This man is the great power of God!" (vv. 9-10). The preaching of Philip, however, was powerful enough to convince the people that they were following a fantasy in Simon, and they transferred their allegiance from the false Christ to the true.

In his farewell address to the Ephesian elders, Paul, in the spirit of the Olivet prophecy, warned them that after his departure certain would arise who would "speak perverse things, to draw away disciples after them" (Acts 20: 29). John, too, declared: "Many deceivers are entered into the world who confess not that Jesus Christ came in the flesh. This is a deceiver and anti-Christ" (2 John 7). "There are many unruly and vain talkers and deceivers", warned Paul of Titus, "especially of the circumcision." (Titus 1: 10).

In Luke's account of the Olivet prophecy, the additional statement is made that the appearance of "false Christs" would be an indication that "the time draweth near" (Luke 21: 8). As A.D. 70 loomed ever closer, John drew attention to this sign. "Little children", he wrote, "it is the last time (i.e. of the the Mosaic Aion, see Heb. 1: 2), and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time" (1 John 2: 18). The prevalence of false Christs, or antichrists, mainly among the Jewish fraternity (for John wrote to Jewish Christians) indicated that the approaching end of the Mosaic Aion, predicted in the Olivet prophecy, was at hand.

Wars and Rumours of Wars—Mat. 24: 6; Mark 13: 7; Luke 21:9

These "false Christs" were not content to passively resist the authorities, but actively raised the standard of revolt, and brought upon themselves and their followers the wrath of Rome. Judea thus became the scene of constant political disturbance. There was either war, or rumour of war. But the true followers of the Lord were warned not to trouble themselves of these things for they were not their concern. They presaged the collapse of the Mosaic order which, Paul declared, "had waxed old and was ready to vanish away." A similar state applies to-day, leading to the dissolution of the Gentile constitution of things, which is likewise "ready to vanish away." To-day, as in Apostolic times, the saints need that "their hearts be not troubled by these things." Like the good man of Psalm 112: 7, the true saint, "will not be afraid of evil tidings; his heart is fixed, trusting in Yahweh."

The period ensuing between the crucifixion of Jesus, and the destruction of the Jewish State, was exactly as predicted by the Lord. Josephus, in his "Wars of the Jews", records the disturbed conditions of Palestine, and how Jewry was constantly threatened by Rome. The Olivet prophecy was delivered in the reign of Tiberius, and three emperors ruled between his time and the destruction of the Temple—Caius, Claudius and Nero. The first two threatened the Jews with war, and the last carried it into effect, instigating the attack that finally levelled the Temple to the ground. Israel had rejected the Prince of Peace, and therefore peace was taken away from the Jewish earth. The turbulent nature of the times, however, drew attention away from the Apostles who could, the more easily, proclaim to the people, the true hope of Israel.

"But the end is not yet." These words of the Lord refer to the end of the Mosaic aion. Paul uses similar language in Hebrews 1: 2 where he declares that God "in these last days" spake unto Israel by His Son. The "last days" referred to, were the last days of the Mosaic constitution of things which ended in the overthrow of Jerusalem, the destruction of the temple, and the dispersion of the people "until the times of the Gentiles should be fulfilled." We live at the end of the latter period; the Apostles at the end of the former.

"The beginning of sorrows"—Mat. 24: 6-8; Mark 13: 8; Luke 21: 10-11

Christ spake of "wars, famines, pestilence . . . fearful sights and

great signs from heaven" (Luke 21: 11). As the passions of men arose, due to the unsettled conditions of the times, the rumours of war broke out into actual conflict between the peoples of the Middle East (e.g., Acts 12: 20). The Romans, as overlords, ruthlessly crushed these risings. Palestine was divided into kingdoms and provinces over which men such as Herod and Agrippa reigned, and between whom there existed great rivalry. The state of war, which virtually existed, led to famine and pestilence, such as is recorded in Acts 11: 28, and which caused Paul to organise relief for the poor Jewish Christians of Jerusalem (1 Cor. 16: 1-3).

These conditions brought in their train the "fearful sights and great signs from heaven." The heaven, in question, being the Jewish heaven (or political rulers) which, Christ declared later in the prophecy, was destined to disappear altogether. Christ had told the leaders of the nation that the Kingdom of God would be taken from their control and given to his disciples, and the political instability of the times provided great signs in the heaven, of its approaching dissolution. Attempts were made by the Authorities to brutally suppress the voice of criticism, and this resulted in the "fearful sights" that were everywhere in evidence.

This concludes the first portion of the Olivet prophecy. It outlined to the Apostles the conditions they could expect as they entered upon their ministry, and proclaimed the Word of the Kingdom. The troubles that even then were being felt, would continue and intensify as "the end" approached, but they must be fearless and courageous in their work. Though wars and rumours of wars might distract those about them, though they might see in the Jewish heaven the terrible and awful signs of coming Divine vengeance, though they would experience famines and pestilences, their duty was to "occupy till the end." The prevalence of these things would make it apparent to the Apostolic watchers of the "signs of the times" that the end of the age was approaching, yet, warned Christ, these were but the "beginning of sorrows."

—H.P.M.

A Further Consideration of Clause 5

"Be ye Reconciled to God."

1 Cor. 5 : 18-21



Believing, as we do, that the Bible is the inspired and infallible Word of God— for "holy men of God spake as they were moved by the holy Spirit" 2 Pet. 1: 21—none of us dare at the peril of our future life, take from, or add to the words of the Bible (Rev. 22: 18-19).

The Apostle Paul, tired, weary, and sad with the wrangling and hickering of the brethren at Corinth, declared unto them that he had come to them in demonstration of the Spirit, and of power, and he was determined to know nothing among them "save Jesus Christ and

Him crucified" (1 Cor. 2: 1-4).

From these three quotations, we deduce that the Word of God must, at all times, and upon all occasions, prevail over and above anything and everything written by man. As Christadelphians (Brethren of Christ) under the New Testament dispensation, we are honoured, as being "the household of faith", and "the brotherhood of Christ", banded together by the chords of love. Christ is our Master by virtue of His complete obedience to God, including the death upon the Cross, and our Master has issued certain commandments to His brethren, one of which is contained in John 15: 12: "This is my commandment that ye love one another as I have loved you." There has not been too much love expended in the brotherhood since the unfortunate and lamentable division over the now celebrated Clause 5. Instead there has been argument, argument, argument, for over 40 years with little or no result of success or agreement. Christ issued another commandment to all His disciples: "Be not ye called Rabbi (Master) for one is your Master, even Christ, and all ye are brethren" (Mat 23: 8). I well remember when the division occurred that my mind was firmly of the opinion that the furor was merely the proverbial storm in a teacup, and that the storm would soon abate, and in the calm it would be found that essentially and fundamentally there was no just cause for division. I still believe that if the dispute had been confined and restricted to Clause 5 it would have been amicably settled, but too many foreign side-issues were allowed to intrude with the result — chaos.

"The Logos" in Palestine

The following postscript from a letter from England is interesting: "Strange to say, I came across a copy of "The Logos" in Jerusalem. I had an appointment with the Israel Broadcasting Corporation to make a recording (they interviewed me on my visit) and discovered "The Logos" was received regularly by them. How small the world is!"

However, our Master has not yet returned, although His coming is very, very close at hand, and we should be up and doing our best in the interest of reconciliation. It has been wisely said that in all disputations we should: In all things doubtful, allow — Liberty. In all things essential, allow — Unity. In all things, allow — Charity.

Credit must be given for zeal, and honesty of purpose, in the action taken by brethren on both sides of the dispute, for believing that each were complying with the Word of God regarding the nature of man, and the penalty of sin as recorded in Genesis at the creation.

Here is a suggestion, given in the spirit of love, begotten by the Truth: . . . Now, after so long a time, with a better understanding of what is believed by brethren in the two camps of fellowship, there is not sufficient cause for our disfellowship the one of the other. Therefore, we mutually agree to bracket clauses 4 and 5 together and henceforth regard them as one clause which sets forth the teaching of the Bible concerning the nature of Adam and the condemnation of

sin in Adam and all his posterity. Clauses 4 and 5 read as follows:

"IV.—That the first man was Adam, whom God created out of the ground as a living soul, or natural body of life, 'very good' in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience (Gen. 2: 7; 18: 27; Job 4: 19; 33: 6; 1 Cor. 15: 46-49; Gen. 2: 17).

"V.—That 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)."

—J. Hancox, Brisbane

Editorial Comment

Quite often, in the heat of controversy, simple issues are obscured by the mass of supplementary matter advanced, and what at first appears a clear-cut issue is aggravated and made complex by irrelevant argument. Brother Hancox draws from his experience of the past to hammer home this lesson; but now, 40 years have gone, a new generation is trudging the wilderness on to the Promised Land, and if it is wise, it will do as suggested above — refuse to be inveigled into the arguments and disputes of the past. Let us set simply and clearly before us, the facts concerning the introduction of sin into the world and its result, and refuse to be moved therefrom, thus playing our part in affirming truth, rejecting error, and aiding reconciliation.

Clauses 4 and 5 teach:

1. God made man "very good".
2. The exact condition of man's nature, before sin entered, is not stated except to say that "continuance of life was contingent on obedience". If Adam had remained obedient he would have been granted immortality.
3. Man sinned and brought upon himself the result — mortality ending in death.
4. The sentence of God confirmed the state man had produced by sin, and the posterity of Adam inherited the disabilities resulting from the sin of their parents.
5. Death is defiling; in other words, the nature of man is no longer "very good".

Brother Hancox's suggestion to bracket Clauses 4 and 5, probably arises from the fact, that, often, Clause 5 is taken out of its context, and given a meaning never intended by the Statement of Faith. Certainly the Clause should be read, in conjunction with its context-clauses, if we would gain a proper perspective of its meaning.

There are over 800 ecclesias throughout the world, and of these a mere handful have altered Clause 5, thus setting themselves apart from the bulk of Christadelphian thought. If Clause 5 did not express truth we would, without reserve, applaud this action, even though in the minority. But to us, the evidence of Scripture appears overwhelming in its confirmation of this Clause, and we believe, that

Ecclesias would be doing a service to the Truth, to re-affirm this Clause because it is expressive of Truth, and not merely because of the issue of reconciliation. True unity will only come when God's way is sought, and in this we have the words James the Apostle: "The wisdom that is from above is first pure then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3: 17).

—Editor.

"A SENTENCE WHICH DEFILED HIM"

Following the article, "The Nature of Man" in "The Logos" for July (p.258), we have received a letter from Brother J. B. Watson, in which is contained the following paragraphs:

"The extract you quote from 'Eureka', vol. I, p. 248, is fully accepted by us; and not a soul believes that our body is 'very good' now to the extent that Adam's was before the fall. We fully subscribe to the further words of Dr. Thomas that 'we are so much the worse for wear.'

"Re your quotation from 'Elpis Israel', I would like you to see that this does not support the phraseology of the 'B.S.O.F.' that the 'sentence defiled and became a physical law of his being.' It clearly demonstrates that Adam defiled himself **before the sentence**—inflaming his own members. It is a tremendously different thing to say 'the sentence defiled him' (which simply means that God inflamed him). It is abhorrent to teach that God implanted, or inflamed Adam with—or so that he must—sin. This is the objectionable part of Clause 5 and ought to be completely eradicated, and speedily, too."

Editorial Comment

If the B.S.O.F. taught that which our correspondent apparently imagines it does, we would agree with him. We fail to see, however, how it is possible that such reasoning—that God forced Adam to sin—can be read into Clause 5. If words mean anything, the teaching of Clauses IV and V, as quoted above, state clearly and simply that Adam was created "very good" and not in that condition referred to by Paul in Romans 7: 18. Our first parents were, however, inflamed by the serpent's teaching, and gave way to the suggestion that they sin. They thus brought upon themselves the penalty before stated—death. This sentence defiled Adam, it became a physical law of his being, it was transmitted to his posterity, so that death reigns "even over them that have not sinned after the similitude of Adam's transgression" (Rom. 5: 14). We find nothing difficult or obtruse in this. To us, it plainly sets forth that man is mortal, and mortal because of sin.

As to the word "defiled", a careful consideration of Genesis 3 will show that our first parents were thrice "defiled." Firstly, Eve was doctrinally or mentally "defiled" when she accepted the teaching of the serpent; secondly, she and Adam were morally "defiled" when they acted upon that teaching, and sinned; thirdly, they were physi-

cally "defiled" when the results of sin caused them to become subject to death, and, in course of time, brought them to the grave. In reverse of this, all must become thrice "cleansed" if they would inherit the kingdom. Firstly, the Truth mentally or doctrinally cleanses those who accept its teaching (John 15: 3); secondly, they are morally cleansed when they live in accordance with it; and, thirdly, they will be physically cleansed when, in the words of Paul, Christ "will change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3: 21). In a sentence: God in Christ is redeeming man from that state of humiliation that his own folly brought him to.

Let the issue be clarified in our minds and we will comprehend the grand purpose of Deity in Christ the better, whilst, at the same time, an important step towards reconciliation will be made.

—Editor

Around the Table of the Lord

A High Life . . . or None !



This morning, I want to speak to you on a matter gleaned from God's incomparable Word that is both absorbing and instructive. The subject may appear, at first glance, to be paradoxical, but however this may be, it is nevertheless true that the choice confronting the Ecclesia of God in the last days of man's dominion is "A high life — or none!"

It was Solomon who, under Divine inspiration, enunciated the truth contained in Ecclesiastes 3: 14-15.

"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. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

In other words, "history repeats itself"; the forces at work which caused events to happen in the way they did are at work to-day, and human nature being what it is, future events will continue to be influenced by the same forces, the same causes.

If this is so, the obvious lesson taught is that we must profit from past experience. We **must**, if we are to remain the "Ecclesia of God." It is all very well to know that history records a French Revolution in 1789, a Russian Revolution in 1917, and a Chinese Civil War that ended in 1950, but we must look beyond the mere facts of history and determine **why** these disturbances took place.

Armed with this spirit of perception, then, let us have a look at some of the pages of history, so that we may discover whether they contain a lesson for our walk in the Truth. Rest assured that this is an Apostolic practice; otherwise we should not find Paul saying, as he did to the Romans (Ch. 15: 4):

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Turn we, then, to the Scriptures of Truth, and particularly Genesis 13, and what do we find? Read verses 7-11:

"And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And Abram said unto Lot, 'Let there be no strife, I pray thee, between me and thee; and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; and if thou depart to the right hand, then I will go to the left.' And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well-watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord. Then Lot chose him all the plain of Jordan; and Lot journeyed East, and they separated themselves the one from the other."

The choice given Lot was simple enough. Either he take to the plain, or remain in the hills; the low life, with the rich fertility of its soil, the abundance of its rainfall, the verdant beauty of its pastures and foliage, and cloying sweetness of its daily round—or the high life, where the gifts of nature were rarer, the grasses and herbage more sparse, the soil not so fruitful of the "things that perish with the using", but the life itself was the invigorating experience of the hills.

Now that one looks back, one can see but too well how it was that "the cities of the plain" perished. One can visualise that luxurious living being made possible with little time or effort, the effect upon the people was one of enervation. Full stomachs and idle hands only breed complacency and allow "the lusts of the flesh" to have full rein.

Under conditions such as this, the real miracle of Lot's life among the cities of the plain is that he survived. Only "just" Lot could survive! Not so, his wife. Affected by the deadly environment bred of ease and plenty, "his wife looked back from behind him, and she became a pillar of salt" (Gen. 19: 26). In consequence of which, Jesus said, "Remember Lot's wife" (Luke 17: 32).

Abram's people, Israel, enjoying the more rigorous "high" life, were safe enough. But with drought in the land, "corn in Egypt", and Joseph in favour before Pharaoh, they were given the land of Goshen, the rich Nile delta lands.

It wasn't long before whips were cracked over Israelitish backs. And, strange as it may seem, the "low" life of Goshen had proved so enervating that when Moses, who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11: 24-25), supposing that his brethren would have understood (Acts. 7: 25), attempted a premature deliverance, there were those who questioned his motives.

But, granted deliverance under Moses, who himself had chosen the "high" life rather than the "low" life, Israel was in no mood to accept the deliverance that was offered. They wanted to turn back, and the reason why they wanted to turn back is clearly set forth in Numbers 11: 4-6:

"Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks,

and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes."

How profound are the words of Ecclesiastes 3: 11: "He (God) made everything beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

Israel, settled in their land, had inimitable opportunities to present themselves to their God as a truly holy nation. Never before had a people such opportunities. Their law, a God-given set of commandments that was holy, just and good (Rom. 7: 12), itself contained all the good advice that was necessary to keep the people separate. This is apparent from a consideration of the principal feature of the law, which was:

"Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might . . . And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers . . . when thou SHALT HAVE EATEN AND BE FULL; then BEWARE . . ." (Deut. 6: 4-12).

Of Israel it may be said that, as the children of Abram, they inherited the "high" life, and that they succumbed to the dissipating influences of the "low" life. This contrast is never more clearly expressed than in the Song of Moses (Deut. 32):

"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him. He made him ride on the high places of the earth . . . But Jeshurun WAXED FAT, and kicked . . ." (vv. 9-15).

Under Solomon, Israel was the most prosperous kingdom on earth. Even the illustrious Queen of Sheba confessed that she "had not been told the half." But the wise king, who "set his heart to know folly", had folly ensnare him, and he went to the grave an apostate, his glory to be dissipated and his kingdom broken.

God's dealings with men have repeatedly shown that the great destroyers are ease, comfort, laziness, complacency. Some will say, "No, the great destroyer is the barbarian." Be careful, here. The barbarian is never far from us. He is, in fact, always at hand; but he is never manifested until a false civilisation, built on wrong values, is decaying.

Israel decayed from WITHIN. What followed was, in God's way, what must inevitably follow such decay. The barbarian hordes of Assyria and Babylon wasted the land.

Well, then, you ask: "If this is true, should it not also be true of the Kingdom of men? Should we not observe the same principles of internal decay and consequent overthrow operative in its affairs?" Indeed we should, and indeed we do.

Take Babylon as an example. The first world-empire. So great that "the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it" (Dan. 4: 12). And yet, in not more than 70 years from Nebuchadrezzor, the kingdom was broken by the inferior

Medes and Persians (Dan. 2: 39). How was this so? Examine Daniel 5, and picture Belshazzar in a riotous, drunken orgy with his lords and ladies, desecrating the holy vessels taken from Yahweh's temple at Jerusalem, and you will have your answer.

The Medo-Persian dynasty lasted about 207 years, long enough to extend its kingdom north, south and west, and to develop the forces of prosperity and complacency. Need we add that it was at its most prosperous stage that it was overthrown? In the words of Daniel 11: 3 "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up against the realm of Grecia."

As prophesied, the kingdom of Greece, with Alexander its "notable horn", next occupied the world stage. We have it on record that Alexander "wept, because there were no more fields to conquer." And that he died in Babylon the death of the dissolute drunkard, his kingdom to be divided among his four leading generals.

Rome, last of the world-empires, was next on the scene. The Roman Empire was a positive masterpiece in human government and diplomacy. It held supreme, unbounded sway for many centuries. And yet, there is the eloquent testimony of Gibbon that Rome decayed when its soldiers "rested their weapons on their frontiers."

What happened to Rome has happened ever since; is happening now. Look at Europe to-day, soft and weak, dissolute and corrupt. A nest of weak reeds, shortly to bend before the onslaughts of the Asiatic barbarian.

Europe to-day, not without prosperity, but completely without moral strength.

The Ecclesia to-day? Where do we stand? One hundred years ago saw the Truth sifted from the mire of the Gentile gutter. Fortunately for us, there were men, who, though they were well qualified to share in this world's rewards, chose rather to seek the life of the hills, a "high" life where morals could be retained, rather than the life of the plain, where material rewards swamped, strangled, destroyed.

Yes, there were such men. Men like Dr. John Thomas, a man of "letters"; a "professional" man; a man, in a sense, qualified, like Moses, to be called "the son of Pharaoh's daughter!" But, above all, a man who, like Moses, "esteemed the reproach of Christ's greater riches than the treasures of Egypt."

This was the man, alone in a world of gross darkness, who, in these last days, held aloft the light of the Truth, smashing away at Pagan institutions, labouring to bring forth, by "the foolishness of preaching", "a people prepared for the Lord."

To-day, look where we may, that evangelistic spirit, the spirit of self-abnegation, seems to be dead, or dying. Rather it is being replaced by the spirit of self-gratification.

But it is not too late. There is time to re-identify ourselves with the Truth, and with the spirit of the Truth. There is time to eschew comfort and ease as the "modus operandi" of our existence, and renew the spirit of self-abnegation, which, after all, is the price paid for us by Christ, and to revive the spirit of evangelism that is the

true expression of a live faith, and to re-dedicate our lives to Christ, who died that we might live.

A final thought. What was wrong with the ecclesia at Laodicea? The Spirit's complaint was: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked." It was an ecclesia fallen into spiritual desuetude. Knowing nothing, and blissfully unaware of impending doom. The counter-acting course recommended by the Spirit was:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be ZEALOUS therefore, and repent." (Rev. 3: 17-19).

The choice facing the Ecclesia of God in the last days is clear enough. Either a "high" life—or none at all!

—E. M. Spongberg

The Apostolic Age

13.—The Teaching and Mission of Jesus.

In treating of the life of Jesus, it is not my intention to add to the existing library of works upon the subject. Help in the understanding of the four gospel records may be obtained in the Truth's literature by reading: "Eureka"—Deity Manifest (vol. 1), and "Phanerosis" for understanding him as the Word made flesh. "Nazareth Revisited" for the spirit of his life and of the Truth in general. "The Gospel of John", and "The Parables of Messiah", by John Carter.

The present object is more specifically to relate the work of Immanuel to the times in which he lived with a view to giving us a better grasp of the Apostolic mission and of the scope of the New Testament.

Already we have given the background of Christ's life. It only requires that we briefly remind the reader of the salient features to be studied for himself in detail—but on that background: not on the background of 20th Century London, New York or Adelaide. We have seen the Divine division of history into seven dispensations. Christ and the Apostles laboured in the end of the fourth (Mosaic) age to establish the fifth (Individual Selection) age, which precedes the sixth (Millennial) age. We have described the catastrophe with which the Mosaic aion ended. We have traced in the prophets (especially Daniel) the features which should characterise the period of the

"changing of Age." Then we reviewed the purpose of Israel's existence to be the reflectors of Yahweh's mind and character, and we saw how the law was designed with this end in view. As the end of the age drew nigh, there were still a few "Israelites indeed" who possessed the Abrahamic Disposition—but on the whole the people were under the sway of the barren teaching of Rabbis, and their God-nullifying traditions and interpretations.

John the Baptist's mission was a continual protest against the barren formalism into which the Truth (Rom. 2: 20) had degenerated, and Christ continued and amplified the testimony. His addresses were not nice, gentle, pretty and pleasant little sermonisings. They were attacks on a perverse Jewry which had corrupted the Covenant. They were not negative, for as he denounced, he restated the eternal, Divine, moral principles which the Law enshrined. Nevertheless, we wish to emphasise the vast difference between the Jesus of history, and the Jesus of pious tradition.

His mission may be described under five headings:

(1) To manifest Yahweh in word and deed: attesting His divine authority and character by the signs he wrought.

(2) To denounce the Jewish leaders, and warn of the fate which he would bring upon them (A.D. 70).

(3) To bring back to the true intent of the Law, those among them who had ears to hear; i.e., to reveal the reflection of Yahweh in the individual.

(4) To retain 12 men in particular, for the task of building the Ecclesia during the 40 years transition between the fourth and fifth dispensations, when they should preach the revealed mystery and the fellowship of the mystery.

(5) To confirm the covenant, and make reconciliation for iniquity, thereby becoming the end, the great antitype of the law.

The "Sermon on the Mount."

Taking Matthew's record as our basis, we will briefly review some of his outstanding public encounters with his enemies, and private discussions with his friends.

There is what the world calls "the Sermon on the Mount." Professing Christians pay lip-service to it as the universal religious ideal—but few of them realise the extent to which it involves the negation of all that men hold dear. Fewer still realise that while it is truly an enunciation of the principles upon which the Divine moral likeness may be perfected, yet it is primarily one of the earliest and greatest attacks by Jesus on a corrupt Jewry. Professional pride was the characteristic of the Rabbis of the day. They regarded the common people as cursed (John 7: 49). Christ began his discourse with a declaration of blessedness on a class of people whose moral qualities were in marked contrast to the Pharisees, the poor in spirit, the sorrowful, the meek, those whose soul panted after God (cf. Ps. 42), the merciful, pure, peacemakers, persecuted, despised. Such "Israelites indeed" were the salt of the nation, and alone had the true savour of the Divine mind. He described himself as the fulfiller of the Law and Prophets (the Word made flesh), teaching that his first coming was

not for the destruction of the Mosaic system, although in Matt. 5: 18, he hints that it would ultimately cease, its heaven and earth would pass away when all was fulfilled.

Christ set before his audience an inner righteousness, which should exceed that of the "religious" Scribes and Pharisees (v. 20). How incredible and challenging! How the rulers hated him for it! Then followed an exposition of the kernel of the law, wherein is manifested the character of Yahweh (see our Ch. 9). Not a mere set of rules for dispassionate observance, nor an ornate ceremonial, but a transformation of the very mind. Don't kill--no! don't even be angry with your brother without a cause. Don't commit adultery--no! don't even entertain those first lustful thoughts which would lead to the act, but for lack of opportunity, or fear of society, are not consummated.

Don't divorce for any cause save one. Don't make oaths at all--let your "Yes" be all sufficient. In the national code of justice, it was one eye for one eye (not two for one as in other nations). Christ says in effect, "Don't be legal literalists, discern the spirit behind the law. Therefore waive your right to the one eye." Again, "Don't think that as Israelites you can despise all other men. Love even your enemies. The law tells you to (Ex. 23: 4)."

Every exposition he made of the law of Deity, whilst positive and timeless in its teaching, yet contained within it a comprehensive attack on the Pharisee-interpretation of the law. No alms, prayers or fasting to be seen of men as did those Levitical play-actors (i.e., hypocrites); no vain repetitions in prayer (one of the many common factors between Pharisee, Judaiser and Catholic). No seeking of riches, and present comfort, with anxiety and human ambition. Again each positive teaching presented the reverse of the Pharisee's way--they were covetous.

Furthermore, they pulled "splinters" out of people's eyes, whilst "planks" remained in their own. They pounced on ceremonial irregularity, but winked at moral turpitude. Their professional religiosity bore no resemblance to the golden rule which was the burden of the law and prophets (Ch. 7: 12).

The guilty "heavens" of Judea were incensed at this thorough-going exposure. This "sermon on the mount" was a never-to-be-forgotten attack to be avenged when ever possible. They were the butt of all his denunciations. Their's was the "broad way ending in destruction" (Ch. 7: 13); they were "the false prophets (v. 15), the "wolves dressed up as sheep", the "corrupt tree bearing evil fruit", the "builders on sand."

Enough has been said to indicate the explosive and controversial nature of the sermon on the mount (in harmony with our points 2 and 4 concerning the Mission of Jesus). Yet side by side with this aspect, the outline of the "Israelite indeed" who will bear the glory of Yahweh in the Kingdom of Messiah, is clearly and positively delineated. Let us, therefore, view the discourse in a balanced manner..

(to be continued)

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Box 226, G.P.O.,
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We take this opportunity of reminding you that your subscription to the current volume of "The Logos", to August, 1952, is due. Subscriptions can be paid direct to Box 226, G.P.O., Adelaide, South Australia.

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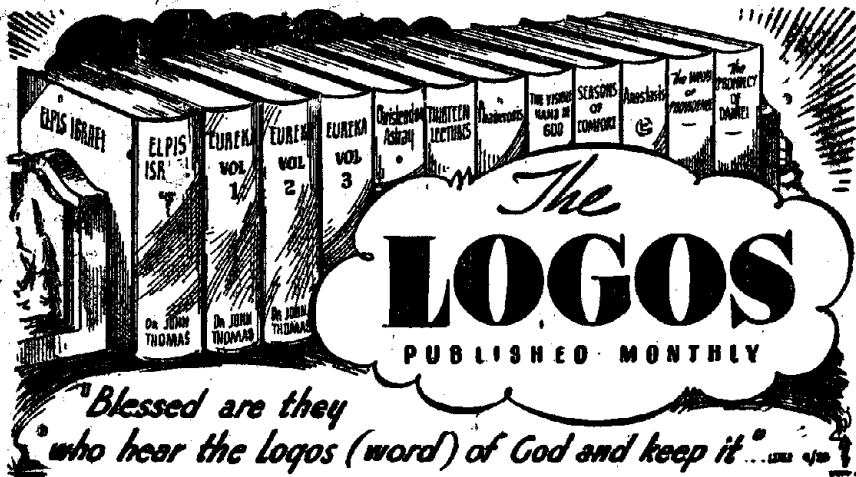
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No. 2

October, 1951

Vol. 18

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.

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Edited by H. P. Mansfield
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into it and is safe."

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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.

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Prove all things — Hold fast to that which is Good.

—Paul.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

"As a Thief in the Night"



Upon whom is it that the Day of the Lord comes as a thief in the night? Is it upon the brethren of Christ? By no means. They are those of whom Jesus, in connection with the very intimation of his thief-like advent, says: "Blessed is he that watcheth." Paul expressly says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5: 4). Not upon the brethren of Christ, then, but upon the world at large, the day of the Lord will come as a thief in the night.

It is profitable for us to remember this. We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and display. Nothing appears so absolutely trashy as the hope of Israel, and nothing so ignoble as a sticking for the commandments and ordinances of God. In such a situation we are apt to be victimised by the impressions of the moment. We are apt to doubt our own reading of the Word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises, and repudiates with scorn. It is profitable for us to remember that the Spirit of God has forewarned us, that the approach of the Day of the Lord would find the world in this state, that the Day would come upon them as a thief, and would bring sudden destruction upon them.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

THE HAND OF GOD IN MODERN HISTORY

"In Egypt's land, as ever since, Thou (Yahweh) didst provide signal deeds of awe, both for Israel and for outsiders."

—Jer. 32: 20 (Moffat's Translation)



God brought Israel out of the land of Egypt by miracles, signs and mighty wonders. "Then believed they His words; they sang His praise" (Ps. 106: 12). "His words" comprised the Law delivered from Sinai (Exodus 20), and prefaced with the declaration: "I am Yahweh thy Elohim, which have brought thee out of the land of Egypt". God thus appealed to **their individual experience of His power** as the basis for their expected obedience.

Let this thought, that God appealed to Israel's **own experience** of His power as the basis of their expected obedience, be impressed upon the reader's mind. As we survey the miracles, signs and mighty wonders to-day being wrought by the power of our God in the political heavens of typical "Egypt and Sodom" about us, we hope to impress the realisation that "the heavens are telling" a marvellous story of His might, His outstretched arm on behalf of His people. Such a realisation should cause the ecclesia of Christ to walk in obedience, "that ye may be blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world, holding forth the word of life" (Phil. 2: 15).

A Second Riddle of the Sphinx

Firstly, the miracle of the State of Israel. Winston Churchill once stated that the United Kingdom found its mandate responsibilities in Palestine, "a second riddle of the Sphinx". Mr. Churchill is always a master of words, but here he excels. The mighty sphinx of Egypt is an insoluble mystery to all as to its origin, purpose, or method of construction; no man can read the inscrutable look upon the face of the Sphinx. That is how Winston Churchill looked at Britain's association with the Palestine Mandate. How did Britain come to be involved in such a burdensome matter? What compelling force was at work? He did not know; but the answer is not unknown to the humble reader of this article. It can be expressed in one word—"God".

In due time, a British delegate told a Committee of the General Assembly of the U.N.O., "**We have tried for years to solve the problem of Palestine. Having failed so far, we now bring it to the United Nations in the hope that it can succeed where we have not.**" Where Britain would have been unable to restrain the Arab nations from

continued onslaughts against the new State of Israel, the UNO was able to bring to bear international pressure of the most intense character. On 22nd May, 1948, within one week after the proclamation of the existence of the State of Israel, the Security Council called upon both parties to issue cease-fire orders within a 36-hour period. Then followed temporary truces, fighting by land and air forces, more cease-fire orders by the Security Council (15/7/48; 19/10/48; 29/12/48) with the situation settling down early in January, 1949.

A Puzzle for UNO

The circumstances of the matter impressed the Secretary-General of UNO, Mr. Trygve Lie, who recorded in his Annual Report for 1948-49, "The establishment of the State of Israel in Palestine without a major war is one of the epic events of history, coming, as it does, at the end not merely of thirty years, but of 2,000 years of accumulated sorrows, bitterness and conflict . . . the UN have demonstrated that it can exert powerful influences and mediation." Why was Trygve Lie able to write thus? Only one answer — "God". The Victor of Teman and Bozrah is not yet in the earth to fight Israel's battles, therefore God uses the kingdoms of men to establish without a major war, the little State destined to become David's Kingdom, and to overthrow every nation of the world.

At the Third Session of the General Assembly of U.N.O., on 11th December, 1948, a long Resolution regarding Partition of Palestine was carried, including the following:

"8. The General Assembly resolves that, in view of its association with three world religions, the Jerusalem area, including the present municipality of Jerusalem plus the surrounding villages and towns, the most eastern of which shall be Abu Dis; the most southern, Bethlehem; the most western, Eln Karim (including the built-up area of Matsa); and the most northern, Shu'fat, should be accorded special and separate treatment from the rest of Palestine and should be placed under effective United Nations control; instructs the Conciliation Commission to present to the Fourth regular session of the General Assembly detailed proposals for a permanent international regime for the Jerusalem area . . .

"14. Calls upon all Governments and authorities concerned to cooperate with the Conciliation Commission and to take all possible steps to assist in the implementation of the present resolution;

"15. Requests the Secretary-General to provide the necessary staff and facilities and to make appropriate arrangements to provide the necessary funds required in carrying out the terms of the present resolution."

However, the official records of the Fifth Session (the matter was to have been settled at the Fourth), records the melancholy fact (from U.N.O. viewpoint), that despite the request that all Governments assist in every way, and the wealth of staff, funds and facilities actually made available, the status of Jerusalem proved too difficult a problem, and after a Belgian draft had failed to secure the requisite two-thirds majority in the Assembly, no further discussion took place.

In a statement printed in the "New York Times", October 13, 1949, King Abdullah of Transjordan said that "Jerusalem would be internationalised only over his dead body." This self-styled "King

of Jerusalem" has now gone, struck down by an assassin's bullet. But still the U.N.O. Resolution remains unimplemented. It is interesting to note that the area set aside for internationalisation, plus the areas around Jerusalem given to the Arabs under the Partition Plan, approximate that area spoken of by Ezekiel as being set aside for the Temple, and the personal possession of Christ and the Ecclesia in the Kingdom Age. U.N.O. action has brought us to the threshold of Divine intervention, by helping Israel back, and then by presumptuously dividing the land without its Owner's consent (Joel 3: 2).

U.N.O. and Libya

We are listening to-day to the echoes of the Rome-Berlin Axis. If Hitler's activities stirred Israel to a condition of mind whereby Jews fought their way back to Palestine and the State of Israel was established, the effects of the junior partner, Mussolini, also live on. The disposal of the former Italian colonies has been a problem for U.N.O. The question of Libya was settled at the Fifth Session of the General Assembly, late 1950. Without a dissenting vote, a programme for the establishment of an independent Libya was decided, including the convening of a Libyan National Assembly not later than the beginning of 1951; establishment of a Provisional Government by 1st April, 1951; and the transfer of authority by France and Britain to be completed by 1st January, 1952. On achieving independence, Libya is to be admitted to the United Nations. The Assembly also recognised its special responsibilities for the economic development, social progress, and sound administration of Libya.

The National Assembly met for the first time on 25th November, 1950, at Tripoli, and recognised the Emir Seyed el Edris el Senussi of Cyrenaica as King of all Libya. He can now be considered King of the Libyan State which will be born on 1st January, 1952, in accordance with the United Nations' decision of November, 1949. A Libyan flag has already been adopted, and Libya is to be an independent federal State. Temporarily, Britain will continue to administer and subsidize Tripolitania and Cyrenaica, and France the Fezzan, while Mr. Pelt and his Council of ten will advise the Assembly as to the course it should follow.

But the destiny of Libya has been decided long ago by Deity, and will run rather counter to Britain's interests or those of the U.N.O. Ezekiel says that Libya will be with Russia at the end (38: 5). In settling Mussolini's former Empire, and passing control from the Anglo-French victors, U.N.O. has paved the way for the fulfilment of the prophetic Word. Why does the position thus develop? Another miracle, wonder and mighty sign for Christadelphia to be thrilled with, as the evidence of a God nigh at hand, and mighty to save.

U.N.O. and Persia

Towards the end of 1950, General Razmara, Persian leader, spotlighted Persian fears when he told a private meeting of Deputies of the Persian Parliament, that while it could not be denied that Russia's desire was to devour Persia, it was wise to do what they could to preserve good relations, especially as help from the West would be

necessarily slow in coming and uncertain in extent. Since then the oil position has taken exceptionally interesting turns, as all readers will be aware. Perhaps these are not altogether unrelated to U.N.O. activities. Recently, Sir Mahommad Zafrulla Khan (Foreign minister of Pakistan), speaking on economic problems before U.N.O., said: "The basic economic reality was that the U.N. must eliminate want, inadequate shelter and sickness." One of the specialised agencies through which U.N.O. seeks to implement economic reform is the International Labour Office (I.L.O.). The Petroleum Committee of I.L.O. held its third session at Geneva during October and November, 1950, and was attended by Government, employer and worker delegations from fourteen major petroleum-producing and refining countries. The Committee stressed the need for many major reforms, including the need to "ensure that housing is made available for petroleum workers as expeditiously as circumstances permit." Medical needs and adult illiteracy brought motions emphasising need for hospitals and medical attention, and adult education facilities.

Thus, in Persia to-day, there are seen the repercussions of international exploitation. An awakened public mind is no longer satisfied with inadequate payment for untold wealth of vital oil. Persia wants the oil to pave the streets of Teheran with gold, not the streets of London. Thus U.N.O. action, in attempting to solve one problem, creates a greater one. The logical result, so far as Persia is concerned, will be Russia in control. Why does U.N. action have this result? There is but one answer—"God."

U.N.O. and the Vatican

There are Roman Catholic priests acting as special advisers to various U.N. Committees. The U.N.O. should have thoroughly examined the credentials of such before accepting them. With the cream of the world intelligence at their disposal, with the wise of this world at Lake Success in abundance, it should have been a simple matter to discern the fraudulent claims of Rome.* To its eternal disgrace, U.N.O. allows these foul birds (Rev. 18: 2) to nest in the branches of the great tree at Flushing Meadows, New York. What wonder then that the tree has been fouled?

The Rome newspaper, "Osservatore Romano" recently commented that the persecution of the Roman Catholic Church by the governments of Eastern Europe, which have increased since 1945, demonstrated one thing only: "The fear of the universal strength of the spirit." According to information received by the Vatican, more than 10,000 priests and members of religious communities have been executed, imprisoned or driven into exile during the anti-Catholic crusade waged by the Communists in countries beyond the Iron Curtain.

"The 'Osservatore Romano' would have been far more accurate if it had not attributed the attacks to the 'fear of the universal strength of the spirit,'*** but related it to the historical attitude of the Roman Church to the judgments of God. It is written (Rev. 16: 10) concerning judgments wrought by the instrumentality of Napoleon: 'And his (the papal) kingdom was full of darkness; and

they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds'."

God is thus working mightily through His beloved Son, to whom all power has been given in heaven and earth. God expects us to be stirred to righteousness as we perceive His hand extended against wickedness in high places. Our ways must be of the same spiritual standard as the things we have learnt of Him. In effect He says to us: "I am Yahweh thy Elohim, which brought thee out of Gentile darkness. I shake the heavens, and the earth before your wondering eyes. Walk ye before Me, and be ye perfect."

—B. Philp.

*We can't agree with our correspondent here. To us there is a family likeness between U.N.O. and Roman Catholicism, that should provide a perfect alignment of interests —"all nations have drunk of her wine" (Rev. 18: 3)—Editor.

***Perhaps by "spirit" they mean that referred to in Rev. 18: 2—Editor.

The Apostolic Age

13.—The Teaching and Mission of Jesus.

In Matt. 8: 4 we see him sending a healed man to the priest, for "a testimony unto them." This testimony revealed the Divine beneficence manifested through the Son whose authority they refused. Everything he said and did manifested his Divine power and authority. Here was Yahweh walking in Israel (see John's gospel, and article on God Manifestation—"Logos", June, 1949). This only increased the bitterness of the professional religionists who were in danger of losing their monopoly to this layman who claimed even to forgive sins, and who, in pursuance of this spirit, ate with publicans and sinners. With what withering irony came the reply, "They that are whole need not a Physician", and then he tells the supposed teachers to go and learn. Learn what? Learn "mercy"—the burden of the divine purpose, not merely sacrifice as an end in itself (Matt. 9: 11-13).

Not only the ruling caste, but much of the general populace repented not at the words of the Lord. Thus in Matt. 11: 20-24, he speaks of the day of Judgment which 40 years later, under his unseen direction, was to engulf such cities as Capernaum, Bethsaida, and Chorazin. Yet if only they could realise he was offering them a light burden in exchange for the heavy legalism of Rabbinical tradition! (Matt. 11: 28-30).

In Matt. 12, the conflict continues, the meaning of the Sabbath

being the issue. Jesus sets forth his high claims as Yahweh's anointed with a Divine mission, and on these grounds claims the right which David and the priests had used in invoking one law or duty as having precedence over the Sabbath. He claimed the right of interpreting the Sabbath, and was doing well on the Sabbath, while these legalists were doing evil with good conscience, on the same day, in plotting his death. His wonderful wisdom is most apparent in his handling of this situation, and the Pharisees held a council to seek means of destroying him.

When next we meet them they are ascribing his wonderful works to Baelzebul. He warns them of the consequences of blasphemy against the Holy Spirit, characterises them as being evil, a generation of vipers (v. 34), a corrupt tree, an adulterous generation. Gentiles, like the men of Nineveh, rose in the estimation (rise in Judgment) of men of understanding by comparison with such a people, for they heeded the Spirit's messenger (v. 41). What affrontery from a carpenter's son—rebuking the teachers, comparing them unfavourably with Gentile dogs, claiming to be Yahweh's son, the Anointed, brushing aside all their interpolations of the law. Cannot we discern the spirit of the battle which raged—more bitter than any political struggle of our day. And as Jesus, the diligent student and great expounder of Daniel and Moses, warned and witnessed against their corrupt formalism, before him loomed his own bitter sacrifice (followed, however, by drawing many Jews and Gentiles into the true Israel through this sacrifice expounded by his twelve special men), and the dissolution of the "heavens" in which these proud rulers now sat, and the "earth" of which they were the blind leaders.

14: CHRIST'S CONDEMNATION OF PHARISAISM

Militant, yet gracious, words fell from Messiah's lips as he wrestled with the hypocrites contemporary with his generation. They criticised his little band for non-observance of ritual washings (Matt. 15), but he rejoined by accusing them of evading the true spirit of the law by their traditions. In effect, he declared: "Why don't you keep God's commands. He demands honour for father and mother, but you evade this duty by a process of casuistry. You elevate your traditions—which don't touch moral matters at all—above God's law, and give Him merely lip service." Turning to the multitude, he exposed their leaders. He declared that the inward thoughts of the human heart, finding expression on the lips and manifested in ways of life—these defile, but what goes into the mouth cannot affect the character. Little wonder, as the disciples afterwards declared, "The Pharisees were offended when they heard this saying."

In Matt. 15: 13-20, we have one of those many little cameos of instruction which, when brought to remembrance in after days, must have been so helpful to the apostles in laying the foundation of things ecclesial. So long had even the disciples been accustomed to emphasis upon the external, that they were slow to comprehend such teaching, although it was the burden of the prophets, that human nature with its lust of the flesh, lust of the eye, and pride of life was

the true source of moral defilement. Later, however, when the Spirit had made them wise, when these "children" (John 21: 5), had grown into "fathers" (1 Cor. 4: 15), they were able to write incomparable expositions of these words of Jesus. In fact, it is most likely, that all the encounters with Judah's heavenlies were as much for the education of the twelve, as for a testimony against the leaders. In like manner, his compassion for the lost sheep of the house of Israel, would instruct them in Yahweh's graciousness, preparing them for their shepherd duties, which were to be carried out in a different spirit from the Pharisaic Lords over God's heritage who despised the ignorant sheep.

This instruction continues in Matthew 16. The chapter commences with the Pharisees acting in concert with the Sadducees (rivals in combination against the common foe) tempting Jesus for a sign. The reply was not "genteel." It was not a careful selection of words calculated to offend as least as possible. Rather does the answer of Christ describe the questioners as hypocrites, wicked and adulterous. They are brusquely directed to the signs of the times. It was as if he had said: "You have the prophet Daniel. You know his prophecy of the 70 weeks. That should be enough for you to know that I am

● The Jews will never disappear from the earth; all other nationalities will (Jer. 30: 11). When God's purpose is accomplished, and death is banished from among the earth's inhabitants, the house of Israel will have absorbed all. The times and institutions of the Gentiles will have disappeared to return no more for ever.

Messiah. Did not the prophet tell you the 'time', and, moreover, did he not say that Messiah should be cut off (lying three days in the deep, according to Jonah), and then rise to destroy the wicked city and polluted sanctuary." All these ideas were implied in Christ's reply, his high claims of Messiahship as well as threats of ultimate vengeance.

Later, the listening disciples were to amplify this same message, particularly Peter in his use of the keys of the kingdom on the day of Pentecost. Meanwhile they were slow to learn. Fresh from this discussion, Jesus warned them of the leaven of the Pharisees, but they mistook his words, thinking he was referring to their lack of bread! Doubtless he selected an occasion when anxiety about bread was uppermost in their minds, that he might impress them with his spiritual teaching. Thus, later, after Christ's departure into heaven, when certain of the Pharisees also believed (Acts 15: 5) and brought with them their "rabbinical" outlook into the ecclesia, one can imagine Peter saying to John: "Rememberest thou that day when we forgot to take bread, how the Lord warned us to beware of the leaven of the Pharisees? Now, indeed, we understand what he meant!" The Spirit, later, brought all things to their remembrance, whatsoever Jesus said unto them (John 14: 26). Thus were the new bottles (the Apostles) prepared for the reception of the new wine of the new Covenant (Matt. 9: 14-18).

Matthew 23 records the most violent of Christ's attacks upon

the hypocrites who sat in Moses' seat. The common people would be superficially thrilled as they heard the covetous ways of the Pharisees denounced, but they would not discern the deeper spirit of Christ's words. Yahweh's fiery wrath, and tender compassion, unite in this chapter. Scathingly he rebukes the Pharisaic self-exaltation which was the very negation of the Law they thought they were upholding, the first principle of which was that the flesh profits nothing. Long prayers, proselytisations, artificial distinctions, scrupulosity in minor details, all combined with blindness to the "weightier matters of the law, judgment mercy, and faith", which he had expounded in the discourse on the mount. In vivid images he paints the most appalling pictures of them. Men meticulously hovering over their drink trying to strain out (not "at" v. 24) a little gnat, yet swallowing a camel. Beautiful tombs outwardly, but inside full of the stench of death and decay. Even the disciples would, at times, be horrified at the vigour of his descriptions.

Jesus, as "the Word made flesh", had his mind steeped in the prophets. As he described the Pharisees as "outwardly righteous — inwardly full of iniquity" (v. 28), his mind would reflect such as the prophet Isaiah (Ch. 58): "Cry aloud, spare not, life up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my

● The natural man is not given to the study of the Scriptures, where alone at present the Divine aspect of life is revealed, and whose treasures are yielded only to assiduous and loving attention.—R.R.

ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Here the prophet shows the need to show Israel their sins. The Law's first objective was to make men "sin conscious", sensitive to the natural wretchedness of sinful flesh. But Israel failed to discern this spirit. On the surface, they were daily seeking God and diligently invoking him, and yet puzzled at the lack of response. But Yahweh shows that their fasts were but for "strife and debate, and to smite with the fist of wickedness" (v.4). Fasts were more than a matter of mere physical inconvenience (v.5). "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? . . . Then shalt thou call, and Yahweh shall answer; thou shalt cry, and He shall say, Here I am". Matthew 23 would almost suggest that the Lord had come fresh from the study of that particular scroll of the prophets, and from the consideration of Zechariah 5, for he proceeds to tell the Pharisees to fill up the "measure" of their fathers, foretelling how

they would persecute his Apostles and teachers, and how (v. 35), they would slay (Future — Aorist tense) Zecharias son of Berachias in the last stages of their calamities. Thus, upon them would come the judgment of the Valley of Hinnom (hell — v. 33). “All these things shall come upon **this** generation” (v. 36).

Then comes that beautiful outburst of Divine compassion: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” The eternal Spirit all down the ages had risen up early in the persons of the prophets to plead with unfaithful Israel, and now He was doing it in the person of His beloved Son — the anti-typical mercy-seat through whom he communed with his people. “But they would not” — hence “Your house is left unto you desolate”, until they should have learnt at last to bless him who should come again in the Name of Yahweh.

—E. Wille, England.

THE SPIRIT OF PHARISAISM DID NOT DIE WITH THE APOSTLES.

“Temple of Ezekiel’s Prophecy” Epitomised

Ezekiel 41 : 1-7



Verse 1.—“Afterward”—After showing Ezekiel Mt. Zion with the altar at the peak. “**He**”—The angel, symbol of Christ. “**Brought me to the Temple**”—To the circular range of buildings that will surround Mt. Zion and which will comprise the Temple proper. “**Measured the posts**”—Two pillars at the entrance of the Temple which are described as being six cubits, or 12 ft. square. “**Which was**”—These words in italics should be eliminated from the text. “**The breadth of**”—Should be rendered “from the base of.” “**The Tabernacle**”—Heb. “Ohel”. Derived from a verb signifying “round” or “ring-shaped”. It refers to the circular range of buildings, which will surround the Mount, inside the “frame of a city” (Ch. 40: 2), or outer buildings set in a square.

Verse 2.—“**The door**”—see margin; the “entrance.” The breadth of the entrance is the same as the porch leading into it (Ch. 40: 48-49). A fullstop should come after “ten cubits”, and then commences the measurements of the porch. “**The sides of the door**”—The sides of the entrance. It is the porch, under consideration in this verse. The porch leads into the Temple, and has sides which are 10 ft. thick (Ch. 40: 49). Ezekiel traversed the length of this porch, examined the pedestals by the Temple entrance, then turned back to complete the measurements of the porch, etc., which are given in vv. 2-3,

Verse 4.—“The length, twenty cubits”—The Temple is found to be divided into three sections, 40 ft. (or 20 cubits) long, spanned by ribs 40 ft. long and 40 ft. high in three ranks (v. 6). **“Breadth, twenty cubits”**—Actually the height or elevation of the ribs of the Temple.

Verse 5.—“The wall”—As with the mile square outer buildings (Ch. 40: 5), the inner, circular Temple will have a foundation wall or rampart upon which will be erected Cherubim and pillars (v.20). **“Every side chamber four cubits”**—The “ribs” of the house which are 4 cubits (8 ft.) broad. “Tzelaa” here rendered “side chambers” is translated “rib” in Gen. 2: 22, and should be so rendered in Ezekiel. It describes the ribbed vaulting of the ceiling of the Temple. This will be decorated by arabesques to support foliage (v. 26).

Verse 6.—Compare the Authorised version with Brother Sulley's as follows: “And rib to rib three, and thirty in order; and they entered into the wall which is of the house for the ribs round about, that

● “Tremendous and almost unbelievable changes have happened in the economic, political and moral structure since I last spoke on the subject, ‘The Jewish people and the present hour’. World War 2 has ended, but peace has not been achieved. A ‘cold’ war still continues six years after the formal end of the War. Soviet Russia, a former ally, has become the bitterest enemy of the Western Powers. The struggle, which is now going on all over the world, and which is also deeply involving this country, is no more a merely political fight, but a fight for the Communist way of life in opposition to the Western way of life; it is a fight between modern despotism and Western democracy. This cosmic and terrific struggle is only at its very beginning; the feeling of unrest, of insecurity, and of shattered hopes is creeping deeper among the peoples of the democratic world. Under these circumstances, on this world horizon of dark clouds, with thunderbolts in Korea, Persia, Indo-China, Malaya and other parts of Asia, it is a profound consolation to see the sun rising in a small country on the shores of the Mediterranean Sea, in the land of the Bible, in the State of Israel.”

—D. M. Laserson, speaking at Chatswood's 14th Anniversary

they might have hold, but they had not hold in the wall of the house.” The Temple, proper, will be divided into thirty different sections, each of which will be broken up by three ranks of ribbed vaulting ascending into the ceiling. Each of the thirty sections will be divided by a wall 5 cubits or 10 feet thick to take the end of the ribbing, which therefore does not take hold of the actual wall of the Temple (see v. 9).

Verse 7.—“There was an enlarging, and a winding about still upwards”—This describes the groined vaulting of the ribbed ceiling. Commencing at the head of a column, the ribs fan out or “enlarges and widens” as its ascends upwards. “Enlarging” can be rendered “Broadening.” **“The breadth of the house”**—better rendered: “The place of the ribs.” The whole of this verse is describing the groined vaulting of the Temple. Note: “Side chambers” should everywhere be rendered “ribs.”

Servants of Deity and His Christ

There are several words translated "servant" in the Scriptures, each with a different shade of meaning. In the Hebrew Scriptures (O.T.), the principal word used signifies a hired servant, a bond servant, or the subject of a king. In the Greek (N.T.), there is "diakonos", (dee-ak-on-os), from whence comes our word "Deacon", signifying an attendant; "pais" (paheece), a dependent, such as a child, or a minister to a king (e.g., Matt. 12: 18); and, the most common of all, "Doulos" (doo-los), a common slave, or bond-servant. In 1 Cor. 7: 21, this word is used to define the relationship of the "called-out ones" to Deity and His Son. In many places, Paul styles himself the "slave of Jesus Christ", and it is obvious that this "free-born Roman" (Acts 22: 28) gloried, rather, in his servitude to his Divine Master.

In the broadest sense, all who perform a work for Deity, either voluntarily or involuntarily, are His servants. That is why Nebuchadnezzar and his army are styled "Yahweh's servants" (Ezek. 29: 10; Jer. 25: 9); they were as His sword to punish Judah, and the surrounding nations for their iniquities. In the more limited sense, those who are separated from the nations to worship Deity according to His appointments are His servants. Among this class are the Sethites, the Patriarchs, Israel under the Mosaic covenant, and the Israel of God under the New covenant. These, latter, comprise faithful believers drawn from either Jewish or Gentile stock, who have manifested an Abrahamic disposition in believing the things of the Kingdom and the Name, and have been washed from their sins in the blood of the Lamb, through the putting on of the name of Christ in baptism. Finally, Deity has called out from among His people, special servants to reprove, exhort, or enlighten as was deemed necessary. Among these were Enoch, Noah, Abraham, Moses, Samuel, David, the Prophets, the Apostles, and, pre-eminently, Jesus the Messiah.

Slaves to the Flesh or to God

Two masters claim the allegiance of mankind—Deity and the flesh. "Know ye not", says Paul, "that to whom ye yield yourselves servants to obey, his servants (slaves) ye are to whom ye obey; whether of sin unto death, or of obedience (the law of God) unto righteousness" (Rom. 6: 16). Sin is transgression of divine law, and is committed when the natural tendency of the flesh is followed rather than the law of God. "The carnal mind (or thinking of the

flesh) is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7), so that "all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2: 16). Sin, or the works of the flesh, is manifested individually and also corporately, the social, political, and ecclesiastical institutions of the world being emanations of fleshly thinking, and, therefore, at enmity with God's true requirements. To this order, all belong who are not the slaves of God, even as it is written: "Who-soever committeth sin is the servant (or slave) of sin." (John 8: 34).

All were, at one time, under domination of this Master. Paul declares: "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Tit. 3: 3). In Ephesians 2: 2-3, he writes: "In times past ye walked according to the course of this world, according to the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others."

The mission of the Apostles was to invite men to a change of masters. When a man is brought under the influence of the Truth, there is created within him a new disposition leading to a new way of life. He is morally regenerated. Whereas, in times past, he served the lust of his flesh, now his one desire is to obey the law of God. "God be thanked", writes Paul to the Romans (Ch. 6), "that

● **SYDNEY CONFERENCE, 1952.** Brother E. Spongberg, Campsie Ecclesia's representative on the 1952 Conference Committee, advises that the first evening session at Regent Hall will be the combined "Elpis Israel" Classes evening. A good attendance of Class members from all States is hoped for. Would all Australian Classes please note that the meeting will be held (God willing) at Regent Hall, Sydney, on Monday evening, 5th May, 1952? The Sydney combined Classes' Committee is planning a splendid programme for the occasion.

ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being made free from sin (i.e., freed from the dominance of this master), ye became servants (slaves) of righteousness." The price had been paid that permitted men to change masters, and by affectionately believing the Truth and acting upon it, they were freed from the bondage of sin, to become the servants of Deity and His Son.

The Price of Release

Adam's transgression (which resulted in the development of the carnal mind) brought mankind into bondage to sin and death. Apart from Divine intervention, this was a hopeless position. "None can by any means redeem his brother, nor give to God a ransom for him . . . that he should live for ever, and not see corruption" (Ps. 49: 8-9).

God, however, provided the means. Peter says, "Ye were not redeemed with corruptible things, as silver and gold, from your vain manner of life handed down from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18-19). Jesus lovingly laid down his life as a sin offering. In the manner of his death, sin was condemned in the flesh; in other words, Jesus, though a sinless man, possessed our nature (from which springs sin—Mark 7: 20-21), and his death on the cross was a public repudiation of this nature—a condemnation of sin in the flesh. It demonstrated that the sinless character, of this righteous man, was not to be attributed to the flesh (which "profiteth nothing"—John 6: 62), but to the power of God manifested therein (2 Cor. 5: 19). Those who "discern the Lord's body" will recognise, too, that only as they lean upon God, manifested in His word, will they be strengthened to overcome. Deity, in His mercy, will forgive the sins of those who recognise the principles exhibited in the death on the cross, and who put on the sin-covering name of Christ in baptism. Provisionally they have been made free from the law of sin and death, they no longer live in subjection to fleshly lusts, but come under the law of the spirit of life in Christ (Rom. 8: 2). As Jesus taught, "Whosoever committeth sin is the servant of sin . . . if the Son shall make you free, ye shall be free indeed" (John 8: 34-36).

Yet the history of God's ecclesia has been one of continual declension from His way. Few only have really submitted to the Word of Deity and allowed it to mould their lives; the rest have returned to the service of Satan as it is written: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (Prov. 26: 11; 2 Pet. 2: 22). Though such men have nominally continued to accept the Truth, in reality they had deserted to the enemy, and, because of this, Deity raised up servants to rebuke and warn his people of their responsibilities of service (Deut. 10: 12; Josh. 24: 14; 1 Chron. 28: 9; Heb. 12: 28; Acts 20: 19). Their constant exhortation was a call to complete surrender unto God—a giving of the heart, mind and strength to fulfilling His will. This, after all, is the import of the first commandment.

The all-embracing nature of the service required, is shown in the parable of the unprofitable servant, recorded in Luke 17: 7-10. After working in the fields all day, the servant was expected to return home, and gird himself to serve his lord in the evening also. We, likewise, after going about our daily work "as unto Christ" (Eph. 6: 5), are required to give our evenings to his service in whatsoever capacity we can. And, lest we should become exalted in our own eyes, Jesus adds: "When ye shall have done all those things commanded of you, say, we are unprofitable servants: we have done no more than what it was our duty to do." Thus do we "present our bodies a living sacrifice, holy, acceptable unto God;" this, says Paul, is our "reasonable service." It is a "reasonable service" because we are "not our own", we have been "brought with a price", and are required to "glorify God in our body and spirit which are God's" (1 Cor. 6: 19-20). When a man's body and spirit becomes another's property, all pro-

perty in himself is surrendered to the purchaser. All that he used to call his own before he was sold is transferred to his owner; and if he is allowed to retain it, he must use it as the stewards of his lord. So declares Brother Thomas in "Eureka", vol. 1.

Friendship as well as Servitude

The relationship of the servant of Christ is on a much higher plane than that which existed between a Roman master and his slave. After partaking of the last supper, Jesus said to his disciples: "Henceforth I call you not slaves; for the slave knoweth not what his lord doeth; but I have called you friends; for all things I have heard of my father I have made known to you" (John 15: 15). A slave, in the ordinary way, had to blindly carry out the orders of his master without question or knowledge of the purpose and design of his lord. Not so the servants of Christ. He has revealed beforehand his intentions, going to some lengths to explain them, so that there is a sympathetic understanding of his aims and desires. In other words, the slave of Christ is raised to friendship with him. His position is similar to the Hebrew servant who preferred to remain in service to his master than go free in the seventh year. The true disciple of Christ, knowing the will of his master, voluntarily elects to spend his whole life in the fulfilling of it.

This love and devotion is reciprocated by Yahweh Elohim, the Father and the Son. All things necessary for the spiritual and natural well-being of the servants have been provided. The raising up of teachers qualified to educate in the Word, the publication of helpful books and printing of Bibles, has been Provisionally overlooked; the schemes and organisations of man have been manipulated

● The way in which Israel absorbs its new immigrants is little short of a miracle. This absorption is historically, economically, and psychologically a unique process which seems to flout all established economic laws. There is no tradition, or example to follow in the young State's daily multitude of new problems. Yet in three years of existence about 260 new agricultural settlements have been set up, and an almost uninterrupted chain of villages from Galilee to deep in the Negev. Over 600,000 immigrants have come to Israel during the first three years of independence.

—D. M. Laserson at Chatswood's Anniversary

to the end that the saints may have a sufficiency of food, clothing, and means of livelihood; the political wranglings, the wars and commotions of men, are over-ruled by Deity for the benefit of His elect, that the Kingdom of God may be ultimately established (1 Cor. 3: 21; 2 Cor. 4: 15), whilst none can touch the saints with impunity, for "precious in the sight of Yahweh is the death of his saints" (P. 16: 15). They undergo trials, but it is for their own benefit. Provision has even been made for the weakness of the flesh, for a merciful High Priest has been provided, who ever liveth to make intercession on behalf of His people. Thus we see how closely concerned the Father is with the well-being of his children, and provides for their every need.

The servant of Christ is "not of the world" (John 15: 19; 17: 14-16; 1 John 2: 15-17), though, of necessity and by command, he remains in the world. He has changed masters, and his activities are strictly governed by the Word of God which determines for him what he must do. He thus repudiates all worldly politics, has nothing to do with the social and religious institutions apart from the Truth, but in quietness labours for his living, doing good unto all as opportunity permits. On the other hand, to actively support the institutions of the world, to uphold Satan in his schemes, to give time and energy to the service of the kingdoms of men is to love the things of the world more than Christ. The besetting sin of God's servants throughout their history is that they have not kept themselves separate from the world.

We stand aside from national service of offence or defence on the grounds that we are the slaves of another Power, and cannot serve two masters (Luke 16: 13; Matt. 4: 10). We submit to the law of the land where it does not conflict with the laws of Christ, but cannot lend our aid to the defence of a system of things which is fundamentally at enmity with God, and which is destined to be destroyed by Christ at his coming.

All on One Level

The desire for position and power is characteristic of the human race, and the same spirit is oft-times manifested in the Ecclesias. Indeed, who should be the greatest, was even the subject of debate among the apostles at one time. Upon that occasion, Jesus declared: "If any man desire to be first, the same shall be last of all and attendant of all" (Mark 9: 35). When the mother of Zebedee's children desired that they should occupy a prominent place, the Lord took the opportunity to instruct the twelve: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your slave; even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 25-28). One is your Master, he said on one occasion, and ye are all slaves.

To Christ's instruction above, Paul adds: "By love serve one another" (Gal. 5: 13). The Lord, himself, was the greatest example in this. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (John 13: 1-17). Our material substance, our scriptural knowledge, our health and energy, are all to be used to promote the well-being of our brethren and sisters. The particular province of the chief ones amongst us is to "give meat in due season" (Matt. 24: 45), whilst the evil servant abuses his trust, and smites his fellow-servants.

In writing to the Corinthians, Paul declared: "Art thou called being a servant? Care not for it; but if thou mayest be free, use it rather. For he that is called being a slave is the Lord's freeman; likewise also he that is called being free, is Christ's slave. Ye are

bought with a price; be not ye the slaves of men" (1 Cor. 7: 21-24). It is of no consequence to the called whether they be servants or masters; they have been made free from sin, and become the servants of righteousness in Christ. But having been made free they must not again become enslaved to men. In other words, the nature of our employment, and the hours of labour must not be allowed to interfere with our study of the Word, and our work in the Truth. To do so would be equivalent to a brother, in Paul's day, selling himself into slavery.

A Daily Service

In Christ, our everyday employment is elevated to Divine service. It becomes a very real and practical test of our sincerity. "Let as many servants that be under the yoke count their own masters worthy of all honour that the name of God be not blasphemed" (1 Tim. 6: 1). "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing good fidelity that they may adorn the doctrine of God our Saviour in all things" (Titus 2: 9). If we do our work slovenly and half-heartedly, if we indulge in petty thieving, or rob our masters of time or similar service, then we bring the Truth into disrepute. On the other hand, honest workmen and good service adorn the doctrine of God, and the Truth is magnified. Moreover, we are not only to so serve good masters, but the froward as well (1 Pet. 2: 18). We are to endure wrongs patiently, we are not permitted to answer back (Tit. 2: 9). We are, therefore, precluded from actively taking part in any trade union disputes with employers, even though these disputes may be aimed to right the wrongs by which some employers exploit the worker. Of course, if we should work for a brother, our responsibilities are increased commensurably (1 Tim. 6: 1).

On the other hand, the responsibility of believing masters is just as great. They are to grant unto their servants that which is just and equal, recognising that they, too, have a master in heaven (Col. 4: 1). If they should happen to employ a brother they are to receive him not as a servant, but as a brother (Phil. 16).

To sum up, the servant of Deity is required to give praise unto Yahweh, to study the Word, to minister unto his brethren in things carnal and spiritual, to visit the sick, fatherless and widow, to assemble together on the first day of the week. These are some of his duties as the privileged slave of Christ Jesus. Let us so resolve to do them that ultimately we may hear the glad words: "Well done, thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord."

—Brother R. Thompson, Bournville, England





BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from Page 14)

AIONS—In the common version, the phrase “for ever and ever” occurs thirteen times in the Apocalypse; and is professedly a translation of the words “eis tous aionas ton aionon.” In one place, this phrase is rendered by the words “for evermore” (Rev. 1: 18); and in one of the thirteen texts, “for ever and ever” is made the translation of “eis aionas aionon” (Rev. 14: 11), without the definite article.

Now, the interpretation commonly given to the phrase “for ever”, and “for ever and ever”, is throughout eternity. But I am satisfied that the Greek of the Apocalypse is not correctly rendered in the sense of “through all eternity.” If the Apocalypse was a revelation of what shall be in all eternity, then we might possibly consent to such a rendering of the words; but it is not. It is simply a revelation of what shall be until the Son shall have delivered up the kingdom to the God and Father, when he shall have destroyed every principality, and every authority and power. For it behoves him to reign **until** he has put all the enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued to him (the Son) then also the Son himself shall be subordinated to Him, having subdued all things to him (the Son) that God may be all things in all (men)—1 Cor. 15: 24-28. The Constitution, or **courses of things**, when God shall be all things in all men, is only briefly hinted at in the Apocalypse.

The delivering up of the kingdom to the God and Father is Apocalyptically intimated in the words of him who sits upon the throne, saying, “Behold I make all things new.” Now He that declares this, also announces himself to be the Alpha and Omega, the Beginning and the End” (Rev. 21: 6), “the First and the Last, who was dead, but is alive” (Ch. 2: 8), and living for the ages of the ages” (ch. 1: 18). This same personage who was dead, but now living, says “He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.” In this, the resurrected one reveals himself in the relation of “the God and Father.” The Sonship, which he sustains for a thousand previous years, is abolished; and thenceforth, as he said to Philip, “He that sees me sees the Father” (John 14: 9). The kingdom continues; but its constitution is changed; and the change becomes **the basis of an age**, of which all that is known is that then the tabernacle of God will be with men; that they will all be His people; that there will be

no more death; that there will be no more sorrow nor lamentation upon earth; that there will be no more night; and that every curse will have passed away; but what will be the developments thenceforth, are things which God hath not, as yet, deemed fit to exhibit in the Scriptures of truth.

"For ever", and "for ever and ever", are stereotyped phrases with the translators and lexicographers; by which they very summarily dispose of certain words and phrases for which their theology has no interpretation. But they do not express the sense of the original; and not only so, but they give a turn to passages which makes the writer affirm what is contrary to the truth. Thus, they make Paul say of Jesus, "Thou art a priest for ever"; but neither Paul nor the Spirit ever said so. These affirmed of him, "Thou art a priest (le-olahm), for THE AGE, after the order of Melchizedek." That is, till the last enemy, death, shall be abolished. There will be no more priesthood and priestly services after this; for they were instituted on account of sin (Heb. 5: 1). "The wages of sin is death"; when, therefore, death is abolished, it is because men have ceased to serve sin. The sin of the world is exterminated, so that its wages are paid no longer; and the services of a priest, in the covering of sins, are rendered no more. It is this consummation with respect to sin and its wages that occasions the abolition of the priestly or mediatorial Sonship that God may be all things in all. But to translate "le-olahm", or its Greek representative, "eis ton aiona", by "for ever", is to deny all this, and to substitute the dogma of the earth, the eternal abode of sin, which is contrary to the Bible from first to last.

To understand the phrases "eis ton aionas", and "eis tous aionas", and "eis tous aionas ton aionon", each of them referring to cycles, related indeed, but not absolutely identical; but all merged into the Gentile notion of **eternity** by an almost uniform conversion into "for ever", "for ever and ever", and "for ever, even for ever and ever" — to get at the real import of the phrases, we must ascertain the etymological and scriptural signification of "olahm", "ad" and "aion", which are the originals in Hebrew and Greek, for the "ever" of the common and other versions of the Scriptures in our tongue.

We shall begin with "olahm", the word used by Moses in his Five Books, commonly called The Pentateuch. It is used both as a noun and a particle, and is derived from the verb "ahlam", to hide, to conceal. The first place in which it occurs is Gen. 3: 22, where it is stated that Adam was expelled from Paradise that he might not eat of the tree of lives, and live, "le-olahm." The prefix, "le", signifies "to", "even unto", "until"; and is represented in the Greek version of the Old Testament by "eis",—"into", "in", "for", or "during." Here was something, then, called "olahm" that Adam was not to live to. He was to be cut off before it arrived, as a punishment for sin, or transgression of the Eden-law. That something was **hidden** or **concealed** from present sight, and was therefore styled "olahm."

It next occurs in Gen. 6: 3, where it reads, "My Spirit shall not contend with man to the olahm; for that it is flesh to err: his days shall be yet a hundred and twenty years." The Septuagint, explaining the contention, that taking "man" as a noun of multitude, referring to the apostatizing generation then existing, renders the passage thus—"My Spirit shall not

remain in these men 'eis ton aiona' for that they are flesh; but their days shall be a hundred and twenty years." Referring to these men, Moses remarks in the next verse, "There were warriors (or giants) on the earth in those days; and afterwards also because that the sons of the Elohim went in to the daughters of the men, and they bare to them; they were the mighty ones which (were) 'mai-olahm of the olahm' men of renown", through whom the earth was filled with corruption and violence (vv. 11-13).

This, then, is the first place in the Bible where we get some definite idea of an "olahm". These antediluvian warriors were the renowned and mighty men of their "olahm". The "olahm" was, therefore, that **present course of things** to which they were then related. Adam was contemporary with it for 930 years; it was not, consequently, that "olahm" which he was prevented from seeing without first tasting of death. He then stood related to two "olahms", one before the flood, the other at some period after his death, when and where he might be permitted to eat of the Tree of Life in the Paradise of God. These were to him the present and future "olahms". Of the antediluvian "olahm", he himself was the head; but of the future, the second Adam, who is also the Tree of Life, of which all eat who are constituted the righteousness of God "in Him", and are resurrected from the dead.

In Gen. 13: 15, God says to Abram when in Canaan, "All the land which thou seest, to thee will I give it, and to thy seed, 'ad olahm' during an olahm." Here then is an "olahm", or course of things, to which Abram stands related; and is characterised by his possessing the land of



● The natural man is not given to the study of the Scriptures, where alone, at present, the Divine aspect of life is revealed, and whose treasures are yielded only to assiduous and loving attention.—R.R.



Canaan. That course of things having never obtained upon the earth, is very properly styled by a word expressive of what is hidden from view. This is its etymology, which, however, comes to be inert in its application to the course of things in manifestation.

"For, or during, an Olahm" did not define to Abram when or for what succession of years he should possess the land for an inheritance; but simply declared it should be for an Olahm, be that long or short. Paul tells us he saw it afar off (Heb. 11: 13); but how far off Abram could not tell. What he knew was that he and his seed were to possess Canaan; that he would rise from the dead to possess it (Gen. 15: 15); and that when he should possess it, he should also possess a world of faithful nations as their father, in whom they should be blessed. For proof of this, see Gen. 17: 5-8; Rom. 4: 13, 18; Gal. 3: 7, 8, 9; Zech. 2: 11. This "olahm", the great Teacher styles **his day**. Addressing the Jews he said: "Your Father Abraham rejoiced to see My Day; and he saw it (by faith) and was glad" (John 8: 56). It was not the day when his seed should be crucified through weakness that he rejoiced to see, but the day referred to by Paul at Athens, when he proclaimed before the Areopagus that God "had appointed A DAY in which he would rule the

habitable in righteousness by a man whom he hath appointed, having offered assurance to all, having raised men from among the dead." It was this "olahn", which the Apocalypse informs us endures for a thousand years, that Abraham saw by faith, and rejoiced in seeing. This "olahn" was the great boundary-mark of the patriarchs and prophets; and of all Israelites and Gentiles, who have been taught of God through their writings, and those of the apostles taken in connection. Their future is not a boundless "for ever, even for ever and ever"; but a course or courses of things of undefined duration, in connection with which Israel and the nations should rejoice together, under the equitable administration of their affairs by the Messiah and the saints.

That this "olahn" has never yet existed, the history of Israel and the nations abundantly attests. Besides this, the apostolic argument is conclusive. "To Abraham and his seed", says Paul, "were the promises made; and in the same verse he tells us that "this seed was the Christ". Canaan and its imperial adjuncts were given to Abraham and Christ by promise, neither of them having yet acquired possession of a single foot of the territory. Stephen testified this on behalf of Abraham, and John on behalf of Christ. "He came to his own land, but his own people did not receive him", and while in the land, he had nowhere to lay his head. He left it; and, to this day, the promises of God to Abraham and Christ remain unfulfilled. Therefore, the "olahn" is yet future, and the boundary of the promises.

Abraham may, or may not, have known that a course of things would intervene between the time he received the promises and the fulfillment of them to himself and the Christ. Be this as it may, we who have the benefit of post-Abrahamic history know that such a course of things defined by the Mosaic law was added to the promise of the land of Canaan to Abraham and Christ, because of the transgressions which prevailed at the time of Sinaitic institution. He says that this MOSAIC COURSE OF THINGS was to continue in force "till the seed, Christ, should come to whom Canaan was promised". Here then was a long and notable period of sixteen hundred and ninety-five years--an "olahn" extending from Moses to Christ; and taking root in promises made and confirmed to Abraham; from whom to the advent of his seed, were forty-two generations in 2052 years. This was an original "olahn", and not an "olahn of an olahn", or an "olahn" springing out of one that had existed before.

Moses in his song (Deut. 32: 7), exhorts the generations of Israel to "remember the days of olahn", and to "consider the years of a generation and a generation". He then recapitulates what was done for Israel in those days in which those two generations lived; the one which had fallen in the wilderness; the other about to invade Canaan. His narrative shows that the days of "olahn" were the forty years in the wilderness, during which it was being constituted. They were the epoch era of "the foundation of the olahn" to which Peter alludes in Acts 3: 21; and Zechariah, in Luke 1: 70; and John 9: 32.

From these premises, then, three distinct "olahms" are brought

into view, namely, the antediluvian olahm, the Mosaic olahm, and the Messianic olahm; and that during the two former, the last was the hope and rejoicing of the just.

But the Messianic Olahm is not the ultimate or final constitution of things. This is expressed in the Hebrew by the addition of the words "we-ed", as in the formula "le-olahm we-ed", "to the olahm and ad". Gesenius tells us that these two words signify the same thing, and renders them both by "for ever"; and where they are coupled by the conjunction "and", by "for ever and for ever". But this is not satis-

● The 1,100,000 Jews who have now returned to Palestine, from all parts of the world, are 25 times as many as those who left Babylon under Zerubbabel.—G.E.

factory. Parkhurst says that "ad" denotes "beyond", "further", or "besides" somewhat else. This is no doubt correct. When coupled with "olahm" it signifies something beyond the "olahm" it is conjoined to. Thus in Psalm 45: 6, instead of "Thy throne, O God, is for ever and ever", it should read "Thy throne, O Elohim, is for olahms and ad"; that is, for "a hidden cycle and beyond".

Again in Psalm 132: 12, it reads: "If thy sons, O David, will keep my covenant, and my testimony which I will teach them; their sons also shall sit in the throne for the **ad**. For Jehovah has chosen Zion; he has desired it for a dwelling for him. This is my rest until **ad**. That is, Christ the Son of David, will reign in Zion until his cycle or "olahm" is complete; and then a change will ensue, introductory of something **beyond**.

In Exod. 15: 18, the English version says, "Jehovah shall reign for ever and ever". What Moses said was, "Yahweh shall reign le-olahm we-ed—in the cycle and beyond".

In Isa. 9: 6, the Son given to Israel is there styled **avi-ad**, Father of **Ad**; the period revealed in the Apocalypse at which all things are created new by the Son of Man. This phrase of Isaiah is rendered in the Septuagint Father of the Future (Aion).

(To be Continued)





Correspondence from our Mail Bag

Ecclesial Reunion

Appreciative comment has been received from brethren of both sections of the brotherhood, in regard to the articles upon Clause 5 that have appeared in recent issues of "The Logos", and the hopes of many have been raised that the efforts at present being made to solve the divided state of the Ecclesia in Australia, might be brought to a successful conclusion. Anxiety has been expressed by one or two lest the desire for unity predominate at the expense of the truth, and that Ecclesias might succumb to the temptation to blunt the point of doctrine in order that merely fleshly interests might be served. Such a motive would drag the Ecclesia down to the level of the man in the parable, out of whom there had been driven "an unclean spirit", only to make room for "seven devils more wicked" than the first.

But we do not think there is any danger of this happening. On the contrary, we believe that the present efforts will aid in making the truth more clearly understood upon points that, in the past, have only been obscurely comprehended. The Ecclesial outlook in Australia is much more stable to-day than it has been for many years. There have been great changes, even during the past five or ten years. The extremes of the Clean Flesh theory are seldom heard now, where one time they may have been openly advocated, whilst, in at least one instance, a large Ecclesia has reverted to the Amended Statement of Faith, and others have clearly expressed their agreement thereto.

The foundation of Truth must be preserved at all costs, but care needs to be taken that the foundation is not obscured by ambiguous terms and involved ideas. The ideal behind the current efforts is not to drag Ecclesial life in Australia down to a record low in spirituality, but to everywhere, and in every ecclesia, elevate it to the glory of God, and the benefit of each other. To this end we need to guard against extremes, exercise a little charity by ascertaining a person's true mind before openly or privately condemning him, and, finally, try to express the truth in clear and simple terms that all can readily grasp, and the more easily accept.

This is a point that Correspondent A.D. insists upon, in a letter to hand, thus:

"... When wrong doctrine creeps in, we have a duty to take a firm stand, as our beloved Paul admonished. We are commanded that if any preach any other Gospel than proclaimed by the Apostles, to have no company with him. But if we are all of a sound mind on the main

principles of God's Word necessary for salvation, what else matters? 'Love is the fulfilling of the law', not affliction, or the use of words to no profit. God declared that He made Adam 'very good'. Let us accept this as it stands. He was subjected to trial, he fell, and we know the result. Dr. Thomas' explanation of this subject seems to be clear and accurate. Let us accept it, and heal the divisions of the past, that at Christ's coming we may not be a divided household."

Let Us Turn Over a New Leaf

It is a Divine principle that the sins of the fathers should not be charged against the children, if the latter have the good sense to repudiate them. The division in Australia is a heritage of the past; the scars remain, it is true, but there is no sense in re-opening the wound. Thus, Reader H.B. writes:

"The past with all its circumstances and personalities cannot be re-lived, and should be forgotten, as the Apostle Paul said—'Forgetting those things that are behind' (Phil. 3). A new generation has arisen to whom the past 'giants' are but a name, and with many, these controversies are past history."

Mortal Because of Sin

Correspondent W.H. suggests that confusion of mind can exist, and thus stand in the way of unity, if it is not realised that Clause 5 expresses the truth in a form of expression known as "metonymy", in which two things are closely related. In this case, the two things closely related are the sentence (Gen. 3: 19) and the effect produced in Adam. Death began in Adam, and ultimately terminated his life in the grave; death came as a result of sin, and is therefore referred to as "defiling". Our correspondent has some good words to say about the word "mortal":

"The word 'mortal' is associated with sin. That means whatever we may say about Adam before he sinned, whether we say he was 'Sustained in life', or was 'Capable of dying', or that 'His dying nature was held in abeyance pending his conduct', we cannot really call him 'mortal' because his condition was not then related to sin, and therefore he was not subject to death whilst he continued obedient. All brethren admit that Adam was not related to sin whilst obedient, why then use the word 'mortal' which is related to sin, to describe his state before transgression? The word 'mortal' does describe his state after transgression, but sin is the cause of what he became, and what we now are. It is, therefore, wrong to introduce the word 'mortal' before sin. The Scriptures describe him as 'very good' whilst he continued obedient. We cannot be said to be 'very good' whether obedient or disobedient because our condition is related to sin. That is a condition we have inherited from Adam, not during the period of his obedience, but a continuation of that which began after his transgression. Since our condition is a mortal state, his condition could not have been such whilst obedient, and so we reach the point where the 'very good' condition ended, and the condition we have inherited, began.

"The word 'mortal' belongs to what we are—subject to death. It does not belong to what we never were, i.e. 'very good' in the sense that Adam originally was whilst he continued obedient. Sin was the cause of a change from 'very good' to mortal. Sin it was which brought subjection to death, and because what commenced after transgression (death began as a process ending in the grave) 'became a physical law of his being', the change (or defilement) was physical on account of sin,"

Should the Reader find the above a little technical, we epitomise the ideas thus: (1) God created Adam out of the ground and pronounced him "very good" (Gen. 1: 31). (2) Adam sinned and was condemned to death. His "very good" flesh now became "mortal flesh" (2 Cor. 4: 11), and in course of time he descended into the grave. (3) His posterity inherited this "mortal flesh" thus necessitating a Redeemer if man was to attain unto eternal life. (4) Jesus, as a son of Adam (Luke 3: 38) triumphed over his nature, thus gaining eternal redemption for himself, and making it possible also for his brethren (Heb. 2: 10).

For those, however, who are prepared to go a little more deeply into the subject, we commend the words of our correspondent. We are dealing with Divine ideas, and the Bible is the text-book which must define our terms. There, the word "mortal" is only used in relation to the sin-state. It appears many times, but is mainly translated "man". The sense in which the word is Scripturally used is revealed in such places as Rom. 6: 12 or 2 Cor. 4: 11—"Let not sin reign in your mortal body, that ye should obey it in the lusts thereof"; "The life also of Jesus might be made manifest in our mortal flesh". Upon the word "mortal" in this last place, Vine's "Expository Dictionary of New Testament Words" comments:

"The word 'thnetos' is applied to the flesh, which stands not simply for the body, but the body as that which consists of the element of decay, and is thereby death-doomed. Christ's followers are in this life delivered unto death, that His life may be manifested in that which naturally is the seat of decay and death."

Brother Thomas apparently realised the force of the statements above when, in "Elpis Israel", he stated:

"We may admit, therefore, the corruptibility and consequent mortality of their nature, without saying they were mortal."

Difficulties to Overcome

Another correspondent writes in rather a despondent tone concerning difficulties to be overcome. In reply, we suggest that we need to face the issue courageously, and not be easily cast down by obstacles, no matter how perplexing they may appear. We spend hundreds of pounds in preaching the truth to the stranger, let us expend a little of the energy in bringing a better state of things in ecclesial relationships. The prize is well worth the effort, and, given faith, nothing is impossible.

—Editor.



The Witch of Endor

J.C. (N.S.W.) asks for an explanation of 1 Samuel 28.

Answer: The salient facts of the situation recorded in this chapter are as follows:

1. Samuel who had so often interceded on Saul's behalf was dead.
2. Saul had constantly violated God's express commands, so that "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets."
3. Disaster threatened Israel with the powerful Philistine invasion.
4. All Israel knew that ultimately David must prevail, and Saul be destroyed.

In his distress, Saul sought out a woman with a "familiar spirit", a "medium" as we would call her to-day, one of a type which he had earlier, in a happier time for him, tried to banish from the kingdom. He disguised himself, but partially revealed his identity by promising the woman immunity from the law (v. 10); there was only one man in the land who could make such a promise. The woman's suspicions thus aroused were finally confirmed when immediately afterwards Saul asked for Samuel: "Why has thou deceived me? for thou art Saul" (v. 12).

The woman then professed to bring Samuel up from the grave. Saul did not see Samuel, but assumed that it was he, from the vague description of the woman: "An old man cometh up; and he is covered with a mantle." On the basis of this description, Saul assumed the presence of Samuel and made obeisance.

"And Samuel said to Saul" (that is, the woman represented Samuel as saying to Saul, for, as the record is careful to state, Saul did not see Samuel personally). The woman was probably in a trance, and gave utterance to impressions that her sensitive brain either sensed from the tragic demeanour of Saul, or had heard from others. Actually, there is nothing remarkable in the prophecy. All Israel know that Saul was doomed, and David destined to rule (1 Sam. 15: 28). Saul himself had stated this many times (1 Sam. 25: 25; 24: 20-21, 31). Jonathan recognised it also, and gloried in it (1 Sam. 20: 15). It was obvious, too, from the divided state of Israel, that the battle with the Philistines would not go well, and that "the Lord will deliver Israel into their hands", and it was clear, also, that the overthrow of Israel would mean the destruction of Saul and his family. There were possibly many hundreds in Israel during that tragic night, when the armies rested awaiting the battle, and Saul deserted the only possible Source of Strength for a common fortune teller, who predicted the same sequence of events as did this woman.

Was she a fake? We do not think so. She was perfectly sincere. She was a woman "with a familiar spirit", a self-deceived mystic who, throwing herself into a trance, gave expression to the current of fears and thoughts that were flowing about her, and were impressed upon her sensitive mind. If she had been a "fake" she doubtless would have concealed her real impressions, and given Saul a "message of peace."

But though no "fake" in the true sense of the word, though perfectly sincere, she did not speak with the spirit, nor did she prophesy in the true meaning of the word. It is inconceivable that God would speak through such a medium (so harshly condemned in His law) when He had refused Saul through the normal channels. She spoke her mind according to her trade—that of fortune teller—and her mind was a reflection of all the trends of Israelitish life that were proceeding towards one end—the overthrow of Saul's regime. The drama was almost played out, and she merely anticipated the end.

"Thou (Saul) will be with me to-morrow." This was the message that the woman represented Samuel as giving to the king (v. 19). Let those who believe in the immortality of the soul make the most of it. Saul was a blasphemer, and blasphemers, we are told by the "blind leaders" of Christendom, go to hell. In that case, Samuel must have gone to hell likewise; but this could not be, for he was a righteous man! Was it then, that Saul the blasphemer, whom God refused to answer in life (v. 6), was ushered into heaven after death? and does crime pay after all? Or is it true, after all, in spite of all the wresting of Scripture by learned clerics, that the dead are dead, and not alive in death? A Christadelphian Sunday-school scholar could instruct the "wise of this world" on this point. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling" (Ps. 49: 14).

The Olivet Prophecy

3.—Delivered Up to Affliction

It has ever been a matter of wonder to disciples of the Lord, that the message of the Truth, with all that it means to the individual, is not more readily received by the world at large. The answer is, of course, that side by side with the message of hope, there comes one of condemnation for the ways of men, with personal restrictions for him who would follow Christ. And this implied condemnation is hard to take. Forgiveness is only granted where there exists a conviction of sin, and where this is lacking, there is no true conversion and no forgiveness. The preaching of the Truth either antagonises or converts, either destroys friendship or creates it, either makes for peace and true unanimity of mind, or widens the breach and lays the foundations for real enmity; and if power exists with the enemy, it leads to active persecution and ruthless suppression.

The Apostles were to learn all this by bitter experience. They were to proclaim the message of Christ, and to experience a repetition of the things he suffered. "They shall deliver you up to be afflicted", he told them (Mat. 24: 9). In the Greek, the language is much more definite. Affliction is personified as a tyrant whose lash would be felt by the disciples. "They shall deliver you up to **Affliction**", to be harassed by all forms of persecution. Years later, Paul wrote to the Hebrew Christians: "After ye were illuminated, ye endured a great fight of afflictions, partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used" (i.e., the Apostles—Heb. 10; 32-33). Peter, too, exhorted the brethren: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4: 12). These things had formed part of the Olivet prophecy and were to be expected. To the Corinthians, Paul wrote (20th Century translation): "God has brought us Apostles out last of all—as men doomed to death . . . To this very hour we go hungry, thirsty, and half-clad; we are beaten; we are homeless; and we work hard, toiling with our own hands. We meet abuse with blessings, persecution with endurance, slander with gentle appeals. We have been treated as the scum of the earth, the vilest of the vile, and we still are" (1st Epis. 4: 9).

So, the Apostles, in their lifetime, witnessed the fulfilment of this section of the Olivet prophecy. They were imprisoned (Luke 21: 13—Acts 4: 3; 8: 3; 16: 23; 22: 4; 26: 10), they were beaten in the synagogues (Mark 13: 10-11—Luke 21: 13—Acts 16: 23; 2 Cor. 11: 24-25; Acts 5: 18, 40), they were brought before kings and rulers (Mark 13: 11; Luke 21: 13—Acts 12: 1-2; 23: 33; 18: 12; 25: 6), they were killed (Matt. 24: 9—Acts 7: 59; 22: 4), and hated of all nations (Matt. 24: 9—James 5: 7; 1 Pet. 4: 12-19; 1 Thess. 3: 3). The testimony of Paul on this last point is most eloquent. Writing to the Thessalonians, he declared: "For ye, brethren, became followers of the ecclesias of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they also of the Jews."

But though hated of all nations, and suffering cruel persecution, the power of the enemy was limited. "The gospel must first be preached among all nations." This was the work and mission of the Apostles which was to cause prison doors to open, and the pain of affliction to lose its effect, which was to send the Apostles into all parts of the habitable, and cause men everywhere to hear the sound of their testimony. The very persecution aided to this end. The tendency of the early believers was to congregate in large communities, mainly in Jerusalem, but the active opposition of the Authorities caused them to be "scattered abroad" bringing the Truth to the notice of a much wider audience. When the Jews persisted in closing their ears to the teaching, and tried forcibly to silence the Apostles, the reply was: "Seeing ye put it from you . . . lo, we turn to the Gentiles" (Acts 13: 46). As one door closed, another opened.

(Concluded Next Issue)

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

PROPOSED COUNTRY EVANGELISTIC EFFORT

The bi-monthly meeting of the Adelaide Gospel Extension Society was held at the home of Brother and Sister E. Highman during the past month. Approximately 40 key workers attended, and presented reports on avenues of the work. These revealed that the Gospel message was now going forth into many distant parts, and brethren in widely separated countries have been drawn into the scope of the work. The Society is now in the course of planning operations for the future, and is prepared to assist the reader (no matter where he may reside) in the vital work of proclaiming the Truth. If you desire to co-operate in this labour, or would like advice on avenues of extending the knowledge of the truth, we suggest you write the Secretary, c/o. Box 226, G.P.O., Adelaide, South Australia.

Here are some of the avenues of work considered at the recent meeting; work, too, which country members of the "Elpis Israel" Classes may be able to assist:

● Scattered throughout the country districts of South Australia are some 350 interested friends who have applied for literature following the distribution of the "Digest of Truth", etc., and who have subsequently requested that follow-on literature be sent. Letters are constantly received from these friends seeking further knowledge, or asking questions. It is now proposed to implement a scheme to personally contact these friends, and bring the Truth more to the notice of others in country areas. A start will be made by designating a country district, and a group of brethren will make a week-end trip to that district with the purpose of:

- (1) Personally contacting interested friends;
- (2) Proclaiming the Truth by a gospel address, plus the distribution of literature;
- (3) Assist members in the district by a memorial meeting.

"Elpis Israel" Class members have promised to co-operate in this important service, and one brother will make available a caravan whereby the group making the visit can be housed over the week-end.

● When an application for literature is received from overseas, the application is attended to, and brethren in the district are notified in order that they can personally contact the friend concerned, and by conversation supplement the written word. At the G.E.S. meeting mentioned above, a large batch of overseas' reports were handed in, and these revealed the exciting and encouraging news that, as the result of this co-operation, at

least 4 immersions had resulted, whilst others had revealed a distinct interest in the Truth.

We live in Noahic times, when great results can not be expected, but the fact that brethren can be relied upon to co-operate in this work (though divided from the forwarding centre by thousands of miles) is itself encouraging. Keep it up, brethren! We are told we will reap, if we faint not; and are apostolically exhorted to "preach the word in season and out of season".

● Among the reports presented was one which told of a little Gospel Extension Society in Victoria comprised of a Brother and Sister (husband and wife). They aim to contact residents of the country towns of Victoria by mail, sending copies of Truth's literature, and using the Telephone book to obtain the addresses. For this purpose, they are receiving regular supplies of "Herald of the Coming Age" booklet. This is a service that others could, perhaps, emulate.

● A very interesting item from the Secretary's report stated that during the past two months over 200 letters had been received from interested friends from many parts of the world. These letters contained many queries, all of which had been attended to either by letter or through the pages of "Herald of the Coming Age".

ADELAIDE CLASSES' COMMITTEE

This was held recently at the home of Brother G. Foulis. The Classes in Adelaide have had a most successful year, good attendances being recorded, and the quality of the work performed being very high. At present, a series of special nights are being conducted by Brother G. Hollamby on the subject of "Anastasis". A large chart has been prepared by Brother Hollamby for the purpose of illustrating points in his talks.

The Committee recommends:

- (1) Class leaders make a special point of encouraging note-taking by members; for this purpose special note-pads will be supplied. The studious atmosphere of class work and the analytical study of the Scriptures and the writings of our pioneers should be aided by every possible means;
- (2) The use of blackboards, on special nights, to visually assist the main points considered.

The work of sending "Elpis Israel" notes to those in isolation was commented upon at length. Appreciation was expressed for those who had so liberally contributed to the funds of the Movement, to make possible the continuance of this service. We remind those brethren and sisters who receive these notes that their letters, in response to this service, are most helpful. They not only serve to encourage those closely associated with the work, but also help to mould the matter contained in the notes.

POINTS FROM LETTERS

England: A Brother from Cornwall states: "We are in semi-isolation, and are at present reading 'Elpis Israel' nightly. The signs of the times tell us the return of the Lord is near." (Semi-isolation offers oppor-

tunities for study somewhat denied those in more populous ecclesias where activity is more diversified. Nevertheless, all brethren, everywhere, should be able to set aside one night each fortnight to join in an "Elpis Israel" study group.—B.P.).

Canada: Brother C. Wotton, of Campsie, N.S.W., Ecclesia has recently paid a short visit to Vancouver, Canada. Arising from his second visit, at present in progress, it is hoped that the Vancouver "Elpis Israel" Cottage Meeting will be formed. We hope to be able to report progress later.

Canada: Recently received from Winnipeg, an International Telegram stating that an "Elpis Israel" Class had commenced with twenty members, and requesting that the Notes be forwarded. These were immediately despatched by air-mail, and subsequent notes will be sent by surface mail. We trust that the brethren in Winnipeg will find the Class a means of spiritual uplifting, and by means of their studies in the deeper things of the Word, the bonds of fraternal love will be drawn even tighter, and they will perceive, more clearly, the "joy set before them", and so go on from strength to strength.

Germany: Brother Bogner, of Esslingen, Germany, advises that the brethren are glad to keep in touch with the activities of the brethren in Australia through the pages of "The Logos". He conveys fraternal greetings to the Australian Ecclesias.

Germany: Mrs. Gertrud Parchert, of Berlin, having read "Die Grosse Erlosung" (The "Great Salvation" — recently printed in German, and forwarded for the use of our brethren on the Continent) has been impressed. She has written that the article upon Baptism has caused her to doubt the efficacy of sprinkling with water, which is the practice of the church she attends. (Thus the seed is sown, and Sister Schulz in Berlin, and Brother Bogner have both been advised.—B.P.).

Queensland: Brother A. J. Clarke, of Doonside Ecclesia, speaks in high terms of the value of the "Queensland Gospel Mission" conducted by Brother H. A. Twine. He writes: "Having recently accompanied Brother Twine for approximately 500 miles, I can testify to the extent and value of his ministrations among the isolated Brethren and Sisters, and Country Ecclesias of Queensland, in addition to his "contacts" with "interested friends". The benefits accruing from his activities have to be seen and heard, and his experiences shared, to be really understood and truly appreciated. We commend the cause of the Queensland Gospel Mission to the Brotherhood generally, with a view to increased moral and financial support in this avenue of service to the Lord. (In addition to the above, Brother Twine edits "The Guiding Light", a paper published for young people. This paper relies for its existence upon voluntary contributions. We mention this in order that those who benefit may realise the need of spontaneous financial assistance that the paper may continue.—Editor.).

New South Wales: (An Invitation): The North Shore Ecclesia (Chatswood) Bible Class meets on alternate Wednesdays at the home of Brother and Sister Errington, 78 Artarmon Road, Artarmon. The studies over the past few years have embraced the prophet Isaiah. Each night a chapter

was read and discussed in conjunction with a reading of "The Ministry of the Prophets" by Brethren R. Roberts and C. C. Walker. The next book dealt with was Revelation, and with the aid of "Eureka" by Brother Thomas, the class received considerable light on the wonderful revelations of the Apocalypse. The Class then considered the Prophecy of Zechariah which has much in common with Revelation, and again the standard works of the Truth were used to elucidate the matter. At present, the class is considering the prophecy of Daniel. A recent meeting found Brother A. Gunn presiding; the daily readings were briefly considered; Daniel 10 was then read by the class, after which Brother Errington read from the "Exposition of Daniel", p. 45, under the heading, "What Shall Befall Judah in the Latter Days". Brother Thomas' exposition respecting Persia, past and future, was most elevating, as was also his interpretation of the Resurrection based upon the experience of Daniel as recorded in his 10th chapter. The "Exposition of Daniel" is most instructive. All should read this valuable work with the Bible at hand to gain the point of the Doctor's comments. Brethren French, McKenzie, Gunn and Errington commented on the readings, drawing valuable information both from the Scriptures and the exposition. Many questions were asked, and the answers proved interesting. These continued even through supper, and it was felt that a profitable evening had been spent by all. A cordial invitation is extended to any visitors to come along to the Chatswood Bible Class. They will be made very welcome.

United States of America: "I am hoping", writes a Brother, "that you are aware of the article which appeared in the June issue of the 'Christadelphian Advocate', attacking Brother Thomas' 'Eureka'. It is about six pages long, and I think it should be answered. I do not intend that it shall go without notice, but I am not able to do justice to upholding 'Eureka' against such an attack; but I think some of the writers of 'The Logos' could, and should."

("Eureka" has been attacked ever since it saw the light of day, but the best reply against such an attack is for the doubtful to read the books themselves. "Eureka" bears the impress of its quality upon its every page, and an unbiassed consideration of matter expounded therein will vindicate the book. Critics may come, and critics may go, but to the student of the Word, "Eureka" stands without peer in the Exposition of the Scriptures. We have not seen the article to which you make reference, but if it warrants attention we shall notice same through the pages of "The Logos".—Editor.)

France: Sister Effe Gariaud, of Dordogne, writing recently, states: "Some time ago I received two parcels from Australia, but the packing was so torn it was impossible to guess from which part of Australia they came. I am sorry those who sent them cannot receive the thanks I want to send them. I hope, through you, our loving thanks will reach them. Now life is easier and normal, and our needs are more spiritual than material." (We pass this message on hoping that the generous donor receives the thanks due. To assist in spiritual matters, we will be pleased to forward the "Elpis Israel" Class Notes to our sister,—Editor.)

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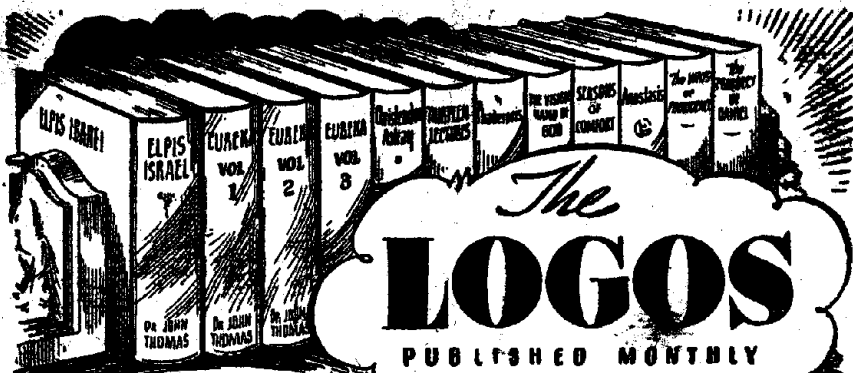
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who hear the logos (word) of God and keep it"*

No. 3

November, 1951

Vol: 18

**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.

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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 errantist 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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Prove all things — Hold fast to that which is Good.

—Paul.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

"BEHOLD, THE JUDGE STANDETH AT THE DOOR"

★ ★ ★

This is a juncture of affairs that will effect us with joy or fear, according as we have been living in harmony or otherwise with the calling to which, by the Gospel, we have been called. If we have consented to accept the part of strangers and sojourners with Christ, estimating and conducting ourselves as his stewards, making his commandments the rule of our lives, bearing testimony to him, and occupying in his service, in the midst of a world that denies him and dishonours God, all the while fostering our affections for the glorious hope that will be realised in his appearing, then we shall naturally conform to Christ's own suggestion: seeing the signs, we shall "lift up our heads for our redemption draweth nigh". If, on the other hand, while knowing and assenting to the facts concerning Christ, we have lived negligently of his commandments, consulting the present ease and comfort, and accepting the smiles of the world that disowns him, we may reasonably regard the prospect with apprehension. If we have laid up our treasure on earth, we cannot be surprised that Christ comes empty handed for us from heaven. If our hearts condemn us, God is greater than our hearts, and knoweth all things. There is yet time. Let us examine ourselves. Let us judge ourselves. If the record of the past does not appear satisfactory, it is high time to repent and do the first works. If, on the other hand, we can say with Paul, that the "testimony of our conscience" is that "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world": we have cause to rejoice at the tokens in the eastern horizon, which tell us of the approaching rise of the Sun of righteousness, to fill the world with light, and glory.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

RESULTS OF CONGRESS

In an earlier number of "The Logos" (see p. 4) reference was made to the historic Zionist Congress which met recently, for the first time, on the soil of Eretz Israel, to formulate a policy for the future. To most non-Jews, Zionism, Israel, and Jewry are different synonyms defining the one group of people. This is not so. Zionism is a movement among the Jews in dispersion, the original policy of which was: A national home for Jewry in Palestine protected by public law. Though it had support of many Jews, it was also opposed by many, and some of the most powerful were among these latter. But, as we pointed out in our previous article published two months back, the aim of Zionism has been attained in the establishment of the Jewish State, and Christadelphians are interested in the new policy of Zionism which this Congress set out to lay down.

Christadelphians are interested, because they know that ultimately Israel must lay aside its narrow, parochial, limited outlook of Palestine as a national home for Jews, and assume its destined position as "first dominion" of a universal empire, over which Christ and his immortalised brethren will rule (Rev. 5: 9-10).

The current issue of "**The Zionist**" provides a very interesting outline of the results of Congress. The Editorial is headed "**In-decision**" and this one word sums up the general results. No definite, virile policy for the future of the Movement was outlined; rather did a state of bewilderment seem to permeate the proceedings, as though Jewry, in common with Gentilism, is stunned with the rapidity of developments over recent years, and just does not know what to do next.

Not only so, but in the Jewish State, Zionism has produced an offspring that has sprung almost immediately to maturity, and that now feels that it does not want to be shackled with the apron strings of its mother. In fact, as is plainly evident in the record of Congress, the child feels that if its parent does not exactly need to go into honourable retirement, it should, at least, recognise that it is a little old-fashioned, and therefore, put herself under the care and guidance of her more lusty offspring.

Christadelphians rejoice to see such growth in Israel. They evaluate current events in the light of the Hebrew prophets, and, perhaps, are more Israelitish in their national hopes and aspirations than the Jews themselves. In their abounding enthusiasm they are somewhat of an embarrassment to the latter who see nothing but the grim, hard toil of the moment, and the mountainous problems and

difficulties that hem them in on every side.

Though "indecision" might mark the general results of the Congress, there is no doubt that good must come of such a conference. The report as published in "**The Zionist**" records some very interesting statements made of past efforts, and some fine aims set for the future. We learn with interest:

"Fifty-four years, almost to the day, after the first World Zionist Congress in Basle proclaimed the aim of restoring a Jewish State in its ancient homeland, the twenty-third Zionist Congress opened in Jerusalem, the eternal and spiritual capital of Jewry, and now the capital of Zionism's aim realised—the State of Israel. Half-a-dozen survivors who attended the first Zionist Congress in 1897 were on the platform."

Mr. B. Locker, Chairman of the Jewish Agency Executive in Jerusalem asked for a re-evaluation of Jewish education both inside and outside Israel, so as to open to Jewish youth the right moral and intellectual resources of Hebrew literature, the Bible and contemporary Hebrew writing. For this purpose the Hebrew language was an indispensable instrument, he said.

The resurrection of Hebrew from a dead language to a living one is a modern miracle of philology. In the days of Christ there were three languages current in Palestine, Hebrew, Greek and Latin (John 19: 20), and though the intervening years brought about the demise of these languages, when we visited Palestine in 1933, there were again three languages in current use—English, Arabic and Hebrew. To-day Hebrew is the predominant tongue among the babel of the refugees, a wonderful sign of the times.

Dr. N. Goldmann, Chairman of the American Executive of the Jewish Agency, reminded the delegates that "Zionism has taught Jews to seize destiny by its horns and not rely upon friends for the Jewish people's liberation, nor to fear enemies", and these lessons, he continued, must be applied to Zionism's own affairs.

Jewish history, however, when rightly appraised, reveals that Israel has access to a Power of which other nations are largely ignorant. The unfortunate feature is that Israel, too, ignores that Divine destiny to which it has been called. It is not for nothing that God declares:

"I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations, whither ye went. And I will sanctify my great name . . . and the nations shall know that I am Yahweh when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all countries, and bring you into your own land" (Ezek. 36: 23-24).

Yahweh is overlooking the destiny of Israel, and will ultimately change the whole outlook of the nation. By the transforming power of His word, sown in their hearts, they shall manifest a new spirit, and so "walk in His statutes, and keep His judgments and do them" (vv. 25-27). There is, therefore, greater truth than the speaker realised in the final words of Dr. Goldmann:

"I hope, and I am convinced, that this Congress, the first in Jerusalem, and the first in the Sovereign State of Israel, will be truly a first Congress launching the second era in the history of Zionism, an era

that will lead us after years of effort and devotion, to even greater accomplishments than the first era, and to a full realisation of the Zionist vision."

The student of God's prophetic Word knows that Israel must go through some troublous experiences yet. The effect of these will be to humble them still further, to cause them to seek more diligently the Divine way unto national greatness. As Moses declares according to the Revised Version (Deut. 4: 30-31):

"When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to the Lord thy God, and hearken unto his voice; for the Lord thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

Ultimately the Zionist vision will give place to the Messianic reality, with a glory far transcending anything that Herzl dared to contemplate.

The Congress adopted unanimously a series of resolutions which included:

(1)—The settlement of an additional 500,000 persons on the land during the next few years;

(2)—A request to the Israel Government to continue its efforts in regard to the Aliyah of Jews from the U.S.S.R., and particularly of those whose relatives in Israel have for many years eagerly awaited the reunion of their families.

(3)—The Aim of Zionism—"To strengthen the State of Israel in every way possible, to promote the ingathering of the exiles, and to maintain the unity of the **WHOLE Jewish people**" (i.e. both in the land and in dispersion).

What a thrill such signs would have caused our pioneers; how stimulating they should be to us!

—J.M.

Egypt's Demands on Britain

Egypt and Britain both figure in Bible prophecy, the former under its own title, the latter under such names as Moab of the latter days, Tarshish, Tyre, etc. It clearly reveals that the latter power must fall in the scale of the nations, prior to the establishment of the Kingdom of God in the earth. Isaiah 16 is one such reference. It speaks of the "pride of Moab", of its haughtiness and its power, but concludes with the statement, "his boasting is nought" (Isa. 16: 6 R.V.). The 2nd Isaiah reveals that the "day of Yahweh" will be "upon every one that is proud and lofty" including "the ships of Tarshish" (Isa. 2: 12, 16). This will precede the establishment of Christ's kingdom in the earth when all nations, including Britain, "will be blessed" (Gal. 3: 8).

Middle Eastern affairs, in which Persia, Iraq and Egypt have successively challenged Britain, indicate the measure of her humiliation. That such a "base kingdom" as Egypt should dare to speak

in judgment of the British Empire, and Persia successfully banish her influence from her territory, illustrates the truth of our first paragraph.

Egypt was one of the most powerful nations of antiquity, renowned unlike for science, arts and civilisation. It must have appeared very unlikely that the Bible predictions concerning this Power would ever be realised. In his 29th chapter, Ezekiel declares that the King of Babylon would suppress Egypt for 40 years, and take away captive many of the people. These events were fulfilled within a few years of their proclamation by the prophet. But Ezekiel also spoke of Egypt's condition to-day, and in a manner so definite, dogmatic and true as to confound all critics of the Bible to disprove his words.

The prophet declared that following the 40 years of subjugation of Egypt by Babylon, the nation would remain "a base kingdom" (Ezek. 29: 14); it would "no longer rule over the nations (v.15), and what is more striking, "There shall be no more a prince of the land of Egypt" (Ezek. 30: 13).

Apart from Divine inspiration, none could speak with such certainty or in such detail concerning the future of so eminent a nation. The fulfilment is a matter of history. Egypt was successively dominated by the Greeks, Romans, Saracens and Mamelukes. Early in the sixteenth century, the Turks took possession of the country. Towards the end of the 18th century the French came on the scene. They were driven out by the British, who handed control back to the Turks. In 1882, the national party, under Arabi Pashi, revolted, and forced the Turkish ruler to flee. It might have been the beginning of a new dynasty, with an Egyptian ruling as prince contrary to the statement of Ezekiel. The English, however, subdued the rebellion, and restored the Turkish Khedive as nominal head. To-day Egypt remains a base kingdom. It no longer rules over other nations. It has a king, but he is a foreigner—a descendant of Mahammed Ali, the Turkish military officer who revolted against the Suntan in 1832, referred to in "Elpis Israel" p. 416.

Historians have expressed astonishment at the way in which Egypt has been subjected by various races and ruled over by "strangers". The student of God's word is not astonished. He sees therein a further evidence of the hand of God in world affairs—the wonderful fulfilment of the most remarkable book in history—the Bible.

The anti-British attitude of Egypt to-day will play its part in the destiny of nations leading to Armageddon. Brother Thomas, in "Elpis Israel" pp. 445 has written:

"God will bring Britain's 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 . . ."

Before this event, however, prophecy indicate that Christ will again be in the earth, and the saints called to his judgment seat at Sinai.

—J.M.

3. *Delivered Up to Affliction*

“Do not Premeditate”—Mark 13: 11; Luke 21: 14

Though they were to be arraigned before councils, courts and kings, and though it was to turn “to them for a testimony”, explicit warning was given them by their Lord that they were not to premeditate their defence. This was in striking contrast to the custom of the age. Oratory was an advanced art, and set forms of presenting an oration were laid down by the various schools, which sought to excel in the gift of speech. The glib tongue, and ready guile, were used to defeat the course of justice, as Paul found when the Jews hired the eloquent Tertullus to plead against him (Acts 24: 2).

The Apostles were to avoid this method, and to rely only upon the power of the Word expounded. How well they performed this is shown in the simple, direct and powerful speeches recorded in the Acts of the Apostles, or the clear and decisive logic of the various epistles to the Ecclesias. To the Corinthians, Paul declared: “When I came to you, I did not come to tell you of the secret truths of God in the fine language of philosophy . . . Indeed, when I found myself among you, I felt weak and timid and greatly agitated. My message and my proclamation were not delivered in the persuasive language of philosophy, but they were accompanied by manifestations of spiritual power, so that your faith should be based, not on the wisdom of man, but on the power of God” (1st Ep. 2: 2—20th Cent. Trans.).

“The persuasive language of philosophy” was avoided that the power of the Truth could be better demonstrated. It was rejected, as so much dross, that Christ, through the Spirit, could speak through the Apostles. In his Olivet prophecy, he promised them “a mouth and wisdom, which all their adversaries should not be able to gainsay nor resist” (Luke 21: 15). The Reader will recollect the many occasions when this happened—the Pentocostian testimony, Stephen’s defence against the Sanhedrin, Peter before the council, Paul before kings, and in his manifold experiences throughout his travels. The wisdom that poured from the mouths of the Apostles was wisdom induced by the power of the Spirit, and the very fact that most of the Apostles were previously uncouth, ignorant men (by the world’s standards) only exhibited more powerfully the principle, “My strength is made perfect in weakness.” The Jews saw a different body of men from that they knew previously. The humble, timid fishermen of previous days, who would most probably have been struck dumb by the eminence of some of their antagonists, were transformed into powerful advocates of Truth, accomplished linguists whose ready

tongues silenced the arguments of the enemy. The people were amazed at what they heard from men whom they had earlier despised as ignorant Galileans (Acts 2: 7). This gave added weight to their testimony, for listeners recognised the cause of the change. On one occasion, we read: "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus" (Acts. 4: 13).

Trials from Within—Mat. 24: 10-13; Mark 13: 12-13; Luke 21: 16-19

The Ecclesia, however, would not be without its own weaknesses. This was the prophetic warning of Christ, and was, indeed, inevitable. The circumstances of the times constituted a challenge to faith, and some were bound to give way under the strain. Ostracised by the world, the mark of hatred and scorn by Jew and Gentile alike, existing in a state of nervous tension, in an environment of hatred, envy and persecution, it was inevitable that difficulties should arise. The parable of the sower had warned of a class of converts which, "when tribulation or persecution ariseth because of the Word, by and by he is offended." Under these conditions, many turned Judas and betrayed the faith. This Paul found, when "all in Asia deserted him" (2. Tim. 1: 15), and when, later, a prisoner in Rome, with the spotlight of official disapproval on him, "all men forsook him" (2 Tim. 4: 16). The N.T. epistles speak constantly of the presence, in the ecclesias, of those who taught false doctrine, of men who "entered in privately" to spy out the liberty of the saints, and when opportunity occurred betrayed the cause. James speaks of "wars, fightings, hatred and envy" among the brethren (Ch. 4: 1-2); Peter, of those who "made merchandise of the faith"; Jude, of the need to "contend earnestly" because of certain who had "crept in unawares", and whom he castigated in violent language. Some of this wicked class betrayed the brethren to the authorities, with the result that "they caused some of them to be put to death, and to be hated of all men for My Name's sake" (Luke 21: 17). "At first", writes Tacitus of the persecution under Nero, A.D.64, "several were seized, who confessed, and then by their discovery a great multitude of others were convicted and persecuted."

The hardest of all trials are those from within. We can bear, with comparative indifference, the ignominy of the Gentiles, indeed we expect it, and in certain circumstances even welcome it. But, heavy indeed, to endure, are the blows that come from those of "like faith"; bitter the experience of "false prophets (teachers)" and deceivers who cause "the love of many to wax cold." The Truth has never been without this source of trial. The things of God are so much above the things of the flesh, that the latter constantly misinterprets the former, and so, argument and discord find a place in the Ecclesia, where should dwell perfect peace and unanimity. Brother Thomas once, very appropriately, likened this element to "sin in the flesh, in the multitudinous body of Christ."

The antidote is faith, a vigorous faith created by the study of the Word. We live unto God, and not unto ourselves. It is God's

Truth which we have accepted, and His service we have entered, and whilst we may deplore controversy, and regret antagonism within the Body, we have a duty, often an unpleasant one to "contend earnestly for the faith" because of some who "have entered in."

**"Not a hair of your head shall perish"—Matt. 24: 13; Mark 13: 13;
Luke 21: 18-19**

But though he warned them of trials, of beatings, and of death, the Lord added the cryptic statement: "But there shall not an hair of your head perish." This is a proverbial saying expressing perfect safety (1 Sam. 14: 25; 2 Sam. 14: 11; 1 Kings 1: 52; Acts 27: 31). The sense of the passage is expressed in Luke 12: 4-7: "Be not afraid of them that kill the body, and after that have no more that they can do . . . fear only him who after he hath killed hath power to cast into hell" (Gehenna—complete destruction) . . . even the very hairs of your head are numbered. Fear not therefore: "The Apostles would experience many hardships leading unto death, but by patient endurance, they would save their souls by a resurrection unto life eternal. In this sense, in that, namely of ultimate destiny, "not a hair of their heads shall perish."

To the Apostles, death was only a minor incident, for Christ has power "over the grave and of death", and they had a firm conviction in the resurrection. In fact, so keen were their sufferings, that they welcomed death. "I am ready to be offered", "to be absent from the body is much better", were some of their statements to the brethren. With the eye of faith they saw afar off the hope of their calling. They endured "cruel mockings and scourgings, bonds and imprisonment", but through it all they "obtained a good report in faith", and will shortly receive the "crown of righteousness" laid up for those who "love the Lord's appearing" (2 Tim. 4: 8).

The Lord concludes this section of his prophecy by stating: "He who shall endure unto the end shall be saved." He had no false illusions as to the difficulties of the way. He, himself, had experienced that through which the disciples were to pass. We find him constantly exhorting his disciples of the trials that would befall them, exhorting them to fight it out as good soldiers in his service, praying constantly for strength from on high to sustain them in the battles of life. He knows the feeling of human infirmity, he knows what it is to suffer trials and to be tempted, and therefore we, as could the Apostles, can approach with confidence the throne of grace, to receive strength in time of need.

We, of course, have not the same kind of the sufferings to endure as did the Apostles, but life continues to be a battle, a challenge to faith. The times are soft and easy, the very toleration of the world, the very lack of active opposition, lends itself to apathy and indifference in the ecclesias, and virile discipleship is in the discard. We need to beware of this, bearing well in mind the words of the Lord: "He that shall endure unto the end, the same shall be saved."

—H.P.M.

Questions



Answered

PROBLEM FOR CONSCIENTIOUS OBJECTORS

Query (M.B.—W.A.): "If the enemy were to invade our land and threaten the lives of our loved ones, would it not be right to defend them, even though in doing so we might be forced to kill. I would like you to answer this question, for I think it would mean a lot to some who have a partial understanding of the Truth, but fail to appreciate our stand on these matters. The question has been put to me and I pass it on to you for consideration."

Answer: Although the resurgence of the Christadelphian Movement in these latter days is over 100 years old, and has survived wars and invasions, and though the number of those who have refused to bear arms during this period, runs into many thousands, we know of not one single case that answers to the hypothetical situation instanced above. Further, if the instructions of Christ are closely followed, we do not believe such a situation could possibly arise. It is true that brethren have suffered for their belief, have occasionally lost their liberty, and in a few cases, outside the British Empire, even their lives, but that is a different set of circumstances altogether.

Our answer to the question above is threefold, thus:

1. **We should protect our loved ones by removing them from the scene of conflict.**
2. **Killing one or two of the enemy would not avail much (even if we had the means to do it), and would probably incite a more determined and brutal assault.**
3. **Faith tells us that if we follow the instructions of Christ, we shall be guarded against any such circumstances.**

A few comments on each of these headings:

(1)—Christ instructed his disciples to remove themselves from the scene of conflict. "When ye see Jerusalem compassed with armies . . . then flee to the mountains. Neither let him which is in the field return back to take his clothes"—in other words, don't delay (Mat. 24: 18; Luke 21: 20-21). He was referring particularly to the events of A.D. 70 when the Romans invaded Palestine. God over-ruled the decision of the Roman Commander, so that he unaccountably withdrew his forces from before Jerusalem, thus providing an opportunity to escape for those Christians who remembered the prophecy and instructions of their Lord. In our case, the words of the Psalmist still holds good: "The angel of Yahweh encampeth around about them that fear Him, and delivereth them" (Ps. 34: 7). Opportunity to escape will always be provided. Faith tells us that, and those who mock at faith are not in a position to understand our stand at all, for it

is the mainspring of our attitude.

(2)—According to a Press report of a recent court case in Melbourne in which a youth applied to be registered as a Conscientious Objector, the Magistrate, in granting him exemption, is alleged to have stated that, "even under the civil law it was recognised that it was sometimes necessary to do wrong in order to do right. It was permissible to swerve and travel on the wrong side of the road if a small child was in front of a vehicle." This was in answer to the applicant who had stated that he considered it wrong to use force to defend his father and mother. The Magistrate's hypothetical case is a little unfair; but in any case it would be far better to stop the vehicle, and remove the child from the place of danger, rather than travel down the wrong side of the road, and thus jeopardise the lives of other law-abiding people. This is a fairer way of stating the position. The true Christadelphian threatens the lives of none. He drives no vehicle down the road of nationalism.

But assuming that with all precautions, the lives of loved ones are threatened, what then? It is, of course, our duty to defend them to the best of our ability, recognising that this is most effectively done by following the instructions of God rather than the impulses of the flesh. If we do this, God has promised that His help is near at hand. Thus Abraham, in his trial, found that God intervened to save his son (Gen. 22), and David, after a life-time of experience, could say: "I have not seen the righteous forsaken, nor his seed begging bread . . . for Yahweh loveth judgment, and forsaketh not his saints" (Psalm 37: 25, 28). David's words do not mean that the righteous will be exempt from adversity, but, rather, in trouble, they have access to a Power that will enable them to bear it courageously, and Who will ultimately reveal in them a salvation so glorious, that it is beyond the heart of man to conceive.

Under extreme provocation, some have given way to the impulse of the flesh, but in recognising their error, such have an Advocate with the Father who will intercede on their behalf, one who "having suffered being tempted, is able to succour them that are tempted" (Heb. 2: 18).

Peter, on one occasion, found himself in such a situation as is suggested in the question above. His loved one was in danger, and he so far forgot himself as to wield the sword in his defence, but he was rebuked with the words: "Put up again thy sword into his place: for all they that take the sword shall perish by the sword" (Mat. 26: 52). The sword which symbolises the impulse of the flesh, is very poor defence against any enemy.

(3)—Paul declares: "God is faithful, who will not suffer you to be tempted (or tried) above that ye are able; but will, with the temptation (or trial) also make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13). Faith enters the picture here. Paul's words do not mean that we will always be exempt from trouble, pain, or loss, but they do mean that we will never be brought into a situation whereby we are inexorably forced to violate the Divine will,

Yahweh overlooks the circumstances of our lives. We have access to His care, and this knowledge can help us bear with trouble, adversity or trial when it comes upon us. The Lord's experience is the classic example of what we should aim to do in similar circumstances—and he suffered as keenly as anybody possibly could. "He left us an example, that we should follow in his steps . . . when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2: 21-28). This is the pattern for our conduct.

Finally, Christadelphians are not pacifists or agitators. They do not presume to interfere in what others should do who are outside the bonds of the covenant. They are grateful for the protection that is provided them by the State, realising that "God rules in the king-

F.M.: Your letter received and contents noted. You say that you have your Bible and have learned to love it. We, too, have our Bible, and from it have learned not only to love it, but also to appreciate the help of others (such as our pioneers), even though they may not be among the Inspired writers (Rom. 10: 14; Acts 8: 31). From the same wonderful Book, we have also learned that if it had not been for the faithful controversy of men of God in ages past, the Truth would have soon been submerged in error (Gal. 1: 8; 2: 11; 2 Peter 2: 3; John 9-10; Jude 3). The need for faithful controversy has ever remained. Christ commended the Ephesians because "they could not bear them that are evil". They had tested certain leaders and found that they were "liars" as far as the Truth is concerned (Rev. 2: 2). Jude stressed the need for "earnest contention" because of some who had "crept in unawares". Paul urged the need to "convince gainsayers", and "stop the mouths" of certain whom he called "deceivers" (Titus 1: 11). Controversy is never pleasant, but we must respect the wisdom of Solomon, "There is a time for peace and a time for war." Let us unitedly strive for purity of doctrine and peace of mind.

doms of men", and "precious in His eyes is the death of His saints." World conditions reveal that ultimately a trial of strength will be made between Russia and Britain, and the latter is wise to prepare for it. But having given ourselves to Christ, and thus withdrawn, in measure, from the system of things about us, we take no part in politics, and refuse to participate in war, for these things would bring us into gross violation of the specific commands of our Lord.

MEANING OF THE WORD "ZOE" (LIFE)

Query: "I have been told that there are two words in the Greek New Testament, both rendered 'life', namely *Psuche* and *Zoe*. The former, I am told, represents physical life, whilst the latter represents a 'higher life', something akin to 'spiritual life'. Is this correct?"

Answer: No, you have been misinformed. Firstly, there are as many as four different words rendered "life" in the New Testament, although "*Psuche*" and "*Zoe*" are the most prominent. These two words have various shades of meaning, and cannot be limited to the

narrow, arbitrary definitions outlined by you, and which you use to establish a false theory. For instance, this theory demands that "zoe" be understood as a spiritual existence, but, in actual fact, this word signifies life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection and eternal life; and hence, as such, is the "gift of God" (Rom. 6: 23; 1 John 5: 12).

Let those who imagine that "zoe" invariably denotes a "higher"

● It is not easy to become a workman in such an age as this. The great names in theology, so much applauded by the world—a world that has been "wondering after the Beast" for more than twelve centuries—were not even apprentices; they were students of the classics and systems of divinity, not students of the word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labour to become adequately proficient for a right division of the word. Men who do not understand the prophets, have no scriptural pretensions to workmanship in the word. They can neither preach it, nor divide it.

—Dr. Thomas.

or spiritual life, and build on this notion the theory of the present possession of eternal life, consider the use of the word in the following places:

"God giveth to all zoe (life), breath, and all things" (Acts 17: 25). "I am persuaded that neither death, nor life (zoe) . . . shall be able to separate us from the love of God, which is in Christ Jesus" (Rom. 8: 38). That mortality might be swallowed up of life (zoe)" (2 Cor. 5: 4). "What is your life (zoe)? It is even a vapour that appeareth for a little while then vanisheth away" (Jas. 4:14).

The verb "zao" is used in the same way, thus:

"Lay thy hands upon her and she shall live (zao)" (Matt. 9: 18). "Thy son liveth (zao)" (John 4: 50). "It is not fit that he should live (zao)" (Acts 22: 22), etc.

In connection with the Septuagint (Greek) Old Testament, we have the following instances of its usage:

"God breathed into Adam, the breath of life (zoe)" (Gen. 2: 7). "Adam called his wife's name Zoe ("Eve" signifies "life") because she was the mother of all living" (Gen. 3: 2). "The years of the life (zoe) of Levi" (Ex. 6: 16) etc.

From the Greek word "zoe" comes our English words "zoo" and "zoology"—a study of life. Dr. Strong defines it as "mere vitality, even of plants". Whilst it is true that there is spiritual vitality as well as natural vitality, and the word is occasionally used in that sense, you would be wise to revise your theory in the light of the Scriptures, and be careful that you are not misled by statements that have no true substance in fact. The theory of the present possession of eternal life is borrowed from the mistaken ideas of the Apostasy.

—Editor



Correspondence from our Mail Bag

Ecclesial Reunion

In view of the imminence of Christ's return, it is incumbent upon the Brotherhood to do all within its power to heal the present unsatisfactory conditions existing in Ecclesial relationships. This does not mean that vital truth must be sacrificed, and a union established which would lack the true principles of unity, but it does mean that there must be a careful sifting of uncertain details from that which constitutes essential doctrine. Liberty of thought can be permitted on the former, so long as we remain firm and uncompromising in regard to the latter. Brother Roberts has well written:

"There are general principles as to which there can be no compromise: but there are also unrevealed applications of these principles in detail which cannot be determined with certainty, and which every man must be allowed to judge for himself without any challenge of his right to fellowship. To insist on uniformity of opinion on those uncertain details is an excess of zeal which may be forgiven, but which meanwhile inflicts harm and distress without just cause."

As an example of a general principle, and uncertain detail, Brother Roberts quoted the state of man after creation, defining it thus:

"GENERAL PRINCIPLE—He was a living soul or natural body of life, maintained in being by the action of the air through the lungs like us, but unlike us, a 'very good' form of that mode of being, and unsubjected to death.

"UNCERTAIN DETAIL—Would he have died if left alone, unchanged, in that state if he had not sinned? Who can tell? The testimony is that death came by sin: but the fact also is that, not being a spiritual body, he was presumably not immortal. Are we going to insist upon an opinion on a point like this, which no man can be certain about? We shall act unwarrantably if we do so. It is sufficient if a man believe that Adam after creation was a very good form of flesh and blood, untainted by curse. The uncertain points must be left to private judgment."

We quote the above because of certain letters received on the above subject.

From New Zealand we have received a very encouraging note, thus:

"I and the members of our division have not been in fellowship with the main body for a matter of 35 years or so, but a very zealous brother has gone to considerable trouble, patience, and perseverance and has succeeded in convincing us concerning Clause 5 of the Amended Statement of Faith . . ." The letter indicates that a basis having been thus established, the Ecclesia, in this corner of the vineyard, will close its ranks, and present a united outlook to the world.

A further letter from New Zealand, however, accuses us of not being explicit enough on the subject of the effect of Adam's transgression. We fail to see how we can be any more explicit than we have been. Those who deny that any physical change was produced in Adam's sentence of death, forget the physical power of the curse of God. Its power was seen in the effect produced on Gehazi by Elisha's simple sentence (2 Kings 5: 27). It was seen in the thorn and thistle-yielding tendency of the ground after the curse pronounced (Gen. 3: 17-18). It was seen in the land of Israel under the law, in blight and sterility, and pest and physical derangements of various kinds (Deut. 28: 18-22). And it is seen in our corruptible and mortal state which we inherit from Adam in whom it came by sin (Rom. 5: 12; 2 Cor. 1: 9). Before transgression, he was "very good" in nature, for so the record declares. After transgression, he was no longer in the very good state, but in the evil state ensuing on sentence of death. The truth can be quite simply stated without going into details that are uncertain.

From Queensland we have received a long letter, the main point of which is compressed in the statement: "If God put a law of sin operating in Adam, then Adam (or his posterity) can scarcely be blamed for sinning. This is the hurtful part of Clause 5."

But Clause 5 says nothing about "God placing a law of sin operating in Adam or his posterity." The facts are: (1) God placed Adam under law; (2) Adam introduced sin into the world by breaking this law; (3) Adam was sentenced to death, "a sentence" says Clause 5, "which defiled and became a physical law of his being, and was transmitted to all his posterity." Thence afterwards death became defiling, so that under the law anybody touching a dead body was ceremoniously defiled thereby.

Thus Paul taught:

"Through the offence of one many be dead . . . the judgment was by one to condemnation . . . By one man's offence death reigned . . . By the offence of one judgment came upon all men to condemnation (i.e. death) . . . Sin hath reigned unto death" (Rom. 5: 15, 16, 17, 18, 21). "In Adam all die" (1 Cor. 15: 22).

The religious world has produced chaos by reading false ideas into the Bible, and, apparently, division has been aided in our own circles by doing the same thing in relation to the Statement of Faith. It was Adam who originally introduced sin, and God who punished with death. The descendants of Adam are born into conditions that were brought about by their first parents, but they can become related to the love of God which is revealed in His plan of redemption.

Some find it difficult to understand how a "sentence" could defile, but when it is understood that the sentence brought death, and death is defiling the answer is clear. Moreover, the sentence was actually proclaimed before the act of disobedience was perpetrated. The human pair had been warned beforehand of the effect sin would have upon them (Gen. 3: 3), and this would have taken affect, once sin had been committed, without the formal confirmation of God as stated in Gen. 3: 14-19.

—Editor



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from Page 54)

AIONS (Continued)—In Dan. 7: 18, the Hebrew and the Apocalyptic phrase “for ever and ever” is also rendered by the Chaldee formula — “**adahlnah, we-ad ahlam ahlmayah**”—“for the aion, even to the aion of the aions”; in this, the first aion answers to the Messianic Priestly Cycle, or **olahm**; and the “aion of the aions”, to the “**ad**” which takes root in and springs from the Abrahamo-Mosaic and Millennial Cycles.

Now, in the translation of Moses and the prophets from the Hebrew languages into Greek, executed at Alexandria in Egypt, in the third century before Christ, and said to have been the work of seventy-two Jews, who were employed for the purpose by the king of Egypt, and, therefore, styled **THE SEPTUAGINT**, in this version, “**olahm**” is rendered by “**aion**”, in their judgment “aion” being the word in Pagan Greek, which came nearest to “**olahm**”; and as they did not know what would be “**beyond**” the “**olahm**”, they styled the unknown (or “**Ad**”) by “**aion**” likewise; though this they might do on the authority of the Chaldee formula in Dan. 7: 18.

But “**aion**” does not exactly correspond to “**olahm**”. We have the phrase “**baith olahm**”—**house of olahm**, in Eccles. 12: 5, rendered in the Common Version “long home”, that is, the grave. A better rendering would be “house of concealment”. But “aion” could never be applied in this sense; for “to hide or to conceal”, are ideas of which no trace is to be found in “aion”.

“Aion” is compounded of “aei” “on”. The word “aei” is from “ao”, “aéo”, signifying primarily, to “**blow**”, to “**breathe**”; secondly to “**live**”, to “**pass**” or “**spend time**”. From this derivation, “aei” would present the idea of **continuous being**, of a **going on**, or **succession**; and as a particle of time, is ever used of that which is boundless or undefined; not so much that which **cannot** be bounded. “Aei” therefore, alone, would express the idea only of endless or unbounded time. This glowing word was connected with, and, as it were, anchored upon another of more stability, since stability and fixedness were sought to be expressed by the compound word. This other word is the participle of that verb of existence which expresses, in its philosophical sense, the highest mode of **being**. One part of the compound, then, is boundless and unconfined; the other chains it to a present; or rather “on” is of all tenses, and altogether excludes the idea of time—(Lewis on Plato).

“Aion” is not time, long or short, bounded or endless. It is not the

opposite of time. It is stability and fixity, as opposed to what is temporary. **It is a fixed and settled course of things related to a common centre.** The Greeks regarded it as a circle, "Time", says a Greek author, "by reason of the resemblance to an Aion, is said to move in a circle". A cycle, or round of time, of any diameter, long or short, seems to have been the classical idea of aion. "We say", says Plato, "**was, and is, and will be**, when IS alone pertains to aionian being, while was and will be belong to that flowing generation, which exists in time." It is used in Greek poetry in the indefinite sense of life, existence, or **state of things**. Aristotle's definition of aion is found in the following words: "Above the heaven", says this heathen writer, "there is no growing old, neither is there any change, but all is immutable, all is impassible, and having the best and most satisfying life continues for all the aion; and **this**, its name, is divinely declared to us from the ancients. For **that end which contains the period of each existence is called its aion**. According to the same reason, that which constitutes the enclosing limit of the whole heaven, and that which embraces the infinite period, and the infinity of all things—that is Aion, taking its name from "aei"—"**always to be**, immortal and divine"—Arist. De Caelo, lib. i.c.ix.10.

This is the word, then, adopted by the Septuagint, and by the writers of the New Testament, as the best in the Greek language, by which to designate the Abrahamo-Mosaic and the Abrahamo-Messianic cycles, and the cycles beyond. While adopting the word, however, the Spirit does not also adopt the heathen ideas connected with it; these it rejects in exhibiting a doctrine of aions that never entered into their minds to conceive. They had no idea of rounds of time of divine institution, to have, as it were, insulated existence—cycles, or circles, or courses of things, with intermediate spaces, or intervals of time, between them. "The period of each existence", says Aristotle, "is its aion." A man's life-time is his aion; the period of the apocalyptic Beast of the Sea's continuance is its aion; the time during which the Aaronic High-Priesthood was appointed to continue was its aion, etc.; and so in the mythology of the Pagans, the heaven of their imaginations, above the natural heaven, having for its existences the gods and ghosts of Elysium, was an aion, and entitled such; and as its peculiar existences were regarded as of infinite duration, with them this aion was **eternity**. Hence, those calling themselves "Christians", whose minds are imbued with the philosophy of the Greeks (and this is the case with all who are indoctrinated with the theology of "Christendom") believe in "Heaven beyond the skies"; whose existences are God, Jesus, angels, and the souls or ghosts of departed saints; and its duration, eternal. This is the Pagan-Greek and Roman, the Catholic, Papal, and Protestant ETERNITY; and as the last three have had the translation of the Scriptures under their control and know nothing of any other aion than a super-atmospheric eternity, they almost universally render it and its cognate phrases, by "for ever", and "for ever, even for ever and ever"; and adjectively by eternal, in physico-celestial bliss, or infernal woe.

The Abrahamo-Messianic Aion is commonly styled the Millennium, because it is to continue 1,000 years. This Aion is "the Day of Christ", and the period when he and Abraham possess the Land. It is the aion of the kingdom in its Melchizedec constitution. It is the aion also of the Tree of Life, and of the New Jerusalem. The gospel treats of this aion, which,

because it is future, is styled the Aion to Come. No one has ever heard the gospel who is ignorant of the doctrine concerning this aion; for it is **the aion of the aions**—the hope of all the faithful of the antediluvian and Mosaic times.

The Messianic aion has its "days", as the Mosaic had. "Remember", says Moses, "the days of Olahm; consider the years of a generation and a generation." As we have remarked before, these days and years were the time occupied in organizing the aion—the days of sojourning and conquest. The days of Messiah's aion are also organic years—years in which the aion is being formed. This is a period of 40 years, in which the Apocalyptic Sickles are doing their bloody work (see Rev. 14: 14-20).

A "little season" intervenes between the end of Messiah's Priestly Aion (the Millennium), and the terminus of the 7,000 years. It is a period referred to in Rev. 20: 3, 7, 8, in which the Dragon-Power revives and contends once more for the dominion of the world. How long after the end of the Anno Mundi 7,000 the conflict may continue, we are not informed. It will terminate, however, in the suppression of the rebellion, and the restoration of Yahweh's sovereignty throughout the earth.

"Ad" represents the aion *beyond* the priestly Aion of Christ. Of the direction of this, the Bible reveals nothing. It is an aion which belongs to Messiah as much as the preceding, only his relation to it is not sacerdotal. "Behold", says he, "I am living for THE AIONS of **the aions**; and I have the keys of the invisible and of death" (Rev. 1: 18). These aions are introduced by the opening of the grave, and the releasing of prisoners from the power of death (see Rev. 21: 10; 20: 4-6). They take root in the Antediluvian Abrahamo-Mosaic aions. They are therefore, "of the aions" for the sentence upon the serpent (Gen. 3: 15), and the promise to Abraham, are developed and accomplished in them.

In the English version of the New Testament, the aion styled in these pages **Abrahamo-Mosaic**, is in many places termed "the world", and "this world". This is calculated to mislead the reader, since by these terms generally understood the whole mundane system, consisting of the earth and its inhabitants. This is not the sense of the original, where it is so rendered. "Aion" is, indeed, in a certain sense, "a world", but not the world in the usual signification of the phrase. The Abrahamo-Mosaic aion was a world of itself—the great collective circle of all things pertaining to the Commonwealth of Israel under the Mosaic law. "Aion" is used in this sense in the following texts.

In the parable of the Tares of the Field, the Lord Jesus announces himself as the sower of good seed, and the diabolos as the sower of the tares. The "field", he says, is the "kosmos" or Hebrew nation in Palestine—the Kingdom; and the good seed, the sons of the kingdom; but the tares are the sons of the evil. The harvest is the end of the "aion"; and the reapers are messengers. As therefore, the tares are gathered and burned with fire, so it shall be in the end of this aion. In this parable he did not teach the end of the kingdom, nor of the world, in the sense of Gentilism; but of the aion. The Hebrew Kosmos will be restored; the world will be redeemed; but the Abrahamo-Mosaic Aion, as it existed in the days of Jesus and his apostles, has vanished to appear no more.

In Matt. 24: 3, the disciples inquire of Jesus, "What the sign of thy

proximity, and of the end of the aion?" Among other things, he replied, "This gospel of the kingdom shall be preached on the whole habitable for a testimony to all the Gentiles; and then the end (of the aion) shall come." In Col. 1: 23, Paul declares explicitly that "the hope of the gospel", the kingdom, "had been preached to every creature under the heaven" of that habitable; and not long after he wrote these words, the aion that had waxed old, vanished away.

In Matt. 28: 20, "world" also occurs in the sense of the Abrahamo-Mosaic aion. "Behold", said Jesus to the apostles, "I am with you all the days, until the end of the aion." This was true; and after the aion vanished, we hear no more of the apostles, with the exception of the apostle John, who tarried till Jesus came to him in Patmos; after which he disappeared from authentic history (Jno. 21: 23; Rev. 1: 9, 12, 13). The professors of Gentile theology interpret the text in Matthew, of "the end of the world", in the largest sense; that is, until the time shall come to burn up the earth and all upon it! Hence these clerical gentlemen pretend that Jesus is with them as "the successors of the apostles", who are "called and sent of God" to preach the gospel to every creature for the salvation of souls! But this notion is an element of that "strong delusion God has sent upon them, that they should believe a lie unto condemnation"; because they believe not the truth, but have pleasure in unrighteousness (2 Thess. 2: 10-12). They neither preach the gospel, nor do they know what it is; and are, therefore, not even in doctrinal succession, much less in official succession, to the apostles. The apostles would be ashamed of such workmen; and Jesus would scorn to co-work with them, seeing that they make the word of his Father of none effect by their traditions.

In Luke 1: 20, "world" is also used in the common version, as a translation for "aion". Zacharias is there made to say that God spoke certain things by His holy prophets, concerning Israel, when "the world began". If this be interpreted theologically, it is not correct; for nothing was said about Israel's redemption at the creation of the heavens and the earth. But if we understand it of the days of Abraham, and Moses, and afterwards, it is then intelligible enough. Abraham, Isaac, and Jacob were the prophets of God (Ps. 105: 11-15), Moses also, who was contemporary with the beginning of the aion. In Jne. 9: 32; Acts 3: 21, 15: 18; Eph. 3: 9 plur. it should read "beginning of the aion", in the "last days" of which the apostles flourished.

These last days of the Abrahamo-Mosaic aion are styled by Paul, in 1 Cor. 10: 11, and Heb. 9: 26, the ends of the aions; but in the English version "the ends of the world". It is easy to perceive, however, that it is not to the end of the world in a Gentile sense that he refers, but to his own times, for he says, "upon us (himself and the baptised, in Corinth) the ends of the aions have come"; and again, "Now once at a finishing of the aions, hath Christ appeared to put away sin by the sacrifice of himself". The crucifixion was a finishing of types, having their own aions, at the finishing of the Abrahamo-Mosaic aion. "God hath, in **these last days**", saith he, "spoken unto us by a Son, on account of whom He constituted the Aions" (Heb. 1: 1-2).

In the Common Version, the Millennium, or Abrahamo-Messianic aion, is styled the **world to come**; a phrase which is generally supposed to refer to the celestial aion described by Aristotle, and preached by the clergy.

The latter teach that people go to the world to come when, as their brother Shakespeare has it, they "put off their mortal coil" in the article of death! But the Scriptures reveal no such "world to come" as this. Men do not go to the world to come, any more than they go to the next century; but they wait until the aion or century comes to them. When Christ appears, and has consummated the restoration of the kingdom to Israel, and placed it under the administration of himself and brethren, the saints, the world or aion now future, becomes the present world. It ceases to be the world to come; and the generations contemporary with it look onward to the "Ad" or beyond—the world to come in relation to them.

(To be Continued)

At a Spiritual Progress Meeting

Spiritual Vision

Mankind can use its most precious possession for good or ill.

Vision ranks very high in priority among the most cherished of all faculties, and most would prefer to be deaf or dumb, or to lose the use of limbs, rather than suffer the loss of sight. Yet, how often is this wondrous blessing, which an all-wise Creator has bestowed upon us, used to disadvantage? The prisons of the world are filled with men and women who have used sight for nefarious pursuits, whilst the Press reports its sad commentary upon life, with a daily record of the use of sight in the interests of vice or crime. It is significant that the blind are conspicuous by their absence in the category of criminals; not that they are necessarily more moral than their more favoured brethren, but they lack the opportunity that presents itself to those with all their faculties.

Thus, I say, Vision is a blessing that brings with it a responsibility, but which is more often used to disadvantage than otherwise.

Sight used to Disadvantage

The Scriptures plainly teach, that all forms of sin can be traced to "the lust of the eye, the lust of the flesh, or the pride of life." Very often, the two latter follow in the wake of the former. This was the case with the introduction of sin into the world. Eve beheld the fruit on the tree of knowledge of good and evil, it appealed to her eye as pleasant and good for food, and capable of satisfying the lust of the flesh. Furthermore, she had been told that increased wisdom would accrue as a result of eating the fruit, and thus the lust of pride was inflamed. Eve yielded to the temptation, lust conceived and brought forth sin.

But if Eve had lacked sight would lust have conceived in her? It is extremely doubtful. Thus the faculty of sight brings added responsibility, even as Christ declared when addressing the Pharisee: "If ye were blind, ye should have no sin."

Now, I do not mean that it would be an advantage for humanity to be blind, instead of possessing vision, but I wish to stress the possibility of using this wondrous faculty for purposes other than those designed of God. Privileges are granted to be used, it is the abuse of them that is detrimental. The Lord drew attention to this in the following words:—

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light . . . But if thine eye be evil, thy whole body shall be full of darkness —Matt. 6:22.

The Need for Discrimination

Since everything that comes into focus of the optical vision is transmitted to the mind, and forms part of our mental make-up, wisdom dictates the need to avoid those impressions that would debase character. Take, as an example, the cinema. Here there is depicted upon the screen all forms of vice, crime and immorality; the flesh is elevated at the expense of God, that the audience—men and women of the flesh—may be entertained. The result is that the influence of Hollywood is reflected in the life of every city, and the rising generation is incited to imitate the character of life they see upon the screen, for, in the main, man covets only that which the eye beholds. Here, then, is an example where good eyesight is used to disadvantage, and where vision can play an adverse part in bringing infamy and shame upon the individual.

The Divine solution, however, is not to curtail man's vision, but to increase it. This requires a very delicate operation which none other than an all-wise Creator is able to perform. It is not done by removing the eye, and replacing it with a superior optic, but by operating upon the heart of man. By this way, alone, can spiritual vision be added to natural vision; it is a special gift of God.

An Enlarged Sight

According to Divine standards, mere natural sight, in the absence of spiritual vision, is rated as blindness. God does not desire that men should remain forever in this state, but that they should avail themselves of a vision that will enable them to discern Him who is invisible, through the eye of the Spirit. Spiritual vision permits us to see clearly the condescending love of Deity expressed in "the Way" that leads unto salvation, and which is Scripturally defined as "the way of life", "the perfect Way", "the Way of God in truth", "the straight and narrow Way", the Way into the holiest of all", and so forth. It brings into focus the Lord Jesus Christ, who, himself, declared: "I am the way, the truth, and the light (John 14: 6). It sees religion developed in Eden, to "bind again" fallen man to his Creator, by the atoning blood of the Lamb "slain from the foundation of the world." It reveals the developing plan of God throughout the ages, carried on from Abel, Seth, to Noah, proclaimed in promise to the Patriarchs, typified in the Pascal Lamb under the Mosaic constitution, amplified in the covenant with David, and finally developed as "the Word made flesh" in the person of the Lord Jesus Christ.

Spiritual vision reveals him as the anti-type of the animal slain in Eden, whose blood was shed to make atonement for sin, and whose skin was used to cover the nakedness of Adam and Eve. It sets him forth as the Seed of the Woman promised to Eve, who would ultimately bruise the serpent's head, a hope which wends its way throughout the Old Testament writings like a golden thread. Spiritual vision was manifested by Abraham who, Christ declared: "Rejoiced to see my day, and was glad." It was exhibited by Mary who, at the birth of her son, so eloquently testified concerning the Divine purpose in him (Luke 1: 46-55). It was demonstrated by Simeon who, after viewing the child, turned to the Throne on high, saying: "Lord, now lettest thou thy servant depart in peace, according to thy word . . . for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2: 29).

All these men and women of faith were able to look beyond the times in which they lived, to the day when they hoped to be redeemed from the curse of sin and death. How great, then, is the faculty of vision, but how much greater is spiritual sight than that of purely natural sight.

"That I May Receive My Sight!"

We who have never been deprived of sight can not appreciate what it is to be blind. But consider the impassioned appeal of one such, as recorded in the Word. He had heard of the fame of Jesus, and had faith that He was able to deliver him from his affliction. As was his usual custom, he sat at the wayside begging alms, when suddenly he heard the shuffling of many feet. When he enquired what it was all about, he was told that "Jesus of Nazareth passeth by."

Immediately he cried out, "Thou son of David, have mercy upon me." When Jesus approached him, he asked: "What wilt thou that I should do unto thee?" Instantly the answer came: "Lord that I may receive my sight!"

A perfectly natural request from one who was afflicted in this manner, yet it would be difficult for any of us to fully appreciate how much the declaration of the Lord must have meant to this man: "Receive thy sight." Only such as are born blind, or have been deprived of sight at some time or other, would comprehend the experience of light suddenly entering a life spent in darkness. What a transformation!

But, then, this blind man only received what we have always possessed. Are we constantly enthralled with our privilege? Of course we are not. We have always possessed this wonderful faculty, along with numerous other gifts from "the Giver of every good and perfect gift", and take them all for granted. Let us have the spiritual vision to appreciate our privileges, and constantly give praise and thanks to the Eternal for these blessings.

There is, however, a further powerful lesson in the case of this blind man. He did not receive sight merely because he asked for it, but because his request came from the heart, and was prompted by faith; faith that Christ was able to perform that which was

possible with no other man on earth. Therefore, Jesus said: "Receive thy sight, thy **faith** hath saved thee". And immediately he followed Him, glorifying God. In other words, although physically blind, this man was possessed of spiritual vision; how otherwise could he have addressed the Lord as: "Thou Son of David . . .?" Though most possess the natural sight originally denied this man of faith, very few have his spiritual vision.

In preparing this subject, my thoughts have frequently wandered to our brother Veale who, like the man at Jericho, is afflicted with blindness.* Although nearly 2,000 years separate the lives of these two individuals, they seem to have had much in common. Afflicted with the same disability, their faith centred in none other but the one Physician who is able to give them sight, and through the medium of that special Divine gift, they were enabled to see into the future, the glorious things about to be accomplished in the aion of the aions soon to dawn, when the approved will be granted the privilege to behold the manifestation of Divine omnipotence in the person of the Lord Jesus Christ, before whom every knee shall bow, and every tongue confess.

"Adding to Faith . . ."

Do not let us confuse the elementary principals of religion with spiritual vision. It is possible to learn the first principles of the Truth parrot-fashion, to be baptised and assume the name "Christadelphian", and yet lack spiritual vision. The latter is a pearl of great price, absolutely essential if we would gain the kingdom. Did not God declare: "Where there is no vision the people perish?" Spiritual vision is sown into our hearts by the Gospel message; at that stage it exists in embryo form, but its development is entirely dependent upon individual effort. The parable of the sower warns us that in some soil the seed (or Word of God) does not even germinate, in other soil it perishes before it takes deep root, whilst in a different type of soil it may become established only to languish through the growth of weeds—the cares and pleasures of life. But, thanks be to God, in some soil it produces excellent growth; it is nurtured and encouraged to bring forth fruit, some thirty, some sixty, and some an hundred-fold.

Spiritual vision not only brings into focus the glories of the future, not only discloses something of Divine greatness, majesty and omnipotence, but also reveals our own impotence, insignificance and entire dependence upon the grace of God for our every need. Having realised this, we recognise that nothing less than complete submission to His will will please God; and as His will runs counter to the will of the flesh, this requires a constant crucifying of the latter.

But human nature requires an incentive to do this, and that is where spiritual vision is so essential. By it we are able to perceive

*Our brother Veale has since passed to his rest. Despite his disability, he manifested a faith and courage that was an inspiration to his more favoured brethren.

more clearly the hope of our calling. Concerning our great Example, we read: "For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2). Unless we, too, have the spiritual vision to behold the "joy set before us" we will lack the incentive to strive for the mastery.

Spiritual vision will come from one source only—the Bible. We have no excuse for not comprehending its message, for none are so blessed as we, in the aids we possess for its better understanding—the writings of our beloved pioneers. Where there is no spiritual vision, "the people perish". We neglect it at our own peril; but cultivated, it becomes as a passport to the kingdom of God. Let us develop the vision to discern clearly the "joy set before us", that we may have the incentive to "overcome", and become constituents of that "New Jerusalem which shall come down from God out of heaven, as a bride adorned for her husband." Then will men see in us visually, and not merely by the eye of faith, the manifestation of Divine omnipotence, the reflection of the glory of Deity, in the age of the ages soon to dawn.

—W. Hoffman

● We remind the Reader, if he has not already remitted his subscription, that it became due two months back. To receive the money early aids greatly in the work of the Truth in which we are engaged. A subscription form will be found on the inside back cover of this issue.

● May the brethren be cheered in their labours by seeing fruit abounding to their account. Yet, should they find the work hard, and slow of result, let them not be down-hearted, remembering that labour, even if without fruit, is required of those who would be faithful servants, and that such labour is equally accepted with Him who cannot be profited by anything we do; but who delights in the willing and appreciates submission of those He has made.

—R.R.

● The Jews, will, doubtless, contend in battle with Gogue, or the Autocrat of Russia, when he invades Syria, but instead of "threshing" they will be threshed, notwithstanding Britain's aid. The Deliverer, however, will be at hand to come with great power to cast the enemy out of their land. Then Judah shall be as the mighty, who tread down the mire of the streets; and they shall fight, "because the Lord is with them (Zech. 10: 5; Mic. 4: 13).

—Dr. Thomas.

● As the "eighth" head of the Roman Beast is the last to appear on the Seven Hills, it is probable that some compromise, either with Italy, or the New Masters of Europe, will secure the integrity of the Papacy for the little time that has to run before it finds itself face to face with a far more formidable Revolution than the democracy.

—Dr. Thomas.

● The people of this generation are more expert in acquiring a superficial and theoretical outline of the Truth, than the spirit of a deep and comprehensive and affectionate appreciation of it.

—Dr. Thomas.

Suggested Amendments to "Eureka" (?)

A reader of "The Logos" in America, has asked us to review an article, published in "The Advocate" for June, 1951, under the above heading. We have given the article close attention, to try and gain a correct understanding of the Author's mind, for it is a strange thing with most criticisms of "Eureka", that they are presented in language so obtuse as to utterly confuse the average reader. Indeed, this is the greatest danger of such critiques. If the points were stressed with clarity and force, the interest of the reader might be sufficiently aroused to compare what has been written with "Eureka" itself, and once this happens, we are not afraid of the result. The value and the soundness of "Eureka" will be instantly apparent.

Not only are these criticisms presented in nebulous language, but they are usually concerned with obscure details that only assume an importance in the mind of a crotcheteer, and the general result is that the Reader is so confused with the matter and its presentation, as to give up in despair any idea of furthering his investigations. In his mind there is created the idea that "Eureka" is largely filled with serious errors, and, in any case, is a book too "deep" for him to study. Let us assure the Reader that "Eureka", with all its profundity—and the Doctor had the ability to see into the kernel of a subject—is expressed in language much more easily grasped than that of the majority of its critics, whilst as to errors, these are conspicuous by their rarity. "Eureka" stands as the finest non-inspired aid to the better understanding of Inspiration extant to-day.

No true student objects to a critical analysis of the Truth's literature. In regard to his own writings, the Doctor delighted in it, and invited it. He did not claim to have exhausted truth. He laid a sound foundation, but there is ample scope for building on that foundation. Therefore, a provocative title such as the above will excite rather than dismay a student of the Doctor's writings. He has confidence in "Eureka" for he has diligently compared its teaching in the light of the Scriptures, so that when amendments to it are suggested, he expects them to add to the store of knowledge, and not diminish it.

And though the store of knowledge might not be increased by this latest criticism, confidence in "Eureka" is by no means shaken. When all the facts are taken into consideration, the proposed "amendments" just will not stand the test.

The Eighth Head of the Beast

The writer states, in opening, that he realises he "lays himself open to criticism", but whether this is said in the spirit of prophecy,

or, which is more probable, with a realisation of the flimsy grounds upon which he bases his proposed amendments, he does not say. Mainly the article concerns the Eighth head of the Beast—a hardy perennial of the critic, to be advanced time and again, and time and again answered with monotonous regularity.

The point raised is that in Revelation 17, John is taken forward in point of time many hundreds of years, and all references in the chapter should be interpreted in accordance with this time factor. For example, Rev. 17: 10 makes reference to the heads of the beast, and the statement is made that "one IS". Now, suggests the article, "is" refers not to A.D. 96 when the Revelation was given to John, but to the epoch of time to which John was taken forward; in fact, to modern times. Thus the statement "one (head, or form of government) is" refers to these last days, and not to A.D. 96, and, therefore, the ruling power of Rome in John's day was not represented by the Sixth head (or form of government) of the Beast; the head designated as "one is", as interpreted by Brother Thomas. The article suggests that the sixth head of the beast is reigning now, and we have yet to see manifested the seventh and eighth heads of the beast.

This is the suggested amendment. Can it be sustained? The answer is a decisive negative. When all the facts are brought into view, Brother Thomas' explanation that the statement "one is" referred to John's day, and therefore the sixth head or form of government was in existence in A.D. 96 is the correct view to be taken. Whilst it is correct to say that John was taken forward in point of time when the vision was given him (at which time he saw the eighth head of the beast, which therefore should have been termed "it is" if the amendment was sound), he was brought back to his own times and circumstances when the explanation of the vision was granted him by the angel. Thus, when John, in explanation, was told, "The woman is that great city, which reigneth over the kings of the earth", it is obvious that his own times were referred to; but the proposed amendment would make the vision utterly incomprehensible to John or ourselves, for what city, to-day, "reigns over the kings of the earth?" Certainly not Rome. And here we point out that these explanatory verses (vv. 9-18) were given that **John and his contemporaries might understand**. "I will tell thee (John) the mystery (or secret) of the woman, and of the beast" (v. 7; see also Rev. 1: 1), and then follows an explanation of which portion is verse 10: "There are seven kings (or forms of government), five **are fallen**, and one is". Obviously this must be interpreted in the light of events existent in A.D. 96, otherwise it would be impossible for John to even guess at the "secret". In line with this, verse 12 is also applicable to John's day, but **not to modern times**, as must be assumed if this new theory is to be accepted: "The ten horns (or kingdoms—the divided state of the Roman Empire) have received no kingdom as yet."

Where the Amendments Fail

The article complains that Brother Thomas' interpretation is

responsible for certain "misunderstanding and obscurity which has surrounded several other prophecies which are related to our own time." Perhaps the only comment needed on a statement such as this, is to refer the reader to the remarkable fulfilment of many of the Doctor's predictions based upon his understanding of the Word. His critics have constantly "corrected" him. In 1849 they said his anticipations regarding Hungary would prove wrong, but it was the critics who were confounded. In 1882, the statement was made that his interpretation of Scripture that provided for Britain occupying Egypt was incorrect, yet shortly after the statement was published, events justified the Doctor's interpretation. Later it was claimed he had made a mistake in regard to Britain and the Jews, and during the recent war it was widely assumed that he would be proved wrong in regard to Russia and Germany, but little is heard of these criticisms in the light of current events. We know of no "misunderstanding and obscurity" in relation to prophecies concerning current events due to Brother Thomas' interpretations such as are hinted at by this critic, unless it be that the Doctor anticipated the fulfilment of these things at too early a date—which is freely admitted.

The Doctor was not inspired. But, then, neither are his critics!

A careful analysis of the article reveals that the critic has not mastered the book he seeks to criticise and amend. For example, on p. 125 of "The Advocate" he declares: "In 'Eureka' the 'dragon' symbol is interpreted as one of the war standards of the Roman Empire, which I believe to be a mistake . . ." The "mistake" is that the critic has not properly read Brother Thomas' exposition of the Dragon as a symbol. "Eureka" interprets the Dragon as the sin power, and Rome as one of many manifestations of the sin power. The Dragon, as a symbol, was used many centuries prior to Rome. In Ezekiel 29: 3 it is applied to Egypt, but when, later, Rome assumed the mantle of Egypt, she became the sin power, or "the Dragon". Thus, in Rev. 11: 8 Rome is referred to as spiritual Egypt. The "Dragon" was used as a symbol on the war standards of Rome, and the Doctor refers to this as an interesting detail showing how appropriate was the Bible symbol, but even in the absence of such a detail, the exposition still stands.

On p. 126 we are told that the teaching of Arius was "in harmony with the teaching of the Apostles", but those familiar with the facts find just the contrary. In "Eureka", vol. 2, p. 327, Brother Thomas refers to those holding the Truth as "contending for the faith delivered at Pentecost, and standing aloof from, and in opposition to; both Trinitarians and Arians.

Finally, to crown all this, the article seriously states that Habakkuk is "a prophet which has been the despair of students in the past, because the time for its understanding had not arrived!" Apparently this time "arrived" in 1933 when the writer completed his treatise on Habakkuk; Contrary to this Habakkuk, himself, was told to "Write the vision, and make it plain upon tables, that he may run that readeth it" (Ch. 2: 2), and quite obviously the prophet himself com-

prehended what the message was about—see Ch. 3: 16. Yet now we are told that this prophecy could not be understood, even if it was read, until 1933!

It would not be difficult for us to challenge much of what the writer states in exposition of Habakkuk, but that is not the purpose of this review. Actually, the bulk of the article concerns Habakkuk's prophecy, and really very little is said concerning "Eureka". What a pity it is, therefore, that such a flamboyant and dogmatic title has been adopted. Nevertheless, should it cause any to more closely study the portion of "Eureka" referred to, good will be accomplished. The Reader will find Brother Thomas' splendid exposition will stand up to the challenge of both time and critics. May we, in closing, remind him that the first two volumes of a new and improved edition of "Eureka" is available, and orders will be accepted from "The Logos" Office, or through Brethren A. H. Cherry, 22 Northfield Road, Kings Norton, Birmingham, England; D. Karst, 111 Smith St., Christchurch, S.E.1, New Zealand; or A. E. Cotton, Pine Avenue, Kirkwood, New Jersey, U.S.A.

—"The Logos" Committee

The Apostolic Age

15: THE APPROACHING END OF THE AGE IN PARABLE

This article expounds some of the enigmatical sayings of Christ expressed in parable, and reveals how these had direct bearing upon the condition of Israel at the end of the mosaic age. We trust the Reader is gaining the full benefit of this series. He will only do so if he takes the trouble to diligently compare the Bible references given.

—Editor.



We turn now from the explicit words of the Lord to his "dark sayings and parables" concerning the privileges and fate of his generation. As Matt. 13: 11-17 shows, Christ used parables as a kind of sieve, to sort out his hearers. The superficial missed the point: the faithful either grasped the meaning, or diligently sought to comprehend it, and in the seeking, were educated. The enemies of the Truth would be intrigued, and then stung beyond measure when the light dawned, and "they perceived he spake of them." These parables were among the chief means whereby the disciples were educated in the understanding of their future mission. The process of "being sealed in the forehead" is one in which Deity delights to stimulate the intellects of his servants in the kingly honour of searching out a matter (Prov. 25: 2).

The Wicked Husbandmen (Matt. 2: 33-44)

This parable sums up most of the matter hitherto presented in this series of articles. Jesus did not speak thus plainly with full references as we have given, but this is in effect what he said, and a little reflection on the Word which they knew, caused the Pharisees to see the full force of it all.

A certain householder, the Eternal Spirit, plants Israel as His vineyard. Isaiah 5: 1-7 describes this vineyard, fenced by the Mosaic law, the heathen stones removed, spiritually cultivated, with the Name of Yahweh as its strong tower (Prov. 18: 10); yet, in spite of all this treatment, it responded not. Psalm 80: 8-16 must also have been present in the mind of the Son of Man, the Branch, whom Yahweh made strong for himself.

Those who sat in Moses' seat were the husbandmen who should have cultivated the land. They had it on leasehold, the condition being obedience ("He let it out"—cf. Deut. 28: 62-64). The inheritance was to be Mosaicly administered only till the seed should come, to whom the promise was made (Gal. 3: 18-19). When Messiah came, it was then the duty of the husbandmen to deliver up the deeds, and they would not have been losers. These husbandmen, however, did not deliver up fruit to the proprietor. In plain language, they were not of the true Israel of God, did not possess the Abrahamic disposition, nor reflect the mind of God in their ways to thus bring forth fruit. The words of the Chronicler relative to the Babylonian overturning of Judah's Commonwealth fittingly expound verses 34-36. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers 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 messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till **there was no remedy**" (2 Chron. 36: 14-16). Yet the love of God was still manifested, and revealed "in this way" ("so loved"), that He gave His only begotten son (John 3: 16). And as the religio-political leaders listened to the high claims of the Bethlehem born Jesus "of Nazareth", they increasingly realised that if they did not take drastic action, he would sound the death-knell to their power and authority.

Verse 38 throws much light upon the politics of Judea at the time. To the Pharisee-Sadducee class, Jesus was a very real political threat. They all had the kingly and priestly genealogies in the temple. They would have studied them and therefore realise that he was ~~the~~ the legal heir to the throne of David, not just a claimant, not just one of the many members of the seed royal, but the **One** true heir to the throne (just as decisively as Princess Elizabeth is the one heir to the throne of the British section of the Kingdom of Sin). And having heard from his lips the code by which he would govern, they would perceive that it was little use trying to curry favour with him. He would send them empty away, hence it was vital to remove him in order that they might retain the inheritance (v. 39).

Jesus then asks them what the Lord of the Vineyard will do when he should come (as come he did in A.D. 70 manifested by the Roman rod of his anger commanded by the unseen Christ), and in verse 41 they pass sentence on themselves. "They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their

seasons." Not only did they unwittingly acknowledge their worthiness of destruction, but also without knowing it, foretold the bringing of Gentiles into the True Israel, and the development of the New Apostolic husbandmen.

In verse 42 and 44, Jesus sets himself forth as Zion's foundation stone (cf. Isa. 28), and applies Psalm 118: 22-23 to the current situation. This is a change of figure, but not of idea. "You builders have rejected me as unfit to be the foundation stone—but by the marvellous power of Yahweh I shall become the headstone (Zech. 4: 7), for I am the Stone of Israel (Gen. 49: 24). But, as the prophet Esaias hath declared of me, though I am for a sanctuary, yet ye know me not, and to you I am a rock of offence, a stone upon which you will stumble (Isa. 8: 14-15). Your stumbling will lead to your breaking. The prophet Daniel that declared him, as the little stone cut out of the Mountains without hands, I shall grind the Gentiles to powder. Ye also in this very generation will find me thus. As a gin and a snare shall I be to the inhabitants of Jerusalem, and many among you shall stumble and fall, and be broken, and be snared, and be taken (A.D. 70, cf. Luke 21: 35). You are not fit custodians of the Kingdom of God, and so a nation of 'Israelites indeed' who will fulfil the moral purpose of Israel's existence, will be given the Kingdom (v. 43: Mat. 21). They shall blossom, and bud, and fill the face of the earth with fruit (Isa. 27: 6)."

—E. Wille, England

(Concluded Next Issue)

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

PROPOSED COUNTRY EVANGELISTIC EFFORT

A recent meeting of the Committee of the "Elpis Israel" Classes enthusiastically supported the proposition of the Gospel Extension Society to personally contact brethren and sisters and interested friends in isolation. It was decided that as soon as the necessary details are worked out, the group should aim at conducting one such trip a month. Each contacting group will include at least four brethren, all of whom will be prepared to co-operate in the necessary work. The details of this effort are outlined in the last issue of "The Logos", and as soon as the necessary planning is completed, and the scheme under way, we will publicise further details concerning it.

Meanwhile, brethren and sisters in country districts can notify us if they wish to co-operate in this work.

Acknowledgments

Brother E. B. Wilson, Treasurer of the "Elpis Israel" Classes acknowledges the following amounts received to extend the work of the Truth which now includes many distant parts of the world—Anonymous (overseas) £18/7/6, Goodwood Class £14/1/-, Prospect Class £4/8/-, Alberton Class £8/16/-, Kingswood Class £11/4/6, Marryatville Class £2, Croydon Class £4, Sis. A.G. (Vic.) £1/12/6.

News from Afar

England.—Here, in England, everything gets rapidly worse. The £ is worth about 5/9 in value. Clothing is four times as dear as pre-war, and not so good in material. A strike is threatened or averted, but the increase is immediately swallowed up in costs. More than £400 millions is used in subsidies of essentials, and it is steadily worsening as the armaments programme is using the material that was previously being used for dollars. For us the only solution, as well as the certainty in indications is, "The Lord is near."

(There is no doubt that Isaiah 24: 18 is having its fulfilment in all parts of the earth—"He who fleeth from the fear falls into the pit, he that cometh out of the pit is taken in the snare", in other words, there is no solution to current problems, apart from the "Lord reigning in Jerusalem and before his ancients gloriously"—v. 23).

From Brother B. Philp:

J.K. (Huddersfield, England): We are glad the Heckmondwike Class has found the "Elpis Israel" notes so helpful.

J.G. (Penzance, Cornwall): "Elpis Israel" notes are now being sent as requested. Note above comments to "J.K."

H.G. (Coventry, England): Thank you for contacting the interested stranger. We note your ecclesia conducts an "Elpis Israel" class in rotation at the homes of the brethren and sisters. It is a wise ecclesia which so acts.

W.W. (New Zealand): "The Logos" is now being despatched to your sister in Devon, England. As she is not in the Truth, we will also send "Herald of the Coming Age". This will be of further assistance in her studies.

A.P. (Birmingham, England): The airmail copy of Brother Gates' "Brief Refutation of Views expressed in 'Critical Commentary on Eureka', and 'The End of Time', by S. P. Clementson" appreciated. Had heard of same, and was hoping to see copy. "The Logos" Committee would encourage all readers in Britain to write to Brother H. C. Gates, "Wisteria", Coventry Road, Bulkington, Nr. Nuneaton, Warwickshire, for a copy of the "Brief Refutation". We repeat here Brother Gates' final words: "We exhort all brethren and sisters to get back to the writings of Brother Thomas which have never yet been superseded, and which are able not only to give a complete and satisfying explanation of prophecy, but also create in the mind of the reader a proper appreciation of the work of God in the earth."

T.G. (Luton, England): Regarding an "Elpis Israel" Class, you say that perhaps you may start one in your home. As requested, we have sent

full details of how we conduct the Cottage Meetings in Australia. We hope you will commence, and are confident you will find much pleasure in the gatherings.

THE BIBLE DICTIONARY

We have received many comments of pleasure in regard to the Bible Dictionary appearing through the pages of "The Logos" from Brethren in various parts of the world. This is very pleasing, evincing, as it does, that the ability to grasp the deeper significance of the Word is still enjoyed. A typical example is the following note:

"Dear Brother Mansfield—Brother Thomas has no rival in the field of Scripture interpretation and exposition. Through the pages of the "Logos" we are at present receiving a rare treat in his Bible Dictionary which, however, does not proceed far along the Alphabet. Nevertheless, in the Doctor's extensive writings there must surely be sufficient material to finish it, and what a joy and benefit it would be to have such a volume! May I suggest, then, that lovers of the Doctor's works get together on this matter. By using you as a centre, could we not search his writings for interpretations, and have the results of our findings tabulated, and published in "The Logos", and eventually printed in book form? I think it could — and should — be done, don't you?

Yours in "Elpis Israel", E. B. Wilson.

(We are prepared to do what we can for the benefit of the Truth, and are happy to act as suggested above. What do our other readers think? —Editor).

INTERESTING ITEMS FROM LETTERS

Victoria: "Sect born in a Storm." This is the heading by which a prominent Victorian newspaper describes the ecclesia in Melbourne. It outlines the journey of Brother Thomas from England to America, and his determination to seek out the Truth, in the following words:

"Because an English doctor lived through a raging storm on his way to America a century ago, more than 200 people gather for breaking of bread in the Horticultural Hall, each Sunday morning . . ."

After describing other "curiosities" of the faith, including some of our beliefs, the article concludes:

"Christadelphians believe also that marriage with an unbeliever is unlawful, and that they are not at liberty to serve in army or police force. They will not recover debts by legal coercion. They baptise by 'adult' baptism. Most are total abstainers, deprecate smoking, and do not attend theatres or cinemas. There are no paid clergy."

Quite a good advertisement.

New South Wales: The Sydney "Sun", another very prominent Australian newspaper, included this item in its "Sydney Diary":

"Bruce Philp, enthusiastic Christadelphian, is never bored with slow train travel. He reads 'Elpis Israel', written 100 years ago by Dr. John Thomas, who made forecasts based on Biblical prophecy. He came upon this letter, written by Thomas to the Emperor of Russia when he presented the Russian Ambassador with a copy: 'Let the Autocrat, however, beware how he lay his hand on Syria. Europe and Turkey will be his, Persia, Ethiopia, and at length, Egypt, but in Palestine the power of Russia will be broken'."

Mighty Acts of God!

From Canada, Brother A.L.B. writes:

"And men shall speak of the might of Yahweh's terrible acts . . . and the glorious majesty of thy Kingdom" (Psalm 145: 6, 12). I have a book before me entitled, "The Elements Rage", by F. W. Lane. He writes of a Meteorite which fell in Siberia, Russia, on 30/6/1908. The compressed air pushed down 80,000,000 trees, and destroyed all life within a radius of 20 miles. 1,500 reindeers were burned to cinders. One man said: "To the north a bluish light appeared bearing a fiery body southwards, this body being considerably brighter than the Sun, and leaving behind it a wide trail of light" One engineer, on the Trans-Siberian railway, 300 miles away, was so terrified, that he stopped his train, fearing it may be derailed. It is a sobering thought that this great Meteorite fell in exactly the same latitude as Leningrad. Had it fallen about five hours later, the rotation of the earth would have caused this great city to be immediately beneath it. Such a gigantic "block-buster", falling on Leningrad would have utterly destroyed it, and killed every one of its inhabitants. Beside the Power of Deity, the atom bomb is as nothing.

Canada: Last month mention was made of the visit of Brother C. Wotton of Campsie, N.S.W., ecclesia, to Vancouver, Canada. It was hoped that we would be able to report later concerning the commencement of the Vancouver, Canada, "Elpis Israel" Cottage Meeting. This can now be done. In a letter to Brother Philp, from Honolulu, Brother Wotton writes: "You will be pleased to know that great success has followed our combined effort in Vancouver. A Bible Class and Elpis Israel Study Class has begun; also a Sunday School, with quite a number of pupils; and in addition, I gave a Sunday evening talk along with Brother J. Collins, on Jeremiah 31." In a letter to Brother Philp, the Recorder of the Ecclesia at Vancouver, Brother Collins, stated how helpful it had been to them to have Brother Wotton with them for a little over a week, and how sad they had been to have to say farewell. They enjoyed hearing of the brethren in Australia."

Bodalla, N.S.W.—"We are fortunate in having a Christadelphian family to meet with and have introduced them to the pleasant association of the "Elpis Israel" Class. We now hold our meeting in their home every Sunday night for "Elpis Israel", and, in addition, are studying "The Law of Moses" on our Bible Class night, Wednesday. Very happy gatherings these are, as you may guess. I thus require two more copies of "Elpis Israel", and two extra copies of "Law of Moses" so that we don't have to look on each other's book. If you could get them off for me as soon as possible, I will be more than grateful. How momentous are the days in which we live. Surely the end of our probation is near. May God send his beloved Son very soon to take us unto Himself—Sister E. M. Joseph.

(The above encouraging letter illustrates the value of the "Elpis Israel" Movement, and the sending of study notes to those in isolation. By means of these a regular meeting is thus held, and in such service, God is well pleased (see Mal. 3: 16), and the brethren and sisters helped in their walk Zionwards. Such letters are appreciated by those who have the arduous work of sending out these notes, for they thus realise their efforts are by no means wasted).

LOGOS PUBLICATIONS

Box 226, G.P.O.,
Adelaide,
SOUTH AUSTRALIA

TO THE READERS

We take this opportunity of reminding you that your subscription to the current volume of "The Logos", to August, 1952, is due. Subscriptions can be paid direct to Box 226, G.P.O., Adelaide, South Australia, or, in England, to Brother A. H. Cherry, 22 Northfield Road, Kings Norton, Birmingham 30.

We thank you for past assistance. This has strengthened our hands to assist brethren and sisters in other parts. We have continued our support of Gospel Extension activities, contact with brethren in isolation, the publication of the Truth's literature, and so on.

Through the liberality of various subscribers who voluntarily increase the amount of subscription, it is possible to grant copies of "The Logos" free to those who cannot afford the cost of same, and we are always pleased to forward the periodical free of charge to such. We want all who desire to receive "The Logos" to receive it, and to that end we economise as much as possible in order that the subscription rate may be as low as possible.

The early remittance of the money helps immensely. With heavier postage rates and other costs, the difficulties of publishing are becoming acute. Our postage bill alone exceeds £100 per year. These costs can be offset by an increased circulation, and we shall be pleased to forward sample copies of the Magazine to any whom you may think will be interested.

—"THE LOGOS COMMITTEE"



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“The Herald” makes a splendid little gift to be sent to your friends. It is ideal for distribution at Ecclesial lectures or for Gospel Extension work. Orders in bulk can be supplied at 60 copies £1.



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

No. 4

December, 1951

Vol. 18

**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
Seaview Road, Tennyson, North Grange, South Australia



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

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Supplement to "The Logos."

To Our Readers.

We wish to advise that your subscription lapsed on

AUG 1951

..... and is therefore
now due. The early receipt of the remittance assists us
greatly in the production of *The Logos*. We thank you for
past assistance. This has strengthened our hands in the
various avenues of the Truth in which we are engaged, and
which extends into remote parts of the Ecclesial world.

The Committee.

Logos Publications,
Box 226. G.P.O.,
Adelaide, Sth. Aust.

Please find enclosed the sum of £ : :
being subscription to "The Logos" for the period of

..... on behalf of:

Name.....

Address.....

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 Blighted Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zee), etc.

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

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

WORLDLY LOVE AND APOSTOLIC LOVE CONTRASTED

That which is commonly talked about as "love", is not the apostolic love. The popular love consists of an emasculated mind and honeyed words. The apostolic "knitting together in love" is the only goodly foundation "of all riches of the full assurance of understanding." It is a love springing from a common enlightenment; a mutual affection spontaneously generated by unity of knowledge and judgment, and this not in the scanty form of "opinion" of the cold uncertainty of "views", but in the richness of a positive and pronounced "assurance of understanding"; enthusiastic convictions if you will, without which there can be no true discipleship of Christ. This is a state of mind that stops not short at "good words and fair speeches", but shows its faith by "works" without which a man, whatever his knowledge and understanding, or ability to speak with even high than human tongues, is a "sounding brass and a tinkling cymbal". There be many fig trees fair and promising to look upon, which, when the Master comes to inspect them and finds nothing but leaves will wither up before his destroying curse.

—R.R.

To Our Readers . . .

Encouraging communications continue to come to hand regarding the policy and ministry of our magazine, and we are gratified to learn that its message has been found helpful by brethren and sisters in different parts. We are glad, also, to receive suggestions from readers for the improvement of "THE LOGOS", and some of these suggestions we have been able to incorporate. Correspondence is extremely helpful to us in the work in which we are engaged, keeping us in touch with trends of thought within the Brotherhood, and thus assisting in the Editorial work.

Some have reminded us that, at times, "THE LOGOS" was somewhat late in reaching them. For the benefit of English readers, we might say that our English representative, Brother Cherry, is importunate in his pleas for earlier delivery. We regret the need for such requests more than anyone and must apologise for any delayed delivery. Those responsible for the publishing and printing of the magazine do all within their power to get the paper to you at the earliest possible time, but occasionally unforeseen circumstances and valid reasons have delayed us. We are sorry for this and can only plead that you will be patient with us, and be assured we do our very best to get the paper to you on time.

A few readers have overlooked their subscription, and we remind them that there is an order form on the inside back cover. The early receipt of remittance helps immensely in the work of the truth in which we are engaged.

A most pleasant feature of this work has been the enlargement of our circle of friends in the Truth over the years. This has resulted in a very voluminous correspondence (last year we replied to well over 1,000 letters) which we would like to see increased. We endeavour to keep this correspondence up to date, but with other demands on our time, with other editorial work and ecclesial appointments, it is inevitable that this often lags behind. Sometimes a letter may remain unopened for some days before it can be dealt with. We suggest, therefore, that if your correspondence is urgent, that you mark it thus on the envelope. We shall then see that the matter is dealt with promptly.

Readers will appreciate that with rising costs of administration such as postage, etc., the low subscription rate of the Magazine does not permit us of much latitude. Some assist us by voluntarily increasing the amount of subscription, but what we would delight in is an increased circulation. The Reader can help by bringing the existence of "THE LOGOS" before the notice of others, and we are prepared to co-operate by sending sample copies to any you may think will be interested in the periodical. Perhaps our Readers in U.S.A., Canada and the United Kingdom may care to assist us in this direction.

"THE LOGOS" Committee is at the service of the Truth, particularly in regard to the spiritual development of brethren and sisters ("Elpis Israel" Cottage Meeting activities) and in extending the knowledge of the Truth (Gospel Extension activities), and if we can help you in these avenues of service, we shall be pleased to hear from you.

—The Committee

An Introduction to the Beauty and Meaning of

The Song of Solomon

"The Song of Solomon" is, perhaps, the most neglected of all books of the Bible. Many profess themselves unable to make head nor tail of its meaning. The terms in which the ideas are clothed sound crude and often unseemly, and tend to repel rather than attract. But when the book is intelligently considered from the standpoint suggested in the following article, and the true significance of the terms used are diligently sought out, the crudity disappears, and what remains is beautiful and exalting.

The Author of this article has published a book upon the subject which, whilst not attempting to be exhaustive, can be a great aid to the better understanding of this enigmatical section of the Word. For those who wish to carry their studies further, we recommend that they avail themselves of this help. Copies of "The Song of Solomon" by Brother R. W. Ask can be obtained from the Author, Orchard View, Middle Hollacombe, England, at 5/- per copy, to which should be added postage. In Australian currency, this would represent approximately 7/., and we shall be pleased to accept orders for same.

—Editor.



There has never been any doubt in the minds of the ancient Hebrews or even Gentile Christians as to the inspiration of the Song of Solomon. It belongs to those Scriptures which Paul said, by the same Spirit of God, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17). Rightly understood, it becomes a continual source of comfort and delight. It is recorded that Solomon "spake three thousand proverbs; and his songs were a thousand and five" (1 Kings 4: 32). Among the latter are those contained in this book.

Various methods of interpretation have been used to explain the meaning of "The Song of Solomon". Some see in it allegory, others types and shadows, and others again believe it to record the love of Solomon for a maid of Shulem. The truth is that Solomon only recorded the impressions of the Spirit, and that the book is allegorical of the mutual love that exists between Christ and his mystical bride (Rev. 19: 7). This was clearly understood by the ancient Hebrews. The title given in the Chaldee **Targum** (which is the oldest Commen-

tary on these Scriptures) is, **"The Songs and Hymns which Solomon the Prophet, the King of Israel uttered in the Spirit of Prophecy, before the Lord"**.

The spiritual relationship of husband and wife was clearly understood by the Jews. Thus Isaiah declares: "Thy Maker is Thy Husband; Yahweh is His name" (Isa. 54: 5). Hosea told the Jewish remnant: "Plead with your mother! plead, for is she not my wife, and am I not her husband? Therefore let her put away her whoredoms out of my sight" (Hos. 2: 2—corrected version). The 45 Psalm was sung in the Temple service, and its theme is the King-Messiah. The language is very similar to that of the Song of Solomon, thus: "All thy garments smell of myrrh, aloes, and cassia" (v. 8); "On thy right hand stands the queen clothed in gold of Ophir" (v. 9); "Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought before thee, with gladness and rejoicing shall they be brought, and they shall enter the King's palace" (vv. 13-15).

The similarity of the expressions used, indisputably show that the 45 Psalm and the "Song of Solomon" are synonymous in meaning. Paul's quotation of this Psalm in reference to the King-Messiah—Jesus Christ (Heb. 1: 8) dispenses with any need for speculation in this direction. The Bridegroom is seen as the Lord Jesus, the Bride as the perfected and immortalised Ecclesia. It is significant that the Chaldee "**Targum**" paraphrases verse 3 of Psalm 45: "Thy beauty, O King-Messiah, is more excellent than that of the sons of men. The spirit of prophecy is given unto thy lips, therefore hath Yahweh blessed thee for ever". The Hebrew Text describes this Psalm as a "Song of Loves" thus identifying it with "The Song of Solomon".

With the 45th Psalm we are on perfectly safe ground. The Bridegroom is Christ, the Queen-Bride the glorious body of saints, from all nations, tribes and tongues; the true Israel, whose mortality has been changed to the divine nature of her husband, and who is now made "one" with him. The same characters are also portrayed in the "Song of Solomon". The theme: The love of Christ for his Bride, and the adoration of the Bride for her Husband. Though very few direct references are made to "The Song of Solomon" in the New Testament, allusions to it are frequent. There is little doubt that John the Baptist had the Song in mind when he used the words recorded in John 3: 27-28: "Ye bear me witness, that I said, I am not the Christ, but the one sent before him. He that hath the Bride is the Bridegroom, but the friend of the Bridegroom rejoiceth because of the Bridegroom's voice. This my joy is fulfilled". The words of the Lord are similar: "Can the children of the Bridchamber mourn as long as the Bridegroom is with them? But the Bridegroom shall be taken away, and then shall the children mourn" (Matt. 3: 15). Paul told the Corinthians: "I have espoused you (the Ecclesia) to one husband, that I may present you, as a chaste virgin to Christ" (2 Cor. 11: 2). To the Ephesians he wrote: "Husbands love your wives, even as Christ loved the Ecclesia and gave himself for it, that he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such

thing, but that it should be holy and without blemish". In the Revelation, it is recorded (Ch. 19: 7-9): "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready. And unto her it was granted that she should be arrayed in fine linen, for the fine linen is the righteousness of saints. He said unto me, Write, Blessed are they that are called to the marriage of the Lamb". Later, in the same book, we read the words: "The Spirit and the Bride say, Come!" (22: 17). All this is similar language to that of "The Song of Solomon".

It is not one Song, but a number of Songs in one. The Chaldee Targum terms it, "The Songs and Hymns which Solomon the prophet uttered". The Hebrew word "seer" rendered "Song" in the title of the book means "a string of pearls". In all there are twelve "pearls", all with a single theme, and comprising a most beautiful string of gems.

The Song of Solomon sounds crude to some because of the unfortunate choice of words, here and there selected by the translators, and which do not express the true sense of the original. Dr. Mason Good, M.D., F.R.S., a very fine Hebrew scholar, wrote: "No translator I have met with has rendered the Song of Solomon with all that delicacy of diction to which the original is fairly entitled. The chief error of all results from their having uniformly given verbal renderings of Hebrew terms and idioms which ought to be translated equivalently—a method of which any language in the world, when interpreted into another, may occasionally convey a meaning altogether different to that intended. The observation applies especially to the organs of the human body. Among the Hebrews the liver (Heb., *kabar*), as well as the heart, was supposed to be the seat of love and delight (Ps. 16: 9), 'My heart is glad and my glory rejoiceth'. Literally, 'My heart and my liver rejoiceth'. Yet who, to-day, would behold such a translation without a smile, or admit the original fairly translated? Among ourselves the spleen is supposed to be the region of disappointment and melancholy. Were a Jew told that Cowper had long laboured under a spleen, he would be ignorant of the meaning. The ancient Hebrews used the term 'navel' (*shorer*) in some such sense as we describe the whole or chief part of the waist; but in our language they are never synonymous expressions. Whenever the latter is interpreted by the former, instead of adopting the literal term 'navel', we should imply 'the waist', in its figurative meaning. What would the reader understand by chapter 7: 2, 'Thy navel is like a round goblet which wanteth not liquor'. None of our commentators, through missing the real translation, can explain it. By changing the term 'navel' for 'waist', to which the Hebrew word equally applies, and recalling to mind the exquisite elegance of the ancient vases, and the supreme blessing with which they regarded fertility, how obvious is the compliment of the royal Bridegroom in which the idea is conveyed:—

**'Thy waist is a well turned goblet,
Replete with the luscious fluid.'**

"Thus the Hebrew word, though in its strictest sense is the 'navel' it is a term of far more refinement than its English synonym.

It designates other ideas, even independent of the waist, for it also implies a coil, a cord, a string, a musical string, and hence a song, a canticle—in which sense it is employed by Solomon himself as the title of his Songs; these we are considering. Then again, the term 'belly' should be rendered 'bosom'; in other places the frame at large. The word 'thigh' is, by a similar figure, occasionally employed for the limb in general . . ."

As an example of the wonderful beauty of the language used, consider the following translation of Ch. 5: 9-16. The virgins ask the Bride: "What is thy Beloved more than another's beloved, thou fairest among women? What is thy beloved that thou charest us so?"

The Bride's Answer

"Ruddy and white is my beloved—none among ten thousand can with him compare.

Chiefest of all is he—the noble head of gold (worthy of its crown of gold) is enclustered over, with bushy locks, black as a raven's wing.

His eyes flash brightly, yet with softened light—e'en as eyes of milk white doves, which bathe their plumes delighted in the sparkling streams.

His cheeks are as beds of spices, sweetly budding forth;

His lips like ruby lilies, dropping sweet-smelling myrrh;

His hands are as rings of gold, well turned, and with beryl set;

Fair and cleaned skinned his body, it doth look like clearest ivory, over sapphires laid;

Pillars of marble, set on feet of gold, are his manly limbs;

His countenance, a cedar'd Lebanon for majesty;

His mouth is sweetness itself.

O Perfect One, yea, the Altogether, Lovely One!

This is my Beloved, this my Friend."

The Song of Solomon breathes forth the love of the Bridegroom (the "greater than Solomon") for his bride, and the love of the Bride (the Ecclesia) for her Beloved. This is such love as the world knows nothing of, and which is beautifully expressed in Song 8: 7:

"Many waters cannot quench love,

Neither can floods drown it.

**If a man should offer all the wealth of his
house for love,**

It would be utterly despised."

The love here referred to, is not that over which the world sentimentalises, but that which is referred to by Paul in Rom. 8: 35-39:

"Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or the sword? . . . In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Money can buy most things, but it cannot buy love, even in the ordinary affairs of life. How much more so is it true concerning the

love of God and His Son—that kind of love which marks men and women who endure all kinds of hardship, if only they can obtain a place among the redeemed. What will riches do in the day of death? Or when we stand before the Judgment Seat of Christ? They will be utterly despised if they are offered as a substitute for a Scriptural love. The poor man, whose love for God has been the ruling passion of his life, will be glorified—will be included in the glorious multitudinous Bride; but the man of wealth who is destitute of this quality will be cast away as worthless.

True love develops a fire for the things of God that gives forth its warmth, and shows forth its cheerful light, no matter how adverse the conditions. "Many waters cannot quench love; neither can floods drown it". The world cannot understand this love. It mocks at the self-abasing love of the Bride for her Bridegroom, as it mocks also at the beautiful spiritual ideas and ideals revealed in this Song. As elements of the multitudinous Bride, soon to be united to her Groom, we should strive to appreciate these grand truths, and manifest in our lives the love of Shulameth.

In that day of glory the Bride (not one individual, but a countless multitude) will be as much part of Christ as Eve was of Adam. There will be revealed a wonderful oneness — ONE in mind, nature and outlook—One with Christ—One with God. Then will be fulfilled the prayer of the Bridegroom: "Neither pray I for these alone, but for them also that shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory 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." Here is the meaning of the marriage of King-Messiah and his Bride. No language, however extravagant to our ordinary ideas, can ever "over-do" this wonderful theme.

The Song of Solomon can be divided into twelve separate songs or "pearls", as follows:

1. The Bride in King's Chambers — Chapt. 1: 2-8.
2. Bridegroom and Bride in Garden Retreat — Chapt. 1: 9-17;
2: 1-7.
3. Bridegroom's Call and Her Response — Chapt. 2: 8-17.
4. Bride's Midnight Search for Her Beloved — Chapt. 3: 1-5.
5. State Visit to Bride—Praises Her Beauty — Chapt. 3: 6-11;
4: 1-7.
6. The Bride compared to a Lovely Garden — Chapt. 4: 8-16;
5: 1.
7. Portrait of Her Beloved and His reply — Chapt. 5: 2-16;
6: 1-10.
8. Overtaken by a sudden impulse to hide herself — Chapt. 6:
11-13.
9. Description of Bride's person by Virgins — Chapt. 7: 1-9.
10. Bride's Invitation to Bridegroom — Chapt. 7: 10-13; 8: 1-4.
11. Love Unquenchable — Chapt. 8: 5-7.
12. Conclusion — Chapt. 8: 8-14.

—R. W. Ask, England



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from Page 83)

AIONS (Continued). The following texts, which are rendered "for ever", "never", etc., in the English Version, refer to the third, or Abrahamo-Messianic (the Millennium), of the divine aions.

"Whosoever shall speak against the Holy Spirit, it shall not be forgiven him in **this aion**, or in **the future**" (Matt. 12: 32). The former, to which Jesus referred by the pronoun "this", was the Mosaic, then in existence; the latter, the Messianic aion, yet to come. In chap. 3: 29, Mark makes no record of the phrase "this aion", but simply refers to the future one; saying, "has no redemption in the aion, but is a subject of **aionian judgment**".

"There is no man who shall have left his all for my sake and the **gospels**, but shall receive an hundredfold now in **this time** (the last days of the Mosaic aion) with persecutions; and in the coming aion (the Messianic) **aionian life**" (Mark 10: 30). The apostles forsook all, but obtained a hundred-fold more than they abandoned; and will, hereafter, realise the life which is peculiar to the aion to be established by Messiah when he appears.

Mary, the mother of Jesus, speaking prophetically, refers to the future aion in these words, saying, "He hath holpen his servant Israel in remembrance of his mercy (as he spake to our fathers, to Abraham and to his seed) **for the aion**" (Luke 1: 55).

"The sons of the aion (the Mosaic) marry, and are given in marriage; but they who shall be accounted worthy of **that aion**, and of the resurrection from among the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal to angels; and are sons of God, being sons of the resurrection" (Luke 20: 34). This reveals to us certain things pertaining to the Messianic aion. It shows that the life peculiar to it is endless; for they who are accounted worthy of the aion, die no more. **Aionian life** is not necessarily **eternal**; because an aion, as we have seen, is not in **eternity**. Israel will enjoy **aionian life** in the Abrahamo-Messianic-Aion, but it will not be to them individually "eternal". "As the days of a tree shall be the days of my people and they shall long enjoy the works of their hands" (Isa. 65: 22). Messianic-Aionian life will be long for flesh and blood; but not endless; "for the child shall die an hundred years old". Those, however, who attain a place in the Aion by resurrection and trans-

formation, "die no more", and are "equal to angels".

In the following texts, we find the expressions "never thirst", "never see death", "never perish", "never die", as translations in the English version. But the (Greek original) was not used in the sense of "never". People quote the alleged words of Jesus, "Whosoever liveth and believeth in me shall never die", as proof that man has an immortal soul; and that a believer (to say nothing of unbelievers) does not die at death, but only seems to die . . . Let the reader refer to the Common Version, and compare the following rendering of the original with the received translation, and he will find that all difficulty vanishes.

Jno. 11: 26—"Every one living and believing unto me shall not die in the aion". In this, Jesus did not say "every one living", when he uttered these words, should never die; but that every one living previous to the introduction of the aion, whose faith led them **unto him**, should live in the aion, and partake in that peculiar **aionian** life which should be endless.

Jno. 4: 14—"Whosoever shall drink of the water which I shall give to him shall not thirst **in the aion**; but the water that I shall give to him, shall become in him a fountain of water springing up for **aionian** life". So in chap. 6: 51, "I am the living bread which descended from the heaven; if any one eat of this bread, he shall live in the aion". The Israelites eat of the manna, and died; "but he that eats this bread shall live **in the aion**" (v. 58). To eat this bread, or "the flesh of the Son of Man, and to drink his boood", is to keep his word—believing his doctrine, and doing his commandments; for Jesus saith emphatically, "Verily, verily, I say to you, If any one keep my word, he shall not experience death **in the aion**" (chap. 8: 51).

Let the reader turn to Rev. 7: 9-17, and he will there find those people who have kept Christ's word celebrating the Feast of Tabernacles with which their victorious acquisition of "the kingdom and dominion, and the greatness of the kingdom under the whole heaven", at the introduction of the Messianic aion, is celebrated. They are seen in the aion with "palms", the emblems of victory, and shouting with a loud voice, "Salvation to our God who sits upon the throne, and to the Lamb". They are then the subjects of the salvation in which they believed; and therefore they cry "salvation". And it is said of them, "They shall hunger no more, nor thirst any more". Being in the aion, the water of life springs up in them for life. Being ushered into the aion by a birth of spirit from the grave, they are spirit; blood and air are no longer the elements of their existence; but the spirit, which, as a "pure river of water of life, clear as crystal, issues forth from the throne of God and of the Lamb". This sustains them in life for the aions—for the Messianic and that **beyond**.

It is also worthy of notice, that when Paul ascribes blessedness and glory to God and the Lamb, he does not limit them to one aion, but extends them to a plurality. Thus in Rom. 1: 25, he says that men professing themselves to be wise became fools, and changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed **in the aions**—that is, in Messiah's and that **beyond**.

In Rom. 9: 5, speaking of Christ, he says he is of Israel according to the flesh, and is "over all God, blessed **in the aions**". Again, he says,

chap. 11: 36, "From him, on account of him, and for him, are all things. To him be the glory **in the aions**". Chap. 16: 27, "To the only wise God, through Jesus Christ, be the glory **in the aions**"; and in Gal. 1: 5 he characterises these aions as the **aions of the aions**, which, in Eph. 2: 7, he styles the **AIONS TO COME** when God will "shew the exceeding riches of His grace in his kindness towards us through Jesus Christ"; "according to an **exposition of the aions**, which he made on account of Christ Jesus our Lord" (Ch. 3: 11). "To God", therefore, says he, "be the glory by the Ecclesia with Jesus Christ, in **all the generations of the aion of the aions**" (5-21).

The Common Version gives a curious rendering to the last text. It says nothing about "all the generations"; but makes a lumping business of it, saying, "throughout all ages, world without end!" But this was not Paul's idea. He confined the ascription of glory to God by "the ecclesia with Jesus Christ", to that AION of the aions during which generations come and go; namely, to the Messianic. In the aion **beyond** (the millennium) there are no generations, there being then no decay and no reproduction; the earth being at that time occupied by a people taken upon certain principles out of the parallelogram. During this Cycle, the distinction existing in the Millennium will be abolished. It will no longer be "the ecclesia with Jesus", as part and distinguished from the herd of mankind, the former immortal, and the latter obnoxious to rebellion and death; but it will be "God in all things with all men" 1 (Cor. 15: 28; Rev. 21: 3). The sacerdotal ecclesia is subjected with the Son at the end of the Millennium, and the glory is ascribed to the Father by all, without priestly distinction, who dwell upon the earth.

But, although priestly distinction is abolished at the end of the Millennium, the royalty continues. God is King for the Messianic Aion and that beyond. This appears from 1 Tim. 1: 17, where Paul says, "Now unto the King of the Aions, the incorruptible, invisible, only wise God, be honour and glory in the aions;" "even Jesus Christ yesterday and to-day the same, and **in the aions**"; which are the to-morrow that awaits him. This saying of Paul, in Heb. 13: 8, is equivalent to that in Rev. 16: 5, where "**ho on**", "who is", answers to **to-day**; "**ho ain**", "who was", to **yesterday**; and "**ho esomenos**", "who shall", etc. and **in the aions**, which are future, or to-morrow.

The apostle Peter regards one of the future aions in this sense; that is, as equivalent to a **day**, and that day as enduring for a thousand years. In 2 Pet. 3: 18, we find the ascription so frequently met with in Paul's epistles. "To Jesus Christ", saith he, be the glory both now and in **THE DAY of the aion**", and in the 8th verse, he says, in reference to the period he calls a **day**, "One day with the Lord is as a thousand years, and a thousand years as one day". This is the day of the aion—its duration — in all of which the palm-bearers reign with Christ as kings and priests, according to Rev. 20: 4-6. They are kings and priests for the Messianic thousand years, styled by Paul "the day of Christ", in 2 Thess 2: 2; in which he told the Athenians, God would rule the habitable in righteousness by the Resurrected Man. When this day closes, a long to-morrow succeeds, in which the sacerdotal, or Melchizedec, Sonship is abolished, and the royalty of **beyond**, is the glory of the earth redeemed

from the curse and pollution of sin (Rev. 22: 3). The saints continue to reign as kings, for it is written in Rev. 22: 5: "They shall reign in the aions of the aions"—the Messianic and that beyond.

In the following texts of the Apocalypse "for ever and ever" should be rendered "for the aions of the aions"—Rev. 1: 6, 18; 4: 9, 10; 5: 13, 14; 7: 12; 10: 6; 11: 15; 15: 7; 22: 5. Rev. 14: 11 differs from these in the original. The definite article in these is dropped, so that the phrase stands "eis aionas aionos"; and is also associated with the expletive, "a day and a night". This is the symbolical time during which they have no rest who are being tormented with fire and brimstone—an aion of a day, and an aion of a night, which are aions of judgment growing out of the aions of the Beast, and the aion of the image of the Beast; and, therefore, the aions of judgment are "aions of aions" but not "the AIONS of the AIONS", which are cycles of different subjects. Thus "the smoke of their torment ascends for aions of aions; and they have no rest a day and a night who worship the Beast and his image, and whosoever received the mark of his name".

But the aions of the Beast and his image having been introduced to notice, in Rev. 14, we find them referred to in Rev. 19: 3, as "the aions of the aions", where the same judgment is again brought into view. "Her smoke ascends for the aions of the aions", measured by "a day and a night".

The third exception is in Rev. 20: 10, where the judgment of the revived Diabolos-power is spoken of at the end of the Messianic aion. The arena of its judgment is the same as that of the Beast and False Prophet, a thousand years before; and the duration thereof symbolically the same. Thus it reads: "The Diabolos deceiving them was cast into the lake of fire and brimstone, where the Beast and False Prophet (were); and they shall be tormented a day and a night for the aions of the aions".

It may be remarked here, that some omit the words "for the aions of the aions" regarding them as spurious. Grisbach thinks they ought to be retained. I think so too; and take them to be placed there by the Spirit to shew that the post-millennial "day and night" are the judicial aions of the Diabolos, after the type of those that ruined their predecessors at the appearing of the Lord.

Whatever pertains to an aion, be it an aion of the enemy, or aion of the kingdom of God, is **aionian**; an adjective, which, in the Common Version is rendered by the words, everlasting and eternal. In the New Testament, we have **aionian life**, **aionian fire**, **aionian punishment**, **aionian damnation**, **aionian habitations**, **the aionian God**, **aionian weight of glory**, **aionian invisible things**, **aionian destruction**, **aionian consolation**, **aionian glory**, **aionian salvation**, **aionian judgment**, **aionian redemption**, **aionian Spirit**, **aionian inheritance**, **aionian covenant**, **aionian kingdom**, and **aionian gospel**. The words "eternal", and "everlasting" do not express the ideas of the Spirit in the use of aionian in the nouns referred to above. They are things pertaining, some of them to the Mosaic, some to the Messianic, and some to the aion beyond; therefore all aionian things, but not, consequently, all eternal. Thus, the baptism of fire upon Judah, at the destruction of Jerusalem, was aionian. It was the abrogation of the Mosaic aion; but it was not an eternal punishment, destruction, and damnation; for Judah, Jerusalem, and the land

are all to be restored. The judgment of the Beast and the False Prophet is aionian, but not eternal, being appointed for "a day and a night". There are some aionian things which are endless, because they are attributes of a permanent aion. Hence, the life of the Messianic aion is endless to the saints, because they belong, not only to this aion, but to that which is beyond also. This is true of everything that belongs to both aions. The aionian gospel is an exception to this. It belongs only to the generation contemporary with the opening events of the Messianic aion announcing the arrival of the "Hour of Judgment", and is therefore not eternal. But I need not multiply illustrations of this truth, and as I think I have said enough to make the matter plain, I shall here leave the subject with the reader, that he may consider it more particularly by himself.

But what English word shall we adopt as the representative of the Hebrew "Olam" and the Greek "Aion"? The pagans, who spoke Latin, transferred the Greek word into their tongue by Latinizing it—*oevum*. They used it in the sense of "period of life", "life", "age", as "*confectus oevo*", worn down with age: also for "an age", "time"; as a "*condito oevo*" from the beginning of time, and so forth. Aion, in the Scriptural use of the word, is a system of things appointed and bounded by divine law. Our word "age" does not express this. Time and generation are its elemental ideas. We must, then, either retain the original Greek word, or use the word "age" in a sense not generally received. We may as well adopt the Greek word as do this; and better. For we shall then not be misrepresented. I have concluded to do so, and instead of "for ever and ever", which explains nothing, I use "aion" with the articles, case-signs, and prepositions thereunto affixed, in the sense which has been exhibited in these remarks upon the phrase.

"Temple of Ezekiel's Prophecy" Epitomised

EZEKIEL 41: 8-17



Verse 8—"The foundation of the side chambers"—"Side chambers" should be rendered "ribs" and relates to the ribbed vaulting of the ceiling. "A full reed of six great cubits"—R.V. "A full reed of six cubits to the joining." This describes a series of 6 cubit pillars which rise from the ground to the springing line or juncture of the ribbed vaulting of the ceiling, thus providing its support or foundation.

Verse 9—"The thickness of the wall for the side chambers (ribs) five cubits." See notes on v. 1. The Temple, proper, will be a circular building surrounding Mt. Zion, and will be divided into 30 separate compartments divided by walls of 10 ft. thick here described. These walls will not only form the thirty huge rooms, but will form the support for the ribbed vaulting. cf. vv. 6, 12. "That which was left was the place of the side chambers (ribs) within" — The ribbing will run in the same direction as the porch and will thus commence from "the place left" — an opening of 10 ft. between the Temple and the porch cf. v. 11.

Verse 10—"Between the chambers the wideness of 20 cubits (40 ft.)." i.e. separating each of the thirty divisions of the Temple.

Verse 11—"The doors of the side chambers"—the opening of the ribs in ceiling. "Were toward the place left" — The open space between the Temple and the Porch described earlier.

Verse 12—"The separate place"—The "House of Prayer for all nations" will be formed of two separate ranges of buildings—the outer double range of buildings which will be approximately 1 mile square, and an inner circular Temple surrounding Mt. Zion. The four triangular corners thus formed are called "the separate place" and this is said to be 100 cubits long at the nearest point (see v. 14). "The wall of the building"—This describes the wall of v. 9 which is used for the double purpose of a foundation for the ribbed vaulting, and to shut off each of the thirty sections of the circular Temple. In v. 13 the measurement of the house (i.e. its width) is said to be 100 cubits. The wall is 90 cubits, and add to this wall the size of the two porch pillars at each end which form part of the entrance, and the total is 100 cubits or 200 ft., the width of the Temple proper (Ch. 40: 48).

Verse 15—"The length of the building . . . 100 cubits". This is the height of the Temple proper—200 ft. high, made up as follows: Platform v. 5, 6 cubits; Wall, v. 12, 70 cubits; Thickness of ribs, v. 5, 4 cubits; Rise of ribs, v. 4, 20 cubits; Total 100 cubits or 200 ft. high in three storeys (Ch. 42: 6).

Verse 16—"Cieled with wood" — Heb. "Shepiph hets" — "thin wood or trees" probably creepers which will grow profusely over the Temple and form a very beautiful ceiling. "The windows were covered". "Covered openings" are here implied. The Temple is divided into 30 sections between which is an opening. These openings provide space for the growth of foliage to cover the Temple (see Isa. 60: 13; Ezek. 41: 25-26).

Verse 17—"By measure". This is still describing the covered openings. The idea, however, is not of limitation, but extent. The same word is rendered "wide" in Jer. 22: 14, and its literal significance is "to the fullest extent". The growth of foliage will be sufficient to thoroughly cover and beautify the Temple. Considering the size of the Temple, this will require some unusual and prodigious growth which will be probably brought about by the ideal conditions that will prevail when the King reigns from Zion.

● Not only does the Old Testament inculcate as much mercy to a personal enemy as the New (Ex. 23: 4-5); but the New is as decisive in its inculcation of hostility to divine antagonisms as the Old: "Abhor that which is evil", "hating even the garments spotted with the flesh", "hating the deeds of the Nicolaitanes" (Rom. 12: 9; Jude 23; Rev. 2: 6). Where the two differ is in the precepts with reference to personal rights and resentments. The former we are not to enforce; nor the latter to cherish.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

NEWS CONCERNING THE JEWS

The "Last Laugh"

"The holding of the first Zionist Congress in Jerusalem represents a coronation, the coronation of a whole movement which set out half-a-century ago to achieve the seemingly impossible, and lived to have the last laugh at the embarrassed scoffer." This Editorial comment from "**The Zionist**" fails to recognise that the "last laugh" has not yet been heard. There is a time coming when the nations shall "tumultuously assemble and meditate a vain thing" (Ps. 2: 1). They will conspire to overthrow the King who shall then be "reigning in Mount Zion, and in Jerusalem, and before his ancients (Abraham, Isaac, Jacob, David, etc. — then resurrected and immortal) gloriously" (Isa. 24: 23). But Deity declares that He will look with contempt upon this threatened revolt. We read, "He that sitteth in the heavens shall laugh: Yahweh shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure" (Ps. 2: 4-5). The "last laugh" will thus be with Deity and His Son, the Lord Jesus. As for Israel: "They shall look upon me whom they have pierced, and mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12: 10). Jewry will appreciate its past blindness, and as a disciplined and humbled people will enter into its great destiny as "first dominion" in an empire that will be co-extensive with the world (Micah 4: 8; Dan. 2: 44).

The Peril of War

Mr. David Ben-Gurion, Premier of Israel, sees the world crisis in the following terms:

"We are few and our adversaries are many, holding an area two hundred times as large as ours, and whose re-arming is directed solely against ourselves. We are building a free, progressive, democratic, pioneering, dynamic society and culture, and are surrounded by feudalistic regimes and backward cultures based on social stagnation.

"We are living in a controversial and stormy age in which international fears and tensions are rampant. All nations of this world are arming, all parts of the world are powder-kegs, and the least spark in any area is liable to set off a world conflagration.

"The problem of the security of Israel is no less grave and acute than it was in the period of the fighting, and we are bound to remain constantly on the alert."

The Jewish prophets give a word-picture of world-conditions just prior to the establishment of the Kingdom of God that is very similar to the description above. Jeremiah declares: "A noise shall come even to the ends of the earth; the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword. Thus saith the Lord: 'Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.'" (Jer. 25: 31). Earlier in the same chapter, the prophet shows that if Jerusalem and her people were to be punished for their iniquity, the world at large would not escape. "If I begin to bring evil on the city which is called by my name, should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (v. 29). Increasing trouble in all parts of the Gentile world is an indication of the divine "controversy with the nations". It will develop until there is revealed a "time of trouble such as never was" (Dan. 12: 2), which will reduce all Gentile might and pomp to impotence. In fact, all flesh, both Jew and Gentile, will be forced by the awe-inspiring events of the time to supplicate the mercy of the God of Israel. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and Yahweh alone shall be exalted in that day" (Isa. 2: 17). Thus the force of the exhortation: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (v. 22).

Two Worlds

"What are your impressions of Israel?" ask my friends from the Galut, encouraging me to take stock of the hectic two years in which I have learnt to love, and perhaps to understand, this country of Israel.

"There are romances in Israel—romances that do not fade. A few months after you arrived to live in Jerusalem you walk down to take another look at the rubble heaps of Yamin Moshe—the oldest Jewish settlement outside the walls of the Old City, now a relic of poverty and war opposite the fashionable villas and consulates of the new Talbich. You remember it well, the stones litter around the ancient wall, the roofs riddled with bullets and splintered by mortars, and the smashed remnants of furniture strewn throughout the abandoned rooms.

"Two months ago you were here, and now you have come again, to remind yourself what war means, what we have suffered to build this State. You have come to think about the past while standing at its ruins. Slowly you walk down the slope—the dreadful slope that leads straight to the valley of Ben Hinum (the dreadful Gei Ben Hinum where the human blood was poured after the sacrifices to the Jebusite Moloch, and whose horrors gave us the word Gehennah). You walk—and suddenly you see before you neat little houses, children racing up and down, and the women busy with their daily duties. You stop amazed: 'How long have you been here?' you ask. 'Three weeks.' 'And you've cleared all this in three weeks?' 'Well, some more of us helped . . .'

"You look at the bleak Old City Wall and you are no longer impressed—our ruins are alive.

"No true picture of Israel can be given. No charming, delicately-pastelled still-life, like a Swiss canton or an English village. The hill, the township, the immigrants' camp you describe to-day are different in a month that may have seen the transfer of another entire Jewish community from their old home to their still more ancient land. There are lines, lines of force—a people planning, creating, changing, looking ahead. A new world being built while an old one tears itself asunder. The romance of Israel lies in that you can come here from a static, disillusioned world, and feel it, and let your blood hold festival" (E. Kamenca, in "The Zionist").

We live in a time of transition, when, ultimately, from out of the confusion, the bloodshed, the toil and labour of Palestine there shall shine forth a great light that will illuminate the hearts of men and women everywhere; a great light, that shall attract to the brilliance of its rising, Gentiles of all lands (Isa. 60: 1-3). Malachi expresses it thus: "The Sun of righteousness shall arise with healing in his beams" (Ch. 4: 2). Events in Palestine provide the token of the imminence of this rising. They give true point and interest to all the other signs. The growth of Russia's might in Europe and Asia would lack significance without the return of the Jews to Palestine; the demands of Persia, Iraq and Egypt on Britain would be out of place in the prophetic programme if Israel was not established as a nation. All these events, however, take their natural place in the jig-saw puzzle of world politics as seen through the eyes of Bible prophecy, and that is why the Bible student finds that his "blood holds festival" when he thinks on these things.

Despite these signs, however, the whole world mocks at the Bible solution to current problems. To most people, the idea of the return of Christ and the establishment of the Kingdom is tantamount to a mental "mirage"—it has no substance in reality. But Isaiah reminds us (using the Revised Version marginal rendering): "The mirage shall become a pool". It will become the reality, and that which seems so substantial and real to-day will be driven away as the mists before the rising "Sun of righteousness". The miracle in Palestine—for no other word can really describe what has happened in this land in recent years must surely remind us that other and greater miracles are not impossible, and that the world is on the eve of the greatest wonder of all time, the return of the Lord Jesus in Power. Press headlines to-day have a message for the Bible student that never appears in printer's ink. With their records of chaos, trouble, and evil, their accounts of crises and threats of war, these headlines, in effect, proclaim: "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16: 15).

Questions



Answered

THE BRIDE OF CHRIST NOT CATHOLIC



A sister thinks the brethren ought to be known as the Holy Catholic Church. She thinks they are the only true Catholic Church. This is a misapprehension. The Bride of Christ has never been, and never can be, a **Catholic Church**, in the present order of things, whether we regard the conventional or the etymological significance of that word. Conventionally, in our day, it stands for the Ecclesiastical Mistress of Nations, who sits on the seven hills of Rome, and rests, sits, or broods upon them all. By a second use, it means that which ignores conditions, and distinctions, and takes in all, in what is conceived to be a spirit of broad liberality. Etymologically, it means according to the whole. The Bride of Christ can have nothing to do with Roman Ecclesiasticism of course; but neither can she be of a broad liberal spirit, in the common acceptance of that phrase, which means a spirit in harmony with the views and interests of the whole. If she were to acquire such a spirit, she would cease to be what she is—the community of the narrow way. The spirit which is of God and the spirit which is of the world are two totally different spirits; and the former only belongs to the Bride of Christ. It is a spirit of strict and zealous regard for the will of God, concerning which will of God the world prefers to be totally unconcerned. Her very name as the **ecclesia** (the assembly of the **called out**) marks off catholicity as an impossibility for her at present. Catholicity means that which is according to the whole. But she has been called out from the whole,

● **EFFORT AT CALOUNDRA, QUEENSLAND**—“In this little seaside town which is rapidly growing, we have an Ecclesial membership of 10 brothers and sisters. Just recently we acquired the rental of the “Scouts Hall”, and every Sunday morning meet at the usual time of 11 a.m. Our little gatherings are augmented nearly every weekend by visiting brethren and sisters from various parts on holidays. The Queensland G.E.S. assists by sending an exhorting brother once a month. In the near future we intend (God willing) to hold a special public effort. The Queensland G.E.S. has promised to arrange a Lantern effort sometime this month. If the response warrants it, we will give follow-on public addresses Sunday evenings.”—C.R.

even that “whole world lying in wickedness”, of which John speaks. Her faithfulness in enduring, and sustaining, and adorning this position will be rewarded by-and-by, by exaltation to the throne of the world. “All things” belong to her, and will be possessed by her then, in subjection to Christ, who will take the kingdoms of the whole world, and work them into a new and glorious form, rooting out every

evil, and destroying every enemy, until, at last, even death is destroyed. Then will the earth be filled with Yahweh's glory, as Moses was told (Num. 14: 21). Then, and not till then, will the Bride be catholic—according to the whole. To speak of the Abrahamic hope as "catholic", or to refer to the Bride of Christ as the "Catholic Church", is to be either in ignorance of the meaning of the word "catholic", or of the fundamental principles of the Abrahamic hope, or the true status of the Bride of Christ.

"ALTHOUGH HE MAKE IT NOT TO GROW"—2 Sam. 23: 5


(S.F.—W.A.) What did David mean by these words found in the verse quoted above?

Answer: By these words David meant that although there was no apparent growth of the Covenant God had made with him, yet it remained "all his salvation and all his desire".


The case of Abraham was similar. Of him it is said: "Against hope he believed in hope". He did not see the covenant grow and develop. He died a stranger and pilgrim in the land with only one child, although he had been promised seed as numerous as the stars of heaven, and an eternal inheritance of the land. Nevertheless, "he believed in the Lord; and he counted it to him for righteousness" (Gen. 15: 6). He was justified by faith, as were all the worthies of old, and as are all the saints of to-day. Abraham, like David, saw no tangible evidence of the consummation of God's purpose, yet it was "all his salvation and all his desire". In short, he manifested faith, he had absolute reliance on God (Heb. 11: 6).

The words quoted above, are among the "last words of David" (v. 1). They are words of faith, an expression of confidence in God. "Though I see it not to grow in my lifetime, I know that its consummation is certain, and therefore, it is all my salvation, and all my desire."

—"LOGOS" COMMITTEE



● "The flesh" is not satisfied with the simplicity which is in Christ. The case of Naaman is very instructive on this point. Naaman was a "natural man", and gave utterance to "the mind of the flesh". Elisha told him to "go and wash seven times in Jordan, and be clean" . . . The flesh, called Naaman, rebelled at this simplicity. It required a show of godliness; a demonstration of respect to a great man; and some holy action. It was willing, and would have delighted in being commanded to do "some great thing". It would then have felt like making itself famous for something, but simply to do what it was commanded, conferred upon it no glory or renown. Poor human nature, alas for thee!—Dr. Thomas.





Correspondence from our Mail Bag

Justification by Faith

Justification by faith is a grand and apostolic doctrine, but, as held by many at the present day, it is the very reverse of this, for it means, in the mouths of such, that a simple belief of the gospel (and that, of course, an unscriptural one) unaccompanied by baptism, is sufficient to procure justification. This idea, however, as all Christadelphians know, is not less an erroneous one than the dogma of Romanism from which it was the reaction. The truth of the matter, in this as in other cases, occupies a middle position between the opposite poles of error.

The Epistle to the Romans is regarded as the great stronghold of the popular doctrine alluded to, and such parts of it, in particular (as chapter 4), are confidently appealed to by many, as teaching it unmistakably. If this be indeed the meaning of the apostle, no wonder he was imagined by Luther to be in hopeless conflict with the Epistle of James, and that that Epistle was styled by the reformer one "of straw", nor that a non-natural meaning has to be put upon the various passages—some of them to be found in the writings of Paul himself—that go to show that baptism has an essential place in the means whereby justification can be obtained.

The language of Rom. 4: 2-5 is, however, an example of that to be found in other places, which, though on the surface appearing to countenance popular errors, has but to be examined in the light of its context, and the teaching of Scripture elsewhere, for us to see how far it is from upholding "orthodoxy"; nay, how completely destructive thereof it is,

There can be little doubt that the great secret of the common misunderstanding of the passage in question is, that the nature of the "faith" and "works" referred to by the apostle is not apprehended. To appreciate his argument, it must be borne in mind that he had been engaged in the previous part of the epistle in showing the inefficacy of the Mosaic law as a means of justification. The Jew could only obtain the righteousness or justification which the law offered by observing all its commandments (see Deut. 6: 25, and Rom. 10: 5), or, in other words, by its "works"; but the law could not bestow justification, because it was "weak through the flesh" (Rom. 8: 3). It set man to earn eternal life by a perfect obedience. In contrast to all this, the apostle introduces the way by which God proposed to justify freely all who believed the truth, whether Jews or Gentiles (Rom. 3: 21-24). But how? Let Peter, in the house of Cornelius, answer: **Through the name of Christ, put on in baptism** (Acts 10: 43, 48). It

is just as if a very wealthy man should say to someone quite incapable of ever **earning** a million of money, "I offer this sum to you **freely** all who believed the truth, whether Jews or Gentiles (Rom. 3: 21-24). But how? Let Peter, in the house of Cornelius, answer: **Through the name of Christ, put on in baptism** (Acts 10: 43,48). It is just as if a very wealthy man should say to someone quite incapable of ever **earning** a million of money, "I offer this sum to you **freely**, if you will accept my condition, which is that you take my name, according to law. When you have done this, the money shall be yours". It would be no use such an one replying, "I accept your condition, give me the money"; he would have to show his acceptance of the condition, by carrying out the required formalities necessary to the assuming of his benefactor's name before the money would be his. Substitute for "accepting the condition" and "taking the name", "believing the gospel" and "being baptised", and the true relation of faith and baptism to justification is seen. This parallel is a closer one than many would think, inasmuch as "the gospel" includes an announcement of the condition (baptism) on which a believer of it can obtain justification. Remission of sins in Christ's name was part of the gospel to be preached among all nations (Luke 24: 47), and as we have seen, this name can only be taken in baptism.

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Hence for one to say that he believes the gospel, and yet to refuse to submit to baptism, is to be guilty of great inconsistency of conduct. It is a professing to accept the conditions whilst neglecting to carry them out. "Ye are all the children of God **by faith** in Christ Jesus", writes the great apostolic champion of justification by faith, "for", he continues, "as many of you as have been baptised into Christ have put on Christ" (Gal. 3: 26-27).

To return to Rom. 4. These considerations, and the remarkable language just quoted show conclusively that "faith", in the apostle's use of the word, is an **active, living** belief of the Gospel, which finds expression in the first instance in immersion into the name of Christ, and is, therefore, not a mere **assent** of the mind; whilst the "works" he has in view are acts of continued, unbroken obedience to a divine law, and not one act like baptism, springing from faith.

The whole matter may be brought to a focus by using an illustration taken from that great discourse on faith (Heb. 11) and which is more to the point, inasmuch as it contains words exactly similar to some of those we have been considering. "By faith, the walls of Jericho fell down" (verse 30). If this had been all the information available as to the incident alluded to, and our orthodox friends had applied the same principle of interpretation here as they do in dealing with the parallel expressions in Romans, they would doubtless have assured us that we were to understand that Israel simply **believed** that the walls would fall, and that **instantaneously** down they came. If this

had indeed been the shape events had taken, we should have in the incident an exact parallel to the Protestant theory of justification. On the other hand, justification by works would have had an apt illustration if Israel had been set to level those towering walls by their own power and skill; but in the fact that the work was divinely accomplished after the act of obedience of a seven day's faith-inspired, but to the eyes of flesh, useless, compass of the city, we see a beautiful picture of the mutual necessity and dependence of belief and baptism in the "justification by faith" of apostolic discourse. By faith, truly, the walls of Jericho fell down: but when? "After they were compassed about seven days". In like manner we are justified "by faith"; but when? When our faith has led to submission to the ordinance appointed as the means of justification—an ordinance as senseless to the carnal mind, by-the-way, as the perambulation of Jericho would have seemed.

—J.W.D.

The Olivet Prophecy

4

4: ROMAN INVASION OF PALESTINE

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In the section of the Olivet prophecy we consider this month, the predictions of the Lord are brought to a climax, as he warns of the signs that would precede the destruction of Jerusalem. Earlier he had wept over the city, declaring: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" (Matt. 23: 37). Jerusalem rejected the proffered help and protection, and sought, instead, to shelter under the wings of an unclean bird of prey, the

● The truth prospers in proportion as there is an effective agitation of it. When there is no one to call attention to it by mouth or pen, through the power of the apostasy, it remains unnoticed; although in the Bible.—R.R.

Roman Eagle, the emblem of destruction. At the trial of Jesus, the Jewish leaders rejected the rule of their rightful King, and claimed to be the dependants of Caesar. Caesar was to prove a crueller taskmaster than the Son of David, and was to reward their allegiance with death. The Roman Eagle was destined to tear in pieces and devour Judea.

A Prior Witness—Matthew 24: 14

But first, as Matthew records (and Matthew alone of the three records includes this point), Christ declared: "The gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come". The word "world" is from the Greek "oikoumene" and signifies "the habitable". In Luke 2: 1, Acts 11: 28, 19: 27, and 24: 5 this word is used to define the Roman world or empire—the "habitable" of apostolic times. Christ's words, therefore, referred exclusively to the preaching of the gospel by the Apostles throughout the Roman habitable, and not to current preaching of the Word. Some give a modern application to these words, and claim that "the end" is not near because the gospel has not been preached to all

nations. But the "end" referred to is not the end of Gentile times, but the end of the Mosaic age, and the prediction was, in fact, fulfilled by the ministry of the Apostles, and particularly by the efforts of Paul. He claimed that the gospel had been "preached to every creature which is under heaven" (Col. 1: 23).

This constituted "a witness" to the nations; how did they react to it? Gentile flesh proved as stubborn and as indifferent to the message of Divine love as did Jewish flesh. The lives of the Apostles were in constant jeopardy from Jew and Gentile alike. They were condemned for disturbing the peace. It was claimed that "the whole habitable was turned upside down" by their preaching. In other words, flesh and blood, whether Jew or Gentile, proved unworthy of the Gospel, in the main. The cold-hearted legalism of Judaism took its place alongside the rank superstition and gross immorality of Gentilism, in violently opposing the teaching of a risen Christ. The preaching of the "witness" sharply divided the habitable into three sections; it was "unto the Jews a stumbling block, unto the Gentiles foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God".

"The End"

Brother Wille, in his articles upon "The Apostolic Age", has clearly expounded this section of our subject, and little more need be stated here. "The end" related to the end of the Mosaic Age, in the "last days" of which, Christ appeared (Heb. 1: 2). "Now once", writes Paul, "in the end of the (Mosaic) world (age) hath he (Christ) appeared to put away sin by the sacrifice of himself" (Heb. 9: 26).

Daniel, speaking of the same time, prophesied: "After threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince (the Romans) that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Dan. 9: 26).

Unless it is realised that often, when the Apostles wrote of "the end", they had in mind the end of the Mosaic Age, mistakes can occur in the interpretation of the Word. It is common to hear it said that they were expecting the imminent return of Christ in their age to establish the Kingdom, and that they were disappointed in their expectations. Theologians profess to trace, in the writings of Paul, a gradual change of ideas, from a period when he believed in the visible, personal return of Christ to reign, to a later time, when his early anticipations, not having been fulfilled, he spiritualised the doctrine.

The careful student of the Word, however, will repudiate such an erroneous thought. He will note that the end of the Mosaic Age was related to a "great and notable Day of Yahweh" which was to bring down the commonwealth of Judea in an orgy of blood (Acts 2: 20). It is termed a "Day of the Lord", because the directing influence behind the Roman invasion was the Lord Jesus Christ; for this reason, the prophet Daniel, in the reference quoted above, refers to the Romans as "the people of the prince". They were his people in the same sense as Assyria was the "rod of Yahweh's anger", and the "axe" in His hand (Isa. 10: 5, 15). Thus references in the Apostolic writings to the

Day of the Lord being at hand, had relation to the Divine punishment about to be meted out to Judea. To them it was obvious that this Day of the Lord was imminent, for the signs had been carefully outlined for them by the Lord in his Olivet prophecy.

The Apostles made no mistake in their Epistles as to the personal return of Christ to rule. They realised, quite clearly, that this great event would not happen in their lifetime. Peter, for example, had been told that he would die (John 21: 18-19), and Paul made constant references to his approaching demise (2 Tim. 4: 6), and rather desired to close his account, confident that he would stand approved in the day of resurrection, at the return of Christ. Though in ignorance of the exact time of Christ's return, they knew, with Daniel, that "the time appointed was long" (Dan. 10: 1).

It seems that some, in Apostolic times, did not understand that a period of time had to elapse between those two great epochs or "Days" in Yahweh's economy—the destruction of Jerusalem, and the return of the Lord. In 2 Thessalonians, Paul goes to some lengths to clarify the matter. He repudiates the idea that he had ever taught that the personal return of the Lord, to raise the dead and establish his kingdom, was near at hand, and his comments on this theme serve to illustrate some of the currents of thought against which Christ warned in his Olivet prophecy. "The Twentieth Century" translation renders 2 Thess. 2: 1-2 as follows:

"As to the coming of Jesus Christ, our Lord, and our being gathered to meet him, we beg you, Brothers, not lightly to let your minds become unsettled, nor yet to be alarmed by any so-called 'inspired' statement, or by any message, or by any letter, purporting to come from us, to the effect that the Day of the Master is here. Do not let any one deceive you, try as they may. For come it will not, until after the Great Apostasy and the appearing of that incarnation of Wickedness, who is born for destruction" — i.e. Roman Catholicism.

All references, therefore, which speak of the end being at hand in Apostolic days, or of the Day of the Lord being then imminent, refer to the coming Divine punishment on Judea, and the consequent end of the Mosaic age, which came to pass in the holocaust of A.D. 70.

**The Abomination of Desolation—Matt. 24: 15; Mark 13: 14;
Luke 21: 20**

It is interesting to notice that whilst Matthew and Mark record the statement: "Ye shall see the abomination of desolation stand in the holy place," Luke's account eliminates these words, and refers to "Jerusalem being encompassed with armies". The latter words are explanatory of the former. Christ links the Roman invasion with the prophecy of Daniel 9 stating, "whoso readeth, let him understand". The destruction of A.D. 70 introduced a period of desolation for Palestine, which continued, under various masters, until modern times (Dan. 9: 27). During this long period of Jewish dispersion the land "enjoyed her sabbaths". It had complete rest from all productivity.

Jerusalem compassed with armies was the sign in the Jewish

heavens that the desolation, predicted by Daniel, was at hand. Explicit instructions were given the disciples that when they were to witness this sign they were to immediately flee from the doomed city. The beginning of the war was the signal that God's vengeance against a disobedient people was about to break forth, and the sign for Christians to leave if they were to avoid being involved in the destruction. Jerusalem had repudiated God, and no false sense of loyalty to the flesh, should be allowed to hinder the disciples' strict adherence to Christ's instructions. They were not to look back, like Lot's wife, but were to flee with the utmost urgency.

History records that a God-given opportunity was granted the disciples resident in Jerusalem at the time of the revolt. The Roman armies under Cestius Gallius were successful in their initial attack, but to the amazement of the Jewish leaders (and particularly to the Jewish historian, Josephus, who realised the weakness of the Jewish revolt) they were suddenly and unexpectedly withdrawn. This temporary lull, however, was the opportunity that vigilant Christians awaited, and as Josephus records, they fled the city.

There is a lesson here for this generation. Those Jewish Christians who preferred fleshly loyalty before loyalty to God, who inter-meddled with the political affairs of State, and by so doing aligned themselves with the political outlook of Judea, found themselves, at last, inextricably caught in the mesh when the Divine vengeance fell upon the nation. True brethren of Christ must keep themselves free from all forms of political entanglements. They are a separate people. The world is sowing to itself a time of vengeance that will exceed A.D. 70, and is following a like road to perdition as did Judea 1900 years ago. The growing might of Russia, the preparations for war, the divided and antagonistic state of the nations, the return of the Jews to Palestine, are the signs which speak of the close of Gentile times. In a similar manner, the dissatisfaction of the Jewish leaders 1900 years ago, the growing unrest of Judea, the domineering attitude of the Roman Governors, the spirit of revolt, constituted signs to the disciples, of the end of the Mosaic age. The Apostolic epistles reveal that the Apostles recognised the significance of these signs, and warned the believers against being entangled in the prevailing system of things which was about to be brought to an end. To-day similar signs exist. The same warnings take on a new note with all their old vigour. We are reminded of the need to stand aside, as much as possible, from the Gentile system of things about us, and which is sowing to itself a Divine vengeance which will exceed that of 1900 years ago. Those Christians, in Apostolic days, who refused to act upon the warning, were finally involved in the destruction. In like manner will the disobedient in this age, who have not taken heed to the advice of the Master, find their end in the "lake of fire" prepared for "the devil and his angels" (the current political systems) when "Yahweh's fury shall come up into His face". The exhortation to "look to yourselves", is as potent to-day as it was in the days of John who penned it.

15: THE APPROACHING END OF THE AGE IN PARABLE

Continued from last issue

Isaiah 8: 16 would also be in the Lord's mind wherein the Apostolic mission which performed much of v. 43, is foreshadowed. "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Peter stood by with the other apostles listening to this discourse. A few months later, his understanding quickened by the Comforter, he was quoting the very same passages, and clearly relating them to Jesus, as he stood before the rulers (Acts 4: 11). All the references we have given in our filling out of the discourse of Jesus were implicit in what he said, and reflection showed even the Pharisees the force of his exposition (Matt. 21: 45).

The Fruitless Fig Tree (Luke 13: 6-9)

Here Judea is represented by the symbol of a fig tree. The Owner (Yahweh) visited His vineyard in the person of His son, Immanuel. He came seeking fruit. During the three years of His sojourn, He found virtually none. As we have abundantly seen, it was

● Jesus foreshadowed that shallow professors would fall away in time of difficulty, or temptation. We ought not, therefore, to be surprised at the phenomenon, when it occurs.—R.R.

fit only to be cut down, but the long-suffering of Yahweh gave it the digging and manuring of Jesus and the Apostles. It still bore but little fruit, a remnant of faithful Israelites, and hence in A.D. 70 the Lord cut it down, even as he had foretold.

The Marriage of the King's Son (Mat. 22: 1-11).

We might call this, "the parable of the apostolic commission". Later, we shall have occasion to study specifically the briefing of the Apostles for their duties in the inauguration of the Age of Selection, and more to say concerning their education. This parable belongs to that chapter, but we consider it here because it was spoken to the Pharisees, and contained warning of the coming judgment. The ears that "heard" would later perceive the Apostolic labours foretold here.

The marriage is the marriage spoken of in the Song of Solomon and Isaiah 62, and its fulfilment will be when Jesus will wed his chaste virgin bride (Rev. 19: 8), and the multitudinous Christ shall be married to the Land, in fulfilment of the Abrahamic Covenant.

God sent forth the Apostles with invitation for Israel's acceptance. They were to announce the preparation of the dinner, or marriage feast, of the Lamb. This feast was to be on the basis of Christ's redemptive work, and his sacrifice, typified Mosaicly by oxen and fatlings (v. 4), was the preparation of the meal. Christ,

having risen from the dead, all things were made ready. But the Jews shewed no response. Some were indifferent, others spitefully entreated them, and even slew some of them (v. 6). The fulfilment is recorded in the Acts in such incidents as Peter and John before the council; and thrust into prison, the stoning of Stephen, the slaying of James, the persecutions of Saul, and so forth. In so ill-treating the Apostles and the true Israel—the Ekklesia developed by them—the Jews incurred the wrath of the King; they filled up the measure of their iniquity beyond where they slew the heir, and God determined to send His armies (the “rod of His anger”—the Romans), who destroyed those murderers, and burned up their city. How persistently the A.D. 70 age-ending-events are set forth in the warning messages of the Spirit through Jesus and the Apostles.

The Jews having nationally rejected the revelation of the Christ mystery (i.e. the unveiling of the Divine O.T. secret concerning the suffering of Messiah), the fellowship of the “mystery” was extended to Gentiles. In the terms of the parable, guests were furnished to the feast from the highways. Thus, through the fall of the Jews, salvation came unto the Gentiles (Rom. 11: 11-15, 25). In the words of Paul, “Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles” (Acts 13: 46). In these words, the Apostle reflected the teaching of the parable—“They which are bidden are not worthy”.

Acts 15: 7 may also be considered in this connection, never forgetting that the Truth did not cease to be Israelitish, but that Gentiles were afforded the opportunity of becoming true Jews on the new terms of the Covenant, by having their minds renewed by the power of the faith, without the necessity for the continuance of the Mosaic ritual. Thus, this parable expressed:

- a. Israel's iniquity at its peak.
- b. National calamities foretold—the end of the Mosaic Age.
- c. Apostolic pleading with Israel.
- d. The Way opened for the Gentiles to become the seed of Abraham. The beginning of the Age of Selection (5th Dispensation).

The Prince of this World Cast Out

Such testimony as we have considered by Messiah against the sin-spirituals who ruled in Israelitish high places, inevitably brought upon him their wrath. In fulfilment of Psalm 2 (as apostolically interpreted in Acts 4: 25-28*), the rulers of Israel took counsel together, and the representatives of the Gentile King stood up against Yahweh and His Anointed. John 11: 47-53 gives us a graphic picture of their taking counsel together. The great cabinet question of the hour was: Shall we banish him? They had no power to kill him (John 18: 31). They felt his activities would bring the Romans down to take away both the temple (their place) and nation. The High Priest arose and emphasised the need that one man should die that the whole nation perish not. The Spirit guided his choice of words, so that unwittingly, he made a true prophecy of the mission of

Jesus. But the very deed that was designed to avert national calamity at the hands of the Romans, changed the much feared disaster into a dreadful certainty. For a time they seemed triumphant, but 40 years later, verse 5 of Psalm 2 was fulfilled in relation to Israel and they were indeed vexed in His sore displeasure.

Jesus, as he testified to that cosmos that its deeds were evil (John 7: 7), was, by the Spirit, well aware of their machination. He would not talk much more with his disciples, for the ruling of the Cosmos (prince of this world) would come and have no cause of fault in him (John 14: 30). A few hours later, the ruling of the Cosmos did come. "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons" (John 18: 3). Jesus meekly submitted, saying: "This is **your** hour and the power of darkness." What a gloom! The Midnight of Israel's history, yet his death was to be the means of casting out the ruling of the cosmos (John 12: 31). Were not the **principles of darkness** thereby to be cast out in preparation for his casting out of the rulers themselves less than a generation later, in the work of judgment, "because the ruling of this cosmos has been condemned" (John 16: 11). Before casting out the ruling principles of the corrupted Mosaic cosmos, and bringing even the pure Mosaic ritual arrangements to an end by fulfilling them, he repudiated the system in the words, "My kingdom is not of **this** (the Mosaic) cosmos" (John 18: 36). If it had been, then his servants would have fought to maintain his rightful title against the usurpers of power in Jewry. But "now is my Kingdom not from hence", he declared. "It doesn't start now—it doesn't belong to the 4th dispensation, but to the 6th or Messianic, after the 5th, the dispensation of individual selection has provided the requisite number of administrators for the "New Cosmos" or Kingdom of God.

*It must be noted that this was an insipient fulfillment only. The Gentiles are yet to repeat the Jewish mistake of 1900 years ago, and will be just as completely overthrown—Editor.



Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

Campaign in the West

In three episodes



Episode One

Perth, nestling beneath the glories of King's Park and constantly fanned by a cool south westerly from the placid waters of the Swan; Perth, a bright gem set in the western coastline of Australia, and enjoying the surfing splendor of the Indian Ocean; Perth, glimpsed by the scenic glories of the Darling Ranges, alive with multi-coloured wildflowers. Yes, picturesque Perth—smallest of all Australian mainland capitals—holds its own peculiar attraction like any fragrant flower, and five interstate visitors anticipated, naturally enough, three weeks of genuine pleasure. We were not disappointed.

The outstanding feature of our visit—as I now write at my desk and memorise our experiences—was the expression of genuine delight, vitality and homeliness of our brethren and sisters of Perth. Twenty-one years ago I left an ecclesia perceptibly fading in numerical and spiritual strength. To-day, the Perth ecclesia (like the dry bones of national Israel) has taken on new life. Its activities are vibrant and healthful—its timid members take courage from the stalwarts; for each and every unit is knit together in the grand objective of building a temple giving glory and honour to He who inspires it (Eph. 2: 21; 1 Cor. 12: 17).

Indeed, we were pleased to hear of and witness the site of the prospective new hall to be erected almost immediately (permit has now been received) and of which our brethren are justly proud. Occupying a vantage point on the Canning Highway overlooking the gently flowing Swan, the Perth Christadelphian Temple will be a constant monument to a noble endeavour. The building is secondary to a keen spiritual fervour on the part of each and every member.

Our first contact with the Ecclesia was at the home of Brother and Sister C. Tucker, of South Perth, on the second evening following our arrival. The younger brethren were engaged on M.I.C. work. As we wit-

nessed the conduct of the meeting we suddenly recognised that—go where we may—no M.I.C. meeting could exceed in precision and economy of time and words the M.I.C. of Perth. It was a revelation in correct timing, chairmanship and crisp, severe criticism. We were astonished at the platform confidence and oratory of many young brethren who, 12 or 18 months ago were noted for their timidity and nervousness. Their present ability and activity in the avenues of the Truth impressed us greatly. It was a pleasure to meet such fellow-labourers as brethren Ketterer, Tucker (Sr. and Jr.), Hawkins (Sr. and Jr.), Smart, Hurn, Stagg, Flint, Ferguson Bros., Jewett, Boyle and many others at the meeting.

On the following evening the elder member of our party (Bro. J. Mansfield, Sr.) had been invited to address the elders of a sect, "Campaigners for Christ". Accordingly, we were present at their Hall in Barrack Street at the appointed hour. Seated around a large table our brother gave a stirring address on "The Promises made to Abraham as the Basis of God's Purpose". So interested appeared the young men that, when the time had expired, our brother was requested to continue for some little time further.

Next day we journeyed by bus to the hillside resort of Kalamunda. I believe transport in and around Perth is the most reasonable in Australia. Our bus travelled at least a 25-mile journey to the heart of the Darling Ranges and the cost was 1/10, with extremely entertaining hillside scenery, and oblivious of any possible petrol shortage or puncture during the journey. After lunch at Kalamunda and whilst the gentler members of our party enjoyed the flora wonders of the surrounding wonderland, we traversed a gentle valley leading to the secluded home of Mr. Brady. A friend of many years standing, Mr. Brady listened with interest to our talk on the significance of world events. We can merely plant and water the seed, for as vehicles in His service it is our bounden privilege and pleasure to add a "word in season" at all times. (1 Cor. 3: 6; Isa. 58: 1).

The meeting place of the Perth Central ecclesia was filled on Sunday morning, when the exhortation was given by Bro. S. L. Mansfield (Melbourne). It was our brother's first visit to Perth since his stay in this City in 1930. He expressed his keen pleasure at the noticeable progress in the Perth ecclesia during the past 20 years. Basing his remarks on the manna supplied to Israel in the wilderness journey, our brother referred to the necessity on the part of every brother and sister to partake daily of that "hidden manna" supplied without measure. But as natural Israel was advised to gather each day (for the manna soon deteriorated . . . fresh daily supplies were always necessary), so also is spiritual Israel required to gather and partake of the hidden manna every hour of every day.

In the afternoon we adjourned to the Swan Esplanade where the Sunday Afternoon Open Air meeting was held. Aided by a microphone and a small girded platform, our Brother J. Mansfield was invited to speak. A few interested spectators surrounded the platform and our brother immediately waxed strong upon his favourite subject, the Promises to Abraham. During the interesting discourse, a sudden squall temporarily dislocated the microphone and the speaker's voice as well. Unaware of such trifling inconvenience, our brother clutched his hat and Bible and

continued his address despite the storm. As one brother mentioned, he gave the appearance of a determined sea-captain of many years at the bridge, guiding his craft to less troublous waters, as indeed he really was.

At night, a very large audience listened intently whilst our Bro. H. P. Mansfield spake to the subject: "Great signs of Christ's Imminent Return". He declared that in the past, Christadelphians had been adversely criticised because of their predictions of the future, but these predictions had been based on the Bible and had proved correct. At a time when Russia and Britain had been allied against Germany, Christadelphians had warned that these two powers would become antagonistic and would lead the world to war. They had been mocked at, then, but to-day the world is predicting this very thing. But, unfortunately, the world does not comprehend the significance of these events; it does not see them as signs speaking of Christ's return. It prefers to imitate the ostrich and seeks a form of escapism in sport or pleasure, rather than face up to the realities of the situation. The speaker outlined the crisis in Egypt, and showed from God's Word, that this problem had its place in the prophetic programme. God will ultimately intervene in world affairs to the benefit of mankind. Then will Egypt, and all nations, be blessed in Abraham and Christ, and the gospel (Gal. 3-8) will be a reality in the earth. The subject-matter of this lecture has been published in the current issue of "Herald of the Coming Age" under the title, "Egypt in Prophecy".

And so concluded the first section of our Western Campaign.

—S.L.M.

COMBINED MEETING IN ADELAIDE



During the past month, the Adelaide Classes have terminated a further year in the service of the Master. A large combined meeting was held in the rear hall of the Temple, Brother G. C. Hollamby acting as Chairman. Short addresses were delivered by various class members which outlined the work of the Movement and its development during recent years. The Chairman pointed out that the objectives were threefold:—

1. **An individual one.**—We aim to help ourselves spiritually by the means suggested by Paul: "Being fruitful in every good work, and increasing in the knowledge of God". It is to this end that the classes meet, and that the writings of our pioneers are used as the basis of the study of the Word.
2. **A Communal one.**—We aim to help our brethren and sisters in every possible way, but mainly to assisting them to a better understanding of the Word. This takes various forms; the sending of class notes to those in isolation, the encouragement of regular class meetings in Ecclesias, the co-operation with all progressive aspects of the Truth.
3. **A Working one.**—We aim to find expression of the Truth in works of faith, a notable example of which is Gospel Extension work.

The Chairman pointed out that not until the truths we learn find expression in our lives can we be said to have gained the true fruits of our labours; therefore the oft-repeated criticism that "Elpis Israel" classes sought to accrete knowledge without the application thereof, is untrue.

It was stated, during the course of the evening, that the initial stages of planning in collaboration with the Gospel Extension Society, to take the Truth into the country towns of South Australia, had been completed, and it was planned to conduct a country trip once every month.

The attention of the meeting was drawn to current events. It was pointed out that Press headlines constitute a daily exhortation to the Watcher. It was as though we heard the voice of Christ: "Blessed is he that watcheth and keepeth his garments . . ."

News from Abroad

F.S. (N.Z.).—"There is no doubt that the last war, if it did nothing else, as far as the brethren are concerned, did bring its blessings, in that, through the need of the brethren and sisters in the war zones, and the attendance upon that need by their brethren from afar, through the resultant correspondence that arose and still continues, the brethren of Christ's household have become acquainted with each other in a fine preparatory way, which will have its joy and blessing fully manifested in the Age to come . . . Yes, God is working quietly yet surely, in the preparation of the world for His purpose, and you and I, and all of like precious faith can see its slow but nevertheless sure progress. As we watch and see those things coming to pass that tell us that the Lord is at hand, we rejoice in all confidence, for we know that our participation in these things mentioned, and in greater blessings also, will shortly be an accomplished fact. **If we do our part faithfully.** That is the one and only condition, but therein is bound up a great wealth of meaning and warning, and it behoves us to take heed thereto lest the Prize slips from our grasp through our own neglect".

*(The Apostle's words are: "We ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip" (Heb. 2: 1). The time is at hand, but, as suggested above, "our own neglect" can lose for us the prize. And "neglect" takes many forms and often strange shapes. It can be found in the midst of ecclesial life. It can be manifest in our attitude to the Word. It can be revealed when we least expect it. The warning voice of the signs speaks to us as **individuals**, exhorting us to give "more earnest heed" lest we "should let them slip".)*

J.A. (British Columbia).—We are pleased to learn that despite your isolation (300 miles from the nearest ecclesia) you regularly conduct your memorial meeting together each Sunday. You can be encouraged by the thought that though your action might be below the notice of your nearest neighbour, it is not un-noticed by Deity who takes pleasure in such acts of faith (Mal. 3: 16). Those who meet in the Name of Christ Jesus are assured that their isolation is not as keen as it might have been; "There am I in the midst thereof", he has declared (Mat. 18: 20).

R.T. (Bournville, England).—Your exhortation to hand for publication in “The Logos”, for which we thank you.

E.S. (Coventry, England).—We are glad to learn that you disagree with the “Logos” Editor’s exposition of Haggai 2, if for no other reason than we delight in readers who analytically examine the articles they read, and are not impressed with mere print. At the same time, we do not think that there is any real disagreement, but believe you are looking at the subject from a different aspect. We hope to publish your article at a later date. Jeremiah 30: 21, we believe, refers exclusively to the King of Israel, the Lord Jesus Christ. The rendition of the Common Version is a little unfortunate (see (R.V.)); the verse can be translated: “His (i.e., Jacob’s) Prince shall be of themselves, and his Governor (or Ruler) shall proceed from the midst of them; and I will cause him to draw near . . .”. This is all speaking of the Lord Jesus the coming King and Ruler of Israel. He alone of mankind whom Deity has “caused to draw near” (Ps. 68: 17-18). We shall give close attention to your letter and reply privately at a later date.

Victoria.—The Class meeting in the northern districts of Melbourne is pleased to report that one of its members recently passed through the waters of baptism, and following this happy event, a copy of “Elpis Israel” was presented to her at the next class meeting. It is proposed to make this a regular feature of all newly baptised members, as is also done in Adelaide. It is pleasing to report, that we have had the company of several interested friends at this meeting, and they have found the proceedings both to their interest and liking.

Vitalising of the Dry Bones of National Israel

HALF A MILLION JEWS FOR PALESTINE

Recent Zionist Congress in Israel adopted unanimously a resolution that a further 500,000 Jewish immigrants should be established on the land of Palestine during the next few years. This did not reach the headlines of our daily Press, but is actually a news-item of the greatest significance. The return of the Jew to Palestine is the greatest sign of all time that Christ is at the door. To the Jews of his day he declared: “Ye shall not see me till ye shall say, blessed is he that cometh in the name of the Lord” (Mat. 23: 39), and he promised his twelve apostles that they would each reign over one of the tribes of Israel in the day of his glory (Mat. 19: 28). The return of the Jews to Palestine, therefore is for this purpose. They rejected their king 1900 years ago, but he is to return, to put down the revolt, and to assume his rightful place as King (Read Ezek. 36: 23-24). Though Israel will form the nucleus of His Kingdom (Mic. 4: 8), it will extend to all parts of the world (Isa. 2: 2-4), bringing the blessings of Divine administration and wisdom to all people (Gal. 3: 8). A few of the hundreds of prophecies relating to the restoration of Israel are found in the following passages—Jer. 30: 10; Isa. 44: 22; Isa. 10: 21; Jer. 46: 27; Jer. 31: 10; Ezek. 28: 25; Ezek. 11: 17; Luke 21: 24; Rom. 11: 26.

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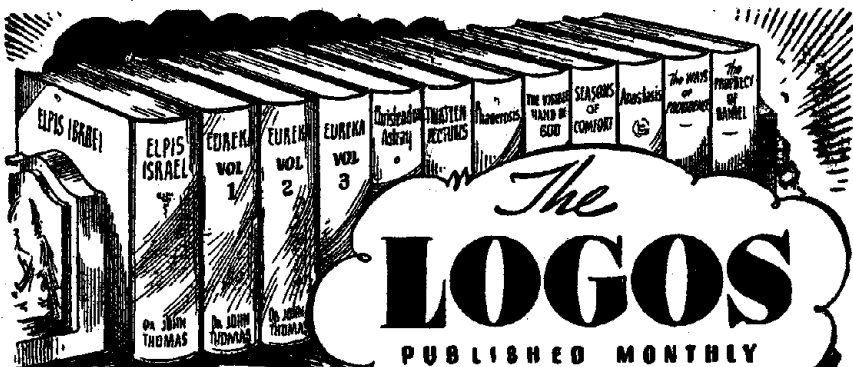
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"Blessed are they who hear the logos (word) of God and keep it..."

No. 5 January, 1952 Vol. 18

**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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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 (Alician Zee), etc.

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

—Paul.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

EFFECT OF READING ON FAITH AND PRAYER

★ ★ ★

There cannot be genuine prayer till there is a genuine faith in God, and genuine faith in God cannot in our day be attained excepting by a continual dwelling in the Word. It is in the Word we make His acquaintance, both as to what He has done, what He has promised, what He desires in us, and what He is in Himself. These things are not learnt by looking at the sky, the sea, the mountains, or any of the other features of nature. God had to reveal Himself for us to know Him. He has done it, and we can only get the knowledge of Him by having recourse to this—"watching daily at wisdom's gates, waiting at the posts of her doors"—we make our acquaintance with God, and are moved to approach Him continually with the ascription of our adoration, the thanksgiving of our gratitude, the confession of our shortcomings, the petition for His help of which we stand in need, in the various matters related to us. This habit will grow, and become an increasing source of strength, comfort and enlightenment.

It is a thing we are commanded to do. Jesus taught that "men ought always to pray" (Luke 18; 1). He told His disciples to "pray always" (Luke 21; 36). The apostles are frequent in their exhortations on this point. "Pray without ceasing" (1 Thess. 5: 17), "Give thanks always for all things" (Eph. 5: 20) being among their instructions.

—R.R.



Irresponsible Journalism

"In a great deal of our literature some of our brethren and sisters are being fed with the decayed and dead food of the Old Testament."



We never would have thought that such a statement as the above would find a place in any publication having the slightest link with Christadelphian teaching. Unfortunately, it not only finds a place, but also a prominent position (the inside front cover) in a roneo-ed contemporary which claims to be Christadelphian, though it modifies that claim by also stating that it represents "the holy CATHOLIC faith". On the cover, it is true, the word "Abrahamic" is sandwiched between "holy" and "Catholic", but all true Christadelphians recognise that the Abrahamic faith is not catholic or universal; but is limited to the comparatively very few, who have been taken out of the Gentiles, a people for the Name (Acts 15: 14). On the other hand, such statements as the above are not truly Christadelphian, or Abrahamic, in spirit, but come from drinking deeply the stupefying wine of that religious system known to students of the Apocalypse as "Babylon the Great, the mother of harlots and abominations of the earth" (Rev. 17)—Catholicism.

The Apostasy discourages the study of the Old Testament because its system of belief is notoriously at variance with its teaching, but it has ever been a Christadelphian first principle that both Old and New Testaments are the revelation of Divine wisdom, and equally to be appealed to. One prominent Christadelphian of the first century wrote: "All scripture (and he clearly had the Old Testament in mind) is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17). But the statement above would reverse Paul's teaching, by decrying these very same Scriptures as "decayed and dead food!" Wise brethren and sisters will know what to do with such words.

What Is Heresy?

In line with the above irresponsibility is another article entitled: "What is Heresy?" The writer asks: "Is a Statement of Faith the eternal principle of right?" The only answer to that is, that if it is not, we ought to change it. If our Statement of Faith is faulty, let us have the courage to say so, and not speak in foolish generalities that weaken every point of doctrine, and establish nothing. The suggestion is made that "mature people do not squabble like children" (this on p. 8 whereas on the cover we have something that sounds suspiciously like a squabble!), and if one cannot agree with another upon the doctrines of our Statement of Faith, then the matter is "no cause for parting, but may be discussed reasonably until truth emerges".

Reduced to logic, what does this mean? Simply that we have open fellowship; a confusion worse than Babel. It would mean that those who deny the inspiration of the Scriptures, those who believe in the Trinity, in the immortality of the soul, in the devil as an immortal angel tempting men to sin, in universal salvation, in eternal life as a present possession, in all the multitudinous lies that Christendom propounds in the name of truth would be invited to the table of the Lord. The writer, possibly, does not mean this, but it is the result of his theory pushed to its logical end; for if the force of doctrine can be weakened in one direction, why not in another? We can blunt the point of doctrine, and open the floodgates to falsehood and error, and become displeasing to God. We need to take care. Harken to the warning voice of God through Ezekiel: "Thus saith the Lord God: O ye house of Israel, let it suffice you of all your abominations in that ye have brought into my sanctuary strangers, uncircumcised in heart (errorists), and uncircumcised in flesh (not really associated with the Covenant), to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations" (Ezek. 44: 6-7).

Here God reveals to Israel that their imagined liberality was in reality an affront to His truth, which "He has magnified above all His name" (Ps. 138: 2). And lest some imagine that this savours of what the first writer describes as the "dead and decaying food of the Old Testament", listen to the Apostle Paul. Paul does not make doctrine a matter of opinion, and imitate the foolishness of Gentile philosophy by suggesting that truth will emerge by fleshly discussion (discussion would continue till doomsday before this would happen!); with him the matter is clear cut and sure. Truth is not to be left to the whim of discussion, but is found by submitting to the Word itself. Nor is the Ecclesia the place for argument and contention upon essentials; it is the place where faith and hope are fed and developed because all are, or should be, as Apostolically commanded, "of one mind", and so "dwell in peace". We are categorically commanded to reject the company of certain ones (1 Cor. 5: 11); to reject an heretic after the first and second admonition (Titus 3: 10); to try the spirits whether they are of God (1 John 4: 1); to "receive not into our house" "whosoever transgresseth, and abideth not in the doctrine of Christ" (2 John 9). None of these words are said in any manner as to leave us to please ourselves, or to allow for endless discussion "until truth emerges". The Truth is found in God's word, and it is found there clear enough for the humble-minded to grasp, understand, and accept as a way of life; even though "mature minds" may contemptuously find it too simple for notice.

Stagnation?

It is a strange thing with some minds who claim they are "mature", that they must ever be deriding their brethren. Let it be said that the writings of Brethren Thomas and Roberts are a great aid to the better understanding of the Word, and these "mature minds" immediately see in this spiritual stagnation, Let

it be said that the Statement of Faith epitomises the fundamental doctrines of Truth, and the same "mature minds" will speak in slighting terms of "the glorious ISM" and suggest that to set down truth on paper is a bar to progress. But wise readers will know how to treat such words. In actual fact, the stagnation is found in those who refuse to bow to Truth, and prefer to drift back to the beggarly elements of clerical myths and fables from whence they have emerged. To accept a basis of faith does not limit the infinite facets of Truth that can be developed thereon; it does not lead to stagnation, but acts as an anchor holding back from the tides of the fantastic and the untrue.

Reconciliation

Perhaps at no period of the Truth's history in Australia could such statements as are found in this article be more appropriate and mischievous. It is boldly predicted that the "spirit of reconciliation in the brotherhood to-day cannot succeed". We can only sadly comment that if it does not succeed, if the brethren do not take the opportunity of rejecting the errors of the past created by so-called "mature minds" who discuss everything and settle nothing, and so close their ranks on the basis of the Truth believed and accepted, such articles as these, such irresponsible journalism as this, will have aided the failure. Wise brethren, however, will know how to treat such writings, for they are not the emanations of truly "mature minds" in the things of the Spirit, but of those who "need to learn again what be the first principles of the oracles of God". Such references as describing the "food of the Old Testament" as "dead and decayed", or suggestions that Truth can be discovered by the endless disputations of mere flesh and blood, confirm us in our statement here.

So-called "mature minds" will be forced to recognise ultimately, that in opposing Truth they are opposing that rock upon which the Ecclesia is founded (Matt. 16: 17-18). Their arguments, therefore, are with the Inspired Writers, and not with us. In their so-called "higher wisdom" and "greater knowledge" they oppose Apostles and Prophets, Moses, Paul, and Christ; nor can they hope to come off scot free in the battle—"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Luke 20: 18).

As far as "The Logos" is concerned, the fundamental doctrines of the Truth are clearly revealed in the Scriptures, and are found epitomised in the Statement of Faith. Some imagine that to challenge truth is an evidence of experience and broadmindedness; rather is it the sign of irresponsibility and folly. Fleshly disputations only make confusing that which is simple and straight forward, and only help to undermine confidence, or faith. Wise men will not argue on plainly revealed truths, but will accept and build upon them as a way of life. The Psalmist says: "If the foundations be destroyed, what can the righteous do?" (Ps. 11: 3). Such utterances, such irresponsible journalism as we have briefly discussed above, would destroy the foundations of Christadelphia in the minds of the unwary, and tend to "overthrow the faith of some". Hence this warning voice,

“Buried Among the Kings”

“And they buried him among the Kings, because he had done good in Israel, both toward God, and toward his house”—2 Chron. 24: 16.

These few words sum up the life of a great man; a true patriot in Israel; a leader who used his opportunities wisely, and left a name honoured and revered. Jehoiada, high priest in Judah during the reigns of Athaliah and Joash was a man who combined two essential qualifications for an acceptable walk in the Truth—implicit faith in God and great courage. He could wait patiently for the God-given opportunity, but when it came he was ready to move swiftly, and with purpose, towards a well-defined end.

On the death of Ahaziah, Athaliah the Queen mother, destroyed all the seed royal, seized the supreme power herself, and discouraged the worship of Yahweh in favour of Baal. One child was saved; the newly-born Joash. He became a ward of Jehoiada the priest who kept him hidden for six years awaiting the opportune time to present him as legitimate heir to the throne, and make a bid to re-establish the purity of the faith. In the seventh year, Joash was brought out of hiding, and presented to the royal bodyguard as king, thus gaining the allegiance of the soldiery. Jehoiada's next move was to call together the representatives of the people, and have the child Joash crowned as king. The shouting of the people attracted the attention of Athaliah who rushed to the Temple crying, treason, to be instantly slain at the commandment of the priest. This decisive act threw the opposition into confusion, and before it could rally its forces, Jehoiada had persuaded the people to enter into covenant with God, and called for the utter extirpation of the worship of Baal.

Here were two strong-minded people, one used her power for evil; the other to guide the people into ways of righteousness. We have an index to Jehoiada's character in the words, “Joash did that which was right in the sight of Yahweh all the days of Jehoiada the priest”. The upright priest overshadowed the throne, and by his guidance Judah was reformed, the Temple was repaired, the service of Yahweh improved, the law elevated. Righteousness brings its own rewards, and during this happy time the nation enjoyed a brief period of prosperity and peace. The record declares: “All the princes and all the people rejoiced”. A whole nation benefited from the good example, and influence, of an individual. He did good in Israel, both towards God, and towards his house, and on his death, by popular acclaim, he was buried in the city of David, among the kings.

It is impossible that such vigorous reforms as Jehoiada effected, could be undertaken without arousing strong opposition, but the priest's faith, matched with his courage, was equal to the test. His

enemies feared and respected the upright and intrepid priest, and hesitated to arouse the antagonism of such a formidable foe. We hear nothing of revolt during the period of his ministry, but on his death, his enemies emerged from hiding, and proceeded to undermine his work. The king proved a weak reed who had learned neither faith nor courage, and after the death of the priest was easily swayed by evil advisers. The labours of a life-time were quickly dissipated in a few swift months. Idolatry again reared its head. The pure worship of Yahweh was thrown into discard by many. The law was no longer respected, and the standard of morality in Israel fell rapidly. Yet the people found, as men will always find, that the restraints of God's law were only thrown off at the expense of true happiness and peace. The nation, once united, now seethed with the spirit of revolt. Zechariah, son of Jehoiada, in the tradition of his father, raised his voice in protest, but it lacked the force and power of the former priest. The cowardly king in his abject weakness (a tyrant is usually a weak man in power) dealt with him in the only way he knew: "Joash remembered not the kindness which Jehoiada his father had done to him but slew his son".

But the blood of righteous men ascend to heaven for vengeance, and happiness is never gained by a ruthless disregard of the rights of others, or the repudiation of Divine principles of morality. Neither Joash nor the nation benefited by the murder of Zechariah. The spirit of revolt increased. Surrounding nations made inroads into Judah. The king suffered a lingering and painful disease. The people became discontented and unhappy. The unity of Jehoiada's day gave place to division and discord. The spirit of revolt seeped ever nearer the palace itself, until, at last, the plunge of the assassin's knife in the heart of the king brought the disgraceful reign to an end.

The people had lamented the death of their priest, but they rejoiced in that of their king. They had demanded for Jehoiada the privilege of kingly burial as a mark of honour, but they denied this of Joash, for a coward sacrifices all respect. The record states: "They buried him in the city of David, but they buried him not in the sepulchres of the kings".

The weak king and the strong priest present lessons which we can use though our lives are lived on more modest planes. Jehoiada's success was not due to faith alone, but faith matched with courage—faith in action. On the other hand, Joash's lack of faith could not raise him above what he naturally was — a coward; displeasing to God and man.

Jehoiada's name means "Yah is strength". He stands as a symbol of this truth. Though his work was destroyed after his death by the cowardly ineptitude of the king, it remains in records that are imperishable, and he will ultimately receive his reward. The Divine epitaph at the head of this article fittingly epitomises the highest reputation that a man can attain in this age: "He hath done good in Israel, both toward God and toward His house". We, too, can earn a similar inscription.

The Song of Solomon

OUR CALL TO THE WEDDING

The Bread and Wine serves to remind us of that glorious time which we anticipate with so much delight, when Christ will be in our midst, and we, as the glorified Ecclesia, the Bride, will be united to our Beloved at the marriage of the Lamb. The analogy of Eve, presented to Adam, and made one with him in marriage, will then be complete; the Ecclesia as the mystical Eve will be made one with the second Adam in the paradise of God's Kingdom. This grand theme was constantly in the mind of Christ and his disciples, as is obvious from the frequent allusions to it in the New Testament.

The Call to the Bride

The Bride will be composed of a vast multitude of men and women who have striven to love God and His Son, and have tried to live according to the Divine will. They have lived during the last 6,000 years, from the time of Abel to the present moment, and whether sleeping in the dust of the ground, or alive in the earth, they are awaiting the Bridegroom's coming. Only those will be part of the Bride, of course, who are found worthy at the Judgment Seat. Those who neglect their responsibilities will have no part or lot in the Bride, or the eternal ages to come. Paul writes: "God hath chosen us (the Bride) before the foundation of the world, that we (the Bride) should be **holy and without blame, in love**" (Eph. 1: 3).

There are some beautiful descriptions of the Bride, in the wonderful "Song of Songs". It speaks of that thrilling "call" that shall bring the dead out of their graves, and gather the living to the presence of Christ. "Thy dead men shall live", sang Isaiah (Ch. 26). "Together with my dead body, shall they arise. Awake and sing ye that dwell in the dust, for the earth shall cast out her dead." Even now, we the living, hear, as it were, the call of the Beloved, in the signs which speak of his imminent return. We can thrill to the glorious language of the call of the Bridegroom as expressed in the Song of Solomon Ch. 2: 8-17, and by the following beautiful paraphrase:

THE BRIDE SPEAKS

*"The voice of my Beloved: Lo. He comes
Over the hills bounding, so light of foot;
Even as the mountain roe, the wild gazelle,
He comes! and stands without, and through each lattice
Looks, with love's eager eyes; but looks in vain.
Hark! 'tis His well-known voice. He calls me!"*

BRIDEGROOM'S CALL

*"Rise up, my love, my fair one, and come away;
For, lo, winter is past; the rains are over and gone;*

*The flowers are springing beneath our feet;
 The season of song is come back; the long-hushed birds
 Are opening again their woodland melodies:
 The nightingale's trilling notes is heard in our land,
 And the soft cooing voice of the gentle turtle dove.
 The fig tree puts forth her yet green fruit to the sun;
 The fragrant smell of the blossoming vines fill the air.
 O, my Dove, look out from thy nest in the craggy cliffs,
 Let me see thy face; the sound of thy voice let me hear;
 For sweet is thy voice, O sweet; and thy face is fair, O fair."*

In these words, we have God's holy ones described as Christ sees them. Their faults and failings have been forgiven, and they stand cleansed, made white, by the blood of the Lamb; perfect and fit to be the Bride of Christ.

The Bride Described

There are twelve distinct songs in "The Song of Songs". The sixth of these is found in Chapter 4: 8-16; 5: 1; and describes the Bride in glorious language. At this stage the Bride has been purified of all dross, and is as Paul declares: "Holy and without blame", pure and lovely.

THE BRIDEGROOM'S PRAISE

"Thou hast ravished my heart with one glance of thy eyes; with one turn of thy neck.

How sweet is thy love, my sister, my spouse; how much better than wine; and the smell of thy perfumes beyond all spices!

Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; the smell of thy garments is like Lebanon.

A garden enclosed is my sister, my spouse; a spring shut up; a fountain sealed.

Thy productions are a paradise of pomegranates and pleasant fruits, camphire and spikenard; saffron, calamus and cinnamon, with all the trees of frankincense, myrrh, aloes, together with all the spices.

A fountain of gardens, a well of living waters, and streams from Lebanon."

This beautiful description of the glorified Bride speaks not so much of her outward appearance, glorious as that will be, but of the loveliness of her disposition. Her lips are not used for cruel and harsh words, but, as Christ says, "They drop honey, sweetness as the honeycomb. Milk and honey are under her tongue." She is a fountain of living waters, or a well of life. She is a lovely garden, a paradise, producing refreshing and health-giving fruits. She is a forest containing all manner of plants and herbs giving forth a delightful fragrance. Think of such a character, pleasing to all around her. It makes us ashamed of ourselves, of our shortcomings as we contemplate the perfection of the Bride. In another place, the Bride's speech is described as "the choicest wine, captivating the palate, and flowing sweetly through the lips and teeth". What a condemnation of the immoderate speech sometimes heard from the lips of those who are aspiring to be part of this Bride. How we must keep a guard upon our tongue!

A Pattern For Us

These lovely characteristics of the Bride spring from her deep love and obedience for the things of God. "Thou shalt love the Lord thy God, with all thy heart and all thy mind and thy whole being, and thy neighbour as thyself." The Lord Jesus did this perfectly. He revealed his great love for his Father and his brethren, to the extent that he endured the terrible death upon the cross. There is, indeed, a close likeness between Christ and his Bride, for the latter is modelled on the former. This is revealed in the "Song of Songs". The Bride is said to have "speech as the choicest wine, captivating the palate and flowing sweetly through the lips and teeth", whilst concerning the Bridegroom, we read: "Thy mouth is sweetness itself". "Thy countenance is lovely", declares the Bridegroom to the Bride, "Thou art fair, there is no spot in thee". On the other hand, the Bridegroom is described by the Bride as, "The altogether Lovely One". At the present moment, the Bride is in the formative state; she is being moulded into the pattern of Christ. Even now she claims to be part of him; her interests are his interests, her estimate of righteousness is the same as his. The flesh is being subordinated by her that she might give herself more completely to his requirements.

The true Bride will be found anxiously awaiting the day when, the judgment over, she will be changed to divine nature, and take part in the marriage of the Lamb. She awaits the call to the wedding when the cares of this life shall cease, and the glory to be revealed will be seen in the earth. A grand measure of uplifting comfort and joy can be derived from a study of this glorious theme as presented in the "Song of Solomon".

—R. W. Ask (England).

[We draw attention again to the book published by Brother Ask under the title, "The Song of Solomon". It can be obtained on application to him at Orchard View, Middle Hollacombe, England, at 5/- per copy to which should be added postage. It is a book well worth having.—Editor.]

● **LINK BETWEEN ISRAEL AND AUSTRALIA.** The Israeli Government has granted Dr. Goldberg, medico of Griffith, N.S.W., a 1,000 acre tract of land to enable him to start a sheep raising industry in Israel; the Australian Government has supplemented it with a permit to export 1,200 Corriedale sheep, certain pasture seeds and agricultural machinery. He plans to revolutionise sheep raising in Palestine, and, within five or six years, believes the flock he will take to Israel this year will have grown to several millions. In addition, Dr. Goldberg will introduce an irrigation system using aluminium pipes that are so light that one man can handle them to water 400 acres. His plan also provides for the planting of at least 8,000 Australian red gum trees, mainly as wind breaks. Looking at this plan from a Scriptural standpoint, it may very well succeed. Ezekiel speaks of Israel as "a people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38: 12).

● The Lord will reward those that hate us better than we have power or judgment to do; we therefore turn them over to him, biding our time, and tranquilly awaiting the result,

—Dr. Thomas

Questions



Answered

JAPAN IN PROPHECY

A sister asks: Is the Japanese Nation referred to in Scripture? And will it be with the northern host that invades Palestine in the time of the end?



Answer: Although many endeavour to apply certain prophetic symbols to the Japanese people, such as "The Kings of the East" (Rev. 16: 12), "the binding of the Dragon" (Rev. 20), or the "East wind" (Ps. 48: 7), a sober view of all the facts relating to these and other prophecies will show that nowhere is this nation directly referred to. "Kings of the East" is a symbol relating to the saints, the "way" for whose ascension into the ruling places of the earth is now "being prepared". This symbol is based upon the overthrow of Babylon by Cyrus and Darius (Isa. chps. 44 and 45). They were the ancient "kings of the east". To gain entrance into the otherwise impregnable city, they diverted the course of the Euphrates that ran through Babylon, and so "dried up the waters thereof" in order that "the way might be prepared" for the attack. Cyrus was a type of Christ. His name means "the Sun", and Christ is prophetically termed the "Sun of Righteousness" (Mal. 4: 2). The antitypical Cyrus and his hosts (Christ and the saints) will shortly attack "Babylon the Great", apocalyptic Christendom so-called, and destroy its influence as completely as was the influence of ancient Babylon destroyed by Cyrus.

"The Dragon" is a Bible symbol, used successively for Egypt, Babylon and Rome, which represents sin in its political manifestations. This is destined to be "bound" by Christ during his 1,000 year's reign on earth. Then the present "distress of nations with perplexity" will be a thing of the past. The Lord Jesus and his saints will reign victoriously; peace, justice and equity will replace the evils of human administration.

Finally, the "East Wind" that shall destroy the ships of Tarshish (Ps. 48) is shown to be the hand of Yahweh Tzvaoth, Who shall reduce the pride of flesh to the elevation of His righteousness (Isa. 2: 12-16). At one time it was quite common to hear it argued that the "East Wind" represented the Japanese Nation, but this is seldom heard now.

Whilst the Japanese are not referred to specifically, there are statements, found in the Word, that include them as they do other nations not particularly mentioned. Revelation 16: 14 states that unclean spirits, emanating from three main European centres, will go forth to the "kings of the earth and of the whole world", to gather

them to war at Armageddon. Such a statement involves the Japanese as it does other nations. Again, in Jeremiah 25, the prophet records how he was instructed to take "the wine of the cup of God's fury" and cause "all nations to drink thereof" (v.15). This included "all the kings of the north far and near, one with another and all the kingdoms of the world which are upon the face of the earth" (v.26). Here, again, Japan is incidentally mentioned, and she is included in the divine curse thus: "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you" (v.27). Japan is drinking of that cup to-day.

Japan will be represented at Armageddon, for Zechariah says: "I (God) will gather all nations against Jerusalem to battle" (14: 2). None will escape the divine judgment there to be poured out, and whilst there is no specific reference to quote, it is appropriate that she should come under the wing of the King of the North (Russia) rather than the King of the South. Sheba, Dedan, the Merchants of Tarshish, with all the young lions thereof, does not include Japan, and limits the confederacy of the South. Japan's work will be found among the ships which will assist the attack on the Holy land (Dan. 11: 40) to wrest from Britain the conquest of the Middle East. The position is very interesting at the moment. America is trying to mould the Japan of the future, to woo her into the camp of the West; but the indications are that she is by no means successful in this attempt. The difficulties of the American administration in Japan are great, and the Japanese character is such that, once the restrictions are lifted, she will attempt to regain her one-time position in the nations. Measured in terms of national advancement, she has more to gain from association with Russia than with America (economically she is the enemy of America and Britain), and, it seems appropriate to all the facts of the case, that she will be with Gogue when the time comes to strike.

THE TRUTH GOD'S PROPERTY

A.T.J.—The truth is sacred; it is God's property; and should be handed accordingly. Those who hold it possess a talent for which they have to render solemn account. The Truth has not been revealed by God for the gratification of any carnal lust. It has been given for His glory. Let those who fight for the Truth remember this—both in lecturing, exhorting and debating. Let them "earnestly contend for the faith". Let them keep silent rather than contend merely for the sake of a mental combat, or for the purpose of displaying their abilities, or of injuring an opponent in the personal sense. God takes delight in an earnest contender, but a pretender He abominates. "What hast thou to do to declare My statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee", is the divine rebuke to the latter. An insincere speaker (and falseness will show itself) is also a very unprofitable spectacle to man. The characteristics of such an one are: abuse, sophistry, carping, self-assertion, etc. Men who aim at promoting God's glory work upon the lines

that He has laid down. In fact, His glory can be advanced in no other way. They make known His word faithfully (Jer. 23: 28); they fear not to declare the whole counsel of God (Acts 20: 27); they speak as the Oracles of God (1 Pet. 4: 11), meekly (1 Pet. 3: 15), boldly (Eph. 6: 20), and without respect of persons (Jas. 2: 1)—as workmen who “needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2: 15).

THE PERTH ECCLESIA

INVITES YOUR CO-OPERATION AND SUPPORT IN A WORK OF
PRIME IMPORTANCE

Objective: To provide a meeting-place where . . .

- The Truth can be proclaimed in Perth.
- The spiritual needs of members can be more effectively provided.
- Mid-week gatherings can be held.

For many years, the need of an adequate hall for the proclamation of the Truth in Perth, and as a meeting-place for the spiritual advancement of Ecclesial members has been keenly felt. The present arrangements are most unsatisfactory, and have had an adverse effect on Ecclesial developments over the past years.

Some 18 months ago, an Association was formed at the instigation of the Ecclesia in Perth, with the object of building a suitable hall. A very fine site commanding a prominent position on a main and busy thoroughfare (Canning Highway, South Perth) with a frontage of 83 feet and a depth of 166 feet has been purchased for £700, and, after protracted negotiations, a building permit has at last been obtained.

Unfortunately, costs have risen steeply in recent years, and though it is proposed to do portion of the work ourselves, it has been estimated that some £3,000 will be required to complete our objective.

The Ecclesial members (approximately 80) have already contributed some £1,800 towards this end, but the total amount is, at the moment, beyond them. The object of this appeal is to invite your co-operation in this work. You can assist a splendid work by either of the alternatives:—

- (a) By taking £1 (One Pound) Bonds (no dividend) in the Association which are permanent and not repayable.
- (b) By taking £1 (One Pound) Bonds (no dividend) in the Association which are repayable at the Management Committee's discretion.

Your assistance will help us to . . .

- More efficiently proclaim the Truth in Perth and its environs.
- Extend the existing spiritual facilities for the benefit of members.

The building will be named “Christadelphian Hall” and will measure 50 ft. by 30 ft., with a rear hall 30 ft. by 20 ft. It will comprise a substantial all-brick building consisting of cloakroom, main hall and back section.

Only bona-fide Christadelphians can hold Bonds.

A Prospectus and Constitution outlining further details can be obtained on application from the Secretary, Brother D. Hurn. Any assistance you can give will valuably contribute to the successful completion of this vital project. Will you help us?

D. H. HURN, Secretary,
129 South Street, Beaconsfield,
Western Australia.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

A PRIZE THE ARCHAEOLOGIST WILL NOT FIND

We want to draw attention to an incident, unnoticed by the world press, certainly not featured in the Australian Press, and yet of vital significance to the student of God's Word.

Reference was made to it by Mr. Steigrad, Vice-President of Australian Youth Aliyah, in an address to the Sydney Ecclesia upon developments in Palestine. Mr. Steigrad represented Australian Jewry at the May, 1951, Independence Celebrations, held in Jerusalem, during which, stated Mr. Steigrad, more people were in Jerusalem for the occasion, than had been the case at any time since the days of King Solomon. Now Israel plans a 1952 Festival of Israel. Jews from all parts of the world will be present. A mighty Congress Hall has been erected as a meeting place. The site was being excavated outside the walls of Jerusalem on the west whilst Mr. Steigrad was present.

But it is not the Independence Celebrations of last year, or the Festival of Israel planned for this year to which we wish to draw attention. The significant news-item referred to above consists of a remarkable discovery made when the site of the Congress Hall was being excavated. The workmen found that they had dug through an ancient Roman ruin. Archaeologists, under the direction of Michael Avi-Yonah, were called in by the Department of Antiquities of the Israeli Government, and the camp of the Roman General Fretensis was unearthed. The march of time was turned back to A.D. 70. At this site was encamped the Roman Tenth Legion after the armies of Vespasian had smashed their way into Jerusalem, and had destroyed the city and the Temple. The motto of the Tenth Roman Legion was: "**We are watching the last gasp and breath of Judea**". 1900 years later, at a time when not one Roman is left in the world, Israeli bulldozers tear through the area to prepare the site for a meeting hall that Jews from all nations might celebrate the resurgence of Israel from its living tomb!

Here is a sign telling those who have "ears to hear" that He who keeps Israel never slumbers nor sleeps. "I am Yahweh", He declared through Malachi, "I change not; therefore ye sons of Jacob are not consumed" (Mal. 3: 6). The true significance of this sign will not be appreciated by the world, but it should cause the heart of every Christadelphian to thrill.

The brethren of the first century knew that the last days of Judah's commonwealth were upon them, but also knew that the day of restoration would likewise come. We, the 20th century brethren, have lived to see it coming to pass before our eyes. All the brethren,

in every generation, have known that God would restore Israel at the end, and remember His covenant with Abraham, Isaac and Jacob.

Jeremiah the Land-Owner

Consider our brother Jeremiah. He has been in my mind a lot since listening to Mr. Steigrad, because he is due to do some digging in the land of Israel in the future — to great profit, and the vindication of God's faithfulness; for the Roman camp wasn't the only thing buried in Eretz Israel.

Read Jeremiah 32. Jeremiah was in prison. He had displeased King Zedekiah. The Babylonian army was hammering at the gates of Jerusalem. Jeremiah had prophesied calamity. He had been fearless in his proclamation of the purpose of God, and refused to speak lies in His name. So into prison he went. Zedekiah was one

● **GERMANY.**—Brother Kurt Hartmann, writing on behalf of the Ecclesias at Siegburg, Troisdord and Odenkirchen, conveys to the Australian brethren and sisters loving greetings for 1952, which the German brethren hope and pray will see the manifestation of the Master.

Brother Bogner, on behalf of the Esslingen and Stuttgart ecclesias, likewise conveys greetings. Some months ago, "The Logos" asked brother Bogner to arrange for a Mr. Peter Voigt to be contacted. This gentleman had written to us expressing interest in literature received. Brother Bogner arranged with brother Hartmann for the friend to be visited. The visit revealed that both Mr. and Mrs. Voigt were deeply impressed with the Truth as a result of contact with this literature, and both have since been immersed at the home of Brother Herrchens. Brother and Sister Voigt have expressed great delight at having thus been received into the fellowship of the Ecclesias. We rejoice with our German brethren.

The financial gift from the Sydney "Elpis Israel" Classes was put to good use in facilitating visits to isolated brethren and sisters, and the small ecclesia at Odenkirchen which came into being as the results of God's blessing upon the work of brother Hartmann.

Note for Brother Bogner. "The Logos" will be sent to Sister Naaber as requested.

● **"ELPIS ISRAEL" IN GERMANY.** — The Stuttgart and Esslingen Ecclesias are making good use of the copies of "Elpis Israel" translated as a labour of love by Brother Ludwig Knupfer whilst in Berlin. The two copies held are circulated amongst the brethren and sisters in turn. We are advised that the book is discussed chapter by chapter and that the Scriptural passages which it expounds are always turned to and considered. This is the manner in which "Elpis Israel" should always be studied, and we therefore commend the German brethren.

of those foolish individuals who think they can evade God by refusing to listen and take heed to His prophets, or to the message of the prophets faithfully proclaimed in the ears of the brethren (3 John 9).

Jeremiah had no regrets. He had done God's will. It was inconvenient, but what matter? One day he would be granted immortality, and reign a king on earth (Rev. 5: 9). Prison would be forgotten then. Even the fact that he would have to miss meetings of the Jerusalem "Elpis Israel" Cottage Meeting would not dishearten him. One day there would be eternal association with those of "like precious faith" which prison bars can never break (Rev. 2: 10).*

Whilst in prison it is revealed to Jeremiah that cousin Hanameel is about to visit him with the object of selling the prophet a block of land up at Anathoth, 8 miles north-east of Jerusalem. Hardly a profitable investment when there are as many miles of Babylonian soldiers between Jerusalem and Anathoth! And a long captivity in sight! But he is divinely instructed to purchase.

Hanameel arrives in due course . . . and the Registrar of Deeds . . . and the witnesses . . . documents, seals, notating, etc., etc. (just like our days). The silver changes hands, the land is Jeremiah's. Listen to the commandment to the prophet:

"Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may CONTINUE MANY DAYS." (v.14).

Why did Jeremiah speak thus? Here is the answer:

"For thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land" (v.15). "And now therefore thus saith the Lord, the God of Israel, concerning this city whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I shall be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hands of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the south (i.e. the Negev), for I will cause their captivity to return, saith Yahweh." (vv. 36-44).

This prophecy is to-day beginning to be fulfilled. We are living witnesses of that which Jeremiah ardently desired to see. But what of his block of land, and the title deeds which were to "continue for many days"?

Jeremiah's Kingdom Inheritance

Firstly, the block of land. Ezekiel reveals how that the inheritance of the Ecclesia, as the sons of Zadok (sons of Righteousness), is in the northern section of that 50-mile square set aside in the Age to Come in the midst of the inheritance of the tribes of Israel. A part of the square is for the Temple, part for the mortal Jewish priests,

*We do not exaggerate in speaking of Jeremiah attending the Jerusalem "Elpis Israel" Cottage Meeting. Malachi clearly states that in his day they that feared the Lord met off the one with the other to talk upon His Name (3: 16). This is characteristic of the children of God in every age—Jeremiah's included. They talk upon the Hope of Israel (Elpis Israel) and can, in truth, be called an "Elpis Israel" Cottage Meeting.

part for the reception-city "Yahweh Shammah" (Yahweh from thence), but the northern section is for the saints. Ezekiel states (Ch. 45: 4): "The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto Yahweh, and it shall be a place for their houses, and an holy place for the sanctuary."

Anathoth, being north-east of Jerusalem, is located in that area set aside for the accepted saints. Jeremiah will be one of these for "all the prophets" (Luke 13: 28) will sit down in the Kingdom of God. The theme becomes exciting! The title deeds were to continue "for many days". Where are they to-day? I believe they are buried in the soil of Israel. Is there any likelihood of the Department of Antiquities of the Israeli Government locating the earthen vessel? I do not believe there is.

It is self-evident that the reader has absolute liberty to develop this theme within the bounds of revealed Truth, as seems good unto him or her. For my part, this is the scene I contemplate on one of the gladsome gala days of the Kingdom. A large company of the saints are assembled about 8 miles north-east of the Temple. Many of the famous names of the Bible are there in sparkling immortality. In the central position is the Lord Jesus. The festivities commence with a prayer from the Lord Jesus to the Father in such terms and of such beauty as are never heard upon earth in this our day. Immortal voices are then raised as the Psalms of David burst into joyous expression:

"O clap your hands, all ye people;

Shout unto God with the voice of triumph;

*For the Lord most High is terrible, He is a great King over all the earth.
He hath subdued the people, yea, the nations under our feet,*

He hath chosen our inheritance for us, the excellency of Jacob,

Whom He hath loved. Consider! O consider!

God is gone up with a shout, the Lord with the voices of a trumpet.

Sing praises unto our King, sing praises!

For God is the King of the earth, sing ye praises with understanding."

—(Ps. 47)

The Lord Jesus then calls Jeremiah forward. "Jeremiah, have we not just sung that Yahweh will choose our inheritance for us?" "In truth, Lord, we have just given testimony to that wonderful fact," responds Jeremiah. "Jeremiah," continues the Lord, "You were greatly beloved by my Father in the days of your pilgrimage. Three thousand years ago He determined your inheritance. Do you recall the day when you were imprisoned by Zedekiah, that profane prince of Israel? "Lord, I remember perfectly." "Jeremiah, do you remember the earthen vessel?" "Lord, I remember it well. Deeds were placed in it, and careful instructions given as to its sealing. It was to abide many days." "Jeremiah," says the Lord Jesus, pointing to a certain part of the grassy slope on which the assembled company stands, "dig!"

A golden spade is at hand. Jeremiah digs. Earth flies before his eager thrusts. He reaches down. He lifts. "Lord, an old earthen vessel." "Jeremiah, open the earthen vessel." From the vessel,

undisturbed by the passing of 3,000 years of time, a parchment deed is produced. It records that the field of Hanameel in Anathoth has been bought by Jeremiah, and that the silver has been paid for it in the presence of witnesses in the prison house of Zedekiah, King of Israel.

"Ezekiel," asks the Lord, "what did the Spirit cause you to record in the days of your pilgrimage concerning the Holy portion of the land, whereupon we now stand?" "Lord Jesus," responds Ezekiel, "if the Prince shall give a gift unto any of His sons, the inheritance thereof shall be His son's" (Ezek. 46: 16). "Jeremiah," proclaims the Lord, "My Father instructed you to buy this field on which you stand to-day. You honoured His glorious Name by believing His word when the armies of Babylon were thick in the land of the Covenant. I will now honour you by giving it to you as a gift for ever, and thus fulfil my Father's promise to you. A palace shall be built for you. Rejoice thou in the inheritance which the Lord hath chosen for you."

We leave the Gala Day and look out on 1952. Korea, Persia, Malaya, cold-wars, atom-bombs, starving millions, blasphemous priests, corruption of every form. But at Lydda air-port, Israel, every incoming passenger-plane is greeted with the words, "Blessing be upon you who enter the land of Israel." Israel is a nation! CHRIST WILL SOON BE HERE. Let no man take thy crown, O reader. Walk through the remaining days of your pilgrimage as a true Christadelphian.

—B. Philp.

AN ETYMOLOGICAL MIRACLE

The resurrection of Hebrew from a dead to a living language is without parallel in history. Fifty years ago, it was the preserve of the classical scholar; to-day it is the vernacular that unites Jews from every nation under heaven. As the Jew has thrown off the Gentile yoke to live again in Palestine, and as the land has responded to treatment and yield its fruit, so the language of Hebrew has awakened to a new and vital use.

It is obvious that the confusion of tongues consequent upon the scattering of the people at Babel has been a fruitful source of misunderstanding and bloodshed throughout the centuries. Nations of one tongue, such as America and Britain, see eye to eye more readily than do those of diverse speech. We used to ponder, years ago, what would be the prevailing language during the Millennium. Most agreed that it would be Hebrew, but how would a knowledge of this language be superimposed upon the people? We have an answer to that in Palestine to-day.

Thousands of Jews are to-day flocking into the land. They come, as Isaiah declared they would: "From Assyria, Egypt, Pathros, Cush, Elam, the islands of the sea, the four corners of the earth" (Isa. 11: 11-12). They come speaking all the languages of the earth, so that Babel is re-enacted again. But it is Babel in reverse, for the people come from scattering to be united, and they come speaking

diverse tongues to limit it to one—Hebrew. The first barrier that the incoming Jew has to surmount is the barrier of language, and to do this he learns Hebrew. Institutions have been created for adult education. The course is of six to seven months of intensive training, at the end of which, the students are fit to take their place in the cultural life of Israel. The percentage of Israelis at school is without parallel in any Western country. One in every four in the population of Israel is full time at school. There are 320,000 children in elementary schools at the one time. Considering the limited population of Israel, this is a staggering proportion (see "The Zionist" p.4.).

Some years ago, in company with two brethren from Melbourne and Sydney, the writer visited Palestine, and witnessed the great progress being made. There were great difficulties facing the Jews then, but those difficulties have been surmounted, and the progress then made, has been dwarfed by phenomenal development since.

Tel Aviv was then, as now, a 100 per cent, Jewish city. It is situate not far distant from the Mediterranean coast, and on visiting the sea shore on one occasion, we noticed five young men in earnest conversation. The beach was crowded at the time, but these five young men stood out to us because of the striking contrast in personality; one was fair, another tanned by the sun, whilst one was almost black. Yet all were obviously Jews, and all were able to converse together, though it was quite evident they had come from different parts of the earth. I drew the attention of our guide to this little group, and he explained that they were conversing in Hebrew. Being able to speak the language himself, he interrupted the conversation, and we subsequently discovered that one Jew had come from Poland, one from Italy, one from China, and one from Africa. They rejoiced in the freedom of Palestine, though they stated that living conditions were hard; as well they might be with the problems the Government had to overcome.

So it is with natural Israel as with spiritual that "out of every kindred, and tongue, and people, and nation" the nucleus of Israel is being gathered to the land, and there united by the ancient language of the Bible, heard once more in the streets of Jerusalem, and other cities of the Land and People of the Book.

—J.M.

● He that understands the truth, but declines the obedience it commands, will be held accountable for its rejection; for "he that believeth not shall be condemned" "in a day of judgment", "when the Deity shall judge the secrets of men by Jesus Christ according to the gospel Paul preached" (Rom. 2: 16; Mark 16: 16).

—Dr. Thomas

● **CESSNOCK HALL.** Previously acknowledged: £579/6/4; Bro. & Sis. C, 10/-; Special Collection, 35/-; Total, £581/11/4. In closing this appeal, the brethren in Cessnock express their appreciation of the willing help that has been extended to them from such widely separated parts.

● **"NAZARETH RE-VISITED"**—We have received several requests for good second-hand copies of this work (now out of print). Any offers, together with conditions, can be sent to "The Logos" office.

5. Preserved "for the Elect's Sake"

Last month, we considered Christ's explicit instructions to his disciples to flee from Jerusalem as soon as they saw the sign of its approaching doom. He continued with a warning that is recorded by Matthew (Ch. 24: 20) and Mark (Ch. 13: 18), but is omitted by Luke. "Pray that your flight be not in the winter neither on the sabbath day," he said. Seventh-day Adventists have seized upon this statement as a convenient prop to support the weak claims of Sabbatarianism. They maintain that Christ was impressing the disciples with the sanctity of the sabbath day, and warning them against breaking it. But if this were so, he would not have said, "Pray that your flight be not on the sabbath," he would have strictly forbidden them to flee on that day. The fact that the winter is coupled with the sabbath gives the clue to his meaning. Winter, in Palestine, can be very severe, and therefore a most inconvenient time in which to flee, whilst flight on the sabbath day, under the circumstances of the first century, could only have been attempted in the face of almost insurmountable difficulty and danger. The Jewish community already looked with disfavour on the Christian community, as a sect designed to discredit the influence of Moses, and if Christians had been found openly violating the sabbath (as an escape on that day would have seemed to the Jews) a wholesale massacre probably would have resulted.

Coupled with the danger of a sabbath-day flight was the difficulty. In order to curb the breaking of the law, Nehemiah had instructed that none were to enter or leave Jerusalem on the sabbath day. To enforce this command, the gates were closed as darkness came on before the sabbath, and were not reopened until it was over (Neh. 13: 19). The continuation of this practice down to Apostolic days, combined with the inflamed state of the people excited by revolt, would have made a sabbath-day flight as difficult as it was dangerous. Hence the instructions of Christ.

Unprecedented Tribulation

"There shall be great tribulation (the same Greek word is rendered "affliction" in Mark's account) such as was not since the beginning of the world" (Matt. 24: 22). This statement can be misconstrued. There have been catastrophes that have exceeded the siege of Jerusalem in violence and destruction. The flood, the annihilation of Sodom and Gomorrah, the overthrow of Nineveh and Babylon are all in this category. It is obvious, therefore, that Christ had in mind a particular "world" and not mankind as a whole. All difficulty vanishes when it is understood that the Greek word

"Kosmos" (translated "world") signifies "a system" or "order". Christ was limiting his observation to Jewish history, and was comparing the complete overthrow of Judah's Commonwealth with other catastrophes, during the period of the Mosaic system, or "kosmos", which commenced at Sinai, and ended in A.D. 70. The siege of Jerusalem introduced an orgy of "blood, fire and vapour of smoke" (Acts 2: 19) unparalleled in Jewish history.

It is interesting to note that Mark does not use the word "Kosmos" in his account of the Olivet prophecy. He records the words of Christ in this way: "In those days shall be affliction such as was not from the beginning of creation (Gr. "Klisis") which God created until this time." The Greek word "Klisis", although correctly rendered "creation", can be used in a similar sense to "Kosmos" (world). The Greeks commonly used this word to mean the founding of a place, a city, or a colony. The word can signify the creation of a state, as well as of a world, and, in this sense, the Mosaic "kosmos" was a divine system of God's creation. It was the Kingdom of God on earth, and was brought to an end by a degree of affliction exceeding anything previously experienced "from the beginning of the creation (i.e. Kingdom) which God created."

Paul uses the word "klisis" in this way. Writing to the Hebrew Christians, he says: "Christ has become a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Heb. 9: 11). By "this building", Paul was referring to the Mosaic system, with its visible tabernacle and multitudinous ordinances; but the word rendered "building" is exactly the same as that translated "creation" in Mark 13: 19 ("klisis"). The Apostle looked upon the Mosaic kosmos, as a temporary building, or creation of God's designing, that was destined to pass away before the more excellent and enduring work He proposed to establish through Christ Jesus.

We can conclude, therefore, that Christ had in mind Israel's history only, when he declared that the tribulation of A.D. 70 would exceed anything that preceded it. In previous ages, Israel had recovered from the blows it had received, and the Mosaic system had been re-established; but A.D. 70 was destined to bring this system to a complete end. Though the Kingdom will again "be restored to Israel", it will be under an entirely new constitution.

Tribulation Exceeding Anything to Come

But there is hope also in the words of Christ. They do not limit the comparison to the past, but the future also. They not only declare that the effects of Jerusalem's siege would exceed anything previously experienced by Jewry, but also any tribulation "that ever shall be" (Matt. 24: 21); and in these words a limit is placed upon the effect of any spirit of anti-semitism that may arise. A Hadrian or a Hitler may set out to exterminate Jewry, but Christ's words alone (not taking into account the many other prophecies of the Word) spell the defeat of such a policy. Jerusalem may be attacked, Jewry may be driven from country to country, and brutally persecuted, but beyond this the power of the enemy must fail. "There is hope in thine end", declares Yahweh through the prophet (Jer. 31:

17). "Thy children shall come again to their own border;" and Christ's words limit the period of Gentile supremacy over Jerusalem and Jewry by the cryptic word "until". Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21: 24). The signs show that these "times" are fast running out, and Israel, under a greater leader than Moses, shall witness a glory in the Land such as the present leaders dare not contemplate.

In stating that the tribulation of A.D. 70 would exceed any "that ever shall be" (Matt. 24: 21), the Lord, of course, as we have seen above, was speaking of things exclusively Jewish, and was not taking into account the impending trouble on the Gentiles. The coming destruction of Jerusalem in extent and fury. Such prophecies as Jeremiah 25: 32-38, which state that death and destruction will be so widespread and common that the slain be as dung upon the ground," give a hint as to the extent of the time of trouble that shall burst upon a God-defying and blasphemous world; a world that not only now repudiates the divine love, and ridicules those who try to obey the divine commands, but in the face of the manifestation of Yahweh's goodness in the person of His son, will seek to throw off His restraint and destroy His rule (Psalm 2). The current preparations for atomic warfare may find their use in the period of violence that shall precede the establishment of the Kingdom, for the Scriptures speak of the Gentiles turning their weapons of destruction on each other. There is a suggestion along these lines in Zechariah 14: 12: "This shall be the plague wherewith Yahweh will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

The destruction of Jerusalem is a type, in miniature, of what the Gentiles will yet experience. The whole world will then be besieged by the forces of heaven, and will be brought ultimately into captivity to the will of Christ. Daniel declares: "There shall be a time of trouble, **such as never was** since there was a nation even to that same time" (Dan. 12: 1). Here is a period of trouble second only to the flood itself when only the righteous were saved. The careful reader will notice that Daniel excludes the flood in his statement; he limits his comparison to times "since there was a nation"; that is, to post-diluvian times, for prior to the scattering at Babel, the "people were one, and all had one language" (Gen. 11: 6).

Matthew and Mark conclude this section with Christ's words that "except those days (of affliction) be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened." (Matt. 24: 20-22; Mark 13: 18-20). Luke eliminates these words, but adds the following: "There shall be great distress in the land, and wrath upon the people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (v.24).

These words reveal the complete control that Deity through His Son had over the Roman armies. They were as the staff in His hand

to punish His disobedient people, and their power to destroy was limited to that which He would permit. They advanced, like the tide of the sea, with seeming irresistible force, but it was at the will of an unseen influence which, at the appropriate time, caused the tide to recede again. The Hand of Providence is revealed in the siege of Jerusalem to a remarkable degree. It is seen first, in the unaccountable withdrawal of the Roman forces at a crucial time, thus permitting the Christians to escape; it is seen later, in the guidance of events which limited the extent of the destruction. The days of evil were shortened to permit a remnant of Israel (that indestructible nation) to remain, and well might the prophet declare: "Except the Lord of Sabaoth (Deity manifest through His Elohistic army) had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. 9: 29). The following epitome of what occurred is interesting and to the point:

There were many circumstances which seemed likely to protract and delay the siege of Jerusalem. On the one hand, the rebellion of three chiefs, and the departure of Vespasian from Judea, to enter upon the imperial dignity; on the other hand, the obstinacy of the Jewish nation, together with the hatred of the Romans; a successful engagement with Cestius and the then increased hope of assistance from God, and their countrymen beyond the Euphrates; Jerusalem, too, a city of extreme strength, both by nature and art, and well provided with every requisite for sustaining a long siege. Add to this, the counsels of Titus' generals who advised him to wait for famine to do the work. All these circumstances threatened utter extinction to the Jews. But by the interposition of Divine providence, affairs took another direction. The consequence of long protracted hostility would probably have been the universal destruction of the Jews; those at home by the Romans, who were exceedingly enraged against them; and even by their own countrymen, the Cicarii zealots, etc., who put all to death who did not unite in the same desperate hostility with them. 'Wretches (says Josephus) who agreed in nothing but in butchering all that were worthy of being preserved, and were peaceably inclined' . . ."

For those who desire a more intimate knowledge of the siege, we recommend the closing chapters of "The Ways of Providence" by Brother Roberts. There were warring parties within the walls of the city who with mad ecstasy shed blood of their fellows with profusion, as well as the besieging armies without; and as the Jewish resistance continued, so the rage of the Romans grew. In succeeding years further attempts were made to extirpate the name of Jew from the earth, but God intervened, and a remnant of Israel was saved. It was saved, not because there was anything to justify preservation in Jewry itself, but "for the elect's sake"; for the sake of Abraham and his seed who constitute the elect, and concerning whom Paul wrote: "All things are for your sakes". The covenant with Abraham proved stronger than human will, and the hatred of the Romans was restrained that the race of Jacob might continue. Paul taught: "Concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes" (Rom. 11: 28). The continued existence of the Jew to-day, is a guarantee that God's promise to the elect will be fulfilled, whilst the easing of Gentile downtreading of Jerusalem, and the rising tide of Jewish affairs in Palestine, is the sign that the "times of the Gentiles" are almost fulfilled.

—H.P.M.



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from Page 108)

BABYLON. The name of an ancient city and power, of which the city was the throne or seat of government. The meaning of the name is **confusion**, and came to be applied to the city "because Yahweh did there confound the language of all the earth" (Gen. 11: 9). It was one of the four cities which constituted the beginning of "the kingdom of men", under Nimrod, a mighty one in the earth (Ch. 10: 8). Hence, the kingdom of Babylon is very ancient, and has figured on the page of history, sacred and profane, in some form or other, from that time to the present; and will continue so to do, until its image shall be smitten upon the feet by THE STONE, and abolished from the earth.

Babylon appears in the Scriptures as the antagonist of Jerusalem, Israel, Judah, the Holy Land, and the saints; and, consequently, the enemy of God. It is styled by the prophets "the destroyer of Yahweh's heritage, a land full of graven images, and mad upon idols; a golden cup from which all the nations have drunk, and become, therefore, madly intoxicated" (Jer. 50: 11, 23; 51: 7-11).

Two important points are exhibited in the testimony of Jeremiah against Babylon: first, that **BABYLON IS TO BE BROKEN IN PIECES BY ISRAEL**; and, second, that when Babylon is finally judged, Israel and Judah shall be repentant, seeking Yahweh their God with their faces Zionward, fully determined to join themselves to him in a perpetual covenant; "and the iniquity of Israel shall be sought for, and there shall

● People who are wheedled into the truth by a mild, rose water style of advocacy are not worth the labour of catching, since they will be as tender and delicate as their mode of capture, and unfit for the robust service of Him who is content with nothing short of the absolute surrender of the whole heart and intellect to Himself and His concerns, as an everlasting hobby.—R.R.

be none, and the sins of Judah, and they shall not be found" (See Jer. 51: 19, 20-25; 50: 4-5). Hence, the full and final judgment of Babylon, and the redemption of Israel and Judah, are contemporary events.

Now, Babylon, in the days of Belshazzar, and subsequently, was germinantly judged through Cyrus, at the head of the nations of the north and east, and his Persian and Macedonian successors; but, in all

that time, Israel and Judah were without independence and power, and eating their "defiled bread among the Gentiles", and have not been pardoned to this day. It follows, therefore, that there still remains judgment for Babylon. But it is objected that the ancient city of Nimrod and Nebuchadnezzar exists no more. That is true. But if the old Queen City of the Kingdom of men has perished, the kingdom itself, which is also Babylon, exists, and glories in another metropolis, which, with great complacency, says, in the style of her predecessor, "I shall be a mistress of kingdoms to the Aion" (Isa. 47: 5, 7). "I sit an unwidowed queen, and shall see no sorrow" (Rev. 18: 7). It is unquestionable that "the kingdom of men" exists, and that this is the **kingdom of confusion**, or Babylon; and that it rejoices in a city it styles "eternal". This is a civil and ecclesiastical polity, and its history shows that it is the destroyer of God's heritage, Israel and the saints, Jerusalem, and the Holy Land.

The destroyer exists till Israel and Judah are repentant and pardoned; and is to be broken by them as Yahweh's battle-axe and weapons of war. It is styled Babylon, and, therefore, Babylon doth now certainly exist, and must be identified by its analogy to the ancient one. Babylon, ancient and modern, is a land full of graven images, and mad upon idols; it is the enemy of the saints, and the oppressor of the Jews. By these characteristics it may be defined, and the land of its dominion identified.

Greek and Latin Christendom is the kingdom of Babylon in its modern form, and constitutes "the Great City" of the Apocalypse (Ch. 16: 19) which is subdivided into tenths (Ch. 11: 13). In Daniel, its symbol is the Fourth Beast, or Dragon, with iron teeth and claws of brass. This is the fourth dynastic symbol of the kingdom of Babylon, in which the Greek and Latin elements are combined. The territory over which the Scarlet Beast, with its eighth head and ten horns, bearing the Harlot, exercises dominion, is the land of "Babylon the Great" (Rev. 18: 5).

Babylon, then, contemporary with Israel's repentance, pardon, and redemption, is the polity, civil and ecclesiastical, which is maintained in power by the ten kingdoms of Roman Europe, and the Imperial Eighth Head. The **ecclesiastical** element of the polity, as represented by a Drunken Harlot, and the **civil**, by the Eight-headed and Ten-horned Beast that carries her. The inscription on her forehead does not designate the material city Rome, exclusively, but the spiritual system of which that is the centre, and which pervades the countries of the Heads and Horns. Hence the Babylonish Woman is said to "sit upon many waters", and upon the Beast, which is explained as signifying "where" she sits, and of her "having a kingdom over the kings of the earth", or Ten Horns (Ch. 17: 1, 3, 15, 18).

The following parallels, drawn from the Old and New Testaments, will exhibit Babylon in its early and latter day relation to the heritage of Yahweh.

ANCIENT BABYLON

1.—The Mistress of Kingdoms, saying, "I am and none else above me; I shall not sit as a widow, neither shall I know the loss of children" (Isa. 47: 5, 8),

MODERN BABYLON

1.—"She saith in her heart, I sit a queen, and am no widow, and shall see no more sorrow" (Rev. 18: 7),

2.—Likened to Sodom in its judgment (Isa. 13: 19).

3.—She was the destroyer of Jerusalem, the temple, and the kingdom of Judah; she is therefore, styled "The destroyer of Yahweh's heritage" (Jer. 50: 11; 51: 34-35).

4.—A lion the symbol of Babylon (Jer. 50: 17; Dan. 7: 4).

5.—The inhabitants of Zion shall say, Babylon hath swallowed me up like a dragon" (Jer. 51: 34).

6.—"O thou, Babylon, that dwellest UPON MANY WATERS; I am against thee . . ." (Jer. 51: 13).

7.—"Babylon is a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad" (Jer. 51: 7).

8.—Thy calamities shall come upon thee in their perfection for the multitude of thy sorceries (Isa. 47: 9).

9.—Flee out of the midst of Babylon; "Forsake her, and let us go every one into his own country for her judgment reacheth unto heaven, and is lifted up to the skies" (Jer. 51: 6, 9, 45).

10.—These two things shall come to thee in a moment in one day, the loss of children and widowhood (Isa. 47: 9, see also Jer. 51: 46).

2.—The great city is spiritually called Sodom (Rev. 11: 8).

3.—"I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus" (Rev. 17: 6).

"Ye saints are the temple of God" (1 Cor. 3: 16).

"O heaven, and holy apostles and prophets, God hath punished your condemnation by her." "And in her was found the blood of the prophets, saints, and all that were slain upon the earth" (Rev. 18: 20-24).

The holy city, New Jerusalem, the bride, the Lamb's wife, the saints (Rev. 21: 2, 9; 19: 7-8; 11-2; Eph. 5: 24-32).

4.—The Babylon element of the Beast of the Sea, "the mouth of a lion" (Rev. 13: 2).

5.—"And the dragon was wroth with the woman, and went to make war with the remnant of her seed who kept the commandments of God, etc." (Rev. 12: 17). "The Beast spake as a dragon" (Rev. 13: 11).

6.—"The great harlot that sitteth on many waters" (Rev. 17: 1).

7.—"Babylon, that great city, made all the nations drink of the wine of her fornication" (Rev. 14: 8). "She had a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. 17: 4).

8.—Babylon shall be thrown down with violence; for by her sorceries were all nations deceived (Rev. 18: 21, 23).

9.—Come out of her my people, for her sins have reached unto heaven, and God hath remembered her iniquities (Rev. 18: 5).

10.—Her plagues shall come upon her in one day, death, and mourning, and famine—in one hour is the judgment come—in one hour her great riches is come to nought—in one hour is she made desolate (Rev. 18: 8, 10, 17, 19; Rev. 17: 10).

11.—“Out of the north there cometh up a nation against Babylon which shall make her land desolate, and many kings shall be raised up from the coasts of the earth; they will show no mercy; their voice shall roar like the sea against thee, O daughter of Babylon; the sea is come up upon Babylon; she is covered with the waves thereof (Jer. 50: 3, 9, 41, 42; 51: 1, 2, 42).

12.—Shout against her round about; it is the vengeance of the Lord; as she hath done, do unto her; recompense to her according to her work; for she hath been proud against the Lord the Holy one of Israel” (Jer. 50: 15, 29).

13.—“A drought is upon her waters and they shall be dried up; for it is the land of images, and they are mad upon idols” (Jer. 50: 38); see also Jer. 51: 26; Isa. 44: 27. The Euphrates is her sea or river.

14.—Babylon shall be no more inhabited for ever. As God overthrew Sodom so shall no man abide there (Jer. 50: 38, 40).

15.—“I will stretch forth mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain; and thou shalt be desolate for ever” (Jer. 52: 25-26).

16.—Seraiah bound a stone to the book of the prophecy against Babylon, and cast it into the Euphrates, and said, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her (Jer. 51: 61, 64).

17.—Babylon is fallen, is fallen; and all the graven images of her gods he hath broken into the ground (Isa. 21: 9). “Babylon is suddenly fallen and destroyed” (Jer. 51: 1).

11.—“At the time of the end the king of the north shall come against him” (the king, or modern Babylonish dragon) Dan. 11: 36, 39, see also vv. 41-42. Rev. 17: 13, 16.

12.—“Reward her my people even as she rewarded you, double unto her double according to her works . . . How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her” (Rev. 18: 6-7).

13.—The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up (Rev. 16: 12).

14.—The voice of harpers, musicians, of bride or bridegroom, etc., shall be heard no more at all in thee (Rev. 18: 22, 23).

15.—She shall be utterly burned with fire; for strong is the Lord God judging her. And the kings of the earth shall see the smoke of her burning, standing afar off for fear of her torment (Rev. 18: 8, 10).

16.—And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all (Rev. 18: 21).

17.—Babylon is fallen is fallen, that great city, because she made all the nations of the earth drink of the wine of the wrath of her fornication (Rev. 14: 8). And an angel descended from heaven having great power; and earth with lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen (Rev. 18: 1-2).

Now, on this synopsis of the testimony against Babylon, in its ancient and modern manifestation, we remark that the apocalyptic testimonies in the second column, are the Latter-day mystery of the prophecy against the ecclesiastical element of the kingdom of men, symbolically revealed.

They exhibit, in part, what Daniel referred to when he said to the King of Babylon, "The God of heaven that revealeth secrets, hath made known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2: 28). The king was meditating on the probable destiny of the kingdom, whose throne he occupied for the time being, "the secret is revealed that thou mightest know the thoughts of thy heart"; and the revelation shewed him not in conclusion, but who should possess it in the latter days.

He was informed that this rule of his family over the children of men should be succeeded by three royalties, called "kingdoms" in the Common Version; and that the fourth, from his, especially, should be a kingdom of kingdoms, or SYSTEM OF REGAL POWERS; and that while this system was in being, the God of heaven would introduce a fifth, which should destroy said powers, and take possession of the kingdom they ruled, and permanently continue for the aion, "not be left to other people" (Dan. 2: 44). Hence, the king did not expect the termination of the kingdom when the second royalty should supersede that of his own family. If he knew of Jeremiah's prophecy—No. 16 in the synopsis—he did not expect it to occur then; but whether it was his own city, or another to which the throne of the kingdom of men should be transferred, he knew not. It remained for the Apocalypse to reveal the secret. He saw that the consummation of the latter days was by the hand of God, the God of Israel; but the mystery of the phrase, "The God of heaven shall set up a kingdom, which shall break in pieces and consume all" the royalties of Babylon, was a mystery unrevealed to him.

He did not see that it was a generation formed by election out of preceding generations on the principle of believing God's promises and obeying the truth, with Israel's Messiah at the head of them, and all energised by the Spirit, that were covered by the word "God". He did not see that this God-power, directing the operation of the twelve tribes of Israel, "whose bones he had broken", was the breaker and destroyer of the Babylonish polity, in the feet-period of its organisation and existence. This information was reserved for the servants of Yahweh; and we have it partially revealed in Daniel 7, and symbolically amplified in its Apocalyptic details.

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

Campaign in the West

In three episodes



Episode Two

Our second week in Perth commenced in glorious weather: "a real touch of summer" old residents knowingly said, yet the clear open sunshine and gentle breeze was reminiscent of Spring in the Eastern States. An enjoyable walk along the streets of the little city on a day such as this is refreshing, especially if the rendezvous is a cup of tea in the quaint Shakespearian London Court. This unusual artery between Hay Street and St. George's Terrace is one of the most interesting highlights of Perth and of Australia. There is nothing to compare with it in any other Australian city. Every architectural detail of the tiny two-storeyed shops on either side of London Court has been cleverly patterned to conform to English Tudor design — old English lettering on tiny shop windows, quaint high gables ornamented with Gothic timbering, suits of armour at various points, and old-fashioned swinging sign boards, all serve to lift one from the environment of Perth to distant parts beyond the seas. At both entrances to the Court, the quarter-hour is signalled by the appearance of "St." George attacking the dragon on a miniature stage (curtains included) high above the pavement.

In such an atmosphere—over the inevitable cup of tea—we conferred on topics very dear to our hearts: the materialisation of the Abrahamic promises. Our visit to Perth had not been without encouragement, for efficient advertising had completely filled the Braille Hall on the previous evening, and the audience had listened intently throughout the lecture. We were delighted to notice many old and new friends at the meeting. Later, at supper, we were pleased to outline further aspects of the Truth to our friends and relatives, Sir Chas. Latham, Mr. and Mrs. D. Parnell and Mrs. I. Parnell.

Yes, London Court gave us food for reflection as well as food for material wants at Ye Olde Englishe Tea Shoppe. We reflected on our campaign. Our only objective in Perth was to assist our brethren in the propagation of Bible Truth and to strengthen the faithful that remain (Rev. 3: 2). We instinctively felt elated during the whole experience, and,

in this elation, caught something of the disposition of the early disciples (Acts 5: 41).

During the afternoon we enjoyed a ferry boat excursion to principal beauty spots on the placid Swan. Items of interest were pointed out by a young seaman who tried to make an impression, not so much by the information he broadcast, but by a poor imitation of an American accent which, of course, ruined his commentary. When he informed us that we were enjoying the "Swarrn Revver" and to our right was the "bootifool subborb of Nadlands", etc., etc., we felt like Solomon who, recognising the glory of God in Nature, looked philosophically upon man and found that "all was vanity". Our vessel pulled in at Peppermint Grove, a veritable delight to sightseers.

Next morning we were conveyed by ferry to South Perth and enjoyed a visit to the rejuvenated Zoological Gardens. We were informed by one of the keepers that, during renovations, several monkeys of the spritely, villainous type, had made a brief but spirited escape from their open cages. In their new-found liberty, they would scamper up and down trees at will, snatching up dainty morsels from the very hands of astonished picnickers. It reminded us somewhat of the political situation in practically every country (Psalm 2).

On Wednesday evening an "Elpis Israel" Class meeting was held at Cecil Court, a hall specially engaged by our Perth brethren for this purpose. Our Bro. H. P. Mansfield lead the discussion on the subject of Ezekiel's Temple and its significant dimensions. Our brother was not up to his usual standard owing to a heavy cold. Still, his commentary was excellent and was followed very keenly by the large audience. In the same hall, on the following Saturday evening, a special night was arranged at which we dealt with the theme: "The Glory of God Revealed". (1) In Creation (Bro. J. Mansfield, sr.); (2) In Christ (Bro. S. L. Mansfield); (3) In God's Kingdom (Bro. H. P. Mansfield). The first speaker developed an original word-picture of Creation from the actual viewpoint of God's faithful servant, Moses, author of Genesis. It is evident that Moses was permitted to see (per medium of vision) the unfolding of creation, just as Ezekiel and Daniel were permitted to see the climax and completion of God's purpose. The second speaker developed the theme a little further by considering Christ as being the greatest revelation of God's glory. The law of Moses was the scaffolding in which this vessel of God was built and perfected (John 8: 28; Gal. 3: 24). Yet God's purpose and His Glory is not complete without those "lesser lights" and luminaries of whom we profess to form a part (John 17: 21-23). The climax of the theme was dealt with by the third speaker who referred to that day when God will be known and His Word accepted in practice throughout the length and breadth of the earth . . . when, indeed, "the whole earth will be filled with His glory as the waters cover the deep".

During the evening, vocal musical items were rendered and the chairman (Bro. David Hurn) then called upon Bro. C. Tucker to conclude with prayer.

It was on the interesting theme of the revelation of God's Glory in creation, in Christ and, finally, in His Kingdom, that the second section of our western campaign terminates.

CAMPAIGN IN THE EAST

(For some years, the future of Sunday School work in Australia has been the serious concern of all connected with this important work. It was felt that the methods of the past were in need of great revision; but what form was the revision to take? It was on this mission that Brother L. J. Colquhoun, Superintendent of the Correspondence Sunday School, and representative of the Adelaide school, made a trip East to confer with Sunday School workers, and the Union Executive, in N.S.W. By a pooling of resources, and careful planning, good work, of interest to parents in many parts, was accomplished. Sunday School work is designed to aid the child to think upon the things of the Truth. It should receive the utmost co-operation of the parents that the power of the Word might have its greatest influence upon the young mind; especially in view of the evil and insidious environment of to-day. Readers will be interested in this report of a mission to the Eastern States . . . Editor)

Saturday, 8th December, 1951, found me en route from Adelaide by plane for Sydney as the representative of the Adelaide Sunday School, and its Correspondence Branch.

The object was to discuss with Sydney Brethren the compilation of a four-year lesson course in the form of "Teachers' Notes" for the period 1953-6 (God Willing). The Australian Sunday School Union operates from Sydney.

Mascot Aerodrome was reached after 3 hours flying, and how nice to be greeted by Bro. J. Mansfield, jr.—a stalwart friend, and companion in the Truth for over 30 years.

Saturday afternoon was spent in company with the Syllabus Committee, Bro. G. Darke, President of the Union, H. Wright and K. Cook, at the home of Bro. and Sister Cook. For a period of 5 hours we discussed lesson titles, and lesson grouping for Primary, Junior, Intermediate and Senior Scholars. A sound foundation for detailed compilation of notes was unanimously agreed upon; the result of long experience in Sunday School work.

Limitations concerning selection of titles necessarily occur in a restricted four-year course. Parents and scholars, however, will be pleased to learn that, during 1953, 4, 5 and 6, 51 Old Testament and 49 New Testament lessons will be studied by Intermediate and Senior Scholars . . . a blending of Old and New Testaments in each individual year. This is an improvement on past years, when many Junior Scholars, for example, have completed three years' study without the introduction of New Testament work. The present blending vitally effects upwards of 2,000 children, including 380 in the Correspondence Section.

True Conference work is only undertaken to the best possible advantage by personal round table discussions—by competent folk—given power to implement their decisions; and not by correspondence exchanged at a distance of 500 or 1,000 miles.

Sunday afternoon found us assembled at a full Union meeting, including Superintendents from the Sydney group of schools. Uniform lessons were arranged for Primary and Junior scholars for 1953/6. These are included

in a special English text book for teachers. Each lesson is clearly set out, and the range from Old and New Testaments is admirable. Separate lessons will be set for Intermediate and Senior scholars; one grouping only for the two sections yearly, with subject matter embracing first principles, the ministry of the prophets, incidents from the life of the Master, and the work of the Apostle Paul.

The value of the Union was stressed in the need for careful administrative work, including the setting of lessons and conduct of the Union examination, in September of each year. Union decisions affect big groups of children in Queensland, New South Wales and South Australia; smaller groups in Victoria, Western Australia and Tasmania; and isolated scholars in New Zealand, Canada, England and South Africa. It is the responsibility of those in control of Sunday School work — the Union Executive, Superintendents and Teachers—to give of their best in building the young and plastic minds of our youth in the wisdom and admonition that cometh from on High. The soundness and effectiveness of our teaching is seen in the number of baptisms among Sunday School scholars from year to year. Parents should remember, however, that this work is not only the prerogative of our School staffs, but primarily their own responsibility. Their knowledge of the requirements of the Truth, their interest in its work, and their example for good will be found reflected in the attitude and outlook of the children. Let us co-operate to mould the lives of our youth in ardent zeal for the things of God, in contradistinction to love for, and a drift towards the beggarly elements of the world.

Ecclesial Contacts

We were privileged to give the word of exhortation to the Granville Ecclesia. Sixty brethren and sisters were assembled, and the simplicity and power of the Gospel was manifest in our midst. A group of them later escorted us to see the new hall, now in course of construction, and which it is hoped to occupy in approximately three months' time. This is splendid achievement in the ranks of so few. A hall, 67 x 41 feet, with smaller room accommodation, sufficient to seat and cater for the needs of 200 brethren and sisters, will provide room for expansion by ardent gospel campaigning in this district.

According to reports, the Perth Ecclesia has also commenced to build its gospel hall. Here, again, enthusiasm is playing its part. We well remember the wonderful Ecclesial co-operative spirit which prevailed in Adelaide back in 1926-7 when we prepared for the occupation of our own home for the truth.

The evening was spent with the Chatswood Ecclesia, firstly sitting down to refreshments with 100 of like precious faith. My personal feeling for this little group is very deep, due to a long and valued association with one of its stalwarts, Brother G. Errington, an ardent lover of Israel, and a careful organiser. My lecture, "Is War With Russia Inevitable?" was later well attended by 120 folk, including a good sprinkling of interested friends. The bonds of the true gospel are very pleasant wherever we go amongst the Ecclesias, and form the basis of lovely memories as we return home.

But is the determined pioneering spirit still present in our midst? This is the constant challenge of this age of toleration for things that arc evil. Christendom, with its heretical doctrines and false philosophy, can

adversely affect the rugged spirituality demanded of the true brother of Christ. Check for yourself, reader. Have you a deep love for the Truth, born of constant reflective contact with the Spirit-Word, and a desire to act in accordance therewith? Or are you drifting because of a lack of zeal, caused through ignorance of the requirements of Israel's God, and permitting life's cares, lusts and pride to dominate your life? It is only he who can endure to the end of this pilgrimage who will enter through the portals to power and glory in the Ages soon to dawn.

We returned the next day, 730 miles by air, during which only one settlement (Mildura) came into view; a testimony to the vast open spaces of this great land, much of it arid because of lack of rainfall. What a change in the Kingdom Age when the prophecy of Isaiah 35 will apply throughout the earth.

We learned much from this brief mission, and hope to contact many more of like precious faith, whom we now know only by correspondence, if it be of God's will that we journey through to Queensland later in this present year.

Correspondence Branch Enrolments

If your children have not access to one of our Sunday Schools, forward the particulars outlined below immediately to the address given. Enrolment will then take place in time for the children to commence the year's work. Our roll during the latter part of 1951 totalled 370, the scholars residing mainly in Queensland, New South Wales and South Australia, but also in lesser numbers in all the other States. 180 sat for the annual Union Examination in September, and gained 8 Union prizes; 141 first-class and 39 second-class certificates. 6 Baptisms were recorded, so that the year's work was most successful. Our staff of 12 teachers is already preparing for the work ahead, and this productive correspondence will keep us all intensely busy during the whole of the year. We joy in such uplifting work, and extend appreciation and gratitude to parents and children alike for the co-operation received, and to God for His blessing on this work.

If you desire to enroll your child please send (1) Full name of child; (2) Date of birth; (3) Complete address; (4) Full name of Father; (5) Full name of Mother; (6) State if both parents are in the Truth; (7) mail **immediately** to the Superintendent, Correspondence Branch Sunday School, 105 Halifax Street, Adelaide, South Australia.

L. J. COLQUHOUN, Superintendent,
Correspondence Sunday School.



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We take this opportunity of reminding you that your subscription to the current volume of "The Logos", to August, 1952, is due. Subscriptions can be paid direct to Box 226, G.P.O., Adelaide, South Australia, or, in England, to Brother A. H. Cherry, 22 Northfield Road, Kings Norton, Birmingham 30.

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Through the liberality of various subscribers who voluntarily increase the amount of subscription, it is possible to grant copies of "The Logos" free to those who cannot afford the cost of same, and we are always pleased to forward the periodical free of charge to such. We want all who desire to receive "The Logos" to receive it, and to that end we economise as much as possible in order that the subscription rate may be as low as possible.

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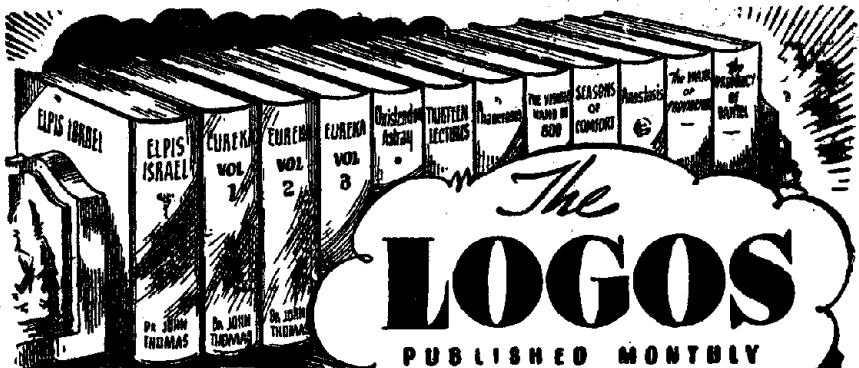
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*"Blessed are they
who hear the logos (word) of God and keep it..."*

No. 6

February, 1952

Vol. 18

**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 with-
out compromise, and all the lovers of the Truth will approve
you; for all others, you need not care a rush!"*

J. Thomas.

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Suggestions for improvement and corrections are always welcome, and we appreciate hearing regularly from our readers.

Supplement to "The Logos" To Our Readers.

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AUG 1951

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It 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."
Preve all things — Hold fast to that which is Good.

—Paul.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Examples of the Godly Man



God has given us examples of the man that is godly. There are many of them in the Scriptures. If we desire to be in the category let us study them and conform to them. Glance at some of the leading specimens. There are Abel, Noah, Abraham, Moses, David, and last and greatest of all, the Lord Jesus. These are "all men that are godly" after the Divine pattern; and there is NO OTHER TRUE PATTERN. What is their leading characteristic? Is it not their recognition of God? their love of God? their zeal for Him? Abel pleased God by his faithful rendering of what was required. Cain brought the fruits of the field. We cannot please God by our own contrivances. We must do as He appoints. In this matter, we must heed well the admonition, "Trust in the Lord with all thine heart, and lean not unto thine own understanding". Our day is a day of men leaning to their own understanding. You cannot listen to a sermon or popular lecture on religious subjects without being made to feel that men have practically repudiated the obligation to submit to divine appointments, and rest wholly on their own conceptions of what is right, and true. This is ungodliness without people perhaps knowing it. There is no ungodliness greater than non-compliance with what God has required.

—R.R.



The New Queen

"The daughter of Tarshish shall be there with a gift: even the rich among the people shall intreat thy favour."—Ps. 45: 12.

Greatly revered throughout the Empire, the unexpected death of King George VI early in February helped to accentuate the political gloom in which the year commenced. 1952 inherited a legacy of evil from its predecessor which found expression in international troubles abroad, and further austerities and restrictions at home, for the people of Britain.

Thus the young Queen entered upon her duties in a time of great stress, surrounded by political currents of evil which threaten to engulf the Empire in irreparable disaster. At home, Britain struggles with an adverse trade balance combined with the need to spend millions she cannot afford on preparations for war; abroad, the crisis in Egypt and in other Middle East countries, the continued threat of Russia, the problem of Germany, and the ever-present possibility of ultimate war, make the whole political horizon heavy and dark with menace and evil.

The only gleam of hope comes when the same world situation is looked at from the standpoint of the Truth, and then the silver lining which edges every dark cloud becomes dazzling in its brilliance; then, every item which causes men to fear, every threat of disaster becomes a symbol of hope. The ever-spreading growth of Russian influence, the menace of war, the Egyptian crisis, and the other problems that face the world's statesmen fall into the pattern expected when the prophets of Israel are consulted. Even the death of the King and ascension of the young Queen is not without its interest in this direction. Elizabeth is not only Queen of England, but, in the nomenclature of the prophets, Queen of Sheba and Queen of the south also (Ezek. 38: 13). In view of the significant times in which we live, she could easily fulfil the type of Solomon and the Queen of Sheba. Concerning this, Brother Thomas has written:

"Now the relation of things in the days of Solomon was this—a Son of David, the wisest, richest, most powerful and glorious king the world has ever known, reigning on Mount Zion, over the twelve tribes of Israel then in united occupation of the land. A Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs, and the building of a magnificent

temple. These powers, Israelitish and Gentile, headed by Solomon and Hiram, in possession of the commerce of India and the west and in consequent amity with Tarshish, and the Queen of Sheba, their contemporary. Jerusalem peaceful, prosperous, rich and happy in the favour of God; and her king the admiration of all the earth. Such was the state of things in the reign of the "great king"—a state resulting from the successful wars of David, and consequent spoliation of all the enemies of Israel and their God.

"In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ's manifestation, we . . . must wait till the actual appearance of the 'greater than Solomon' to see things in contemporary manifestation; but as Sheba, Tarshish and Tyre existed before Solomon's reign, we may even now cast about, and see if anything obtains in relation to them at all likely to correspond with their representative relations of the olden time . . .

"Thus, if the present Queen of England (Victoria, in the Doctor's day; Elizabeth to-day) become contemporary with these stirring events, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a King of Israel, to the Greater than Solomon, whose fame and power shall have penetrated the inmost recesses of Windsor Castle and Buckingham Palace. When she arrives before the divine majesty of Israel's King, what a farthing rushlight will her 'British Majesty' appear, even in her own eyes and in that of the great company which attends her! Surely there will then remain 'no more spirit in her', and she will confess that 'it was a true report she had

● The heart of the believer yearns for the oasis looming in the desert upon the horizon of his faith. There he expects refreshment in the rest that remains for the people of God, surrounded by immortals of whom in their previous flesh-and-blood existence, this vain, treacherous, ungrateful and foolish world was not worthy. Theirs will be the "society" truly "good"—intelligent, virtuous, glorious, divine—society in which God will be supreme; and wisdom will exclude ignorance, superstition, and all their practical consequences.

—Dr. Thomas

heard in her own land of his acts and of his wisdom. Howbeit she believed not their words until she came, and her own eyes had seen it, and that the one half of the greatness of his wisdom had not been told her, for that he exceeded the fame that she had heard.' She may then truly say, 'Happy are thy men and happy are thy servants which stand continually before thee, and hear thy wisdom. Blessed by Yahweh thy God, who delighteth in thee to set thee on his throne (the words of the Queen of Sheba to Solomon) to be king for Yahweh thy God; because God loved Israel to establish them for ever, therefore made he thee king over thm, to do judgment and justice'. Thus may she confess that Jesus is Lord, to the glory of God the Father.

“What a joyous sight it will be to the men who encompass the throne of Israel’s King, to behold the proud queen, nobles and bishops of England bowing the knee and making humble confession of their own worthlessness, and the blessedness of those in whose august presence they are humbled . . .” (end of quote—see 2 Kings: 10).

Queen Elizabeth was one of the most illustrious of England’s ancient queens; her glory might be dimmed by her modern namesake, who may yet have the great privilege of laying her crown at the feet of the Lord Jesus Christ whom “all the earth shall then own him sway”. At the epoch of his advent, the decree shall go forth: “Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little” (Psa, 2: 12); and the prophet adds that the “ships of Tarshish shall be first” to submit to the control of the “greater than Solomon”.

—J.M.



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from Page 155)

BABYLON (continued)—The Babylon then of B.C. 536, the era of its capture by Cyrus, and the Babylon of A.D. 1866 . . . is scripturally the same kingdom in the yesterday and to-day of its existence; and the name Babylon is both the literal and symbolical name of the dominion from Nebuchadnezzar to the destruction of his image, which is the symbol of the latter-day aggregation of the Babylonish Royalties, which are to be smitten by the stone. The Latin and Greek papacies, that is, the Roman and Russian, are as much parts of this image as any other idolatrous powers of the habitable in the days of Cyrus, Alexander his successor, and the Roman Senate. When Russia has more fully established herself in the habitable, her Babylonish character will be complete, Babylon will then have attained the **ne plus ultra** of its territorial extension and power.

It is more than probable that Isaiah and Jeremiah did not perceive the mystery of the judgment of Babylon. They may have expected that all they had written upon the subject would find its accomplishment in the ancient city of the Chaldeans. They had probably never heard of Rome. Isaiah certainly did not; for which he began to write, it had no existence, and in Jeremiah’s day, it was too inconsiderable to have attracted the at-

tention of the Orient. All, therefore, that could well be done in the premisses in prophesying about Rome, a city then unknown to Israel, but heir of the power which Babylon possessed, was to make the existing Babylon the subject of all they foretold. They did not see, however, how much applied to Babylon proper, and how much to Rome, to which Babylon's power and dominion was afterwards to pass. They did not see Rome playing the part of Babylon against Judah and the Nazarenes. Knowing nothing of the Nazarenes, they did not see the Roman daughter of Babylon making war upon them, and conquering them; and in turn vanquished and destroyed by Jesus and his brethren. "They searched into what, or what time, the spirit of Christ in them did signify, testifying beforehand the sufferings for Christ, and the glories after these: to whom it was revealed that not for themselves, but for us", says Peter, "they did minister the same things which now are announced to you through those who preach the gospel to you with the Holy Spirit sent from heaven, into which the angels desire to penetrate" (1 Pet. 1: 11-12). "The sufferings for Christ" by the Nazarenes, and the "glories" they should acquire in breaking up the Roman kingdoms of Babylon, were altogether beyond their vision. They saw the overthrow of the Mistress of kingdoms by Ararat, Minni, and Aschenaz, with the kings of the Medes; and they saw the sea of Babylon dried up by turning the Euphrates from its course; and they saw the sea

● The commandments of Christ are inconvenient for getting on in the present evil world. They were not given for this purpose, but for the purpose of training men for divine use in the world to come.

of assembled nations cover her with the multitude of its waves, and thus sink her like the stone of Seraiah into the deep; but that Babylon would continue a populous city and province for centuries after the fall of Lucifer from the throne, they had no idea. They expected, too, the redemption of all Israel, but their posterity contemporary with the events, realised only a partial subordinate, and temporary restitution of Judah.

Daniel, however, saw beyond what Lord Bacon styles the "springing and germinant accomplishment" of the prophesies against the Babylonish city and power by Isaiah and Jeremiah. He saw the "height or fulness" of them pertained to a remoter period than the capture of Babylon by Cyrus, of which he was a living as well as a prophetic witness. He saw also that between the springing and germinant accomplishment of the predictions against Babylon, and the height or fulness thereof, there was a long interval of time, of which a portion only continued not less than 2,300 years. Several years before the city was taken, he saw a vision, that between that event and the final overthrow of the Babylonish kingdom of men, the interval would be occupied by the Bear dynasty, the Leopard dynasty, and Fourth Beast dynasty, the designation of which, in its contemporary or "time, times, and dividing of times", relation to the saints, the Spirit reserved for subsequent revelation in the Apocalypse, where it is exhibited as the Dragon, the beast of the earth and sea, the image of the sixth head of the beast of the sea, and the eight-headed scarlet-coloured heast carrying the Harlot-mother. He saw that these were powers grafted upon the stock

of the TREE OF BABYLON, from whose heaven-defiant principle they derived their nourishment and strength for seven times (Dan. 4: 10, 12, 15, 16). He saw, also, that these Gentile powers were the enemies of Israel—"the people of the saints", and "THE SAINTS". It was revealed to him that Judah (for the kingdom of Israel, or of the rebellious ten tribes, had been finally abolished by Nineveh) would be broken by the Fourth Beast; and would not afterwards recover their independence, until that system of Babylonish powers should come to be judged by the saints, to whom and to the High One, the twelve tribes of Jacob belong. When this was revealed to him Judah had been broken and the kingdom suppressed by Nebuchadnezzar. The future breaking by the Fourth Beast, therefore, implied a previous restoration of the Commonwealth of Judah; which occurred in the days of Artaxerxes Longimanus, according to Daniel 9: 25.

The power of the holy people being scattered by the Greco-Latin, or Pago-Roman, "Great Red Dragon", prophecy loses sight of the Jews until the time for the accomplishment of the scattering (Dan. 12: 7), in the slaying of the Fourth Beast and the destroying of its body, by giving it to the burning flame (Dan. 7: 11). During this long interval of about 1786 years, Israel is regarded as divorced from Yahweh because of idolatry with their own and their neighbours' devices, and because they do not re-

● The day will come when the wealth of the world, instead of being spent on idle armies and useless ironclads, will be applied in the hands of the wisest of governments to the pure blessedness of the peoples on land and sea. We are not there yet, unhappily; but it cometh apace, though clothed in storm.

spect this glorious and venerable name, "WHO IS, WHO WAS, WHO SHALL BE, thy Gods"—Yahweh Elohaikah. For this cause, the curses of Mount Ebal rest upon them; for, as Isaiah in chapter 65: 15, said to them: "The Lord God shall cause them to be slain, and shall proclaim to his servants another name", even so hath it come to pass as at this day; so that when the fourth beast is slain and Israel and Judah are grafted into their own national olive tree, "He who blesseth himself in the land shall bless himself in the God of Amen . . . because the former troubles are forgotten." See "Amen" in these articles.

But, though the twelve tribes, being in the Lo-Ammi and Lo-Ruhamah state (Hos. 1: 6, 11; 2: 14-23) have temporarily faded from view, the saints whose nation they are, are conspicuously exhibited on the prophetic page. Daniel saw them in collateral existence with the eleventh horn of the Fourth Beast, answering in part to the eighth head of the Scarlet Beast of the Apocalypse. He saw them in hostility to this Babylonish Horn, an enmity which they had inherited with the principles of that Jewish faith they had received from the prophets and apostles. But, like Judah, he saw the saints "prevailed against" by the eleventh horn; or in the words of the Apocalypse, he saw "the Beast of the Sea make war with the saints and overcome them, and kill them" (Ch. 11: 7; 13: 7). But he saw, also, that the conquest of the saints by Babylon was not final. It was only until the Ancient of Days came in to the arena of conflict at the expiration of a "time, times, and the dividing of time", then he says, the judgment was

given to the saints. This is the judgment upon Babylon in the fulness of the prophecy. Babylon, or the Fourth Beast, is to be slain and its body destroyed by the burning flame. This is the death of the bodily politic of the kingdom of men. The body is destroyed by the judgments, and the body being dead, the horns lose their vitality. There is an end to legitimacy, for the generation of kings occupying the horn-thrones will be hurled from their seats, and their kingdoms taken possession of by Jesus and his brethren, who conquer them, dashing them in pieces as a potter's vessel (Ps. 2: 7-9; Dan. 7: 18; Rev. 2: 26-27; 11: 15; 14: 8-12; 17-14; 18; 6, 7, 20; 19: 11-14, 19-21).

But, as to "what manner of time" it was to be before the judgment of the Babylonish Fourth Beast, he testifies that he did not understand. Spaces of time were revealed to him, but their beginnings and endings were impenetrable, and were not discernible until this, "the time of the end", in which we live (Dan. 12: 4, 9). As one of the saints, however, he expected to take part in the "judgment written" against the Gentile powers that had so cruelly maltreated his countrymen and brethren, the saints. He was told that he should rest in death, and "arise to his lot at the end of the days". He therefore looked for the execution of the judgment after the resurrection of the saints, and at the time of trouble in which Israel shall be delivered and the power of their enemies destroyed.

The Apocalyptic Babylon, then, is that ecclesiastical and civil polity, in which is incorporated the power founded in Chaldea, and developed in these latter days in the Greek and Latin dominions of the earth—the Babylonish stump, banded with iron and brass. Its ecclesiastical metropolis, or mother-city, is ROME—the throne of the image of the beast's sixth head in its decrepitude. Its civil capitals are Constantinople, Vienna, Paris, Brussels, Madrid, Lisbon, Turin, Naples, Munich, Milan, Athens and

● When sin entered into the world, and death by sin, a rebellion commenced against God which has never been put down effectually from that day to this. It has ever gained strength, and is at the present crisis more defiant of His authority than ever. But He has declared that things shall not always continue thus: for He has sworn by His own life, saying, "As truly as I live all the earth shall be filled with the glory of the Lord."

—Dr. Thomas

Pesth. The last ten are the capitals of the Babylonish horns; the first two, those of the Dragon and the Beast of the Earth. When Russia, which is Greek, takes up the position assigned her in prophecy, Babylon will have attained to its utmost bounds. In those days Denmark, Norway, Sweden, Holland, Prussia, Switzerland, and the German States, may all of them be politically merged in that dominion, for "many countries" are to be "overthrown" by the King of the North, which will of necessity modify the political geography of the old world.

Babylon, then, at the crisis of its fall will have attained its most ample development. It will extend from the Atlantic ocean on the west, along the northern confines of China to the Pacific ocean eastward, including Turkey, Persia, and Independent Tartary, for Turkey is the Apocalyptic river of Babylon, and includes the ancient Chaldea and Persia, the bear-

feet of the Babylonish Beast of the Sea. On the north, it will stretch from the Arctic ocean to the Atlas mountains and cataracts of the Nile, and beyond, south, including the Roman Africa, Egypt, and Abyssinia. From these countries overflowed by the king of the north, the armies of Babylon the Great are to be "gathered for the war of that great day of God Almighty" (Rev. 16: 14; Zech. 14: 1-2).

These, however, are but the hosts of the one side of the contest, to which there must be opposed an enemy sufficiently powerful and multitudinous to necessitate so mighty an effort on the part of Babylon. This power is not designated in the Apocalypse, though it is named in Isaiah and Ezekiel, and its geographical position is indicated by Daniel. In Isaiah 16: 3-4, it is styled Moab; because it will occupy that country in the crisis before us. In chapter 18: 1, it is termed "a land shadowing wide, with wings extending beyond the rivers of Khush (Tigris and Euphrates), that sendeth forth whirling things on vessels of fleetness upon the waters"; and in chapt. 34: 7, it is symbolised by the Unicorn.

Ezekiel, in chapter 38: 13, styles this maritime Moabitish Unicorn "Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof". So that he adds the Lion to the Unicorn and shows what other countries the Lion and Unicorn power should possess.

Daniel indicates the power in the words, "but other (countries) shall escape out of his (the king of the north's) hand, Edom, and Moab, and the chief of the children of Ammon", and points out its position in saying that the king of the north shall be troubled by tidings out of the east, and out of the north, which shall cause them to go forth with great fury to destroy, and utterly to make away many (Dan. 11: 44).

Here, then, are Tarshish, Dedan, Sheba, Edom, Moab, Ammon, Egypt for a time but not permanently (Dan. 11: 42) assigned to the Lion and Unicorn as the antagonists to the Babylonish confederacy. These Scripture geographical names indicate the modern countries of British India, Arabia, bounded by the Euphrates, Persian Gulf, Indian Ocean, and the Red Sea, and Syria. The dominion of the Lion and Unicorn will extend over these countries, in addition to those which are proper to it in the north. These, then, are the belligerents—Babylon of the one part, and the Lion and Unicorn of the east and north, of the other—who, when they put their

● No wise man would have us fight with everything that cannot be approved. Silence is sometimes the only wise course. We fight when things are formidably bad and only then from necessity. We have no natural love of fighting.

hosts in motion for the conflict that must inevitably ensue before the fall of Babylon the Great, will move the world to arms. Armageddon (which see) is the crisis delineated for these. The Lion and Unicorn must fall back from Egypt, Ephraim, and Judea, upon Ammon, Moab, and Edom. Beyond these it will not retreat. But then, while these mighty hosts are contending for Israel's land, "Behold, I come as a thief", saith Jesus, "and I will tread them in mine anger, and trample them in my fury; and their blood shall



The Temple of Ezekiel's Prophecy

EZEKIEL 41: 18-26

Verse 18: "A palm tree between a cherub"—The circular Temple which will surround Mount Zion, will have a foundation wall or rampart (see v. 5), and it will be upon this that the cherubim and ornamental pillars will be erected (see v. 20). The cherubim will be approximately 10 ft. wide and upwards of 24 ft. high, and in all there will be some 800 of them. Thus the Temple will have a very beautiful and massive appearance to those who will approach it.

Verse 20: "From the ground unto above the door"—The "door" or "entrance" will be let into the foundation wall of verse 5, and will be between cherubim and decorated pillars. The worshipper will enter by ascending steps as per Ch. 40: 49. There will be a series of entrances right around the full circle of the Temple.

Verse 21: This verse is particularly poor in translation and punctuation. It should read: "The post (pedestal) of the Temple is square. The face of the Sanctuary, the appearance of one as the appearance of the other."

Verse 22: This verse describes the "Table before the Lord" which will be on the inside of the circular Temple facing Mount Zion with its altar on top. The "altar" of this verse must not be confused with the altar at the top of Mount Zion where the sacrificial offerings will be presented (Chapt. 43: 16). "**Three cubits high**"—probably ordinary cubits and thus 4 ft. 6 in. high. "**Length**"—should be width. "**The corners**"—the base (sept.). "**Length thereof**"—The word here rendered "length" is translated in Neh. 3: 19-20, 24, 25; 2 Chron. 26: 9 as "turning". The table will follow the circular formation of the Temple

A BIBLE DICTIONARY,

be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in mine heart and the year of my redeemed is come". This is "Yahweh's sacrifice in Bozrah, and great slaughter in the land of Idumea. And the Unicorns shall come down with them, and the bullocks with the bulls; and their lands shall be soaked with blood, and their dust be made fat with fatness. For it is the day of Yahweh's vengeance—the year of recompenses for the CONTROVERSY OF ZION" (Isa. 63: 3-4; 34: 6-8; Rev. 16: 15; 19: 11-18).

around the mount, and it is suggested that there will be also included a conveyor to transmit the offerings of the people to the altar proper at Zion's summit.

Verse 25: "Thick planks upon the face of the porch"—The translation "thick planks" is unfortunate; "thick trees" or "thick (growth of) trees", i.e., creepers, would be better. Here is Brother Sulley's translation: "And to the doors of the Temple are made cherubim and palm trees (i.e., ornamental pillars), like as are made upon the walls, and arboreal shade (is) upon the face of the porch without (v. 26). And to the arabesques and palm trees (pillars), on the one side and on the other side, on the sides of the porch, and to the ribs (or arches) of the house arboreal shades."

Verse 26: "Narrow windows and palm trees on the one side and on the other."—Arabesques supported each side by pillars. "Thick planks"—For the purpose of shade, and to lend a refreshing appearance, the Temple will be decorated by creepers including grape vines (cf. Isa. 25: 6; 60: 13). In addition new varieties of trees will be introduced (Ezek. 47: 12), whilst the Divinely controlled conditions will assist in extreme luxurious growth in order that the Temple might be so covered (Ps. 67: 6-7). Thus the Temple will allow for the Feast of Tabernacles to be celebrated on a grand scale (Lev. 23: 42-43; Neh. 8: 14), but then there will be no need to collect boughs and make booths, for such will be provided in the creeper-covering of the Temple.

ELPIS ISRAEL CLASS NOTES

"Elpis Israel" Notes in N.S.W.—The Sydney Classes have agreed to handle the mailing of study notes to those of like precious faith in isolation in N.S.W. Preparations are now in hand for this purpose, and we feel this co-operation will be to the benefit of the Movement in that State. The Sydney classes plan to include an exclusive newsletter giving details of interest in relation to the work of the Truth in that state.

"Jerusalem: Metropolis of the Age to Come".—Brother Cherry (Birmingham, England) advises that he has supplies of this booklet, price 25/- per 100, to which should be added postage.

From New Zealand.—"I was pleased to receive the 'Herald of the Coming Age', vol. 2 of 'Eureka', 'The Faith in the Last Days', and 'The Temple of Ezekiel's Prophecy', and have been having a most enjoyable time since these books arrived. 'The Faith in the Last Days' is a splendid book indeed, and makes one all the more convinced that the writings of Brother Thomas should be read and appreciated more by the brotherhood to-day. Do your members in Australia contemplate studying 'Eureka' in the same way as 'Elpis Israel'? If you were to begin 'Eureka' study groups and cover 12 to 15 pages each week, the three volumes may be completed before the return of Messiah. My sister-wife and I are delighted and thrilled to study 'Eureka'; it is a constant source of spiritual strength."

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

"At the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the latter days, namely, that of Gogue (Russia) and that of the Lion of Tarshish" (Anglo-American).

—Dr. Thomas in "Elpis Israel" (1848).

THE CONFEDERACY OF THE SOUTH

Mr. Churchill's American visit was obviously designed to draw even more tightly the cords that tie the U.S.A. and Great Britain together. Force of circumstances make it imperative that these two powers manifest a united front to Soviet Russia, and in this the expectations of Bible students are being realised. As expected by Brother Thomas, the world is to-day divided between "two independent dominions", the confederacies of the North and South. The Doctor's prognostication was based upon Bible prophecy, of course, and its complete fulfilment is confirmatory of the Truth. Bible prophecy stands as a rock amid the shifting sands of men's ideas; we can build confidently with it as a foundation.

Just how closely America and Britain are in touch with each other is seen from the following statement supplied by a reader of "The Logos", Brother A. Johnson of New Jersey, U.S.A.:

"Symbolic of the closeness of Anglo-United States relations is the fact that the telephones of the British Embassy in Washington are connected directly with the official United States' Government exchange. The British Embassy is listed in Government telephone directories in exactly the same way as the Department of State, Agriculture or any other Federal Cabinet officer or agency. What this means is that any United States' official can call the British Embassy merely by dialing the call number 822, instead of getting an outside line, and then dialing the full listed number of Hobart 1340. Conversely, British diplomats here can call United States functionaries by dialing the Government call number. No other foreign embassy here has the benefits of such arrangement."

Brother Johnson comments: "God's purpose is slowly being worked out while the world rushes heedlessly along the road to Armageddon. With our understanding of the Divine purpose, however, we can 'lift up our heads' and rejoice in anticipation of Christ's early return."

GERMANY UNDER RUSSIA

Like the slowly incoming tide, which ebbs and flows and seems to make no progress, until, suddenly, all is submerged under it,

Soviet Russia plays her astute game of power politics, with world domination as the prize. Brother Thomas, with the prophets of Israel to guide him, could foresee this state, and wrote accordingly in "Herald of the Kingdom" (1857): "It matters not what present obstacles encounter her (Russia), nor what disasters befall her, she will over-ride them all, and rise to the ascendant ultimately; and in so doing, bind Europe to her chariot-wheels for a little season preceding her destruction by the hand of God. Multitudes of our contemporaries will live to see it, and, to confess that 'RUSSIA TRIUMPHANT AND EUROPE CHAINED' is no fancy sketch or fiction of the brain."

Brother Thomas' contemporaries did not see this, but we do to-day. "Russia triumphant and Europe chained" expresses exactly the condition that exists on the Continent. Magog lies prostrate before Russia, and only the threatening attitude of the British lion, backed up by the American Eagle, prevents the Bear from laying hold on Germany completely. Meanwhile Germany is secretly re-arming. Though the people sadly need more foodstuffs, the cry goes out, as Joel declared it would, "Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong". Readers will be interested in the following, on the spot report of conditions in Germany, by a "Logos" reader in that country. He writes:

"The first problem of the Government is rearmament. Though the constitution of 1948 says that nobody can be forced to serve, there is not much hope of the Government taking notice of this concession. In fact, at the moment, discussion is taking place between Governmental officials to see if they can defeat this clear article of the Constitution, and force all to serve, whilst giving lip-service to this provision. There are proposals to give all conscientious objectors a special uniform, and to use them for especially dangerous, but unarmed tasks; in other words, to murder them slowly in time of war. Some, who want conscription, claim that they cannot get a sufficiently large force without it, and further maintain that those who volunteer are not the best class. Apart from this, large sections of the German population, especially the anti-democratic, neo-fascistic groups recall the 'Tauroggen' example. This harks back to the year 1813 when the Prussian general, York, turned suddenly from Napoleon in favour of Russia. A treaty with the latter was signed in Tauroggen in East Prussia, and the German-Russia alliance caused the defeat of the French army.

"Meanwhile our courts of 'justice' are reactionary. In many cases the judges are one-time Nazis, and they have arranged the acquittal of nazi spies who have caused the death of many true patriots, and have been arraigned before them for judgment. Many measures of the United State's Army which have been recommended in accordance with international war-laws, have been evaded by these courts. To-day it is recognized in Germany that the dullard is he who co-operated with the Americans. You may wonder why the Americans permit this. The answer is simple. Re-armament in Germany is required, and is only possible by re-establishing in power those who were defeated in 1945. But nobody knows whether a Tauroggen will come or not . . ."

By "nobody", our brother refers to political leaders in Germany. The prophet Ezekiel knew, and we know, in concert with our brethren in Germany, that ultimately a "Tauroggen" will come. The "Prince

of Ros" will assume the leadership over Magog, and lead his confederated forces against the Anglo-Americans and their allies at Armageddon. But before this latter occurs, our Leader, the Lord Jesus, will be here, and our brethren in Germany will be transferred to a place of safety, Sinai, there to "receive in body according as they have done, whether good or bad". Meanwhile it is good to learn that the Truth progresses in Germany:

"There is a slow but permanent increase in the South German Ecclesias. Our Magazine has now a new face. There is good literature available in German of a high standard. The progress is sustained by individual effort, and the brethren have been encouraged by visitors from England. The 'Elpis Israel' notes arrive regularly and are a great help to those who receive them."

LIGHT FROM THE EAST

The first, feeble echoes of modern Zionism were heard about 85 years ago, when the "wandering Jew" raised his voice in pleading to the nations, for some amelioration of conditions under which he was forced to live. This awakening interest of the Jew in Palestine synchronised with the decline of the temporal power of the Papacy—a significant sign to students of the prophetic Word. But the plea of Jewry was largely unheeded by the world. Men simply could not believe that this race of usurers (for this was the light in which the Jew was held) could again become "married to the land" (Isa. 62: 4-5). The popular opinion was expressed by an Editorial in the London "Daily Mail" of 1866: "The modern Jew has been too long divorced from the soil; he will never take up agriculture again. Fate, history, national character, and the unfruitful dry land of Palestine, all make against any return of Jews".

Compare this with the statement of Brother Thomas, made over twenty years earlier, and based exclusively upon Bible prophecy: "There shall be a partial restoration of Jews before the manifestation of Christ. "They shall return thither in unbelief of the Messiahship of Jesus, as agriculturalists and traders . . . in the hope of establishing their commonwealth . . . under the efficient protection of the British power."

The complete fulfilment of Bible prophecy in regard to the Jew, calls to mind the significant words of Isaiah 44: 24-26:

"Thus saith Yahweh, Israel's redeemer, and he that formed thee from the womb, I am Yahweh that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish (vide—the "Daily Mail" editorial quoted above); that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof."

One can prophesy, with certainty, with the Bible as the basis, but apart from this support, any foretelling of events has an unruly

habit of going astray. In the section of "Elpis Israel" quoted above. Brother Thomas speaks of the "colonisation of Palestine being on purely political principles", and he says the Jews will return in the "hope of establishing their commonwealth" and of "getting rich in silver and gold by commerce with India . . ."

The Israeli Commonwealth is now a fact, and Jewish colonists are striving with their might and main to make permanent that which they have established. The wealth of India beckons the Commonwealth to-day, and, recently, Dr. Weizmann urged the Israeli Government to send their best statesmen to India for friendly trade relationships.

Brother Thomas also wrote of the Jews "emigrating thither as agriculturists" . . . in the hope of establishing themselves "in cattle and goods by their industry at home . . ." The Doctor's words, of course, were based upon Ezekiel 38: 8, 13, and other places, and could only be fulfilled by a dramatic change in the status of the Jew to that existing when "Elpis Israel" was written (1847). Compare the following fulfilment of these words, with the rash prediction of the "Daily Mail" above. During 1951 production in Israel increased by the following staggering proportions: Tomatoes 24,000 tons, Cucumbers 11,600 tons, Cabbages, 6,600 tons, Onions 5,000 tons, Cement 28,500 tons. Since 1948, an average of 40,000 houses has been erected each year. Ocean-going vessels, flying the flag of Israel, now regularly trade with America, the Baltic States, Cyprus and Turkey. Israel does not lag behind in the realm of industry; it now produces its own paper, its own tyres, its own motor cars, refrigerators, glass, watches and so forth. During 1951 it is claimed that over 100,000,000 dollars worth of Israel bonds were purchased in America. In view of this remarkable progress, consider the words of Moses:

"Thou shalt remember (O Israel) Yahweh thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. 8: 18).

WHO IS ROUSING JUDAH?

The eyes of the patriarchs were always turned to the time when their greater Son, the Messiah, would be manifest in the earth, and "possess the gate of his enemies". Towards the end of his days, Jacob called his twelve sons before him, to outline to them something of their future. In his blessing upon them, Judah stands out pre-eminent: "Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee: Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" (Gen. 49: 8-9).

Judah was always a chosen vessel among the other tribes (Gen. 44: 14; Num. 2: 3; 7: 12; 10: 14; Judges 1: 2; Zech. 2: 12), and Judah is firstly termed by Jacob a "lion's whelp". But he is also

presented as an "old (or experienced) lion" prepared for the prey, and with appearance so formidable, that Jacob enquires: "Who dare rouse him up?" And then, in conjunction, we have the prophecy of Shiloh unto whom "shall the gathering of the people be" (v. 10).

To-day the Gentiles are being stirred to war, and Judah, too, is rousing into activity. The eyes of men turn more and more towards the Middle East where Judah (at the moment, by no means formidable) lies sandwiched between the confederacies of the North and South, and in danger of annihilation should the threatening storm break. This is how it appears from the eyes of the flesh. The mind of the Spirit views it differently. God has declared: "All that burden themselves with Jerusalem shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12: 3). The Lion of the Tribe of Judah, the Lord Jesus Christ, shall "save the tents of Judah first" (v. 7). Judah, in the time of Joseph, was disciplined, and emerged a much better man as a result. The Judah of to-day will also be disciplined by trouble (Zech. 13: 8-9), but out of all this effort, and strife, and evil will come forth a refined and purified nation, of whom God says: "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, Yahweh is my God".



LIBYA THE INDEPENDENT

A New South Wales' reader reminds us that the opening of 1952 witnessed the creation of an independent Libya. It was across the deserts of Libya that German and Italian forces drove back the British in World War 2, and during this time of crisis, Britain promised the Senussi tribesmen of Libya that they would be granted their independence. At the conclusion of hostilities, Britain made the first steps to honour her promise. Large grants of finance were made, and a team of 400 British officials gave a five years' education in political administration to the 1,200,000 Libyans. Full independence was promised for January, 1952, and was to be granted in return for military bases in Libya. All this now has been established, but, unfortunately for the scheme of men, it has been established at the expense of Libyan-British friendship. It is said that the exclusiveness of the British offended the Libyans, whilst the anti-British propaganda of the Arab League helped the breach. Libya, like many other "independents" is on the way to becoming an enemy.

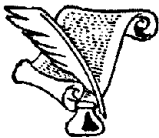
Russia has outstretched the hand of friendship to Libya, and it is said that Russian propaganda is capitalising upon the anti-British feeling engendered. Douglas Wilkie, noted Australian political commentator, in his column published on the day Libya received its independence, declared:

"Libya, youngest offspring of U.N., to-day becomes another Arab state, tattooed with all the pretty colours of democracy, infused with none of the lifeblood, and designed—if we may hazard a guess—to embarrass everyone but the Russians." (Adelaide "Advertiser").

2,500 years ago a couple of noted political commentators, fortified by a "thus saith the Lord", predicted something similar. The prophet Ezekiel, listing some of the nations that will form the Russian confederacy of the latter days, says: "Libya with them" (Ezek. 38: 5); and Daniel, speaking of Russia under the title of "King of the North", declares: "The Libyans . . . shall be at his steps" (Dan. 11: 43).

The world has heaped to itself a mountain of trouble that will not shift despite the demands of politicians that it do so. Faith is required to remove that mountain, and see beyond to the glory to be revealed; and the world lacks faith in God, and is therefore blind as to His intentions of the future. Meanwhile, the very things that fill the hearts of men with fear, are a source of encouragement to those who lean on the Rock of Israel for support; for they see in them the signs of Christ's early return. For them, these things mean but a little further period of effort, and the glorious consummation will be realised. Let us "discern the signs of the times", and take comfort therein.

—J.M.



EDITORIAL

Adelaide Ecclesia Endorses Birmingham Statement of Faith

On Wednesday evening, 23rd January, 1952, the following proposition was considered and adopted at the Business Meeting of the Adelaide Ecclesia:

"That the words at present appearing as Clause 5 in this Ecclesia's Statement of Faith be deleted, and replaced by the following: 'That Adam broke this law, and was adjudged unworthy of immortality, 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.'"

The voting was unanimously in favour of the proposition; not a voice was raised in opposition to it, though many spake in favour of it. Previous to this there was a slight variation between the reading of Clause 5 in the Adelaide and Amended Birmingham Statements. The wording of the Adelaide Statement had been altered some years ago in an attempt to clarify the teaching of this clause, but the change had been found far from satisfactory. In principle, the Adelaide Ecclesia has always endorsed the teaching of the Amended Statement.

Adelaide's action should assist the present efforts towards reconciliation, and gives a lead that other ecclesias can follow with profit. Some years back, the Perth Ecclesia issued its constitution and included therein the Birmingham Amended Statement of Faith,

and other Ecclesias have since followed suit. It is worthy of note, that as far as the move in Adelaide is concerned, it arose out of a genuine appreciation of the teaching of the Clause, and is not merely an astute move to aid reconciliation independent of the general attitude of members to its teaching. Five brethren, active and prominent members of the Ecclesia, headed by Brother E. B. Wilson (whose articles in "The Logos" appear above the signature, "E.B.W.") had requested the Arranging Brethren to consider the above proposition at the January Business Meeting, and in accordance with the terms of the Ecclesia's Constitution, due publicity was given to the proposition in order that a representative gathering might attend to consider it. Prior to this, however, the Arranging Brethren had, in their meetings, given assent to this Clause, though the Ecclesia generally had not been tested in regard to it. The attitude of the Brethren at the Ecclesial Business Meeting, and the unanimous vote in favour of the proposition is very encouraging.

Christ is at the door; what a grand thing it would be if the divided state of the Brotherhood could be healed, and present a united front at his return. This will only come in one way—putting our individual houses in order. This calls for individual as well as communal effort: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3: 17).

THE MILLENNIUM

One great characteristic of the reign of Christ on earth will be the entire absence of war and strife among men. He is called the "Prince of Peace", and it is testified that He will "speak peace to the nations" (Ps. 72: Zech. 9: 10). His glorious administration will bring to an end all strife and bloodshed, and will replace it with perfect peace. This is declared to be the effect of Christ's rule: "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4). A further prophecy declares: "I will break the bow, and the sword, and the battle out of the earth (Hosea 2: 18). A consideration of the state of things when the Kingdom of God is established in the earth, brings before our minds a glorious picture. No strife upon the earth; men everywhere dwelling in peace and unity, converting their weapons (no longer needed to slay their fellow-men) into implements for the peaceful pursuits of agriculture; no longer the din and crash of war, for "nation shall not lift sword against nation", but "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isa. 32: 17).

6. *The Carcase and the Eagles*

With our Gentile background, and different environment, it is difficult to view this prophecy from the standpoint of the disciples. We fail to grasp the thrill of horror which any Jew would have felt, as he heard the words of Christ: "There shall not be left of this temple one stone upon another, that shall not be thrown down" (Matt. 24: 2), or "The people shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24). This was a crisis, beyond the understanding of the disciples grasp. They seemed to have been stunned with astonishment, for there is no record of them questioning Jesus further, and yet, from Acts 1: 6, it is obvious that they did not comprehend the full significance of this statement.

As we peruse the record of the fulfilment of these predictions, we are reminded of the truth contained in one of our hymns: "Though all the world resist Him, God will realise His plan". Jew and Gentile combined to prevent Christ's temple-prediction being fulfilled. The Jews were prepared to defend the building to the last drop of blood, whilst Titus, the Roman General, was fully intent upon preserving it, and gave directions to his soldiers accordingly. Despite all this, Christ's words were vindicated; the temple was destroyed, the people uprooted and scattered among the nations, and the holy city became the possession of the Gentiles. The wandering Jew commenced his weary pilgrimage, and for almost two millenniums the city of his fathers was closed to him. He might wander elsewhere, but whether Roman, Saracen, Turk or Arab held the city it was closed to the Jew—until recent years.

The story of the siege of Jerusalem has been told time and again. It presents a marvellous fulfilment of prophecy, in which the hand of God is clearly perceived; a terminal point in the Divine plan of the ages. The end of the revolution is well known. Jerusalem was besieged and the Temple burnt down, although Titus is said to have done his utmost to spare the magnificent building. It is worthy of notice that Titus was anxious to bring about a reconciliation with the Jews. He turned cruel only when he saw that they refused all peaceful negotiations. Before the eyes of the inhabitants of the city he daily crucified five hundred Jews under the most exquisite tortures. This cruelty, however, only increased the fury of the besieged, bringing upon them those conditions of which Christ had warned. Famine, despair and madness reigned supreme in Jerusalem, which became like a cage of wild beasts. Had the Jews surrendered in time, the people might have been spared endless woe and suffering, exile and the

overthrow of their city, but the zealots would hear of no surrender; they refused to yield, because the temple was indestructible. The majority of Jews were convinced that the city enjoyed the special protection of God and that it could never be taken. Foolish prophets were running about announcing that a miracle was soon going to happen and that salvation would come. The trust in God was so unshakable among the besieged that many of them who had an opportunity of escaping nevertheless remained in the city in order to witness the miracle which they believed God was about to work for their salvation. This, of course, was not faith but fanaticism; faith would have perceived the purpose of God in Christ, and accepted his message; fanaticism murdered the Son of God, and reaped its results in the judgment of A.D. 70.

On August 8th, 70, the Romans succeeded in setting the Temple gates on fire. When the Jews perceived the flames they, at first, could not trust their own eyes, because in their fanatical delusion they had believed the Temple to be proof against everything. A terrible howl of fury resounded, and a flow of imprecations and curses filled the air when the lambent flames began to fork. On August 10th a new fight took place. A section of the troops had been left behind to prevent the Temple being again set on fire, to watch the still glimmering fire and to prevent its spread. The Jews threw themselves upon this section and a terrible fight ensued. The Jews precipitated themselves into the Temple yard, and the soldiers followed them. The fury of the Roman soldiers had also reached the boiling point; one of them seized a torch and lifted up by one of his comrades threw the burning torch through one of the windows into the temple. A volley of flame and smoke issued. Titus was at that moment asleep in his tent when the news was brought to him of the burning of the temple. Josephus relates that a downright struggle took place between Titus and his soldiers. By voice and gesture the former commanded his soldiers to extinguish the fire at once, but in the terrible tumult no one could be heard. Carried away by the stream of his own soldiers, Titus penetrated into the temple. The flames had not yet reached the Holy of Holies and he could see it with his own eyes. He again tried to save the building. He gave orders to clear the inner room, and commanded the Centurio Libralis to put down anybody who disobeyed his command. The riotous soldiers left the Temple, but too late! One had already set the Holy of Holies on fire, and from all sides flames began to leap up, so that no one could withstand the smoke. Titus retired, and Jerusalem and the temple were soon a mass of smoking ruins.

The Roman soldiers massacred everything that fell into their hands. In the year 71 Titus held his famous triumphal entry into Rome.

Jerusalem was now changed into a Roman colony by the name of Aelia Capitolina; all the Jews were expelled and heathen colonists were settled in their stead. The image of a swine was put up at the southern gate of the city, while on the spot where the Jewish temple

had once stood a temple of Jupiter was erected where a statue of Hadrian is said to have stood. Jerusalem had become a pagan city.*

The fury of A.D. 70 was accentuated because it was freely taught in Jerusalem, that God was about to intervene on the behalf of Jewry. Christ had warned of this: "There shall arise false Christs, and false prophets . . . wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together" (Mat. 24: 24-29).

Concerning these words, Brother Thomas writes:

"In the twenty-third and twenty-fourth of Matthew, TWO COMINGS are evidently brought to view; first that mentioned in the 39th verse of the former, when Israel, as a people, shall hail Jesus with acclamation as the BLESSED OF YAHWEH; and second, the coming of the Son of Man, NOT 'in the clouds of heaven with power and great glory', BUT with the publicity of the lightning, to destroy Jerusalem by Titus and his Romans (Mat. 24: 27, 28).

"To the coming of the Son of Man by Titus, the apostles refer when they say, as James to the Hebrew brethren thus: 'Be patient, therefore, brethren, unto the coming of the Lord . . . establish your hearts; for the coming of the Lord draweth nigh . . . Behold the Judge standeth before the door' (Jas. 5: 7-11). This coming of the Lord was nigh some 1800 years ago, James wrote in A.D. 62, and the Lord came eight years afterwards when his General, Titus, destroyed the city.

"So Peter, also writing to Christian Jews, referring to the same event; says, 'the end of all things is at hand; be ye therefore sober, and watch unto prayer' (1 Pet. 4: 7). The crisis he styles 'the day of the Lord', the 'day of God', and, as a sign of its approach, he records the fact of there being scoffers, who tauntingly inquired 'Where is the (fulfilment of the) promise of his coming?'.

"One thing is worthy of remark, namely, that the apostles only speak of the 'coming of the Lord being nigh', and 'the end of all things being at hand', when they write to Christians of the Jewish nation; when they write to Christians of the Gentile race, they speak of it in terms which manifestly refer it to a remote period, while yet indeed they exhort them even to be expecting it. Thus in 2 Thess. 2, his coming in glory is made contemporary with the destruction of a power, which in Paul's time had no existence."

Two manifestations of Christ, two "Days of the Lord"; one at the destruction of Jerusalem, which brought about the "end of the world", or "the fulfilling of the age" (Matt. 24: 3--see "The Logos", vol. 17, p. 311), and which was revealed through the Roman army (the "people of the prince" of Dan. 9-26); and one for which we to-day await, when the Lord will be personally revealed from heaven, and when he will be seen "in the clouds of heaven with power and great glory". This explanation, which is in accordance with the facts, will explain all the difficulties relative to the disciples believing that the "day of the Lord" was at hand 1900 years ago. The disciples made no mistake; the day of the Lord was at hand, and was revealed

in A.D. 70 as a brilliant flash of lightning across the stormy political heavens of the first century, "coming out of the east Jerusalem) and shining even unto the west (Rome)."

There was no mistaking this first manifestation. "For wheresoever the carcase is, there will the eagles be gathered together" (Mat. 24: 28). These words spoken in conjunction with the preceding verse illustrate the manner of the first manifestation. "Carcase" and "eagles" are terms used to designate the Jewish State and the Roman Power. They are so used in Deuteronomy 28, where Moses says, speaking to Israel, "Thy carcase shall be meat unto all fowls of the air", that is, thy nation shall be a prey to all other nations. In verse 49 Rome is represented as coming against Israel "as swift as the eagle flieth". These "eagles" performed the work of Christ in consuming the carcase of Jewry. Read Matthew 22 for the full significance of A.D. 70. Christ spake a parable of the marriage of the king's son. Certain were invited to the wedding, but instead of honouring the invitation, "They made light of it, and went their own ways . . . and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and sent forth his armies and destroyed those murderers, and burned up their city, after which his servants were commanded to go into the 'highways and bid others to the marriage.'"

In this parable, the Roman armies are represented as the armies of Christ, and the siege of Jerusaem is shown to be Christ' punishment upon Jewry. In this sense, the day of the Lord occurred 1900 years ago, and in the terrible events whereby was brought to an end an epoch in God's purpose, Christ's presence was seen by his followers in all that happened.

It is pointed out by some that the eagle, properly so called, does not feed on dead bodies, but the word rendered "eagle" both in Deuteronomy and in Matthew can also stand for the vulture, which was by the ancients referred to the eagle genus. Jewry was thus represented as a dead carcase whose vitals were torn out by the Roman vultures. This was the end of that nation whose leaders repudiated Christ and said, "We have no king but Caesar!" Upon this theme, Brother Thomas has beautifully expressed himself, thus:

"The destruction of Jerusalem was the breaking off, not of Israel, but of 'SOME OF THE BRANCHES' of 'the Good' Israelitish 'Olive Tree', whose stock is rooted in Abraham, 'the friend of God'; and these branches, which lie withered on the ground, will, like Aaron's rod, become full of sap and bear much fruit, by being again ingrafted on the parent tree; 'for God is able to graft them in again' (Rom. 11). Read the whole chapter. And this will be effected 'when', in the words of the parable 'the king comes in to see the guests' (Mat. 22: 11)."

“The Gold and the Silver is Mine”

—Hag. 2 : 8

(This article comes in the form of a challenge. The writer takes exception to an Editorial comment on the words above, contained in “The Logos”, vol. 17, p. 274, and seeks to correct our literal application of them. In a covering letter, he says: “I believe they constitute a symbolic reference to Christ and his saints (the gold) and the purified, purged and cleansed Israel (the silver) over whom they rule. I enclose an article demonstrating this from the Word, which you may care to present to your readers, if you feel it to be of sufficient interest.” We publish this article, not merely because it challenges our application of this verse (as we will show later, we believe the verse is susceptible of a double application), but because there is much to be learned from the consideration of precious metals, as symbols, in Scripture. If the reader will go to the trouble of studying this subject further, he will be delighted with the results of his research. “Eureka” can aid him immensely in this direction.—Editor.)



In “Eureka”, whilst dealing with the subject of “pillars”, (vol. 1, pp. 389-395), Brother Thomas draws attention to the pillars to be found in the Tabernacle built by Moses in the Wilderness, thus:

“Brass pertained to the Porch and Court of the Priests, Gold to the Holy and Most Holy compartments of the tabernacle . . . To be a ‘pillar in the dwelling of the Deity’ is to be a constituent of these pillars, the diversity of metals having reference, NOT to different classes of saints, but to the SAME INDIVIDUALS in different states. As brass, they are glowing in the furnace of divine wrath, ‘executing vengeance upon the nations, and punishments upon the peoples, binding their kings with chains and their nobles with fetters of iron’, in short, ‘executing upon them the judgments written’ in the time appointed for them to possess themselves of the kingdom under the whole heaven (Ps. 149: 7; Dan. 7). But as gold, they stand upon the sea, sounding their harps to the song of the victory they have achieved over the kingdoms and empires of the world.”

The Doctor likens the 60 brasen pillars, with their brasen sockets which surrounded the Outer Court, to the saints as they came forth from Sinai, seen in the Song of Solomon (Ch. 3) as the Commander and his sixty heroes in battle array, prepared to smite the nations, and to tread the winepress, without fear or apprehension of defeat. And he suggests, as quoted above, that the other pillars portray this multitude in further stages of their career, when the victory has been won.

What are the other pillars? We see from the record (Exod. Chs.

26 and 27) that in addition to the 60 pillars of the Outer Court, there were a further five pillars, golden, resting on brasen sockets, in the Holy Place, and four more, again golden, but resting on silver sockets, holding the vail that led to the Most Holy.

If the pillars represent the saints, the rulers in that day, then the sockets, upon which they rest, must represent the ruled, even the mortal men and women whom they command.* Brass is an appropriate symbol for them also, for they are mortal, in the flesh, sin's flesh, and brass is significant of sin, as well as the judgment of sin (see Num. 21, and article in "Logos", vol. 17, p. 14). Following upon the execution of the "judgments written", the saints shine forth as gold, displaying the glory of trial (1 Pet. 1: 7). But sin is still in the world, though kept in subjection, and so we have the golden pillars resting upon brasen sockets.

But this mingled, and imperfect (there are five pillars like this) condition will not last for ever. A time will come when God is "all in all" (1 Cor. 15: 28). The Israel of God is then perfect and complete (we have four pillars), and the golden pillars no longer rest upon brasen, but upon silver sockets. In that day the "flesh and blood" nations, sin and death, will be finally eradicated from the earth, and the promise of Yahweh to Israel will be accomplished: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30: 11). When all other nations have been brought to an end, one nation only remains, the eternal occupant of all the earth. This will be an Israelitish Kingdom (Luke 1: 33), all the subjects of which will be deathless, and its kings and princes, those glorious immortals who will have already reigned for a 1,000 years in righteousness.

Silver is a symbol for the purified, purged and cleansed Israel (see Ezek. 22: 22; Psl. 66: 10, etc.), and the sockets upon which these golden pillars rest thus symbolise the perfected nation. The four golden pillars, upon their silver sockets represent that grand climax, when the saints will abide with Israel, all immortal, incorruptible and glorious, for ever and ever.

Thus Haggai affirms: "I will shake all nations, and the desire (lit. "desirable things") of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts". Who are God's but His chosen? "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure". These two, who are yet one, are the gold and the silver, both precious, even Christ and his saints, and a perfected Israel over whom they will rule.

—E. A. Stallworthy, Coventry, England.

(EDITORIAL NOTE).—In all Bible symbology, the literal becomes the basis for the type. For example, there will be a literal House of Prayer in the age to come, and the specifications concerning it serve to illustrate the spiritual Temple of living stones that Christ

will also erect. There will be literal pillars in the literal Temple, and figurative pillars in the spiritual Temple (Rev. 3: 12). A stream of water will emanate from Mount Zion, the altar of the literal Temple, and will revive the deserts, and purify the Dead Sea of Palestine (Joel 3: 18); there will also emanate from Christ, the spiritual altar (Heb. 13: 10), a stream of living water (John 4: 14) which will bring spiritual life to the dead sea of nations (Isa. 57: 20). In line with this thought, we believe that Haggai 2: 8-9 can be taken both literally and figuratively. In regard to the former, many in Israel, in the days of the prophet, wept when they saw the poverty of the Temple built under the direction of Zerubbabel, and adversely compared it with the glory of Solomon's (v. 3); but Deity showed that such a comparison was not wise; it did not discern motives; and "the glory of the latter house (the Temple Messiah shall build in the future, the literal Temple) shall be greater than the former". Both the spiritual and material Temples of Yahweh's building will be beautified with gold and silver, because these precious metals, whether considered literally or figuratively, "are mine, saith Yahweh of hosts". Thus, "the wealth of all the heathen round about shall be gathered together, gold, and silver in great abundance" (Zech. 14: 14). For what purpose? To "glorify the House of Yahweh". The Gates of Jerusalem (the Temple) shall be open continually that the "wealth of the Gentiles", might be given up to Him whose "right it is". This can be considered both literally or figuratively. Literally it will constitute the precious stones and metals that will grace Jerusalem in the Age to come; figuratively, "the wealth of the Gentiles" will grace the spiritual House of Christ's building in those approved who shall have been "taken out of the Gentiles a people for His name" (Acts 15: 14: Rev. 9: 10). In this sense, Paul speaks of Gentiles building upon the foundation of Christ, "gold, silver, precious stones" capable of standing the test of fire (1 Cor. 3: 12-15), and he reminded Timothy that in the Temple were found vessels of gold and silver, and also those of wood and earth, the former to honour, the latter to dishonour. He exhorted Timothy as a vessel, to purge himself of dross, that he might be found "unto honour, sanctified, and meet for the master's use" (2 Tim. 2: 20-21).

Gold, silver, brass, etc., in its crude state, is likened to those called in the truth, and awaiting the purifying trials that will purge them of dross. Thus Jeremiah lamented concerning the "precious sons of Zion, comparable to fine gold"; "How is the gold become dim! how is the most fine gold changed!" (Lam. 4: 1-2). In his 6th chapter he says that Israel shall be called "reprobate silver"; they had been heated in a fire that should have purged them of dross, that should have produced a pure metal fit for Yahweh's use, but instead of a pure metal there appeared only "the dross of silver". (Ezek. 22: 18).

Now Israel's failure is our opportunity. We have been selected by Deity as precious metal to be purified in His furnace that we may grace the pillars, or vessels, of His building. How will we do this? The wise man exhorts us to seek for silver as for hid treasure, and

he likens this silver to the knowledge of God (Prov. 3: 14;; 2: 4; 8: 10, 19; 10; 20; 16: 16), or, as Paul termed it, the "hope of Israel", or Elpis Israel (Acts 28: 20). This had brought the Apostle into great trials or "furnace of affliction", and he warned all those who would lay hold of this hope that it was only "through great tribulation" they would obtain its reward. This is the furnace that will purge the silver of dross. The Psalmist says: "The words of Yahweh are pure words: as silver tried in a furnace of earth, purified seven times" (Ps. 12: 6). The Psalmist was here making reference to the method of purifying silver in his day. This was done by the cupel, an instrument formed out of a strong iron ring or hoop, adjusted in width and depth to the quantum of silver to be purified. The silver was mingled with lead, and placed into this cupel which was then rammed full of well pulverised calcine bone, or "earth". It was then exposed to a strong heat in an air furnace, during which the impurities were partly absorbed and partly thrown off. During the course of this exposure to heat, the silver continued in a state of agitation until the impurities were thrown off, when it became perfectly still, no more motion appearing, thus indicating the process was completed, the silver was perfectly purified, or "purified seven times—"seven" being the Scriptural number for Perfection. The reader will appreciate, without labouring the point, how apt is this symbol. Peter says that it is the "trial" of faith, and not merely faith in word, that is "more precious than Gold that perisheth", and though "tried with fire", it will be found "unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1: 7). Then as figurative gold and silver we will grace the living temple of Christ's building.

*Or, conversely, different characteristics of the purified, immortalised "One Body"; as noted by the Doctor above, purified brass stands for sin's flesh, purged of dross.—Editor.

An Interesting Query—

Questions



Answered

NOAH'S SONS

"Of them was the whole earth overspread"

QUESTION: "Did the three coloured races, white, dark, and yellow spring from Shem, Ham and Japhet respectively, or was this due to climatic conditions? Is the present subservient position of the dark races due to the curse on Ham, and is there any chance of them rising above this state?" (D.F.—N.S.W.).

REPLY: There is no doubt that the divisions into colours and races was according to Divine intent, but the means by which this

was brought about are not disclosed. Scientists violently disagree upon the subject, as they do upon most topic. Some believe that the segregation of certain types together ("like taking to like") gave rise to variations in colour of skin, or other peculiarities, and these "acquired characteristics", were passed on to their progeny; whilst others repudiate that "acquired characteristics" (such as a man becoming dark-skinned through exposure to the sun) can be passed on to posterity, and attribute the distinction between races to the climatic, nutritional, and habitual influences which affect the body, and may (they claim) also effect the germ-cells to the extent of provoking their variability.

In other words, scientists do not know, and they confess that, in the matter of heredity, they are groping in the dark.

What the Bible Tells Us

The Scriptures help but little here, but where they do speak they speak with the certainty of authority, and not the doubtful hypothesis of the scientist. Paul spake to the Athenians of the common origin of the race, thus: "God hath made of one (i.e., Adam or Noah—the word "blood" should not appear in the text) all nations of men." He takes the matter a little further by saying: "And hath determined the times before appointed, and the bounds of their habitation" (Acts 17: 26). Here is a hint to the answer you seek; "God determined the bounds of their habitation", the negro for the hot climates, etc., so that the variations found in the human race are not the result of fortuitous circumstances only, but a matter of Divine control.

Sir Charles Marston, noted archaeologist, in "The Bible Comes Alive", writes:

"Genesis 10 goes on to enumerate the descendants of these sons of Noah, and the various parts of the then known world occupied by them. It has been generally assumed that this chapter concerns geographical connections, rather than ethnological relations; in other words, that it outlines maps and not pedigrees. This suggestion ignores the natural tendency, first for members of the same family, and then for those of the same tribe to keep together. And when, with our modern knowledge, we endeavour to retrace the civilised races of the world to their origins, there seems to emerge three main divisions that have inhabited the earth for the last six thousand years; and they all appear to come originally from the Caucasus. No more satisfactory name has been found for the Western Races than Japhetic (i.e., descendants of Japhet); while the Semites (or descendants of Shem) are not in doubt. The descendants of Ham, of course, include those of Mizraim, the Egyptians to whose connection with the Caucasus reference has already been made."

You suggest in your letter that Japhet might have originated the yellow races only, but this is incorrect, as noted above. Some have indeed, traced the yellow races to Shem. One writer has stated: "The finest regions of Upper and Middle Asia were allotted to his family, Armenia, Mesopotamia, Assyria, Media, Persia, etc., to the Indus and Ganges and perhaps to China eastward."

What the Names Tell Us

Let us look a little closer at the record in Genesis. Concerning Noah's three sons we learn, "of them was the whole earth overspread" (Gen. 9: 19). Ham means "dark", and from him came the dark races. The record shows how Noah commenced agricultural pursuits, and on drinking some of the wine of his vineyard (probably in ignorance of its potency), he became drunk. Ham, and most likely Canaan his son, acted undutifully towards their father, and received the prophetic curse which came to pass on the dissolute Canaanites some centuries later. It is important to note, that the descendants of Canaan well deserved the curse heaped upon them; they developed into a wicked, dissolute, immoral people (Lev. 18-3, 25, 28; Deut. 9-4; 12: 29-31). Noah, speaking prophetically, also said of the progeny of Ham, the coloured races, that they would be "servant of servants unto their brethren" (v. 25). Noah's words have proved more correct, than has scientific contention as to how these races came into being!

You mention in your letter that many of the coloured races are restless to-day, and you ask can they throw off the yoke of their bondage? The answer is, No, for they lack the ability to do it. Only one can break the shackles of servitude from off them, and elevate them from their degraded state; he whom all nations shall call blessed (Ps. 72: 17), and who shall respond by saying, "Blessed be Egypt (Ham) my people" (Isa. 19: 25).

Japheth means "enlargement", and the family of Japheth—the European powers, the so-called Aryan races—has extended its power on every hand, and has enlarged its borders. God is behind this: "God shall enlarge Japheth and he shall dwell in the tents of Shem". The enlargement of Japheth has been at the expense of Shem, in whose tents he has come to dwell, but this has also been for the benefit of the saints. In Eden God commanded Adam: "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1: 28). This has been necessary that the earth might be prepared as a millennial habitation for the elect. Japheth's explorers have gone forth, and opened up distant parts; his scientists have subdued them; his soldiers have penetrated even the tents of Shem, and kept Ham in subjection. As a result, the earth has been subdued in preparation of the Kingdom.

Shem means "the Name" or "Renown". The word is very common in Scripture, and has been translated "name" some 837 times, and "renown" some 7 times. It appears in such places as "Yahweh Elohim . . . is my name (shem) for ever, and my memorial for a generation of the race" (Exod. 3: 15); "I will proclaim the name (shem) of Yahweh before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (Exod. 33: 19); "He (Christ) shall build an house for my name (shem), and I will stablish the throne of his kingdom for ever" (2 Sam. 7: 13). Through Shem came Abraham, and through Abraham came Israel, and through Israel came Christ, and through Christ came the "people of the name", and the spiritual house of God's building.

As there was a curse on Canaan, so Noah predicted a blessing on Shem (the Name): "Blessed be Yahweh Elohim of Shem" (the Name) —Gen. 9: 26. The blessing of Shem is open to all nations, and ultimately a glorious host will testify to this truth, saying: "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5: 9). Our usage of the word "ecclesia" (i.e., called out ones by invitation) testifies that though we are by fleshly descent of Japheth, we have chosen to come under the blessing of Shem; we have "come out of the Gentiles, a people for his name" (Acts. 15: 14), and now rejoice in "Yahweh Elohim of Shem".

We have drifted far from your question, but we delight to look all around a subject, especially when it opens up such interesting possibilities as the above. We can conclude, that whatever curse was inherited by the folly of Ham, it will be removed by the righteousness of Christ; and whatever of the three divisions of mankind we have been born under, we have the glorious opportunity to dwell in the tents of Shem, in a spiritual sense; though it has been mainly those of Japheth who have done so. Finally: though proclaimed so many years ago, the blessing and the curse of Noah is true to our times; who is so foolish as to say the Book is not inspired!

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

Good G.E.S. Effort in N.S.W.—Commendation is due to brethren and sisters of Lakemba Ecclesia who have willingly co-operated during past months to distribute some 4,400 pamphlets per month. As in the first century, there is ample labour in this sphere of service, but few labourers; the effort put forward by these few is indeed commendable. Other avenues of proclaiming the Truth in which the Lakemba Society is interested include advertisements in the Sydney Morning Herald newspaper, the local newspaper in Bankstown (a large suburb adjacent to Lakemba), special lecturing efforts in surrounding districts, and the distribution of the Lakemba Bible Study Course. The Secretary reports, that whilst only occasional response is received from the Newspaper advertisements, those received come from people of genuine interest in Bible matters. In regard to special efforts, a lantern lecture was held recently in the Gosford district, some eight strangers attending; it is further hoped, shortly, to give a

series of lectures in districts hitherto untouched by this form of campaign, and it will be interesting to learn the result.

Effort in Victoria.—A brother and sister in isolation in Victoria, have formed themselves into a Gospel Extension society, and plan to systematically cover the country districts of Victoria with the Truth's literature. For this purpose they obtain a supply of each issue of "Herald of the Coming Age" which they send out with a copy of the "Digest of Truth" and other advertising matter, to the addresses of folk obtained from the telephone directory. In commenting upon this work, this brother writes: "I am now getting used to this work, and like it very much, the only disappointment being the small impression I am able to make upon the list of names. What an opening there is for workers in this field! The Directory I use is section No. 6 of the Country Sections, and at the present rate of posting I do, it will take me about eight years to complete it, so you see what could be done if the workers were available. I am very disappointed in myself for not commencing this work sooner, but one can only try to make up for lost time, if lost time can ever be made up."

(If any other brethren or sisters would care to co-operate in this work, we shall be pleased to hear from them, and arrange a roster of towns in collaboration with the above in order to prevent duplication.—Editor.)

From Norway.—"Thank you very much for your letter and promise to send me the fortnightly study notes on "Elpis Israel". I shall be very glad to have them, and feel sure they will help me to grow in the one knowledge essential before any other. We have had a number of good lectures in Oslo recently. A number of campaigners from England have been present, and they aroused a lot of interest. It was an adventure for me to be with them during this campaign, and to hear the Kingdom of God preached in this country too. I hope that the result will be that the Lord finds some ready here when he arrives the second time to establish his kingdom in glory."

Acknowledgments.—Brother E. B. Wilson, treasurer of the "Elpis Israel" Classes, wishes to acknowledge the following amounts received to help the work forward, which now extends to many parts of the Ecclesial world: Croydon Class, £4/13/-; Mile End Class, £12/3/3; Goodwood Class, £5/16/9; Prospect Class, £6/19/3; Bro. W. (N.Z.), £1/5/-; Marrayville Class, £3/17/9; Daw Park Class, 18/6; Kingswood Class, £2/8/-; and Alberton Class, £9/13/3.

Prospect Class (S.A.).—A splendid beginning was made when this class again commenced after a short recess. The study commenced at Revelation 21, and took us in thought far into the future, beyond the millennium, to the time when God shall be "all and in all". Brother Thomas' "Eureka" has aided us in our search for the meaning of this book, and we do commend his splendid exposition to all who desire to "increase in the knowledge of God". We hope to pass on to the "Exposition of Daniel" as soon as we have completed our study of the Apocalypse.

CAMPAIGN IN THE WEST

FINAL EPISODE

During the second week of our sojourn in Perth, we spent an interesting evening at the home of Brother David Hurn, of Beaconsfield, near Fremantle. A large number of brethren and sisters assembled to hear an address by Brother H. P. Mansfield on "Names and Titles of the Deity". His remarks were not only interesting and instructive, but most important for a correct interpretation of the words rendered "Lord" and "God" throughout the Scriptures, and of such statements as are found in Numbers 14: 21. The subject was dealt with in easy, simple stages which were finally epitomised by the chairman (Bro. S. L. Mansfield). The speaker elaborated upon two quotations from the Apocalypse, viz., "Write on him the name of my God" (Rev. 3: 12) in contradistinction to "the name of blasphemy" inscribed upon the institutions of the world (Rev. 13: 1). It is only by a thorough understanding of the names and titles of Deity that we can clearly perceive how the purpose, character and power of Yahweh can be manifested in His Sons and Daughters.

The same theme was continued and developed in the form of an exhortation on the following Sunday morning at the Braille Hall by the same speaker. We were reminded of the fact that we must strive as "lesser lights" to reflect the light manifested from the Sun of Righteousness, our elder Brother.

Sunday afternoon, at the Open-Air Meeting on the Perth Esplanade, was most refreshing. Bros. Stagg and Smart were on duty at the microphone, and the distribution of pamphlets, under the able direction of Bro. Hawkins, Sr., gave colour to the statement of Paul that it is for us to sow and cultivate, but the germination and increase can be confidently left to our heavenly Father.

The evening address was delivered by Bro. S. L. Mansfield taking for his subject, "Will Christianity Survive National Chaos?" The Hall was well filled with many strangers, and it was encouraging to notice many names of interested friends being recorded for literature. The lecturer indicated how the Christianity of the Bible differed considerably with Churchianity of the present day. Bible Christianity would definitely survive, for the national chaos throughout the world is part of the Divine plan in the exercise of Almighty's judgment on the nations (Dan. 2: 44).

Monday morning dawned bright and fair, and precisely at 9.30, brethren Flint, Tucker and Jewett, together with their wives and children, called at our hotel, and we were conveyed through delightful scenery via Swan electorate. The names of Gossnells, Rolystone, Welshpool, Kalamunda, Mundaring and Cannington always have a fascination for the writer, for he was resident in these districts many years ago. Our destination was the scenic paradise of Araluen in the Darling Ranges; a delightful spot, the quiet, natural beauty of which favourably compares with the Dandenongs of Victoria, and the Blue Mountains of N.S.W. The multi-coloured tulips, and umbrageous giant tree ferns are really delightful. Luncheon at the Chalet Healy, with its quaint aboriginal novelties, was a happy occasion, for we were one joyous family together. Our return journey, via the Canning Weir, was terminated with a late afternoon tea on the slopes of King's Park, where, once again, the undoubted hospitality of cafe

attendants—noted in W.A. above all States—was in evidence. It was a day we are not likely to forget, for it will always be reminiscent of the kindness of our Perth brethren, the favorable Western sunshine, and the delightful scenery of Araluen. The topic of conversation was constantly on the imminence of our Lord's return, and the necessity for vigilance on the part of His brethren and sisters.

Next day we were privileged to be driven along the immediate sea-coast from Scarborough to Fremantle by Bro. and Sis. W. Mearns, of Maylands, and at night, after dinner at their home, we attended the annual night of the Perth M.I.C. at the home of Bro. and Sis. Tucker. We were pleased to hear some really excellent efforts by some of the younger brethren, and feel certain that, with the tuition of, and careful cultivation by those older in the Truth, the youthful members of the M.I.C. will maintain a very high standard of platform work comparable to any in Australia.

The Gospel Extension Society night at Bro. Ketterer's home (Bayswater) on the last Friday of our western campaign was well attended. Various ideas of G.E.S. work were advanced by the Melbourne and Adelaide brethren, and the report from Bro. Ketterer on recent W.A. efforts was not without encouragement and commendation. It seemed to indicate that

From U.S.A.—"I received to-day an S.O.S. from a far away sister who is perplexed. The brethren think no sisters should teach in Sunday School, and she has children and so wants a Sunday School, and the brethren object; yet will not do the teaching. This is the second case like this I have run across recently. Sisters have their place in God's work, and can do it without becoming forward and unsisterly. We must study to keep sweetly feminine in all we do, and surely teaching the young is a part of a sister's work. I like to think of Priscilla, the first named in that team of husband and wife who took Apollo into their home and instructed him. How many have learned the Truth through sisters! I even took over a country Sunday School here all by myself for over three years. No brother would use the opportunity, and out of it came immersions. I never felt I was wrong in teaching when the call came from people begging me to come and teach them. Had a brother been able and willing I would have done wrong to have told him not to teach, and to have assumed that I could have done it better than he, but when there was no strong leader in Israel, a Deborah had to take over"—from a sister.

(Sisters can play a most important part in Ecclesial life in the very direction indicated above. See brother Roberts' exhortation No. 18 in "Seasons of Comfort".—Editor.)

in this section of the Master's work, our Perth brethren are to be warmly commended.

The Abrahamic Covenant, and the deep, abiding privileges relating to same was the basis of the Sunday morning exhortation by Bro. J. Mansfield, senr. Somehow it seemed fitting that he should give the final word of exhortation during our Western campaign. The address was inspiring, and can only be thoroughly appreciated by deep study on the part of the hearers. On this occasion, we were glad to meet Sisters Edna and Betty Stephens, of Doodlakine, and their husbands. They had travelled

180 miles to attend the meeting. It was especially pleasing to the writer to meet these two sisters, for they were formerly of Melbourne. We were delighted, too, to have the opportunity of presenting the Truth to their two husbands—Garth and Linds—and trust that our talk with them at the Esplanade meeting, and the lecture at night will bring about the desired effect—even their affiliation with the family of God.

Our final evening in Perth brought to a successful completion our campaign in the West. "God Guides the Destiny of Nations" was the title of a lecture given by Brother H. P. Mansfield, and attentively listened throughout by a capacity audience. The lecturer outlined the origin, climax and destiny of nations, indicating the continued divine control until the inauguration of God's Kingdom.

Next day, the Campaign in the West concluded, our little group dispersed. Brother S. L. Mansfield caught the plane for Melbourne, and the Adelaide visitors left by the East-West Express for Adelaide.

Our campaign was over. Whilst we had made an endeavour to build up the faith of our brethren in W.A., we, ourselves, had received an impetus to continue on with this wonderful task. As our senior member—Bro. J. Mansfield—had stated during a breaking-of-bread meeting held in the carriage of the East-West Express as it raced through the Nullabor Desert towards Kalgoorlie and Perth, we can merely sow the seed, cultivate the soil; it is our heavenly Father who alloweth the increase.

We do hope and pray that our humble efforts in this grand work will strike root in some honest hearts, and bring forth fruit to the glory of our heavenly Father.

—S.L.M.

Bournville Class (Eng.).—This class completed the study of "Elpis Israel" last year, and has now commenced "Eureka". The class is held Wednesday evenings, and a welcome is extended to all visitors. "Eureka" is the logical choice after "Elpis Israel", for the latter acts as a foundation for the former. "Eureka" is not merely an exposition of the Apocalypse, but of the whole system of the Truth as revealed in the prophets and apostles.

Lakemba "Elpis Israel" Class.—Report of activities as submitted by the Secretary (Brother J. Heffernan) to the Quarterly Meeting of the Lakemba Ecclesia to hand, and most interesting. "The Law of Moses" is being studied by the Class at the moment, and consideration has been given to the Law and its necessity; the purpose and foreshadowings of the Law of Moses; the existence of Divine law before the Law of Moses, as shown by the fact that "God's way" was corrupted by those before the flood; God speaking to Israel at Sinai; the true order of responsibility in this life, firstly to God, then to family, and thirdly to others; the nature of the ten commandments. Since the commencement of the Class a total of 53 different brethren and sisters from the Lakemba ecclesia have attended, and the class charter has been roneoed and distributed to all members whose support is cordially invited.

Assistance to Israel.—Previously acknowledged, £25/15/6.—M.B. (W.A.), £1; E.A. (Vic.), £4/3/-; P.C.B., (Q.), £2; H.B. (Vic.), 16/6; E.A.G. (N.S.W.), 1/6; Total, £33/16/6, Less Cheque £30; Balance, £3/16/6,

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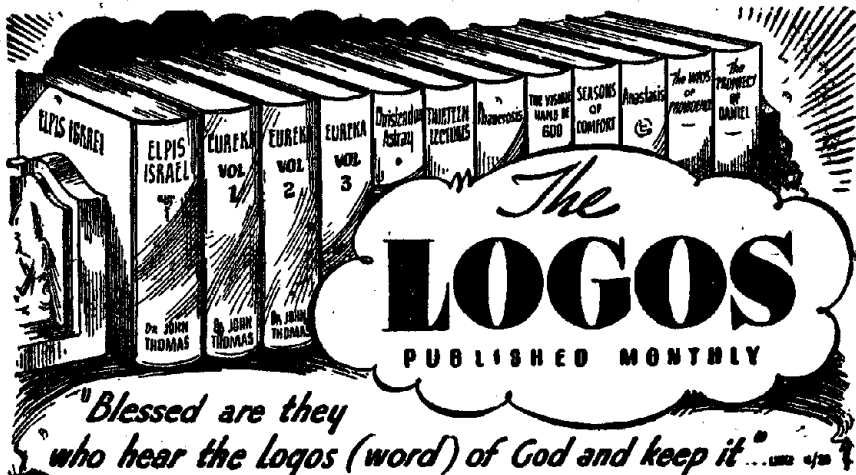
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No. 7

March, 1952

Vol. 18

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.

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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 Zoo), etc.

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

—Paul.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

What We are Called To.

★ ★ ★

Let us spend a thought or two on what we are called to. "Called to the marriage supper of the Lamb", without information would suggest merely an invitation in the capacity of guests to witness the Lamb's union with his Bride. No one having knowledge of Apostolic applications of the gospel could make the mistake of putting this limited interpretation on John's words, though strange ideas are sometimes heard. We have but to ask who is the Bride on the occasion, to see the matter in its glorious light. We have the answer in the same place that speaks of the blessedness of being called to the marriage supper. We are told that the Bride was "arrayed in fine linen clean and white", and that this fine linen, as part of the Apocalyptic imagery, represented "the righteousness of the saints", and when we know who the saints are, we know who the bride is. There is no difficulty in judging who the saints are in the abstract, though we may not be able to discern who are such individually. The recorded work of the Apostles in the first century is the best illustration of the constitution and characteristics of true saintship. We need not trouble ourselves with ecclesiastical notions on the subject. All who believed and submitted to the requirements of the Gospel were saints, as in the case of the Roman Ecclesia (Eph. 1: 1), the Colossians (Col. 1: 2) and so forth.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

THE POPE'S PLEA FOR PEACE

The Pope has made, what the world's Press terms, "one of the most powerful appeals for peace" yet published. In it he declared: "We cannot remain mute and inert before a world which unconsciously is walking paths which sweep on to the ruin of both souls and bodies, good and wicked, civilisation and peoples. Realization of our responsibility before God obliges us to attempt everything, to undertake everything, in order to spare the human race from so frightful a disaster."

Reduced to reality, this "eloquent plea" bears the mark of ignorance and humbug. It is ignorant because it fails utterly to give expression to God's purpose with the earth, His intention to intervene in world affairs so clearly set forth in the Word; it is humbug because it contrasts so sharply with the actions of the Pope and his organization during the recent war and its prelude. Then Rome often openly supported the forces of evil which were sweeping the world to the ruin of "souls and bodies". A leading light of the Church of England has written:

"It is difficult to understand how the Pope's claim to be God's vicegerent can be soberly advocated after the papal record in the last war. Then, if ever, positive outspoken guidance should have been given . . . What part did the "Vicar of Christ" take? He constantly proclaimed his neutrality. He announced his "full consciousness of our absolute impartiality towards the belligerents" (14th May, 1942). "The impartiality we have assumed towards everyone without distinction of nationality or religion" (12/11/43). He enunciated copious pious generalities, but was careful to specify it was always "without taking sides" (24/12/42). The papal claim to be God's vicegerent might be credited if the Deity was indifferent to moral standards. Vatican policy in 1939-45 does not invalidate Bishop Henson's verdict: "Not the moral courage of Peter standing before the Sanhedrim, but the cynical expediency of Caiaphas as he counselled the condemnation of Jesus has commonly marked the procedure of the Vatican . . . It is the continuing deadness to moral obligation which shocks the student of papal history." (A Handbook on the Papacy" p.7).

Mussolini's brutal attack on Abyssinia had the tacit approval of the Papacy. One writer stated in 1937:

"Pope Pius XI has thrown his weight on the side of the totalitarian leaders and he has felt that the imperial policy of Italy must mean an advance for his own Church in the conquered countries. He raised no finger to stop Italian bishops up and down the country from going on Fascist platforms and doing everything possible to support Italian armies.

The Vatican has thrown in its lot to a very considerable extent with Mussolini, as every well-informed person in Europe knows ("The Pope in Politics").

The author of the book quoted above is the "Right Reverend" W. S. Kerr, a high official of the Church of England. His attack constitutes a classic example of satan fighting satan. Both he and the Pope are trying to preserve a system destined to be broken, but they quarrel about the methods to be adopted. Neither comprehend the purpose of God to send the Lord Jesus to reign from Jerusalem over a world at peace. How true are the words of Brother Thomas:

"Notwithstanding all the faults of the political leaders, it is our opinion that the world, for intelligence and upright dealing between man and man, is far in advance of 'the church', as the popular system of the day is egregiously miscalled. The world, in some sort, discerns the changes attended with commotions and bloodshed coming upon society; but the 'church', like a rickety old dame, is doting about a spiritual beatification of a thousand years, in which she, in all her unconscious deformity, is to reign over the souls of men! . . .

"Disgusted at such exhibitions of mockery, and acquainted with no other Christianity than that under the form of the religions of the day, the minds of men, with the light only of reason and commonsense to guide them, run into fatal extreme and denounce all religions as false. We rejoice, however, to know, on the testimony of the apostles and prophets, that all these human establishments will be overturned, and the glorious dominion of the Great King, returned victorious and conqueror over his foes will rise paramount and be established on the wreck of empires, immovable as the everlasting hills."



A CLERGYMAN'S ATTACK FAILS

All Christadelphians know that Jews are returning to Palestine, and the demand of Isaiah 49: 19-20, "Give place to me that I may dwell", has sounded in the ears of the inhabitants of the land. But the extent to which Jews have replaced Arabs is not realized as it should be, for it constitutes a remarkable and impressive sign of the times. To-day the population of Israel exceeds 1,554,000, and of this number, 1,382,000 are Jews! Compare this growth of population, and preponderance of Jews, with previous figures. In 1922 the total population was 750,000, made up of 589,177 Moslems, 71,474 Christians, and only 83,790 Jews. By 1933 these figures had altered somewhat. The population had increased to 850,000, made up of 600,000 Arabs, 85,000 Christians, and 165,000 Jews. The Jewish population had increased, but so also had the Arab, in almost equal number. But what a change there is to-day!

We quote these figures of 1933, for in that year, a book was published in Adelaide by a Methodist clergyman designed to ridicule Christadelphian teaching, and particularly our belief in the return of the Lord Jesus Christ to reign on earth. One chapter dealt with "The Return of the Jews", and the author, the "Rev." H. Escourt Hughes, claimed: (1)—That Jewish return had no bearing upon Bible prophecy; and (2)—The difficulties which faced them in Palestine were

insuperable, and the whole experiment would prove an abject failure. Here are some of his words:

"The Moslems outnumber the Jews nearly four to one, and they are not prepared to see the whole country pass under Jewish domination. They are not in the least moved by the fact that Palestine was once the home of the Jews. They are not concerned about Jewish sentiment. They are by far the largest landholders, and it must not be forgotten that they have been living there for many centuries. The Arabs carry banners with Arabic inscriptions such as: 'Palestine is Arabia and is for the Arabs'. 'We will oppose Jewish immigration'. 'We protest against the Zionist movement and will not allow our national home to be the home of the Jews.' The Arabs show plainly where they stand in this matter, and Great Britain fully recognizes that the Arabs have rights as well as the Jews, and these rights must be safeguarded . . .

"Suppose a gigantic miracle were to be worked—God can work miracles—and the Moslems and Christians were persuaded to depart from Palestine, would the repatriation of the Jews be a simple matter? Would their age-long dream then be easy of realisation? Far from it . . .

"There may be some predictions concerning the restoration of Jews in the writings of those prophets who lived after the return from Babylon, but I DO NOT KNOW WHERE TO FIND THEM. I have never seen them quoted, as far as I can recollect. And what strikes me very forcibly is this: The New Testament is almost entirely silent as regards the future of the land . . .

"All I have tried to do in this address is to dispel from your minds certain mistaken ideas concerning the return of the Jews to the Holy Land, and to assure you that it has no connection whatever with the Second Coming of our Lord. It is a profound mistake to regard it as a sure sign of His near return" (from "The Second Advent" by H. Escourt Hughes).

Since this book was published in 1933, the "miracle" it ridicules has happened. The Moslems have been "persuaded" to depart from Palestine, and their place has been taken by Jews. Thus Christadelphian exposition of the prophets has been vindicated. The remarkable population figures of Palestine, to-day, constitute a wonderful sign of Christ's imminent return. Jeremiah predicts a wonderful change in the status of Jerusalem consequent upon the people being "multiplied and increased in the land". He says: "At that time they shall call Jerusalem the throne of Yahweh; and all nations shall be gathered unto it" (Jer. 3: 16). Methodists (in common with many other religious denominations) will then realize they have made a mistake in their conception of the purpose of God: "Neither shall they walk any more after the imagination of their evil heart" (v.17).



THE NEGEV

Here is another wonderful sign. Jeremiah was told: "Again in this place, which is desolate without man and beast, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south" etc. (Jer. 33: 11-13; 32: 44). In Hebrew, the word translated "south", is Negev. The Negev is the southern portion of

Palestine which has been desolate, but is now beginning to flourish. A recent issue of the "Ivriah Journal" describes a tour of the Negev, which, in view of Jeremiah's prophecy, is most significant. We learn: "The most surprising thing about the Negev is not the stretches of desert, which one expects, but the long areas of rich, cultivated fields, the orange groves, the life and activity and the growing towns which somehow one never expects. The change and development in the Negev particularly is enormous. Two and a half years ago there was nothing but ruin, desert and desolation. Signs of death and destruction are still plentiful, but life has now taken the upper hand."



ASKALON A DESOLATION

Why is it that, in spite of such evidence as Palestine can supply to-day in the fulfilment of prophecy, men still doubt that the Bible is the inspired Word of God, or that Yahweh has a purpose with the earth and man upon it? We can but agree with the Psalmist: "The fool hath said in his heart, there is no God" (Ps. 14: 1; 53: 1). Take the ancient Philistine settlement of Askalon as a case in point. In ancient times it was a populous city, one of the five main centres of Philistian power, and a terror to Israel. To-day it is a scene of desolation. Situated upon the sea-coast of the Mediterranean, it occupies a rocky amphitheatre embracing about $\frac{3}{4}$ -mile of shore with traces of an old harbour in the south-west corner. Protruding from this sand-swept terrain shattered columns and remnants of ruined buildings and broken walls bear ample testimony to a past magnificence (Enc. Britt.). A huge sand dune marks the spot of the former city. But even here transformation is expected. It is proposed to build at Askalon a popular resort and industrial town of 50,000 inhabitants; the foundations for this have already been laid.

Askalon has been "a desolation" for many centuries, but to-day, in the "eveningtide" of Gentile affairs, the remnant of Judah propose to establish itself in this area. This is exactly what Zephaniah predicted: "Ashkelon shall be a desolation . . . And the sea coast (Ashkelon is on the sea coast) shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening; for Yahweh their God shall visit them, and turn away their captivity" (Zeph. 2: 4, 7).

Askalon is to-day stirring from the dust; a token of the future glory of this present desolate spot.



TWO JERUSALEMS

Ezekiel, speaking of the time of the end, declares the enemy shall say to Israel: "Aha, even the ancient high places are ours in possession" (Ezek. 36: 2). The enemy is saying this to-day. The ancient high places, the so-called "holy places" of Jerusalem, are in

the hands of the enemy. There are two Jerusalem's to-day; the old City, which is in the hands of the Arabs, or Jordania, and the New City, which is a large and spacious town, entirely Jewish, except for a small part. This New Jerusalem is the capital of Israel, the centre of government, and such national institutions as the Jewish Agency, the Keren Kayemeth and Keren Hayesod, and the hub of Jewish cultural life. The "Ivriah" reports:

"The whole pace of life, in Jerusalem, is slower, more dignified, and more relaxed, than in either of Israel's two other cities. It is as though Jerusalem's ancient past laid a quiet hand on every dweller; no matter whether he come from America or Yemen in the heart of every Jew is reverence and love for Jerusalem, the Eternal City of his people, now reborn and truly his."

There is a far greater glory to be revealed in Jerusalem than any Jew realizes to-day. The earthquake of Zechariah 14: 4-5 will cleanse the city of the foul accumulation of past ages, and in the place of both old and new cities will arise the glorious "house of prayer for all nations" (Isa. 56: 7-8) which shall act as a rallying point for the nations (Isa. 2: 2-4). The prophet declares: "The moon shall be confounded, and the sun ashamed, when Yahweh Tz'vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 23). Christadelphians are greatly privileged that they can see beyond the troubles of the moment to the time when King Jesus shall reign therein, and Jerusalem will become "the joy of the whole earth" (Ps. 48).

—J.M.

● Christ comes as a thief. His political mission is to regenerate and re-establish the Hebrew Nation and Kingdom in the Holy Land to abolish all "the powers that be", temporal and spiritual; and subject all nations to the saints, who are the glorified aggregate of the prophetic Name. Therefore—Hallelu-Yah.

—Dr. Thomas

● The Jews after the flesh are the national basis of the marvels to be accomplished at the manifestation of the Messiah. They stand related to the matters that form our hope, even "the hope of Israel", for which Paul was bound with a chain. Their destiny is bound up with the realisation of our hope.

—R. Roberts





BEGUN BUT NEVER FINISHED

A Bible Dictionary

UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH

(Continued from Page 169)

BALANCE—This symbol occurs in Rev. 6: 5. "And I saw, and behold a black horse, and he sitting upon him having a **balance** in his hand." The meaning of this symbol is indicated in the words accompanying it. The holder of the balance had power to injure the products of the soil; for he is commanded not to hurt the oil and the wine; and that he did injure the corn and the barley, is shown by a voice proclaiming the price of them, which was that of a time of famine. A quart of corn for sixteen cents is over five dollars a bushel, and three quarts of barley for the same, is one dollar and sixty cents a bushel. A balance connected with a proclamation of such prices for grain, is, therefore, the symbol of famine, and is representative of times indicated in the saying, "When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall **deliver you your bread again** BY WEIGHT (or balance), and ye shall eat and not be satisfied" (Isa. 26: 26).

BEAR—"His feet were as the feet of a bear" (Rev. 13: 2). The bear is the second of Daniel's four beasts, and answers to the silver element of Nebuchadnezzar's image. In these symbols, the bear represented the Medo-Persian dominion which superseded the Chaldean. In the Apocalypse, the feet of the Beast of the Sea being bear-feet, indicate that it is connected with the second beast dominion; and that in the latter-day manifestation, Persia will be an element of the Sea-Beast confederacy of powers.

BEAST—This symbol occurs in several places in the Apocalypse, and in the Common Version more frequently than the original justifies. In the following texts it ought to be rendered "**living one**", not **beast** (Rev. 4: 7; 6: 3; 5: 7; and "**living ones**" in Rev. 4: 6, 8, 9; 5: 6, 8, 11, 14; 6: 1, 6; 7: 11; 14: 3; 19: 4. In these places, the noun is "**Zoon**", and signifies anything **alive** or **living**, from the verb "**Zao**", to live.

In the following texts and their contexts, the word is "**thairon**", a wild, venomous, or savage beast: Rev. 11: 7; 13: 1, 11; 14: 9, 11; 15: 2; 16: 2, 10, 13; 17: 3; 19: 19; 20: 4, 10. In these places, the symbol represents **politics**, or **SYSTEMS OF POWERS**, having dominion over all the nations occupying the territories of Daniel's four beasts; and hostile to the "Holy City" and the two witnessing prophets of Rev. 11: 2, 3, 10; and to "the saints" of 13: 7, 10; 14: 12; 15: 2; 17: 14; 19: 14, 19.

That **beast**, in prophetic style, signifies **national** polity, or a power having dominion, is evident from the following citations. Thus, in speaking of the wretched condition of Judah and his companion tribes, under the government of the profligate shepherds of the house of David, Yahweh says, "My flock became a prey; it became meat to every beast of the field" (Ezek. 34: 8) that is, to every Gentile power bordering upon the territory of Israel.

Again, the spirit in David saith, "Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof (were) the cedars of God. It sent out its branches to the seas, and to the river its boughs." Stripped of its beautiful imagery this signifies in plain words that Yahweh brought Israel out of Egypt and established her in the land of Canaan. But, referring to the condition of the Hebrew nation, conquered, scattered, and oppressed by the Gentiles; or, as Ezekiel expresses it, "meat to every beast of the field"; the spirit continues in David, "Why hast thou broken down her fences, so that all they which pass by do pluck her? The boar out of the forest doth waste it, and the **wild beast** of the field doth devour it. It is burned with fire, it is cut down: they perish because of the rebuke of thy countenance" (Ps. 80: 8-13, 16). Now, we, living after the accomplishment of this prophecy, can see that "the boar of the forest" and the "wild beast of the field", are the Ninevite, the Chaldean, the Greek, the Roman, etc.; powers by which the Hebrew vine has been cut down, wasted and destroyed.

Another illustration occurs in Hos. 13: 5. Addressing Ephraim, or the Ten Tribes, Yahweh in this place says: "I knew thee in the wilderness, in the land of great drought. According to the pasture they were filled; they were filled, and their heart was exalted; therefore have they forgotten me. I will be unto them, therefore, as a **lion**; as a **leopard** in the way will I observe them; I will meet them as a **bear** bereaved; and I will rend the caul of their heart, and there will I devour them as a lion: the wild beast shall tear them in pieces."

The meaning of this is, that because of Israel's iniquity, transgression, and sin, Yahweh would send against them certain **powers** symbolized in the prophets by the lion, the leopard, and the bear, and punish them through their instrumentality. This he accomplished by the lions of Nineveh and Babylon; and the four-headed and four-winged leopard of Macedonia and Greece, and will yet more fulfil by the Russian bear; when, having absorbed Persia, the forces of the bear-footed beast of the sea, under the Gogian Eighth Head, shall be gathered by Yahweh from the hundred and twenty-seven provinces of the bear dominion, and elsewhere, to battle against Jerusalem in these the latter days of the Babylonian Image. See Jer. 50: 17; Dan. 7: 4, 6; 11: 3, 4, 30, 32, 35, 39, 41, 45; 8: 9-12, 24; Ezek. 38: 5; Zech. 14: 1, 2; Rev. 16: 14.

But Daniel put the signification of this symbol beyond all doubt.

Speaking of the beasts of his vision, he says, "These great Beasts which are four, (represent) four kings (or dominions, 7: 6, 12) which shall arise out of the earth", in consequence of the stirring of the four winds upon the Great Sea (vv. 2-3). "And the saints of the High Ones shall take the kingdom, and possess the kingdom for the aion, even to an aion of the aions" (verses 17, 18). Here the beasts are dominions, and dominions too, which are to be possessed by the saints, of whom Messiah is the chief. Parallel, therefore, with it is Rev. 11: 15. "And there were great voices in the heaven, saying, The Kingdoms of the Kosmos (the political system pertaining to the Four Beasts, "the world"), are become (those) of our Lord and his anointed, and he shall reign for the aions of the aions."

BED—"Behold, I cast the woman Jezebel **into a bed**, and those committing adultery with her, into **great tribulation** unless they change their works" (Rev. 2: 22). The phrase, "into a bed", is parallelized, and so explained, by "into great tribulation". In Scripture, a bed is regarded as defiled or undefiled. "Marriage is honourable, and the bed undefiled", says Paul; but where lawful union is wanting, the bed is defiled. "Whoremongers shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21: 8; 22: 15). Hence, a defiled bed becomes the symbol of the great tribulation and torment appointed for "the clergy", or prophets of Jezebel, who in the apostolic age, seduced the faithful by their teaching to commit fornication, and to eat things

● There is, perhaps, no infatuation so prevalent and so inexcusable as that which has induced so large a portion of the human race to surrender the entire care of their external interests into the keeping of the clergy.

—Dr. Thomas.

sacrificed to idols. The description of the Harlot in Prov. 7: 6-27, well defines these Jezebels in their enticements. They operate on those who are without spiritual understanding, whom they embrace and flatter with impudent assurance. "We have peace offerings", say they; "and this day have we paid our vows. We have decked our bed with coverings of tapestry, with carvings, and fine linen of Egypt. Our bed is perfumed with the odour of sanctity; come let us solace ourselves with love and charity. For the good man is gone into a far country, to Skyana, and may never return. Thus, with their fair speech and flattering lips, they force their victims who follow them as an ox to the slaughter, or as fools to the correction of the stocks; "till a dart strikes through their liver; as a bird hasteth to the snare, and know not that it is for their lives". Hence, for true believers to be corrupted from the simplicity that is in Christ by false teaching, is to be beguiled by the subtilty of the serpent, to commit fornication with the tempter. By so doing, they occupy a bed in a chamber of death, and, although they may solace themselves therein for a time, they will find it to be the way of torment, destruction and death.

BERYL—"The eighth foundation of the wall of the great city is a beryl" (Rev. 21: 20). This is a precious stone of a sea green colour. On each foundation stone is the name of an apostle, and taking them in the

order of the list recorded in Matthew 10: 2, the Beryl answers to "Matthew the publican", who is the eighth. The eighth tribe of the apocalyptic Israel is Levi, so that Matthew may be destined for the Levitical throne of David's house.

BIRDS—In Jer. 12: 9, birds signify powers: as "Mine heritage (Judah) is unto me, saith Yahweh, a bird with talons; the birds round about (the neighbouring powers) are against her." A great conqueror is styled a ravenous bird in Isaiah 46: 11, as "I am God and there is none like me; calling a ravenous bird from the east, the man that executeth my counsel from a far country". This was Cyrus, Yahweh's anointed, whose right hand He strengthened by that anointing, to subdue nations before him; to loose the loins of kings; to open before him the two-leaved gates of Babylon; to break in pieces its brazen gates, and cut in sunder the bars of iron (Isa. 45: 1-2).

"Thus saith the Lord to his anointed, to Cyrus." So it reads in the English version; but in the Hebrew, "Thus saith Yahweh to His Messiah, to Khoresh". Cyrus who freed Judah from the yoke of Babylon was a representative man in the performance of this mission. His name signifies the heir, and in accordance therewith, he inherited Babylon's dominion and glory. He represented the Messiah, the heir of all things, who is to deliver the Hebrew nation from the Babylon of the Apocalypse, and to inherit its

● A "divine" with his head full of immortal-soulism and sky-kingdomism may as well be abed and asleep as attempt to read the signs of the times, and to divine God's purposes in the approaching future. Preaching mere Gentilism for gospel, they have no key to the mystery of God.

—Dr. Thomas.

dominion under the whole heaven. Messiah, or Christ, is not an individual only, but a body, the aggregate of the saints. Hence, the designation "ravenous bird" applied to the Persian Cyrus (who with Darius and their forces, are styled "sanctified ones" in Isaiah 13: 3) is applicable to the Hebrew Cyrus and his companions "the saints", as constituting the anti-typical power styled "the Kings of the East" in Rev. 16: 12, with their people, the beasts of the field. The saints are the "ravenous birds" which are to prey upon Gogue the imperial chief of the Babylonish powers and his mighty hosts. Addressing him, the spirit saith in Ezekiel, "Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee; I will give thee to the ravenous birds of every wing, and to the beasts of the field to be devoured." Then, directing his words to the destroyers of Gogue and his host, these ravenous birds and beasts of the field, He saith, "Assemble yourselves and come; gather yourselves on every side to my slaughter that I do sacrifice FOR YOU, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, of lambs, and of great goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat until ye be full, and drink blood until ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be

filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the nations, and all the Gentiles shall see my judgments that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am Yahweh their God from that day and forward" (39: 4, 17-22).

In this passage the great sacrifice, or judgment executed, is declared to be for the ravenous birds and their company of the field. Others, however, declare that it is for the saints, and for the people of Israel, that this terrible vengeance falls upon the Gentiles. Thus, in Rev. 18: 4, 20, "Come out of her **my people**. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her." And "rejoice over her, O heaven, and ye hold apostles and prophets; for God hath avenged you on her." The saints are here also the executioners of the vengeance, as well as the party avenged; as it is likewise written in Dan. 7: 22, and Psalm 149: 5-9. Omnipotence operating through the One Body is the ravenous bird that flies upon the shoulders of the Philistines toward the west, and spoils them of the east together, at the head of Judah and Ephraim (Isa. 11: 14); that stands up for the children of Daniel's people (Dan. 12: 1), and that comes down to fight for Mount Zion and for the hill thereof. As **birds flying**, so will Yahweh of armies defend Jerusalem; defending also He will deliver it, and passing over He will preserve it" (Isa. 31: 4-5).

We are not to suppose, however, that there is any discrepancy in the testimony. The great sacrifice is vengeance for the ravenous birds, etc., and by them as the divine instrumentality; and as symbols of the saints to whom the execution of the judgment written is assigned.

"Rejoice, O heaven", the region of the fowl of every wing. Hence in Rev. 19: 17-21, the cry or proclamation of the angel standing in the sun, and saying to all the birds that fly in the meridian, "Come, and gather yourselves together to the supper of the great God." This supper is the same as the sacrifice which begins on the mountains of Israel and ends in the destruction of "the Beast, the False Prophet, and the kings of the earth and their armies" in the west. These are destroyed by the Hebrew Cyrus and his companion kings; the fowls, whose sword is bathed in Edom's heaven and filled with the flesh of the people of Yahweh's curse (Isa. 34: 1-8).

"As **birds flying**" Yahweh will defend Jerusalem and deliver her. As birds of prey hovering in the air over the object to which their attention is drawn. The nations' hosts are to be gathered to battle against Jerusalem and to take it. This is the Syrian confederation of the Latter Days against the city, represented by Nebuchadnezzar's image. It is the prey of the flying birds, whose position and motion are represented also by the stone not in hands falling upon the feet of the image (Dan. 2: 34, 45). The One Body, or Christ Mystical, God manifest in the saints is the Stone-Power compared to birds poised in the aerial like eagles ready to pounce upon

the prey, whose destruction is also the deliverance of the captured city. In Israel's redemption from Egypt, Yahweh is likened to an eagle, the king of birds of prey. "Jacob is the cord of Yahweh's inheritance. He found him in a desert land, and in the waste howling wilderness; He compassed him about, He instructed him, He kept him as the apple of His eye. **As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so Yahweh alone did lead Jacob, and there was no strange God with him. He made him to ride upon the high places of the earth, that he might eat the increase of the fields, etc.**" (Deut. 32: 9, 14). This eagle-like relation of Yahweh to Israel has not been abandoned. In the redemption that is approaching, He will again assume his ancient position, and become the eagle-protector of his people, and destroyer of all their enemies.

But in the days of old, when Yahweh defended the Hebrews, and de-
 voured their foes as a bird of prey, the instrumentality was **God manifest through Angels** (Acts 7: 53; Heb. 2: 2) but when he shall again interfere in their behalf, the instrumentality will be modified. **God manifest through the Saints equal to Angels** (Luke 20: 36) will be the eagle development of their second Exodus. These saints are "they who wait for Yahweh", and wait for the destruction of the unclean and hateful birds; or Babylonish powers which still prevail against them (Rev. 13: 10; 14: 12; 16: 15; 18: 2). Yahweh is a God of judgment; blessed are all they that wait for Him;" "for evil doers shall be cut off; but those that wait for Yahweh, they shall inherit the earth"; or, as the Lord Jesus expresses it in preaching the Gospel of the Kingdom, "The meek shall inherit the earth" (Isa. 30: 18; Ps. 37: 9; Mat. 5: 5). He shall appear for salvation the second time without sin, to those looking for him (Heb. 9: 28).

Now one of the apocalyptic symbols of the saints is a "flying eagle with six wings about him, and full of eyes within". This is incontrovertible; for the symbol is exhibited as taking part in a song in which it sings, concerning itself with the other living ones and the elders, "Thou hast bought us for God with thy blood from every tribe, and tongue, and people, and nation; and hast made us for our God kings and priests, and we shall reign upon the earth" (Rev. 4: 7, 8; 5: 9, 10). Here are the ravenous birds destined for eagle-flight "they meet the Lord in the air"; for it is written in the prophets, "They that wait for Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 40: 31; 1 Thess. 4: 13, 18). Such, then, are the "fowls flying in the midst of heaven", addressed by the angel standing in the sun, as depicted in Rev. 19: 17.





Even the Blind Shall See

The San Mateo Ecclesia (Calif., U.S.A.) reports the following splendid Gospel proclamation effort: "In our little Ecclesia, we have the mailing list of interested friends and relatives to whom literature is sent monthly. Then there is a list of "shut-ins" whose names and addresses we hear accidentally over the radio. This last year we have started issuing braille magazine "Light" to the blind. We obtained a "Directory of Activities for the Blind in the U.S. and Canada", in which are listed names of hundreds of blind organizations. I wrote each of these (sending mimeographed form letter) offering free the bi-monthly magazine in braille, "Light", to "anyone interested in the reading and study of the Bible, etc." As a result, up to the present time, 360 requests have been made for this braille magazine, about a third of these going to "Braille Libraries", Homes for the Adult Blind, Schools for the Adult Blind, Workshops, Recreational Centres, and Vocational Rehabilitation Centres, which have reading material in braille for the blind. Many blind people have seen the notice of this offer in 8 of the Braille magazines (American) which go to thousands of blind people in this country, and other parts of the world. Some of these unfortunate folk have written most interesting letters, some in braille, and others typewritten, stating they are looking for the return of the Lord, that the state of the world is such that something must be done to remedy the present conditions.

One "teacher of the blind", and Librarian for the braille library in Cairo, Egypt, said he is interested in the study of the Bible and wishes to learn more, and "grow in grace and knowledge of the Lord". He asks for "Light" for himself, and for the Braille Library. Another letter came in braille from two brothers (Kanti and Shanti Shah) stating they were interested in "Christian religion" and derive much pleasure in reading about the Bible, and would appreciate "Light". This letter came from Bombay State, India. It seems that those who "have eyes and see not" are so taken up by the things they see that they have no time for God, from whom can be expected eternity of time.

We also have been placing the book "God's Way" by John Carter, in our public libraries in California, addressing a letter, and asking if they would place it in their libraries for education. Some have refused, but more have accepted the book and approved the same, placing it on their shelves for reading. We included the address of the ecclesia on the book as well. It is very important that all literature have such an address on it. This has been shown to us by a lady writing from Haifa, Israel. She

received our literature which was handed to her by her brother working on a ship going to Israel. She is very much interested, and asks for her name to be placed on our mailing list. She writes: "Your literature gives uncommon explanations of the Bible. It is so different to that commonly given nowadays, and it is very clear and intelligent. I do not want to miss any issues, so please place me on your mailing list." She also included the name and address of a friend interested in reading same. We never know what good and honest hearts may be drawn to God's Truth.

—N.F.K.

"Bible Student Inquirer" from U.S.A.—We have received several copies of this little monthly, and thank those responsible for so doing. We do not think it is a Christadelphian publication; if it is, it is sadly astray on certain first principles, notably the sacrifice of Jesus, and details concerning the second coming. If it is not a Christadelphian publication, it seems very much in advance of the general clerical emanations. Perhaps the reader responsible for us receiving these publications would like to disclose the Editor's address (which is not given); we shall be pleased to send on some of our literature as exchange.

The motto of this "Inquirer" is "prove all things; hold fast that which is good", but these words of Paul are nullified by its policy of printing articles of which it does not necessarily agree, for it states "that publication of articles does not imply endorsement of the views expressed". Does this mean that the Editorial Committee lacks sufficient knowledge to "prove all things"? If it does not, why does it publish matter that it knows is not good? We can quite understand differing views being published upon passages of Scripture, where there is a unanimity of understanding of fundamental doctrine, but here are articles published that challenge the Divine revelation of Truth, and no indication is given as to whether the Editorial Committee agree therewith or not. As far as "The Logos" is concerned, we have tested this policy and found it far from good. Scripture precept counsels a contrary attitude—"Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19: 27).

- The clerical world is full of pretentious nomenclature and fine writing, of a kind that makes the Word of God of none effect.
- True believers are neither traitors, rebels nor tyrants; but law-abiding submissionists under all governments, be they abolitionist or secessionist, republican or monarchical, imperial or papal, so far as their laws do not contravene the laws and principles of the gospel.
- We are careful to administer immersion to none who are void of intelligence in the prophets as well as in the apostles. We require an enlightened faith in the promises—"the truth as it is in Jesus"—that works by love of that truth, and purifies the heart, as a pre-requisite to immersion. Not being able to read the heart, we may not get all we wish; but we are careful to obtain it, if possible.

—Dr. Thomas.



Names and Titles of the Deity

We are pleased, this month, to offer to our readers, what we hope may prove to be the first of a series of leaflets designed to assist in the better understanding of particular subjects of Scripture. This first supplement comes as a gift from "The Logos" Committee, and our publishers, The Clyde Press, Melbourne. We suggest that the Reader paste this leaflet in his Bible, and that he make some effort to master what can become a most absorbing, interesting and helpful subject of study; one which "The Logos", over the years, has drawn attention to time and again.

The Reader will notice, from the chart supplied, that the word "God" has been rendered for several different and diverse Hebrew words: El, Eloah, Elohim, Tzur, Yahweh — but with very little trouble, he can learn to discriminate between the words used. The translators have indicated the main places where "Yahweh" occurs by printing the words by which it is rendered ("LORD" and "GOD") in small capitals (e.g. Compare the way "God" is printed in Ezek. 37: 27 with its form in Ezek. 38: 3—the latter is Yahweh; or "Lord" in Ezek. 37: 28 with its form in Ezek. 38: 3—the former is Yahweh. Or, compare 2 Chron. 33: 18 "LORD God"—Yahweh Elohim, with Ezek. 38: 3 "Lord GOD"—Adonai Yahweh). The main occurrences of the word "Yahweh" are thus easily recognized. Of the other words translated "God", Elohim appears the most frequently, and occurs in the Old Testament about 2,470 times. In comparison, "El" and "Eloah" are used only infrequently, whilst Tzur is translated "God" only twice, as indicated. Thus, if the Reader marks in the text where El and Eloah occur, leaving Elohim unmarked, and takes note of the indications identifying Yahweh, he will be able always to recognize the different titles as they occur. Our Supplement will aid him to more fully grasp the significance of these names, and will thus add to the significance of the text. The markings can take two forms, either by coloured pencils (e.g. marking all the occurrences of "El" and "Eloah" by distinguishing colours) or by the number system (e.g. indicating all the occurrences of these words by a distinguishing number). For the convenience of those readers who have not an Analytical Concordance, we herewith give the list of places where these words occur, and are translated "God".

EL—Genesis 14: 18, 19, 20, 22; 16: 13; 17: 1; 21: 33; 38: 3; 31: 13; 35: 1 (altar unto G.); 35: 3; 35: 11; 43: 14; 46: 3 (I am G.); 48: 3; 49: 25. Exodus 6: 3; 15: 2 (He is my G.); 15: 11; 20: 5 (jealous G.); 34: 6. Numbers 12: 13; 16: 22 (O G.); 23: 8, 19, 22, 23; 24: 4, 8, 16, 23. Deuteronomy 3: 24; 4: 24 (jealous G.); 4: 31;

5: 9 (jealous G.); 6: 15 (jealous G.); 7: 9 (faithful G.); 7: 21 (mighty G.); 10: 17 (great G.); 32: 4, 12, 18, 21; 33: 26. Joshua 3: 10; 22: 22 (Lord G. Lord G.); 24: 19 (jealous G.). Judges 9: 46. 1 Samuel 2: 3. 2 Samuel 22: 31; 22: 32 (who is G.); 22: 33, 48; 23: 5. Nehemiah 1: 5 (terrible G.); 9: 31, 32. Job 5: 8 (seek unto G.); 8: 3, 5, 13, 20; 9: 2; 12: 6 (provoke G.); 13: 3, 7, 8; 15: 4, 11, 13, 25; 16: 11; 18: 21; 19: 22; 20: 15, 29 (by G.); 21: 14, 22; 22: 2, 13, 17; 23: 16; 25: 4; 27: 2, 9, 11, 13; 31: 14, 23, 28; 32: 13; 33: 4, 6, 14, 29; 34: 5, 10, 12, 23, 31, 37; 35: 2, 13; 36: 5, 22, 26; 37: 5, 10, 14; 38: 41; 40: 9, 19. Psalms 5: 4; 7: 11; 10: 11, 12; 16: 1; 17: 6; 18: 2, 30, 32, 47; 19: 1; 22: 1, 10; 29: 3; 31: 5; 42: 2 (living G.); 42: 8, 9; 43: 4 (unto G.); 44: 20 (strange G.); 52: 1, 5; 55: 19; 57: 2 (unto G. that performeth); 63: 1; 68: 19, 20, 24 (my G.); 68: 35 (the G.); 73: 11, 17; 74: 8; 77: 9, 13 (a G.); 77: 14; 78: 7 (works of G.); 78: 8, 18, 19 (can G.); 78: 34, 35 (high G.); 78: 41; 81: 9; 83: 1 (still, O G.); 84: 2; 85: 8; 86: 15; 18: 7, 26; 90: 2; 94: 1; 95: 3 (great G.); 99: 8 (was a G.); 102: 24; 104: 21; 106: 14, 21; 107: 11; 118: 27, 28; 136: 26; 139: 17, 23; 140: 6; 146: 5 (the G.); 149: 6; 150: 1. Isaiah 5: 16; 8: 10; 9: 6; 10: 21; 12: 2; 14: 13; 31: 3; 40: 18; 42: 5; 43: 10, 12; 44: 10, 15, 17; 45: 14 (surely G.); 45: 14, 15 (art a G.); 45: 20, 21 (just a G.); 45: 22; 46: 6, 9 (for I am G.). Jeremiah 32: 18; 51: 56. Lamentations 3: 41. Ezekiel 10: 5; 28: 2 (I am a G.) (and not G.); 28: 9 (and no G.). Daniel 9: 4 (dreadful G.); 11: 36. Hosea 1: 10; 11: 9, 12. Jonah 4: 2. Micah 7: 18. Nahum 1: 2. Zechariah 7: 2. Malachi 1: 9; 2: 10, 11.

ELOAH—Deuteronomy 32: 15; 32: 17 (not to G.). 2 Chronicles 32: 15 (no G.). Nehemiah 9: 17. Job 3: 4, 23; 4: 9, 17; 5: 17; 6: 4, 8, 9; 9: 13; 10: 2; 11: 5, 6, 7; 12: 4, 6 (whose hand G.); 15: 8; 16: 20, 21; 19: 6, 21, 26; 21: 9, 19; 22: 12, 26; 24: 12; 27: 3, 8, 10; 29: 2, 4; 31: 2, 6; 33: 12, 26; 35: 10; 36: 2; 37: 15, 22; 39: 17; 40: 2. Psalms 18: 31 (who is G.); 50: 22; 114: 7; 139: 19. Proverbs 30: 5; Isaiah 44: 8 (Is there a G.). Daniel 11: 37 (regard any G.); 11: 38 (G. of forces); 11: 39. Habakkuk 1: 11; 3: 3.

ELAH—This is a Chaldean form of the Hebrew "Eloah" and occurs in its singular and plural forms as follows: Ezra 4: 24; and every instance where the word "God" appears from Ch. 5 to Ch. 6 v. 18, and from Ch. 7 vv. 12-26. Jeremiah 10: 11. Daniel. Every instance where the words "God" or "gods" appear from Dan. 2: 11 to Daniel 6: 26.

YAHWEH—We have stated that the translators have indicated the presence of the word "Yahweh" by printing "LORD" or "GOD" in small capitals. But, in addition, the Companion Bible notes the following 134 places where this word is not so indicated. This is the general rule, although some publishers in America, have indicated the presence of Yahweh by printing the word "LORD" in small capitals in these places also. These 134 passages were altered by the Jewish Sopherim, or custodians of the text, to read "Adonai" instead

of "Yahweh", out of a superstitious reverence for the Name. The student will find it helpful to mark these places in his Bible: Gen. 18: 3, 27, 30, 32; 19: 18; 20: 4. Exod. 4: 10, 13; 5: 22; 15: 17; 34: 9, 9. Num. 14: 17. Josh. 7: 8. Judges 6: 15; 13: 8. 1 Kings 3: 10, 15; 22: 6. 2 Kings 7: 6; 19: 23. Isa. 3: 17, 18; 4: 4; 6: 1, 8, 11; 7: 14, 20; 8: 7; 9: 8, 17; 10: 12; 11: 11; 21: 6, 8, 16; 28: 2; 29: 13; 30: 20; 37: 24; 38: 14, 16; 49: 14. Ezek. 18: 25, 29; 21: 13; 33: 17, 29. Amos. 5: 16; 7: 7, 8; 9: 1. Zech. 9: 4. Mic. 1: 2. Mal. 1: 12, 14. Ps. 2: 4; 16: 2; 22: 19, 30; 30: 8; 35: 3, 17, 22; 37: 12; 38: 9, 15, 22; 39: 7; 40: 17; 44: 23; 51: 15; 54: 4; 55: 9; 57: 9; 59: 11; 62: 12; 66: 18; 68: 11, 17, 19, 22, 26, 32; 73: 20; 77: 2, 7; 78: 65; 79: 12; 86: 3, 4, 5, 8, 9, 12, 15; 89: 49, 50; 90: 1, 17; 110: 5; 130: 2, 3, 6. Daniel 1: 2; 9: 3, 4, 7, 9, 15, 16, 17, 19, 19, 19. Lam. 1: 14, 15, 15; 2: 1, 2, 5, 7, 18, 19, 20; 3: 31, 36, 37, 58. Ezra 10: 3. Neh. 1: 11; 4: 14. Job 28: 28.

The following places "Elohim" was treated in the same way, and though, in the A.V. the word appears as "God", it should be Yahweh. 1 Chron. 13: 12; 14: 10, 11, 14, 16; 16: 1. Ps. 14: 1, 2, 5; 53: 1, 2, 4, 5.

ADON—Gen. 19: 18. Joshua 3: 11, 13; 5: 14. Judges 6: 13. Nehemiah 3: 5; 8: 10; 10: 29 (our L.). Psalm 8: 1, 9; 45: 11; 97: 5; 110: 1; 114: 7; 135: 5; 136: 3; 147: 5. Isaiah 1: 24; 3: 1; 10: 16 (shall the L.), 33 (behold the L.); 19: 4 (saith the L.); 51: 22. Daniel 10: 16, 17, 19; 12: 8. Hosea 12: 14. Micah 4: 13. Zech. 1: 9; 4: 4, 5, 13, 14; 6: 4, 5. Malachi 3: 1. In all other cases where the word occurs printed in ordinary type (apart from the above instances where the word should be "Yahweh"), the word may be taken as the representative of the plural Adonai.

We suggest that the Reader take the trouble of marking these places in his Bible, and follow up this wonderful subject of God manifestation by re-reading "Eureka", vol. 1 pp. 70-95 (in the new edition) where it is expounded under the heading "The Mystery of Godliness Apocalypsed in Symbol".

● 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. Thomas.

● If we found that numbers were beginning to flock beneath the standard we unfurl, we should do well to take it down and see if it had the right heraldry upon it.
—Dr. Thomas.

At the Table of the Lord

The Light of the World

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life"—John 8: 12.

Much of Christ's teaching was well above the heads of his listeners. It contained profound, vital truths upon which much thought and concentration is required to discern its true meaning, and because his contemporaries were not prepared to give this close attention, they constantly misinterpreted his teaching.

Among his enigmatical sayings is the statement: "I am the light of the world". The Greek word rendered "light" is "phos" from which is derived our word "phosphorous"—a light shining in a dark place. The idea is expressed in the 1st chapter of John: "The light shineth in darkness; and the darkness comprehended it not . . . that was the true Light, which Lighteth every man that cometh into the world. He was in the world, and the world was enlightened through him, and the world knew him not" (vv. 4, 8-10). God speaking through Jesus could say, "I am the light of the world", for Christ was a manifestation of Deity.

What this means, is revealed when we consider the place of the Sun in natural creation. It is the source of light and life, and the destroyer of darkness. It reveals colour, form and true beauty. From its strength there comes sound health; and without it all manifestations of life would cease.

Interpret these facts into spiritual terms, and we begin to understand Christ's allusion to himself. He is the light of the world. He is the source of true spiritual health and beauty, the author of eternal life. Apart from him there is only darkness, and spiritual existence will fade and die. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me" (John 14: 23-24).

The Light in the Tabernacle

These things were prophetically revealed to Israel in the Tabernacle. There all natural light was excluded; complete darkness reigned, broken only by the flickering light of the seven-branched candle-stick in the Holy Place, and the glowing light which was the

symbol of Deity's presence in the Most Holy Place. "There I will meet with thee", He declared, "and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony" in the Most Holy Place (Exod. 25: 22). From this most sacred spot in the Tabernacle, the manifestation of Yahweh appeared as a light glowing forth from above the Mercy Seat and between the two Cherubim whose wings were outstretched over it, and whose faces were intently gazing at it, and from whose gold was reflected back this glory of light. This manifestation of Divine glory, shining forth out of the intense darkness of the Most Holy, was the Light of the Jewish world. In times of apostasy, this Light was withdrawn; Deity hid His face from His people, calling forth the pleading voice of the Psalmist: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth" (Ps. 80: 1).

Christ is set forth as our propitiatory, or "mercy seat" (Rom. 3: 25, see Diaglott). He declared: "I have spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12: 49). Christ is thus the meeting place, the mercy seat, where Deity meets and communes with us. He is the glowing "light of the world", shining in the surrounding darkness, and revealing the glory of God.

When we open the pages of God's Word, and steep our minds therein, this glowing light is revealed. As in the Tabernacle, all natural light is at once excluded, and we are mentally transformed into the presence of Deity, and guided along the channel of Divine ideas and ideals. Outside of Christ, the manifestation of Deity, there is only darkness. So Paul exhorts: "Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son" (Col. 1: 12; see also Eph. 6: 12).

Modern Lights

Those who "believe on his name" reflect the light that Christ revealed. They become sons of God (John 1: 12), lights in the world, even as he was the Light of the world. Of them, Solomon writes: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18-19). Their high and lofty calling is indicated by the significant salutation of Paul to the Thessalonians: "**The ecclesia of the Thessalonians which is in God the Father and in the Lord Jesus Christ.**" This is the glorious Name we bear, for we too have answered the invitation to come out of the Gentiles a people for His name (Act 14: 15). If we are really in "God the Father and the Lord Jesus Christ", we will manifest that glorious light which originates from this Divine source. We shall try to build into our lives the characteristics of the Father that we see revealed in the Son. We shall permit His word to have "free course and be glorified" in us, revealing to our contemporaries, a measure

of the light that Christ revealed to his. The mainspring of our existence will be the will of God, that will operate in us to bring forth fruit to His glory. "It is God which worketh in you both to will and to do of his good pleasure . . . that ye may 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: 13-15).

Now these thoughts must be interpreted into action. When Paul says that we are to "shine as lights in the world", he means that we are to reflect the Divine characteristics; we are to reveal God to the world by doctrine and example. The world's standards of morality are ours. We need to look at things through the eyes of God. We need to hate where He hates; to love where He would have us love; to show compassion as He would have us show compassion.

If we are true lights, we will be jealous for God's holy Name, keen to uphold the purity of the faith, anxious to propagate His truths.

If we are true lights, we will repudiate the world of darkness about us, comprehend the folly of its ways, and measure ourselves by the standard of Christ.

And by this standard, we will have the humility of realizing how faint is the reflection in us. Do we stand uncompromising for the Truth as did he? Is it our anxious desire to be about our Father's business? Or are we so engrossed with the world of darkness that the light is almost quenched? Do we stand out from our contemporaries as lights gleaming in darkness, or are we almost indistinguishable from the surrounding gloom?

World events remind us that the time is at hand when the Sun of Righteousness will arise with healing in his beams (Mal. 4). From Zion there shall then burst forth a glorious light that shall utterly destroy "the darkness that covers the earth, and the deep gloom that enshrouds the people" (Isa. 60: 1). Then, "all men shall know the Lord, the least unto the greatest". Meanwhile, it is our grand privilege to reflect (even though but dimly in comparison) the light that was so brilliantly revealed in Palestine 1900 years ago, with the hope that we shall "shine forth as the sun" in the Kingdom soon to be set up on earth.

—M.H.



Unusual Texts of Scripture

2: "FOR THEY ARE MEN WONDERED AT"

—Zech. 3: 9

The above reference is one of the many "strange sayings" with which the book of Zechariah abounds, and which helps to make it so intensely interesting to study. It concerns Joshua the high priest, and his "fellows" who were notable men of Israel in the days of the prophet.

The marginal reference to the Authorised Version gives an alternative reading—"men of wonder, or sign", and this has been adopted by the Revised Version—"they are men which are a sign". This certainly makes the verse more intelligible; but of what were they "a sign", and how? The record goes on to speak of "a Branch", Yahweh's servant, and of a stone with seven eyes, laid before Joshua; and this is associated with the removing of Israel's iniquity, and the establishment of an order of peace, when "ye shall call every man his neighbour under the vine and under the fig tree".

We need to find out more of Joshua and his fellows. The period of Israel's history spoken of is that of the first return from Babylonian exile in 536 B.C. approximately, under Joshua the high priest, and Zerubbabel the governor (see Ezra 2: 1-2; 5: 1). Zechariah, himself, was a young man at the time, and a contemporary of Haggai, who was aged. Joshua and Zerubbabel set to work "and began to build the house of the Lord which is at Jerusalem: and with them were the prophets of God helping them" (Ezra 2: 2). They met with much opposition; so much so, indeed, that the work was stopped for some years. Then, under the patronage of Darius Hystaspes, the Persian, the work continued until it was "builded and finished" (Ezra 6: 14).

The appropriateness of the description given these men as "men of sign", representing Jesus in his different characteristics and spheres of work, is immediately apparent. The Lord Jesus, as High Priest and Governor of the Age to come, will bring God's people back to Palestine from the exile of centuries, and with his "fellows" (the resurrected and glorified saints) will overcome all opposition and build the House of Prayer for all Nations.

Zerubbabel is considered to have been the head of the tribe of Judah at this time, and certainly was the legal heir to the throne of David, and a forefather of Messiah (see Matt. 1: 12; Luke 3: 27). He is therefore a fitting type to prefigure the glory of Messiah, overcoming his enemies, levelling to the dust their pride and power, and building the House of Yahweh.

Joshua or Yahshua ("Yah is salvation") is the Hebrew form of Jesus, and, appropriate to the type, he was high priest at the time of the regathering. He was the type of Jesus, who was of our nature, and is therefore represented as being "clothed with filthy garments" (Zech. 3: 3); but these were taken from him by Divine command, and he was given a "change of raiment", and crowned with "a fair mitre". Thus was prefigured the glorious change in our Lord, from the time he possessed our nature (which profiteth nothing—John 6: 63; Rom. 7: 18), to the time when having emerged from the tomb, he was given a "change of raiment", even Divine nature, and a crown of glory.

Truly, Joshua and his fellows were "men wondered at", whose story adds great interest to the background of our Lord's mission on earth.

—E.B.W.

An Interesting Query—

Questions



Answered

MORTAL SIN

A sister (U.S.A.) draws attention to the statement by Brother Thomas in "Anastasias": — "Through this advocate, 'Jesus Christ the righteous one', the Father will forgive the sins of all saints which are not unto death (1 John 5: 16). Mortal sins, however, He will not pardon. No amount of confession will obtain the remission of these. The advocate will not plead for saints who commit such offences (Eph. 5: 3, 6; Gal. 5: 19, 21). Their fate is shame, contempt, and exclusion from incorruptibility and life in the Kingdom of the Deity. They shall not see life; but the wrath of Deity abideth on them' John 3: 36."

Our correspondent comments: "Some of these sins which Brother Thomas quotes as 'mortal sins' for which there is no forgiveness, are those which many have committed (see Eph. 5: 3, 6; Gal. 5: 19, 21). It seems to me that he is contrasting the Right way with the errors of Christendom, in thinking sins may be confessed, and easily cleared away, and the person go on re-committing the same sins. What do you think?"

Answer.—We think that you are right, particularly when the previous paragraph in "Anastasis" is read (it appears on pp. 20-21 in the 1947 edition). Brother Thomas is attacking the idea, put forward by some in his day, and not unknown in this, that "we have no righteousness of our own, Jesus Christ is our righteousness, He

covers us. And the Deity, beholding his righteousness, does not see our unrighteousness. If we confess our sins, He is not only just to forgive us, but to cleanse us from all unrighteousness." The Doctor rightly comments: "Here is truth misapplied, and therefore nullified", and in words set in bold type for emphasis, he continues: **"If a saint has no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment."**

In these words, and those that follow in the same paragraph, you have the answer to what the Doctor calls "mortal sins". They are sins that are persisted in, evil habits that we refuse to break, though, perhaps, we may deplore them by word of mouth. They include covetousness (Eph. 5: 6), hatred, variance, emulations, wrath, strife, heresies, envyings, etc., and Paul says quite definitely that "they which do such things shall not inherit the kingdom of God" (Eph. 5: 21). They are mortal sins which God will not forgive; but mortal, or unforgivable, only because they have become habitual, and are persisted in. If there is a genuine effort to grapple with these sins, we will not only be aided to overcome from on high, but our lapses will be freely forgiven, for Christ declared: "All manner of sin and blasphemy will be forgiven unto men" (Mat. 12: 31; 1 John 1: 9). So John declares (1 Ep. 3: 9): "No one who is born of God makes a practice of sinning, because the God-given seed continues to live in him, and so he cannot practice sinning, because he is born of God" (Modern Speech, New Testament). There is a vital difference between sin and the "practice of sin"; we may do the former, whilst avoiding the latter.

If there is genuine repentance, and an earnest endeavour to overcome, occasional lapses will be forgiven, as we are assured by John (1 John 1: 9), but when such sins, as are enumerated in Galatians 5: 19, 21 and Ephesians 5: 3, 6, become an integral part of our character, and are persisted in in defiance of Apostolic admonition, they become "sins unto death" (1 John 5: 16), for which prayers are ineffectual.

It is a mistake to say, as some do, that "faith alone saves us". It is true that Paul, in Romans, emphasises justification by faith in the absence of works, and some have seized upon his words, and by misapplying them have sadly mutilated their meaning. "Anastasis" sets the matter in its true perspective: "Zealots in their frenzy do not perceive the difference between the justification of sinners, and the justification of saints. Sinners are 'justified by faith' in the obedience of faith, which is baptism; while saints are 'justified by works' in the presence of the Righteous Judge 'at his appearing and his kingdom'."

To emphasise the veracity of this beautifully expressed truth, we draw your attention to two passages of Scripture which at first sight seem to conflict. Here they are:

"If Abraham were justified by works, he hath whereof to glory . . . What saith the Scripture? Abraham believed God, and . . . his faith is counted for righteousness" — Paul in Rom. 4: 2-5,

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? . . . Ye see then how that by works a man is justified, and not by faith only."—James 2: 21-24,

Paul says that Abraham was justified by faith in the absence of works, and James declares he was justified by works, and not faith only. There is no confusion here. Paul was speaking of Abraham at a comparatively early period of his spiritual life (Gen. 15: 6), whilst James referred to an incident towards the end of the patriarch's pilgrimage on earth (Gen. 22). Abraham was called from Ur of the Chaldees—the headquarters of superstition and error—and was given certain promises which he implicitly believed. He thus manifested faith in God, and this faith was "counted to him for righteousness. In other words, he was "justified by faith", and this justification turned him from a sinner into a saint. In this state, "he had peace with God . . . and rejoiced in hope of the glory of God" (Rom. 5: 1). But he had to justify his worth of life eternal, and this could not be done by belief, or faith, alone, but by manifesting the works of faith; obedience to the Divine commands. God therefore proceeded to test Abraham (Gen. 22: 1), and commanded him to offer up his son. Abraham's complete confidence in God was equal to this trial, and as a result, God made the promise sure: "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 . . ." Abraham had produced works to confirm his faith, and was now justified by works. Thus both Paul and James are proved correct. Abraham was firstly justified by faith and later by works, and what is true of Abraham, must be true of all his spiritual seed who would gain the Kingdom. They are justified by faith at baptism, but this does not gain for them the Kingdom; they must also be justified by works at the Judgment Seat of Christ, recognising that whilst they must produce works of faith they can never offer anything commensurate with the great boon of life eternal; "When we have done all, we are unprofitable servants."

Justification by faith blots out past sins (Acts 2: 38), but it does not destroy the strong cravings of the flesh, and so Paul exhorted the Romans that having been justified by faith, they must learn to suppress the flesh, otherwise they would earn death: "Let not sin therefore reign in your mortal body that ye should obey it in the lust thereof . . . Know ye not, that to whom ye yield yourselves slaves to obey, his slaves ye are whether of sin unto death, or of obedience unto righteousness" Rom. 6: 12, 16).

Living to the flesh, therefore, constitutes mortal sin. If we confess our sins (and we can only do this by awakening to a sense of sin), and genuinely attempt to forsake them, we have an Advocate who will ensure the forgiveness of them; the sin will not be mortal. If, however, there is ample confession of sin, and pious regret expressed in eloquent terms, without any real attempt at regeneration, these sins will become mortal sins. This constituted Israel's failure. They confessed: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and our iniquities, like the wind, have taken us away", but they did not forsake their ways, they did not act up to their confession; by word of mouth they approached Yahweh, but their hearts were far from Him, and so he cast them off for their duplicity (Isa. 64: 6).

To sum up. Mortal sins are those which will bring death unless forgiven, and there will be no forgiveness for the saint who refuses to make an effort to overcome. To repeat Dr. Thomas's very potent words: "If a saint has no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment."

The Olivet Prophecy

7. Signs in the Jewish Heavens

We come now to the more difficult portion of our subject. Hitherto, what we have written will find general agreement, for the predictions of Christ follow a sequence that is easily grasped, but his prophecy of events that would follow the overthrow of Jerusalem is not so clear.

For example, Luke speaks of signs in the sun, moon and stars, and upon earth, distress of nations with perplexity, and the language he uses, shows that these signs will be contemporary with the return of the Lord in glory; whereas Matthew and Mark both refer to similar signs as though they were associated with the fall of Jerusalem. They write: "Immediately", "in those days", the "sun shall be darkened, and the moon shall not give her light", etc. (Matt. 24: 29; Mark 13: 24). Undoubtedly, such terms as "immediately", and "in those days" must refer to the events of A.D. 70 when the foundations of Jewry were convulsed, but such an explanation does not override the application of Luke's similar words to these days, as we hope to show.

A.D. 70 a Type of Impending Crisis

It is quite certain, that neither Matthew, Mark or Luke have recorded all the words of Christ. Matthew and Mark, for instance, omit the explanatory passage of Luke 21: 24, and Luke omits some statements recorded by Matthew and Mark. Each set down those features of the Olivet prophecy relevant to their individual purpose, and it is only by placing the three accounts side by side that the true picture is seen. Matthew and Mark wrote primarily for Jewish believers, and recorded the features of the prophecy in which they would be more particularly interested. Luke, on the other hand, wrote for Gentile believers also, which may have been the reason why he included those features that are of particular interest to us.

It is also certain that there is a link between the destruction of Jerusalem and the overthrow of the Gentiles now impending; the one

is the type of the other, and for that reason, we believe, these events were grouped together so closely in Christ's Olivet prophecy, and expounded in language so similar. Similar close grouping of events, the fulfilment of which are widely separated in point of time, is found quite frequently in Scripture, for "time" as it appears to us, does not exist for Deity, with whom "a thousand years is but a day". Take, as an example, Isaiah 61: 1-2. "The spirit of the Lord God is upon me; because He hath appointed me . . . to proclaim the acceptable year of Yahweh, and the day of vengeance of our God." Here are two events, divided by almost 2,000 years in point of time, by only a comma in the record, in Isaiah. The first part of this prophecy was fulfilled by Christ at his first advent. On one occasion he read this Scripture from Isaiah, and carefully stopping at the statement, "the acceptable year of the Lord", he closed the book, and proclaimed: "This day is this Scripture fulfilled in your ears" (Luke 4: 21). If Christ had continued another five words—"And the day of vengeance of our God", he could not have commented: "This day is this Scripture fulfilled", for we still await the fulfilment of this section of the prophecy.

These two events are linked together in Isaiah because they have a relationship the one with the other, and, in similar manner, the shaking of the Jewish heavens and earth of A.D. 70, recorded by Matthew 24 and Mark 13, have a relationship with the shaking of the Gentile heavens and earth, as recorded in Luke 21.

Take another example. Haggai says: "Yet once, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory (Hag. 2: 6-7). The "shaking of the heaven and earth", referred to in this Scripture, occurred in A.D. 70, for Paul so interprets it (see Heb. 12: 26), but the "shaking of all nations", and the advent of the Lord, also referred to, is yet future. Nevertheless, as in the Olivet prophecy, these two widely separated events are grouped together as one. It will be appreciated, therefore, that a little care is needed to "rightly divide the word of truth", for the Scriptures were never recorded for the careless or slovenly reader.

Perhaps the best example of prophetic grouping of events, the fulfilment of which is widely separated by time, is contained in Jeremiah 25: 29-33. Yahweh declares: "Lo I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth". Then follows a prophecy of vengeance against the Gentiles which still awaits complete fulfilment. In this Scripture, the crisis of the latter days is shown to be associated, or linked, with the overthrow of Jerusalem 1900 years ago. Therefore Christ, in his Olivet prophecy, spake firstly of signs in the Jewish heavens, and then similar signs in the Gentile heavens. The crisis of A.D. 70 brought to an end the Mosaic aion; the impending crisis to-day will shake the Gentile rulers from their positions of eminence that Messiah's times may be brought in.

Matthew 24: 21, and Mark 13: 19 speak of "tribulation" and "affliction" that would come upon Judea, and which would result in the darkening of the Jewish sun, and the casting from the political heavens of Jewish stars. What this means literally is supplied by Luke's account: "Great distress in the land, wrath upon the people; they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (vv. 23-24). When the "times of the Gentiles be fulfilled", their luminaries in the political heavens, will likewise be removed; and so Luke continues: "There shall be signs in the sun, moon, and stars", etc., a repetition of the troubles felt in Judea 1900 years ago, but now experienced world wide. This is leading up to a manifestation of glory exceeding anything that has happened on earth yet: "Then shall they see the Son of man coming in a cloud with power and great glory."

Political Heavens and Earth

Let us make no mistake. By "signs in the sun, moon and stars", the Lord was referring to the political, not the natural, heavens. These terms were common with the prophets, who took pains to instruct the people that they were using the language of symbology. The heathen looked to the natural heavens, and pretended to be able to forecast events by this means, but Yahweh declared: "Be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. 10: 2). The signs for which they were to look were found in the earth.

It is common, in Scripture, for the rulers of a nation to be referred to as the "heavens", and the ruled, or people, as "the earth". In this symbolic language, the sun becomes the symbol of civil authority, the moon stands for the state religious system which derives its light, or power, from the sun, the stars represent prominent statesmen, the air in which the sun, moon, and stars revolve, the constitution of the government, and the earth, waters, seas, the common people, swayed by the tides and currents of politics, over which the sun, or government, has power, or jurisdiction.

Isaiah used this language in addressing Israel thus: "Hear, O heavens (rulers), and give ear, O earth (people)" (Ch. 1: 2). Jeremiah, likewise, in castigating his nation for "changing their glory for that which doeth not profit", declared: "Be astonished, O ye heavens at this, and be ye horribly afraid, and very desolate, saith the Lord" (Jer. 2, 12). The prophet blamed the rulers for the lamentable condition of the nation, and condemned them in the picturesque language of symbol. Later he refers to the "earth mourning", and the "heavens above" being "black", for the light of their rule was extinguished (Ch. 4: 28). The Divine indictment on Babylon was proclaimed in similar terms: "All the host of heaven shall be rolled together as a scroll, their hosts (statesmen or "stars") shall fall down . . . for my sword shall be bathed in heaven", then in explanation of the symbol: "It shall come down upon Idumea, and upon the people of my curse,

to judgment" (Isa. 34: 4-6). Moses used similar language in addressing Israel: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth" (Deut. 32: 1). He desired both the rulers and people of Israel to diligently hearken to his words.

The Jewish heavens and earth which Moses, Isaiah and Jeremiah addressed, proved disobedient to God; so disobedient, in fact, that He declared that He would cause an eclipse of the sun that would darken the light of the Jewish political heavens, and a political earthquake that would empty the people out of Palestine and scatter them among the nations. But He also declared His purpose to ultimately re-establish His rule in the earth, under the jurisdiction of immortal rulers whom He would appoint. In the language of symbolism this will constitute "a new heavens and a new earth"—a new divine, political constitution which will reflect the glory of its Creator (Num. 14: 21). "Behold I create new heavens, and a new earth, and the former shall not be remembered, nor come into mind; but be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy" (Isa: 65: 18).

In this "new heavens", Christ will constitute the Sun, the "Sun of righteousness with healing in his beams" (Mal. 4: 2). The Moon, or ecclesiastical system of that age, will be the Truth everywhere revered, the name of Yahweh upheld on all hands (see Mal. 1: 11). The resultant glory will be such that:

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30: 26).

To establish this new order, both Jewish and Gentile heavens had to be "shaken". The first occurred 1900 years ago; we are living at the epoch of the second, and in his Olivet prophecy, Christ over-arches the interval of time, to show the relationship of one with the other. The shaking of the Gentile heavens will be a great sign, for the peoples of the earth, that a new constitution has been established in Jerusalem destined to drastically effect all mankind.

—P.M.



Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

OUR TASK IN A SIGNIFICANT AGE

In commencing our class work for another year, we are encouraged to further effort by a review of our experiences and accomplishments during the past twelve months, in concert with the various national moves betokening the early return of our Master.

Our Melbourne Cottage Meeting has been encouraged by the entrance into the All-Saving Name of five of our members during the past five months. The following were all baptised at the home of Brother Kennett, and are keen members of our class — Bro. and Sis. W. J. Bennett, Sis. Pauline Bennett, Sis. Heather Mansfield and Sis. Lila Munro.

This, indeed, has been an occasion of great joy to us, and we feel that our efforts in this section of the Lord's vineyard have not been in vain. We pray that God will richly bless our brother and four sisters in their endeavours to reflect the light of His glory in the darkness that surrounds them.

Then, again, our endeavours have been considerably energized by the varying phases of prophetic fulfilment about us.

During the latter end of 1951, the papers were full of Egypt's aggressive attitude towards the British Lion. In 1936 a treaty between Egypt and Britain was forged, allowing Britain to retain troops in Egypt to protect the Suez Canal zone, but in October, 1951, Egypt openly denounced the treaty, and requested the withdrawal of Britain from Egypt.

Possibly the Egyptian Government was of the opinion that Britain would withdraw as quickly as she did from Persia a few months previously. Whatever the mighty of the land might expect, we, as students of the Scriptures, and of the expositions of our pioneers, have "inside information" of what is destined to happen. Our studies in "Elpis Israel", for example, remind us that ultimately Britain would be forced to relinquish Egypt, and the whole Middle East will become aflame as a prelude to Armageddon. Over 100 years ago, Brother Thomas wrote:

"God will bring the rulers of Britain to see the desirableness of Egypt which they will be induced by the force of circumstances to take possession of (This came to pass in 1882). They will, however, before the battle of Armageddon be compelled to retreat from Egypt, for the King of the North shall stretch forth his hand upon the land of Egypt which shall not escape, and the Libyans and Ethiopians shall be at his steps. Hence these will become the battle-ground for a time until the seat of war is removed to the mountains of Israel where by the Autocrat's (Russia's) discomfure the war is brought to an end between the image-giant of Assyria and the Lion of the North and East."

Is it mere coincidence that in the absorption of Egypt by Russia, that Libya should also be brought into headline news? Is it mere coincidence that we read from Daniel that as Russia absorbs the dominion of Egypt, Libya will also yield allegiance to Russia?

Is it mere coincidence that Libya has been granted independence by France and Britain under the auspices of the United Nations in January, 1952, and is open for attack from any large power? Is it mere coincidence that Russia has already revealed her interest in the destiny of Libya, and that anti-British propaganda is flooding that country?

We are indisputably on the threshold of marvellous events.

Look where you will on the earth's surface, there is national turmoil and intrigue; men's hearts are failing them for fear of those things which they cannot tell will come.

The tension of the people has been heightened; they have lost their faith in all political parties; to who can they fly for refuge and advice? The world is one vast merry-go-round increasing in tempo as each week hurries by. The escape from reality, the desire for relief from the crushing economic burden of to-day has reached such a pass that mankind is wearied, is definitely ready for the new change of Government that will soon flash its healing beams throughout the earth from pole to pole.

The time is almost upon us when our Master must return. Keep on with the good work; continue the gathering of the manna; remember that you are part of God's handiwork, He is using you for the effecting of His purpose. That day is imminent: "the Lord will suddenly return to His Temple".

With the closing days of the Gentile era so evident around us, we must continue for yet a little while. Its close will usher in an era of world-wide peace and happiness such as the world has never experienced, together with a reward to be divinely meted out in accordance with the measure of our faith and works.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him . . ." (Mal. 3; 16-17).

S.A. GOSPEL EXTENSION EFFORT

Groups of brethren and sisters have penetrated the country districts of South Australia to bring the message of the Truth closer to those in outlying areas. Trips have been made to Murray Bridge and Mannum, and in each of these places literature has been distributed, personal contact has been made from those receiving our literature from Adelaide, lectures have been delivered with varying success as far as audience is concerned, and brethren have been encouraged. This is a testimony to the Truth, and a service to Almighty God, and we are not particularly concerned with the general apathy of mere flesh and blood; at the same time, the response we have received has made the effort well worth while. Further trips to Terowie and Salisbury are contemplated. **We shall be pleased to hear from any brethren and sisters in country districts of South Australia who are prepared to co-operate with us in these efforts.** Please direct any such offers to Box 226, G.P.O., Adelaide, South Australia.



WORKERS URGENTLY WANTED

The distribution of "Digest of Truth" and other literature has resulted in much correspondence with interested friends in all parts of the world. Generally, correspondence, supplemented by the printed word, can only go a certain length, and then must be aided by personal contact, if the interested party is to accept the Truth in its entirety. We have a long

ACKNOWLEDGMENTS

Brother E. B. Wilson, treasurer of the "Elpis Israel" Classes, acknowledges the following amounts received to help forward the various avenues of class labour—Goodwood Class, £1/8/9; M.H. (S.A.), 10/-; M.B. (Vic.), £3/1/-; Bro. & Sis. C. and Sis. B. (Vic.), £1; Sis. F. (Tas.), 16/9.

list of names of presumably interested friends whom we would like personally contacted. These are located in all States of Australia, U.S.A., Canada, Gibraltar, England, New Zealand, South America, etc. If you are prepared to co-operate with us in this work, will you please drop us a note immediately, that we can list your name for that purpose. We will then notify you as these names come to hand, and assist you as much as we are able, to bring these efforts of preaching the truth to a successful conclusion.



FROM THE LETTER BAG

From Queensland: "I recently came upon the book, 'The Truth Vindicated', published by you, and the drastic change that has occurred in Baptist belief noted therein is, indeed, remarkable. They have fallen from the true faith and are now just another daughter of Rome. I found your reply to Mr. Miller, "B.A., B.D." (the "wise of this world") very interesting. Whilst on the subject of the Bible, it is stimulating to notice how wonderfully

prophecy is being fulfilled. How quickly things are advancing in the Middle East. Egypt, that "weak reed", as Isaiah describes her, is saying "I am strong" (see Joel 3). In this she follows the example of Persia in wanting the British begone. We are nearing the end of this dispensation, and await the glorious coming of the Son of God with patience and comforting hope" (from E.W.).

(The subject of "Egypt in Prophecy" was expounded in a recent issue of the "Herald of the Coming Age". We shall be pleased to send you a copy if you so desire.—Editor.)

From E.S.B. (Q).—World events at present are very promising, and we see with the latest moves in Egypt, the hand of Russia. One wonders just how long it will be before that nation thinks it opportune to strike for herself. We all await our dear Lord's return most anxiously.

(Such matters as the Egyptian crisis cause throughout Christadelphia a general quickening of interest in the fulfilment of prophecy and imminent return of the Lord; we must not permit this interest to lapse with the passing of the crisis—"In your patience possess ye your souls".—Editor.)

From A.F. (N.Z.)—"Wind and fire and earthquake can rend rocks, but only the voice of the great Shepherd of the Sheep (John 10: 13-16) can rend a man's heart so as to make him sufficiently contrite to admit that he has been in the wrong, and say, "I have sinned". And that is not what we, but what God requires of us all—so that we may realize that we in Christ (Mark 16: 16; 1 John 5: 1-2) are all on the same level, and cease from pride, saying, "Come not nigh me" (Isa 65: 5; Ps. 145: 18-20). Only if we are truly contrite (Isa. 57: 15) will God "revive us" and His power work in us so that unitedly we may know the love of Christ (Eph. 3: 16-20), and be "pure enough" to make for peace (Jas. 3: 12-18).

South Africa (E.A.S.).—We shall be pleased to forward our "Elpis Israel" notes to you, and feel that the agenda and contents will be admirably suited to your purpose. We shall be delighted to hear of the progress of your Class from time to time.

From E.W. (Eng.)—"Next Sunday will exhort on prayer. I intend to show how incense symbolized prayer, and the spiritual significance of each element in the incense—e.g., stacte, by the broken heart of the plant; onycha, the shells crushed which are found on the Red Sea—Deliverance, Exod. 15; galbanum, used for healing serpent bite; frankincense, white for righteousness, and the whole tempered with salt, which savours and preserves. These hints suffice; there is a lot more to be sought out, but space is up."

(Could we have the exhortation for publication in "The Logos" at a later date?"—Editor.)

Will You Help ?



Since the first issue of "Digest of Truth", some thousands of applications for further literature explanatory of the Truth have been received from interested friends as the result of its distribution, and this has led to a better understanding of the Gospel by many, and has resulted in baptism on the part of quite a few.

You can help this service by taking a small quantity of "Digests" each issue, and distributing them from door to door. "Digest of Truth" appears every 6 weeks, and costs 2/6 per 100 copies, plus postage (10d.). Owing to costs of postage and despatch we are forced to limit the size of the smallest order to 25 copies.

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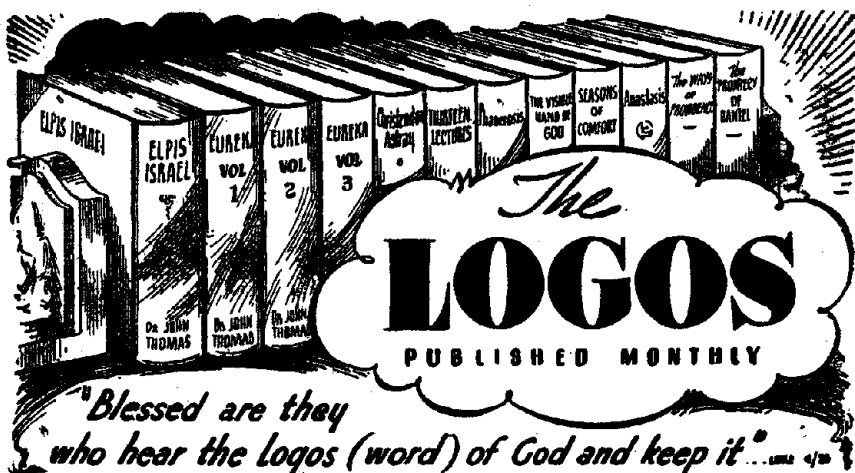
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April, 1952

Vol. 18

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 with-
out compromise, and all the lovers of the Truth will approve
you; for all others, you need not care a rush!"

J. Thomas.

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into it and is safe."

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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.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THOUGHTS FOR THE TIMES

"First Pure, then Peaceable"



There was, in Paul's good wishes (see 2 Cor. 1), an unexpressed principle underlying his benediction, which we do well to recognize expressed in the saying of James, "**First pure**, then peaceable" (James 3: 17). His wishes for their peace were based on the fact that they were a community of men and women, walking in obedience to the apostolic commandments — built on the foundation of the apostles and prophets — men and women of pure hearts and pure lives — purity of thought, purity of action, purity of intention, purity of aspiration; a prevailing purity engendered by the knowledge of God, and faith in His glorious promises and love of the Lord Jesus as the centre of those promises. Now as believers of the Gospel we occupy a similar position to the Corinthians, and we may venture this morning, as on all mornings on which we assemble round the table, to take to ourselves the peace which Paul desired to rest upon them; and which he would no doubt desire us to have, if he were writing to us. But whilst looking at the sweetness, let us also look at the purity. Jesus says, "Ye are clean through the words spoken to you"; but we may know the words and not be clean by them. If those words fail to produce purity, they fail in their effect, and that is what we have to consider . . . If there is no purity — if there is disobedience, let there be no comfort; let there be affliction, and mourning, and weeping, and refusal to lay hold of the joys of the truth until purity comes.

—R.R.

3. *Reaping as We Sow*

"They that plow iniquity, and sow wickedness, reap the same"—Job 4: 8

At first sight, there does not appear to be anything very unusual about the above passage of Scripture. It is the sort of statement one expects to find, and, in fact, does find frequently in the Word (Prov. 22: 8; Gal. 6: 7-8; 2 Cor. 9: 6; Hos. 8: 7; 10: 12-13; Mat. 7: 16-18); the sort of statement, in fact, that appears so obvious as to be accepted without question, for even nature confirms that the farmer reaps the kind of seed he sows.

Yet the context of this verse reveals that the application of these words was quite false, the use of them cruel and untrue; and for this reason it finds its place in this series of unusual texts of Scripture.

Severe calamity had fallen on Job. The trial was divinely controlled, and was designed to test Job, on the principle that gold submitted to fire comes forth all the purer, and shines with greater lustre. But the friends of Job did not know this. They only knew that their previous wealthy acquaintance had been suddenly struck down. Not only had he lost his wealth and family, but a "loathsome disease" had him in its toils, and Job's days seemed numbered. Previously he had excelled any man in the east for position and possessions (Job. 1: 3), but so low had he fallen, and so changed had become even his appearance, that when they came to visit him, they "knew him not". They therefore "lifted up their voice and wept, rent every one his mantle, sprinkled dust upon their heads, and sat down with him upon the ground seven days and seven nights." During this week of sorrow, "none spake a word unto him: for they saw that his grief was very great" (Job. 2: 12-13).

Seven days was the customary period of mourning for the dead, in the East (Gen. 50: 10; 1 Sam. 21: 13; 1 Chron. 10: 12; Ezek. 3: 15) so that these seven days of eloquent silence was really a lamentation for one they thought as good as dead.

This was hardly calculated to cheer up Job. In fact, it seems as though it was the last straw as far as he was concerned. The silent sorrow of his friends, the fact that they could find no word of comfort to offer, lay heavy upon him, and was in the nature of an accusation, signifying that they thought he deserved all he suffered. With this silent accusation heaped on to the burden of evil and pain he was already carrying, and with the degradation of his state plainly written, without disguise, in the horror found on the faces of those who came to commiserate, no wonder that Job "opened

his mouth and cursed his day" (Ch. 3: 1). In a chapter of bitter lamentation, he confessed he wished he had never been born.

It was Job's burst of grief that caused the self-righteous Eliphaz to quote the platitude above. It is the sort of smug expression that rolls glibly off the tongue of the hypocrite to the hurt of the righteous at such times; an incontrovertible truth, unjustly twisted to apply to circumstances to which it was never intended.

For Eliphaz meant by these words that Job's sufferings were the result of his own folly; that he had plowed iniquity and sown wickedness and was now reaping the result; and the extent of Job's sufferings only measured the degree of iniquity and wickedness of which he was guilty.

This was the reasoning of Eliphaz, and it was supported by his two companions who vigorously insisted throughout the book of Job that the patriarch had committed some deadly, secret sin; and, to the constant irritation of Job, they persisted in exhorting him to confess to his non-existent guilt. No wonder the patriarch in exasperation, ejaculated: "Miserable comforters are ye all!" Eliphaz's reasoning was based on a mis-applied truth. Whilst it is true that they that plow iniquity and sow wickedness will reap the fruits of their labour ultimately, in the meantime the wicked seem to often prosper, whilst

● God's own demand is "My son, give Me thine heart". He demands the highest place in all our affairs, which is His reasonable place. Let us render the service He requires. His Word is in our houses. Don't let us insult Him by giving our feeblest moments to the reading of it. Don't let us wait till all our energies are worn out, and our faculties impaired in attending upon the affairs of the natural man. Don't let us sit down to the Bible when nature is exhausted, and sleep hovers on the eyelids. Let us give the best time of the day. It is a matter of contrivance. There are difficulties, but difficulties can be overcome. Where there is a will there is a way.

the righteous are in trouble. God oft-times permits the temporary triumph of the fleshly, that the righteous may be purified for a greater and more glorious destiny. This was the case with Job; his friends should have understood this, and rendered comfort to him in his distress.

It satisfies the sense of justice, that Eliphaz's misapplied truth was corrected by Yahweh who finally elevated the righteous Job above his companions, and permitted him to intercede for forgiveness on their behalf (Job. 42: 7-8).

The moral of all this is that we, too, can misapply truths. We need to carefully analyse all we hear or read, and "rightly divide the word of God", by comparing Scripture with Scripture. Even an obvious truth can be distorted into a lie by misapplication. The religious world, which claims to be based upon the Bible, actually exists in error because the Divine revelation has been deceitfully

handled. The Bible is accepted by all, but correctly understood by very few, with the result that millions are drifting along the path that leads to hell (the grave) because they blindly swallow what others tell them, merely because it has a Scripture quotation appended to it. We owe it to God, and His truth, and to our own satisfaction, to manifest an independence of mind towards all that is written or spoken, whether in the world or in Christadelphian circles, and with patience and persistence seek out the truth. The Scriptures are the inspired and infallible Word of God, whereas the interpretations of men are prone to error. That is why it is not enough for one to say, I accept the Scriptures, for his interpretation of these Scriptures might constitute a negation of their true meaning. In this we can remember Eliphaz and his platitude above; so true in itself, so false in the application he gave to it, that it tried even the patience of Job (James. 5: 11).



THE WITCH OF ENDOR

Our reply to this question, published in "The Logos" some months back, has called forth several comments from readers, who disagree with our conclusions. Brother Evans, of Isles of Scilly, writes: "One of the great factors left out in the article is the fact that there is nothing impossible with God. He certainly could have risen up Samuel, which we believe He did, and given him power to speak to Saul. If the conversation be noted carefully, it is impossible to think the witch could give utterance to it, stating so definitely what would happen to Saul (cf. 1 Sam. 28: 15-19). How did the witch know that God was going to deliver up Saul and his sons to the Philistines? How could she say that he would be with Samuel in the grave? Surely you do not believe God was working through a witch when His law so utterly condemned them?"

Brother King, of Toowoomba, Queensland, also writes: "I am persuaded still to hold with the belief that Samuel was there in the flesh confronting the witch and Saul. This does away with the idea that the witch used ventriloquism or mesmerism, and does no violence to doctrine because the Almighty can raise whomsoever of His servants to fulfil a purpose. What think ye?"

(We do not believe that God worked through the witch of Endor; we believe that she was merely repeating to Saul what all Israel knew, namely that Saul's days were numbered, and that his impending defeat would result in his personal death. All Israel knew that David was set for the Kingdom; even Saul had earlier given expression to that (1 Sam. 24: 20), and it was obvious, too, that the battle with the Philistines was a crucial one, and Israel was not in the position to win. The nation was deserted of God, divided in counsel, and weakened by dissension; the Philistines were strong and united. The end was a foregone conclusion, and permitted the woman to foretell the end. It is important to notice that at no stage is Saul represented as seeing Samuel; it was left to the woman to describe him, and her description is very vague. This leads us to believe that Samuel was not there in person; but, as is noted above, the other view, too, does no violence to doctrine nor the text—Editor.)

Questions



Answered

WILL THE RUINS OF THE TEMPLE BE DESTROYED?

Readers have raised quite a number of queries in regard to the series of articles on the Olivet prophecy, appearing in "The Logos", and these have helped to mould the nature of the articles that have appeared. Brother C. F. Collins, of California, U.S.A., draws attention to a most significant and interesting item in the following words:

"In the September number of 'The Logos', under the heading of the 'Rise of False Christs', you state, 'The fulfilment of the early verses of the Olivet prophecy can be easily traced in the lifetime of the Apostles. Christ firstly spake of some who would come in his name, proclaiming a false Christ.'

"It seems to me that one of the most important prophecies Christ made on that occasion is the one preceding the above as recorded by Matthew, Mark, and Luke, concerning the destruction of the temple, to which the disciples called his attention. Each records Jesus's reply in practically the same words: 'And Jesus said unto them, seest thou these great buildings; there shall not be left one stone upon another, that shall not be thrown down.'

"So far as I know, all of the orthodox churches, and perhaps a majority of Christadelphians, believe and teach that this prophecy was fulfilled when the Romans under Titus destroyed Jerusalem in A.D. 70. It is true that the Temple was destroyed at that time in so far as its usefulness was concerned, but not to the extent of the fulfilment of Christ's prophecy. I see no reason to doubt that Christ meant exactly what he said, 'not one stone should be left upon another', or he would not have been so meticulous about the language he used.

"It is a well authenticated fact that what is now known as the 'wailing wall', was a portion of that temple. This is more than fifty feet high, and eight to ten feet thick, and contains hundreds of tons of stones that have never been moved since the temple was built, and no atom bomb that has yet been produced could destroy it to the extent of Christ's prophecy. It would seem reasonable to believe that this prophecy will not be fulfilled until Christ 'shall stand upon the mount of Olives . . . and the mount shall cleave in the midst thereof', as Zechariah tells us in chapter 14 of his prophecy. He also tells us in this same chapter of other changes that will take place at that time, indicating that the whole contour of that section will be changed.

"False Christs, wars and rumours of wars, famines, earthquakes, and pestilences, have been with us times without number, ever since the true Christ was here, but this upheaval that occurs after his return will evidently far exceed anything of its kind that has ever occurred in the history of man. Many people believe that Christ's prophecy of the destruction of the temple will be fulfilled at that time exactly as he said it would be. What do you think?"

Answer: We agree with Brother Collins. The earthquake referred to in Zechariah 14, is also incidentally referred to in other prophecies, which likewise make reference to the great physical changes that will alter the whole contour of the Middle East, and the environs of Jerusalem in particular. Brother Sulley, in "The Temple of Ezekiel's Prophecy", makes reference to this in the following words:

"In this earthquake all ancient temple foundation masonry will be overthrown, thus **completing** the prophecy of Christ already partly fulfilled: 'Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down' (Matt. 24: 2).

'Such a sweeping change is necessary to cleanse the site of Yahweh's sanctuary from all the foul accumulations of the ages, both literal and figurative, for it is written: 'The house of Israel shall no more defile my holy name, neither they nor their kings . . . by the carcasses of their kings in their death, in the setting of their thresholds by My thresholds, or by the carcasses of their kings in their high places' (Ezek. 43: 8-9).

"All such abominable memorials will be abolished. Dead men are no value to anyone. Even a 'living dog is better than a dead lion.' Now, a dead lion is wholly harmless; not so with the idolatrous memorials of men. Their shrines are fruitful of evil in the earth. There will be no room for such in the day of Christ, when the name of 'Yahweh of Armies' is exalted in all the earth. It is fitting therefore, that every site, 'traditional' or otherwise, should be effaced, except that one site, viz., the site which Yahweh has chosen to place His name there."

We might add this thought, that two cities are to be affected by earthquake at Christ's return; Zion will be "lifted up" (Zech. 14: 10), but Rome will be "cast down" (Rev. 18: 21), and the same mighty, Divine power, will operate in both instances, deciding, once and for all, the age-old controversy between Jerusalem and Rome.

DOES THE BIBLE AGREE WITH SCIENCE?



You write as though you are sorry that the Bible does not agree more with science, but surely you would not desire that! The Bible is the infallible word of God; science is very often the doubtful hypotheses of mortal, fallible men. If the Bible agreed with science, we

would have to discard it as the infallible revelation of God, for it would be in constant need of revision and correction. For example, scientific deductions of the nineteenth century are constantly being "brought up to date", and we do not doubt that the scientists of to-day will be corrected by their more "advanced" fellows of the future. We are prepared to accept a scientific theory only where it agrees with the Bible, properly interpreted. This is not an arbitrary attitude, because the Bible contains so much that is beyond the scientist, or any other mortal, that it bears the impress of the Divine. It speaks of future events with an exactitude that cannot be denied, or explained away, on any other hypothesis. In the realm of literature, the Bible is unique, for though the different books of which it is composed, occupied some 1600 years in their compilation, and includes all types of authors, from the king upon his throne, and the priest officiating in the temple, to the shepherd following his flocks, there is perfect agreement in all that is taught therein (does your scientist to-day agree with his confrere of 1600 years ago?). But the greatest evidence of the inspiration of the Bible is in the book itself; and one must diligently read and study to appreciate the value of this evidence. You would not think of reading and re-reading any other book as you would the Bible; you would not think of closely scrutinizing the words used by any other author as you do the Bible; you will not find the profound ideas, and depth of thought, in any other book as you do in the Bible; nor will you find any other book so potent to change men's lives, as the Bible. Nobody would think of producing an "Exhaustive Concordance" of the words used by Charles Dickens in his novels, or Shakespeare in his plays, but such works are legion as far as the Bible is concerned, and find a ready sale. This shows that the very words of Scripture assume an importance not found in other writings.

Yes, we are pleased that the Bible contradicts the ideas of scientists. There have been far too many mistakes by the latter, and far too much credulity placed upon their theories by the layman. On 23rd March, 1863, a prominent French scientist, Boucher de Perthes, published that he had discovered incontrovertible proof of the existence of the Neanderthal man, and claimed that this established the theory of evolution as a fact. To have proved his theory would have meant discrediting the Bible record of creation, but the jawbone which this scientist had discovered, and upon which he sought to prove his theory, had actually been placed in the soil a few days earlier by his workmen, ready to be discovered. They hoped to have been rewarded by the exciting find, and they were not disappointed in this regard, because they absolutely deceived the scientist. It was left to his fellow scientists to reveal the fraud. Commenting on this, a book on scientific discovery says:

"The first proof he (Boucher) provided for direct evidence of prehistoric man in the flesh, or bone, was shown to be a fraud. To declare the truth is one thing, to prove it by false evidence is a paradox. And so Fossil Man, in so far as the Abbeville evidence was concerned, retreated once again into obscurity" ("The Discovery of Man" p. 183).

If a celebrated scientist can be so easily and completely deceived,

why are his theories, and the theories of his fellows, listened to in preference to the Bible, which speaks so clearly and correctly of future events, many of which have had complete fulfilment since? The Bible does not expound error; what few mistakes may be found therein are due to faults of transcription or translation; due, in fact, to the incompetency of mortal man.

"Temple of Ezekiel's Prophecy" Epitomised

EZEKIEL, CHAPTER 42: 1-5

Verse 1: "**He brought me into the chamber against the separate place**"—In this verse, Ezekiel describes how he was taken from the circular range of buildings which will surround Mount Zion, and form the Temple proper, across the vacant space called "the separate place", which will divide it from the double range of outer buildings that will be set in a square, and "into the chamber" or Cellae of the inner range of these outer buildings. Earlier, in chapter 40, he had described the outer range of these buildings, now he describes the inner range; there are some points of similarity in the description.

Verse 2: "**The length 100 cubits, the breadth 50 cubits**"—See comments on Ezek. 40 vv. 15, 19.

Verse 3: "**Twenty Cubits**"—The word "cubits", given in bold type, is not found in the original. It is twenty "chambers", cellae, or divisions in the full range of the building, that is being discussed. In this chapter, Ezekiel describes the North and South sides of the inner range of outer buildings. Each side extends for approximately one mile, and is divided into 10 huge cellae, or chambers. The "twenty" of this verse refers to the 10 on the north and 10 on the south sides of the Temple (see v. 13). "**Gallery against gallery in three storeys**"—The inner range of buildings will occupy three storeys; note verse 5—"upper chambers".

These notes are designed for use with Brother Sulley's work, and are not intended to be exhaustive in themselves. It is hoped that they may assist the student in mastering what is admittedly a difficult work, and yet one which can aid immensely in helping us create a vision of the glory yet to be manifest in the earth.

Verse 4: "**Before the chambers a walk of ten cubits**"—The full width of the double range of buildings that will run in each direction for approximately 1 mile, will be 360 feet, and will be made up as follows: The entrance through the outer building, excluding the porch and posts on the inside which will constitute "a walk of ten cubits" as in this verse, will be 40 cubits; the full width of the outer court separating the double range buildings, and including this "walk of

ten cubits" (which also constitutes the porch to the entrance of each building) will be 100 cubits; the second range of buildings, identical in width to the first, will be a further 40 cubits—180 cubits or 360 feet in all (cf. Ch. 40: 9, 19). "A way of one cubit"—The outer court, dividing the double range of buildings will be 100 cubits wide, but on each side there will be a walk of ten cubits which shall be raised 1 cubit, or two feet.

Verse 5: "The upper chambers were shorter"—The inner range of buildings will rise in three tiers, the platform of each receding from the one below.

At the Table of the Lord

"Until He Come"

The following exhortation, by a brother of long experience in the Truth (over 80 years of age) presents an interesting exposition of Daniel 8 which suggests that we are living in the epoch when the 2,300 prophetic "days" of verse 14 will be fulfilled.



We have met together, as commanded by Christ, to partake of the bread and wine, "until he come". By this act, we declare our belief in the return of Christ to establish the Kingdom. But is this fact grasped as a reality? Or are we simply drifting on as though Christ's coming is still a thousand years' ahead? When I first read "The Christadelphian", over 57 years ago, the brethren were deeply interested in the times and seasons referred to in Daniel's prophecy. They sought to understand these in detail, and each month, half a dozen brethren would write on aspects of "The Day of His Coming". Now, nobody gets excited, despite the remarkable signs of the times; yet Bible prophecy is being fulfilled to-day which brethren, in my early days, were anticipating and earnestly desiring to witness. I quote as examples, such significant happenings as Israel a nation in the earth with thousands of her people pressing back home; Russia, ready and powerful, only awaiting the right moment to make her drive for world domination; two mighty and antagonistic confederacies in the earth, as prophesied by Ezekiel and Daniel.

A Time of Blessedness

The 12th of Daniel records three time periods relating to the purpose of God, the last of which brings those, whose outlook is like Daniel's, to an epoch of blessing. True, mistakes have been made in the past regarding these periods, but we are living at a time when their true meaning is much clearer. Unfortunately, many do not read carefully what God has caused to be written, and rely too much upon what they think He has written. Whilst Brother Thomas did not

grasp the true meaning of these three different periods, his computation of the first one (the 1260 period) laid the foundation for a proper exposition of the others. Unfortunately, he thought they all began at different times and ended together. Then, in 1895, Brother Roberts wrote a pamphlet entitled, "Is Christ Very Near?" which seemed to give the solution to the puzzle, and caused many brethren to thrill with excitement. He showed Brother Thomas's mistake in computing these periods from different commencing dates, and declared they began at the same time, and therefore must end one after the other. Brother Thomas had shown that the 1260 year period commenced when the Papacy reached its supreme height of wickedness in 607-610, and therefore ended in 1867-1870. He proved correct, although he was wrong in making the 1290 and the 1335 periods end at the same time.

The same period is given in Daniel 7, where the Papacy is referred to as the "little horn" power with mouth speaking blasphemies which would "wear out the saints of the Most High" for a period of 1260 years. At the end of that time his power to persecute would be reduced, although the system would continue until destroyed at the hands of Christ. This came to fulfilment in 1867-1870 when the temporal power of the Papacy was destroyed, and the Pope's power to "wear out the saints" was removed. The next time period (1290 period) came to an end (as Brother Roberts thought it would—he died during this period) in 1897-1900, when definite moves for the restoration of God's people were commenced. In 1900 the Zionist Movement held its congress in London, and Tarshish began to take a real interest in the destiny of Israel.

The last period ended in 1945 with the destruction of Germany, the domination of Europe by Russia, and the real commencement of the "time of the end". God told Daniel: "Blessed is he that waiteth, and cometh to the thousand, three hundred, and five and thirty days" (Dan. 12: 12). We have come to that period, and might well ask, In what sense are we blessed? In the sense that we can see clearly the imminence of Christ's return. In the sense that Christ's words have an application to these times: "This generation shall not pass away until all things be fulfilled." We are greatly blessed, for we can see beyond the trials of life, to the establishment of the Kingdom in the immediate future.

"Then Shall the Sanctuary be Cleansed"

There is another time period given in Daniel 8: 14 concerning which, the angel declared, it was sealed until the "time of the end". According to this vision 2,300 years were to continue, at the end of which, "the Holy shall be cleansed". This certainly has not happened up to the present moment of time. God's city, Jerusalem, is still in the hands of the Gentiles; God's holy land, as promised to Abraham and Christ, is still over-run by those who know not God; God's holy nation, Israel, is still unbelieving and mostly in foreign lands. The "Holy" is still unclean,

The vision concerns a Ram (Medo-Persia) and a Goat (Grecia). The Ram is firstly seen standing in all its glory and might besides a river, awaiting the attack of a foreign foe (v. 3). When Daniel saw the Ram both horns "were high", though he adds, in parenthesis, that one was higher than the other, and the higher had come up last. The point that Daniel saw the Ram when both horns were fully developed, is important to the interpretation of the vision, for most have computed the 2,300 years from an earlier historical point than this, and therefore their explanations have failed. Daniel saw the Ram (Medo-Persia) in the plenitude of its power, over-confident in its ability of defending its interests, "doing according to his will" (v. 4). Then, suddenly, "as I was considering" (v. 5), the prophet saw a goat rushing from the west, having a notable horn between its eyes. It attacked the Ram standing on the other side of the river, cast it to the ground, stamped upon it, and destroyed its power.

History reveals how true these details were. In B.C. 334 the power of Alexander the Great had developed to the point where he could challenge the supremacy of the Medo-Persian Empire. A numerous army was recruited by the latter with the object of dealing a decisive blow at the power of Alexander. The Persian commander took up his stand behind the River Granicus, and thus the terms of Daniel's vision were remarkably fulfilled to the letter. The Medo-Persian Ram with its two high but uneven horns, extended in belligerent fashion, awaiting the foe from the west, stood entrenched

● "Doleful gospel" is a singular phrase. Who ever heard of glad tidings full of grief? The gospel I am accustomed to teach is full of joy to all people who will obey it. It is, that though under sentence of death, God offers them eternal life on condition of believing and obeying the Truth concerning Jesus.

—Dr. Thomas.

behind the river (see v. 3). Without letting the waters of the River Granicus hinder him, Alexander directed a cavalry attack against the Medo-Persian Army—a force five times as large as his own—and put it to the rout. Within three years he had wiped out of existence the Medo-Persian Empire, and Greece became the third universal empire; the brazen belly and thighs of the metallic image. The rest of the prophecy falls into sequential order. Following his death, Alexander's empire was divided between his four generals, and from this four-fold division there developed the mighty power of Rome in the east. Rome destroyed the city of Jerusalem, and scattered the people in which state they remain until this day (Dan. 8: 22-24).

Daniel heard the question asked: "How long the vision concerning the daily sacrifice, and the transgression of desolation to give the holy and the host to be trodden under foot of men?" The answer was: "Unto two thousand and three hundred days (prophetic "days" or years); then shall the sanctuary be cleansed" (vv. 13-14). We

have seen that the beginning of the vision was when the he-goat attacked the waiting Ram by the river Granicus in B.C. 334, and 2,300 years from then brings us to 1966. This was not entirely unknown in years gone by. For instance, the well-known Baxter's "Treasury of Scripture Knowledge" (my copy over 100 years old) says: "The 2,300 years reckoned from Alexander's invasion of B.C. 334 extends to A.D. 1966."

1966! Fourteen years ahead! If our computation is correct we can then expect God's city, Jerusalem, to become truly holy to Him; God's holy King to be enthroned therein; God's holy land, promised to Abraham and Christ, cleansed of Gentile pollution and dedicated to the service of the Millennium. How close, then, must be the return of Christ, for He must return long before these things are fulfilled. He comes first to Sinai for the judgment of the saints; then follows the marriage of the Lamb, Christ's attack against the enemy, Gog, in possession of Palestine and the Middle East, the revelation of himself to Israel, after the type of Joseph in Egypt. It is therefore

● If none but good fish came into the net, if none but faithful men and women responded to the call, things would be too sweet and smooth among believers. There would be no trial of the patience which shows itself in the perseverance in duty under bitter circumstances.

certain that we live in the epoch of Christ's imminent return. He will return suddenly. We will receive no greater warning than that which we now see in the signs of the times. What is our attitude to this solemn event? Are we living as fools? As those who do not expect Christ? Are we wasting our opportunities by unwisely indulging ourselves in worldly pursuits? Or do we earnestly desire Christ, and like Job, anxiously awaiting the great boon of life eternal?

We each of us know our individual shortcomings, but let us strive to be found worthy. How glorious will the coming of Christ then be to us: "Thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." But on the other hand, if we are not ready to face Christ at the Judgment Seat, what a terrible moment to hear the indictment: "Depart from me". Such will be witnesses of the manifestation of Yahweh's glory in the earth, but cognisant only of their wasted opportunities. Let us take heed to the message of the signs, and whilst time permits, let us put our house in order that we might receive him "with joy if yet with fear".

—R. W. ASK, England





The Beauty and Responsibilities of Ecclesial Unity

"For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is Christ. For by one Spirit are we all baptised into one body . . . God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another" (1 Cor. 12: 12, 13: 24).

The following is an adaptation of an exhortation delivered to the Adelaide Ecclesia by Brother E. B. Wilson. We believe that it not only expresses some of the beauty which flows from Ecclesial unity, but emphasizes the responsibility of individual members to that end as well. We hope that our readers will find Brother Wilson's handling of this subject both interesting and encouraging, for, as Paul shows above, Ecclesial unity is not the concern of Ecclesial delegates, or Arranging Brethren merely, but of every unit of the multitudinous Body of Christ.

We must ever bear in mind, that we will ultimately stand before the Judgment Seat of Christ on our own merits as individuals, and not under the shadow of some Ecclesial organization. We cannot evade our individual responsibility to Christ, nor can anyone, or any organization, interfere with our association, or fellowship, with Christ, so long as we follow the conditions; but "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth" (1 John 1: 6). Fellowship, true fellowship, is predicated upon "walking in the light".

Harmony within the brotherhood, however, can be (and has been) destroyed, to the detriment of the proclamation of God's truth, and to the jeopardy of the salvation of some; thus the constant exhortation in the Word for harmony and peace, based upon perfect Truth, for oneness of mind upon the essentials of Christ, that complete association of one with the other might be enjoyed. God delights in unanimity and peace within the ranks of His family, and so the Spirit has caused to be penned such glorious expressions of the benefits to be derived therefrom, as are found in Psalm 133.

Psalm 133

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments" (vv. 1-2).

Here unity (and there is a vast difference between mere "union" and true "unity") is likened to the oil used to anoint the high priest, and so consecrate him for his high office (Exod. 30: 22-25; 30-33). The ingredients of this oil were according to Divine prescription; imitations were valueless, and anyone found using this oil for any other purpose suffered the extreme penalty of the law. It was reserved for the exclusive use of consecrating a person or vessel to the Divine service. It was poured liberally over the head, and flowed down over the body. Before being so anointed, the high priest was washed, and then clothed in his priestly garments designed "for glory and for beauty".

Why should the Psalmist liken unity between brethren to this anointing oil poured over Aaron? The answer is seen in the anti-type. As Aaron was anointed with an oil of Divine prescription, so our High Priest was anointed with the Holy Spirit "without measure", thus earning the name of Christ—the Anointed; and the presence of God in Christ (2 Cor. 5: 19) by the Spirit created such a "unity" between the Father and the Son, that the latter could say, "I and the Father are one".

Christ is Apostolically set forth both as an individual, and a multitudinous Body. As an individual, the "head of the body", he "hath been anointed with the oil of gladness above his fellows" (Heb. 1: 9), whilst we, as members of the one-Body, participate in the benefits of this anointing, when we are "all of one spirit".

The holy anointing oil was of Divine prescription, it consecrated to Divine service, it gave forth a pleasant savour, it benefited the whole person. It is thus a fitting analogy for unity in the brotherhood, leading to eternal salvation. The antitype is the Truth which unites us to Christ, and to one another. Christ prayed: "Sanctify them **through thy truth**; thy word is truth . . . that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 17, 21).

Imitations Valueless

We have seen that the oil was carefully prepared according to Divine prescription, and any variation from this prescription, or any anointing of any unauthorized person was punished with the direst penalty—death itself. In the terms of our subject this reminds us that we can have union without unity; we can pour the anointing oil over those who should not receive it. The churches of Christendom have union at the expense of truth; they permit their followers to believe anything that they might have peace. This is a peace of convenience, that is satisfying to the flesh, but not elevating to God. The Apostle reminds us that the wisdom that we profess to follow, the "wisdom that is from above", is "first pure, then peaceable" (James 3: 17). If purity upon essentials does not exist, there is no foundation for peace; and this is a responsibility that devolves upon the individual. When error creeps in, peace is destroyed.

This was the position in Paul's day. He wrote to the Galatians: "There be some that would pervert the gospel of Christ . . . let them be accursed." He instructed Timothy that he should "charge some that they teach no other doctrine", than that apostolically endorsed. He did not hesitate to speak without reserve concerning some who taught error, pointing them out by name, and stating that their teaching had "overthrown the faith of some" (2 Tim. 2: 17-18). He recommended drastic action: "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17-18).

Human nature does not change, and in our day we have had the counterpart of those errorists of the past. We have had those who have taught the partial inspiration of the Bible, others who have maintained that eternal life was a present possession, and so forth. These erroneous doctrines have destroyed peace, and produced division, so that we can well ask, Are we of Ephesus? or of Pergamos? Listen to the words of Christ to both. To Ephesus: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2: 2). Though Christ had "somewhat against" the ecclesia, he could commend them in these

● **EXTRACT FROM A LETTER.**—"How much of the truth is revealed in the book of Genesis! It is all revealed in the lives of the patriarchs, with special emphasis on the life of Joseph, which foreshadowed the experiences of Christ. Genesis takes in the Cherubim, a subject which can be followed through to Revelation. The life of Abraham, and the sacrifice he was prepared to make, points forward to the offering the Father made. The wanderings of Jacob, the vision of Bethel, his return after twenty years, was all in type of the future. We have the Melchizedek priesthood touched upon, and other features also, so that in miniature the Truth is there revealed."

—From W.M. (Eng.)

particulars, stating: "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." But to Pergamos, he directed this message: "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (vv. 14-15).

Christ's words are a plea for purity of doctrine, and they warn us that without this purity there will never be unity. It is our solemn duty to preserve the faith. God has "magnified His word above all His name" (Ps. 138: 2), and He will not hold him guiltless who perverts it. It is begging the question to quote the Scripture "Judge not" under these circumstances. It is true that we are not the

arbitors of the destiny of our brethren, and it is not our prerogative to say who shall be accepted or rejected in the day of judgment, but whilst we are to "judge not" our brethren in this sense, we are required, indeed commanded, to discriminate between right and wrong, and act accordingly. The same Lord who commands us to "judge not", also has instructed us to "judge righteous judgment" (John 7: 24), and these words can be applied to false doctrine. Otherwise, why have a Statement of Faith? Why examine candidates for immersion?

Some object, that to define our belief, as in a Statement of Faith, is to limit individual thought upon the Scriptures. But nothing is further from the truth. There is ample opportunity for individual thought, and variety of ideas, upon a foundation of fact, that is commonly accepted. What God required is the disciplined mind, one "sealed in the forehead" (Rev. 14: 1), or mentally impressed with His ideas as revealed in His revelation, and not the lubrications of the flesh. When this oil of truth covers the whole body, we will have unity, and the fruit of the Spirit shall prevail: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, etc."

"Refreshing as the Dew of Herman"

The Psalmist likens unity among brethren to the dew of Herman, and of Zion, from whence will be received the blessing, even life for evermore (Ps. 133: 3). Dew is formed in the calm of the night, when the soil is warm and the air is cool. It fructifies and enriches the soil without causing the harm that often comes from heavy rain, but it will not form when the winds blow.

So it is with the unity and love developed upon the basis of truth. God's refreshing influence will be felt to the fullest extent, where the "soil" is warm, and the "contrary winds of doctrine" do not blow. When this operates there exists the promise of life, the blessing of Yahweh, of which Mount Zion is the symbol.

The recipe for unity in the brotherhood is an individual application of the spirit of Christ, on the basis of an acceptance of the main doctrines of the Truth which we believe are epitomised in the Statement of Faith. This calls for understanding and Godly fear on the part of each one. The result will be found in humility towards God and one another, in sincere service in the cause of truth, and finally, in peace and unity in the brotherhood. Fundamentally, this is a matter of individual application; what are you going to do about it?

—E.B.W.



8. Signs in the Gentile Heavens

"There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with 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 earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21: 25-27).



This is the language of symbology, prefiguring the ejection of the sun, moon and stars (or ruling powers) of Gentilism, from the political heavens, to make place for a new system of things which shall revolve around a new Sun, even the Lord Jesus Christ (see "The Logos", p. 219). The Lord's words show that the coming crisis will be felt by all stratas of society, from rulers in the political heavens, to the common people, represented as "the earth" (Rev. 12: 16). He warned of distress of nations with perplexity, of fearful wondering by men and women as to the end of these things, "for the powers of heaven shall be shaken".

The beginning of this state of things is apparent to-day. It is obvious that the world is rapidly approaching some great and terrible crisis, the full nature and extent of which men cannot foresee or assess. They see "signs" in the political heavens which reveal how unstable are the present foundations of society; they hear the roaring of the sea and waves, or the demands of political agitators, and of movements such as Communism, for a change in the status quo; they notice the effects of all this "upon the earth", or among the masses of humanity, in the distress of nations with perplexity", and their hearts are filled with fearful forebodings of the future.

"Distress with Perplexity"

The word Christ used, and which is correctly enough translated "perplexity", signifies, "without a way of escape", "at one's wit's end". This is true of the current situation among the nations, and will be increasingly so, as the end of the age advances. There is "no way of escape", no man or combination of men with the wit and skill to lead the nations out of the morass of confusion into which they are sinking. Political parties in power are being forced to adopt means that cut right across their normal policy; they are dominated by the grim and forbidding circumstances of the moment, from which they cannot extricate themselves. And so the world sinks deeper

and deeper in the mire; governments totter; a new materialistic religion (Communism) sweeps the world, challenging the old superstitions, and threatening to destroy the foundations of society; preparations for war become more urgent, and the nations walk the crazy pathway towards annihilation, none of them wanting war, but all the victims of circumstances, all "perplexed"; there is "no way of escape".

The student should link this section of the prophecy, and the current situation, with the prophecy of Isaiah 24: 17-23 where similar language is used. The prophet pictures "fear, the pit, and the snare" pursuing the efforts of the world's leaders to bring order and stability to the prevailing chaos: "He who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." The language is graphic. It describes the frantic efforts of the world to escape from "the fear" that pursues it. In its headlong flight, it falls into "the pit", and as it scrambles out of the pit, it is "taken in the snare". In other words, there is "no way of escape". Crises follow crises in bewildering repetition. No sooner is one problem solved than its place is taken by others. The prophet goes on to represent the political "earth" as shaking under the convulsions of a mighty earthquake, whilst he also likens the instability of the times to a drunkard reeling to and fro without control, finally to "fall and rise no more" (v. 20). But he could also see beyond this state to the glorious sequel: "The moon (ecclesiasticism) shall be confounded, and the sun (ruling power) ashamed, when Yahweh Tz'vaoth shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 23).

"Powers of Heaven Shaken"

By these words, recorded in Luke 21: 26, the Lord taught that the "sun, moon and stars" or the "powers of heaven", are to be ejected from their former positions of eminence. The use of similar words in other parts of Scripture, reveal that it is not merely "a shaking" but absolute destruction that is implied. The King of Babylon is represented as, "The man that made the earth to tremble, that did **shake** (i.e., destroy) kingdoms" (Isa. 14: 16). In the day of the apocalypse of the Lord Jesus, and the establishment of the Kingdom of God, the prophet Joel says: "The sun and the moon shall be darkened, and the stars shall withdraw their shining . . . and the heavens and the earth shall **shake**" (Joel 3: 16). These words, which closely resemble those in the passage before us, speak of the complete destruction of the present political system of things, and not merely a temporary quivering of the heavens that will, in time, quieten down. Haggai records: "Yet once, it is a little while, and I will **shake** the heavens, and the earth, and the sea, and the dry land; and I will **shake** all nations, and the desire of all nations shall come" (Hag. 2: 6-7). Here, again, the complete removal of those things "shaken" is implied. Paul, commenting on this Scripture, says: "Yet once more, signifieth the **removing** of those things that are **shaken**, as of things that are made, that those things which **cannot be shaken** may remain. Wherefore we receiving a kingdom which cannot be moved, let us

have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12: 27-28).

The Apostle's words are decisive; they reveal that to "shake the powers of heaven" is to destroy them. The convulsions experienced in the political heavens and earth to-day, are but the premonitions of greater shocks to come, when the current rivalry between East and West will come to its consummation in the attack of Gogue upon the Middle East. This is styled by Zechariah as "the day of Yahweh", for it will witness His glory manifest in the Lord Jesus Christ in company with his saints (see Zech. 14: 5). The two mountains of brass (Zech. 6: 1), answering to the confederacies of the North and South, under Russia and Britain will be levelled to the ground, by the "four chariots" (the Cherubim cf. Ezek. 1), who are described as "the spirits of the heavens standing before the Lord of all the earth" (Zech. 6: 5). Thus, before the "heavens are shaken", Christ must return, and gather to himself his brethren of all ages, that he might reveal in them his power, preparatory to the work of demolition and reclamation.

"The Sign of the Son of Man in Heaven"—Matt. 24: 30

During the ministry of the Lord, the Scribes and Pharisees approached him demanding some outward sign that he was Messiah (John 2: 18; Mark 8: 11; Luke 11: 16). There were signs aplenty if they had had the eyes and ears to discern them, but "these they had closed", and therefore Christ told them they would be given no sign "except the sign of the prophet Jonas". This was the sign of the resurrection which, with typical perversity, they refused to accept. Later, the Apostles received a similar request: "The Jews require a sign, and the Greeks seek after wisdom (philosophy), but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor. 1: 22-23).

By demanding a sign, the Jews were asking for some token of authority, some unmistakable evidence, such as Moses had when he came to their forefathers with the message of Yahweh, to prove beyond all doubt that Jesus was Messiah. He did not measure up to the qualifications they expected. They wanted a commander who would boldly lead the nation to glory against its enemies, but he taught meekness and non-resistance to evil. This did not satisfy them, and so they rejected him, and heard the denunciation: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23: 39).

On the Mount of Olives, the disciples asked, "What shall be the sign of thy coming?" (Matt. 24: 3). The answer is given in verse 30: "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." It must be clearly understood that this does not refer to the return of the Lord from heaven, but the visible evidence of his presence on the earth. The word rendered "coming", is "parousia"

in the Greek, and signifies "presence" rather than "coming". To be present, the Lord must come, of course, but it is not his actual return that the world sees and mourns, it is the token of his presence in the political heavens, in power and great glory, and in the midst of the multitudinous body of the redeemed. "Behold he cometh with clouds, and every (Gentile) eye shall see him, and they also which pierced him (Jewry), and all kindreds of the earth (Jew and Gentile) shall wail because of him." The "Sign" that the Son of Man has ascended into the political heavens, will be his presence with "great power and glory" before Jerusalem, which will then be in the possession of the enemy (Zech. 14: 1). This will be an evident token to Jew and Gentile alike, that Messiah has returned. It will cause great heart-burnings in both sections, as they realize their past blindness.

"The Clouds of Heaven"

These are associated with the Lord Jesus in the day of his triumph. They are those to whom the Apostle refers when he says: "We are compassed about with a great cloud of witnesses" (Heb. 12: 1), the glorified company of the redeemed. This is "the cloud" upon which Yahweh will ride into Egypt (Isa. 19: 1), the "cloud" in which, during the Millennial day, "his strength" will be revealed (Ps. 68: 34), and upon which the Ail of Yeshurun will ride to the help of Israel (Deut. 33: 26). Thus the sign of the Son of Man in power, will be his presence, surrounded by his resurrected and glorified brethren, the "clouds of heaven" of this verse. In Revelation 19: 14 they are termed the "armies of heaven", Paul hoped to form part of these symbolic "clouds of heaven", and wrote to the Thessalonians: "We shall be caught up together in the clouds to meet the Lord in the air;

● **NAMES AND TITLES OF THE DEITY.** In our list of places where these appear, given in the last issue of "The Logos", pp. 207-209, one or two mistakes occur. In the paragraph headed "El", Genesis 38: 3 should be 28: 3; Psalm 18: 7, 26 should be Psalm 89: 7, 26. Under the title "Adon" appears Gen. 19: 18, but in an earlier paragraph entitled "Yahweh", it is pointed out that "Adon" should here really read "Yahweh".

and so shall we ever be with the Lord" (1 Thess. 4: 17). In Bible symbology seas and rivers of water are often used to represent nations and peoples (Isa. 57: 20; Rev. 17: 15), and as clouds are formed by the action of the sun in drawing water into the heavens by evaporation, so the "clouds" of the millennial political heavens are formed by the action of the "Sun of Righteousness" separating to himself a portion of the "water" (people) of the earth. They are drawn from their contemporaries by the influence and power of the Truth, that great Light, of which Christ (the Sun of Righteousness Mal. 4: 1-3) is the personification. These are the "clouds" into which living and resurrected believers will be "caught up together" to meet the Lord in the political "firmament", "air", or constitution of the future age.

The water with which these "clouds" will be charged, will be

the life-giving message of Christ, revealed in the laws and education which shall emanate from him per medium of his immortalised believers. They will be sent throughout all the world with this mission, and to establish the reign of Christ. The effect is likened to the refreshing influence of rain upon parched earth: "He shall come down like rain upon the mown grass; as showers that water the earth" (Ps. 72: 6).

In a series of articles that appeared in "The Logos" during portions of volumes 16 and 17, and entitled "Events Subsequent to Christ's Return", it was shown that he will gather his saints to Sinai for judgment and reward. From thence he will march, in company with the approved (the clouds of the millennial heavens), against a world in arms (Deut. 33: 2; Hab. 3). Jerusalem will be the main centre of conflict, and after subjugating the Arabs, and the power of Russia in Egypt, the Lord will appear before this embattled city (Zech. 14). The power of Gog will be utterly destroyed, and the armies of Britain dispersed, whilst the Jew, thus suddenly and unexpectedly saved from what appeared as political annihilation, will be forced to recognize in it the "sign" of divine intervention. They will exclaim: "Blessed is he that cometh in the name of the Lord", being ignorant that this coming One is he whom their forefathers crucified 1900 years ago. The question will be asked: "Who is this King of glory?" And the answer: "Yahweh strong and mighty, Yahweh mighty in battle. Yahweh Tz'vaoth (Deity manifested in His saints), he is the King of glory" (Ps. 24: 8, 10). At the crisis of Armageddon, Zechariah declared: "The Lord my God shall come, and all the saints with thee" (Zech. 14: 5).

Thus Christ, in all this work, in his "coming" or appearance before Israel, will be in company with his resurrected and immortalised brethren. A door will be opened in the political heavens, and they, like John in Patmos, will be invited to "Come up hither", to assist in the governing of the nations (Rev. 4: 1). Like the resurrected witnesses of the French Revolution (a type of this coming revolution), they shall "ascend up to heaven in a cloud" and there their former enemies will behold them, and "great fear shall fall upon them" (Rev. 11: 11-12). Thus will Israel receive the "sign" for which they asked in vain 1900 years ago, and in recognition of their past blindness will mourn their lost opportunities. They will not be alone in this, for "all kindreds of the earth shall wail because of him" (Rev. 1: 7). Gentiles too, will lament the past. They shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). The Lord will "destroy the face of the covering cast over all people, and the veil that is spread over all nations", and though "sorrow shall endure" for a time, there shall be "great joy" in the millennial dawn that shall follow.

—H.P.M.



An Exposition Critically Analysed



TARSHISH

Received towards the middle of this month, the January issue of "The Christadelphian". We sympathize with the Editor and his colleagues in the lateness of its arrival, but also draw from this a little comfort for ourselves, for our English readers are constantly urging us to expedite the delivery of "The Logos" in that country.

Very little comfort, however, is derived from the article on "Tarshish" contained in this issue of "The Christadelphian". It seems devoid of any constructive suggestion in regard to the exposition of this prophetic subject, although it does not hesitate to challenge, on the flimsiest grounds, the exposition of Brother Thomas. We agree with the Editor, Brother J. Carter, who, apparently, rejects the conclusions of this article, that: "If there is fresh light to be thrown on the prophecies by all means let us have it, but let any interpretation, old or new, be established on the basis of evidence and sound reasoning".

We can only deplore some of the statements in the article before us. To speak of there existing, "just a touch of national pride in the belief that the English-speaking people are to be on the side of God in the final conflict" is surely to misunderstand completely the scope of this subject, and we would counsel a re-reading of that excellent booklet taken from the writings of Brother Thomas (but now out of print) entitled: "The Destiny of the British Empire". This is well calculated to empty out of us any "touch of national pride" that may linger there. For the Scriptures speak of the overweening pride of the English-speaking races, and show how they are to be thoroughly humiliated (Isa. 16: 4-7). It is cold comfort, indeed, to claim that other nations (who have exceeded the English-speaking world in infamy against God, His truth, and His nation) will be dealt with more harshly than Britain, America, and the Dominions, for such a comparison only reveals that all are guilty, although the extent of the guilt of the latter is less than that of the former. We need ever remember that the apocalypse of the Lord Jesus will reduce all national pride to the dust. Isaiah speaks of the day of Yahweh being heavy upon "every one that is proud and lofty, and every one that is lifted up", and among those so defined are "all the ships of Tarshish" (Isa. 2: 11, 16), due to be destroyed "by an east wind" (Ps. 48: 7). With the loftiness of man bowed down, and the haughtiness of men made low, "Yahweh, alone, shall be exalted in that day" (Isa. 2: 17).

We cannot stress this matter too much, for considerations of fleshly pride should never enter into our understanding of Bible truth; yet the writer seems to indicate that he spent considerable time in U.S.A. and Canada discussing with brethren whether "America has no part excepting as one of the young lions of the British merchant power!" On p.12 of "The Christadelphian", it is solemnly stated that if the term Merchants of Tarshish can be made to apply equally to America and Britain, "the difficulty of our American brethren—and their difficulty is also our difficulty—no longer exists!" National pride is apparently satisfied, although, we suppose, the Australian and New Zealand brethren must be content with a very humble estimate of the destiny of the particular nation they had the accident to belong to, whilst our German brethren are out of the picture altogether!

In this age of acute nationalism, we need to beware of the influences and currents of thought, that daily surround us. The writings of our pioneers will help us to recover a proper perspective of this matter. We are a people "called out of the Gentiles", and when the Truth is considered in the light of British, American or Australian national hopes and aspirations, we can rejoice that we have, indeed, been thus "called out" (Acts 15: 14). Let the reader consider again the sound and sober words of Brother Thomas on this theme of national pride as affecting America found in such works as "Eureka" or "Elpis Israel"; the index will help him discover where these places are to be found, and the reading will help him immensely.

The writer in "The Christadelphian" quotes Isaiah 60: 9, and states that in view of the fact that half a million Jews returned during the time that Britain held the Mandate, it could have been then conceded that she fulfilled the Tarshish of this verse, being among "the first of the nations to bring the sons of Israel from far, even though few of them actually travelled in British ships", but as in recent months Britain has been conspicuous by her absence in this work, he concludes: "I do not think that Britain has so far proved herself the Tarshish of this prophecy".

But surely it must be clearly obvious to the most superficial that Isaiah 60: 9 cannot be fulfilled until Christ is in the earth, and therefore in no sense has it, or can it, be fulfilled as yet. "The isles shall wait for Me", declares Yahweh through the prophet, "and the ships of Tarshish first, to bring my sons from afar unto the Name of Yahweh Elohim, the Holy One of Israel, because He hath glorified thee (Israel)." This is not the state of things to-day. Isaiah 60: 9 should be read in conjunction with Isaiah 18.

Several amazing guesses are made by the author to define Tarshish, among which are the following: (1)—The word simply means "foreign" and does not define any specific nation; (2)—Tarshish may yet be identified with Jewry; (3)—Tarshish may be equally identified with Britain and America; (4)—"Ships of Tarshish" defines a certain class of vessels, much as we would to-day discriminate an ocean-going Liner from a Tramp Steamer. The latter statement is built

up from 1 Kings 10: 22 where it is stated that King Solomon had "a navy of Tarshish", and in 1 Kings 22: 48 where King Jehoshaphat is said to have "made ships of Tharshish", and the author suggests that this was a certain style of ship that was made. But in a parallel passage, we have the reason why the ships were so called: "The King's ships went to Tarshish, every three years came the ships of Tarshish" (2 Chron. 9: 21; 20: 36). This proves conclusively that Tarshish was a defined locality in the ancient world.

The author states: "I am convinced, now India has been eliminated, that no conclusive evidence can be deduced to prove any (passages) refer to Britain or to British possessions." To be convinced is one thing; to prove a dogmatic assertion is another. Down through the years there have been those who have arisen with new theories, who have set out to prove Brother Thomas wrong, and "have been convinced" that they are right, but who, ultimately, have had to eat their words. Brother Thomas wrote concerning Britain (Tarshish) without the slightest ambiguity, and his words have had remarkable vindication down to our own times; it is, therefore, a little late to infer "mistakes", for where are they?

Finally, the author concludes: "Prophecy is indeed a light shining in a dark place, but do not let us try to use it as a searchlight to probe too far ahead, for mistakes lead to disappointments and may result in the faith of some waxing cold." Some may feel that these are words of sober wisdom, but when considered with their context, they are a little too rich! Compare them with the previous paragraph: "Israel MAY become strong enough to conduct her own trade unaided. She MAY herself become the Tarshish merchant power of prophecy; IF so she would no doubt find in world Jewry many young lions to rally to her aid in time of need", etc. "May", "may", "if"—these are not the words of "a light shining in a dark place"; they are guesses that can be applied to any nation under heaven to-day. Compare these words with the following from "Elpis Israel", pp. 442, 444:

"I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by Jews; their present intentions, however, are of no importance one way or the other, because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt . . . The finger of God has indicated a course to be pursued by Britain (the Lion of Tarshish) which cannot be evaded . . . But . . . the protection of the shadowing-power would seem to have been inefficient . . ."

Here is a light shining in a dark place, clearly indicating from the prophetic Scriptures the purpose of God in relation to Tarshish and the Jews. These words of Brother Thomas have had wonderful fulfilment, and, to the discriminating mind, are still having fulfilment to-day: "the shadowing power has become somewhat inefficient." The vindication of these words in the events of the last quarter century, are worth a thousand times more than all the "ifs", and may-bes", and "perhaps" of other theories.

The reader may find our criticism a little pungent, but, after all, the article in "The Christadelphian" removes a foundation upon which many striking prognostications have been made by our pioneers in the past; anticipations, based upon the sure word of prophecy, which have had wonderful fulfilment since. Let us be careful that we do not throw away the wheat for the chaff.

(We hope to continue this article next issue, supplying the evidence upon which Brother Thomas based his conclusions that the modern Tarshish is headed up by the British power).

—J.M.



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from page 204)

BIND.—"The four angels **bound** by the great river Euphrates (Rev. 9: 14). In this place **bound** is used in the sense of territorial limit. Their dominion before its predicted extension, was **bounded** by the frontier of the Byzantine, or Greek empire, which is represented by, and reached to, the Euphrates. To **loose** the angels was to cause them no longer to be restrained, or confined, by their previous limits.

To **bind with a chain**, when used in reference to a symbol representative of a power, is to deprive it of the liberty of acting; so that it can no longer exercise dominion, or the functions of government (Rev. 20: 1, 3).

BITTER.—"And the Egyptians made the lives of the children of Israel **bitter with hard bondage**" (Exod. 1: 14). The Egyptians therefore caused Israel to become a bitter water. The following is the description of another cause of bitterness of which many Israelites died: "Lo, I raise up the Chaldeans, a **bitter** and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap earth, and take it" (Hab. 1: 6). Here the Chaldeans become "**wormwood**"; and the

people they tormented by their invasions were wormwooded, or made wormwood; and as a conclusion of their embittered condition, many of them died, that is, that which constituted the bitterness, killed them with political and physical death.

This illustration will explain the use of the words "bitter" and "wormwood" occurrent in Rev. 8: 11. "The name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were **made bitter**." The Chaldeans and Israel are not alluded to here; by what occurred in their relations illustrates what occurred in the relations of the "star" and the "waters", and the use of the terms predicting it. The apocalyptic waters are "people, multitudes, nations and tongues" (Rev. 17: 15).

"Bitter" occurs also in Rev. 10: 9, 10: "Take the little scroll and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." According to the Mosaic law, when "the belly" was "made bitter", judgment and curse were the consequence (Num. 5: 11-31). The little scroll given to John to eat contained judgments, which were written therein against the "peoples, and nations and tongues, and kings", before whom they have to prophesy who are represented by John in the scene. That the scroll contained judgment is manifest from the effects produced upon the eater. They were both "sweet" and "bitter". The following testimony will make this evident. Thus it is written in Psalm 19: 9: "The judgments of Yahweh are truth, and altogether righteous. They are more desirable than gold; yea, than much fine gold; sweeter, also, than honey and the drippings of honeycombs. Moreover, by them is thy servant warned; in keeping them there is great reward." Thus, the scroll contained judgments which were sweet to John's mouth, or taste (Ps. 119: 193), because they were for those who were enemies to the saints; but they were bitter to his belly, as representative of their nature, in the torment their infliction would develop in those who should be destroyed by them.

"Thy words were found", says Jeremiah, "and I did eat them; and they word was unto me the joy and rejoicing of my heart" (15: 16). Eating a scroll is symbolical action signifying the eating of the words written therein. Men eat the words of a book when they read, mark, learn, and inwardly digest them. When the ideas of the book become theirs, they are assimilated, converted, as it were, into their own mentality, so that they think, speak, and act in accordance with them: the book is eaten. If they like the ideas, if they are "the joy and rejoicing of their hearts", the ideas are to their taste, or sweet to the mouth. But when, under their inspiration, they give utterance to the judgments against the peoples, out of their belly flows a stream of bitterness, which is torment and destruction to those who have to drink. This is the nature of the "seven thunders", and of the seventh trumpet which succeeds them: "lamentations, and mourning and woe", for them who have made war upon the saints, and prevailed against them.

BLACK.—This symbol occurs in two places of the Apocalypse. First in Rev. 6: 5—"And I beheld, and lo a black horse; and he that is sitting upon him having a balance in his hand. And I heard a voice in the midst

of the four living ones saying, A quart of corn for sixteen cents, and three quarts of barley for sixteen cents; but the oil and the wine thou mayest not have injured."

In Scripture, black is representative of mourning, famine, distress, etc. This is evident from Jer. 14: 1—"The word of Yahweh that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof wasteth; they are black to the earth; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is fissured, for there was no rain on the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the fields and forsook it, because there was no grass. And the wild asses did stand on the high places; they snuffed up the wind like dragons; their eyes did fall, because there was no grass." And again, "Our skin was black, like an oven, because of the terrible famine" (Lam. 5: 10). This is the reason why the skin of the horse is black", in the text before us. The community symbolized by "the horse", was black by reason of the terrible famine which prevailed in the third seal-period.

"

In the second place, **black** occurs in the 12th verse. Here it is "**the sun**" not a horse, that is affected by blackness; and the blackness is consequent upon "an earthquake", instead of the price of grain. It is, therefore, not famine in this place, but a **political darkening of the sun**. The following quotation will illustrate the use of the word. Speaking of the Hebrew polity, the prophet says, "I beheld the earth, and lo, it was without form and void; and **the heavens**, and they had **no light**. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, no man, and all the birds of the heaven were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of Yahweh, and by His fierce anger. For this hath Yahweh said, "**The whole land shall be desolate**; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black" (Jer. 4: 28). The present condition of Hebrew affairs in the Holy Land is a practical illustration of the blackness of heavens. The sun, moon, and stars, of the Hebrew commonwealth, or kingdom, are all **black as sackcloth of hair**; so that in the heavens thereof there is no light; and so long as the land continues desolate under Gentile domination, the land will be without form and void, and political darkness will prevail.

The blackness of heavens is consequent upon revolution and war. These caused the blackness of the Hebrew heavens, and that of all the heavens of the nations which have hitherto been darkened. A blackened sun is not a sun destroyed, but intensely eclipsed. Having passed through the eclipse, it emerges with new light. Thus, the government may have been imperial before the darkening, and continue imperial after it; but in the transition from light into darkness, and from darkness into light again, have passed into altogether different hands, whose principles and policy are diametrically opposed.

BLASPHEMY.—This is a Greek word. It is derived from, or is rather

a condensation of the phrase, "blaptein tain phaimain",—**injuring the reputation**. Hence any evil thing that injures the reputation of another, is blasphemy of that person's name.

In Ezek. 35: 10, 12, 13, Idumea is charged with "blasphemies against the mountains of Israel", and therefore, with boasting against Yahweh, and multiplying their words against Him, in saying that "These two nations (Israel and Judah) and these two countries (Judea and Samaria) shall be mine, and we will possess it, though Yahweh was there." If Idumea's declaration was a fact, the reputation of Yahweh for truth would be destroyed; for he has solemnly sworn, by his own existence, that the Gentiles shall not possess it, but that it shall be Abraham and his seed's for ever. We are instructed, then, by this Scripture, that to **affirm any thing which, in its logical conclusion, nullifies Yahweh's promises, is blasphemy**. Hence, blasphemy is at this day the high crime of "Christendon" against God. Its rulers have decreed that the Holy Land shall continue an integral part of the Ottoman empire for ever. And its pious, God-fearing, and charitable Christian people scoff at the idea of Abraham, Isaac, Jacob, and their seed, the Christ (inclusive of all that are in him) with the twelve regenerated tribes of Israel, shall possess the land and dwell therein for ever! Idumeans all. Their piety is blasphemy against Yahweh; for they make God a liar by their traditions.

But blasphemy signifies idolatry, which is a practical nullification of the truth of God, and rebellion against His sovereignty. Addressing Israel, He saith, "**In this** your fathers have **blasphemed** me, in that they have committed a trespass against me. For when I had brought them into the land for the which I lifted up mine hand to give it unto them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savour, and poured out their drink-offerings . . . And they said, We will be as the Gentiles, as the families of the countries, to serve wood and stone" (Ezek. 20: 27). Hence, it is added, "They have burned incense upon the mountains, and **blasphemed** me upon the hills" (Isa. 65: 7).

The word **blasphemy** occurs in a few places of the Apocalypse. In Rev. 2: 9, it is indicated as an offence of which certain of the ecclesia in Smyrna were guilty. It consisted in their pretending to be "Jews", when they had no scriptural claim to the honour. Therefore, the Spirit saith to all such, "I know the **blasphemy** of them who say they are Jews, and are not, but are the synagogue of Satan. Hence, they were liars; and their blasphemy, lying (Rev. 3: 9). All the pious who claim to be "Christians", but who cannot establish their claim by the Scriptures, are in the position of those in Smyrna; for to be scripturally "in Christ", or a Christian, is to be an apocalyptic "Jew", and vice versa (Rom. 28-29).



Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

CORRESPONDENCE

An encouraging feature of our labours in connection with "The Logos", is the heavy volume of correspondence received. This helps to keep us in touch with trends of thought throughout the Ecclesial world, and also stimulates us to higher standards in our presentation of the Truth, by the many constructive suggestions made by readers.

It is also pleasing to note increased interest and expectancy shown regarding the early return of our Lord; the dramatic events of world history are well calculated to keep our excitement alive in this regard.

Some have written concerning the Russian descent upon the Middle East, via Turkey, as though this will occur prior to Christ's return. But all the indications are otherwise. We read that "The Lord shall descend from heaven with the voice of the archangel, and the trump of God (symbols of the resurrection); and the dead in Christ shall rise first" (1 Thess. 4: 16); that "judgment must begin at the house of God" (1 Pet. 4: 17), which is a principle that applies in the future as much as in the past; that it is the honour of saints "to execute upon the nations the judgments written" (Ps. 149: 9); and that they will be with Christ when he appears before Jerusalem (Zech. 14: 5).

This means that Christ can return at any moment. He will gather his saints to Sinai, from whence the various prophecies picture him emerging in company with his glorified brethren (Deut. 33; Psalm 68: 17; Hab. 3). The multitudinous Body of Christ is represented as the "arms", "feet", "eyes" and "name" of Yahweh (Zech. 4: 10; Isa. 40: 10; Isa. 52: 7, 10; Isa. 30: 27), subjugating the nations, and elevating the glory of Deity in the earth.

Meanwhile developments continue among the nations in accordance with the expectations of Bible prophecy, and national events, anticipated by our pioneers, are now apparent in the earth. Readers may well keep their eyes on Turkey; her independence only remains on sufferance of the other Powers. During the 15th century the waters of the political River Euphrates (modern Turkey) burst their banks (Rev. 9: 14), and overflowed into large tracts of territory, but the same Book that predicted this, also predicted the decline of Turkey, and added the significant state-

ment that this decline was "that the way of the kings of the east might be prepared" (Rev. 16: 12). The weakness of this Power to-day was illustrated during the last war when Britain was forced to take into her possession the Ionian Islands to save them falling into the hands of the enemy (Dan. 11: 40; see "Elpis Israel" p.437).

The world mourns, for it realizes that current trends can only end in disaster, but we rejoice, for we know the solution to these problems, and realize that the advent is at hand of Him who will "speak peace unto the nations". In confident anticipation of the future we can "lift up our heads" as we witness the things coming to pass that are foretold in the Word.

Encouraging News from British Guiana

From Georgetown, British Guiana, South America, we have received a letter of thanks for literature received, including "Herald of the Coming Age", and our Bible Study Course. This comes from an interested friend who was led to apply for this literature originally, by receiving a copy of "Digest of Truth". He now arranges for a group of friends to meet together regularly to consider the literature he receives. He writes: "We meet together in a house, to read the Study Course, and are coming to understand better the Bible. I now would like you to put me on your list for "Herald of the Coming Age". We want this for the continuation of our studies. It is clear from the purpose of God as outlined in the literature you have sent us, that great changes are impending; the state of the world to-day makes the return of Christ a vital necessity."



HOW TO STUDY THE BIBLE

A special meeting was held at the Goodwood "Elpis Israel" Class, at which the Editor spoke on "Hints on the Study of the Bible". This incorporated suggestions on the marking of Bibles, and to this end, reference was made to the supplement which appeared in the last issue of "The Logos". Following on the main address, many questions and comments were made by class members, and in the pot-pourri of ideas expressed, many profitable remarks were made. It is suggested that similar meetings be held at other classes.

(Note: The Editor appreciated the little presentation that was made at the conclusion of the meeting; it took the form of a book entitled: "How to Study the Bible"!.—Editor.)



OBITUARY

The Sydney "Elpis Israel" Classes sorrow with Brother E. Williams in the falling asleep of his sister in the flesh, Sister H. Footitt, at Wonthaggi Hospital, Victoria, recently. Sister Footitt was laid to rest by Brother Freeman, of Melbourne, who spoke of the wonderful welcome which was always given to the visiting brethren and sisters at Sister Footitt's home.

The memorial meeting had been held in her home for at least the last 25 years. Sister Footitt had always been a great lover of Israel, and had followed with great interest the developments in Palestine over the years, contributing regularly to the Youth Aliyah work.

We were glad to have had Sister Footitt's company at the special Ezekiel Temple evening held at Regent Hall in June, 1950. Commenting on the rather poor attendance on that occasion, Sister Footitt was emphatic that a person who was not interested in the Ezekiel Temple prophecy lacked a true vision of the future glory to be manifest in the earth. Sister Footitt knew Brother Henry Sulley personally, when she resided in England, before coming to Australia.

—B. PHILP, Secretary.



GOOD WORK IN QUEENSLAND

Pleased to receive a long letter from Brother Culley outlining the Gospel Extension effort put forward by a small group at Bundamba, Queensland. Just a mere handful of brethren and sisters, they strive within their ability and resources (and even, it seems, beyond these) to encourage those of like precious faith, and to spread the Gospel news to a world perishing for want of knowledge. "Once a month", writes Brother Culley, "three of us visit the Ipswich General Hospital, and distribute about 900 leaflets to patients, visitors at bed-sides, cars parked in front, and letter boxes in the district. Then we watch our local paper, and post appropriate literature to names and addresses that appear therein."

Brother Culley is an invalid, but writes: "I thank God for sufficient strength to enable me to work in this small way, telling others of God's nearing Kingdom, and of the King who will reign from Zion, and root out of the earth all that is evil and offends, bringing us everlasting joy and peace."

(We are interested in any such efforts as these, and are prepared to play our part in assisting such, as we are able. We have a large list of names of interested friends in various parts of the world, and we would like these friends personally contacted by someone who could press home a little further the point of the printed word; will you assist in this work? Brother Culley is a student of "Elpis Israel", receiving the Cottage Meeting Notes from Adelaide; by his work, outlined above, it is obvious that he gives practical expression to the things he learns from the Word—which is how it should be.)



A NOTE FROM PERTH

The Recorder of the Perth Ecclesia states that at a recent meeting of the Arranging Brethren the following motion was passed to be inserted in "The Logos":

"That the Perth Central Ecclesia wishes to advise that it does not support in any way, the idea known as the present possession of Eternal Life; and any article, or comment, contrary to the above declaration, misrepresents this Ecclesia."

(In support of the above stand, Paul wrote that he was "in hope of eternal life" — Tit. 1: 2, and "hope that is seen is not hope; for what a man seeth, why does he yet hope for"—Rom. 8: 24. Sometimes the present tense is used with Eternal Life, such as, "He that believeth on me HATH

eternal life"; but this a common usage of Scripture in regard to things promised of God, the fulfilment of which is certain; e.g. "Unto us a child **IS** born" (Isa. 9; 6); "He **HATH** scattered the proud . . . He **HATH** put down the mighty . . . He **HATH** filled the hungry . . . He **hath** holpen his servant Israel" (Luke 1: 51, 54). These things actually await fulfilment, thus Paul says: "God calleth those things which be not as though they were" (Rom. 4: 17)—Editor.)



"ELPIS ISRAEL" CLASS AT GREENFIELD, ENGLAND

Brother Leslie Allen, 80 Chew Valley Rd., Greenfield, England, advises that he has commenced a Class, in his home, at the above address. Such a move can not but help to strengthen the founder of the class, and those who attend: "Blessed is that servant whom, when I come, I find giving meat in due season." Spiritual meat can be effectively dispensed in the homely, informal atmosphere of a Cottage Meeting, whilst concerning the book which will form the basis of the study, its author has written: "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." (preface p. xviii).



PERTH MEETING HALL

Grand progress is being made in this work, both brethren and sisters contributing with a zeal reminiscent of the efforts of Israel under Nehemiah, when all helped to build again the walls of Jerusalem. So rapid has been the progress that the work has been prominently featured in the Perth Press, and a Press Photographer published illustrations showing the brethren and sisters co-operating in this work (for the terms of the permit allow for only voluntary labour). The Perth brethren, so isolated from those of "like precious faith" in other parts of Australia, have likewise been greatly encouraged by the spontaneous response to their plea for financial assistance. We remind readers that the need still exists, and that contributions should be directed to the Secretary (Brother D. Hurn), 129 South Street, Beaconsfield, Western Australia.



● **EXTRACT FROM A LETTER.**—"For some time I tried to get him interested in reading "Eureka", but he said he was so busy that it would no doubt take him two or three years before he could start studying the volumes; then he had this and that book he wanted to go through first. Well, to make a long story short, I was able to persuade him that the information contained in "Eureka", is far more valuable to real students of the Scriptures, than what is to be found in most other books, even in the Truth's circle of literature and, on that basis, he agreed to give "Eureka" the preference in reading. Can you guess the result? I get enthusiastic letters telling me that they are the best books he ever came across. What a pity there are not thousands more like him, who have discovered the wealth of information in the Doctor's priceless writings."

—From A.E.C. (U.S.A.)

Will You Help ?



Since the first issue of "Digest of Truth", some thousands of applications for further literature explanatory of the Truth have been received from interested friends as the result of its distribution, and this has led to a better understanding of the Gospel by many, and has resulted in baptism on the part of quite a few.

You can help this service by taking a small quantity of "Digests" each issue, and distributing them from door to door. "Digest of Truth" appears every 6 weeks, and costs 2/6 per 100 copies, plus postage (10d.). Owing to costs of postage and despatch we are forced to limit the size of the smallest order to 25 copies.

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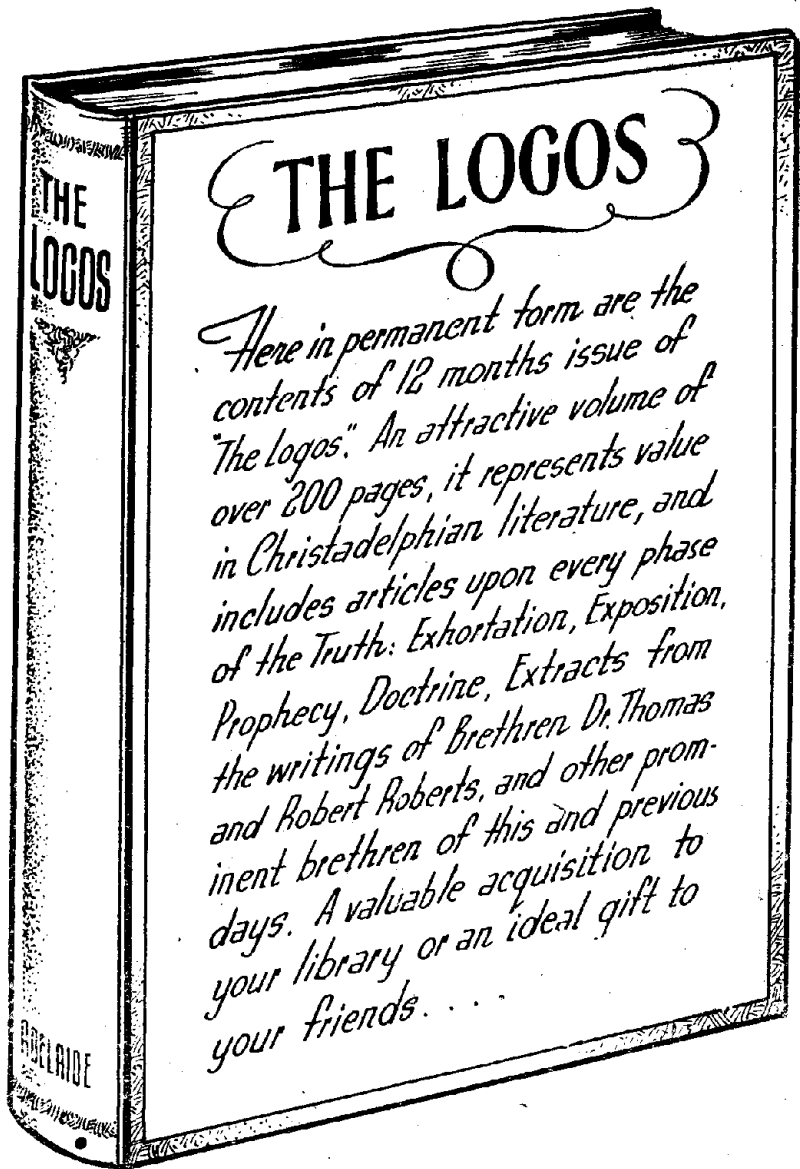
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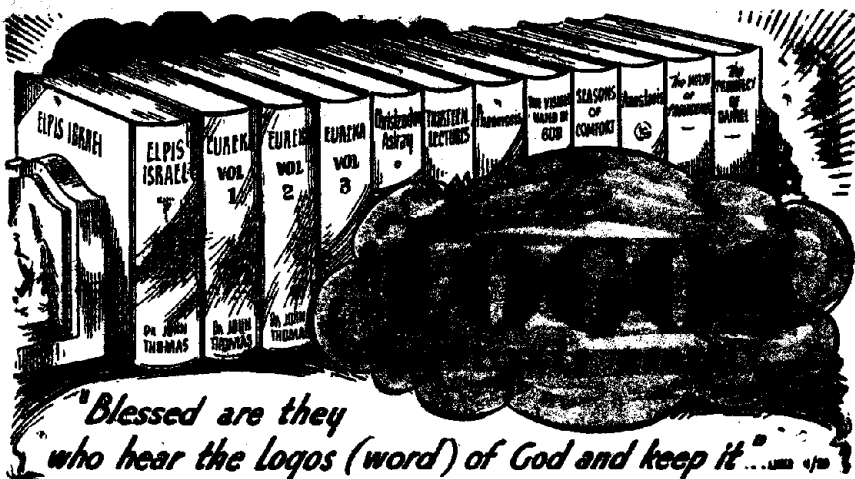


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OF A PEOPLE CALLED OUT OF GENTILE
DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

"Do what is right, be valiant for the Truth, teach it with-
out 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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"The Name of Yahweh is a strong tower; the righteous runneth
into it and is safe."

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THOUGHTS FOR THE TIMES

Choosing the Good



Young women called to the race will refrain from ornamental trifling, and consecrate the hours thus wasted in the production of mere trinkets, redeeming the time, knowing that the days are evil. They will rather turn Dorcases, spending their leisure time in making clothes for the poor, or in some other occupation of goodness. Men of high calling will leave the engrossments of merely literary, or scientific, or any other kind of life apart from the Gospel which, though interesting in some respects, has a tendency to take up all the time and absorb all the mind, and which when life is gone, is worth nothing at all.

There will be plenty of time for intellectual sweets, when we have attained to life eternal. To gain this, we have now to neglect many other things. We have to choose the disagreeable. We are not fools in doing so. A man will always choose the disagreeable if he sees something good at the end; a man will go down into a mine and endure darkness, and fatigue, and danger if he thinks it will enrich him for the rest of his life. And a person who sees in his mind's eye, CHRIST THE FUTURE RULER AND POSSESSOR OF THE WORLD, will be very glad to share in the sufferings of Christ in this present time; knowing that this is exacted as one of the conditions of participating in the glory to be revealed.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

"THE CONQUEROR ON VOSGE'S HEIGHTS"

The Destiny of France

As I write this short summary of current events, the cafes of Paris are buzzing with conversation over the great event of the week. General Eisenhower has been in town, during a final inspection of the Western European nations signatory to the North Atlantic Treaty Organization (N.A.T.O.). Prior to his departure for home to contest the U.S.A. Presidential election, the General looks upon Norway, Denmark, Holland, Belgium, West Germany, Luxembourg, France and Italy, fused into one defensive alliance designed to halt the westward movement of Russian influence and control. This is a great plan. But the existence of N.A.T.O. is an evidence of the failure of previous great plans. World leaders planned collective security on a global basis, but, as M. Auriol, the French President, declared last July when handing over to General Eisenhower the new

The Situation To-day as Anticipated 100 Years Ago

"Russia's mission is to reduce all the nations of the old world (save Britain and her dependencies), into one imperial dominion, represented in the book of Daniel by the Image of Nebuchadnezzar. Licentiousness will again break loose, and in the 'melee' the Austro-Papal empire will succumb. The 'contest' will end in the discomfure of the Continent, and Russia, like a mighty inundation, will overflow the nations and dash her waves upon their shores, from the Danish Belts to the Dardanelles. Britain will rage, and 'shake the world' with her thunder; but as in the days of Napoleon, her alliance will be 'fatal to them that trust her', and only precipitate their fall."

—Dr. Thomas in "Elpis Israel" (2nd Ed.)

premises of the Supreme Headquarters' Allied Powers in Europe, at Louveciennes, near Paris, "Collective security as conceived by the United Nations has not come about, but France now welcomes regional security."

Since its commencement, N.A.T.O. has had the benefit of the most brilliant organization. Top-level men have been appointed to all offices, bases have been decided upon and forces built up, the

co-ordination of soldiers, sailors and airmen of eight nations has been tested by field manoeuvres, and council meetings have been held; but, N.A.T.O. will fail.

General Eisenhower has endeavoured to build an organization of regional security in Western Europe which has no place in the grand revealed pattern of prophecy. It is a group of nations, strongly Catholic, moved by fear against Russia; but though the Anglo-Saxon Powers who to-day dominate in Western Europe, be ten thousand times stronger than they are at present, no earthly power can save this section of the Continent. It is foredoomed of Yahweh to come beneath the crushing and blighting despotism of Russia.

Russia will Move West

The movement of Gogue into Western Europe will be most interesting to watch from 12,000 miles away in Australia and New Zealand, from 4,000 miles away in North America, or from across the Channel, but in Europe the story will be written in human blood. When we think of Western Europe to-day, we cannot but think of the words uttered by the Spirit against Rome in the days of Napoleon: ". . . and men were scorched with great heat, and blasphemed the name of God, which had power over these plagues, and they repented not to give Him glory" (Rev. 16: 9). Despite the horrors of World War II, the Catholic apostasy still blasphemes God with its abominable doctrines of hell-fire, super-devils, and foul practices. Western Europe has not repented of its wickedness, and morality in Europe to-day has sunk to an all-time low. Europe will drink the cup of wrath again.

Readers of "Elpis Israel" will be well aware of that most interesting reference (p. 430), to the writings of Fredegarius, and the poems of Fortunatus, bishop of Poitiers, France, concerning Gogue I. Dating from the 6th century, the interesting history of Gogue I, ruler of Western Europe, and conqueror of Vosgue's Heights, casts its shadows before it. The poem addressed to Gogue by the bishop of Poitiers reads:

TO GOGUE HIMSELF

Ye clouds whose course the NORTHERN winds impel,
 Of my lov'd GOGUE some grateful tidings tell!
 Say, with what health his valued life is blest;
 What peaceful cares engage his tranquil breast.
 If on the banks of RHINE awhile he stay,
 Where the rich salmon yields itself a prey.
 Or where MOSELLE through vineyards guides her stream,
 While gentle breezes cool the sultry gleam,
 Or flowing waters mitigate the heat
 And with fresh waves the bowery margins greet.
 Or where the MEUSE in murmurs soft is heard,
 Mid threefold wealth, of vessel, fish, and bird,
 Or where the AISNE through grassy banks is borne,
 Whose waters nourish pasturage and corn.
 Or if by OISE, by SARE, by CHET, or SCHELD,
 SOMME, SAMBRE, SAUR, the loitering Chief beheld,
 Or when the SELLE, with mouth expanded laves

METZ' stately bulwarks with her copious waves.
 Or if in forest shades he seeks his prey,
 With toil, or spear, to capture, or to slay.
 Or if on ARDENNE'S wild, or VOSGE'S height,
 The echoing woods resound his arrow's flight.
 Or if, return'd beneath his princely dome,
 Their lord, a zealous people welcome home.

Take a map of Western Europe, and trace with a pen the course of these rivers, and note the location of these mountain ranges. Holland, Belgium, Luxembourg, Western Germany and France are the countries involved. Little did the apostate bishop of Poitiers realize that 1,300 years later, his poem would serve as a pointer to the 20th century Christadelphians as to why General Eisenhower's N.A.T.O. efforts must fail. Yes—**must** fail. Gogue the Second will likewise be the keen fisher of the Rhine, the loitering Chief of Somme and Sambre, the conqueror of Vosge's heights and in this work of conquest, will also be welcomed by a bishop of Rome, this time the pope himself.

Current Problems

In France, the influence of Rome (which has latterly achieved a £4 per annum subsidy for all children attending Catholic schools, the first direct State subsidy since the dis-establishment of the Church), must give way to the influence of Moscow.

In West Germany, the Bundestag approved in September a declaration by Chancellor Dr. Adenauer, condemning the Third Reich's persecution of the Jews, and promising to undertake whatever material compensation is possible. But all the wealth that Germany could scrape up would not repay the 6 million lives destroyed during the Nazi regime. Words are cheap, and something more is required to qualify for the blessing contained in Genesis 12: 3. The scorching despotism of Russia will ultimately extend its power over all Germany.

In Italy, the serpent-power has hissed forth yet new poison. A new Encyclical entitled "**Septiternus Rex**", was issued in September, marking the 1,500th anniversary of the Council of Chalcedon at which 600 oriental bishops defined the dogma of the dual nature—human and divine—united in the person of Christ, and which also attributed to the bishop of Rome the primacy of the church. The main appeal of the Encyclical is for a return to the unity of the "church", addressed especially to those who, in Egypt, Armenia, Ethiopia and some other lands, hold to the belief of only one nature in Christ. The Encyclical states: "**A very urgent motive demands that all should unite and fight under one flag against the untimely assaults of an infernal enemy.**" This "infernal enemy" is Russia, but students of the Bible can confidently anticipate the time when satan will make a pact with satan, the enmity will be temporarily forgotten, and Communism welcomed with open arms by the prostitute of the seven hills (Rev. 17). But the victory will be to the Son of God, who will destroy this evil alliance, and effectively "bruise upon the head" the serpent-power in all its forms.

In Holland, all Dutch military aerodromes were scheduled to be in operational readiness by the beginning of 1952. American "Thunder" jets and "Gloster Meteor" planes continued to pour in. But in the Upper House debates on the Ministry of Finance Budget, it was declared that a defence expenditure of 1,500,000,000 guilders a year amounted to "a perilous adventure". Taxation soared; but higher than even taxation, soar the Russian planes over the Urals. One day they will turn west. N.A.T.O. will fail, and Gogue the Second will be supreme.

In Belgium, at his ascension to the Throne, King Baudouin declared: "**May God help me to ensure the good of our country.**" But these Roman Kings invoke only a false deity; they know not Yahweh Elohim of Israel. They are ignorant of His great plan and purpose. He does not intend to allow Belgium to flout His laws with impunity. He will not tolerate for ever Belgium tyranny in the African Congo. No. His Son will bring a rod of iron and the blessing of peace through Israel. Belgium, in the movements towards that great day, will be swallowed by Russia. Ardenne's wilds will echo to the Russian Gogue.

And so the mad, macabre dance of death continues. These countries of Western Europe, destined finally to a peaceful inheritance in the glories of Messiah's Kingdom still suffer because men have no faith in the wonderful promises of Yahweh. As we look in upon the turmoil of Western Europe, our heart goes out to the members of the ecclesia in Germany, Norway and France. To you we say, "You dwell in the shadow of the Almighty, and can safely trust in His glorious arm." Let us who look in upon this grim display of human plot and counter-plot from a safe distance, and from comfortable homes and conditions, value our privileges in the Truth, and spend and be spent in Christ's service, to Yahweh's glory, occupying "**UNTIL HE COME**".

—Bruce Philp

● Nothing more easily blights friendship and every good work connected with it, and nothing is more liable to wreck an ecclesia, and all the beautiful interests associated with its existence, than the general habit of neglecting the Scriptural method prescribed for dealing with matters of wrong (Matt. 18), and resorting to the natural-man method of talking over evil reports, instead of being silent or going to the person concerned.

● Britain cannot fall until her mission is accomplished. Energized 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.

● Truth is a fixed thing. A man may not have the faculty of discerning it. He may be of those of whom Paul speaks, "ever learning and never able to come to the knowledge of the truth." In this case, he will always be groping, always investigating, never certain about anything, and in his case, steadfastness of faith will seem non-progressiveness. — R.R.

An Exposition Critically Analysed



TARSHISH

In our last issue, we promised to supply the evidence upon which Brother Thomas based his conclusions that the modern "merchants of Tarshish" designates the British Nation. Our original intention was to supply extracts from his various writings and comment upon these, but as the evidence is all condensed in one article which appeared in the "Herald" in 1858, we have decided to quote extensively from that. The reader will find that the Doctor did not base his conclusions upon present appearances, but, as was usual with him, he searched deeply both the sacred and profane records, that his exposition of the Word might be sound.

Tarshish is a proper name, occurring first in Genesis 10: 4, designating the second son of Javan, who was the fourth son of Japhet, eldest son of Noah. Alexander the Great is styled by Daniel "King of Javan" (melech yavan), and it is worthy of note that the Hindoos call the Greeks Yavanas, which is the ancient Hebrew appellation. Tarshish was, then, the second son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonized before the interior of new countries. Coasts and islands are represented by the same word in Hebrew. Javan is in opposition with "the isles afar off", in the last chapter of Isaiah. His descendants are a maritime people to this day, inhabiting the isles and coasts of the Archipelago, etc. The Javanese settled the coasts of the Mediterranean, the Adriatic, and the Atlantic region above the Straits of Gibraltar. It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, "Elishah, and Tarshish, Kittim, and Dodanim". The Mediterranean was named the Sea of Tarshish because, it is probable, his settlements were more commercial and enterprising than those of his other brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called Tartessus, or, as it occurs in Polybius and Stephanus Byzantinus, Tarseion. Tartessus is probably a contraction for "**Tarsou nasos**", Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Boetis, or Guadalquivir, and the Atlantic; one of the channels is dried up, so that it is now a part of the peninsula.

Having arrived at the westernmost coasts from Ararat, the sons of Tarshish would extend settlements wherever the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to the Land's End, a part of the island abounding in tin. These Spanish and British coasts are indicated as the settlement of Tarshish, or some of "the isles", or coasts, "afar off", by the articles they brought for sale at the Tyrian fairs. Addressing himself to Tyre, a famous city on the coast of the Holy Land, and styled by Isaiah "the mart of nations", Ezekiel says "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin and lead, they traded in thy fairs." These are products of the mines of Spain and Britain, which were brought to Tyre in "the ships of Tarshish", which, saith the prophet, "did sing of thee (Tyre) in thy market; and thou wast replenished, and made very glorious in the midst of the seas." From this it appears that the Tarshish branch of the Javanese had become an eminently maritime and commercial people of the west and north-west from Tyre. "Silver spread into plates", says Jeremiah, "is brought from Tarshish"; and he adds, "and gold from Uphaz", or Ophir. Tyre was the strength of Tarshish, for it was by the Tyrian trade that Tarshish maintained its maritime ascendancy. Tyre was the mart for the products of the coasts and isles afar off brought in the ships of Tarshish; hence as a commercial city she is styled the "daughter of Tarshish". The relations between the coasts of the Tarshish people and the city of Tyre were very profitable and intimate. The rejoicing between the two was reciprocal; for Tyre sang as a harlot, and the mariners from Tarshish sang the praises of the customer that enriched them.

But when the Chaldo-Assyrians brought ruin upon Tyre, which oppressed her for seventy years, lamentation came upon Tarshish as the most grievous sufferer; for Tyre being ruined, their mines would be neglected, and their shipping interests destroyed. Isaiah, predicting the fate of Tyre, says, "Howl, ye ships of Tarshish, for Tyre is laid waste." Opposite Tyre was an island, whose inhabitants were not attacked by the destroyer. To them the prophet says, "Be still, ye inhabitants of the isle. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this Tyre, your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar-off to sojourn." It was strong in the days of Joshua, even 950 years before, but how long before that is not known. When Nebuchadnezzar took the city after a siege of thirteen years, he found it empty. Tyre's own feet carried her away. The ships of Tarshish carried her people afar-off to sojourn, and landed multitudes of them on the shores of their customers beyond the sea. "Pass through thy land as a river, O daughter of Tarshish; strength is no more." This they did after the manner stated, when they found they could no longer resist the Chaldeans with any prospect of success. Therefore, "Howl, ye ships of Tarshish; for your strength" also "is laid waste", and the ruin of Tyre becomes yours for seventy years.

The sons of Tarshish seem to have found their way to India

and the coasts of India, as well as to Spain and Britain; so that in trading with them, the Tyrians and Israel visited their shores in their own vessels, sailing from the ports of the Red Sea; while the mariners of Tarshish frequented Tyre in theirs from the west. That the Tarshish people in the days of Solomon were found in the east is evident from Scripture history. In accounting for the abundance of gold and silver in Jerusalem, the historian says, "For Solomon had at sea a navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks" (1 Kings 10: 22). Again: "And Solomon made a navy of ships in Eziongeber, which is beside Elath, on the shore of the Red Sea, in the land of Edom; and they came to Ophir and fetched from thence gold." And "the king's ships went to Tarshish with the servants of Hiram." Solomon owned the ships and the king of Tyre found the sailors. Again, Jehoshaphat, king of Judah, joined himself with Ahaziah, king of Israel, to make ships of Tarshish; to go to Ophir for gold, and they built the ships in Eziongeber. But the Lord broke the ships, and they were not able to go to Tarshish; because of the wickedness of Ahaziah.

Now it is evident from this, that the settlements of Tarshish to which Israel traded were in the east. Eziongeber, where the ships to Tarshish sailed from, was at the extremity of Elan, a gulf of the Red Sea. A fleet weighing anchor from this port for a voyage out, of one year and a half, could only have sailed in one direction, and that was to the straits of Babelmandab, about 1,500 miles in a south-easterly course. Having passed the straits, they would sail east by north to Ophir, the Tyre of the east, on the coasts of Tarshish. Wherever this mart of nations was, it would not be on the Arabian coast, for it was intended to send the ships "to Tarshish for to go to Ophir"; if it had been there it would have read "to Sheba", or "to Dedan for to go to Ophir". Josephus is no doubt correct in saying that Ophir was in India; which is equivalent to saying that Tarshish and India are the same; because Ophir is in Tarshish. To go "to Tarshish for to go to Ophir" is like saying they "went to England for to go to London". The identity of Ophir and Tarshish with India is also manifested by the merchandise brought home in Solomon's ships—gold and silver, ivory, apes and peacocks, almug trees and precious stones; all Indian products collected at the great trading emporium of the east.

—Dr. Thomas





Irresponsible Journalism

Our January Editorial, carrying the above title, has called forth a barrage of explosive replies in the current issue of the periodical therein referred to.

No less than four different articles are devoted to exposing our supposedly iniquitous conduct. All the main, regular contributors have given their individual versions of how we should be replied to, and though the result may reveal a few inconsistencies and contradictions among our critics, they have, at least, attempted to cover all the main points! Perhaps the crowning statement of all is contained in the Editorial, where we are seriously told that we should know what was in the mind of the contributor, whose article we criticized!

Readers of our contemporary should be particularly grateful to "The Logos", for it would seem, that apart from the stimulance our Editorial gave, there would be very little to read this issue. Almost half the book is given over to "The Logos", or its Editor, and we can quite understand how the Committee's typewriter must have given way under the strain (see inside front cover).

But the final analysis reveals that the offensive word "Catholic" has been removed from the cover, and so, we suppose, this point has been conceded "The Logos".

Most of the articles descend to personalities, and apart from the little fun above, we do not intend to notice them in detail. The discriminating reader, by comparing our comments with these replies, can "put all things to the test, and the good retain" (1 Thess. 5: 21).

"ZOE"

In an attempt to prove that Eternal Life is a present possession, attention is drawn to the Greek word for life (Zoe), and the claim is made that this word invariably refers to spiritual life. Support for such a conclusion is based upon Green's handbook to the Greek. We have not seen this book, but if this is really a specimen of its reasoning, we can only conclude that it is a very poor guide. The word "Zoe" can be used for all kinds of activity, including spiritual life, but its primary meaning is one of life or activity manifested

in any form. The English words "Zoo" and "Zoology" come from the Greek "Zoe", and indicate the meaning of this word; certainly one would not visit a zoo, or study zoology, to learn of spiritual activity; only by a secondary use of the word can it be applied to this form of life.

Dr. Strong, the eminent author of the Analytical Concordance of the Bible (an outstanding authority) states that Zoe refers to "mere activity even of plants", and this definition can be confirmed by a dozen different lexicons. The "Companion Bible" gives this definition of "Zoe":

"Life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the 'gift of God' (Rom. 6: 23; 1 John 5: 12). For the same reason its verb 'zao' is frequently used of, and put for, resurrection life (Matt. 9: 18; Mark 16: 11; Luke 24: 5, 23; John 11: 25, 26; Acts 1: 3; 9: 41; 25: 19; Rom. 6: 10; 14: 9; 2 Cor. 13: 4; Rev. 1: 18; 2: 8; 13: 14; 20: 4-5)."

The "Expository Dictionary of New Testament Words" declares that "Zoe", in its primary form, is used of "that which is the common possession of all animals and men by nature—Acts 17: 25; 1 John 5: 16; Luke 16: 25; 1 Cor. 15: 19; 1 Tim. 4: 8."

There is a spiritual activity which all true disciples must manifest if they would gain the Kingdom, but this is not the eternal life of which Paul was in hope of obtaining (Titus 1: 2), and which according to John has been granted only in promise (1 John 2: 26).

Our attention is drawn to Luke 20: 38 where the Lord teaches that God is not a God of the dead, but of the living, and it is claimed that we now possess this life—it is "not merely a hope, but a living reality". But the context of this verse shows the sense in which it is to be interpreted. Christ had just been teaching the resurrection of the dead unto eternal life, and he advances the truth of verse 38 to prove the resurrection! "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham . . . for he is not a God of the dead, but of the living; for all live unto him" (vv. 37-38). We all know that Abraham is dead; how then can God be called the God of Abraham, if he is the God of the living? Only by bringing Abraham again from the grave. In God's sight this promise is as good as fulfilled. Abraham lives unto Him; not in the sense of the eternal life theory, but in the sense expressed by the Apostle Paul who, writing of Abraham, declared: "God quickeneth the dead, and calleth those things which be not though they were" (Rom. 4: 17). We agree that "once this truth is grasped, all the supposedly difficult passages becomes easy of interpretation."



4.—*Anointed with the Oil of Gladness*

"God hath anointed thee with the oil of gladness above thy fellows"
—Psalm 45: 7.

Mention in last month's "Logos" (see p. 237), of Jesus in the above terms, seems to call for further elaboration.

The practice of anointing with oil—which does not appeal to our Western minds—was a very common one in the East during Old Testament times, and is, indeed, of oldest antiquity (see Genesis, 31: 13). The object was to sanctify a person, or an object, to the Divine service. Apparently any oil was used for all anointing with the exception of one, of which we must speak particularly.

This oil was a compound of olive oil, myrrh, cassia, cinnamon, and calamus, and as the last-named four substances were scented grasses and tree barks, the resultant mixture would be highly aromatic. It was to be used for no other purpose than the anointing of the vessels of the Divine Sanctuary, and the Priests who were ordained to serve therein. We read of Israel's prophets and kings being anointed, too, but the oil used was not that mentioned above (1 Kings 19: 16; 2 Samuel 2: 4).

It is quite apparent that the use of this rite was in anticipation of One who should be the Anointed of Yahweh in a very special degree. Thus, in the Second Psalm, reference is made to Yahweh's "anointed", who should establish His throne in Jerusalem for ever. When he eventually came to Israel, Andrew found his brother Peter and announced with confidence: "We have found the Messiah, the Anointed" (John 1: 41). Again, we find the words of our title quoted in Hebrews 1: 8-9: "Unto the Son, He saith, 'Thy Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellow'." In line with this, Jesus claimed for himself the words of Isaiah: "Yahweh hath anointed me to preach good tidings unto the meek" (Isa. 61: 1; Luke 4: 18).

Obviously, reference is made to the incident of Jesus's baptism, when the Spirit of Deity descended and rested upon him (Acts 4: 27; John 1: 32-33). Henceforth he was, in a special sense, the Anointed of God; anointed by the Hand of Deity Himself, with a special "oil" of Divine prescription and compounding; consecrated to the service of his God. Others before and after him were anointed with this "oil", with the Spirit of God, but none were blessed with it "without measure", as he was (John 3: 34).

Is this the end of the matter? With this "anointing" was Jesus of Nazareth "Christed" to the full extent? I think not. A far greater "anointing" lay in store for him, to be bestowed when he had finally and faithfully completed the work set before him to do. This seems to be taught most definitely in the quotation already made from Hebrews, and a careful reading of the context will confirm it. His kingdom is to be established because he loved righteousness and was anointed in consequence thereof, and now sits at the "right Hand of the Majesty on high, being made so much better than the angels." He was not in this glorious state after his "anointing" on Jordan's banks.

In the Mosaic type, the High Priest, chosen of God, had his ordinary clothes removed, and was clothed in his Divinely designed apparel "for glory and for beauty" at the time of his anointing (Exod. 40: 13). The antitype is apparent in that High Priest who, clothed in a "change of raiment" (Zech. 3), having put off the "filthy garments" of the flesh, anointed with the Holy Spirit and with power at the hand of Deity Himself, has entered by his own blood into the Holy Places not made with hands, there to make reconciliation for the sins of his contrite and repentant brethren.

And there is hope for us—the members of his body—that we, too, might yet partake with him of the Divine anointing unto salvation; for as with Aaron of old, the oil poured so liberally upon the Head, must flow down and over the Body in due time (Psalm 133: 2). What a glorious hope it is!

—E.B.W.



Editorial Note.—A profitable subject for further study is revealed in the above short article, and we would encourage our readers to that end. Many things were anointed in accordance with the Mosaic ordinance, including the High Priest, the King, the Altar, etc., and these all find their counterpart in the Lord Jesus. The anointing not only consecrated the King, or Priest, to his high service in Israel, but also denoted the Source from whence could come the help to suitably occupy his position. An example of what was figuratively implied in the anointing is seen in the case of Saul; immediately following his anointing he began to prophesy because "the Spirit of God came upon him" (1 Sam. 10: 10).

Attention is drawn in the above article, to the fact that our Lord was anointed at his baptism, but he was also anointed before this time, as was also John the Baptist. The latter was anointed with the Holy Spirit from birth (Luke 1: 14), and grew and waxed strong in spirit even until his manifestation to Israel as the Forerunner (Luke 1: 80). In an even more complete sense these words can be applied to our Lord, for his very begetting was by the Holy Spirit. He was "the word made flesh", "God manifest in the flesh", and this cannot be claimed of any other man before or since. By begetting, therefore, the Lord was anointed with the Holy Spirit, so that in his development from childhood onwards he "increased in wisdom and

stature, and in favour with God and man" (Luke 1: 52).

This was in preparation for his mission. At the inception of his ministry that lead to the cross, he was baptized in Jordan, and subjected to a further anointing, as is noted in the article above. Finally, at his resurrection, there was given him a "change of raiment" (nature) which, in Romans 1: 4, is likened to a further anointing of Holy Spirit. He then stood forth as "the Lord the Spirit".

Our attention has been directed to the fact that Aaron was anointed to his high office, and the type is fulfilled in Christ. The sons of Aaron were likewise anointed, and there the antitype is fulfilled by the ecclesia, the members of which are described as the "sons of Jesus" (Heb. 2: 12-14). One such son (Paul) wrote to the Corinthians: "He which stablisheth us with you in Christ, and hath anointed us, is God" (2 Cor. 1: 21). Another of his sons (John) wrote: "Ye have an unction (anointing) from the Holy One, and ye know all things." What he means by this is explained later, thus: "The anointing which ye have received of him abideth in you, and ye need not that any teach you, but as the same anointing teacheth you, ye shall abide in it" (1 John 2: 20, 27).

Here, then, is an application of the anointing to ourselves, in our acceptance of the Truth which is the Spirit-word (1 John 5: 6). This is a necessary preliminary to the complete anointing of spirit-nature (a clothing of our "house from heaven") at the second advent of our Lord, who shall "change our vile body that it may be fashioned like unto his glorious body according to the working ("energy"—Diaglott) whereby he is able even to subdue all things unto himself" (Phil. 3: 21).

These few hints, together with the article above, may assist the student-reader to the development of an intensely interesting article upon this theme. If so, we shall be pleased to hear from him.

● Society around us, and especially the literature of society, is involved in the Lord's declaration to Peter "Thou savourest not the things that be of God, but those that be of men." If there is a literature in our day that is the offspring of the Bible, it is the writings of Dr. Thomas. — R.R.

● Heresies and absurdities and contradictions create the need for personal discrimination, and the exercise of this discrimination develops and strengthens the inner man. — Dr. Thomas.

Questions



Answers

WAS SOLOMON A TYPE OF CHRIST?

You need have no doubts as to the truth of Solomon as a type of Christ, for the evidence is clear when the Scriptures are studied. It is true that he succumbed to the evil temptations of his age, with the result that the latter end of his reign revealed great troubles, but it is extremely shallow reasoning to adduce from this that his reign is no longer fit to be considered as a type of Christ's. Such a deduction would rule out every type as inadmissible. For example, it is clear, beyond dispute, that Aaron typified the priesthood of Christ, even though his life was marred by sin, and at one stage he fell so low as to condone the worship of a golden calf. It is also certain, beyond the shadow of a doubt, that the pagan Cyrus and his forces from the east typified Christ and his saints (cf. Isa. 45, Rev. 16: 12), and yet the Scriptures describe the former as cruel, idolatrous and pitiless (see Isa. 13: 17-18)! Similar types could be multiplied.

A type shadows something greater than itself. In this regard, Christ measured himself against two great types in Jonah and Solomon, and declared of the latter: "Behold, a greater than Solomon is here" (Matt. 12: 39-42). When the Scriptures are searched a little deeper, the clarity of the type is seen in greater detail.

Solomon built the Temple of Yahweh, so also will Christ; Solomon reigned over a united Israel at the period of its greatest prosperity, so yet will Christ; Solomon's days were days of peace, so also will be Christ's; Solomon's name means peace, and this likewise is one of the titles of Christ (Isa. 9: 6); Solomon's divine title was "Beloved of Yahweh", and this is also the divine title of Messiah; Solomon stood as the personification of wisdom, so also does Christ. Similar likenesses can be multiplied.

Further. The Scriptures use Solomon as a type of Messiah. The 72nd Psalm is a case in point. It is headed, "A Psalm for Solomon", and the chapter heading will be acceded to by everyone of wisdom: "David, praying for Solomon, sheweth the goodness and glory of his kingdom in type, and of Christ's in truth." The first verse confirms this: "Give the king thy judgments, O God, and they righteousness unto the king's son." Obviously this is David, and Solomon is "the king's son". But was this Psalm fulfilled in Solomon's reign? Only in type or shadow; its fulness will be seen in the reign of Christ.

Solomon's name is also appended to one of the most beautiful books of the Bible—"The Song of Solomon". Here, again, Solomon is used only as a type of Christ, and his bride represents the Ecclesia.

In the mind of David, Solomon undoubtedly stood as a type of Messiah, for in 1 Chronicles 22: 9-11 he applies (only in a partial or typical sense, of course (the Messianic promise of 2 Sam. 7: 13-14 to Solomon, and these very same words are applied by Paul to Christ in Hebrews 1: 5.

But you must clearly understand, that the type only shadows the substance. It only presents the outline, and in comparison with the true thing, fades into significance. So it is with Solomon and Christ.

There was "a preacher, the son of David, king of Jerusalem" (Eccles. 1: 1), who tasted all that the world could give, who even gave his heart to know "madness and folly", and who, in his old age, confessed to the folly of all this, saying: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12: 13-14). Solomon manifested many faults, and so do we, but may not these words express the final mind of a repentant and humbled king?

It is easy to criticize, but more difficult to create. The former needs only a glib tongue, the latter the patient persistence of the student. We suggest you read the exposition of Dr. Thomas concerning Solomon as a type of Christ, contained in "Eureka", vol. 3, p. 404. The Doctor's writings have had many critics, but it is usually the expositions by his critics that go astray; his prognostications (soundly based, as they are, on God's Word) have a happy knack of ultimately proving correct.

CHRIST'S REJOINDER TO THE HIGH PRIEST

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 6: 64). What is meant by these words? (D.K.F.—N.S.W.).

These words form part of Jesus's reply to the High Priest, affirming that he was, indeed, the Christ, the Son of God. The answer brought him condemnation, and was received by his interrogator with a hypocritical simulation of grief and indignation, dramatically demonstrated by the tearing of his clothes, and the ejaculation of "blasphemy"! The High Priest stood as the representative of the nation, and the words above involved both he and the nation in their application. They implied that though they might condemn and crucify the Son of man, they would yet witness him in power, risen from the dead.

We read concerning the first part of this statement: "Jesus Christ is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3: 22). The nation "saw" the evidence of this when the Roman legions

marched against Jerusalem in A.D.70. They constituted the "sword of Deity" (Ps. 17: 13), in the same way as the Assyrian was His axe (Isa. 10: 15) to punish His people. In Daniel 9: 26, they are described as "the army of the prince", that is, of the Lord Jesus Christ. The parable of the marriage of the king's son (Matt. 22: 1-13) should be read as a commentary upon this time. The king sent invitations "to call them that were bidden to the wedding" (i.e., the Jews, v. 3), but they not only refused, but made light of it, and spitefully entreated the king's servants, and slew them. When the King heard this, he was wroth, and he "sent forth his armies (the Romans) and destroyed those murderers, and burned up their city"—Jerusalem (v. 7). Afterwards the same invitation was delivered to others (the Gentiles).

Here was evidence that the Son of man was "sitting on the right hand of power." The same nation that witnessed this manifestation of Christ's new authority and power, is yet to see him "coming in the clouds of heaven". Christ's intervention at Armageddon will "save the tents of Judah", in consequence of which he, like Joseph in Egypt, will reveal himself unto his brethren, and they will recognize that their forefathers crucified their Messiah. "They shall look upon him whom they have pierced, and shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn" (Zech. 12). In another place, this is expressed thus: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1: 7). Compare this with the words you have quoted from Matthew. The "clouds" are representative of a community, separated from the "sea" of nations, and attracted into the political "heavens" by the influence of the Sun of Righteousness who shall then have arisen (Malachi 4); in other words, the brethren of Christ. Christ's rejoinder to the High Priest thus had relation to the time when he will be "glorified in his saints" (2 Thess. 1: 10).

Christ's words also have a personal application to his personal accusers. They will be raised to judgment and condemnation, and will witness, in anguish, the glory of him whom they crucified: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13: 28). Justice will then be vindicated. Christ was arraigned before a High Priest whose judgment was notoriously false, and the latter, in turn, will be brought before a judge who will be scrupulously just. In both cases the verdict will be condemnation; in the first instance, a shocking miscarriage of justice, in the second, a just and righteous retribution.



The Olivet Prophecy

Gathering Together the Elect

"He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other"—Matthew 24: 31.

The above words describe the resurrection, but not the resurrection of the brethren of the Lord. This takes place earlier. The resurrected and glorified members of the multitudinous Christ, form the "clouds of heaven", by which the Son of Man is surrounded, when he appears before the nations in "power and great glory", as the Victor of Armageddon (v. 30). The resurrection referred to above, is the national resurrection of Israel, of which the present gathering of Jews to Palestine is but a foreshadowing. The Jews, both home and abroad, are yet to experience great tribulation before they are purified as gold and silver (Zech. 13: 8-9). The initial success of Gogue against the allies entrenched in Palestine will appear as the "last straw". The fall of Jerusalem to the enemy will cause a spirit of despair to permeate the nation: They shall say: "Our hope is lost; we are cut off for our parts" (Ezek. 37: 11). But then the Divine fiat will go forth: "Come from the four winds, O breath, and breathe upon these slain, that they may live . . . I will open your graves, O my people, and bring you up out of your graves, and shall put my spirit in you, and ye shall live, and I will place you in your own land" (Ezek. 37: 9, 13). In more literal words this is explained thus: "Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land" (v. 21).

Attention is directed to three dominant features in the verse above: "his angels", "a great sound of a trumpet", and "his elect". Ascertain the meaning of these terms, and the significance of the verse appears much clearer. "The angels of Christ", in the day of his glory, will be a new generation of Elohist messengers, recruited from the nations of flesh and blood, during the previous 6,000 years' of history. They will comprise the saints of the Lord, then made "equal unto the angels" (Luke 20: 36). "His angels", signifies "His messengers" or "agents", for the word means no more than this. It is mainly used in Scripture to designate the spirit messengers, or agents, of Deity, although it is sometimes used for mortal agents or messengers. A case in point is found in Acts 12: 15. Peter had been imprisoned, and the disciples had gathered together to pray God on his behalf. Suddenly they were disturbed by a knocking on the door. A young maid, Rhoda, was sent to investigate. To her amazement she found it was Peter himself, who had been released by Divine intervention. In her joy she left Peter standing there, and ran back to tell the assembled company. The perversity of human nature

refused to believe that God had so rapidly, and so miraculously granted that for which they were praying, and so they told her she was mad! She insisted, however, that Peter was demanding entrance, and her persistence and excitement convinced them that there was some foundation for her story. They still refused to believe that it was Peter, himself, however, and declared: "It is his angel!" They evidently thought that Peter had sent a messenger to them.

In 1 Tim. 3: 16, Deity manifest in the flesh (the Lord Jesus Christ) is said to have been "seen of angels, received up into glory". This manifestation of Divine glory was seen of specially appointed members of the Ecclesia (Acts 1: 21-22), the agents of Deity to superintend the work of preaching the Word, and ministering to the congregations of the saints.

When instructing Timothy, concerning the work he was to undertake in the Ephesian ecclesia, Paul called upon the "elect angels" to observe his charge (1 Tim. 5: 21). The term means, chosen agents, and doubtless referred to the elders of the ecclesia. Being thus appointed to witness Paul's charge to Timothy, these elders would be more likely to co-operate with him in the measures he was about to institute, and to assist him in the carrying out of his duties.

The term "angel", as related to mortal agents, is used in 2 Peter 2-4, where we read of "angels that sinned", in Jude 6, "the angels that kept not their first estate", and in Rev. 1: 20, the "angels of the seven ecclesias".

The angels of Matthew 24: 31, are one-time mortal men, soon to be made consubstantial with Deity, and then specially appointed by the Lord Jesus, for the work of regathering and restoring Israel, and making it the "first dominion" in his universal empire. This work will be under the control of Elijah the prophet.

The Trumpet

Israel will be gathered "with a great sound of a trumpet" (Matt. 24: 31). This is an allusion to the Divine method instituted under Moses for calling the people together (Numbers 10). In times of peace, a trumpet was sounded comparatively softly (v. 7), but in times of calamity or war, it was sounded loudly. In the verse before us, the sound is loud, intimating that it is a time of calamity and war, a time of trouble such as never was. Moreover, in this verse, Christ's angels are represented as sounding this alarm in all parts of the earth, and as we shall show, the gathering and restoration of Israel will not be brought about by peaceful means, but by war. The Jews will have to fight their way back to Palestine, and in this warfare the rebels shall lose their lives.

The Elect

The word means "chosen", and is used both in regard to the individuals God is taking out of the Gentiles for His name (Acts 15:

14), and of the nation which He has chosen above all other nations. "Israel mine elect", is Deity's designation of the nation in Isaiah 45: 4. The same word is rendered "chosen" in many places, and likewise applied to Israel (Ps. 105: 6, 43; Isa. 65: 15).

"From Judah shall Shiloh come", predicted the aged Jacob (Gen. 49: 10), "and unto him shall the gathering of the people be." A great change shall then be wrought in the status of the nation; "In the place where it was said unto them, Ye are not by people, there it shall be said unto them, Ye are the sons of the living God" (Hos. 1: 10).

The words Christ used to describe the regathering as recorded above, are so similar to those found in Deut. 30: 4 as to suggest that he was citing them. This Scripture gives a grand outline of the work of Christ through his appointed agents, the immortalized saints: "From the outmost parts of heaven will Yahweh thy Elohim (Deity manifested through the multitudinous Christ) gather thee, and from thence will he fetch thee" (Deut. 30: 4). Thus shall "Zion be redeemed with judgments, and they that return of her with righteousness" (Isa. 1: 27—margin).

This work of regathering and restoring Israel will be under the jurisdiction of Elijah (Mal. 4: 5-6). In company with other agents (or angels) he will be sent forth on the mission of educating scattered Israel concerning the true identity of the one whose wonderful exploits in the Middle East will then have startled the world. From all over the world a mass migration of Jews will be attempted. Some nations, like Britain, will assist in this effort, but the continental nations, will attempt to restrain the movement. They will repudiate the authority of the Lord in Zion, and refute the claim that he is Messiah. Thus Jewry will have to exert force to free themselves from modern Egypt, and as Yahweh will be with them, manifested through Christ's angels, this will not be a matter of great difficulty: "ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. 26: 7). 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 of horses (rulers of the nations) shall be confounded. And I will strengthen the house of Judah, and save the house of Joseph, and will bring again to place them; for I will 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 regathering:

"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).

Israel will thus again assume its former place as the elect nation. Her borders will be greatly enlarged, and the tribal cantonments will be set up in accordance with the last chapter of Ezekiel's prophecy. Their long night of evil gone, their proud and stubborn heart replaced with a heart of flesh, they will enter into the glory of the millennial reign of Christ, not as immortals, but as the subjects of his glorious kingdom; the "first dominion" of a universal empire that will own his sway. Hosea declares: "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: 15).

The Budding Fig-tree

This was to be the sign of imminent redemption, the sign of the early establishment of the kingdom. In several places Israel is likened to a fig-tree. Jeremiah spake of good and evil figs to be found thereon (Ch. 24; Ch. 29: 17). Christ, in demonstrating his power over the barren fig-tree (Matt. 21: 19-21), doubtless intended to impress upon his disciples what would happen to Israel. In his parable of the fig-tree which produced no fruit, despite the care and attention of the gardener, and was cut down in consequence, he taught the fate of the nation which had not responded to the care and attention of the Deity. The prophet Joel, in like manner, graphically described the destruction of the nation: "A nation is come upon my land, strong, and without number . . . He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white" (Joel 1: 6-7).

This has been the condition of the Jewish fig-tree for 1,900 years. But Christ spake of restoration. "Learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." The Jewish fig-tree, to-day, is revealing a few tender shoots, and is putting forth leaves. The partial regathering of Jews in our own time has been accomplished in the face of tremendous difficulties, and is a sign to the brethren of Christ, the descendants of the disciples, that redemption and the kingdom are near at hand.

"When ye see these things begin to come to pass, then look up, and lift your heads; for your redemption is at hand" (Luke 21: 28). Such wonderful truths as are taught in such prophecies as this, provide us with a different perspective on life to that of our contemporaries. Despite the increasing difficulties of every day life, we are enabled to "lift up our heads", for we can see beyond them. In fact, if our spiritual vision is kept constantly upon the object of our calling, we will look with joy upon the very conditions that cause others to be filled with fear. They indicate the instability of the Gentile condition of things which are doomed shortly to pass away. If we have a right perspective on life, we will realize that there is nothing in them worthy of preservation, and will glory in the fact that it is all soon to pass away, to be replaced with the glorious and durable Kingdom of God.

—H.P.M.



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from page 252)

BLASPHEMY (continued)—The next place is Rev. 13: 1, 5, 6—"And over the heads of the beast of the sea, a name of blasphemy": "and there was given to the beast a mouth, speaking great things and **blasphemies**." "And he opened his mouth in **blasphemy** against God, to **blaspheme** His name, and His tabernacle, and them dwelling in the heaven." The name of blasphemy is "the name of the beast", and represented by "six hundred and sixty-six", which is termed "the number of his name" (ver. 17). Apocalyptically, a name is an aggregation of those characteristics which make a thing what it is. The beast's name is blasphemy. It is, therefore, an idolatrous dominion, at war, in principle and practice with God and all scripturally related to Him. But what kind of blasphemy is the beast's? The number of its name is the answer to the question. Six hundred and sixty-six is "Lateinos" in the Greek, and "Romiith" in the Hebrew. Hence it is the **LATIN BLASPHEMY**, of which the Papal dynasty is the mouth; that is, the idolatrous dominion sustained by the beast and its horns. "In all its heads, in all its forms of government, Rome was guilty of idolatry and blasphemy. Imperial Rome was called, and its people delighted to be called, the Eternal City, the Heavenly City, the Goddess of the earth, the Goddess of all nations, which has no equal, no rival." "The coins of many of those Greek cities show", says Spanheim, "that they considered Rome the Capital of the world, as some celestial deity, or the goddess of the earth and all nations, as she is described by the poet Martial, and that she was to be distinguished by divine honours, by temples, priests, and servants, and even by the title of the Goddess Rome."

The Spirit has styled this goddess, "The great harlot, that sitteth upon many waters, which has made the inhabitants of the earth drunk with the wine of her fornication" (Rev. 17: 1, 2). These "waters", or inhabitants, in their political (which includes their ecclesiastical) organization, are represented by the beast on which she sits, and which has not only "a name of blasphemy" over it, but is also "full of names of blasphemy". These are "the names", or as the phrase is, "the names and denominations of Christendom." The Gentile beast being "full of" these "names", it is not surprising that when it opens its mouth it should "speak great things and blasphemies". Blasphemous, however, as the Harlot is, she is not the only one that utters blasphemies. Her offspring are as blasphemous as she; for they all teach for "gospel" what, in its logical results, nullifies

the promises of Yahweh. In doing this they "blaspheme God's name"; for if what they teach be true, the doctrine of God is false. There is no middle ground between these alternatives. Their doctrine and God's doctrine cannot be true; for "the names" teach the very opposite to what God positively affirms. See under "**Balaam**", a comparison between the doctrine of the apostles and that of the "clergy", or the "holy orders" of "the names". There is no agreement in any particular; and as truth is never at variance with itself, and God is true, the only logical and scriptural conclusion is, that "the names" are liars and, therefore, "names of blasphemy". They blaspheme God, His name, His tabernacle, and them tabernacling in the heaven (Rev. 13: 6).

BLOOD—This is used several times in the Apocalypse, but not always in the same sense. In Rev. 1: 5 it is referred to as that in which the saints are washed, and stands for "the name of the Lord Jesus", in which, Paul tells the baptised believers in Corinth, they were washed (1 Cor. 7: 11). "Washed in the blood of Jesus Christ", and "washed, sanctified, and justified in the name of the Lord Jesus and the Spirit of God", are equivalent expressions. For to be washed in the one, is to be washed also in the other.

But the blood of Jesus is not **materially** present and accessible to men; they cannot, therefore, plunge into it, and wash. The washing in blood for remission is, consequently, not a corporeal or bodily washing therein; yet there must be a washing, having, in some sense, a connection with the blood of Jesus, that the term **washing** may be properly connected with it. Paul informs us that there is such a washing, and tells us also what the washing fluid is, in the following passage: "Having, then, brethren, freedom into the entrance-place of the holies, with the blood of Jesus, a way recently slain and living, which he consecrated for us by the veil, that is, his flesh: and having a highpriest over the house of God; we can approach with true heart, in full assurance of faith, having hearts been sprinkled from an evil conscience, and the body having been washed in pure water, we can hold fast the confession of the hope without wavering" (Heb. 10: 19-23). By this the apostle teaches us that there is a sprinkling of heart, and a washing of body; and that the washing is done in water. In Ch. 12: 24, he tells us that the element sprinkled is blood; for he there styles it "the blood of sprinkling, that speaketh better things than Abel's." The "heart", then, of a true believer is sprinkled with blood, and his body washed with water. "By faith", he comes to the covenant and its blood, believing the "better things" they speak; and as he may not come to the altar of sacrifice, or into the holy places, except he first wash in the laver (Exod. 30: 18-20), so he must fulfil this typical righteousness, and wash his body "in the laver of the water", that he may come to Jesus, both altar and victim, and be sanctified. "Peter commanded them to be baptised in the name of the Lord Jesus" (Acts 10: 48). Immersion "in the laver of the water, into the name of the Father, and of the Son, and of the Holy Spirit, when a believer of the gospel of the kingdom is the subject of it, is the action by which such a believer is united to, and calls upon, the name of the Lord. In that act, his faith, (if it be the genuine faith) is counted to him for righteousness, or remission of all his past sins; and the disposition generated by that faith, is granted to him for repentance. In this way, he receives repentance and remission of sins in the name of

Jesus; and he is said to be "washed from his sins in his blood, and made a king and a priest for God" (Rev. 1: 5-6); "purchased for God with his blood" (v. 9); and to have "washed his robe, and made it white, in the blood of the Lamb" (7: 14). The spirit, the water, and the blood, are the three witnesses, in the order of their testimony, which testify to a man's being purchased for God. "The Spirit is the truth, which testifies concerning the water and the blood. The things which the blood and the water speak, are the doctrine concerning them; and they all three agree in one testimony. When "the truth" gets possession of a man, the Spirit is in him; but if he be destitute of the truth, he hath not the spirit, and cannot, therefore, by any possibility, be affected by the blood. When "the truth as it is in Jesus", is understood and believed, and the believer is influenced by that truth to surrender himself absolutely to the will of God, he has become as a little child, and hath been "taught of God". When, therefore, such an one descends into the laver of the water, and is immersed, in being immersed, his heart is, by faith in the blood of sprinkling, sprinkled from an evil conscience; and the heart-sprinkling and the body-washing, are coetaneous events (1 John 5: 6-8).

Blood is also used apocalyptically for **doctrine**. Thus, in Rev. 12: 11, it is written: "They conquered him through the blood of the Lamb"; that is, "They conquered him through the doctrine of Jesus." That this is the sense, is evident from the sentence coupled with it by the conjunction "and": "through the blood of the Lamb, and the word of their testimony." The doctrine of repentance and remission of sins, to all who would accept the gospel-invitation to God's kingdom and glory, through the blood of Jesus, and the mediator of the Abrahamic covenant, was the power wielded by the saints against the reigning superstition of the Roman habitable. The word, or doctrine, of their testimony opened the eyes of their contemporaries, and turned them, in great numbers, from darkness to light, and from the power of Satan to God, until, by A.D. 312, the enemy was so weakened that he was unable to suppress a revolution which dethroned him, and changed the face of the world.

"They loved not their life even to death." Rather than yield their position, they preferred to die by the hands of the tormentor. Like their glorious Master, they were non-resistant and submissive to the hand that smote them. But, if they did not retaliate in kind, when slain, they are represented, after the manner of Abel, as crying with a loud voice for vengeance upon those who had killed them. This cry was the voice of their blood. It was an apocalyptic voice, and cried as Abel's blood of his life cried for vengeance against Cain. "How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon them that dwell upon the earth?" The beginning of revenges came at length. The Lord raised up a power in the state that hurled their destroyer from the throne, and ejected all from place and power, that had executed his will. This cry of their blood is not forgotten; for "precious in the sight of Yahweh, is the death of His saints" (Ps. 116: 15). The end of revenges, on their account, is fast approaching, when, not their blood only, but the blood of the lives of the slain, who have since fallen in the conflict with the beast and its harlot-rider, drunken with their blood, shall all be avenged together at the apocalypse of Christ (Deut. 32: 43; Rev. 19: 2).

Bread from Heaven

The Sixth chapter of John contains a conversation by the Lord Jesus which challenged the intellect of his hearers. The ideas expressed are so profound and beautiful that it has been a veritable storehouse of research and exhortation to his disciples ever since, but on the day it was spoken it was utterly incomprehensible to the fleshly-minded Jews that listened, and so shocked some of his disciples that "many went back and walked no more with him" (John 6: 66).

Early in this conversation, Christ accused the Jews of seeking him, not for spiritual help, but for fleshly gain; "because ye did eat of the loaves and were filled." He called upon them to hearken to the message that God was delivering to them through him, and asserted that his words had the impress or "seal" of the Father (John 6: 27).

Thus challenged, the Jews retorted with the usual demand for a sign to justify belief in him. Christ claimed to give them spiritual food which would "endure unto life everlasting", but they wanted a miracle to demonstrate that God was really with him. True, he had fed 5,000 with five loaves and two fishes, but what was that in comparison with Moses who looked after more than a million people in the desert? This was the reasoning of the Jews, but Jesus easily answered the argument. He emphasized that it was God, and not Moses, who gave the manna in the wilderness, and the same God was now performing a greater miracle, inasmuch as the new Manna would grant unto the eater eternal life. The Lord showed that, after all, Israel had not benefited much from the manna: "Your fathers did eat it and are dead" (John 6: 49), "eat the true bread and you will live". This was his exhortation.

No wonder the people answered: "Lord evermore give us this bread!" But the enigmatical answer failed to satisfy: "The Father giveth you the true bread from heaven; for the bread of God is He that cometh down from heaven and giveth life unto the world . . . I am that bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

This language is very similar to that of Christ's conversation with the Samaritan woman at the well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into

everlasting life". By way of a figure, Jesus was showing those who had "ears to hear" that by imbibing him, in some way, they will stand among that great multitude of the Apocalypse who have come out of great tribulation, having washed their robes in the blood of the Lamb. Of them it is written: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes" (Rev. 7: 14-17).

Christ is the Truth, and where the Truth is affectionately believed and obeyed, there is Christ in the heart of the believer; hence the exhortation of the apostle, "Let Christ dwell in your heart by faith". By retaining the Truth in the memory, and allowing it to mould and influence their lives, the moral image of Christ is reflected in those who are in love with the Truth (Col. 3: 9-11), and so the mind is transformed (Rom. 12: 2).

The Origin of Christ

Involved in the truth that Jesus was the bread that came down from heaven is the matter of his origin. The Jews readily perceived this, for they murmured at him when he claimed, "I am the bread that came down from heaven", and replied: "Is not this Jesus the son of Joseph, whose father and mother we know?" They were reasoning from false premises. The origin of Christ had always been a stumbling block to them because they judged after the flesh. Jesus asked them at one time, "What think ye of Christ, whose son is he?" They replied: "The son of David." Back came the answer: "If David then call him Lord, how is he his son?" The record adds, "And no man was able to answer him a word" (Matt. 22: 41-46).

There were two main stages in the development of the bread from heaven. First, the preparation of the body, and then the anointing of that body with Holy Spirit without measure. John refers to the first stage when he writes: "And the Logos became flesh, and tabernacled among us (and we beheld his glory, the glory as of an only begotten from the father) full of grace and truth" (John 1: 14). Jesus was born flesh and blood, like ourselves, with all the tendencies of human nature. He was in the "likeness of sinful flesh", bearing in his body our sins, yet, as the only begotten son of God, his faculties were so arranged that, from birth, he manifested the characteristics of his Father. He was "the Word made flesh", "God with us" (Mat. 1), "God manifest in the flesh".

At about thirty years of age, Jesus was baptised by John, and straightway, as he went up from the water, and was praying upon the shore, the spirit of God descended upon him. This was his anointing of the Spirit without measure, and a primary fulfilment of Mal. 3: 1, "Behold I send my messenger (John the baptist) and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye delight in". Also Isa. 40: 3: "The voice of him that cryeth

in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim" (Deity in manifestation). From henceforth the words which Jesus spake were communications from God to Israel, and the works which he performed were the operative power of God, so that he could say with perfect truth, "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" (John 14: 10).

Thus the spirit of God, which was the spirit of Christ in the prophets (1 Pet. 1: 11; 2 Pet. 1: 21), the power by which the earth was created and sustained, descended upon Jesus. Here was a union of spirit and flesh, and by this doctrine of God manifestation we are able to understand such enigmatical sayings as, "Before Abraham was, I am", "I proceeded forth and came from God", "Glorify thou me with thine own self, with the glory which I had with thee before the world was." The spirit which descended upon Jesus at Jordan, was the spirit of God, and thus existed before the body which it anointed was born.

COMPARISON.

The Superiority of the Living Bread

In his discourse, Jesus makes comparison between himself as the bread of life, and the manna in the wilderness. "Your fathers", he said, "did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die" (John 6: 48-50). This was a repetition of the same idea expressed in an earlier statement (see v.35), the explanation of which is given in verse 63: "It is the spirit that quickeneth (or makes alive), the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life". To eat the bread of life, therefore, is to eat the words of Christ which if a man does, and continues obedient to that word, he shall never die in the sense that his resurrection to life eternal is assured.

The quickening process is first moral and then physical; as Paul wrote to the Ephesian brethren: "You hath he quickened who were dead in trespasses and sins . . . and hath raised us up together, and made us sit in heavenly places in Christ Jesus" (Eph. 2: 2, 6). To be "in Christ Jesus" is to be morally regenerated by the word, and to reveal the fruits of the spirit. Though such may die, the characters they have developed in their lifetime remains written in the Lamb's Book of Life. When they will be recreated from the dust of the earth, their characters will be flashed upon them, thus providing the final fulfilment of Romans 8: 11.

Two Types

Christ declared: "I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world" (John 6: 51). He was not only the manna, but the bread typically spoken of in Lev. 3: 11, "And the priest shall burn it (the lamb for the sacrifice of the peace-offering) upon the altar, it is the

food (Heb.—bread) of the offering made by fire unto Yahweh." Paul completes the type in Hebrew 9: 14 thus: "How much more shall the blood of Christ, who through the **Eternal Spirit** offered up himself without spot to God, purge your conscience from dead works to serve the living God."

Israel found that on five days, when they hoarded up the manna, it bred worms and stank, but on the sixth day, they were instructed to gather twice as much, and it miraculously remained fresh for the sabbath. In like manner, Jesus, as the Manna of God did not see corruption. The Spirit, in the Psalm declared: "My flesh (the flesh which the Spirit offered) also shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption" (Ps. 16: 9-10).

Eating his Flesh

In answer to the bewildered Jews who enquired, "How can this man give us his flesh to eat?" Jesus continued: "Verily I say unto you, except ye eat 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 (not as a present possession, but to be granted at the resurrection) and I will raise him up at the last day. For my flesh is meat indeed, and my blood 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, he also shall live because of me."

To eat of the flesh and drink of the blood is to assimilate the mind of Christ, and so develop a character that will be found "unto praise, honour and glory at his appearing" (1 Pet. 1: 17). To do this we must associate ourselves with the principles exhibited in the sacrifice of Christ—mercy, love, obedience, and thus bring the body into subjection to the will of God. In this way we will have fellowship with his sufferings, so that a bond of sympathy will be established between us and our elder brother, for we will have armed ourselves with the same mind. That being the case, our consolation will be that having suffered with him, we shall also reign with him.

—R. Thompson, Bournville, England



Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

THE HIGHLIGHT OF THE WEEK

It is my pleasure and privilege to attend the Goodwood "Elpis Israel" Class fortnightly. I consider this night the highlight of the fortnight. At present we are studying Chapter 2, "The Gospel Preached to Abraham; His Faith and Works". If you consider you know all about the promises made to the Fathers, refresh your memory again by reading this section. The "Promises" comprise the foundation of our hope, and Brother Thomas, in accordance with his usual custom, draws our close attention to the Scriptures in support of his exposition, "without which", says he, "nothing can or ought to be determined."

Typical comments by the Doctor are: "The Apostle Paul, will be our interpreter"; "I shall offer no opinion upon the subject, but let the apostle to the Gentiles answer the question." In other words, we are constantly taken to the Fountainhead of all Knowledge and Divine Revelation—the Bible.

Our average attendance at this class for the year has been 25 members. We have also been pleased to welcome as visitors, the following: Brother and Sister F. Ashford, Elsternwick, Victoria; Brother D. Pogson, Lakemba, N.S.W.; Brother and Sister Crewe, Brisbane, Queensland; Brother Hughes, Darwin; Sister R. Thomas, Mt. Bryan; Brother F. Thomas, Burra.

Visiting brethren and sisters have expressed their pleasure in attending such classes, and are amazed that any should oppose the formation of such excellent study groups. They are convinced that nothing but good could possibly eventuate from such meetings. To use the words of one brother: "Elpis Israel acts as a magnifying glass, bringing to our closer attention the truths of God's Word." In his preface, p. xix, Brother Thomas writes: "If Elpis Israel convinces you of error, then, like the apostle may you esteem worldly honours and profits as mere dross for the excellency of the truth. Leave the fat things of the apostasy to those who 'mind earthly things', and put on the whole armour of God, and go forth among the people with the two-edged sword of the Spirit, and do battle for the truth."

—A Brother

★

Acknowledgments. — Brother E. Wilson acknowledges the following amounts received to defray the cost of the various avenues of Ecclesial labour in which the "Elpis Israel" Classes are engaged: M.P. (Vic.) 5/-; Prospect Class £5/5/6; Kingswood Class 12/6; Anonymous (several) £6/5/-; Sis. T. (Vic.) 1/6; Sis. A. (S.A.) 7/-; Marryatville Class 11/6.

"ELPIS ISRAEL" CLASSES IN ENGLAND

"The Christadelphian" of recent date, carries an item by Brother E. R. Harding concerning the above. We reproduce the extract below together with the suggestion that "The Logos" will be happy to arrange for the "Elpis Israel" study notes to be sent to any brother, sister or group wishing to conduct such a study. It is the power of the Truth operating upon the heart of the believer that is efficacious in developing the New Man, and this power can only be developed by the close and continuous study of the Word. Brother Harding, wrote as follows:

"I wonder whether small ecclesias could be persuaded to have a weekly reading of Dr. Thomas's and Brother Roberts's publications. We used to find it difficult to conduct a Bible Class with an address each week as we found that the work fell on one or two brethren. We decided then to sit round the table and after commencing with a prayer and a Bible reading the presiding brother would give a short exhortation lasting ten minutes at the outside. We then read two, three or four pages of 'Elpis Israel', the reading being done by the brethren present in order round the table. We have now nearly finished 'The Law of Moses'. All the references are turned up and each member reads a verse as they occur. After the reading the presiding brother briefly goes over what has been read. Afterwards we have some refreshments and items of interest from our reading usually occupy the rest of the evening. We have had a stranger attending for quite a while now. Last Wednesday she told us that she enjoyed coming very much. We feel that even if three or four could get together in this manner the class would be greatly appreciated by them and much spiritual benefit would result. I feel that every brother and sister should endeavour to read 'Elpis Israel', if nothing else. It is as fresh to-day as in 1848. I would be ever so glad if this book could be directed to the attention of brethren and sisters."



CLASS STUDIES

The following subjects are at present being considered by the various classes meeting in the suburbs of Adelaide: The Exposition of Daniel, by the Prospect group; "Elpis Israel", Section 1, by the Kingswood group; "Elpis Israel", Section 2, by the Goodwood group; "Elpis Israel", Section 3, by the Croydon Group; "Elpis Israel", Section 1, by the Port Adelaide group; Nazareth Revisited, by the Belair group; The Book of Revelation, by the Mile End group; The Law of Moses, by the Cumberland Park group. Class study notes are available on "Elpis Israel", "The Law of Moses", "Anastasis", "The Blood of Christ", etc., and brethren or groups in isolation are invited to write in for these. They include a suggested Agenda for the conducting of a Cottage Meeting, and are mailed out each fortnight. Applications should be made to the Editor, Box 226, G.P.O., Adelaide.

In Rev. 6: 12; 8: 8; 11: 6; 14: 20; 16: 3, 6; 19: 13, blood is the symbol of slaughter by the edge of the sword. The moon, the sea, the waters, becoming blood, is the priesthood and peoples put to the sword. "Blood, and fire, and vapour of smoke", are symbols of judgment by fire and sword, to the utter destruction of the subject thereof.

"ELPIS ISRAEL" CLASSES IN AMERICA

Sister Banta, writing in the "Pathfinder", issued from California, U.S.A., says: "Our little ecclesia would welcome some additions. How nice it would be if there were enough here to have a Bible Class! As it is, we are three families. One lives 30 miles east of us, and over a range of mountains; the other lives 17 miles south of us. Both are busy farmer families, and cannot get away from their work to come here except on Sundays. But correspondence has been wonderful to make us feel a part of the Christadelphian world, and we are thankful for the great ease in which mail gets about over the earth these days. And speaking of Bible Classes, we have just received the first of a series of lessons to be used in an 'Elpis Israel' Class. This book really laid down for us the foundations of the Christadelphian Movement in these latter days, and was written by Dr. Thomas so long ago, when he had searched and found the truth in the Bible. Unfortunately brethren are not so familiar with it as they all once were. These lessons are sent out free by the brethren in Australia. Apply for them to Brother A. Peden, 22 Pickering Street, Brompton, South Australia.



A GRAND STUDY

After six years of intensive study, commenced in 1946 and completed this year, the Prospect "Elpis Israel" Class has covered the book of Revelation with the aid of "Thirteen Lectures" and "Eureka". We have not hurried over this study, for sometimes a whole evening has been occupied in closely examining one or two verses, and notes in explanation of the symbols have been taken by the members. The roots of the Apocalypse are embedded in the other sixty-five books of the Bible, so that in explanation of the former, it is essential to constantly refer to the latter. It has also been the experience of members of the class that an intelligent understanding of the book of Revelation makes one more keenly alert to the beauty of God's revelation in other sections of the Word. We feel that we can appreciate better the words of Brother Thomas, as the result of our study: "The Apocalypse was given to the end that the servants of Deity, who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ, and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin."

This Class has now decided to commence a study of the Prophecy by Daniel, taking Brother Thomas's work, "Exposition of Daniel", as a basis.

The Perth Classes.—The "Elpis Israel" Classes are both lovely and inspiring. It was a very happy thought on someone's part, long ago, to suggest the gatherings for study from that book and also, "Eureka". I do not suppose he ever dreamed of the number of gatherings that would originate from such a small beginning! Surely they must be blest of God, or they would have worked themselves out by now.—A.C.

SYDNEY FRATERNAL GATHERING

A large number of brethren attended the "Elpis Israel" Class held in conjunction with the Sydney Fraternal Gathering recently. Although something like three hundred brethren and sisters were present, an effort was made to preserve the informal, study atmosphere of the home. With this in mind, the main speakers for the evening were assembled in the body of the hall, and members of local and interstate classes were invited to enter freely into the general discussion. The subject for the evening was "The Cherubim". In opening the discussion, the main speaker for the evening, said that he hoped everybody in the hall had his or her Bible, for it was his purpose to let the Bible speak that evening. "Elpis Israel" was useless without the Bible, and all who attended these classes found that it was constantly referred to in explanation of the matter studied. The writings of the pioneers acted as a magnet drawing the student closer to the inspired and infallible Word of God.

It was pointed out, that the Cherubim were a manifestation of Deity, but a manifestation in a specific direction. They are first referred to when sin entered the world, and are thus associated with the redemption of God. In Eden they were set eastward to receive the sacrificial offerings of the antediluvian worshippers. They are represented as a "flaming sword" or "sword of flame", the sword to kill and the flame to consume the offerings presented before the Lord.

A feature of the Cherubim in the Most Holy place was that they were so constructed that their faces were intently gazing at the blood-spattered Mercy Seat (representative of Christ), and in same manner, if we be constituents of the Cherubim yet to be revealed when the anti-typical Most Holy (Christ and his saints) will be "opened in the heavens" (Rev. 15: 5), or revealed in political power, then we must be found intently gazing at our Mercy Seat, and revealing, in this age, something of the glory of Deity (2 Cor. 3: 18; 4: 6; 1 Pet. 4: 11), which it is our hope to reveal in its most complete sense ultimately (Rom. 5: 2).

Many of those who attended this class have never previously attended an "Elpis Israel" class. The audience represented brethren from all states of Australia, and it was encouraging, after the conclusion of the meeting, to learn that some had been so impressed with the matter studied, and the form the study group took, that they had decided to commence similar groups in their homes. If they remain resolute to this decision, they will find the benefit in themselves, in those whom they invite, and to the Truth generally.



"Learn and Live".—This is the title of a 16 page pamphlet published by Brother L. K. Punter, Box 35, Flaxcombe, Sask., Canada. The booklet is designed to interest strangers in the Truth, and is divided into four sections: the first is in the nature of an introduction, and is headed, "For Seekers of Truth"; the second, expounds the subject of the mortality of man with special reference to the true nature of the soul; the third, answers the question, "Does it make any difference what we believe?" whilst the fourth is given over to questions and answers on problems and difficult passages related to the main subject of the book. Copies can be obtained from the address above.

MELBOURNE MEETING

We were pleased to welcome our Adelaide brethren: Bros. L. J. Colquhoun, J. Mansfield, sr., and H. P. Mansfield, at a meeting at Heidelberg (Victoria) on Wednesday, 30th April. The subject for the night was "The Cherubim", a topic that at once claimed the deep and abiding interest of the score or so brethren and sisters who had gathered to hear our interstate brethren.

An appropriate chapter—Hebrews 9—was read by Bro. David Horgan, upon which basis Bro. J. Mansfield introduced the subject, stating that all things in which God's spirit was manifest—either animate or inanimate—may be considered as God's Cherubim.

The treatment of the subject was in the hands of Bros. L. J. Colquhoun and H. P. Mansfield. To many present the able exposition that followed was as thrilling as it was interesting and novel. We were taken to the methodical encampment of Israel in the wilderness: to the tribe of Levi occupying the central section: to the tabernacle in the very centre of the encampment and finally to the Holy of Holies wherein was the Cherubim overshadowing the mercy seat. The types of the Mosaic ritual give colour to Israel's national economy and furnish the student with information and knowledge essential to his better understanding of God's Word.

An "Elpis Israel" student—Bro. W. Bennett, of Melbourne—questioned the speaker on the four faces of the Cherubim as contained in Ezekiel, chapter 1. The treatment of the question was taken up by Bro. Colquhoun who ably explained that the four ensigns of verse 10 had their origin in the 12 tribes of Israel, which, grouped in sections of 3 tribes each, had a particular ensign emblematical of their nature and origin. The ensign of the man (Christ) was headed by the tribe of Judah. The speaker led us on to the picture of Christ's army annihilating the armies that dare to encroach on the land promised to Abraham and his seed (Palestine). The tribes will then be identified by the standards as pictured by Ezekiel. We recommend the perusal of Zechariah, chapters 6 and 1, for further information on the latter day application of the faces of the Cherubim of Ezekiel's prophecy.

—S.L.M.



Bound Volumes of "THE LOGOS".—We regret that supplies of these (advertised on the back cover of this issue) are completely exhausted. We are prepared to accept orders (without payment) for bound copies of the current volume to be supplied when completed.

"The Song of Solomon"—A few issues back we published an article by Brother R. W. Ask upon this theme, and stated that he was in a position to supply copies of his book upon this subject. We included his address, and invited brethren to apply to him direct for his book (5/- per copy, plus postage, Eng. currency). Brother Ask has moved from his former address, and all inquiries should be directed to Mr. R. W. Ask, 35 North Street, Wellington, Somerset, England. We can thoroughly recommend this delightful little book.

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Since the first issue of "Digest of Truth", some thousands of applications for further literature explanatory of the Truth have been received from interested friends as the result of its distribution, and this has led to a better understanding of the Gospel by many, and has resulted in baptism on the part of quite a few.

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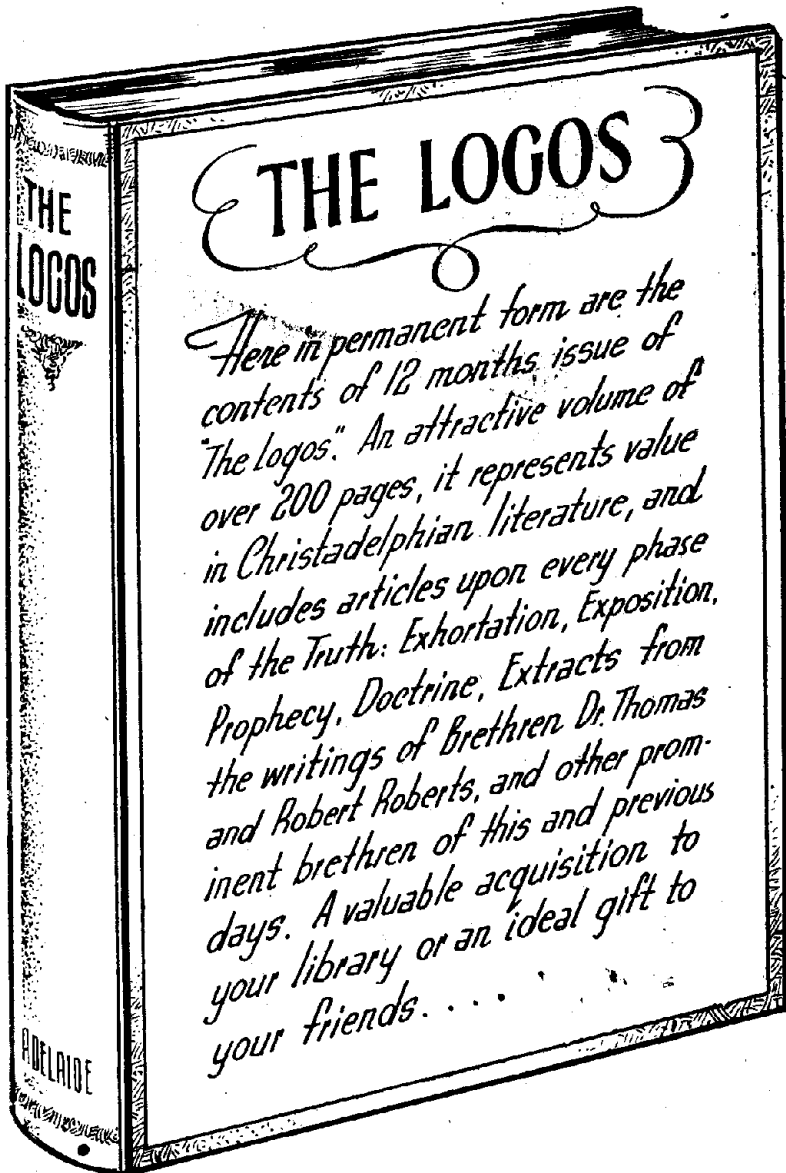
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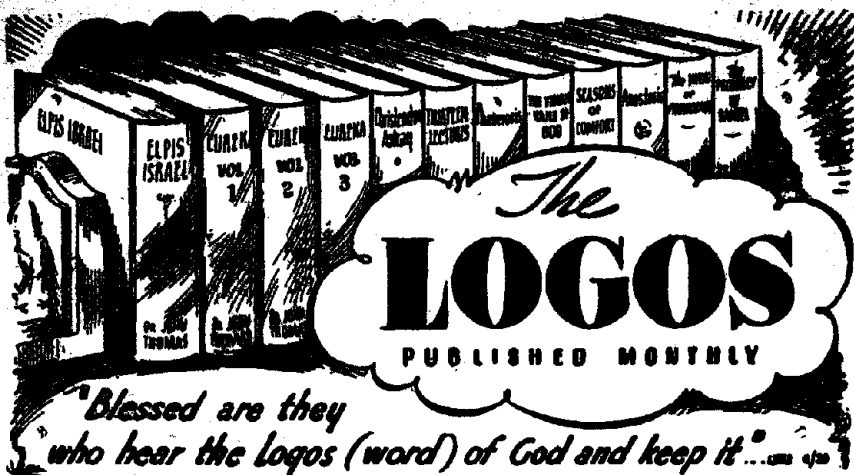
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No. 10

June, 1952

Vol. 18

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

Through the liberality of certain subscribers we are engaged, and "Logos" free of charge to any who, through any of the Ecclesial world, the cost. Such requests are treated confidentially, and the Committee are particularly asked not to be hesitant in applying.

South Australian subscribers can remit to Brother G. Brumby, Leicester Street, Parkside, South Australia. New South Wales subscribers can remit if they so desire, to Brother Bruce Philp, Box 1198, G.P.O., Sydney, N.S.W. The usual arrangement of bulk orders from Ecclesial Librarians continues.

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Matters relating to the English and German editions of "The Logos" should be forwarded direct to Brother Bruce Philp, Box 1198, G.P.O., Sydney, 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.

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THOUGHTS FOR THE TIMES

Divine Impressions



How can a man become acquainted with God and in actual practical, earnest love with Christ, and at home with all the Divine purposes and ways, who comes but occasionally to the breaking of bread, who reads the scriptures in a haphazard sort of way, or perhaps not at all, while he is all the while very diligent in his attention to all business concerns and domestic matters? As God has constituted things, it is impossible. The brain takes all the impressions from without, and it can only receive so much—each day a little. It may be compared to a book of blank pages on which each day writes something on each page. The character of the writing depends upon the holder of the pen. If a man's whole strength is each day spent, from sunrise to the evening shade, in attending to mortal matters, the natural man holds the pen all the time, and a natural man's record is the result. The brain is filled with images of natural perishing life, which profits nothing for the time to come. But let God have the pen some part of the day; let the Word be diligently read; let the soul ascend frequently to God in prayer, let the thoughts rest sometimes on the promises, let the business of God have some share of the day's counsel and strength, something will then be written for God; and this process continued from day to day will fill up a good account. It will be assimilated to the affairs of God, and the man brought into a state of increasing ripeness for the calling to which we are called by the Gospel.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

"RUSSIA TRIUMPHANT AND EUROPE CHAINED"

"It matters not what present obstacles encounter her (Russia), nor what disasters befall her, she will over-ride them all, and rise to the ascendance ultimately; and in doing so, bind Europe to her chariot-wheels for a little season preceding her destruction by the hand of God. Multitudes of our contemporaries will live to see it, and to confess that RUSSIA TRIUMPHANT AND EUROPE CHAINED is no fancy sketch or fiction of the brain."

—Dr. Thomas, in *"The Herald of the Kingdom,"* 1857.

Most recent move in the international rivalry between East and West has been the signing of the peace contract by U.S.A., Great Britain and France with Western Germany. This is not an act of strength or benevolence on the part of the Allies, but rather illustrates the invidious position into which they have been manoeuvred by the astute moves of Russia. The signing of this peace contract—a major move since World War II—illustrates the truth of the old adage that "adversity often results in strange bedfellows," for the acceptance by the three Western Allies of Germany as a virtually equal partner, has not resulted out of love of their former enemy, but has been created by their hate, suspicions and fears of their recent ally—Soviet Russia.

Prior to World War II, and during the early days of that conflict, it was recognised by all that the Allies had committed a tactical blunder of the greatest magnitude when they permitted Germany to recover from the defeat inflicted upon her during 1914-18. As the passions of the warring nations rose, and hatred for Germany increased, the Allies taught the doctrine of a permanently disarmed Germany. Never again would this menace to civilisation be permitted to develop her military resources and threaten world peace.

But with victory there came a greater menace from the north. The "four freedoms" of the Atlantic Charter were shelved, the doctrine of a permanently disarmed Germany laid aside in the face of the greater threat of Soviet Russia. For Moscow's propaganda is more insidious than anything attempted by Nazi Germany, and finds its sympathisers within the very camp of her enemies.

Under the peace contract, Germany has guaranteed to take her place as one of the armed forces within the establishment of a European defence organisation incorporating France, Germany, Italy, Belgium, Holland and Luxembourg, with a joint army, navy and air-

force, supported and fortified with guarantees by Britain and America closely linking these nations with the European forces.

A MIGHTY GAMBLE

The creation of this Western Europe defence organisation is designed, of course, to limit the expansion of Russia in that direction. It is an ambitious scheme, a mighty gamble that can (and will — as Bible prophecy shows) boomerang against those creating it. Of the nation enumerated in the Western European defence scheme, Germany must, of necessity, take the lead; the others are white-ant eaten with Communism. Italy has the largest Communist party outside of Russia; the French fighting forces are riddled with Communist sympathisers, whilst even in Germany, the signing of the peace contract was greeted with antagonism by dissatisfied minorities. Walter Lippmann, noted U.S. commentator describes the pact as hasty, premature and unreal—likely to frighten the French, provoke the Russian and confuse the British more than it will win Germans. Douglas Wilkie, prominent Australian commentator upon world affairs, writing in the Adelaide "Advertiser" recently (31/3/52) stated:

However powerful Germany becomes, Russia will remain more powerful. The Red Army would overrun and destroy most of Germany in the early stages of an East-West conflict, even if the U.S., were the ultimate winner. But at some stage of Germany's rearmament the Germans might reasonably decide a Russo-German alliance would be powerful enough to defy the world . . . And that is America's dilemma."

If a chain is only as strong as its weakest link, then the chain the Allies are endeavouring to forge, to hold in check the Russian Bear, can be very easily and effectively snapped, at the good pleasure of the latter.

This must be quite clear to the politicians of the West. The present "peace contract" with Germany is an attempt to drive the best possible result from a very poor bargaining position. It is a confession that Britain and America cannot effectively defend the West in the face of Russian aggression, but if Germany is made as strong as possible, in the least possible time, then some opportunity of effective resistance may be created.

Thus the whole situation is an evidence of military weakness in Europe on the part of the Democracies, in the face of Russia's strength.

In other words, today, for the first time in history, Russia is really a European nation, with world-wide potentialities for war. Ezekiel 38, Joel 3, Zechariah 14, Revelation 16 are in process of preparation. Brother Thomas' words are true to the present situation: **"Russia triumphant and Europe chained is no fancy sketch or fiction of the brain."**

PROPHETIC ANTICIPATIONS VINDICATED

The expectations of our pioneers, based upon the Word of God,

are being fulfilled in the present situation, and this is a most encouraging sign to those who can see beyond the current problems and distress to the glorious consummation. We do not need to discard the writings of our pioneers as becoming outmoded by the procession of events. The fact has been that those of our number who have, themselves, departed from the line of reasoning set out in such works as "Elpis Israel," "Eureka," etc., have found their own conclusions discredited by events. Since the conclusion of the last war, Russia has extended her control over a dozen nations, now claims to have over 760,000,000 people under her domination, representing some 58,000,000 square miles of land mass. She has claim control over a greater number of people, and larger land mass, than any other nation in recorded history. Over a hundred years ago, this warning voice sounded forth:

"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 p. xviii.

Combined with this sign is seen the development of two mighty confederacies in the earth, the wholesale preparation for war on all sides, the stirring up of mighty men of war in accordance with Joel 3, the manifestation of a condition of things portrayed in Revelation 16: 14, the return of the Jews to Palestine, and the emergence of a Jewish State. Everything we expected to see prior to the manifestation of the Lord Jesus is apparent in the earth today; we undoubtedly stand on the threshold of his return.

THE TWO LEGS OF THE IMAGE?

The signing of the peace contract with Germany has irrevocably divided Germany and Europe into two parts. The nations grouped into the Western defence scheme — France, Germany, Italy, Belgium, Holland, Luxembourg — comprise the area (approximately) occupied by the Western division of the old Holy Roman Empire. Students of Daniel 2 realise that the iron legs of the image were fulfilled in the two-fold, eastern and western division of the Roman Empire. But Nebuchadnezzar was told that the dream he saw represented a condition of things as they would exist "*in the latter days.*" Are we seeing the development of the two legs of the Image, in the two-fold division of Europe today? In "Exposition of Daniel," speaking of Nebuchadnezzar's Image as the symbol of the Gogian Autocrat's dominion, Brother Thomas writes:

"There are but two Legs, therefore there can be only two imperial divisions of the dominion in its latter-day, or time-of-the-end manifestation."

It is obvious that the "peace contract" has not developed out of love for Germany, or out of any so-called Christian virtue for a for-

mer enemy; it is the fruit of a very real and bitter hatred of Soviet Russia. It demonstrates how irreconcilable are the policies of the Anglo-Saxon Powers on the one hand, and Soviet Russia on the other. The immediate bone of contention is the future of Europe, and for possession of that bone, the Eagle, Lion and Bear look on each other with mutual antipathy. Brother Thomas, in "Elpis Israel" has clearly shown that he expected something along these lines. On p. 437 he speaks of Britain beholding "the prince of Ros, Mosc, and Tobl (Russia) possessed of Constantinople, and **CONTENDING FOR THE GOGUESHIP OF MAGOGUE,**" in consequence of which, suggested the Doctor, Britain would make strenuous efforts to divert Russia from her intentions in Europe.

It is true that Russia does not possess Constantinople for the moment, but despite that (and that will yet come) she is, today, very strenuously "contending for the Gogueship (head) of Magogue (Germany)" with such success as to cause the Anglo-Saxon Powers to reverse their previous policies, and permit an independent Germany to again rise and re-arm. But this move will not produce the results for which the Allies hope. The two-fold division of Europe, created by the signing of the "peace contract" might well pave the way for the formation of the two iron-and-clay feet of the Image, destined to carry it to Jerusalem, where it will be ultimately pulverised by the little stone power.

We live in significant days, and can well thank God that He has granted us such an understanding of His wonderful purpose that we can look forward to the future with confidence and not with fear.

—E.P.



THE TRUE HOPE OF PEACE.

The hope of the world's peace lies not in the concert of the Powers, but in the autocratic action of **THE POWER** who has declared that He made the earth to be inhabited by the righteous for His glory; and who has formulated and been for ages working out a plan with that end—a plan now drawing near its culmination. He will send the man of His right hand to put on the finishing touches. These involve: 1, war with the nations; 2, the destruction of their power in judgment; 3, the establishment of a celestial regime at Jerusalem for the conduct of the affairs of universal mankind. To carry out this programme requires the development of an international situation, such as is now in process of evolution—a drawing of all nations into battle form, and finally to the Holy Land under Russian leadership, to overwhelm newly-rescued Jacob in his land.

The world is ripe for this grand consummation. During the last 100 years man has harnessed the forces of nature, and brought the earth more completely under his domination. With the advent of the internal combustion engine, and particularly the aeroplane, distance has been largely annihilated, and the nations brought into closer

contact with each other. This is all very necessary for the establishment of a universal empire under one hand, the substitution of the rule of men for the rule of a Man—the man Christ Jesus. The world was not ready for the Kingdom 100 years ago as it is at the present moment. Today all nations are affected by an incident that may occur in some obscure corner of the globe. One hundred years ago the civil war in Korea would have had no repercussions elsewhere; today it draws all nations into the orbit of its influence. How much more will the descent of Russia on to Palestine, or the emergence there of an omnipotent monarch claiming rulership over all nations. Thus the development of such things as the aeroplane has its place in the unfolding purpose of God. In the words of Scripture, "All things work together."

IMPORTANT NOTICE

Volume 3 of "Herald of the Coming Age"



Number one of Volume Three of this periodical is a special issue. The main article is entitled: "THE COMING WORLD STRUGGLE" and presents a brief outline of the signs of the times since the conclusion of the recent war. It reveals the significance of the return of the Jews to Palestine, the growth of Russian power in Europe and Asia, and answers the question "Is War with Russia Inevitable?"

With this copy there has been issued an order form for Volume 3. We ask all readers to attend to this as soon as possible, as we cannot afford the time or postage to send out reminders, as we cannot advise us to continue the "Herald," we will take it that they desire to discontinue the Magazine.

The policy of "The Herald" remains the same. It is to propound, without fear or favour, the truth as it is revealed in the Bible. Its short life has been marked by a very encouraging response from interested friends, and many, many letters have been received relating to its contents. It has aided many to a better understanding of the purpose of God with the earth.

We invite all readers of "The Logos" to subscribe to "Herald of the Coming Age." This periodical is issued bi-monthly; the subscription rate (payable to Box 226, G.P.O., Adelaide, South Australia) is 2/9 per year. It makes a very nice little gift to any interested friends.



Extracts from

"Herald of the Coming Age"



● The return of the Jews to Palestine is the greatest sign of Christ's early return. The stages are outlined in Jeremiah 3: 14-17. First, a gradual return of Jews; second, "when ye be multiplied and increased in the land" Jerusalem elevated as the "throne of the Lord"; third, extension of Christ's kingdom over all nations.

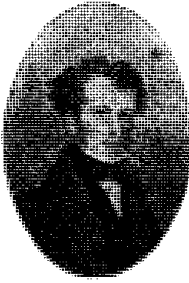
● The world needs, or rather the Lord Jesus requires, something more than a reformation of Protestantism. An entire and uncompromising return to first principles is what is needed. The grand object the Apostolic doctrine sets before us, is not the conversion of the world at large, but a preparation of true disciples to meet the Master, who is at the door.

● There are many who sit and listen with pleasure to the beautiful sentiments of the Gospel, to whom the words spoken to Ezekiel are applicable (33: 32): "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words and do them not." Jesus likens this class to men building their houses on the sand, which when the rain descend, and the floods come, and the winds blow, fall with great ruin (Matt. 7: 26). If we are to be associated with Jesus in the day of his glory, we must enthusiastically accept his truth now in the way appointed.

● Ninevah, the capital of Assyria, was to become a complete desolation (Nah. 1: 8; Zech. 2: 13-15), and Babylon was to become "heaps" (Jer. 25: 12). So true was the fulfilment that the very existence of Babylon was doubted until within the last 100 years its ruins were excavated by archaeologists! Tyre was to be thrown into the sea; its site was to be a place "for the spreading of nets" (Ezek. 26: 4, 12, 13, 15, 21). The writer has visited these parts, and the ruins of Tyre may be seen on a clear day under the sea.

● Fifty years ago, Hebrew was a dead language, the preserve of the classical scholar and linguist. To-day it is a living speech in the land of Palestine. In fulfilment of Bible prophecy, thousands of Jews are flocking into the land from all corners of the earth. They come as Babel, speaking all the diverse languages of the nations; they are united by Hebrew, the language of the ancient Bible resurrected to a modern use (cf. Jer. 33: 25-26).

● "Gospel" means "good news" or "glad tidings". The Gospel of the Bible is simple in its comprehension, but wide-spread in its scope. It is defined by Paul as God's promise to bless all nations on earth through Abraham and his seed, the Lord Jesus Christ (Gal. 3: 8). God intends to intervene in the affairs of men, and to remove the curses which at present trouble mankind. He intends to set up a Kingdom on earth which shall never be destroyed, over which Christ shall reign as King (Dan. 2: 44; Luke 1: 32-33).



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(continued from page 279)

BOOK—"What thou seest write upon a scroll, and send to the ecclesias which are in Asia." (Rev. 1:11). This contains the first five chapters of the Apocalypse, embracing its introductory scene, the letters to the Seven Ecclesias, and the denouement, or issue of the mystery, the blessing of all nations in Abraham and his seed.

To develop this glorious and blessed result, it is necessary to remove the lets or hindrances presented in the principalities and powers of the Gentile heavenlies. So long as they rule the nations, "the families of the earth" cannot be blessed, nor will they call the seed of Abraham blessed (Ps. 72:17). In the apostles' day, the great let or hindrance to be taken out of the way (2 Thess. 2:6-7) was the pagan adversary in church and state, styled by Paul, "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and in another place, "principalities, authorities, the world-rulers of the darkness of this aion, the spirits of wickedness in the heavenlies" (Eph. 2:2; 6:12). This great revolution was to result upon certain predetermined principles. It was to be brought about by the saints contending earnestly for the faith once for all delivered to them; which, as shown by history, required a little over two hundred years from the most probable date of the Apocalypse, to consummate it. It was not expected that all idolators should be scripturally converted to the faith; but that the testimony of the saints should so leaven society as to create a party in the State opposed to the national superstition, and strong enough to overthrow it by force of arms.

But during these two centuries of conflict between the saints and the world-rulers, the latter employed all the cunning and cruelty possible to circumvent them. The true believers were non-resistant, testifying and dying, and leaving vengeance to God. Thus it was, then, God and the saints against pagan Rome. They testified, and He avenged by sword, famine and pestilence, until the crisis came, when the political party created by the saints' anti-pagan testimony, hurled the "Great Red Dragon" from his throne.

We have witnessed, or rather, the world has, a revolution developed upon similar principles, not very remote from our own times.

Four hundred years ago, the great hindrance to civil and religious freedom in the European habitable, was the papal adversary in church and state; a "devil and satan," as cunning and cruel as their pagan predecessor; in fact, they are the same, the fashion only of their raiment being changed to suit the times. In those days, everything was as completely subordinated to this power, as all things were in the time of John. But printing was invented, literature was revived, the Bible translated into the languages of Europe, printed and circulated among the nations, who were taught to think upon and discuss spiritual matters, hitherto confined to the learned few. This intellectual and moral agency originated political parties, which, while far from being enlightened in the "one faith and hope of the calling," were so far illuminated as to despise the papal superstition, and to combine for its overthrow. To the efforts of these parties,

"The people perish for lack of knowledge," says Yahweh; therefore knowledge should be prized as life itself; "this is life eternal," to know the only true God, and Jesus Christ whom He has sent—and they only know God and Jesus, who know the testimony they have given.

—Dr. Thomas.

divers sections of the world are indebted for their exemption from the misery and degradation with which Naples and the Roman States are cursed at this day. Spiritual, that is, intellectual and moral, agency begins the conflict with the powers of darkness, and the sword decides the controversy. The Bible and history show that this is God's method. He has adopted it invariably in the past, and will not depart from it in the future, as the Apocalypse fully shows.

But there are lets and hindrances as magnitudinous at this day, in the way of the blessedness of all nations in Abraham and his seed, as there were in the age the Apocalypse was given. The great Protestant revolution only weakened the papal power, and modified its superstitions; it did not destroy them. Protestantism is itself a power, and though anti-papal, is not a whit less anti-Christian. Its sections are "Names of Blasphemy," and as much obstacles to be removed out of the way as the papacy itself. For the time current, it is a useful antagonism to papacy; and the sects or "names" which rend its own bowels, desirable antagonisms to one another. Their mutual rivalries are so many divergent forces, which prevent their combination for purposes of political oppression. Still they are blasphemies, and must be abolished, with all who will not forsake them. The destruction of these with their harlot mother, is the great crisis in which the removal of all obstacles to the blessedness of the nations is to be effected. "Christendom" must be destroyed, that "the Kings of the East" may reign over and upon the earth, with the Lamb that was slain; and that every creature that is in the heaven, and on the earth, and under the earth, and things which are upon the sea, and all that are in them, may ascribe the blessing, and the honour, and the glory, and the power to them, as the God-manifestation of the INVISIBLE ONE to the sons of men.

5. "The Goodwill of Him that Dwelt in the Bush"

—Deut. 33:16.

This statement forms part of that glorious prophetic blessing of Moses contained in Deuteronomy 33: "Let the goodwill of Him that dwelt in the bush . . . come upon the head of Joseph, upon the top of the head of him that was separated from his brethren" (v. 16).

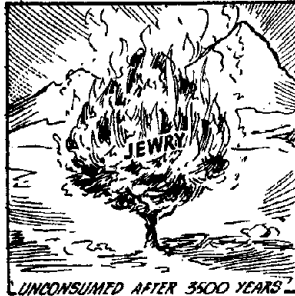
Joseph was a type of Christ. Upon our elder brother, the grace or favour of Yahweh rested, here graphically referred to as "the goodwill of Him that dwelt in the bush." Forty years earlier, Deity had appeared to Moses "in a flame of fire, out of the midst of a bush" (Exod. 3:2). Moses, in amazement, had said: "I will now turn aside, and see this great sight, why the bush is not burnt." He soon learned the reason. Yahweh was manifest in the bush.

There was nothing handsome in the bush so selected for this revelation. In fact, it was a very lowly type of shrub, and in Luke 6:44 the word has been translated "bramble bush." It was probably a species of the Acacia tree, a withered-looking, thorny tree about 15 feet high that grew in the desert, and the Hebrew name for which comes from a root word signifying "that which is despised." The timber of this tree, however, is hard and close-grained, and was extensively used in the manufacture of the tabernacle and its fittings.

This was a very appropriate bush to typify Israel. Among the nations of the earth, or, to use a symbol often found in Scripture, among the trees of the forest, Israel is a very lowly shrub, a withered looking, thorny tree of not great height. But though despised of men, the wood of this shrub is hard and enduring. Subjected to the fire of affliction during the centuries, it has not been consumed, and if we, like Moses, turn aside to consider this great sight, why the bush is not burned, we soon learn the reason—"I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations, whither ye went. And I will sanctify my great name . . . and the nations shall know that I am Yahweh, when I shall be sanctified in you before their eyes" (Ezekiel 36:22-23).

In the blessing of Moses, the symbol is applied to the anti-typical Joseph, the Lord Jesus Christ. Despite the fire of affliction

that raged about him during his lifetime, the “goodwill of Him who dwelt in the bush” was with him, and therefore he was not consumed. The Lord Jesus was as the ugly “bramble tree” to his contemporaries; the desert plant, “which is despised.” Isaiah predicted: “He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not” (Isa. 53:2). But even as Moses was amazed at the unusual sight of the bush he saw, so also was Israel concerning



this despised one in their midst: “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” (John 3:2). Here was the despised bush, glowing with the fire of Deity in manifestation.

And from Christ individual, the blessing flows on to Christ multitudinous, spiritual Israel. As with natural Israel, the symbol of spiritual Israel is likewise the despised Acacia bush, burning but not consumed. Down through the ages, the brethren of Christ have been subjected to the taunts and opposition of men, but because the “goodwill of Him who dwelt in the bush” rested upon them they have not been consumed. Their hope rests upon a foundation that is stable and sure; they have the spiritual vision to see beyond the immediate future to the glorious consummation yet to be revealed.

Men have despised the truth, and those who have stood for truth, even as the common Acacia tree that grew in the desert was despised because of its dry, withered appearance and stunted growth; but the hard, durable wood of this tree, under the direction of Deity found a honoured use in the Tabernacle and its furniture. In like manner, the symbolic burning bush—Israel natural and spiritual—has been despised of men, but is yet, under the skilled direction of the Carpenter, to find a honoured place in the Kingdom of God (Zech. 1:20-21).

Questions



Answered

THE PROTOCOLS OF THE ELDERS OF ZION

A number of readers have enquired regarding the truth and significance of this matter; the facts are as follows:

The "Protocols of the Elders of Zion" is a document published by anti-Jews in an endeavour to prove that in order to achieve world-domination from Jerusalem, the Jews planned to corrupt all Government administration, and to control the Press, world finance, and world thought.

In 1905 a Russian official named Sergei Nilus published a book containing a document described as "The Protocols of the Elders of Zion." This falsely claimed to be a summary of the proceedings of a secret meeting of a Jewish organisation that was plotting in France to overthrow Gentile civilisation, and establish a Jewish World State. The document attracted little attention until after the Russian revolution in 1917, when the astounding collapse of a vast country through the action of the Bolsheviks, and the presence of a large number of Jews in the Bolshevik ranks, caused many to seek for a simplified explanation of the catastrophe. The "Protocols" appeared to provide an explanation, and, translated into several languages, was made the basis of impassioned dissertations on an alleged Jewish world peril.

The "Protocols" is a literary fraud. The evidence is as follows. In 1865 a French lawyer named Maurice Joly, published a political pamphlet directed against Napoleon III. This consisted of a dialogue

If any man have any merit it will shine out in the midst of his fellows, while he himself seeks to be hid. They will not fail to drag him from obscurity, when his value makes itself felt. But unfortunately men who are the least fit for exaltation are the most anxious to attain it. And those are the very persons whose petty ambition should not be gratified. "Before honour comes humility." Self-seekers are intense embarrassments for the truth.

—Dr. Thomas.

between the "spirits" of Montesquieu and Machiavelli and, being a very thinly-veiled attack on the manner in which Napoleon III was running France, landed author Joly in prison for eighteen months. A second edition, printed in Brussels in 1868, contained details of his imprisonment. These books are in the British Museum, entitled, "Dialogue aux Enfers entre Machiavel et Montesquieu."

A comparison of this book and the "Protocols" shows the latter to be a literary forgery of the first. Many passages which Machiavelli utters are put into the mouth of an imaginary Jewish elder. Here are examples:—

M. Joly's Dialogues, 1865.

"After covering Italy with blood, Sulla reappeared as a simple citizen in Rome: no one durst touch a hair of his head."

* * *

"Like the god Vishnu, my press will have a hundred arms, and these arms will give their hands to all the different shades of opinion throughout the country."

* * *

"Now I understand the figure of the god Vishnu; you have a hundred arms like the Indian idol, and each of your fingers touches a spring."

* * *

"Giving themselves masters whom they (the people) pardon for deeds for the least of which they would have beheaded twenty constitutional kings."

Protocols of Zion, 1905.

"Remember at the time when Italy was streaming with blood, she did not touch a hair of Sulla's head, and he was the man who made her blood pour out."

* * *

"These newspapers, like the Indian god Vishnu, will be possessed of hundreds of hands, each of which will be feeling the pulse of varying public opinion."

* * *

"Our Government will resemble the Hindu god Vishnu. Each of our hundred hands will hold one spring of the social machinery of the State."

* * *

"At the hands of their present dictators, premiers, and ministers they (the people) endure abuses for the smallest of which they would have murdered twenty kings."

The relationship of these two books was established by the Constantinople correspondent of the London "Times" in 1921, who was given a copy of the French book by a Russian friend who had purchased a quantity of books from a former office of the Russian Political Police. As it is claimed that the "Protocols" were obtained from Alexander Sukhotin of the Political Police, it is simple to appreciate where the forgery occurred.

Thus it has long since been established that the so-called "Protocols of the Elders of Zion" was a forgery of the Russian Political Police of the Czarist regime, designed to inflame public feeling against Jews.

Though this fact was quite clearly established, it has not deterred anti-Semites from using this forgery for their nefarious purposes. Even popular writers of the contemporary scene, such as Douglas Reed, have not scrupled to make use of the fiction to discredit the aims of Zionism in the eyes of a wide-reading public.

For further information, the reader is directed to the files of "The London Times," August 16, 17, 18, for 1921, from which source this information has been obtained.

We are wise to be particularly cautious in any reference we

make to the "Protocols" as it is possible that a wrong impression as to our attitude on this matter could be conveyed.

Despite the fact that the document is a forgery, we can rejoice in the knowledge that ere long a great and glorious Son of David will reign from Jerusalem over a world at rest. The nations will tremble at the advent of the State of Israel, as it portends the early return of our Lord.

—B. Philp.

PSALM 41.

Brother P.B. (Queensland) requests an explanation of this Psalm.

That this Psalm is prophetic of Christ, is proved, beyond doubt, by the Lord's application of it to the circumstances of his own life. John 13:18 records his statement: "I know whom I have chosen: but that the scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me!'" These words, cited by the Lord, and fulfilled by the betrayal of Judas, are found in the 9th verse of this Psalm.

The prophetic aspect of the Psalm clearly established, it is not difficult to apply the various sections of it to Christ. The first three verses speak of the favour of Yahweh to His Anointed. He is promised ultimate deliverance; "Yahweh will preserve him, and keep him alive; and he shall be blessed upon the earth." Yahweh will strengthen him, and will ease his bed of languishing in time of sickness.

Verse 5 speaks of the Lord's enemies. They would speak evil of him, and seek his death, thereby hoping to cause his name to perish. Among these enemies are enumerated those who would speak falsely of Christ with the object of discrediting him in the eyes of others. The Scribes, Pharisees and Sadducees fulfilled this in their constant fulminations against Christ, and in their subtle questions which were designed to "tempt him." They even went as far as to simulate interest in his mission with the object of destroying it.

Verse 9 speaks of Judas the traitor; "mine own familiar friend, in whom I trusted," but who "lifted up his heel" against Christ. But in spite of this greatest of all trials, Yahweh raised him up to set him before His face for ever, and will yet establish his integrity before all mankind, in accordance with the closing verses of this Psalm.

This, in brief outline, is the subject matter of the Psalm; the reader will be able to fill in the details.

Our attention has also been directed to verse 4, and we have been asked, how can the words, "I have sinned against Yahweh" be applied to Jesus?"

Let us try to clearly express, without any ambiguity, what we believe is meant here. Christ never sinned; he was not a sinner in the primary usage of the term, even though he was "tempted in all points" as we are (Heb. 4:15). Nevertheless, he stands as the Representative of a Community which bears his name, the members of which do sin in God's sight, and for whose shortcomings he intercedes. Isaiah expresses it thus: "All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on Him the iniquity of us all" (Isa. 53:6). It is as the Head, Representative, Spokesman, or Mediator of this multitudinous Christ that these words are uttered. Daniel used similar language when he prayed unto Yahweh on behalf of Israel. He identified himself with the sins of Israel, sins of which Daniel, personally, was not guilty, but with which he associated himself because he stood as the advocate for Israel in his approach to Yahweh (see Dan. 9:5-8).

The following words, by Brother Thomas, are to the point: "In the Mosaic and Christian systems, the unsinning victim is regarded as the sinner, in the sense of being the sin-bearer. Personally, Jesus was 'holy, harmless, undefiled, and separate from sinners;' if he had not been so, he would not have been fit for the sin-bearer of the world, the purpose of God being the condemnation of sin in the nature that transgressed in Eden, in the person of one who had himself committed no sin" ("The Christadelphian" 1873, p. 364).

Jesus died "for our sins;" our iniquities rested on him, and in this sense, as the head, advocate, and covering of the multitudinous Christ, he is represented as saying in the Psalm, "I have sinned against thee." As an individual Jesus did not sin.

In what way did the sins of men rest on the Lord? Peter answers this question with the words: "His own self bare our sins in his own body on the tree; that we, being dead to sins, should live unto righteousness; by whose stripes ye are healed" (1 Pet. 2:24). In his 4th Chapter, the Apostle speaks of Jesus "suffering for us in the flesh" (v.I). Jesus came in the same nature as all mankind, and as the flesh is the seat of all antagonism to God (Mark 7:21-22; Rom. 7:18) so it is often used in Scripture as a synonym for sin. Thus we read that Jesus was "made sin for us who knew no sin" (2 Cor. 5:19), that he "died unto sin once" (Rom. 6:10), and so on. He was "made sin" by being made of sinful flesh (Rom. 8:3), he "died unto sin" by crucifying that flesh on the tree. The Apostle adds, "He shall appear the second time *without sin* (i.e. in a change of nature)" (Heb. 9:28). Other examples could be enumerated.

The Lord, then, bare our sins to the tree in crucifying the flesh which is the seat of all sin, which by its own wilful, pushing nature exalts itself against the will of Deity, and by a misuse of freewill, granted it from the beginning, repudiates God and His truth. By so doing, Jesus publicly demonstrated that the righteous, undefiled character he had developed, was not evolved through the flesh, but by repudiation of the flesh, and drawing upon the strength of Yahweh.

And this grand, wonderful exhortation comes down to us, so that we hear the Apostle speaking: "So then, since Christ has suffered in our physical form, you too must arm yourselves with the same determination. For whoever suffers in his physical form has done with sin, so that he no longer can spend the rest of his life in harmony with human desires but in accordance with God's will" (1 Pet. 4:1—Modern New Testament Translation). Again: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Under the Mosaic system, the altar, tabernacle, mercy seat etc. were all accounted "unclean" and in need of atonement, because, though designated for the pure and holy worship of Yahweh, they were used in association with a people who "sinned continually" in His sight. The high-priest, also, had to bear "the iniquity of the sanctuary" (Num. 18:1-2). In Exodus 28:36-38 Aaron was told that he must wear a plate of pure gold upon his forehead ascribing "holiness to Yahweh" in order that he might acceptably conduct the service and, at the same time, "bear the iniquity of the holy things." He stood as the representative of the nation whose names he bore upon his shoulder in the ephod (Exod. 28:12), and on his heart in the breastplate, and he offered on behalf of the sins of the people.

The antitype is seen in the Lord Jesus, our perfect High Priest, who, in the days of his flesh, not only bore the "iniquity of the holy things" in possessing the same nature as those he came to save, but by his willing co-operation with the Father, ascribed "holiness to Yahweh" in the perfect character he developed under trial. The Psalm before us represents him confessing to sins, not his own sins, but, as the sin-bearer and advocate, the sins of those he came to save.

Some, in viewing one aspect of Christ, have blinded their eyes to the other, and with a belligerency worthy of a better cause, have presented a warped idea of the Son of God. Some, with eyes intent upon the nature of Jesus have insisted upon his defilement without appreciating from whence came the wonderful character; others seeing only the character have failed to appreciate that such has been evolved in spite of the nature he inherited. True wisdom will see both aspects, and seek to comprehend the power by which he overcame. It will understand that Jesus' nature was that common to all mankind, a nature that is mortal, or subject to death because of sin, a nature that tends towards evil as the sparks tend to fly upwards, a nature that has constantly manifested man's free will by flouting the will of God, a nature that will lead us away from God and his ways if we follow its desires; but, in combination with this nature—which is evil—there is seen, in the Lord, the manifestation of Deity. He was begotten by the Holy Spirit, and granted this power without measure, so that the Apostle taught: "God was in Christ reconciling the world to himself" (2 Cor. 5:19). Christ voluntarily and willingly gave himself unto Deity. "Not my will but Thine be done," was his constant attitude to life. This noble cry of the Son

of God, is the complete answer to those whose folly leads them to proclaim that Christ had no will of his own, that he was a mere automaton that could not rebel against the will of God. He was "touched with the feeling of our infirmities" (Heb. 4:15), he "learned obedience by the things which he suffered" (Heb. 5:8).

And because of this he is our Example; apart from the element of free will he could be no Example. He declared: "The flesh profits nothing" (John 6:63), and he placed no confidence in it, but repressing it completely, drew his spiritual strength from on high, and was found in complete affinity with his Father. Therefore the noble character that resulted is the work of Deity and the Son in combination.

So with us. If we separate our minds from contact with the Word, or neglect prayer to God we will fail to produce a character pleasing to Him. We must subordinate our natural desires and pleasures, that the power of God's word may operate in us. So Paul exhorts: "God, who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God in the face of Jesus Christ; but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7). Paul shows that we can co-operate with, or oppose the power of God contained in His word. Therefore, in another place, he wrote: "Work out your own salvation with fear and trembling. For it is God which worketh in you . . ." (Phil. 2:12). Stephen reminded the Jews that the nation had a reputation for "resisting the Holy spirit" (Acts 7:51); as Jews of the Spirit, we can profit by these lessons of the past, and in recognition of the fact that we have an Advocate with the Father, press on towards the mark of our high calling in Christ Jesus, realising from this Psalm, that we can receive forgiveness of sins, if such is asked through our Mediator, even the Lord.

There is nothing in this present evil world worth living or contending for but truth. He who calls us to glory and honour in His everlasting and only kingdom expect this of us; but if we turn aside to the mean, beggarly, and sinful pursuits of worldly men, this world alone will be our poor and miserable award; we shall have no part nor lot in the Future Age.

—Dr. Thomas.

Wherever we pray, we ought to feel that God is there; because we know that "He is not far from everyone of us" (Acts 17:27), but "besets us before and behind" (Ps. 139:5). If a man fail to realise this, he fails in the first qualifications of acceptable and profitable prayer.

—R.R.

THE OLIVET PROPHECY

10. *"This Generation shall not pass
away, until . . ."*

Christ's Olivet prophecy concerns two main stages in the purpose of God: the overthrow of Judah's Commonwealth in A.D. 70, and the restoration of the Kingdom of God at the second advent of the Lord. It takes no cognisance of the long arch of time between these two events, but groups them closely together. It is, therefore, a prophecy of particular interest to the generations of disciples existing just prior to its fulfilment, namely those of the Apostolic age, and our own times.

The Lord declared: "Verily, I say unto you, This generation shall not pass till all these things be fulfilled" (Matt. 24:34; Mark 13:30; Luke 21:32). In point of time, a generation was accounted as forty years (Heb. 3:9-10), and in his warning of coming retribution on the nation which preceded the Olivet prophecy, Jesus declared: "All these things shall come upon this generation" (Matt. 23:36). His words implied that within 40 years, all the things of which he had been speaking and warning—the domestic troubles of the nation, the political dissention, the persecution of ecclesias, the rising tide of Roman wrath against Judah, the invasion of Palestine, the overthrow of Jerusalem, the destruction of the Temple, the scattering of Israel into all nations—all these things would happen within the scope of a generation. "Heaven and earth," or the Jewish polity (see "The Logos" p. 241) would pass away in vindication of his prediction, but, as he added, "My words shall not pass away."

How true this proved! Meanwhile, none knew the day nor hour when the crisis would come; not even the angels of heaven, nor the Son himself. Keen vigilance was required by the wise of that generation, that the rising tide of nationalism, and the strong political current of fleshly patriotism that flowed through the nation, and swept even some of the elect saints along with it, might be resisted. Christ's prophecy not only enabled his disciples to intelligently interpret the signs of the times, but also revealed the wisdom of standing aside from the national aspirations of the times.

It was a wise provision that none should know the day or hour of the coming crisis. This uncertainty, in relation to a prophecy the fulfilment of which was sure, kept the disciples on the tip-toe of expectancy. Their eyes were focussed upon the signs of the times which alone could reveal how near was the end, and thus they were constantly aligning the passing scene with the divine prophecy. They

knew that they were living "in the last days" of the Mosaic age, and that those "last days" would witness the disruption of the Jewish state, and the dispersion of the Holy people. They were reminded, by Christ's words, that in the development of such a crisis would reveal a flood of evil, wickedness and ungodliness in all avenues of Jewish life. This constituted a challenge to the individual, and it was to such that Christ's exhortation was directed. He instanced the experience of Noah, when not only the world, but even the "sons of God" were lead astray by the wickedness that surrounded them. The general apostasy from God's way brought about a state of apathy and indifference to the significance of the signs, so that right up to the very moment when the storm was about to break, men continued to mock the divine message and ridicule the counsel of the patriarch. Other examples of history teach the same lesson, so Christ appealed to his disciples, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." This was wise counsel to those with ears intent upon the divine message and hearts attune to its wisdom, to stand aside from the currents of life that swirled around them, and to avoid the temptations of the age. To be "overcharged" is to over-eat, and when one does this he becomes dull and drowsy, totally unfit for that vigilant watchfulness which should characterise the true disciple of Christ. The material benefits of business and pleasure have ever constituted a snare to the world of mankind, and comparatively few have seen the wisdom of restraining and restricting their endeavours in these fields, to serve God. To most it seems that "all things continue as from the beginning of creation." The majority of the holy people in the days of Christ and his apostles, like the "sons of God" in the days of the faithful Noah, were busily intent upon these things, and were carried away in the flood of evil that submerged Judah in A.D. 70.

For within 40 years (the aeon of a generation), all had come to pass. All, that is, relating to the first aspect of this prophecy, the incidents and trends leading up to the time when the Jewish "heavens and earth passed away" (Matt. 24:35). The things of the Kingdom in "the name of Jesus Christ" had been proclaimed to the Jews, and afterwards to the Gentiles. Judah's Commonwealth had served its purpose and had been removed. The call had gone forth to the Gentiles, and Jerusalem had commenced its long period of Gentile domination. Christ's ministry commenced approximately A.D. 30, and the generation which witnessed it, did not pass away "until all things had been fulfilled" relating to that time.

But have these words no application today? We believe they have. The Olivet prophecy predicted the overthrow of Judah's Commonwealth, and the restoration of the Kingdom of God at Christ's second coming, and as the generation of the Apostolic age did not

pass away until all things relating to the former event had been fulfilled, so, we believe, the present generation will not pass away until it sees the Israelitish fig-tree yield its fruit in the coming of the Lord Jesus, and the development of the last great crisis of Gentile times—Armageddon. Thus the exhortation of the Lord Jesus takes on a double application, and we can apply his warning voice to these modern times, even as his disciples did to their day, 1900 years ago. “Take heed to yourselves!” The exhortation is for individual application, and will be acted upon by the wise among the ecclesias today. They will see the need to stand aside from the things in which the world delights, and which sometimes find expression within ecclesial circles also. The day and hour of Christ’s advent we do not know, but we are assured, from the signs of the times, and particularly from events in Palestine, that we stand on the very threshold of the Kingdom of God, and therefore the parables of Christ—the good and evil servant, the ten virgins etc.—also proclaimed from Olivet, have application to us. “Take heed!” “Watch and pray!” is the keynote of all he says.

Though there is a “set time to favour Zion” (Ps. 102:13), we are in ignorance of the day and hour. These are matters, however, that are no longer withheld from the Master. He was given a “revelation” of things previously hid, some of which he has been pleased to reveal unto his servants through his apostle John (Rev. 1:1). This knowledge will make us wiser than our contemporaries, and reveal the true significance of world events. It will also enlighten us as to the real nature of the world of flesh, so that one, educated in the Apocalypse will never be in danger of being misled by the pretensions of Christendom so-called. This wonderful revelation, provides us with a programme of events, as complete as that revealed to the Apostles on Olivet concerning the crisis of their day, by means of which we can see the steps leading to the grand consummation of the Age—the apocalypse of the Lord Jesus in glory and universal power.

How wise we are to watch! If there existed a need for Christ to warn such redoubtable disciples as Peter and John against being overcharged with the pleasures and cares of this life, there is a greater need for such lesser men as ourselves to take heed to the exhortation. The times are evil and insidious. The constant meditation of the Word, the continual seeking of God in prayer, is needful to counteract the deceitfulness of the flesh. Christ exhorted his disciples to “Take heed,” and the Psalmist supplements the exhortation with the words: “Wherewithal shall a young man cleanse his way? By taking heed *thereto* according to thy word” (Ps. 119:9). This requires that we measure our standards of morality by those set forth in the Word; that we so imbibe this word as to cause it to become the mainspring of our existence, dominating our thoughts, overshadowing our actions and habits, changing our lives.

Early in the Olivet prophecy, Christ warned his disciples of the evil influence of others. “Take heed,” he declared, “that ye be not deceived; for many shall come in my name . . . go ye not after them”

(Luke 21:8). Now he concludes his prophecy by warning them to take heed to themselves. In solemn conclave with our own hearts, we can examine ourselves in the light of his commandments, comprehending the urgency of the times, sure that "this generation shall not pass away before all will be fulfilled."

Christ followed up his Olivet prophecy with a series of parables, the keynote of which is, "Watch!" Matthew records these parables, and whilst it is not our intention to expound them, it is quite obvious that they have a double application. They served to warn the disciples of 1900 years ago, that they need be circumspect, else they would personally suffer (as unfortunately, many of them did) in the holocaust that ultimately came on Jerusalem; and they warn us, in these closing days of the Gentiles, that we need be circumspect lest we be taken unawares in the developing crisis of these days. We live at the epoch when the Lord Jesus shall return in power and great glory, to complete the fulfilment of the Olivet prophecy uttered 1900 years ago.

H.P.M.

(This article concludes our consideration of the Olivet Prophecy).



The political elements are evidently entering upon new combinations. They are everywhere in a state of active unquiet and transition, and so far as their movements can be discerned, they are in the direction desired by those who are waiting for "the consummation."

The signs all cry with a loud voice. It is the voice of Christ. We listen. What are the words we hear? "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We rejoice. "Come, Lord Jesus, come quickly; we love it; we are waiting for it. Let us find grace in thy presence in the great day of thy coming."
—R.R.

*He squandered his opportunities
through loyalty to flesh and blood.*



"Died Abner as a Fool Dieth?"

"I have tried to reconstruct this incident in Israel's history as I feel Abner must have seen it," writes the author of this article in a covering note. Readers will not only find it of great interest as a narrative, but will also be able to apply the moral to their own lives Editor.

In a brief genealogical notice (1 Sam. 14:50-52 cf. 1 Chr. 9:36), Abner comes into the Divine record, conjoined with his military rank. "And the name of the captain of his (Saul's) host was Abner the son of Ner, Saul's uncle." The King and his first military officer were thus cousins, and it was probably this partnership, confronted with the Philistine menace, which levied Israel's first standing army. The text says that "when Saul saw any strong or any valiant man he took him unto him." The importance of these details cannot be over-estimated, for David was embodied in the forces on this basis, and without doubt the Beloved's rise to kingship in Israel was Divinely prepared for by the work of organisation carried out by Abner as Commander-in-Chief.

THE CHOICE BEFORE ABNER

Still holding the severed head of Goliath, David is taken to Saul's tent and introduced by Abner. The latter must have been much older than Jesse's son, and this fact may be in part some explanation of Abner's decision to continue support to the house of Kish, rather than throw in his lot with David whom Samuel had anointed as the chosen of Deity. The times were hard and treacherous. Israel were beset by enemies. Saul was a tried and skilled leader. But this David...? A change in hazardous times was a dangerous undertaking. None knew it better than Abner. Abner could not have been ignorant of Yahweh's choice, although it appears strange that he does not recognise the shepherd-harpist youth of Bethlehem in the slayer of the champion of Gath (1 Sam. 16:17-23; 17:55-58). However this may be, the time was not far distant when "all Israel knew it" — that David, stripping though he were, had been selected by Yahweh as Saul's successor. In the circumstances, it is very hard to find any grounds for assuming that Abner was ignorant of these facts. It is not in conformity with the times nor the demands of his calling. Abner had the ears and eyes of a well-organised intelligence service at command, and he could not have missed knowing of the prophet's

visit to Jesse's household and what transpired there (1 Sam. 16). This intelligence would have been vital to both his military plans, and Saul's national (and dynastic) policy.

With the incident at Hachilah where Abishai, truly characteristic of the sons of Zeruah, boast that he could kill Saul with one stroke, Abner disappears from the Divine record until *after* the disastrous battle of Gilboa. While the reason for this is difficult to find, a careful reading of the text shows that the work of the Commander-in-Chief was very obvious.

JUDAH SEEKS DAVID

Why was it that following the crushing disaster in which the King and his sons were destroyed with the flower of the Benjaminite forces probably, that "the men of Judah came..... and anointed David King".....? (2 Sam. 2:4). Judah would know, of course, of David's anointing by Samuel, but were there any other reasons that might be deduced from the text? Who were these men of Judah?

The vulnerable part of the frontier was the long, broken line of foothills, called the King's Mountain, the same in which David had sought seclusion and security from Saul and Abner's remorseless pursuit. It was here that the raiding Philistines made constant inroads to cover the flank of the trading routes running back further west. Abner would have accordingly organised the hardy cragsmen of this region into highly tempered shock troops, a corps d'elite, in fact. Now at Gilboa, tribal considerations would have required that Saul and his sons should post themselves with the Benjaminite contingents. The Philistine tactics would be to concentrate here the force of their attack in order to destroy the high command. The record shows that they did this, launching against Saul their cavalry and chariot cohorts (1 Sam. 31:2, 2 Sam. 1:6). That Judean troops were at the battle is almost certain, for Saul as a consummate leader was not likely to leave seasoned soldiery idle during a major engagement. Gilboa commanded the whole northern plain, and its strategic importance would have been at once recognised. The Judean force probably drew off from the stricken field in fairly good order, and joined David, now the only surviving Chieftain able to hold the enemy in check.

Was Abner at Gilboa? The chances are that he was not. Was he one of the two men who made the fourteen mile journey overnight to Endor? Saul came back a shaken and doomed man. At dawn he made his dispositions, and they were thoroughly bad ones. Over to Shunem where the Philistine army lay, the ground sloped down towards him, thus giving the attacking cavalry and chariots a magnificent impetus in their charge. Behind him, the Gilboa massif barred his retreat. Not only was his front menaced, but the terrain left both his flanks exposed to envelopment. David does not mention Abner in his lament. The beauty of Israel were slain upon the high places. How were the mighty fallen in the midst of the battle!

As for Judah, the king who had taught them the bow and led them in so many a foray, was now dead. Abner was busy in Bashan, and had made Ishbosheth king in Mahanaim (2 Sam. 2:8-10). "But the house of Judah followed David." So David took the lead, and the fruit of Abner's long labours fell to the son of Jesse. The trained levies of the abrupt escarpment in the south would naturally serve under a Chieftain of their own tribe, especially seeing that they had just received such fine presents from the loot of the Ziklag affair. David was a consummate politician as well as a great soldier; whereas Abner missed his chances and fuddled his opportunities. The text presents him as Saul's Chief of Staff, but after Gilboa, despite the mere shadow of kingship in Ishbosheth, Abner's star is dimmed before the rising brilliance of the house of Bethlehem, destined to carry the glory of the Yahweh Name from the trackless waste of the southern deserts to the banks of the Great River.

LOYALTY TO SAUL'S HOUSE

All that is revealed concerning Abner shows that he spent his life in service to the house of Saul. It seems that the turning point therein was synchronous with a similar one in the life of his royal master. In the fierce attack launched upon the fall of Goliath, directed across the Shephelah, the no-man's land of rugged foothills, crags and corries along the ill-defined frontier, Abner had had much reason to congratulate himself. The hard work of years was yielding tangible results. The columns came slowly back from pursuit, in some cases days after their drive into Philistia. They looked more like merchant caravans than assault columns roughly handling the cavalry and picked chariot corps of the confederacy. The plunder of a hundred border hamlets was humped into Saul's camp. But Abner had heard strange things in those days; things he remembered.

Saul his thousands he hath slain,

And David his ten thousands,

And David his ten thousands,

AND DAVID HIS TEN THOUSANDS!

That chorus rose in steady but fierce crescendo. The chanting of the girls of Gibeah along the victory route of the returning army, the mien of the youthful slayer of the braggart of Gath, already bearing traces of coming royalty—this had not been lost on Abner. In Saul's mind, too, the exultation of victory vanished. The rage of jealousy ousted the finer feelings of thankfulness for deliverance. "What can he have more than the Kingdom?"

And Abner thought too. In his head the things talked about, of Samuel's visit to Bethlehem, were beginning to have some meaning in the weave of the times. And had not the heir to the throne shed his dignity and cast it all upon this newcomer to fame? Where was all this leading "And Jonathan stripped himself of the robe that was

upon him, and gave it to David, and his garments even to his sword, and to his bow and his girdle . . . and Saul set him over the men of war." This was a new experience, and the more disconcerting because of its novelty. Abner had become vaguely conscious of an influence in the camp he had never felt before. Talk of the new champion was the sole topic of conversation in circles at Gibcah. In Saul's own city the name of Saul dropped out. So Abner watched and waited for what he felt would be the next move in the scheme of events. If this was the *purpose* then subsequent events must show it. If not . . . after all, was he not Commander-in-Chief? And bloodrelation to the King? He felt time was on his side. The governing fact which hammered itself into his head was that Saul was King. And his loyalties lay with his own folk. Here was something solid; something which drew rich rewards.

The Lords of the Five Cities (the Philistines) held the coast road, and the caravan route to Haran, and thence to the east. Tolls and caravans were paying propositions. Now Judah had joined in the business. Abner's lightning raids were becoming more frequent. Philistia was losing prestige and money. The giant had been the answer. That menace was now gone. But what of this singing flock-master turned warrior . . . what precise meaning in the practical politics of the day did that mean? Abner was coming round to some realisation of the import of Samuel's visit to the household of Jesse. The thing kept floating through his mind.

So, in the long and sore war with David, Abner found that his plans steadily drifted from their objective. He found himself unable to achieve anything. Or was it that he blinded himself to the real issue? Was he self-deceived? Being a soldier, he found action better than reflection. So the long, dark column slipped quietly out of Mahanaim, and struck into Joab's country. But David's men, all alert, met them by the pool of Gibeon.

The decisive battle begun by the young men rising and playing before the two Commanders-in-Chief (2 Sam. 2) was the undoing of Ishbosheth. The twelve pairs of champions slew each other, and when the main armies joined battle, Joab's forces carried all before them.

Again Abner's plans had collapsed. His hopes of establishing Saul's son as King over all Israel were gone. To this was added the enmity of Joab and Abishai, a blood-feud brought about by the tragic death of their younger brother. Finally, Abner was about to pay the price for his loyalty to the flesh. It was the price such loyalties always exact. Abner had given stout service, unqualified and without question. He was repaid with harsh words and contemptuous bitterness.

Ishbosheth's ambitions of royalty, too, were gone. He also was a disappointed man. And in the rage of defeat, a flash of his father's tempestuous mood came upon him. Abner had married Rizpah, one of Saul's concubines. Such an act had ugly significances in those days

(cf. Absalom's conduct, 2 Sam. 16). Ishbosheth saw the challenge, and brooding on the slight to his own dignity and his father's memory, he accused his Commander-in-Chief of treacherous designs on the crown.

The true Abner rises at last. "Thou chargest me this day with a fault concerning this woman? So do Elohim to Abner and more also except as Yahweh hath sworn to David, even so I do to him; to translate the Kingdom from the house of Saul and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba" (2 Sam. 3). But it was just too late. The door of opportunity was shut.

TOO LATE!

The latter phase of the struggle between David and the house of Saul became a scene in which the two lesser characters, but nevertheless great protagonists, Abner and Joab, played out their animosities. While Joab was subtle, unscrupulous and vindictive, Abner reveals himself as a greathearted but simple man. His urge to Asahel in the heat of battle to abandon pursuit is the action of a magnanimous adversary. "Turn thee aside from following me; wherefore should I smite thee to the ground?" A fatherly appeal to a fiery-headed and impetuous young man. Abner was an old and wary warrior, and knew all the time, that Asahel hung in pursuit, that he held the young man's life on the helve of his javelin.

Both Abner and Joab were mighty captains and born leaders. But Abner was far and away the finer character, and David seems to have recognised this. The roles of the two Commander-in-Chiefs were, in fact, poles apart. To David striving to establish his sway over all the land, Joab was a useful lieutenant, but a very troublesome subordinate. To Saul, dark brooding over the Divine rejection of himself and his house, Abner's constancy in days of ever-deepening distress, no doubt was a great factor in the heavy resistance which Ishbosheth was subsequently able to put up. If Abner, all along this political development, is seen as the wary leader of Mahanaim and an Israel devoted to the Saulist faction, yet he also emerges as the unwitting possible thwarter of the ambitions of the sons of Zeruiah. This provides the reason for the vile murder of Abner in the gate of Hebron. In character Abner stands out head and shoulders above his opposite number (Joab). Against Abner no treachery is laid; his failure lay in supporting Saul after Yahweh had declared the crown forfeited. In serving mammon he, in effect, repudiated the right of Yahweh to dispense affairs according to His own will. Abner represents that type of mind clinging with painful obstinacy and an utterly misplaced loyalty to the decaying and dead things of the flesh.

After the audience with David, Abner sets out his return journey to the stronghold in Bashan with a bilateral agreement in his pocket to bring Israel over to David. This understanding was effected in Joab's absence. Joab's message recalling Abner was doubtless sent in

David's name, for it is hardly likely that Abner would have returned at the instigation of his bitter rival. The message reached him at the spring of Sirah, which Col. Condor holds to be one of the few genuine sites in that area ("Tentwork in Palestine" cap xv). So Abner was lured back to his death by the strategem of one who looked upon murder as a legitimate tool in any trade. It was Joab's policy to slay all rivals. His cold-blooded destruction of Amasa under the guise of kissing him is almost without parallel. The narrative seems to bear the impression that the duel is always between Joab and Abner. Joab feared that once the land was united under the crown of David, his own position would become insecure. The unleashing of carnal passions, the love of preeminence and the lust for power — a dark, smouldering cloud of resentment and jealousy against which the tragic feuds of a bad age were played out. David took no action when, as he said, a great and mighty prince had fallen. "I am this day weak though anointed King, and these men the sons of Zeruiah are too hard for me" (2 Sam. 3:39).

"Died Abner as a fool dieth?" cried David in his distress. There is only one answer. Abner knew the will of Yahweh and chose to ignore it. His tributes were wasted in a lost cause; his abilities squandered on an unworthy master and his worthless son. While Abner fell a victim to the evil politics of his day, his assassination really arose from his refusal to align himself with the declared purpose of Yahweh. Thus for the time being Joab reached his ambition, but David is under no illusion in the matter. "Yahweh shall reward the doer of evil according to his wickedness."

This sad history is a warning to those tempted aside from the way of righteousness by the sophistries of the flesh, for none enlightened in the Truth can plead irresponsibility.

—H.E.J.M. Doust.

Those who really love the truth will be as tender of it and its interests as of the apple of the eye. They will not be against its faithful advocates, nor be satisfied to be starved on twaddle while in the reach of the instruction without which they have said they and their generation would have groped in heathen darkness to this day.

—Dr. Thomas.

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

THE PERTH CENTRAL CHRISTADELPHIAN HALL ASSN.
(W.A.)



Separated from the nearest ecclesia by some 1500 miles, the Perth Ecclesia has been greatly encouraged in its efforts by the spontaneous response to their appeal for assistance. This has come from all States of Australia, and to date the grand total stands at £532. We have been asked to acknowledge the following amounts: *Sth. Aust.*: W.C.G. (£50); P.B.H. (£10); S.E.C. (£10); W.J.W. (£10) A. & F.C. (£5); R. & A.S. (£5); C. & E.H. (£5); A.C.C. (£5); C. & G.H. (£5); C.A.M.P. (£5); N.C.H. (£5); A. & N.H. (£5); E. & E.R. (£10); N. (£1); E.J. (£2); Anon. (£2); T.H. (£2); *Tasmania*: D.M.M. (£5); H.J.K. (£5); L. Ecc. (£10); N.S.W.: J.M. (£25); M.M. (£25); M.G. (£1); W.Mc. (£2); D. Ecc. (£25); K. & M.C. (£5); H. & F.S. (£25); F.H. (£5); C.H.F. (£5); I.S. (£1); M.S. (£2); C.E. (£2); Quartus (£11); A.C. (£2); N.E. (£15); A. & D.Mc. (£6); J.J.D. (£10); H.D.D. (£5); H. Ecc. (£50); N. Ecc. (£25); J.G.B. (£1); W. Ecc. (£3); K.W.L. (£2); A.H.M. (£1); M.C. (£1). *Victoria*: E. Ecc. (£5); N.B. (£10); K.O. (£5). *Queensland*: B.E. (£20); S.Ecc. (£5); R.W. (£1); S.B. (£1); R. Ecc. (£3); B. Ecc. (£9); L.A.E. (£10); *W.A. Country*: L.P. (£10); B. & S.S. (£10); V.B. (£10); E.J. (£15); J.A.R. (£5); H.H. (£10); Sis. B. (£1).

Brother Hurn reports that building is progressing very satisfactorily, but that further financial assistance is required. The brethren are doing all within their power, and they feel that the Truth must prosper in Perth as a result. It is hoped that the building will be completed some time this year. All contributions should be directed to Brother D. Hurn, 129 South St., Beaconsfield, Western Australia.

EXPOSITION OF DANIEL.

Splendid meetings have been reported from the Prospect Elpis Israel Class where Brother Thomas' book has been used as the basis

for the study of the Word of God. The first point made in this exposition is that in the economy of God two mighty powers are struggling for the supremacy—the Kingdom of Men versus the Kingdom of God. The development of the former is traced from its small beginning in Genesis 10-8 where Nimrod is recorded as being “a mighty one (Moffatt renders it “despot”) in the earth” until its full development under Gogue at Christ’s return. During this long period of growing might, the people of the Kingdom of God have existed as a very small minority, in many cases persecuted and oppressed. Yet ultimate victory is to be theirs, and the “things of the Kingdom” so small in the estimation of men today, is to finally crush and destroy the despotic power of man that has dominated for so long. Interest continues keen in this class,—and many questions, and much discussion, follows the outline of the matter considered. A cordial invitation is extended to all brethren and sisters in the district to attend and join in this enthralling study.

READERS' COLUMN

ECCLESIAL UNITY.

“We enjoyed very much the Word that came to us on pages 233, and 237-240 inclusive, of the April issue of “The Logos”, and see therein a confirmation of the fact that the centre of the present day thoughts of all earnest brethren is the reality of the imminent approach of the Lord Jesus. There is a strong stirring caused by the remembrance that His coming will reveal the judgment with its subsequent “commendations” and “condemnations.”

“By this remembrance, brethren are brought to recognise the imperative need for those ‘self-searchings’ that the Word of God imposes upon all who would enter the Kingdom. In “*The Beauty and Responsibility of Ecclesial Unity*,” brother Wilson brings home to one and all the individual responsibility of these “examinations of ourselves.” He reminds us that “it is only when this oil of truth covers the whole body” that those “fruits” of Galatians 6:22-23 “shall prevail,” and this brought to mind the lovely expressions manifest in R. W. Ask’s “*Song of Solomon*.”

“There he likens Christ and His Bride to the Orange, i.e. a cover of gold, enveloping a multitudinous body, formed of perfect segments, each of which is filled with life enriching juices. I think it would be hard to obtain a more impressive picture of that state of “oil of truth covered bodies” referred to by Brother Wilson in his article. Christ is a tried and tested ‘covering’ of pure ‘gold’, and when, eventually, the ‘Body,’ ‘His Body’ is fully clothed, the individuals thereof will be perfected in shape and contents, for they will, indeed, be full of life giving and enriching Spirit juices, which will be a nectar of delight for all to whom they will distribute it.

I often think of the comparison drawn by R.W.A's writings when we are fortunate enough to enjoy one of those delicious, luscious Australian Navel Oranges, and think of the privilege you and I, and all of similar hopes and aspirations have been given, in that we have been 'called out' to such a wonderful future—if we are worthy. If we so build upon that sure and certain Foundation, our bodies will "be covered" and filled with Eternal glory."

—F.S. (N. Zealand).

HERALD OF THE COMING AGE"

To the Logos Editorial Committee,

The Brothers and Sisters of the North Shore (Chatswood) Ecclesia, desire to express their very sincere and appreciative thanks for the great part you played in making the special Chatswood Town Hall Lecture, delivered on May 7th by Brother L. J. Colquhoun, subject, "Russia, Britain and the Middle East in Prophecy" such an outstanding success.

"Further, the special Sydney Fraternal Gathering issue of the "Herald of the Coming Age," including interesting details of the Chatswood meeting, was very valuable, and both brethren and friends who attended the lecture, expressed their appreciation. The whole of the Souvenir issue has been disposed of, and we feel that the reading and meditation thereon will bring good results. We have written to Brother Colquhoun expressing our appreciation of his lecture, and your co-operation in the matter is greatly appreciated.

"We at Chatswood also express satisfaction of the fact that you are keeping the Hope of Israel definitely before the Brotherhood and the Public. Isaiah had a fervent desire for the glory of Israel, when he uttered those memorable words, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth" (Isa. 52:7).

"On behalf of the North Shore (Chatswood) Ecclesia,

G. ERRINGTON (N.S.W.)



Brother Spongberg, Secretary of the Sydney Domain Meeting, writes:

"On behalf of the Domain Committee, I would like to place on record our appreciation for the manner in which your Committee co-operated in making the recent special effort the success that is undoubtedly was. The special issue of the "Herald" has proved immensely popular, and we have had many favourable comments from strangers. Let us hope and pray that the seed sown will take root and that, in due time, God will grant the increase."

AN APPEAL FROM ISRAEL.

The distribution of pamphlets and booklets drawing attention to the grand message of the Bible, brings applications for further literature from all parts of the world. The following letter from Israel was received in our Mail during the last few days.

To "Logos" Publications,
Dear Friends,

"The everyday events in Israel has caused me to study the Bible, because I can see in these things the fulfilment of those prophecies contained in the Holy Scriptures. I received your address from my niece who was brought up in a pension (a hostel in Israel). She told me you are issuing good literature which assists to make the Bible more easy to understand. I would like to obtain the book, "The Metropolis of the Coming Age," and "Is War With Russia Inevitable?" In fact, I would be pleased to receive anything that is interesting upon these themes, and which might help me. I would be very pleased if you would send me these books, if it is not causing any trouble to you. I close and thank you in anticipation very much."

—F.J.F., Fivon Poste Kirjat Amal, Israel.

AFTER FIFTY YEARS' PILGRIMAGE.

"The first book that I read relating to the Truth was "Elpis Israel" given to me by my grandmother. When I had completed it, I read all that I could get hold of including 'Eureka.' In later life, however, my appeal has been mainly to the Bible alone. It is a wonderful companion. The writings of Brethren Thomas and Roberts were intended to lead us to the Bible, and the foundation they set for us has stood the test of investigation. Of course differences must arise on certain matters as each one continues his independent studies, but the spirit which motivates our investigations must not be for the advancement of self, but in the interest of Truth. We must constantly keep in mind love to God, and love to our neighbour.

"In my own lifetime, I have experienced the strengthening presence of God in times of trouble, and so, as we face the future, we can thank God and take courage. Now we are nearing the end of our life, and also the end of an age. The political skies are overcast, and just when the storm will break we cannot be sure. But of this we are sure, that the war that is coming will end with the Lion of Judah established in power. In viewing the household today with that of 50 years ago, there seemed greater interest in the coming of Christ then, than now. Further; there is more of a tendency today to mix in things too wordly, the greatest enemy is the spirit of indifference, and this is encouraged by our environment which is all too easy and tolerant."

—W.M. (England).

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Paul to Timothy — 1 Timothy 4:13.



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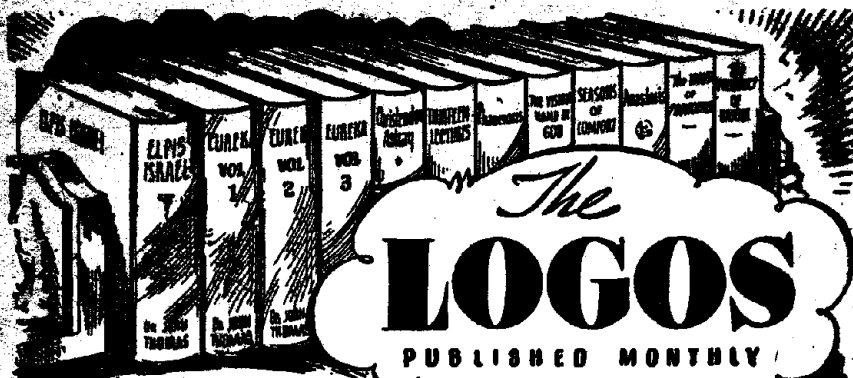
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Instead, if you are the average person, you have probably been confessing to friends that you could "never get around to reading books."



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The LOGOS

PUBLISHED MONTHLY

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

No. 11

July, 1952

Vol. 18

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
Seaview Road, Tenayson, North Grange, South Australia



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"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 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.

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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: 1-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching new 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.

VOLUME EIGHTEEN

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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THOUGHTS FOR THE TIMES

THE KINGDOM OF GOD IN MINIATURE



What ought the assembly of Christ to be, but a representation, on a small scale, of what is to be made politically dominant when Christ comes, and when God's will shall be done on earth as it is in heaven? We are called to that kingdom, and therefore, as an assembly of those who are called unto the kingdom, we ought to exemplify those characteristics that will appertain to it in the day of its manifestation. All the purity of individual thought and action which will prevail then in the world; all rejoicing in the truth, and making our boast in God that will then be universal law; all that loving of men and serving of God that will prevail, ought to be incipiently visible in our assembly. We ought to be the Kingdom of God in miniature; in fact, all the saints are; there is no doubt about that, though there may be a doubt as to who are the saints. Therefore let us walk in the light of the Word. Do not heed what is said on the right hand or on the left. Avail yourself of good company, if you can get it, but take care you do not get injured where you expected to be benefitted. Remember that most of those by whom you are surrounded have but recently emerged from the world with all its ignorance, disobedience, stupidity, and carnality, and that you are not to be despondent and lose heart because other people may not exemplify the truth. If others do not, you try, at least; save yourself from this untoward generation. It is just as untoward as the generation of Peter, and it is only by the means offered by Peter, in the name of Christ, that we have any hope at all.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

CRISIS IN EGYPT.

"Only a strong united and courageous Cabinet in Cairo can avert a dangerous economic crisis in Egypt"—From "The Economist".

"I notice with interest the order of events relating to Armageddon as outlined in the 'Herald of the Coming Age'. You place the attack on Egypt before the occupation of Jerusalem by Gog; I have always understood it to occur afterwards" — From a reader's letter.

Though the Egyptian crisis has faded from the headlines of the world's Press, an economic battle is being fought in that country, which may play a part in developing that state of things outlined in Isaiah's prophecy—Chapter 19. Already internal discord is in evidence, and the possibilities are that it will blaze out into open bloodshed and civil war.

Egypt's economic stability depends upon cotton which represents 80% of her total exports. From it she obtains sufficient foreign exchange to purchase the foodstuffs, petroleum, fertilisers, agricultural machinery etc., so essential to the nation. But in 1951 Egypt found she could not sell her cotton. The Government had guaranteed a minimum price which was much too high for foreign markets. The sale dropped to a mere trickle, and Egypt was suddenly cut off from this source of overseas currency. To meet the crisis, the Wafdist Government, itself, purchased the cotton, and stored it, awaiting a rise in the world price; meanwhile releasing supplies of accumulated overseas credits, the Government, of course, hoped that the price of cotton would harden in 1952, and so permit it to build up its foreign reserves again. But instead of this happening, the price has fallen still further, and if Egypt released its stocks at world prices today, she would lose some £12 million on her purchase of last year.

To aggravate the crisis, the Government finds its reserves of overseas credits are now practically depleted. If the present drift continues, Egypt will have no money to purchase much needed essentials outside the country.

The general state of insecurity, plus acute inflation, and the abject poverty of the average Egyptian has generated a feeling of revolt. To stifle this, and divert attention from the maladministration at home, international crises, such as the recent anti-British agitation,

have been stimulated. A wave of xenophobia, of hatred for foreigners, has added to the confusion. On January 26, riots broke out, and large sections of the European Shopping Centre in Cairo were destroyed. The lucrative luxury trade of Egypt, together with the very profitable tourist business, that previously had brought so much foreign currency into the country, was brought to a virtual standstill. And so, from a combination of causes, internal trade was brought to a halt, and there commenced from Egypt a flight of foreign capital, for overseas investors will not use their money in a country whose future is so insecure. The "Economist" significantly declares:

"Political instability since the abrogation of the Anglo-Egyptian treaty in October last has caused a serious flight of capital from Egypt which is now in progress through the free market of Beirut. This movement began when the Jewish community felt their fortunes inside Egypt to be insecure during the Palestine war."

Here is unconscious testimony to the fact that a nation cannot hope to curse Israel and come out unscathed—"He that toucheth you toucheth the apple of his eye" declared Zechariah (Ch. 2:8).

RUSSIA'S WARNING

As though all this were not sufficient to embarrass Egypt, another power has entered the arena. Egypt has been invited by the Western Powers to join the Middle East Defence Command, but Russia has warned her that she would "regard Egypt's eventual adherence to such a scheme as an unfriendly, if not hostile act."

Now let us tie up all these loose ends, and see the pattern as outlined in God's Word. Egypt, today, is economically unstable, and is threatened with internal trouble and disorder. She is being wooed by the Western Powers on the one hand, and threatened by Russia on the other.

Isaiah's prophecy speaks of this. "I will set the Egyptians against the Egyptians; and they shall fight every one against his brother" (Isa. 19:2). Here is a picture of internal discord such as is developing today. Further. "The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof" (v.3). Here is predicted the ineptitude of Egypt's leaders to rule. "The Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them" (v.4). The current interest of Russia in Egypt (a keystone of world strategy) will develop into actual domination ultimately. Brother Thomas, in "Elpis Israel" p. 445 writes: "They (the British forces) will, however, before the battle of Armageddon (but after the return of Christ) be compelled to retreat from Egypt and Ethiopia." Here is the answer to the query at the head of this article. Daniel 11:40-45 predicts an invasion of Palestine at "the time of the end" by the King of the North (Russia). He descends rapidly down through the countries of the Middle East, temporarily by-passing Jerusalem, and seizing Egypt. "He shall have power over the precious things of Egypt." Establishing himself in the land of the south, the

Russian aggressor next turns north to Jerusalem. Daniel declares, according to Moffatt's translation: He shall pitch "his royal pavillions (or "tents of his camp"—Dr. Thomas) between the Mediterranean and the sacred hill" (Dan. 11:45).

Gogue will thus secure his power in Egypt before turning north to Jerusalem, where "all nations will be gathered together to battle" (Zech. 14:2). It will be into this Russian-dominated Egypt that Yahweh will ride upon "a swift cloud" (Christ and the saints) to destroy the power of the aggressor, and to heal the country (Isa. 19:1, 22).

This order of events is in accordance with the writings of our pioneers. In "Eureka" vol. 3 p. 603, Brother Thomas writes: Britain "occupies Edom, Moab, and part of Ammon, and Egypt; and we may suppose Jerusalem in strong force (all fulfilled since written . . . Editor). But the forces of the East are compelled to fall back, and evacuate Egypt, for 'he (i.e. Russia) shall have power over the . . . precious things of Egypt.' He (Russia) now pours in upon the land of Israel like a flood, or, as Ezekiel expresses it, 'he ascends and comes like a storm, like a cloud to cover the land.'" In "*Elpis Israel*" p. 420, he writes: "He will invade Egypt, Libya and Ethiopia . . . This subjugation of Egypt arouses all the indignation of Britain . . . England's interference troubles him . . . Judea will now feel the weight of his (Russia's) power". See also "Eureka" vol. 2 pp. 556-558, "Exposition of Daniel" p. 92.

How wonderfully the purpose of God is coming to fruition in every part of the world; what a privilege it is to be able to view these things from the standpoint of God's revelation, and see beyond the trouble and chaos to the ultimate establishment of the Kingdom of God in the earth.

—J. M.

"HONOUR TO WHOM HONOUR IS DUE"

"*The Jews in the News*", is an American Digest interpreting current Jewish events in the light of Biblical prophecy, but associated we believe, with Russellite interests. Recent copies have devoted a large amount of space to two articles on "The Hope of Israel" showing that "The Restoration of the Jews" is "A Fundamental of the Divine Purpose and an Element of the Gospel of the Kingdom." The articles purport to be an address given in 1948 by W. A. Albins (who was, until recently, a subscriber to the "Logos") as reported in "*The Kingdom Scribe*." These two articles beautifully outline the Bible significance of the return of the Jews to Palestine, as well they might, for in the next issue of "*The Jews in the News*," appeared the following letter:

"I had not read more than a few lines of the article entitled, 'The Hope of Israel,' in your January edition, than the words struck a familiar chord. Reading on, my suspicions were confirmed. This article, ostensibly an address given by W. A. Albins in 1948, is an almost verbatim reproduction of a lecture (No. 14)

appearing in **CHRISTENDOM ASTRAY** by Robert Roberts, first published in 1884! To corroborate this statement I am forwarding you a copy of the book.

"It was highly reprehensible of Mr. Albins to appropriate to himself the writings of another. A more shameless case of plagiarism I have never come across. Now, undoubtedly, you were ignorant of this deception, and my only reason for writing is to acquaint you with the true facts of the case, trusting that, if you are indeed waiting 'the consolation of Israel,' you will, in the spirit of Christ, rectify matters and inform your readers as to the true author of these words. Consider, how much more significant is this address given in 1884! What a marvelous prophecy when Palestine was a virtual desert!

"The last paragraph 'by' Mr. Albins is in like manner 'borrowed' from another work, entitled **ELPIS ISRAEL**, by John Thomas, M.D. I quote from page 441: 'The truth is, there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial,' etc. Again, pp. 440, third paragraph: 'The work of grafting Israel into their own olive belongs to God, who, as the Scripture saith, 'is able to graft them in again.' No one, I presume will dispute His ability. As I have shown elsewhere, He has assigned the work of restoration to the Lord Jesus, who will graft them in again upon a principle of faith' . . . **ELPIS ISRAEL** was written in 1850.

"'Let justice be done though the heavens fall' . . . hoping you will act on this principle. . ."

—K. Barrett, Toronto, Ontario, Canada.

Publishing this letter, the Editors of "*The Jews in the News*" add the following note: "Reader K. Barrett is correct in his analysis and we are glad to set the record straight and give credit to whom credit is due."

To which we add our comment: "Well done, Brother Barrett!"

"Herald of the Coming Age"

Current issue of "*Herald of the Coming Age*" examines the teaching of the sect styled "Jehovah's Witnesses" under the caption: "Jehovah's Witnesses or the Bible?" Though extra copies of this issue were printed, orders to hand are rapidly absorbing these, and readers are advised to immediately apply for any extra copies they may want.

Subscriptions are NOW DUE for "*Herald of the Coming Age*," and we ask all who desire to continue with it to apply immediately. At such a low subscription rate (2/9 per year) we cannot afford to acknowledge subscriptions, or send out advices that same are due. The only possible method we can economically adopt with this periodical is to continue sending it only to those who subscribe, and discontinue it to those who do not. We shall be happy to acknowledge receipt of money forwarded if readers include a stamped envelope. Your subscription assists us in the proclamation of the Truth through this avenue.



The Marriage Question

A correspondent asks whether the Ecclesial attitude on this question is not harsh. Rather than limit our comments on that aspect of the subject, we have expounded the matter at length.

No ambiguity exists in God's Word regarding the Divine will concerning marriage. Paul's words, concerning widows, that "they are at liberty to marry whom they will, *only in the Lord*" (1 Cor. 7:39) expresses it precisely, and repudiates the assumption that it is possible to marry the alien, and not offend the laws of Christ. Marriage with the alien was the great cause of the antediluvian apostacy which subsequently brought the destruction of the world by flood; it led Solomon from the pathway of right and truth to heathen worship; it caused Israel to forsake the Lord with sad and disastrous results. The attitude of Abraham and Isaac who were most careful in the choice of wives for their sons (Gen. 24:3-6; 26:35) will be the attitude of all those of Abraham's faith.

From the days of Dr. Thomas onwards, notable Christadelphians of every decade have raised their voices in warning on this matter. The late Brother A. T. Jannaway summed the subject up thus:

"Of all alien yokings, marriage is the most disastrous. An absence of sympathetic companionship and co-operation, disagreement, diversity of aims and principles, are some of its evils. Even in the affairs of the present passing life, the most bitter animosities may be aroused through uniting with one whose mind is ungoverned by the commandments of Christ. We think of the apportionment of income for the calls of the Truth; the setting apart of time for the meetings, reading and study; the extension of hospitality to Christ's friends; and the religious training of the children. Oh! that brethren and sisters would reflect before they commit the sin of alien marriage. And would that teachers, guides, and all, would more loudly shout our duty. It is sometimes contended that union with an unbeliever is justifiable when entered into with the object of influencing for good, which, by the way, rarely, if ever comes. Apostolic teaching forbids practising evil that good may accrue (Rom. 3:8). The history (penned for our learning) of those who have been unequally yoked shows how the flesh, and not the Spirit, has prevailed: Gen. 6: 2-6; 26: 34-35; Judges 3:6-7; Ezra 9:2-14; Neh. 13: 26-27; 2 Chron. 21:6. Those who are in doubt upon this question, and wish to take heed according to the Word, should also consult Deut. 7:3-4; Joshua 23: 11-12; Exod. 24:16. The command in reference to yoking in 2 Cor.

7:14 applies to a voluntary act. It does not apply to those who, on obeying the Truth, have already an unbelieving partner. Such are specifically told not to separate (1 Cor. 7:13). Such ones, not having shown a wanton disregard of God's will, would doubtless receive from Him compensating help and comfort."

The wisdom of these words is revealed by Israel's history. When Balaam was hired by Balak to curse Israel, he replied: "How can I curse whom God hath not cursed?" But he showed Balak how he could circumvent the blessing on Israel, and bring the curse of God upon the nation. He advised Balak to send the daughters of Moab to intermingle with the Israelites, and lure them from that separateness the Law enjoined, and the device was only too successful (Num. 31:16). Balaam is condemned as one "who taught Balak to cast a stumbling block before the children of Israel" (Rev. 2:14).

This is accepted by our correspondent, who nevertheless feels that the method adopted by the Ecclesia, when the offence has taken place, is somewhat harsh and condemnatory. Let us therefore look at the methods adopted by men of God in ages past; it will be found that, in comparison, the measures adopted today are mild in the extreme. Whilst condemning the principle of marriage with the alien, they are deliberately designed to leave the way open for the reclamation of the erring party, pending the decision of the Judge on the Day of Inspection. Here are incidents from the past relating to this subject:

Genesis 6. The union of "sons of God" with "daughters of men" (marriage with the alien) was condemned by God. His judgment was final and overwhelming. The unnatural union, having led to further evils, a whole generation was wiped out by the flood.

Numbers 25. The record declares: "Behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moscs . . . and when Phinehas saw it, he took a javelin in his hand and thrust both of them through, the man of Israel and the woman" (vv. 6-7). Phinehas' action, drastic though it may appear, was motivated by love—his love for God and the Truth, which we are elsewhere instructed, must ever have the first place in the heart of a true son or daughter of God, and must be manifested if needs be in the face of the opposition of those who are near and dear to us. God commended the zeal of Phinehas (though many in Israel may have condemned him as being "too harsh"), and His words are significant: "The Lord spake unto Moses saying, 'Phinehas hath turned my wrath away from the children of Israel, *while he was zealous for my sake among them* . . . Wherefore say, Behold I give unto him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God" (vv. 10-12). It is incumbent upon all those who would likewise enjoy God's "covenant of peace" that they likewise exhibit "zeal for Yahweh."

This chapter of Numbers reveals God's attitude to the question of marriage with the alien, perhaps more clearly than any other. The first verse records how Israel joined with Moab in the matter of marriage, and in the resultant punishment, 24,000 died!

A confession of fault required—Ezra 9. This chapter records another example of Israelites marrying the alien, and the heartfelt sorrow of Ezra as a result (v. 2). When he heard of the sin, he "rent his garment and mantle, plucked off the hair of his head and beard, and sat down astonished" (v. 2). The record declares that he "trembled" because of the extent of the transgression of those who had been thus carried away (v. 4). A public confession of guilt was demanded of all who had offended, and then they had to put away their alien wives.

Nehemiah 13. Nehemiah states that he saw Jews who had married wives of Ashdod, Ammon and Moab with the result that their children spake "half in the speech of Ashdod, and could not speak in the Jews' language." Nehemiah used no half-measures. He "contended with them, cursed them, and plucked off their hair, and made them swear by God saying, 'Ye shall not give your daughters unto their sons nor take their daughters unto your sons or for yourselves.'"

Warning by the Prophets. Israel's prophets were outspoken in their opposition to the practise. They recognised that Yahweh's glory had to be vindicated, and thus spared no language to plainly reveal what was expected of the people. The words of Malachi are typical: "Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem; for Judah hath profaned the holiness of Yahweh which he loved, and hath *married the daughter of a strange god*" (Mal. 2:11). The prophet spake for the benefit of the nation, and for the reclamation of those who had thus sinned. It was a call for repentance and righteousness, and if such a lead had not been given, the nation would have sunk into even greater depths of sin.

ECCLESIAL ATTITUDE.

This is defined in the Constitution thus: "That marriage with the alien is an offence against the law of Christ. That those who maintain the contrary are unfit for fellowship with those who 'consent to the wholesome words of the Lord Jesus.' That when offence takes place in the matter, the ecclesia shall signify their disapproval by resolution sent to the offending brother or sister; after which the brother or sister shall only retain their places among the brethren by admitting their offence."

Some object to this action on the grounds that love should predominate. Whilst agreeing that love should motivate all our actions, we need to have a clear conception of what constitutes a Scriptural love. The Apostle declares: "This is love that we walk after his commandments" (2 John 5). In the light of this statement, the actions of such as Phinehas, Ezra, Nehemiah, Malachi and others were really

deeds of love, whilst those who remained silent, in the face of this sin, were not motivated by a true Scriptural love, but rather dominated by a sentimental fear of offending. Disobedience to the commandments is not love, and those who condone such an action, fail in their plain duty.

Love should have as its ultimate the eternal good of the one concerned. "Faithful are the wounds of a friend," declared Solomon. For a time, we may only feel the pain of the wound, but this will ultimately heal, and then the true benefit will be realised. Love is an expression of the Father's will, and not the outward manifestation of fleshly sympathy. Love "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:6).

The Ecclesial attitude is far from harsh, and is expressly designed to re-establish the erring party in the faith. What happens is this:—

1. "A" who is an immersed believer marries "B" who is not. Before the event takes place "A" is privately exhorted by those brethren and sisters who know of the impending error to desist from an action recognised as being at variance with God's Word.

2. In spite of this exhortation (which merely repeats what "A" would have been instructed at baptism) "A" persists and marries "B".

3. Immediately this comes to the notice of the Arranging Brethren, a letter is forwarded to "A" notifying him that his action is an infraction of the Law of Christ, and that Communion will not be offered until he recognises this fact. Notice that "A" is not asked to express sorrow because he marries "B" (which would be hypocritical and false) but rather acknowledge that his marriage contravenes the Laws of God. In short, he admits his offence, and the principle of the Law is upheld.

4. On the basis of this acknowledgment and confession, the offending party is permitted to take his place again among the brethren

WHAT IS ACCOMPLISHED?

1. The Constitution recognises that marriage with the alien is an offence, and provides for fellowship only upon the basis that this is recognised. The concluding section of the Clause provides a means of re-admission to any who have so offended.

2. By admitting the fault, the principle of God's Law is elevated.

3. The absence of any action would imply that marriage with the alien was not an offence, or that the law of God can be waived to satisfy the flesh.

4. It is no more than what the Scriptures demand for every fault. For example, if a brother or sister persists in a course of action that contravenes the express laws of Christ, and refuses to recognise

that such actions are contrary to the laws of Christ (such as thieving, drunkenness etc.) the principle of Matthew 18:15-17 would apply. Marriage (despite its glamour) is no exception, and because the guilty party takes a step that is binding for life, a recognition of his guilt is essential if the Ecclesia is to do its duty.

5. In all the transactions, the spirit of a true Scriptural love can, and should, predominate.

THE DUTY OF THE ECCLESIA

Marriage with the alien can cause havoc in individual and ecclesial life. It helps neither the offending party nor the Ecclesia to close its eyes to the fault. When the matter is not properly dealt with in courage and faith, the authority of God's law is dealt an irreparable blow. The Ecclesia has a duty to its members, and to the Truth, and disciplinary action is needful. If the Ecclesia has not the courage to effectively implement the commands of Christ, no Constitution is of any value at all, and evil rather than good will follow the weak action.

The members of an ecclesia are, in duty bound, to uphold its executive in this matter, and not to weaken any action taken by a sense of false sympathy. Let them remember, that the action taken, has as its basis, the ultimate good of the erring party, and sorrow rather than congratulations should be the order of the day when it is known that one of the "sons of God" has, in these Noahic times, elected to marry one of the "daughters of men."

ECONOMIC CRISIS IN ISRAEL

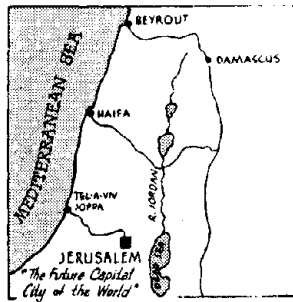


Four years have passed since Israel was proclaimed a nation, and the Arab Federation threatened to drive all Jews into the Mediterranean. With the utter defeat of the Arab armies, the Federation imposed an embargo on goods entering Israel. They thought to starve the Jews into subjection. But Israel found no difficulty in obtaining these goods elsewhere, and the only effect of the embargo was to weaken Arab currency. Here is another example of a people cursing Israel, and suffering themselves as a result.

In the establishment of the Jewish state, all principles of logic have been defied. In the Arab war, a handful of Jews defeated the large armies of the Federation; in the tilling and cultivation of the soil, a few doctors, scientists, lawyers, shopkeepers and the like—men who knew nothing about agriculture—have given themselves to making the barren, impoverished, rocky soil of Palestine produce, and have succeeded; in her migratory scheme, this tiny nation has attempted something of vaster proportions than the schemes of far greater nations, and have persisted despite the gloomy warnings of

the economists. Everywhere, on all sides, the principles of logic and commonsense have been defied and defeated, but not in the strength of the Jews; Jeremiah records the words of Yahweh: "Like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh" (Jer. 31:28). And Isaiah: "As mother-birds hovering, so will the Lord of Hosts defend Jerusalem; defending also he will deliver; and passing over he will preserve" (Isa. 31:5—Rotherham).

Today the problems of Israel mount up. The nation faces national bankruptcy, plus a food ration that is so meagre that the British ration in the height of the war years seems munificent by con-



trast. The difficulties of an adverse overseas trading balance are accentuated by heavy internal expenses involved in housing and settling a flow of migrants that never ceases. As in the days of Nehemiah, a period of acute inflation grips the country: "He that earneth wages, earneth wages to put into a bag with holes" (Hag. 1:6).

Political commentators are predicting that the Promised Land is going bankrupt and history's oldest racial dream (the re-establishment of Jewry in Palestine) will collapse in chaos and ruin. They see absolutely no future in the country. But these commentators know nothing of the purpose of God. The Jewish return today is only preliminary to the manifestation of Christ in the earth. "I WILL RETURN, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, *who doeth all these things*" (Acts 15:16). Despite appearances to the contrary, events in Palestine presage the greatest revolutionary movement in the history of man; one that is ultimately destined to affect not merely tiny Israel, but all nations in the earth.

—J.M.

Unusual Texts of Scripture

6. "... Ephraim is a Cake not Turned"

—Hosea 7:8.

This is a most intriguing statement, and makes one wonder what caused the prophet of God to rebuke his people with such a term.

Hosea lived in the eighth century before Christ, and about sixty years before the fall of the northern Kingdom. Israel had divided into two parts. Two tribes combined under the leadership of Judah, and the ten northern tribes (often termed "Israel" as distinct from "Judah" by the prophets) acknowledged Ephraim as the leading tribe. Thus Ephraim not only represented the individual tribe of that name, but the confederacy of ten tribes. At the time of Hosea, the reigning king of Israel was Jeroboam II, the most powerful of the kings of the north. It was a time of ease, evil, and vice; but heavy, also, with the signs of impending, terrible disaster. Assyria was rising in the north, and threatened to overspread the surrounding nations. The great wars between Assyria and Egypt, which ultimately proved so disastrous to little Palestine, were developing; but in this time of crisis, the people of God had so far wandered from Him that politics had supplanted faith. The question was not, "What is the will of Yahweh?" but rather: "Shall we ingratiate ourselves with Assyria, or with Egypt? Who shall prevail?" (see Hosea 7:11).

Like a pendulum, Israel swung from one to the other, so that Hosea records: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound (Hos. 5:13). And Rabshakch spoke truth when he told the besieged Jews

There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation without investigation.

in Hezekiah's time: "Thou trustest upon the staff of this bruised reed, even upon Egypt, on which, if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him" (2 Kings 18:21).

Yes, Israel had strayed far from the standard set when they, with one voice, declared: "All that the Lord hath said we will do." Now they "asked counsel of their idols, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they

have gone a whoring from their God" (Hos. 4:12). All the time the prophet was exhorting them to repentance, he knew the cause was hopeless. God's people had played the harlot too well; the fruit of their iniquity was to bring about their own destruction. And even though, when human aid was revealed as worthless, they may turn again, in despair, to seek the face of Yahweh, He would be turned from them: "They shall not find Him; He hath withdrawn Himself from them" (Ch. 5:6).

All this is the story of Hosea 7. The whole nation, prophet, priest, king and people had manifested their wickedness. God has called upon them to repent, but in vain. They would not hear Him. In the words of Jeremiah, "They be all adulterers, an assembly of treacherous men. They bend their tongues like bows for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not Me, saith Yahweh" (Jer. 9:2-3). Deceitful in their behaviour towards God, they were also deceitful to one another: "One speaketh peaceably to his neighbour with his mouth, but in heart he layeth wait for him" (v. 8 margin). Or, in Hosea's language: "They have made ready their heart like an oven while they lie in wait: their baker (R.V. margin "anger") spleepeth all the night; in the morning it burneth as a flaming fire (Ch. 7:6).

This gives us a firm lead as to the meaning of this strange language in Chapter 7. It was the practice in the baking of bread to knead the dough, and add the leaven. While the oven was heating, the leavened dough was allowed to stand. Meantime the baker could rest (v.4). In the morning, when he awoke, the oven and the dough were ready for the completion of his task.

The unclean heart is an oven, heated by the fuel of evil desires (see Rom. 1:27). We know of our own experience how a thought of anger, a desire for revenge will grow in intensity as it dwelt upon: fuel is added to the fire, and the "oven" is heated accordingly. The law courts are filled with those who have so increased the fires of anger that the "oven" has been heated to such a degree as to cause the accomplishment of the heart's evil intent.

So it was with Israel. Rebellious against their God, proud and arrogant (v. 10) in their national pride, fearful of Egypt on the one hand, and Assyria on the other; yet finding it politically essential to keep on good terms with both; cursed within class enmities and jealousies, they wrought their own destruction, and that of their neighbour, by the intrigues in which they indulged.

Verse 8 is a variation of the same theme. Israel had been "mingled among the heathen, and had learned their works" (Ps. 106:35). This was flouting the injunction of God to "separate themselves from the nations." Israel was like the dough, leavened with the leaven of wickedness, placed in the oven heated ready, baked on one side

and not turned; with the result that he was "burnt" on one side, "dough" on the other, and useless. Israel's desire to associate with the nations had placed him in the furnace of affliction which threatened to burn him up. Yet "they do not return to the Lord their God, nor seek Him for all this" (v. 10). Israel was fit only to be cast aside.

As ever, Israel's actions and Israel's fate, are an exhortation to us—a warning too. We must maintain the separation enjoined; we need to keep close to God, and seek His counsel and protection rather than that of men. If we do not, we, too, shall find our "derision in the land of Egypt." (v. 16).
—E. B. Wilson.



BEGUN BUT NEVER FINISHED

A Bible Dictionary

**UPON WHICH DR. THOMAS WAS
ENGAGED AT THE TIME OF HIS DEATH**

(Continued from page 297)

BOOK (Continued)—Seventeen hundred and sixty years, or thereabout, have elapsed since this was apocalyptically revealed to John. He knew well that all nations were to be blessed in Abraham and his seed; but "the times and the seasons" of that event he did not know until the Apocalypse revealed them (Acts 1:6, 7). If he had been asked, What are the series of events, in their times and seasons, which are to precede the possession of the kingdom under the whole heaven by the saints? How long to that consummation? He could not have answered. Now suppose that upon this, an angel had presented himself with a book, and said, Here is a book that unveils the mystery! That book would be symbolical of the mystery in its re-

The true meaning of the Apocalypse is accessible only to the brethren of Christ, and the fellow-servants of the apostle, who keep the sayings of the book. All others will prove but vain and fanciful theorists with whom the secrets of the Deity are never found.

—Dr. Thomas.

velation to be revealed. But until the contents of that book were made known, it would be a sealed volume, or a written scroll rolled up, and as closed and impenetrable as if it had no existence. Now suppose further, that a proclamation should be made for anyone that pleased to come and unroll the scroll and make known its contents; would not the discovery, that there was none able to do it, cause all

that desired to know the developments of the ensuing 1760 or more years, ending in the setting-up of the kingdom by the God of heaven, be a cause of great grief? Such was John's case. Although an inspired apostle, the Apocalypse was not given to him; but "God gave it to Jesus Christ" (Rev. 1:1); therefore there was no one but Jesus could approach the right hand of the Majesty in the heavens, and take the book; and in the sense hereafter to be explained, open the Seven Seals thereof (Rev. 5:1-7; Dan. 12:4).

This Seven-Seal Scroll, or book, is a portion of the Apocalypse from Rev. 6. It reveals the events of the Seven Seals, and no more. This is equivalent to saying that it reveals the events of the Trumpets also, for the Seventh Seal contains the Trumpets, but without going into details about the Seventh. When the Seals and Trumpets are expounded, we arrive at the scene of Rev. 4:5; or the manifestation of the sons of God (Rom. 8:19, 23), in power and great glory, having gained the victory over the Beast and his Image, and in possession of the kingdoms of the world for a thousand years to come (Rev. 15:2; 20:4-6; 18:14; 14:1; 11:15).

But in Rev. 10:2, we find John's attention called to another roll or book. In this instance, the book is not sealed with seals to be loosed. A book is the symbol of knowledge. If it be shut, the closed condition of the book indicates that the knowledge is inaccessible; but if the book be opened, as in the place before us, it signifies that at the time to which the opening refers, "knowledge is increased" (Dan. 12:4, 9).

The matter of this chapter is the prologue to the Seventh Trumpet, in the development of which the mystery or secret of the revealing book will be opened in the accomplishment of the purpose of God. The Sixth Trumpet extinguishes the dominion of the Greeks, in the establishment of Mohammedan sovereignty over the eastern third of the Babylonish Habitable. The Sixth Trumpet period extends to the fall of the Tenth of the Great City (Rev. 11:13-14); but between that event in 1792, and the capture of Constantinople in 1453, an interval of 339 years, the Sixth-Trumpet prophecy gives no intimation of what should therein occur. The interval is blank—an unwritten roll.

But this little book and its accompaniments supplies this deficiency. The things represented by the mighty angel, his cloud-investment, his rainbow-encircled head, his sun-like face, his fiery feet, his lion roar, and the things of the Seven Thunders, all fill up the interval, and introduce "the days of the voice" of the Seventh Angel-Trumpeter.

The Seven-Seal Book is a book of judgment written against the enemies of the saints, and during the execution of which they are themselves trampled under foot by the Gentiles. Had John eaten that book, it would have been bitter to his mouth as well as to his belly. But the little book open was not so. It revealed "the mystery

of God to be finished without delay, as He had declared the glad tidings to His servants the prophets." This was sweet to the taste though with bitter accompaniments. Some of the honey sweets of this book may be read in Rev. 11:15, 18; 14:1-5; 15:2-4; 19:1-9; 21:10. John ate it up, and it became an inspiration to him for prophesying again "before many peoples, and nations, and kings." This was the symbolical actions and result, and by way of illustration we may quote the following from the writings of Busbequieus, who says, "insomuch that the Turks said frequently and justly of them, that other nations had their learning in their books, but the Tartars had eaten their books, and had their wisdom in their breasts, from whence they could draw it out as they had occasion as divine oracles." The book was transformed into John as a symbolical agent by his eating it; so that he came to be in place of the book, the contents of which must be sought for in the things he wrote concerning the sounding of the Seventh trumpet, or the vials, especially the seventh, which in ceasing to pour out will leave the saints victorious, happy and glorious with the Lord; and all the earth at rest and blessed in Abraham and his seed.

Thus, the apocalypse divides itself into three books—the Book of the Epistles, the Book of the Seals, and the Little Book. Of the last, John says, "the messenger had in his hand a little book having been opened." The common version does not express this. There the phrase is, "a Little Book open," as though the opening of the book had no significance. In the Greek it is not an adjective expressive of

CHRISTADELPHIAN YOUTH GATHERING. This is to be held (God willing) from Saturday 29th May to Monday 7th June next year, at Victor Harbour, South Australia. The Gathering is designed to aid the spiritual development of Christadelphian young people. As accommodation is limited it is advisable to book early. Further information can be obtained from the Secretary, Brother P. Hurn, 55 Caulfield Avenue, Cumberland Park, Sth. Aust.

a simple quality, but a participle denoting quality, action, and time. It had not been opened when John saw the vision in Patmos; but it will be opened, or will have been opened, as the result of the consummation of the angel's mission, who holds it in his hand. When that mission is fulfilled, it will be the little having-been-opened book, in other words, the opening of the book is the full accomplishment of John's prophesyings consequent upon his having eaten it.

The three Apocalyptic books are neither of them opened yet. Although the Lion of the tribe of Judah took the Book of Seals, and was able to open the whole of it, he did not open it all at once, but loosed each seal successively as the time arrived to execute the judgment it foreshadowed. The opening of a seal was the execution of its judgment, and when the judgment is over, it is a seal having been opened. But the seven seals have not been judicially exhausted,

so that although the first six are all opened seals, the Book of Seals is not opened, not having been all unrolled by the entire exhaustion of the Seventh Seal. Anciently books were rolls or scrolls of flexible material written on. The scrolls were also tied and the tying sealed. Such a book was not therefore opened by the mere loosing of the seals. This was only a preparation for the unrolling; nor was the book said to be opened until the last turn of the roll was straightened out. When this was accomplished the denouement, or issue of the whole matter was attained; and that issue in relation to the Book of Seals, we have not, and shall not attain to, till the kingdoms of Babylon are subjugated by Jesus and his saints.

Hence, there is a time appointed for the co-etaneous opening of all the books. Daniel informs us when the opening takes place, namely, at the judgment of the Fourth Beast by the saints: "The judgment was set," saith he, "and books were opened." And again, "The Ancient of Days came, and judgment was given to the saints of the High Ones, and the time came and the saints possessed the kingdom;" and "they shall take away his (the Beast's) dominion, to consume and destroy unto the end" (7:10, 22, 26, 11). All this is at the coming of the Ancient of Days, when the whiterobed ones sit enthroned in judgment upon the powers that be. This judicial manifestation is styled apocalyptically, "a Great White Throne," in the

The population of Israel is approximately 1,580,000, of which over 1,400,000 are Jews (89%). Compare this with 1931 when the entire population was only 850,000, and of this only 165,000 were Jews. In this year Baptist Minister H. Escourt Hughes published his book declaring it was doomed to failure, and decrying the fact that Bible prophecy predicts the return of the Jews to Palestine.

middle of which is He who will then have appeared for the work of the thousand years, which is to issue in the abolition of "the earth and heaven" co-existent with sin and death. At his appearing "the dead stand before God, and the books are opened" (Rev. 20:12). Hence the opening of the books is at the epoch of the resurrection, both according to Daniel and John. That "time of trouble," called also "the time of Jacob's trouble out of which he shall be delivered," a time such as the world has never experienced since the Flood; that time is the discovery of Yahweh's plot, the practical unravelling of His purpose in the performance of what He has revealed, and which is apocalyptically expressed by the phrase "the books were opened" (Jer. 30:7-9; Dan. 12:1).

But apart from these three, there is "another book" which is "opened" at the same crisis. This is styled "The Book of Life." These four books are the Books of Judgment, concerning which it is written "And the dead were judged by the things which have been written in the books according to their works" (Rev. 20:12). Thus, if a professor's works are according to what is written approvingly

in the Book of Epistles, he will share in the rewards promised therein; but if not, he will receive of the judgment threatened. So also of those who belong to "the Names and Denominations," "the Names of Blasphemy," or "abominations of the earth;" they will receive of "the judgment written" in the Book of Seals, and the Little Book, for all who are not on record in the Book of Life are obnoxious in their generations to the judgment of all the books (Rev. 20:15; 13:8; 17:8; 22:18, 19).

The fourth book is styled the Book of Life, in allusion probably to the custom of Oriental monarchs, who, as they had several books for the record of things, so they had a peculiar book in which they entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esther 6:1-3, where it is styled "the book of records of daily affairs."

The Book of Daniel and the Apocalypse of John are distinguished from all other parts of Scripture by two circumstances.

1.—Because they contain a chronology, and are therefore what Mede properly calls them, "The Sacred Calendar and Great Almanac of Prophecy;" and

2.—Because their meaning is veiled in symbols.

Mede laid down these principles for the ascertaining of the meaning of these books.

1.—That "the Apocalypse, considered only according to the naked letter, as if it were a history and no prophecy, hath marks and signs sufficient inserted by the Holy Spirit, whereby the order, synchronism, and sequel of all the visions therein contained, may be found out and demonstrated without supposal of any interpretation whatever."

2.—That "this Order and Synchronism, thus found and demonstrated as it were by argumenta intrinseca, is the first thing to be done, and forelaid as foundation ground, and only safe rule of interpretation."

The propriety of these principles has been generally admitted, but not much acted upon. Having then first ascertained its structures, the next step is to discover the meaning of the symbols in which its truths are conveyed, and this can only be done by comparing those symbols which we find here, with similar terms in other parts of Scripture. The third step is to fix the dates, assigning to each its corresponding historical event.

When I reflect upon the peculiar blessing which is pronounced upon him "that readeth and those that hear the words of this prophecy, and keep those things that are written therein," (Ch. 1:3); and when I reflect further, that the expression which follows seems to imply that, if we shall arrive at an accurate understanding of it, that will be a proof that the time of the fulfilment, and consequently the ends of the times of the Gentiles is arrived: I cannot enter upon

the explanation of it without a feeling of the profoundest awe.

It is a peculiarity of Daniel's prophecies with which the Apocalypse is intimately connected, that each prophecy consists of two parts

- 1.—The vision; and
- 2.—The interpretation of the vision, with a break between to mark the separation.

Another peculiarity of Daniel's, and which still further ties them to the Apocalypse is, that the declaration of their being sealed is repeated seven times.

- 1.—"Shut thou up the vision" (8:26).
- 2.—"To seal up the vision" (9:24).
- 3.—"And prophecy."
- 4.—"Shut up the words" (12:4).
- 5.—"Seal the book."
- 6.—"The words are closed up" (5:9).
- 7.—"And sealed."

It is also clear that the Apocalypse is that book which gives the explanation of the subject matter so sealed and closed by Daniel, because it is declared that it is not sealed for ever, but only for a certain period, at the expiration of which the meaning is to be given, that also being the period to which the principal points contained in the prophecy relate, and this too is repeated seven times.

- 1.—For at the time of the end shall be the vision (8:17).
- 2.—I will make thee know the last end of the indignation, for at the time appointed the end shall be (5:19).
- 3.—For (the vision) shall be for many days (26).
- 4.—A thing was revealed unto Daniel, and the thing was true, but the time appointed was long (10:1).
- 5.—I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days (5:14).
- 6.—Seal the book till the time of the end (12:4).
- 7.—The words are sealed up till the time of the end (v. 9).

The Apocalypse related to the Fourth Beast of Daniel in its relations to the saints. It treats of the things which existed at the time it was revealed; and second, of the things that should come to pass after that time .

STRUCTURES. It is an Apocalyptic axiom, that the book with Seven Seals is a complete prophecy, needing no appendix or supplement, and that it necessarily includes within itself the whole of the Apocalyptic Visions from chap. 6 to the end.

The Seventh Seal includes the Seventh Trumpet and Seven Thunders, and the Seventh Trumpet includes the Seven Vials.

The first Six Seals parallel with the Pagan Roman Empire from John to Constantine. The Seventh Seal, from 324 to the establishment of the Kingdom.

(Here ends the Dictionary.)



THE STANDARDS OF ISRAEL

W.R.M. (N.S.W.)—"I am writing in reference to a problem that I have in relation to the four standards of Israel. I have been studying the four faces in Revelation, and in 'Eureka' vol. 1 p. 76, Dr. Thomas says the four standards were as follows: Judah—a lion, Reuben—a man, Ephraim—an ox, Dan—an eagle. Numbers chapter 2 gives us the division, but does not say what the standards were. I cannot find any scripture to support Dr. Thomas and thought you may be able to help and say how he arrived at his conclusions."

Answer: For the benefit of readers other than our querist above who is studying this subject, we point out that many symbols relating to the saints are divided into four. For instance, there is the vision of the Cherubim, with its four faces in Ezekiel 1; there is the vision of the four carpenters of Zechariah 1; there is the vision of the four-square city of Revelation 21:16; and the vision of the four beasts (or living creatures) with the four faces like those of the Cherubim, contained in Revelation 4:7-8. All these visions, obviously relate to the saints in glory, spiritual Israel, or "Yesurun, whom I have chosen" (Isa. 44:2). Why are the saints divided into four? Because they represent the true "commonwealth of Israel" (Eph. 2-12); the institutions of Israel are the foundation of their polity. Israel, though divided into 12 tribes, formed an encampment of four divisions. When on the march they were like the Cherubim with wings outstretched; when they stopped, they were like the four-square city of Revelation 21-16, or like the four beasts of Revelation 4, circling the throne (the tabernacle) in the centre. Israel marched behind four standards. Under the standard of Judah marched Issachar and Zebulun; under the standard of Ephraim marched Manasseh and Benjamin; under the standard of Reuben marched Simeon and Gad; under the standard of Dan marched Asher and Naphtali. The faces of the Cherubim, and the four beasts of Revelation 4 were four — a lion, man, ox and eagle, and Brother Thomas suggests that these represent the standard of Israel.

Is there any Scriptural proof to establish conclusively that these four faces were identical with the four standards of Israel? To this we must answer no. There is only the proof of inference and tradition. Aben Ezra, the Jewish commentator says: "There were figures in each standard, and our ancients said; that in the standard of Reuben there was a figure of a man which they argue from the mandrakes (Gen. 30), in Judah a lion (Gen. 49), Ephraim a bullock (Deut. 33:17; Jer. 31:18), and Dan an eagle." Judah lead the march,

and, according to tradition, the standard represented a roaring lion with the inscription: "Rise up Lord and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. 10:35).

The Cherubim (or four living creatures of Rev. 4) represent the multitudinous body of the redeemed, which, as a community of glorified ones (see Rom. 5:2; 2 Pet. 1:4) will manifest Deity in the earth. God is Light (1 John 1:5), Spirit (John 4:24), and Fire (Deut. 4:24). The ancients selected the Lion, Eagle, and Bullock or Ox to represent these, but as the purpose of Deity is to manifest Himself through Man, so the face of a Man is added to these other three symbols, thus completing the idea of Deity in manifestation.

In this symbolism, the bull or ox with its horns, its curling locks, and relentless fury is descriptive of the appearance and terrible effect of fire; the Lion with its shining eyes, tawny, gold-like colour, flowing mane and resistless strength is descriptive of the velocity and irresistibility of Light; the Eagle with its lofty, skimming flight is descriptive of the air (i.e. the spirit) in motion, and all these divine principles have combined in a man—the Man Christ Jesus; and will yet combine in a Man—the multitudinous Son of God.

In "Elpis Israel" p. 151, Brother Thomas speaks of "*the ancients*" selecting "the lion, the ox, and the eagle for this purpose, probably from tradition of the signification of these animals, or the faces of them, in the original Cherubim." Here we have the answer to your query. Ancient Jewish tradition also identified the four main standards of Israel (see Num. 2) with the faces of Ezekiel's Cherubim vision, and though no direct statement to this effect can be found in Scripture, the facts seem to justify, and even demand such a conclusion.
—Editor.

In "The Logos" for February, page 169, in your epitome of the Book of Ezekiel's Temple, you state that the word rendered "length" in Ezekiel 41:22 is translated in Neh. 3: 19-20 etc. as "turning." On checking this up from Young's Concordance, I find that it is the word translated "corners" that is intended, and not that translated "length." The word "corners" appears in the context of your remarks but through some inadvertance, the word "length" is specifically mentioned as being the one vaguely translated.
—C.S. (Vic.).

"I may say I enjoyed very much the reading of "Eureka" vols. 1 and 2 very much, and find it quite a storehouse of information for any brother or sister who loves to study the Truth. I am now looking forward to vol. 3 (new edition) to delve into it, so that I may become more enlightened in the things which are most surely believed among us."
—T.H.H. (Nova Scotia).



The Beauty of HOLINESS

The Glorious Beauty of the Bride of Christ as portrayed in the Song of Solomon.

John in Patmos was invited: "Come hither, I will shew thee the bride, the Lamb's wife." And in the following verses, he describes for us "that great city, the holy Jerusalem." We see its glory, its beauty, its majesty, its perfection. Here is a Divine municipality, a "city which hath foundations, whose builder and maker is God." Its twelve foundations are the twelve Apostles of the Lamb (v. 12), whilst the symbol as a whole comprehends the multitude of the saints in what we might term their political organisation. They are organised as the king-priests to rule the earth with a rod of iron. The Lord Jesus is at their head; on his right hand and on his left are found those for whom those places are appointed, whilst the twelve Apostles are upon twelve thrones, over the tribes of Israel. And so each individual saint takes his position down to those who are over ten cities, five cities, or one city. All nations and languages shall serve this Divine municipality, for they are Zion's kings, whose throne of empire is at literal Jerusalem where David reigned. This organisation in rulership is the primary thought behind the vision seen by John.

THE LAMB'S WIFE

We contrast this vision with the picture that is given us by the Eternal Spirit in the Song of Solomon Ch. 4, where, again, there is presented to us "the bride, the Lamb's wife." We see her glory, her beauty, but the primary thought is no longer political as in Revelation. Perfection in organisation and administration is not the theme, but rather perfection of character. We have tried to sum up this perfection of character, displayed parabolically in the early verses of chapt. 4 in our title "beauty of holiness." Holiness means "separation," and the process of "setting apart" brings beauty. You will see what I mean more clearly if you look at the 45th Psalm, which is parallel to the Song. These words are addressed to the bride: "Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord." (v. 10). Her beauty in the eyes of the king is dependent upon her separation from her family associations. It is the "beauty of holiness" or separation.

In the early chapters of the Song, the Bride is presented as "espoused to one husband," and later "presented as a chaste virgin" unto Christ. Her beauty has been developed during the period of waiting during which she assiduously "prepared herself" for the forthcoming marriage (Rev. 19:7). Now represented in the 4th chapter as married, we can gaze upon her great beauty. The phrase "beauty of holiness" which we feel is the essence of this description of her, occurs several times in Scripture. A notable example is Psalm 110. Here the saints are likened to "newly born dew." The Psalm opens by declaring the decree of Yahweh concerning David's Son and Lord, that he should reign in Zion in the "midst of his enemies." At the moment, his enemies include the Jews, who refuse to acknowledge him as King of Israel, but in v. 3 there is a change: "Thy nation shall be willing in the Day of thy Might." Then the Psalmist continues: "In the beauties of holiness, the Dew of thy Birth (shall be) to thee from the womb of the Dawn" (Dr. Thomas' translation). The Son's Dew, born from the womb of the Dawn, comprise his brethren the saints. They are born of the Spirit from the invisible at the dawn of Messiah's day, that day of 1,000 years' duration. Those so born are said to come in "the beauties of holiness."

With the Captain of their salvation, they come from Sinai by way of Bozrah to take possession of their inheritance. They are the "valiant of Israel," led by the "Lion of the tribe of Judah," coming to the crowning at Jerusalem. All this is prefigured in the Song, bringing us to the description of the Bride in this 4th chapter. Notice, first, the titles which are given to her by her Lord and King. "Behold, thou art all fair, my love." The word "love" occurs many times in the Song, but it is not always the same word in the Hebrew. In this case, and again in v. 7, the word is "*rayah*," and means "female friend." Immediately the words of Jesus come to mind: "Ye are my friends, it ye do whatsoever I command you" (John 15:14).

Another title used is "my sister, my spouse" (vv. 9-10). He has married his sister, and she has become his wife. Our minds are taken back, by these words, to Abraham and Sarah (or Adam and Eve in the marriage ordained before sin entered the world, see "Elpis Israel" p. 51—Editor), and we see that their relationship one to another, and the typical names given to them by God, are a pattern of the relationship between Christ and his Bride, the ecclesia. Speaking of Sarah, Abraham declared: "She is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife" (Gen. 20:12). Christ and his bride have also one Father, even Yahweh, and therefore she is his sister, and will become his wife. God declared to Abram: "Thy name shall be Abraham, for a father of many nations have I made thee" (Gen. 17:5). Messiah has a similar title, even the "Father of the future age" (Isa. 9:6). Sarah's name, too, is significant. It means "princess," and the Bride of Christ is a princess. In Psalm 45 she is referred to as the "King's daughter" (v.13), and in the Song she has the title "prince's daughter" (7:1).

HER BEAUTY

And what are these qualities of loveliness which we have ventured to sum up in the phrase "beauty of holiness"? She has kept herself virgin, unspotted from the world, and the beauty of that state shines forth in this description of her in the early verses of Song, Ch. 4. Her Lord begins: "Behold, thou art fair, my love, behold thou art fair." Yes, she is beautiful indeed, and what is her beauty? "Thine eyes are as doves behind thy veil" (R.V.). The eye reveals the inward disposition of the mind. This is shown to be mild, harmless, chaste, and faithful, of which the dove is emblematic (Mat. 10:16). Christ declared: "The light of the body is the eye, if therefore, thine eye be single, thy whole body shall be full of light" (Matt. 6:22). The light of the Spirit, seen in her eyes, imbues her whole body: the bride is a "spirit body." She has been changed, having put on incorruption and immortality. Death has been swallowed up in victory, and she is equal to the Elohim able to die no more. The exhortation, for us, is the fact that this corporeal change only follows upon that change of mind which is our present task. We must now develop a glory of character fit to be perpetuated in a body of incorruptible glory—"changed into the same image, from glory to glory, as by the Lord the Spirit" (2 Cor. 3:10).

"Thy hair is as a flock of goats, that appear from Mount Gilead." The picture is of a herd of goats reclining on an undulating slope. The hair is black and long, reminding us of the Apostle's words: "If a woman have long hair, it is a glory to her; for her hair is given to her for a covering" (1 Cor. 11:15). But blackness is a sign of mourning, distress and calamity (Job. 30:26, 30). This has been the experience of the saints. They have "trials of cruel mockings and scourgings, of bonds and imprisonment, have wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Heb. 11:36-38).

But this tribulation is also their glory, as shown in the raven tresses of the bride; and not their glory only, but their covering as well. Jesus Anointed is our covering, being the "propitiation for our sin's" (1 John 2:2). He was "wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon him, and with his stripes we are healed" (Isa. 52:5). The blackness of tribulation through which Jesus passed, culminating in his death on the cross, "heals" or covers us.

The teeth of the Bride are praised. In the R.V. margin the last phrase of this verse (v.2) is translated, "Which are all of them in pairs." Her teeth run accurately in pairs, the upper corresponding to the lower, and none of them are missing. This perfect set of teeth is compared to a flock of sheep, newly shorn, and just washed. That is, a flock of sheep that are as white as they can be. In the prophecy of the multitudinous Christ contained in Genesis 49, a similar figure occurs: "His teeth white like milk." In the Revelation, the Bride is

arrayed in "clean white linen," said to be "the righteousness of saints" (19:8). The mention of washing in this connection is not without significance. It contributes to their spotless condition, and we are reminded that the Bride is "sanctified and cleansed by the washing of water by the Word" (Eph. 5:26).

"Thy lips are like a thread of scarlet, and thy speech is comely" (Song 4:3). Rahab's act of faith at Jericho was signalled by the "thread of scarlet" in her window, and it brought her salvation (Joshua 2:18; Heb. 11:31). So the red lips of the Bride speak to us of faith, a faith that is associated with "comely speech." We read that "with the mouth confession is made unto salvation (Rom. 10:10), and we are exhorted: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). These are the adornments of the Bride, as she walks in holiness.

The description continues: "Thy temple, like a piece of pomegranate within thy locks." The cheek, rather than the temple alone, is meant here; its lovely, red colour being compared to the pomegranate. Why a pomegranate? I think that here the Israelitish background of her hope, our hope, is brought before us. The pomegranate is typical of the land of Palestine. Moses, describing the beauty and delights of that land wherunto he was leading the children of Israel, told them that it was a "land of wheat and barley, and vines, and figtrees, and pomegranates" (Deut. 8:8).

Verse 4 speaks of the neck of the Bride is likened to the "tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." The tower of David is Mt. Zion which means "fortress." Hebrews 12:22 declares that we are "come unto Mount Zion, and unto the city of the living God." This fortress, this strong tower is both the building and habitation of God. Its adornment, its strength, says the Song, is its shields. In Ps. 47:9 these "shields" are described as the "people of the Elohim of Abraham"; these are the "princes of the people," of whom Abraham is an outstanding example. They are the righteous who have entered into that strong tower which is the Name of Yahweh (Prov. 18:10).

Verse 5 speaks of the beautiful maturity of the Bride, that growth to perfection to which we can come in the unity of the faith, and the knowledge of the Son of God, whereby we attain unto a measure of the stature of the fulness of Christ. Then we are no longer children, but have grown up in him which is the head, even Christ (Eph. 4:12-15). Having come of "full age", our senses are exercised that we may discern both good and evil (Heb. 5:14). A similar figure to that found in the Song 4:5 is used of Israel in Ezekiel 16:7.

PERFECTION OF LOVELINESS

Let us now sum the picture up. What are the essential elements of the "beauty of holiness"? Against an Israelitish background, we

have a process depicted which begins in a washing and cleansing through the medium of the Word, and leads on in faith, through tribulation and suffering to that strength which is gained by a growth in understanding of the things of the Name. Thus we become a fortress, or strong tower, and eventually gain immortality and life, through the power of the Spirit.

This perfection of beauty is summed up in verse 6, where the Bride is compared to "the mountain of myrrh, the hill of frankincense." Myrrh was the chief constituent of the anointing oil (Ex. 30: 23), and frankincense was the chief constituent of the perfume, or incense ordained under the Law (Ex. 30: 35). The Proverbs declares: "Ointment and perfume rejoice the heart, so doth the sweetness of a friend by hearty counsel" (27:9). The multitudinous Bride will be the joy and rejoicing of Christ's heart, for "he shall see the travail of his soul and be satisfied." In the Song, he is represented as saying: "Thou art all fair, my love: there is no spot in thee." That was his desire, to "present unto himself a glorious ecclesia, not having spot, or wrinkle, or any such thing" (Eph. 5:27). Now this is accomplished, and no longer a virgin espoused, but married, a glorious prospect opens out before her; now "bone of his bone and flesh of his flesh," "like him," she stands with him to survey the glories of the Kingdom, their possession.

Verse 8 shows the Bride with her Lord, taking up a position on the mountains of Amanah, the range on the northern borders of Palestine. From this commanding position, they survey the glorious promised land, fragrant with rich odours, flowing with milk and honey, stretching out to the great river Euphrates on the east, and bordered on the west by the Mediterranean and the Nile. This will be the Paradise of Yahweh, for "Yahweh 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 Yahweh; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Contemplation of that wonderful vista, that paradise, causes her Lord to compare his Bride, in her beauty, to its glory. He tells her that she is a "garden enclosed," one in which the way is barred to all except those who have the right. In v. 13 he likens her to an "orchard (or paradise) of pomegranates, with pleasant fruits." Seven spices are named in the following verses, indicating her perfection, and in comparing his Bride to that delightful land which lies at their feet, he has in mind that, just as he is married to her, so they both are married to this land: "Thy land, Oh Zion, shall no more be termed Desolate, but thou shalt be called Hephzibah (My beloved is in her) and thy land Beulah (married), for Yahweh delighteth in thee and thy land shall be married; for as a young man marrieth a virgin, so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride, so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride, so shall thy mighty ones (Elohim) rejoice over thee." (Isa. 62:4). Thus her Lord rejoices and takes delight in his marriage

to the virgin Bride, and they two rejoice together in their united affection for their land. Let us try and saturate our minds with the beautiful picture of a restored Paradise in the land of our adoption and inheritance, that we may learn to love it.

Then, with what joy and gladness shall we enter into possession of it all; how our hearts will swell and fill with gratitude and praise unto God, who will then have accomplished His purpose in us. May we be among that great throng who will proclaim: "Let my beloved come into his garden and eat his pleasant fruits" (v. 16). We are His; the fruits of the Spirit abound in us, and we stand ready to do all His will. The response which He makes to this invitation is awe-inspiring: "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spices; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends, drink, yea drink abundantly, O beloved" (Song 5:1).

This invitation we all await, namely, to sit down, and eat, and drink at the marriage supper of the Lamb. Let us, then, heed his counsel: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:35).

Not only may we be his Bride, not only may we be united in one with Him and the Father, not only may it be our privilege to manifest the glory of the Eternal Spirit before all the world in the Age to come, but also ——— "he shall gird himself, and come and serve us!"

"Who can utter the mighty acts of Yahweh, or shew forth all His praise!"

—E. A. Stallworthy, Eng.



Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

Sydney Domain Meeting

**"GO YE INTO ALL THE
WORLD . . ."**

★

Brethren who attended the Australasian Fraternal Gathering at Sydney during May of this year will not easily forget the joy experienced in attending Sydney's outdoor witness for Christ.

The Domain Rally on 4th May was part of the official programme. The speakers were brethren W. R. Pearce (Sydney), H. P. Mansfield (Adelaide), K. Quixley (Melbourne) and T. Stagg (Perth), and their subjects had been drawn from "Elpis Israel" p. 328: "Russia will command the land, and Britain rule the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of omnipotence, to Abraham, Christ and the saints."

The four addresses were interspersed with solo and choral musical items of a sacred character, and the entire gathering of brothers and sisters, with the help of music provided by the Domain orchestra, sang the hymns of Zion and of the Kingdom.

The results were outstanding. A great number of interested friends listened intently to the various addresses. Complete records now disclose that over 4,000 pieces of literature were distributed, including 1,000 copies of a special issue of "The Herald of the Coming Age" entitled "The Coming World Struggle." Many names and addresses were added to the Bible Study Course list.

These results are matters of great encouragement to the brethren engaged in this outdoor work. Whether in the capacity of speaker, musician, or in the singing of hymns, there is pleasant work for all; all are equally important, and it seems, all are anxious to cooperate in this vital outdoor work.

Perhaps there are many brethren who were our guests for one or two Sundays over the Conference, who would also like to help in some way. They can do so in a very practical manner by forwarding donations, however small, to Brother E. M. Spongberg, 19 Lee Avenue, Beverly Hills, N.S.W. At present, the meeting is urgently in need of funds, and any assistance forthcoming would be keenly appreciated.

—E. M. Spongberg.

Congratulations, Goodwood Class!

Some time back we were able to publish that five immersions had resulted from this class over a short period of time. It

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is good to learn, from Brother M. O'Connor, that a further three immersions have taken place, and that copies of "Elpis Israel" have been presented to these newly-immersed members.

THE LOGOS

Bible Markings from Prospect Class

The Prospect "Elpis Israel" Class reports some splendid meetings with the aid of Brother Thomas' "Exposition of Daniel." A feature of this class is a verse by verse exposition of the prophecy, and we present herewith the notes on Daniel chapter I:

Title. "Daniel" means "God (El) is Judge" or "Judgment of God (El)," and the prophecy reveals the nature of this judgment. Though the Gentiles might triumph for a moment, the Hope of Israel will triumph in the end (Dan. 2:44). "Yahweh the Judge" is one of the titles of Deity (Judges 11:17), and He proposes to "judge the world in righteousness by a man" (Acts 17:31); the "man" being the Lord Jesus Christ in collaboration with his immortalised brethren, Daniel's people (Isa. 42: 13-14; Dan. 12: 2-4).

The book reveals predictions concerning two Powers — the kingdom of men (Dan. 4:17), and the Kingdom of God (Dan. 2:44; 4:3; 7:27). Notice that Dan. 4:17 speaks of the kingdom (singular) of men, and not kingdoms. Though this kingdom is divided among Russians, Germans, British, Americans etc., it is but one power—Satan's kingdom divided against Satan, in other words, the Dominion of the Flesh.

Daniel was a man of high position in Israel (Dan. 1:3), and well known to his contemporaries for his wisdom and righteousness (cf. Ezek. 14:14, 20; 28:3). Though Jews derate his prophecy because of his prediction concerning Messiah (Dan. 9:26), he is recognised by the Lord Jesus as "a prophet" (Matt. 24:15).

Verse 1. "Third year of Jehoiakim"—Cf. Jer. 25:1, 8-11, where Nebuchadnezzar is said to have come in the "fourth year." There is no discrepancy here. Nebuchadnezzar commenced his

invasion in the latter part of the third year of Jehoiakim, and completed it in the fourth year. Both Daniel and Jeremiah are thus correct. Jehoiakim was made tributary under Nebuchadnezzar, but Israel subsequently rebelled, and twice Babylon marched against the tiny State; on the last occasion, in the days of Zedekiah, to completely destroy it.

Verses 2-3. Hezekiah foolishly boasted of his possessions to the emissaries of Babylon, and Isaiah predicted the conquest that came to fruition in the days of Daniel (cf. 2 Kings 20: 14-18). "Vessels of the house of God . . . into the treasure house of his god." The triumph of Babylon was considered as a triumph of the gods of Babylon (cf. Isa. 36:18-20), and the placing of the sacred vessels in the treasure house of Babylon's god signified that the God of Israel, in the eyes of Nebuchadnezzar, was subordinate to the gods of Babylon—but ultimately Babylon was to feel "the vengeance of the temple" of the God of Israel (Jer. 50:28).

Verse 4. The second blow at the Hope of Israel. The best of the captives selected that they might be educated in the wisdom of Babylon. Thus the wisdom of Deity subordinated to the wisdom of the flesh.

Verse 7. Third attack; names changed. The four Jewish names each elevate the God of Israel, but the substituted Chaldean names give glory to the gods of Babylon. Thus Daniel signifies "Judgment of El," but Belteshazzar means "Keeper of the hid treasures of Bel" ("Bel" being a god of Babylon—Isa. 46: 1); Hananiah signifies "Yah is gracious," but Shadrach means "Inspiration of the Sun"; Misael signifies "Who is as El?" but Meshach means "Of the goddess Shaca" (under whose name Venus was worshipped); Azariah signifies "Help of Yah," but Abed-nego means "Servant of the shining fire" (worshipped by the Babylonians. Some think

it should read *Abed-nebo* after *Nebo* the Babylonish god—Isa. 46:1).

(By courtesy of Brother G. Foulis, Secretary of the Prospect Class, we hope to continue these Bible markings. Other Secretaries may care to follow the example . . . Editor).

An Influence For Good

During the past month we enjoyed the privilege of attending the Fraternal Gathering held in Melbourne, to which all brethren and sisters in isolation in Victoria were invited.

A very pleasant and profitable evening was spent upon the theme: "Victorious Living in Christ." Speakers were V. Russell, K. Quixley (Melb.) and H. P. Mansfield (Adelaide).

Supper interlude allowed time for general conversation upon the things of the Truth. It was very encouraging to hear one brother from the country declare to a group of brethren: "Attendance at the 'Elpis Israel' Classes when I was holidaying in Adelaide, caused a great change in my life. I came back home determined to study the Bible, to use the aid of the pioneers to that end, and to engage in some practical Gospel extension work for the proclamation of the Truth."

This is how it should be. The Truth is not a matter of mere theory, but must become a power for good in one's life, that impels one on to works of faith. Not until it finds such practical expression in action can one say he has gained the full results of his search. "Elpis Israel" Class members are expected to be "doers" and not merely "hearers only."

—G.C.H.

THE BATTLE OF IDEAS

Our Mailbag reveals a daily assortment of correspondence, pamphlets and books, some telling a story of faithful endeavour for the Truth in remote parts of the Ecclesial world, others displaying efforts cal-

culated to circumvent this testimony, by the proclamation of theories and ideas that would destroy the truth of God.

From Haifa, Israel, we received a "Digest of Truth" with an application for free literature, including the "Herald of the Coming Age." This will be sent to our Jewish friend, together with our Bible Study Course which will demonstrate that the Hope of Israel is the foundation of true Christianity. What a long journey this particular copy of the "Digest" has had! It bears the stamp of the Christadelphian Ecclesia, San Francisco, California; so that it has travelled from Australia, to U.S.A., and from thence by some unknown medium to Israel, to return to Adelaide with its application! And so the work spreads out.

From Fla., U.S.A. there have come copies of "Back to the Bible" which describes itself as a "journal of Faith, Love, Sincerity and Present Truth." It is an offshoot of the Watchtower Society, and it reveals that a battle royal is raging among some of the members of this sect. It claims that if the Jehovah's Witnesses got "back to the Bible" they would be forced to discard some of their present beliefs. Issue No. 4 includes a public letter from J. Hemery "a veteran of 56 years service under the Watchtower Bible & Tract Society, and Manager of the British Branch in London for 46 years," which indicates that all is not well among the hierarchy of the J. W. Movement. Another member of the sect describes how he went from door to door with the Society's main book—"Let God Be True," but being directed by one whom he was trying to teach, to compare what is therein taught with the Bible itself, he now confesses he can "no longer offer it to the public." We can thoroughly agree with this having read the same book. It is a matter of regret that so much zeal is expended in the cause of distorted Scripture.

From Vancouver, Canada we hear "The Voice". This is a multigraphed publication which endorses much Christadelphian teaching, but blends with truth the delusion that the Editor has the power of the Holy Spirit, and has been given certain visions and dreams by God to foretell the future, plus the authority to reorganise the brethren of Christ! But events have gone just opposite to the guesses of this prophet, showing that he is only a "false prophet" after all. "The Voice", therefore, has a most discordant sound when compared with Divine truth. We need no further revelation than that contained in the Scriptures. This publication reveals how those who were "once enlightened" can be led astray.

"The Order of the Seven Churches" — A beautifully produced little booklet, claiming that the Sinaitic Version of the Book of Revelation supports the idea that the message to Sardis, and not that to Laodicea, should appear last. According to this, the Ecclesias are today in the Sardinian period, and upon this conclusion the author develops a theory which leads him away from Truth.

"The Present Truth & Herald of Christ's Epiphany" — An American Journal devoted to Russelite interests. The issue sent us is an amazing production inasmuch as it traces the divisions between Russellism and Rutherfordism (an offshoot of the former) and claims that this division was directly foreshadowed in the work of Elijah and Elisha. It is further claimed that "Pastor" Russell ("our Pastor" as the Magazine terms him) is directly referred to in the statement of Christ—"That faithful and wise servant, whom his Lord made ruler over his household, to give them meat in due season." This sort of thing is Bible exposition run riot!

CORRESPONDENCE

H.G. (England)—Thanks for your criticism. This correspond-

ent criticises "The Logos" in the following terms: "I should like to express my appreciation of 'The Logos' which we look forward to month by month. Your upholding of the 'pioneers' is praiseworthy. There is nothing in modern writings to compare with the works of Brother Thomas and Brother Roberts. All that we have today is that which we have received from them. One feature, however, of 'The Logos' which I don't like is its support of 'Leagues,' 'Societies,' etc. There is much the same sort of thing in England of course, but it all seems so unnecessary. The only provision God has made for the saints is the Ecclesia, and that should be all-sufficient for the development of his children. In a recent number of 'The Logos' I noticed the mention of a 'Spiritual Progress League.' I thought, 'Whatever next.' Spiritual progress is a thing for the individual, and no amount of Leagues, and Societies can make development any easier or more rapid. The world is full of clubs and leagues with high-sounding names. The Christadelphian world has copied this, and life in the ecclesias is cluttered up with societies having initials of almost all the letters of the alphabet. These things necessitate secretaries, treasurers, executives, committees and what not, which all make a business out of the Truth. More time is taken up with this, and the spiritual progress of the individual is neglected." (NOTE—The S.P.L. is a name given to a meeting in Adelaide open to all but which deals exclusively with matters of a spiritual nature. It is not a "league" in the true sense of the term. Further. A certain amount of business is essential that the work of the Truth may progress; at the same time, we agree with our correspondent, that this can get out of hand, and the true business of the Truth (the spiritual development of the individual) become subordinated to more mechanical and sterile details of little worth. Let us all be careful.—Editor),

WHY STUDY THE BIBLE?

It is impossible to over-rate the utility of daily Bible reading as one of the most powerful factors in the development of men and women of the apostolic type. It is to this end that God has given us reading derived from His own inspiration, and charged with all the bracing, strengthening and succouring influences which are peculiar to the divine.

The new man needs constant repair: the friction and chafe of our Gentile surroundings, coupled with the imperfect part we are all liable to perform towards each other, render our daily recourse to the Spirit's guiding precepts, and solacing promises a matter of necessity; if we would continue to sustain a dutiful relation to the work of Christ. The enlightened judgment does not falter in its decisions; but the hands are liable to grow slack, and the heart weary, unless we "give attention to reading," and to those composing contemplations which arise out of our daily contact with wisdom.

Here alone our feet may rest upon a rock; here alone we find the satisfying good which the mind craves in vain from the multitude of mere Gentile "lights." The fact that God has spoken, contains a wealth of meaning; for He speaks not in vain, His word will not return to Him void of results, for He speaks in righteousness, and His testimonies are like the hammer which breaketh the rock in pieces, and like the glowing lightening which cleaves the trembling sky. He is mighty in power, and His word is like Him; under skillful manipulation it is formative of vigorous saintship; and preservative of His children in the fiery furnace of trial, and the consuming distresses which envelop the heritage of God.

This article was distributed by the Sydney "Elpis Israel" Classes as epitomising the object of the Classes in stressing the need for Bible study, rather than mere reading. We need to become specialists in the Word, that the power of its teaching may be reflected in our lives, and produce fruit to the glory of Yahweh's Name.

Like Him, it is mighty to save, and all powerful to redeem every withering thing. Like Him, it is clothed with honour, and mantled with blessing that knows no bounds towards them who are the called according to His purpose. It is light for the day, and comfort for the night; water for the thirsty, and bread for the hungry; power for the faint, and songs for the sighing; rest for the weary, and joy to the oppressed. It is the most beneficent provision for human well-being that ever was devised. It takes you into its confidence, and gradually reveals to you its richer secrets; it chooses out your path, it spreads a table in the wilderness for you; yea, it carries you forward towards Zion's coming good, as upon the pinions of a mighty eagle, showing you all the kingdoms of the world, and the glory that will finally make them fit dwelling places for the redeemed of the Lord.

Will You Help ?



Since the first issue of "Digest of Truth", some thousands of applications for further literature explanatory of the Truth have been received from interested friends as the result of its distribution, and this has led to a better understanding of the Gospel by many, and has resulted in baptism on the part of quite a few.

You can help this service by taking a small quantity of "Digests" each issue, and distributing them from door to door. "Digest of Truth" appears every 6 weeks, and costs 2/6 per 100 copies, plus postage (10d.). Owing to costs of postage and despatch we are forced to limit the size of the smallest order to 25 copies.

If you cannot afford to pay the cost of supply, but wish to assist in distribution, please advise us, and we will make arrangements accordingly. If you are not in the position to distribute the "Digest", but would like to contribute towards the cost of others doing so, a donation towards this end will materially help forward a good work. In this case please forward your contribution to the address below and mark "for distribution work".

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Note: In U.S.A. the cost of "Digest of Truth" is 30 cents per 100 copies, and postage 15 cents.

"Give attention to reading . . ."

Paul to Timothy — 1 Timothy 4:13.



Some are always saying apologetically:

"I just can't find any time to read Books!"

YET . . . If they spent (on an average) only 30 minutes a day — before bedtime, or while travelling to or from work, or in other leisure moments — they could easily read the main works of the Truth during the year, and a great deal more!



Even if you read slowly, an average of only half an hour a day would have enabled you to read, within the past twelve months, the following important standard works of the Truth:

"EUREKA" Vols. 1, 2, & 3.
"ELPIS ISRAEL"
"EXPOSITION OF DANIEL"
"SEASONS OF COMFORT"
"LAW OF MOSES"
"ANASTASIS"
"NAZARETH REVISITED"

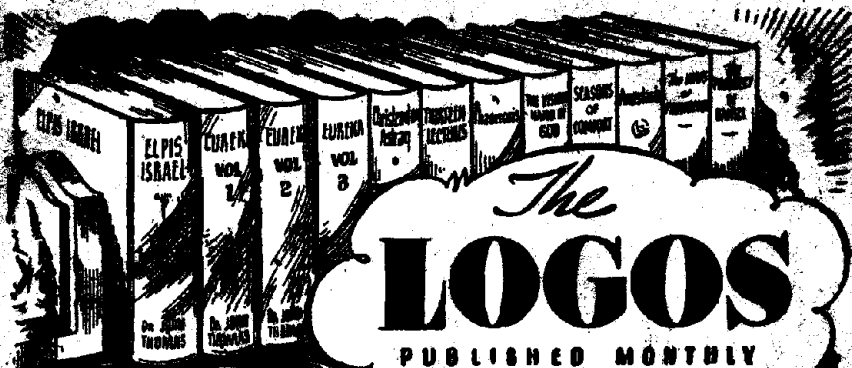
as well as your monthly copy of "THE LOGOS."

Instead, if you are the average person, you have probably been confessing to friends that you could "never get around to reading books."



The secret for good reading is to read thoroughly, analytically and regularly. Put aside a set time each day (the Truth is worth an extra 30 minutes) and force yourself to give this time to your planned reading. Do not aim to cover pages, but rather to grasp the sense. Have a note-book ready at hand to jot down particular points of interest. Look up the Scriptures quoted, and pause sufficiently to grasp the reason why they were referred to your notice.

**IN TWELVE MONTHS' TIME YOU WILL BE
AMAZED AT YOUR PROGRESS!!**



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

No. 12

August, 1952

Vol. 18

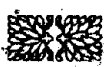
DEVOTED TO THE SPIRITUAL ADVANCEMENT
OF A PEOPLE CALLED OUT OF GENTILE
DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

"Do what is right, be valiant for the Truth, teach it with-
out 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
Seaview Road, Tennyson, North Grange, South Australia

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"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 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.

South Australian subscribers can remit to Brother G. Brumby, Leicester Street, Parkside, South Australia. New South Wales subscribers can remit if they so desire, to Brother Bruce Philp, Box 1198, G.P.O., Sydney, N.S.W. The usual arrangement of bulk orders from Ecclesial Librarians continues.

Orders for books should be forwarded to "Logos Publications," Box 226C, G.P.O., Adelaide, South Australia.

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 3/- per 100, including 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, Box 1198, G.P.O., Sydney, 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 (Alonion Zoe), etc.

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

—Paul

VOLUME EIGHTEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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THOUGHTS FOR THE TIMES

WOULD YOU NEGLECT TO EAT?

The wisdom of daily reading becomes more and more apparent. This lesson cannot be too strongly enforced, or too distinctly apprehended among those who have fled to lay hold of the refuge set before them in the Gospel. Their life depends upon it. They are in danger of being blinded to it. Away from it, we are open to a hundred plausible deceptions which lay hold with a death-grip all the more fatal because soft and sweet. Spiritual decay potently prevails where the reading of the Word is neglected. A lamentable mistake is made by those who conclude they have not time to read. What should we say of persons concluding they had no time to take their food? No more insane would this be than the other hallucination in its ultimate effect. Man lives not by bread alone. He may live an animal life by bread alone; but animal life is a brief affair. There comes a life afterwards that springs from the Word now stored into the heart; and deceived is the individual who excludes the Word of God from his daily consumption on the plea that he has “no time.” What is he so busy about? What should we say of a man in the cabin of a sinking ship, who should neglect the preparations for the life boat on the plea that affairs in the cabin left him no time? This is a dying life—dying, dying, dying; and slaves of death are those who allow its transient concerns so to fill their heads and hearts as to shut out the “one thing needful.” A wise man will not be found perishing so. He will not be cheated on any pretext, out of that bread which shall be unto him “life everlasting.” If he is ever so poor or ever so close worked, he will find at least twenty minutes a day, to sit at the shrine of God, and be taught by the voice that speaks to him as from the mercy seat of the ancient tabernacle of the testimony.

—R.R.

WORLD EVENTS

-IN THE LIGHT OF PROPHECY

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

The Twain Shall Meet!

Recent events have disproved the words of the poet: "*East is East, and West is West, and never the twain shall meet.*" The twain shall meet, and are meeting, today, under the banner of the hammer and the sickle. Exactly as the Prophets declared!

Our mind goes back to the special evening, "*Prepare to Meet Thy God, O Israel,*" held at the Lakemba Ecclesia's hall on 24/7/45, and reported in "*The Logos*" for August, 1945. It was the writer's privilege to speak on that occasion—just 7 years ago—to the theme "*The Rise of Russia in Europe and Asia.*"

Here are a few significant sentences from the report:

"The evidence presented in 'Elpis Israel' as to the place names of Ezekiel 38 left no doubt as to who will lead the confederacy into the Holy Land. It will be Russia. The early belief has been justified. But to what extent will Russia rise, and why? Russia in Asia as well as in Europe, must have our attention. Dr. Thomas' paraphrase of Ezekiel 38 brings the eastern aspect into the matter very prominently"

"From world cables three very interesting news items emerge. Firstly: Afghanistan was striving to maintain neutrality—not the neutrality of remoteness, but the know-what's-good-for-you, don't-trust-anyone neutrality of the cross-roads—and the writer quoted an old Afghan proverb, 'The unhappy goat between the Lion and the Bear.' Secondly: Pandit Nehru, Indian Congress leader, had said in Lahore that the return of British, Dutch, or American Imperialism to Burma, Java, Sumatra, Indo-China, the Phillipines, and other countries, would not be tolerated. The third item, and most significant, was that Stalin was demanding the return of the 1936 status quo in Sinkiang, the great border province between Russia and China, which would mean Soviet administration. This information was coupled with a report from Chiang Kai Shek's headquarters that some of his followers believed the Communists at Yen-an, North China, were endeavouring to organise a group to include Sinkiang, Outer Mongolia, Tibet, and Manchuria, which will challenge Chiang's authority over China . . ."

The past seven years in the East have witnessed violent convulsions which, in the light of the above statements, we can summarise thus:

British Imperialism has waned. The Indian continent has attained independence, even though within the framework of the British Com-

monwealth of Nations. It has waned in Malaya, where the situation is only too well known. In Tibet, where Chinese advisers have displaced British influence. In China, where vast trade interests have suffered.

Dutch Imperialism has waned. The Netherlands East Indies, renamed Indonesia, and self-governed, is no longer bound to the Hague. Precarious indeed is the Dutch hold on remaining possessions.

French Imperialism has waned. In Indo-China a non-stop local war persists against the Viet-Minh forces under General Ho Chi-Minh. Apart from local aspects, the steady drain on the French Treasury is an embarrassment to shaky French finance.

American Imperialism has waned. A mighty market was lost when American foreign policy backed the wrong party (Chiang Kai Shek) and so lost the lucrative trade of China. Now, on the outer fringe of Asia, a toe-hold is held in Korea, Formosa and the Philippines which is draining America of her resources.

Having viewed the scene from the standpoint of the West, let us step inside Asia, and view what is happening in the East. Our sources of information are Mr. H. Lieberman, Hong Kong correspondent of the *New York Times*, the English Parliamentary record, *Report on Foreign Affairs*, and personal discussion with Dr. S. L. Macindoe, one of the three Australian representatives at the recent Peking (China) Peace Conference. An atlas will help you follow the reports more completely. You will more readily grasp the significance of what is happening, and it will emphasise the extent of the sufferings of those referred to.

CHINA.

"China today is being shaped in the image of the Soviet Union . . . The outstanding element is the ruthless control mechanism new to China. Chiang Kai-Shek's Government ruled as a nucleus, whose national sovereignty was accepted by semi-independent provincial leaders, but the Communist Government has established a State rule everywhere by central directives . . . The Chinese Communists have been training the country into a highly centralised, tightly controlled and increasingly militarised police State . . . Western missionaries are expelled or gaoled . . . The international actions of the Peking regime are fundamentally conditioned by the interests and strategy of the Soviet bloc. . . although reports picture general fear and misery in the countryside, they also tell of cleaner urban streets, efficiently operated railways, feverish building, extended educational facilities, and the release of tremendous mass energy."

The English Parliamentary Record states:

"There has been a good deal of evidence during the first quarter that the present Chinese Government has made genuine attempts to stamp out corruption. The writer quoted says of Shanghai, formerly the headquarters of corruption: 'The disorderly, the gangsters and kings of the underworld, find no escape, no way of bribing themselves out of inevitable retribution for their mis-

deeds . . . In England or America such a man would probably succeed in circumventing the law. In China he has got himself shot . . . the great purge of April this year, when more than 20,000 were rounded up and shot in Shanghai alone, included these un-savoury gentlemen—98% were of this type."

The "*Report on Foreign Affairs*" quoted an article printed in China, which contained the following item:

"While the Communists do not believe in religion, the Government takes the stand that if religion serves the people, it should be regarded as a full partner in the united front which is building a new China. Liquidation of Imperialistic influence, especially that of the U.S.A., within the Chinese Christian Church, is the aim."

The Report adds:

"22 foreign Roman Catholic Bishops and more than 300 foreign and Chinese priests and nuns were in Communist prisons. It was reported that at December last, 1,136 priests and nuns had been expelled."

In conversation, Dr. Macindoe explained the situation thus:

"The position in China is like a vast spring released. The people rejoice because a people's China has come. They see the end of Western exploitation and corrupt Chiang Kai-Shek administration."

Our 1945 expectations have been realised. 450,000,000 Chinese now are formed in the image of the Soviet.

SINKIANG.

The Report on Foreign Affairs declares of this place:

"Further information became available in November 1951 about the refugees from Sinkiang. It appears that the original total of refugees was over 2,000. They left Urumchi under Dalel Kham's father, Janim Khan, when Communist forces entered Sinkiang in August, 1949. They had with them 15,000 sheep and goats, 2,500 camels, 1,000 yaks and 2,000 horses. After reaching Harkol via Kuchengtze, they were attacked by Communists in April, 1950. Then the caravan split up, and the leaders of some of its parties, including Janim Khan, were captured and executed. About 900 Kazahs, including women and children, under Dalel Khan, moved into Tsaidam, in China proper, and thence over the high mountains of Chiang Tang, through the Singar Pass, into central, and then into western Tibet. They were repeatedly attacked by Communists. Only 177 refugees, with 40 tents, 15,000 sheep and goats, 86 horses, 42 camels, 10 yaks and two donkeys eventually reached the Indian border and were given permission to cross into Ladakh. In November, they were in Sringagar, hoping to get to Saudi Arabia. Dalel Khan reported that the Communists were in complete control of Sinkiang."

Follow this on the atlas, and you create a picture of a trek of 3,000 miles—step by step. A distance from Cooktown, Queensland, to Adelaide, South Australia; from the East to West coast of U.S.A.; around Britain a dozen times! Step by step. Snow and sleet and ambush. Cold and hunger and slaughter. Slow and tortuous, over mountain ranges 4 to 5 miles high, through countries where the "low-

lands" are over 2 miles high, over "the roof of the world" they went—and few survived. One in 12 of the people, one in 23 of the horses, one in 100 of the yaks, one in 60 of the camels; these alone survived.

Our 1945 anticipations have been realised; and the record has been written in human blood.

TIBET.

Concerning this country, the "Report on Foreign Affairs" states: "Chinese Communist forces reached Lhasa at the end of October. Prior to that Peking, China, announced the appointment of the Dalai Lama (political head) and the Panchem Lama (spiritual head), to be members of the People's Political Consultative Conference, the representative body of the Republic to which the Executive reports. General Cheng Ching-wu, China's representative in Tibet, announced that the Tibetan Army would be reorganised within the Chinese Army. According to refugees from Sinkiang, Chinese control over Tibet had been extended up to the Indian frontier. Roads and air-strips were being built rapidly."

To the Indian frontier—roads and air-strips being rapidly built. Previous rumours of several years' standing come to mind: "Russian scientists parachuted into Tibet to seek for uranium in the Tibetan mountain wildness." Airfields, uranium for atom-bombs, a mountain buffer (the world's most formidable) to protect Russia from invasion through India. Tibet has gone into the great Gogian camp; a quiet, unobstrusive, but most valuable, member of that family of nations over which Gogue is guardian.

Our 1945 anticipations have been realised.

Let the reader mark well the significance of these facts. They mean that within the past three or four years, the God of Abraham has frustrated Western intentions and desires in Asia, and facilitated the consolidation of the King of the North's eastern flank. The purpose is, of course, known to us all. When the assembling is complete, the stage will be set for the great Armageddon conflict.

"Tophet is ordained of old," as Russia will find out when the flower of Eurasian manhood falls in Israel's land. But Sinai, the Judgment Seat, is likewise ordained of old. "Gather my saints unto me, they who have made a covenant by sacrifice," and ere Russia moves south, that gathering shall have taken place, and the Household judged. The advanced state of the gathering of the nations leaves but one thought in the mind concerning our own gathering to Christ: "PREPARE TO MEET THY GOD, O ISRAEL."

—Bruce Philp.

The object of prophecy is to furnish those who are waiting on God with great leading signmarks by which they may recognise His hand at work, and be cheered by a knowledge of their whereabouts in the working out of the scheme, His great promised work of goodness.

Abdication of Farouk

"Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets"—Amos 3:7.



When we penned the article on Egypt in the last issue, pointing out from Isaiah 19:2 that internal discord could be expected, we little imagined that the nation would so rapidly and drastically be brought to the headlines of the world's press again. It serves to prove again, the point stressed by Brother Philp in the article above, that Bible prophecy permits one to live in advance of his time, and anticipate the shape of things to come.

Farouk personified all that is worst in mortal rulers. He not only was a profligate tyrant in his wanton squandering of the State's finances (whilst the fellaheen starved!), but his anti-Semitic policy helped to bring the nation to the brink of ruin.

Little can be expected of the present regime. Isaiah 19 shows the course of Egypt's history to the time when she will be "given into the hand of a cruel lord" (Gogue), and onwards when, finally, she will acknowledge as Saviour, the King of the Jews.

The subject of Egypt was expounded at length in a special issue of *"Herald of the Coming Age"* some months back, under the title *"The Egyptian Crisis."* Many interested friends found this issue of *"The Herald"* of particular interest, and we still retain a few copies which we are happy to forward to any who may be interested in this subject.

—J.M.

Why Study the Bible ?

Part Two



Well might the King of Israel—contemplating the riches of His kindness—call upon all that was within him to bless His holy name; and equally as well might the apostle of the Gentiles, notwithstanding his manifold sufferings, burst forth in holy rapture, crying, "O, the depth of the riches, both of the wisdom and knowledge of God." Here is an ark for our drowning race, a shelter from the stormy blast, a home for the Father's children, a beacon for the starless night, a guide for Zion's pilgrims; and a right hearty welcome into the kingdom waiting them at the end of the journey if they "continue steadfast in the apostle's doctrine and fellowship."

AND FIND THE SON

And there we learn of Christ. Christ—the word of God; the wis-

dom of God; the grace of God; the glory of God; the power of God; the righteousness of God; the truth of God; the purpose of God; the mind of God; the love of God; the peace of God; the voice of God; the arm of God; fulness of God. Christ—the “true vine”; the “true bread”; the “true tabernacle”; the “true light” the “true wisdom”; and of the very truth itself, both the Alpha and the Amen.

We learn of Christ's power—Christ can bless, and he can curse; he can save, and he can damn; he can help, and he can hinder; he can give, and he can take away; he can kill, and he can make alive; he can put down, and he can lift up; he can hurt, and he can heal; he can comfort, and he can confound; he can make rich, and he can impoverish; yea, he can do anything he pleases, in heaven and in earth.

We learn of Christ's work—Christ will raise the dead, and judge the living; immortalise his friends and destroy his enemies; restore the Jews, and restrain the Gentiles; exalt the meek and expel the mighty; cause the righteous to prosper, and the wicked to perish; make wars to cease, and establish peace; chase night away, bring in the day; give songs for sighing, put down all lying.

We learn of Christ's ways—Christ rendered perfect obedience; he had a perfect heart; he led a perfect life; he possessed perfect love; perfect patience; perfect faith; perfect self-control; perfect sympathy; perfect wisdom; perfect guilelessness; perfect holiness; perfect purity; perfect zeal; perfect benevolence, and lastly, he acquired an altogether lovely character as the result of a tried faith (Heb. 5:8-9).

Christ is a door of hope to the otherwise hopeless sons of men; a tree of life to those who lay hold upon him; a way of peace to such as come to the Father by him; a tower of strength to those who confide in his protection; a city of refuge to such as flee from wrath to come; a wall of fire, to as many as keep his commandments; an ark of safety to those who are overwhelmed with the waters of affliction; a table in the wilderness to those who hunger and thirst after righteousness; and a crown of glory, and a diadem of beauty, to all who love his appearing.

Therefore, search the Scriptures daily, and join your brethren in the “Elpis Israel” Cottage Meetings, to grow in the knowledge of the Lord, and the power of His grace.



When DEATH . . .

Threatens

Gangrene, or mortification in the flesh, is a medical term denoting that death has come to some part of the body, and local putrefaction is taking place. Unless this is checked, it will rapidly spread to other parts, bringing death in its train. Thus immediate and drastic action is necessary.

In 2 Timothy 2:17, Paul uses this term (see margin) to illustrate the pernicious effect of false doctrine. It is not only wrong in itself, but usually leads to evil conduct, for it lends itself to a false conception of life. It "increases unto more ungodliness," and, "like a gangrene," not only brings death to that part of the truth attacked, but also spreads to other doctrines until the whole system of religion is destroyed. An early application of the divine scalpel (the "word of God" see Heb. 4:12), under the direction of the heavenly Physician, is necessary in such cases, that the deadly influence might be brought under control and eradicated.

The finest way of counteracting disease, is to so build up the health of the body before it is attacked, that in times of danger it has the virility to resist any pernicious influence to which it may be subjected. As far as our subject is concerned, this is a matter of individual application to the means that God has provided; His revelation. Thus Paul admonishes: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness, and their word will spread as doth a gangrene" (2 Tim. 2:15-17, A.V. and Moffatt).

DEAD WHILE HE LIVED

A case of spiritual gangrene, leading on to complete death is seen in the example of Cain. He lacked faith in God, being dominated by the flesh; "that wicked one" as John terms it (1 John 3:12). He offered unto God, it is true, but it was in accordance with his own wilful choosing, and was thus repudiated by God. With Saul, he should have realised that "obedience is better than sacrifice," and so have ascertained the correct manner of approach unto God.

To all outward appearances, Cain may have been as pious and sincere in his actions as was Abel, but "God does not look upon the outward appearance, but upon the heart." Cain's offering was allowed

to decay upon the altar, instead of being consumed by the fire of God. This made him angry, but he was reminded: "If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door" (Gen. 4:7).

The respective offerings of Abel and Cain reflected their true characters, illustrating the extent to which the pleasing of God was engraven on each of their hearts. Abel was alive to his spiritual responsibilities, but Cain was dead while he lived. Spiritual gangrene had taken its toll of him, but his brother's virility sprang from his abounding health in the things of God. In Hebrews II, Paul shows that this came from his faith, whilst in Romans 10:17 he shows how we all can develop the same healthy state: "Faith cometh by hearing the Word of God." If we neglect this divine source of spiritual health, we will become weak and sickly in the things of the truth, and unable to combat the germs of false doctrine, or worldliness, that are ever ready to attack such.

Let us make no mistake about it, Cain will not be alone in the day of Judgment. The great Judge will probe the hearts of all before him, that he may cleanse the Ecclesia of those things that offend. Meanwhile, as his parables remind us, there continue the "wheat and the tares," the "sheep and the goats," the "foolish and the wise."

In another place, Paul likens the Ecclesia to the Temple of God. Whilst this is a great honour and privilege, it is one that brings tremendous responsibilities: "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are" (1 Cor. 3:16-17). This is similar to the words of Ezekiel: "The soul that sinneth it shall die" (18:4).

INCURABLE DISEASES

In the natural sense, if God had not provided means whereby the human body can combat the effects of disease, mankind would have perished long ago. In like manner, if He were to impute our trespasses unto us, we would likewise perish, "for all have sinned and come short of the glory of God." In Christ Jesus, however, we obtain forgiveness for sins, strength to overcome the flesh, and the incentive to develop characters acceptable to him at his return.

But "there is a sin unto death" (I John 5:16), for which there is no forgiveness unless it is forsaken and rejected, and Paul's likening of false doctrine to the deadly effects of gangrene, gives a hint to what this sin is. There is a great responsibility upon each one of us to "rightly divide the word of truth," for God will not look kindly upon distortion of His revelation. Men speak as though sincerity can be a substitute for truth; that so long as a person is good and kind to his fellows, it does not matter much what he believes, for God will not hold him responsible for such. But the Scriptures never speak thus. They declare that God has "magnified his word above all his name"

(Ps. 138:2), and pronounce a blessing upon the individual who is prepared to honour God by carefully seeking out His true purpose (Psalm 1: Rom. 1:16; Rev. 1:3).

In 2 Timothoy 2, Paul shows that spiritual gangrene had set in, at the Ephesian Ecclesia. It was troubled with a pernicious theory which, unless eradicated, would bring death. Hymenaeus and Philetus taught that the resurrection was past already, and "overthrew the faith of some." These two have not been alone in the promulgation of deadly theories. The Truth has often been assailed by error, and the righteous tested. This is true to our own times. There are those, sometimes claiming the name Christadelphian, who proclaim ideas contrary to the spirit of the Truth. Let us remember Paul's words in this chapter.

"Nevertheless," continues Paul (v. 19), "the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." The context shows that the "iniquity" is partly false doctrine. The Lords' people "rightly divide the word of truth." They are completely separated from the world, building a Godly character upon the sure foundation of sound doctrine. They have nothing to do with the laying of this foundation. It was laid in the beginning by God. They are warned against tampering with it. (Deut. 4:2, Rev. 22:19). Paul declares: "And other foundation can no man lay than that which is laid" (1 Cor. 3:11). The foundation of Truth stands as a rock in the midst of the storms of life, and can be built upon with confidence. It establishes a firm foundation for true morality and service to God, and will, at the last, reveal that great gift of heavenly health, even eternal life.

—Based on an address by Brother A. Peden.

This (the Cathedral at Cologne) was hard by our hotel, from which we could view it at leisure. It is described as a "sublime edifice," but for myself, I never saw a human fabric yet whose aspect excited in my brain the idea or feeling of sublimity. Its association with the Papal superstition, which is my abhorrence, creates such strong feelings of another kind that all rising sense of the sublime would be speedily smothered in the smoke of my burning indignation at the Cathedral—craft which has so long enchained and brutalised the minds of men.

—Dr. Thomas.

* * * *

The truth is designed to bring forth fruit in our hearts and lives (Jno. 15:11); and just as seed failing to shoot a stalk, leaves and blossom above ground is thrown away, so the truth, failing to induce the moral condition and manner of conversation intended, if ever so well comprehended, is lost upon the recipient, and will be a ground of greater condemnation than if it had never been known. —R.R.

EDITORIAL



Can It Be Done?



Some readers are rather incredulous of the claim made on our back cover, and are inclined to question the statement that 30 minutes reading a day, will enable one to cover the books enumerated, during the course of a year.

But the only way to disprove our statement is to try it.

An average of 30 minutes a day, means every day of the week, and not occasional reading. To be really profitable, the reader should remove from his mind all other matter during that half-an-hour, and concentrate his full attention on the subject before him. To gain the best results, he must analyse what he reads; if possible, create a mental picture of it, make it part of his mental self. And he wants that notebook ready to hand to retain particular points of interest.

It is not easy to give half-an-hour a day. With many of us, it means that it must be ruthlessly snatched out of a very busy life; we must sacrifice other interests and duties for it. We all take time off to eat and drink, however, and would be fools if we did not. We all give lip-service, too, to the words of the Master: "Man shall not live by bread alone . . ." Lip-service is not enough to sustain us spiritually, however.

There is a vital need to constantly replenish the store of knowledge, particularly if we give ourselves to public speaking. Some think they can retail the same ideas time and again, even though they have staled long ago; others imagine they are themselves an endless source of wisdom that can constantly give out without taking in. The truth is that the wisdom we should be expounding comes only "from above" (James 3:17), and if we do not constantly draw upon the reservoir (the Word of God), we may retain the ability to speak glibly on platitudes, but the true, valuable, spiritual ideas will soon dry up. We will not be found feeding the sheep.

Open the Bible, and the voice of God is heard. We should respect this fact by listening intently to what He has to say. There is no substitute for direct Bible reading and study. Nevertheless, the works of the pioneers are a grand aid to the better understanding

of the Word, and no student of wisdom will neglect them in his search for truth. Prayer is important; but not as important as Bible study. Prayer is us speaking to God; whereas Bible study is God speaking to us. We do not think much of the friend who wants to dominate the conversation; therefore let us be quiet on occasions and listen to the voice of Deity.

We again suggest this month that our readers devote 30 minutes a day to the planned reading of the works of the Truth.

Here is an encouraging note from one letter received:

"I have just noticed the back page of 'The Logos' regarding reading. Due mainly to my sister wife's constant urging, we started approximately two years ago to read aloud for at least half-an-hour daily. At present we are just finishing for the second time 'The Temple of Ezekiel's Prophecy.' We found it very hard to grasp the meaning of this book when reading it the first time, but on the second occasion it came much easier, and the ideas presented all fell into line nicely. I have heard many say they have read all our main books, and I could say the same thing; but I do now know that I did not understand all that was in them!"

The moral of this is so crystal clear that we will not spoil it by pointing to it.

VOLUME 3 "EUREKA"

We have received from England supplies of the new edition of "Eureka" volume 3. Unfortunately, rising costs of production in England (particularly binding) have forced up the price to 17/6 per copy. To this must be added the local postage, so that Volume 3 will cost 18/6 per copy. We can only apologise for this rise which is, of course, right out of our control. When we contracted for these books we understood that all the volumes would be uniform in price.

Some readers have paid in advance for all five volumes, and where this has been the case, we do not expect them to remit the increase. "The Logos," itself, will bear the added cost.

"THE LOGOS," VOLUME 19.

Planning for this new volume (which commences next issue) is already well in hand, and we believe that the results will add to the value of the Magazine. Readers can help in two ways: firstly, by remitting their own subscription promptly; secondly, by acting as an agent for "The Logos" and so increase the existing circulation. In addition, we are always happy to receive any suggestions, or constructive criticism, for the improvement of our efforts.





Armageddon . . . *and Its Aftermath*

At the same time as the returned Lord is judging his household, a time of trouble "such as never before" will develop to its crisis among the nations. War with atomic bombs and similar terrible inventions, plus famine and pestilence, will fill the whole earth. Russia and her allies will invade the Middle East, ultimately turning against God's land and His people. This is fully described in Ezekiel 38, about 2,500 years ago. The prophet, "a man of sign," or type of Christ (Ezek. 12:11; Zech. 3:8), is told to "Set thy face against Gogue (one elevated over) the land of Magog (Germany); the prince of Rosh (Russia), Meshech (Moscow) and Tubal (Siberia), and prophesy against him" v. 2). The prophecy is to be fulfilled "in the latter days," when "I (God) will bring thee (Gogue) against My land and My people." Against the land that has always been waste, and against a people who shall then be at rest, a people gathered out of the nations.

The purpose of this crisis is that Yahweh "may be sanctified in Gogue" in the sight of all mankind. "Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of all nations. All shall know that I am Yahweh." (v. 23).

In Rev. 16: 12-16 this is termed the "Battle of the Great day of God Almighty." It will, of course, affect all mankind, but the main point of conflict will be localised in "a place called in the Hebrew tongue, Armageddon." To understand the significance of this *symbolic* place name, therefore, we must go to the Hebrew language. We find it is compounded of a sentence of three Hebrew words; "Arma" signifying heaps, "Gai," a valley, and "Don," judgment. In full this sentence reads: "Heaps in the valley of judgment."

Joel 3 records the same battle. The enemy is drawn into the Valley of Jehosaphat, where the judgment of Deity is poured out upon him. The Valley of Jehosaphat separated the Mount of Olives from Jerusalem (to where all nations will be gathered — Zech. 14:2), and signifies in Hebrew, "The Valley of the judgments of Yah." In verse 14, this valley is called, "The Valley of Decision," but in Hebrew the word is "Karuts" and signifies a terrible threshing instrument that not only beat out the corn, but also cut up the straw so fine that the wind would carry it away leaving only the heaps of bare grain. This is Armageddon. It represents the complete destruction of the Gogian

confederacy by the "sharp threshing instrument having teeth" (Isa. 41:15) which Deity shall provide.

Vengeance will come from the hands of the multitudinous Christ, which, in Deuteronomy 33 is seen coming from the place of the Judgment Seat, Mt. Sinai. In the spirit of prophecy, Moses declared:

**"The Lord cometh (Heb.) from Sinai.
Rising up from Seir, He shineth forth from Mt. Paran.
From His right hand, goeth a fiery law."**

Concerning the same event, Isaiah declared (Ch. 63: 1-6):

**"Who is this that cometh from Edom?
The Holy one, with dyed garments from Bosrah,
Travelling in the greatness of His strength,
And glorious in his apparel?
I, that speak in righteousness, mighty to save!
His garments as he that treadeth the winepress.
I have trodden the winepress alone, and of the people there were
none with me,
I will tread them in my anger, and trample them in my fury,
And their blood shall be sprinkled on my garment.
I will stain all my garments;
I will tread down the people in my anger;
I will make them drunk in my fury;
I will bring down their strength to the earth."**

Consider the same incidents from the viewpoint of Habakkuk 3:3, 5, 12:

**"The Mighty One cometh from Teman, (the South, i.e. Sinai)
The Holy one from Mt. Paran, Selah.
His glory covereth the heavens:
Before him went pestilence;
Burning coals went forth, from his feet;
He stood and measured the earth;
He beheld and drove the nations asunder;
The everlasting mountains were scattered,
The perpetual hills did bow.
He went forth for the salvation of his people.
Thou didst march through the land in indignation,
Thou didst thresh the nations in thy anger."**

Zechariah 14 supplements these testimonies. It speaks of the Lord fighting the nations assembled for battle, of the plague that shall smite them who come against Jerusalem, of the earthquake that will split Mount Olivet and elevate Zion.

This conception of Armageddon—the gathering of the nations like sheaves, into the valley of judgment, and the threshing of them there—is common in the prophetic Scriptures. "Arise and thresh, O Daughter of Jerusalem . . . thou shalt beat out many nations," declares Micah 4:13. Isaiah says that the "multitude of the terrible ones" that shall come against Jerusalem, "shall be like chaff that passeth away; yea, it shall be at an instant suddenly, thou shalt be visited of Yahweh of hosts with thunder, and with earthquake, and great noise, with storm, tempest and the flame of devouring fire. And the multitude of all the nations that fight against Ariel (the Lion of

God, or Jerusalem), even all that fight against her and that distress her, shall be as a dream of a night vision" (Isa. 29:5-7).

The same idea of threshing heaps of sheaves in a valley of judgment (or Armageddon), is found in the destruction of the Image seen by Nebuchadnezzar; "then shall the iron and the clay, the brass, silver and gold, be broken in pieces, and shall be like the chaff in the summer threshing floor; the wind shall carry them away, and there shall be no place left for them" (Dan. 2). Thus, also, Joel 3, portion of which we have already discussed: "Let the nations be awakened, and come into the Valley of Jehosaphat (the Valley of Yah's judgments), for there will I judge the nations round about. Put in the sickle, for the harvest is ripe; get you down, for your wickedness is great. Multitudes, multitudes in the Valley of Karuts (the terrible threshing instrument), for the day of Yahweh is near in the Valley of Karuts."

The word "Armageddon" also signifies "Heaps of bare grain in the valley of Judgment." The enemies of Israel will be all destroyed in the terrible battle outside Jerusalem, leaving only God's people, the heaps of bare grain. The Jews will "look upon him whom they have pierced, and shall mourn for him as for an only son, and shall be in bitterness as for a first born." Sorrow and repentance for their past blindness will constitute a splendid foundation for forgiveness; Zechariah 13 speaks of a fountain for Judah and Jerusalem to wash away their uncleanness.

The true restoration will then begin. A mass migration of Jews from all parts of the world, aided by Tarshish (Britain) and controlled by Christ, will take place. By education and discipline, the nation will be transformed, forming the "first dominion" in a universal empire.

Many years will pass before the Kingdom is established in its fullness. The "little stone" power of Daniel 2, grows into a mountain during the course of time. The destruction of the Gogian confederacy will not automatically suppress the spirit of revolt and antagonism elsewhere. Psalm 2 speaks of the European Powers combining to oppose Christ, but Yahweh has them in derision. He has established His Son in Zion, then become the Throne of the Lord, and the opposition of mere flesh and blood is nothing in the face of Divine omnipotence.

The Powers that oppose Christ following Armageddon are the ten horns of the Beast (Rev. 17) or the Papal Powers of Europe. Their rulers fail to learn the lesson of Armageddon. Doubtless energised by the False Prophet of Rome, they ignore the plea that shall issue from Zion to "kiss the Son when his wrath is kindled but a little" (Psalm 2). Their fate is outlined in the same Psalm: "Thou shalt break them in pieces with a rod of iron, thou shalt dash them in pieces like a potter's vessel" (v. 9).

There are at least two stages in Christ's subjugation of the

nations: Armageddon and its aftermath; the destruction of Gogue, and the disciplining of the nations. The former only invades Palestine; afterwards Christ carries the war into the enemy's camp. Thus, in Revelation, Armageddon is revealed as taking place under the 6th vial of God's wrath (Rev. 16:14), but the destruction of the ten horns of the Beast, and the False Prophet, and the total destruction of Rome occurs under the seven vial.

In Revelation 19, Christ, bearing the title "The Word of God" is pictured issuing forth against the world, "treading the winepress in the fierceness and wrath of Almighty God." At this stage the "beast and the kings of the earth, make war against him," but are taken, together with the "false prophet which deceived them" and are cast alive into "a lake of fire burning with brimstone."

Christ and his holy ones then take over the rulership of the earth. The Kingdom is then fully established with Jerusalem as its metropolis. Its glory is revealed in the 72nd Psalm, and its duration is shown to be for 1,000 years when it is subject to change. Another judgment takes place, the worthy are changed to partake of God's nature, and the glorious and prophetic Name of Deity, Yahweh Elohim (He who shall become the Mighty Ones) is complete. Deity shall then be "all and in all" (1 Cor. 15), and the purpose of creation will be revealed in its completeness; "the glory of Yahweh will cover the earth as the waters do the sea" (Num. 14:21).

—R. W. Ask, England.

No one can really love the truth who does not understand it and without love of the truth there cannot be "faith that works by love and purifies the heart." People rarely now "receive the word *with meekness*." What little they acknowledge is most in the arrogant spirit of unsubdued Old Man-ism. "Our lips are our own," say they, "who is lord over us?"

—Dr. Thomas.

* * * *

For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognise as a first and all-per-vading principle "the obedience of faith." We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us only war until the judgment.

—Dr. Thomas.



Labour...

to Overcome

Service is the Keynote to Redemption in Christ

In several of his epistles, Paul introduces himself as a "servant" of Jesus Christ, and refers to other apostles and disciples as "fellow-servants." The term is not unique to Paul, for Peter, James, John and Jude also use it in a similar way, and the book of Revelation is said to be given for the enlightenment of the "servants of Jesus Christ." What is meant by the term? The Greek word is "*doulos*" signifying a "bond-servant" or "slave," and is quite distinct from the modern servant, or employee, who works for another in return for some form of payment.

ALL RIGHTS FORFEITED

• In ancient times, slaves or bond-servants, were people taken captive in war, and regarded with livestock, jewellery etc., as part of the spoils of war, plus those who because of financial difficulties had sold themselves into varying periods of bondage to discharge their debts. Any children born to slave parents were born into bondage. On payment of the redemption price, a bond-servant could purchase his freedom, or a close relative could purchase it for his kinsman.

When these principles are applied to Adam's race, to the bondage of sin and the method of redemption, we arrive at some highly interesting conclusions. Our first parents were created free from the bondage of sin, but by their transgression they came under the yoke of bondage, and their children being born whilst both parents were in that condition, they, too, were born into bondage, and so the same state of slavery reaches down to us.

But in Christ Jesus, we have been subjected to a change of masters. Paul writes: "God be thanked, that ye were the slaves of sin (i.e. the flesh), but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the slaves of righteousness." (Rom. 6:16-18). Here is a change of masters, but with what a difference! With the former there is no release, for the wage is death, but with the latter, there is promised freedom, the glorious elevation of status from slaves to sons and daughters (Rom. 8:19), and the free gift of eternal life.

It is important to bear well in mind that we have not been freed from slavery, we have merely experienced a change of masters. We are "not our own," as Paul reminds us, for we have been "bought with a price," and are therefore expected to "glorify God in our body,

and in our spirit, which are God's" (I Cor. 6:20).

REWARDS OF SERVICE

The modern employce has his set hours of service, and rates of pay, determined by Industrial Agreements. A bond-servant, on the other hand, has no award. He is ever at the beck and call of his master, and receives payment only as the latter pleases.

This is important. In Christ's service we are bound to do his will at all times; every moment of the day. Nevertheless, we are sustained in this service, by the contemplation of the reward promised by a loving and merciful lord. As bond-servants, and in response to this love, it is our duty, to use all our talents, and material resources, in his service. He has not purchased us merely to satisfy our own wants and pleasures, and grudgingly give the little time that remains to his service. Christ reminded the disciples that, as bond-servants, when they had performed all required of them, they were still "unprofitable servants," they had only performed their just dues after all! (Luke 17:7-10; Matt. 25:30). The promised reward is still a matter of grace, after all our labour, for we cannot offer anything commensurate with it.

Despite the apparent severity of Christ's service, it is nevertheless light in comparison to that of sin (Mat. 11:28-30), and is much to be preferred. The only payment which sin offers is death, whereas Christ has promised life (Rom. 6:23). Sin offers gratification of the flesh in the fleeting pleasures and attractions of this life, which never really satisfy, and must be laid aside after a short period. Christ demands the repudiation of the flesh. This sometimes brings a measure of hardship, toil and suffering, but compensates with the knowledge of his love, and the prospect of eternal life.

THE VALUE OF TEAMWORK

Some find Christ's service onerous and difficult. It can be eased by teamwork. Christ has given us that example. He constantly renewed his strength by communion with his Father in prayer, praying, too, that his disciples might enjoy the same union. His Apostles, in turn, found the companionship of "fellow-servants" of inestimable benefit to them in their work. In like manner, the association of those of like precious faith, will assist us in service to God.

The greatest hindrance in this service is found within ourselves. The pleasures of sin, of the world, continue to attract, though we should be serving a new master. This is only natural, for these pleasures are expressly designed for the purpose of gratifying natural desires and impulses.

We may feel, at times, that certain of these practices are not really harmful; they will not interfere with our service to Christ. Let us be careful. Such a thought has the seeds of disloyalty to our Master, placing our own desires before his.

It is relevant, at this stage, to make reference to a recent discussion by young folk attached to this ecclesia, or its Sunday school. It was stated that some measure of recreation and relaxation is necessary and desirable; the problem is where shall this be found so as not to conflict with the requirements of Christ? It is recognised that we must remain separate from the world, but just where shall we draw the line? This is an individual problem which each one must decide for himself, and we may feel that the problems of our young people are really of little importance. Remember, though, these young people are your sons and daughters. Some of them have accepted Christ's service, others are considering the nature of that service. As members of a team we have a responsibility towards them; their problems are our problems. We may have found a satisfactory solution to some of their problems, and thus are in a position to help them. In any case, an open and frank discussion of these problems, with our young people, will assist us, as much as it does them, not only to overcome the problems, but also to recognise others whose existence both they and we may have overlooked.

We need ever remember, that our decisions and actions can have a great influence on others. One lad probably expressed the views of many others when he said: "I only do what Mum and Dad do: they go to the pictures . . ." This is doubtless an immature viewpoint, but how often are our own actions governed by the example of other brethren and sisters rather than the principle, Is it pleasing to Christ? How often are our young folk guided into a channel of wrong-doing because, "Mum and Dad never stopped us from doing so and so, we could see no wrong in it!"

On behalf of the young people, I appeal to you to consider the problem of separateness from the world, and discuss it with your children or your brethren's children. The wisdom of experience, and the enthusiasm and energy of youth can be mutually helpful if properly directed. The pamphlet "*For Christ's Sake*" can be of great assistance in this direction.

DANGER OF DISLOYALTY

"No man can serve two masters," declared Christ. In Scripture these are variously referred to as "God and Mammon," "Flesh and Spirit" (Gal. 5:16), "Sin and Righteousness" (Rom. 6:17-18). We who have accepted the service of Christ have had experience of these two masters, and know what is involved in serving one or the other. Sin offers certain advantages which on a superficial glance appears real, tangible and permanent, but Paul shows that these things are but temporary, and the truly enduring system of things is yet to appear (2 Cor. 4:17-18).

But here a difficulty arises. We know Paul is right, yet the allurements of ease and pleasure are strong. The glory of the kingdom sometimes becomes dimmed, and all too often we fail to perform that which is right. Sin still claims his slaves, and sometimes we are

moved to an act of disloyalty and unfaithfulness to our new master. We follow Paul's experience; with the mind we serve the law of God, but with the flesh the law of sin (Rom. 7:25). With the realisation of wrongdoing, we turn to Christ, who is not only a master, but also a merciful and faithful high priest, who has suffered himself being tempted, and is therefore able to succour us in our temptations (Heb. 2:18).

Christ's service is not natural to us. We incline to the gratification of the flesh which is contrary to his will. Only the constant contemplation of the purpose of God in us, and the reward He has set before us will enable us to faithfully labour in his service. The continual reading and meditation of God's Word will make all this a reality to us, and will aid us to forget the things of the world, and press ever forward to the mark of the prize of the high calling of God in Christ Jesus (Phil. 3:14).

The reward is there. Is it real enough? "Look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Here is the secret of his success, and an example to follow. Let us, also, make a reality of the "joy set before us," that we may also "endure the cross and despise the shame" and so enter into the "rest that remaineth for the people of God."

F. Russell.

Reminders . . .

God, in His mercy, ordained a plan of reconciliation and redemption through a promised Son to bruise the serpent in the head. This signifies the abolition of sin and death, for which reason Christ was manifested—Gen. 3: 14-16. Connect Romans 7-24 with Heb. 2-14 and Romans 8: 1-4; 1 Pet. 1: 19-20; 1 John 3-5.

The Lord Jesus Christ is the central figure in God's plan of redemption, and is the Son promised to Abraham, David and others, through whom the promises are to be realised and the inhabitants of the earth blessed—Connect Gen. 22: 17-18 with Gal. 3-8 and Psalm 89: 34-37 with Acts 13: 22-23; Gal. 3:14, 19: 26-29; Acts 4-12; Rom. 15-8; Heb. 13: 20-21.

The promises made to Abraham, Isaac, Jacob and David, constitute the plan of God for the redemption of man. It is necessary to become related to them, otherwise we are without hope—2 Pet. 1-4; Gen. 12-3; 2 Sam. 7: 12-16; Rom. 4-13; Eph. 2: 11-13, 4-18; Heb. 11: 10-13, 39, 40.

THE CHERUBIM

The Cherubim figured largely in the worship of the God of Israel; they overshadowed the Mercy Seat, and were represented on the veil that divided the Holy Place from the Most Holy Place. In addition to these inanimate symbols, there were living Cherubim, as we find from such references as Psalm 18:10 and Genesis 3:24, and the question arises, What did the Cherubim represent? This article attempts a brief and simple reply.

Cherubim were placed at the east of the garden in Eden with a flaming sword which "turned every way to keep the way of the tree of life." This has been taken to mean that these guardians were designed to prevent a way back to God; rather were they intended to demonstrate God's method of redemption.

By tracing out their usage in Scripture, we are able to come to an understanding of the Cherubim, and the Flaming Sword. In Ephesians 6:17 and Hebrews 4:12 Paul likens the Word of God to a "two-edged sword," and in Psalm 104:4, the Psalmist declares that God "maketh his angels spirits; His ministers a flaming fire." These symbols are identified with Jesus in Revelation 1:16, and it is through him that the faithful can become constituents of the anti typical Cherubim.

We are next introduced to the Cherubim in the tabernacle worship. Moses was intructed to make the Mercy Seat of pure gold, and overshadow it with two Cherubim to be formed out of the same piece of gold. This was the most sacred spot in Israel. God declared: "There will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of testimony, of all things which I will give thee in commandment unto the children of Israel" (Exod. 25:22).

Here was a manifestation of divine mercy, and a declaration of God's purpose to redeem. The Cherubim in Eden surely set forth the same principles. Set at the east in Eden (the Tabernacle also faced east), it was doubtless a meeting place for Adam and his descendants. There they could present their offerings before the Lord, and commune with Him regarding His purpose (Gen. 3:15).

The Cherubim, in Solomon's Temple, were made of Olive wood, overlaid with gold. Why Olive wood? An answer is suggested in Zechariah 4. There we have the symbol of two Olive trees which, through two branches, empty their oil into the golden candlestick.

In the appended explanation, we are told that these represent the "two anointed ones," or, according to the margin, "the sons of oil"—children of light. The Cherubim were coated with gold because this is symbolic of a tried faith (1 Pet. 1:7; Rom. 11:17; Heb. 9:5).

Ezekiel, in his prophecies of the future, describes the Cherubim at length. He likens them to four living creatures, with the general appearance of a man, but having four faces, that of an ox, an eagle, a lion and a man. In this, the Cherubim followed the pattern of Israel, for Israel was divided into four main groups under four standards. These groups are described in Numbers 2. It is to be noted that while Reuben is the firstborn of Jacob's sons, he is not given the first place. This is given to Judah, and Judah was stationed on the East side, towards the rising of the sun. Under Judah's standard are found also the tribes of Issachar and Zebulun. On the south side was placed the standard of Reuben, and with this tribe were also those of Simeon and Gad. On the west side was Ephraim with Manasseh and Benjamin. On the north side, the standard of Dan with Asher and Naphtali. In the very centre was placed the Tabernacle. The four standards of Israel answer to the faces of the Cherubim: Judah the Lion, Reuben the Man, Ephraim the Ox, and Dan the Eagle.

The Cherubim had also four wings joined one to the other, showing that they were all one camp. They were energised by the spirit of God, and were "full of eyes" (Ezek. 10). As the Eye is the symbol of intelligence, we have here the idea of a multitude of intelligent beings, all manifesting the glory of God.

x In Ezekiel 10 the same symbolism is used, and the prophet declares the vision was seen at the east side of the Lord's house. In his 43rd chapter he describes how the glory of God will return to the Temple when it is erected in the future. Then it will enter "by way of the east."

The Apocalypse also introduces us to the Cherubim. They are described in chapters 4 and 5. In the symbolism of this chapter, the earth is represented as calm and peaceful, ascribing glory and honour to him who sits upon the throne. In chapter 5 the one sitting on the throne is portrayed with a scroll containing seven seals, the complete revelation of God's purpose. But it is also completely sealed, so that only one can open it—the Lion of the tribe of Judah, the root of David, "who hath prevailed."

In the midst of this throne are seen four living creatures (the Cherubim) ascribing glory in such terms as to identify them with the saints. Their praise is directed to a Lamb "as it had been slain, having seven horns, and seven eyes which are the seven spirits of God". Here is the Redeemer surrounded by a multitude which no man can number, out of "all nations, peoples and tongues." All the saints are here from Abel to the last one. What a vast assembly this will be! All shall have the seal of the living God, all will ascribe glory with one voice, all will sing the song of the Redeemed: "Worthy is

the Lamb that was slain to receive power and riches, and wisdom, and honour, and glory." He is the Alpha and Omega, the beginning and the end, the first and the last.

The picture takes us back to Genesis where, again, we see at the east of the Garden, the Cherubim with the flaming sword; a manifestation of the goodness, mercy and love of God, with power to redeem. And so it is, in this wonderful book we call the Bible, that Genesis takes us forward to Revelation, and Revelation takes us back to Genesis, for they are parts of one whole that cannot be separated and which reveals for us the grand and lofty purpose of God. Blessed are they who do His commandments that they may have right to the Tree of Life, and may enter through the gates into the city of the living God.

—W. McKelvie, England.

THE WITCH OF ENDOR

Brother Pennington, of Birmingham, England, objects to our explanation of this subject and supplies his own in the following terms:

In the account of the raising of Samuel from the dead at the request of Saul (1 Sam. 28), God requires us to take the narrative literally. If we attempt to place upon the words any fanciful interpretation in our endeavour to combat Spiritualism, we shall fall into difficulties which are insuperable.

It is written: "Samuel said to Saul, 'Why hast thou disquieted me to bring me up?'" From this we conclude that Samuel was there in person; he had been disquieted from the sleep of death, and brought up out of the grave (v. 13 cf. also Ch. 2:6).

The reactions of the medium imply that things were happening over which she had no control. Consider v. 12: "When the woman saw Samuel, she cried in a loud voice." This was not induced by the usual fake vision, but by the appearance of the Prophet himself in the flesh. Dr. Adam Clarke, the well known Commentator, says: "That Samuel did appear on this occasion is most evident from the text, nor can it be denied from any legitimate mode of interpretation. Her familiar did not appear, and from the confused description she gives it is fully evident that she was both surprised and alarmed at what she saw being so widely different from what she expected to see." Commenting on v. 17, "And the Lord hath done to him as he spoke to me," Dr. Clarke says: "Here was no illusion, none but Samuel could say this."

Saul did not see the prophet at first, and demanded to know what

had caused the Medium's consternation, but when Samuel came into view, Saul "stooped with his face to the ground and bowed himself." This was no vision. He was now in the presence of the man he had known so intimately for many years, and now raised to pronounce a fitting judgment on him. Samuel asked Saul, "Wherefore doest thou ask of me seeing Yahweh has departed from thee?" Then "Saul fell straightway all along the earth, and was sore afraid because of the words of Samuel." We should not be worried by the fact that Saul did not see Samuel right away. We know only too well how at Spiritualist meetings semi-darkness reigns, and much use is made of curtains and drapings. We have no reason to believe that the witch of Endor's house was any different.

This story is so simple and direct in its teaching that even the simplest should not misunderstand. Complications only set in when we seek our answer by starting with a Spiritualist bias, "Ye shall not surely die." If, on the other hand, we start with the Scripture bias, "The living know that they shall die, but the dead know not anything," we shall observe no complications.

One last point. God raised up Samuel from the dead in order to make an unmistakable impression upon Saul (I Chron. 10: 13-14). The same may be said of the "many bodies of the saints which slept and arose" to coincide with the resurrection of the Lord (Matt. 27:52). They "came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Let us in our interpretation of the incident above stick to the old Christadelphian practice of treating all Scripture literally unless it is obviously symbol.

(EDITORIAL NOTE: We suggest the reader again note our comments on p. 59 of this volume of "The Logos" (No. 2). We come to different conclusions to those above without symbolising the narrative. God refused to answer Saul through legitimate channels, "by dreams, by Urim, by prophets and it seems most unlikely to us that He would reply to Saul through the witch, or through any other source. Nowhere does it say that Saul saw Samuel; the only description is, "An old man cometh up; and he is covered with a mantle." All Israel knew that Saul was doomed, and defeat on the morrow was inevitable. Saul, himself, knew it, and thus made a belated approach to God; but we believe that He remained silent. The woman was a self-deceived mystic who, throwing herself into a trance, gave expression to the current of impressions that were flowing through Israel at the time, and were impressed upon her sensitive mind. She gave expression to what all Israel were thinking. This is our opinion, and it was the opinion of Brother Thomas as expounded in "Odology," but on such a point as this—"Let every man be fully persuaded in his own mind.")

Christadelphian Newsletter

*A department of The Logos recording topical views
and comments associated with the work of the Truth
throughout the World.*

Bible Markings on Daniel (Prospect Class)

Daniel 1:8 — Daniel's scruples against eating the King's meat did not arise from vegetarian motives, but were induced by his reverence for the Law. The meat probably included unclean animals, it would not be killed as prescribed by the law, and, as was the custom, would first have been offered to idols (see Acts 15:29; I Cor. 8:10; 10:28). Daniel's refusal to eat this meat, was a vindication of Yahweh's law in the midst of Babylon. **"The wine"** — It was the custom, also, to pour out some of the wine in oblation to the gods, and this, doubtless, was the reason why Daniel refused it. **"Might not defile himself"** — Thus commenced a religious struggle, by these Jews in dispersion, against the spiritual pretensions of Babylon. It is a type of the modern day stand of Daniel's people (Christadelphians) against the invitations and the demands of modern Babylon.

Verse 9—Illustrating Proverbs 16:7.

Verse 15 — Daniel and his faithful companions suffered nothing by denying themselves of the food of Babylon, and living in accordance with the Law; nor will we by rejecting the doctrine and honours of spiritual Babylon today.

Verse 20 — Here is revealed the triumph of God's wisdom over that of Babylon (the

world). The nations will ultimately recognise this. — Jer. 16:19.

Daniel Chapter 2. This chapter provides the foundation of the whole book; the rest of Daniel is but an amplification of the prophecy herein given. It reveals the transient nature of human glory, and was a demonstration to Nebuchadnezzar that though he might think he was working out his own will, he was but an instrument in the hands of the God of Israel. Daniel 2 is a thorough vindication of Isaiah 44: 24-28.

Verse 1: "The second year" — but Daniel had already been in Babylon three years (cf. Ch. 1:5). Nabopolassar, father of Nebuchadnezzar, had elevated him to Kingship two years before his death. During that time he reigned as joint-king with his father. The Babylonians dated the kingship of Nebuchadnezzar from the death of his father, when he took over sole control, and Daniel, in Babylon, followed the custom. Thus this was the "second year" of Nebuchadnezzar's sole reign, but the fourth year dating from his joint reign. The Jews dated the reign of Nebuchadnezzar from the time he was elevated by his father, so that the fourth year of Nebuchadnezzar according to this method, was the second year according to the Babylonish computing (Cf. Jer. 25:1).

Verse 4: "Syriack" — Heb. "Aramith" the Aramaic or Chal-

it over very carefully before mailing it to you.

"I wish, however, to correct a statement which might lead to some misunderstanding. I stated that during the past year 'we have started issuing the Braille Magazine, **'The Light' to the blind.**' This should have read, 'We have started issuing letters offering the Braille Magazine, **'The Light' to the blind.**' By a most satisfactory arrangement, we got in touch with the various organisations which comfort and serve the blind in the States, offering the Magazine and arranging for wide publicity to be given to the offer. Actually, and as you may know, the production and distribution of Braille literature is through the Christadelphian Isolation League. The Braille Section of the League has, for a number of years, been carrying on that work, and has covered many countries. (You will not be ignorant of the work going on in Australia). With the help of God, and His rich blessing, it has been possible to take the Truth to the blind. By means of the Magazines, the lending library, the distribution of Bible Companions, the correspondence (all in Braille), the 'good news' has been spread abroad until, recently, it embraced the United States. We have been very happy in being able to take a part in bringing this about. We, in the States, feel deep appreciation of this work, and express our gratitude to the Christadelphian Isolation League for all that has been done in 'opening the eyes of the blind.' In every way that is possible they may be sure of our sincere co-operation and support."

(We, too, have appreciated this work in Australia, and through the courtesy of the Isolation League of England have been able to bring a measure of light to the blind . . . Editor).

Helping Ourselves! Brother Doust, of Uxbridge, England, writes in appreciation of the "Elpis Israel" Study Notes, and notes that we have used portion

of his excellent "Commentary" on world affairs for use in **"Digest of Truth."** Those who have received the benefit of his comments will be pleased to learn that he hopes to commence publication again shortly. Brother Doust writes:

"Many thanks for the Elpis Israel Cottage Meetings notes received this morning. It does me good to read them, and to learn of this fine activity in the Lord's vineyard. I can only hope and pray that your efforts in this direction are successful, and that a rich reward lies ahead for all engaged in the labour.

"I notice in the **'Digest of Truth'** No. 84, enclosed therewith, that much of the matter is selected from my 'Commentary' for Sept., 1951. I am delighted that you should think my efforts of value in this direction. It is always a source of joy and consolation to feel that others are given some understanding and comfort in the things of God as expressed in the world's current history. The misdeeds of the nations today, their mad lust for pleasure to provide a narcotic against the terrors and disasters they can see coming on them, are all a warning of outstanding significance. To the nations these warnings are useless; but to the Household they speak of Yahweh's ever attentive ear and eye observing His people, and controlling all things for their welfare.

"It is with much sorrow that I have had for the time being to discontinue the 'Commentary.' Costs have risen enormously, and I shall not resume the work until I am able to get a duplicator of my own, and so substantially reduce one of the main charges. I hope that I shall restart sometime in the autumn. I shall at once send you a few copies, and if at any time you can find some crumbs worth picking up, I am only too glad for you to use them."

(Brother Doust will be pleased to learn that some 18,000 copies of this issue of the "Digest" with his article in it were distributed. —Ed.)

Publications Received.

"The Bible Standard" — A publication issued from America, with a very high-sounding policy. It claims to be "an independent, interdenominational, religious journal, free from all sectarianism, but bound to God as it understands His Word." "It is free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us to understand. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. . . . Therefore this journal, while interdenominational in its mission, stands free from all sectarianism; but is a bond slave of the Lord in His interests, as these are connected with the Gospel, with God's people, regardless of denominational fences, and with others with whom we may have to deal. . . ."

To this fulsome self praise we reply: Why cannot men clearly and without ambiguity profess the truth? Why must the flesh ever be camouflaging its true motives and thus deceive itself and others? It is quite obvious that "The Bible Standard" is bound to Russellism, and owes allegiance to the writings of their "Pastor," perpetrating the same errors as he taught. Why not clearly state this!

"The Berean Christadelphian" — The constant insistence upon the writings of our pioneers is a refreshing feature of this publication. Experience shows that the healthy, spiritual-invigorating writings of Brethren Thomas and Roberts assist greatly in developing a robust attitude to the things of the Truth on the part of those who use them, and those publications that assist to this end perform a valuable service.

Newspaper Clippings — We acknowledge many interesting clippings received from Readers, and are always pleased to receive same. They help us immensely, and often perform a valuable service quite apart from their immediate interest. Readers will help us if they will include the name of the paper or magazine from which the clipping is taken as well as its date.

MELBOURNE COTTAGE MEETING

Our circuit of fortnightly meetings has extended to the home of Bro. and Sis. W. Bennett, the first occasion being on Thursday evening, July 31st, when a score of brethren and sisters considered those important details relating to their present position as children of the Most High. At the meeting an initial offering was made on behalf of the Jewish Relief Fund and it is our intention to continue this voluntary contribution scheme at each meeting.

We are pleased to report that another member of our class — Mrs. Lange — has applied for immersion and this will take place on Monday evening, 4th August. All members of our growing class are deeply interested in the progress of our meeting for it is only on such occasions that flagging spirits and spiritual hunger are appeased. It is with pleasure that we also record that two interested friends are now meeting at our class and we hope and pray that they may yet respond to the call that is made to all who would come unto Him and find rest. —S.L.M.

"The Devil and Satan" by Brother H. H. James, 1024 Ellis St., Hastings, New Zealand. This booklet clearly outlines the truth, in contrast with clerical error, in connection with the many passages of Scripture which the apostasy uses to en-

dorse the belief in an immortal devil tempting mankind to sin. Gospel Extension workers should find it helpful in their efforts to combat error and teach truth. The cost is £2/7/6 per 100 New Zealand currency (Australian currency add 25%).

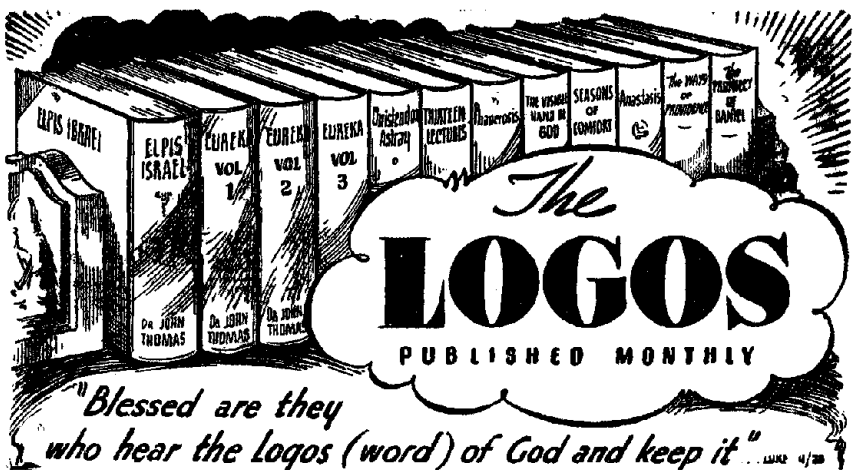
New Canadian Classes. We are very pleased to welcome to the "Elpis Israel" Cottage Meeting circle, new classes in Canada and U.S.A. We remind these brethren and sisters (and those also in other parts) that we delight to hear from them from time to time. Any constructive

criticism or suggestions for improvement are always welcome. These Classes now extend around the ecclesial world, and play their part in creating a uniform outlook on the Truth on the part of all students. This can ultimately help to ecclesial reunion, and must help in the development of a character pleasing to our Master at His return.

C.R.M. (N. Zealand)—No, we cannot supply "Nazareth Revisited" unfortunately. This is one of our standard works that is out of print.

Such as have their faces Zion-ward "pray for the peace of Jerusalem" and "take pleasure in her stones, and favour the dust thereof," for they believe the "glorious things spoken of the city of God" as recorded in the Prophets and in the Psalms—let us, then, take a glance eastward, toward the sun-rising and note what is passing in the Lord's land.





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Paul to Timothy — 1 Timothy 4:13.



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