

VOLUME NINETEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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SPECIAL ARTICLES FOR THIS MONTH:

Phanerosis	After Sixty Years	Our Living Altar
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Introduction to Volume 19.

CO-OPERATION



We count it a privilege that despite increasing publishing difficulties and mounting costs, THE LOGOS has been permitted to continue, and even extend, its service to the Brotherhood during the past twelve months.

It is a privilege that brings with it responsibility; and this we try to meet by providing subject-matter calculated to upbuild and encourage the reader in his walk towards the Kingdom. We cannot please everybody, nor is it right to palliate any by softening the point of doctrine; the only alternative is to try and serve the cause of Truth in love, but without fear. This we have attempted in the past, and hope to continue in the future.

Some have tried to inveigle us into pointless controversy. We are not prepared to prostitute our privilege by filling our pages with wrangling, debate and hate. We gladly leave others in full possession of any field where the weapons used are only personal antagonism and vilification. We refuse to stoop to such means.

Through the co-operation of readers, the work has extended until today it reaches out to all parts of the world. The distribution of such leaflets as *DIGEST OF TRUTH*, and booklets as *HERALD OF THE COMING AGE*, has resulted in a wide circle of partially interested friends, involving much correspondence. Many of these friends are found in distant parts, but through the help of readers in these far off lands, personal contact has been made, and in some instances immersion has followed. Recent mail to hand reports that two in England and three in U.S.A. had been brought to a knowledge of the truth by this collaboration.

Several new literary features will be incorporated in this new volume of *THE LOGOS*, the most important being the publication of sections of *PHANEROSIS* in place of the *BIBLE DICTIONARY*. As the subject matter of *PHANEROSIS* develops we hope to include appropriate comments amplifying it, and we invite the reader to co-operate in this direction.

One reader, lamenting the fact that Brother Thomas did not complete the *BIBLE DICTIONARY* has suggested that we complete it in serial form, and afterwards publish it in a book. We would be happy to undertake this work, supplying the balance of the Dictionary mainly from the writings of Brethren Thomas and Roberts, but this depends upon the reaction of readers to the suggestion. We would be prepared to issue such a work in quarterly parts which could be bound into permanent form by the reader.

Meanwhile, the reader has the first number of Volume 19 in his hands. What does he think of it? In point of money, it has cost him less than $\frac{1}{2}$ d. per day! He can respond by remitting his subscription promptly. This is a real aid to us, permitting us greater liberty from the drudgery of book-keeping, and allowing us further time for actual editing and other phases of the Truth's labour. If he feels generous, he can add a little to the rate of subscription; this helps those who cannot afford the full subscription price. We want all to have *THE LOGOS* who desire it. If any cannot afford the cost of same, we do not want them to miss it. Under such circumstances, we particularly ask them not to be hesitant about applying for it free, as we will be most happy to supply it.

THE LOGOS can best be helped by an enlarged subscription. Here the reader can really play his part. We do not want him to go canvassing on our behalf; nobody owes us that much of obligation; but much can be done by word of mouth, in conversation, by casual introduction. We will supplement these efforts by sending sample copies to any who may be interested in the Magazine, if the names and addresses of such are sent to us.

Perhaps it would be to the point if we conclude this Introduction with a comment Brother Thomas once published in *HERALD OF THE FUTURE AGE* under the heading "A HINT"; "When our sub-

scribers think money will be useful to us, we trust they will not forget us. We do with as little as possible, but we are not able to get along without any. With patience and perseverance, the "Herald" cannot fail to succeed."

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

- RUSSIA IN TURKEY (Rev. 16.12).
- AFTER SIXTY YEARS (Luke 17.26)

AFTER SIXTY YEARS

"People are in a state of stupor from which nothing can arouse them but the 'seven thunders' soon to issue from the throne. What then are we to do in the prospect of certain failure? Fold our arms and exclaim 'it is no use to try; let us take it easy; and if the world is determined to perish, bid it good speed and away?' By no means. If the world is bent on suicide we have, meanwhile, a duty to perform that we may perchance save some. Our order is to 'contend earnestly for the faith once for all delivered to the saints.' This is entirely opposed to do-nothingism. There can be no success without effort though there may be much effort without success."

—Dr. Thomas.

In the modern world of rush and bustle with its background of international strife and commotion, the development of "a meek and quiet spirit" seems completely out of place. Though it is likened, by the Apostle Peter, to an ornament which is "in the sight of God of great price" (1 Pet. 3:4), in the estimation of men it is despised as of little worth. Success usually follows the man who is belligerent in his outlook and domineering in his attitude to his fellows, and they

usually attract the admiration and adoration of the unthinking crowd. But the proverb declares: "Better is he that ruleth his spirit than he that taketh a city" (Prov. 16:32). The Scriptures place the emphasis for success upon the very reverse to that which the world does, and reveal that the true heroes of this and previous ages are those who have learned to discipline Self, and bring it into subordination to the will of God.

Although their numbers have been small, a long line of such

"meek and quiet spirits" stretch back to the beginning of time. They comprise men and women who refused to allow the distracting influence of their particular environment to affect their determination to serve God. They lived in advance of their day, and could see beyond the immediate horizon to the future when the glorious reign of Christ will replace the confusion of man's rule.

It was with this hope in view, that Abel developed a meek and quiet spirit, and, in faith, made an offering unto God which, being accepted, was consumed (Eph. 5:2). Eve's hope was roused. She recalled the promise of God to provide a son who would redeem the earth from the curse that had followed the advent of sin into the world, and she saw in Abel one in whom "God was well pleased."

Her hopes were shattered, however, for the "man of sin" slew Abel his brother. But the birth and development of Seth again aroused her hopes. He was to her as Abel risen from the tomb, and exultantly she exclaimed: "God hath appointed another seed instead of Abel."

In those early days, the world was divided between the sons of God who called themselves by the name of the Lord (Gen. 4:26-margin), and the sons of men, the descendants of Cain. Pre-eminent among the former was Enoch who could see seeds of error and apostasy developing in the ecclesia, and set out to warn his brethren in language that reaches down to our own times and constitutes an exhortation to us (Jude 14). Unfortunately Enoch's exhortation was unheeded; the ecclesia was adversely affected by the example, and apparent success, of the sons of men (or Cainites). The latter had their attractive form of worship which appealed to the flesh. They believed the serpent's lie—thou shalt not surely die, and, in consequence, they had no sense of responsibility to God, but sought only to satisfy themselves and gratify the flesh. And here they succeeded. They were skilled in all manner of invention and war. They gloried in valour, might and physical fitness, and despised the ornament in which Deity delighted — the "meek and quiet spirit." Their poets (such as Lamech — Gen. 4:23) glamourised the warlike deeds of their contemporaries, and elevated fleshly patriotism as the highest virtue. A hard, proud, boastful, Godless civilisation resulted.

All this magnificence and glory acted as a lure to the Ecclesia (the sons of God). They were drawn towards the brilliance of their contemporaries. The glorious inheritance they had received through Seth seemed dull and lifeless alongside the glitter of the fast-moving life of the descendants of Cain. The "meek and quiet spirit" which the Truth inculcates as a virtue, appeared tame and effeminate in comparison with the martial notes of Lamech's poems. Were they not wasting their time, and neglecting their opportunities, spending their energy in service to God, whereas the material advantages of the world were their's for the taking? Some among them began to

reason this way, and to teach the folly of making the way too narrow. Soon the sons of God joined affinity with the daughters of men, and wickedness was triumphant in the earth. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). One family only kept aloof from this mad folly. Noah, under Divine instructions, in meekness and quietness, and in the face of the ridicule of the more worldly, began to build the ark.

In the history of the Ecclesia before the flood we see a microcosm of the rise, development and fall of the Ecclesia in every age.

When, years later, apostasy again developed among the descendants of Noah, Abraham was called out of Ur of the Chaldees. He and his posterity wandered as strangers and pilgrims in the land of Palestine, separate from the world, happy in their contact with God, developing the "meek and quiet spirit" so greatly prized by the Creator of heaven and earth.

But the sons of Jacob went down into Egypt, and were drawn into the vortex of its fast-moving life. The ambition to develop a "meek and quiet spirit" was forgotten, and the worship of the God of Abraham despised. Then God, in His mercy, brought them into ill-favour with Egypt. They became obnoxious to their contemporaries, and Moses was sent to deliver them. On the shores of the Red Sea an important lesson was taught Israel. With the sea in front, mountains on either side, and the Egyptian cavalry about to attack in the rear, Israel's position was desperate. The people began to panic, and Moses was blamed for bringing them out of Egypt where, as they reminded him, they could have died in peace. That man of faith, in the clamour and tumult about him, in his quietness and confidence, answered with words that have come echoing down through the ages: "Fear ye not, stand still, and see the salvation of Yahweh! The Egyptians whom ye have seen today, ye shall see no more for ever. Yahweh shall fight for you, and ye shall hold your peace." (Exod. 14:13).

Here was a solution to the crisis that seemed like madness to the fleshly minded. They had no confidence in God's power, and to lean upon him when death threatened seemed the height of folly. To stand still and quiet in the face of such danger was, to them, merely to invite disaster. On the other hand, faith recognised that the military might of Egypt was nothing in comparison with Yahweh's power, and God had not delivered Israel to be crushed by Pharaoh's cavalry; therefore, "Stand still and see the salvation of Yahweh."

The same advice was tendered by Isaiah. Iniquity had brought the nation close to punishment. It was threatened from the north by Assyria, and from the south by Egypt. The leaders of Israel forgot their history, and instead of placing confidence in God, they turned

to Egypt for help. The prophet's advice had been to put complete trust in Yahweh; to avoid being enmeshed with either North or South; but the nation lacked the faith to do this. "In quietness and in confidence shall be your strength," declared Isaiah, "and ye would not" (Isa. 30:15). Again the insistence was upon the development of a "meek and quiet spirit" that would have been, in that time of crisis, more effective to help than all the noise and bluster of the faithless multitude that drove the nation to ruin.

And later, in the time of Jeremiah, when the king had been taken into captivity, and the ruins of Jerusalem on every side demonstrated how impotent was the flesh to save, and how enduring, after all, is the "meek and quiet spirit" that places its confidence in God, the Prophet declared: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. . . . It is good that a man should both hope and quietly wait for the salvation of Yahweh" (Lam. 3: 22, 26).

Every age has demonstrated that the development of a "meek and quiet spirit" by the sons and daughters of God, is an evidence of wisdom and strength, and not of folly and weakness as misinterpreted by the world.

In this age of confusion and noise it is vital, if we would find refuge from the storm that is about to break. The passage of life is swift, and we are apt to miss the vital things. Like the sons of God, in the days of Noah, we are in danger of being attracted by the glitter of modern civilisation with its material benefits, and of being weaned from our confidence in Christ Jesus. In these Noahic times, the "meek and quiet spirit" is not appreciated or respected by a world which glories in ruthless vigour, and fleshly valour.

The last fifty years have witnessed a profound change in the attitude of men towards God. Where He was once recognised as the Creator, He is now ignored. Where the Bible was once revered as the Word of God, its teaching is now neglected, and its authority denied. Is it a mere coincidence that the same period of time has found the world twice embroiled in universal war? Is it a coincidence that preparations for a third world war, with greater weapons of destruction are now being made, that the efforts of politicians to lay the foundations of an enduring peace are in vain, and the world trembles on the brink of disaster?

We know it is no coincidence. These are the times long foretold in the Bible when men would be "lovers of pleasure more than lovers of God"; when selfishness and evil would abound; when the world would seethe with distress, perplexity and revolt (2 Tim. 3: 2-5). The things of the spirit, and of the mind are neglected. People have not the time nor the inclination for reading and meditation. The times

are Noahic, so that the preaching of the Word falls largely upon deaf ears. And this materialistic, fast-moving, anti-God environment is a distracting influence for the sons of God who live in its midst.

Fifty years ago, though the signs of the times were not so significant as today, and crisis did not follow crisis with the bewildering rapidity of modern times, brethren were more impressed with the fact that the Gentile times were closing in. They were looking keenly for the return of Christ; and this keenness seemed to be reflected in a greater zealousness for the things of the Truth. The Zionist Congress of 1898 caused great excitement among our ranks. Here, to us, was a definite indication of the end. We knew that the Jews must return to Palestine, but the means by which this was to be accomplished was hidden from us. And so year after year passed, with the Turk in control of the Land, and the Jew locked out, and the Christadelphian keenly watching and trying to anticipate how the situation could be reversed. The war of 1914-18 gave us the answer, and roused the excitement among our number to fever pitch. Special lectures were given on the signs of the times, and all were expectant for the early return.

Today, however, with such notable signs as the growth of Russia in Europe and Asia, the developing confederacies of the North and South, the return of the Jews to Palestine, and a succession of significant events in Persia, Egypt, Israel and other places seem to leave us cold. The fact is that this fast-moving age, with its rapid repetition of events has almost immuned us to shock. We are so used to the dramatic and the significant that it now appears only commonplace.

I well remember, over sixty years ago, my father being reprimanded by one zealous member of the ecclesia for planting some fruit seedlings. "Surely you do not expect to pluck any fruit from that tree," he was admonished. "The return of Christ is too near for that!" But today, when the return of Christ is so obviously near at hand, the pursuit of business or pleasure is often followed to the exclusion of the things of God.

It was the custom, in those days, to make all preparations on a Saturday so that on Sunday there was very little to do, that the mind might be undisturbed by normal duties, and free to concentrate upon the worship for the day. This was the action of men and women in general who sought in some way to reverence God, though it might be in ignorance. Today, however, Sunday is a day of sport and pleasure; the football field or the beach has a greater attraction; or, if it is spent at home, the quietness of the day is disturbed by the raucous folly of the wireless set, with its extremely low standard of entertainment.

A sixty hour week, with living conditions far more difficult than those of today, provided very little leisure time, fifty years ago. The working man had to work long and hard, and to economise wherever

he could to make ends meet, but even so, the demands upon time were not allowed to make inroads upon those hours set aside for the reading of the Scriptures, and family prayers were never neglected. Today we have a forty-hour week, living conditions are comparatively easy, there are greater periods of leisure and opportunities for study, but do we "redeem the time knowing the days are evil," or is the daily reading of the Scriptures, and the study of its truths neglected?

In those days money was scarce. To obtain the money to purchase the Truth's literature required that we deny ourselves something in another direction; each volume represented a personal sacrifice. But, nevertheless, the writings of Brethren Thomas and Roberts were purchased, read and studied by us. Today money is freer, the purchase of books does not entail a great sacrifice, and brethren are wise to use their opportunities in this direction by building up a complete library of the pioneer writings.

There were no motor-cars then. We walked to the meetings three times on a Sunday. This entailed earlier rising than today, and it meant that practically the whole day was utilised in service; but it also meant that there was a greater concentration of the mind on the coming meeting; there was the opportunity of meditation as one walked to or from the meeting, and this quieter mode of life lent itself to the development of that "meek and quiet spirit which is in the sight of God of great price."

In short, the last fifty years have seen the tempo of life speeded up considerably; but this has not necessarily been good for mankind, and certainly does not aid the development of the "meek and quiet, spirit." Modern life is a challenge to us in this respect, as the environment of Noah's day was a challenge to the sons and daughters of God then. They succumbed and disaster followed, and there are not wanting evidences that show the Ecclesia in this twentieth century is adversely affected by prevailing conditions. The hard, busy, materialistic life of the cities, with its background of brutality, international crisis and impending war, does not lend itself to the creation of a Godly character. We can only do this in spite of conditions about us, and the wise son of God will take time to stand apart from the current of life about him, and await the salvation of God. Like Christ, he will (figuratively) "go into a desert place awhile" to throw off the evil influences about him, and to commune with God. He will take his place alongside the heroes of earlier times who in spite of the temptations and trials of their day, stood out from their contemporaries, because they had the spiritual vision to see beyond their immediate horizon to the glory "yet to be revealed." In doing this they revealed true wisdom, and whilst the mighty of their age will find only an abiding place in the grave, they will yet stand and reign with Christ forever. Let us manifest their wisdom in this age of folly.

—J.M.

RUSSIA IN TURKEY

A recent issue of the *National Geographic Magazine* featured an illustrated article on Kars, a town on the Russo-Turkish frontier, where an agreement exists between the two countries for the passage of a twice-weekly train, a few miles into Russian territory. One illustration shows the Turkish frontier guard handing over passports to the Russians to enable the train crew to enter Russia. A caption reads: "The brakeman on the rear platform of the train is one of the few Westerners who enter Russia regularly. At this point, Kars, Soviet border guards inspect every foot of the undercarriage."

A great contrast is shown in the dress of the guards. The Turks uniform looks slovenly, but the Russians are dressed as if on parade. The article states: "They wore green visored caps with brilliant blue bands around them. Their well cut, well pressed green uniforms were brightened with red facings, and the officers wore gold epaulettes. Clearly the Russians were taking this twice-weekly ceremony seriously."

The Magazine reporter was warned not to speak English; "They must not know that an American is here," he was told. Here is but another indication of the antagonism that exists between Russia and the Anglo-American confederacy. The article claims that Turkey is no longer the "Sick Man of Europe" but is flexing his muscles. Students of prophecy, and of the world scene, realise that he is flexing his muscles only because he is heavily supported by Britain and America, and that ultimately Russia will sweep down and conquer. In "*Elpis Israel*" p. 383, Brother Thomas refers to the manner in which France and England endeavoured to energise Turkey one hundred years ago, stating that this would not save Turkey from the fate predicted for her in the Word of God. He declared that the promise of the Allies was "sure to bring on a war between the Porte and the Autocrat" as it did in 1853. His words are true of the present situation, and of the support that Britain and America are extending to Turkey today: "These assurances will only lure Turkey on to ruin. No powers, however strong, can save dominions fore-doomed of God. Their friendship for the Sultan (Turkey) will be as fatal to him as the friendship of England for Austria and the Pope was to them in the days of Napoleon. The Autocrat (Czar of Russia), being God's sword upon Turkey, will be too strong for them both."

Meanwhile Turkish soldiers train with anything that shoots, even though the weapons may be obsolete. They particularly concentrate on shooting at miniature parachutes, for they believe that when the Soviet attack comes, it will be in this manner. Watchtowers, all along the frontier, are at the ready, continually scanning the skies with powerful glasses for Russian aircraft. About one hundred feet behind the frontier are erected signal beacons, poles some thirty feet high,

wrapped about with inflammable material which can be lighted by a tin of kerosene attached to the foot of the pole, and replenished every day by a Turkish soldier. The fear of attack is very real to the Turks.

Brother Thomas wrote of "The Autocrat (Russia) gaining constantinople, Russianizing Italy and the West; and having superseded the Ottoman *regime* in Asia, coming as Gogue to invade the Holy Land and to besiege Jerusalem" (*Exposition of Daniel* p. 61). Italy, the west of Europe, and Turkey feel the weight of Russia today. But Brother Thomas' studies in the Scriptures led him to believe that the return of Christ would precede the taking of Turkey by Russia and the descent south. In *Eureka*, Vol. 3, p. 542, he wrote:

"We have not to wait the advance of the Russian Gogue against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman. The Great Euphratean Power is not dried up to prepare the way of the greater power of Gogue; but, 'that the way of the Kings out of the Sun's rising might be prepared'."

—E. GROGAN.



The hand-mill is an indispensable article to an eastern family, so much so, that the law forbade a debtor to "take the nether or the upper millstone to pledge; for he taketh a man's life to pledge" (Deut. 24:6). It was daily used for grinding the corn necessary for consumption. Concerning the manna we read: "The people went about and gathered it, and ground it in mills" (Num. 11:8). The mill was constructed of two stones.

—G.E.

* * *

Among the hundreds of settlements in Israel, housing the thousands of Jewish migrants returning to the land of their forefathers, there is one called "Kfar Haivrim." There is a pathos about this settlement that makes it unique, for Kfar Haivrim is Hebrew for "The Village of the Blind," and here are housed those blind Jewish migrants who have returned. In Israel, there is no screening of migrants as in other countries; all Jews are invited to return, no matter what their condition. See Jeremiah 31:8—"A great company shall return thither . . . the blind and the lame together,"

This work is most essential for the spiritual progress of every brother and sister. Read, mark and learn !

PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF
THE OLD AND NEW TESTAMENTS CONCERNING
THE MANIFESTATION OF THE
INVISIBLE ETERNAL GOD IN HUMAN
NATURE

DR. JOHN THOMAS

INTRODUCTION

The Renewing Efficacy and Importance of the Subject.

The vital importance of understanding the Bible revelation of God will be manifest to those who admit the authority of the New Testament in matters of faith and practice, in considering the testimony of Him "who proceedeth forth and came from God"; and who, in "giving to the disciples the words which the Father gave him", said, "Thou givest to Thy Son jurisdiction of all flesh, that everything which Thou hast given to him, he might give to them aionian life. And this is the life of the Aion that they should understand Thee the only true God, and Jesus Anointed whom Thou sendest" (John xvii. 2, 3). From this testimony we learn—

- 1.—That the life of Messiah's Aion is not for all mankind!
- 2.—That the life is for those specially donated to the Son; and
- 3.—That the attainment of this life by those specially given to him, is consequent upon their intellectual enlightenment concerning what constitutes "the only true God", and the relation to Him of Jesus in his begetting and anointing.

The apostle John, who heard the utterance of this teaching, and who had delivered the same to the Jews and Gentiles whom he and his co-labourers were sent to enlighten with the light of life, reproduces the same doctrine in his first epistle, saying to them, "We have comprehended that the Son of the Deity is come, and hath given to us discernment that we might understand the True One, and we are in the True One, in His Son Jesus the Anointed. This is the true God, and the life of the Aion. Little children keep yourselves from the idols" (ch. v. 20).

This intellectual comprehension of the true God is renewing, and capable of developing the likeness of His moral or spiritual image in the illuminated. This is clear from many passages of Scripture. Jesus, the image of the Invisible God, in addressing the Father said, "I have given them (whom Thou hast given me) Thy word: sanctify them *through Thy Truth*: Thy word is Truth" (John xvii. 8, 9, 14, 17). And again, "Ye are clean *through the word* which I have spoken to you" (xv. 3). And John says, "the Spirit is the

Russia is today spending more on armaments and munitions than any other nation including America. Her expenditure for these purposes exceeds £12,000 million per year, and this does not include capital for defence installations or defence industries. The feverish building up of munitions by the nations is a tacit confession that war is inevitable. The world is witnessing the fulfilment of Joel's prophecy: "Prepare war, wake up the mighty men, let all the men of war draw near. Beat your plowshares into swords, and let the weak say, I am strong" (Joel 3: 8-9).

* * *

The Singapore "Sunday Times" reports that malnutrition is rapidly spreading throughout the Far East. In places like Singapore the cost of living has risen to a level where the poorer classes cannot afford the necessities of life, whilst in other countries there is insufficient food to feed the population. The article carries a photo depicting a man biting into tree bark to gain the nourishment to live another day! The paper calls for vigorous and immediate Governmental action to counter the problem. But with the solving of one problem, the world finds others rearing their heads demanding attention. The return of Christ with Divine power to implement his universal rule will alone bring lasting relief to the problems of man. "Times of refreshing shall come from the presence of the Lord" (Acts 3:19).

* * *

References to the lamp or the candle, in Scripture, refer to the custom of the times to keep a light burning in the house throughout the night. Should the light go out, it was looked upon as a bad omen, and the symbol of coming destruction. Hence the significance of the following references—"How oft is the candle of the wicked put out? How oft cometh their destruction upon them?" (Job 21:17); "Who so curseth his father or mother, his lamp shall be put out in obscure darkness" (Prov. 20:20). See also Job 29: 2-3 and contrast it with Revelation 22: 5,

—G.E.

testifier, because the Spirit is the truth" (1 Epis. v. 6). And Paul alluding to the transforming efficacy of God's revelation of Himself comprehended and believed, tells obedient believers of the word, that they had *put off* the old man with his deeds, and *put on* "the new", made new again by exact knowledge after the image of Him creating him (Col. iii. 9, 10). Here are two characters, or moral natures, in relation to one and the same animal man. Ignorant of the true God and Jesus the Anointed whom He has sent, the man A.B., is "alienated from the life of God through the ignorance that is in him" (Eph. iv. 18); and is invested with "*the body of the sins of the flesh*" as with an apron of fig leaves. He is then in the Old Man state, and stands before God naked as Adam and Eve in Eden, obnoxious to the anger of offended Deity. He does not know or comprehend the Almighty. He thinks He is altogether such an one as himself, fickle, inconstant, mutable and false. He is as ignorant of His character, or Name, as he is of His *hypostasis* or substance. In the fullness of the ignorance he turns "*philosopher*", and presumes to discourse of God, and of soul, and of the ground of acceptance with Him! The presumption of this Old Man of the flesh, laden with sins and superstitions, is marvellous! He has filled the world with his lucubrations, or skotifications rather, and calls them "wisdom", "theology", "divinity", "philosophy", and so forth. Adam habited in fig leaves under the inspiration of the Serpent, is the incarnation of them all. He was "the Word of the Serpent made flesh"; the Federal Patriarch, or Chief Father, of all who walk in his steps:—the type, or representative pattern of all clerical and philosophical Jews and Gentiles who, "with the flesh", or its reasonings and gospel-nullifying traditions and practices, "serve the law of sin".

Now of the clerical or rabbinical wisdom, and philosophy of this Old Man, the "wise men and scribes" whom the Jehovah-Spirit sent to Israel, speak in very contemptuous terms. Concerning the rabbinical and philosophical Jews of all times, to say nothing of the Gentiles who have plundered their tradition, they say, "He taketh the wise in their own craftiness" (Job v. 13). "Forasmuch as this people (Israel), draw near with their mouth, and with their lips do honour me, but have removed their heart far from me, and *their fear toward me is taught by the precepts of men*"—their tranditionizing and philosophizing rabbis! "therefore, behold, I will proceed to do a marvellous work among this people. a marvellous

work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from Jehovah, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of Him that made it, He made me not? Or shall the thing framed say of Him that framed it, He has no understanding? Is it not yet a very little while and Lebanon shall be turned into a fruitful field and the fruitful field shall be esteemed a forest"? Thus testified the Spirit of Christ in Isaiah, concerning the wise and prudent men of Israel (ch. xxix. 13), who professed to know God, but in their works denied Him. Their wisdom and understanding have shrivelled and perished from off the land, in which they took counsel against Jehovah and His Anointed, to burst their bands asunder, and to cast their cords away (Psalm ii.). The stately cedars of Lebanon have been hewn down, and their fruitful fields are a forest; and all because "they knew not the true God and Jesus the Anointed".

But, as the Spirit of Christ in the same prophet, and in the same place, also testifies, although Jehovah has poured out upon the staggering guides of Israel the spirit of deep sleep, and hath closed their eyes, and covered the prophets and rulers, and seers; and the vision of all is become as the "words of a sealed book", which the learned confess they cannot explain; yet "the *deaf* hear the words of the book, and the eyes of the *blind* see out of obscurity and out of darkness; the *meek* also increase their joy in Jehovah, and the *poor* among men rejoice in the Holy One of Israel". How literally this began to be accomplished in the day when Jehovah cut asunder his staff, Beauty; for whom, as the Spirit of Christ in Zechariah predicted, Judah and Israel's rulers weighed out to the traitor Judas, thirty pieces of silver; and afterwards cast the blood money to the potter for the purchase of his field (ch. xi. 10-13). In that day, when "the poor of the flock were waiting upon Beauty", the deaf were made to hear, the blind to see, the meek to increase their joy, and the poor to rejoice in the broken staff Beauty, in the hand of the Holy One of Israel. "The poor had the gospel preached to them". When the deaf and the blind were cured, they rejoiced in what they heard. They embraced it as the wisdom of God, confirmed to them by Him with signs and wonders, and with *living* miracles, and by the resurrection of

Jesus, on the reunion of the fragments of the broken staff he had severed in his hand; "So" says the prophet, "the poor of the flock that waited upon me knew that it was the word of Jehovah".

But the rich and the powerful of the flock did not know, and do not know to this day. They are still the deaf and the blind, with all their "vast learning" (!) and philosophy. We go to the Holy Land, the arena of Zion's controversy, and we inquire with Isaiah and Paul, Where are the wise? Where is the scribe? Where the disputants of the Mosaic Aion, who withstood "the truth as it is in Jesus"? The standing answer is, that "God hath made foolish their wisdom"; yea, the wisdom both of Jews and Greeks; for, says Paul, "the world by wisdom knew not God". They had wisdom but He pronounced it "foolishness"; and James steps in and adds his testimony, that their wisdom was from beneath, being a lie against the truth, and earthly, sensual, and demoniac (ch. iii. 14, 15).

Such is the wisdom of the Old Man of the Flesh. It can rise no higher in conceptions of God than the zenith of its own halo. He thinks as he feels, and his feelings are only blind. Being a creature of earth, and sense, and sin, his conceptions of God are earthly, sensual, and demoniac. He proclaims him to be an incomprehensible existence, without body or parts. Having assumed this, he deposits Him in every created thing, and pantheistically worships in men, birds, beasts, creeping things, and their images. In this assumption, the philosopher, the theologian, the idolator, all meet together upon common ground. This is *their* "One God", whom they represent as fierce, vindictive, cruel, and implacable; who, but for some more benevolent being, interposing between him and men, would increase His own glory and enjoyment, and satisfy His eternal justice, by tormenting them in fire and brimstone endlessly. This is the God created and worshipped by the Old Man of the Flesh; worshipped, not because he loves Him, or sees anything in Him to admire, but because he is afraid of Him. Hence, all the fancy superstitions he has devised are all based upon one common error of the brain, namely, *the necessity of the worshipper doing something to placate the Deity*. The prescriptions extant in the Old Man's dispensary for the purpose are multitudinous. Some of the most notable with which the world is empiricized and overspread, are those of cutting the flesh with knives after the manner of Baal; of causing children to pass through the

fire after the manner of Moloch; of "covering the altar of Jehovah with tears, with weeping and with crying out", after the practice of the priests in the days of Malachi; of straining at gnats, and paying tithes of mint and cummin in the fashion of hypocrites; of self-immolation under the fervid wheels of Juggernaut; of voluntary martyrdom, after the manner of the disciples of the Nicolaitanes, Balaams, and Jezebels of the early centuries after Christ; of papistical penance in afflicting the body for its commendation to God; of many long "prayers" or rhapsodical rants, weeping, and cryings out for religion, after the manner commonly witnessed at the camp meetings and revivals of the names and denominations which now fill the unmeasured court of the Gentiles (Rev. xi. 2). These, and ten thousand other absurd practices of the temple, the synagogue, and church, are all expressive of the common error referred to above, and indicate the total ignorance of Jews and Gentiles, both of the Mosaic and Nazarene teaching concerning the Holy One of Israel.

Now, it is to exorcise A.B. of this Old Man, to deliver him from him, to cast the demon out, to "*put off* the old man and his deeds" from A.B.; to strip him of the fig leaves, and to *put on* the sacrificial victim's skin, the garment appointed of Jehovah Elohim, to hide or cover his sin or shame, that "*the knowledge of God*", or system of divine truth hath been devised. The Old Man of Sin's Flesh, who is the Devil, cannot be converted. His destiny is destruction; "for this purpose was the Son of God manifested that he might destroy *the works* of the Devil", or the works of the flesh, which are the same things: and "forasmuch also as the children (of his Father) are partakers of flesh and blood, He (the Son) himself, likewise, took part of the same; that through death he might destroy him that had the power of death, that is, *the Devil*" (1 John iii. 8; Heb. ii. 14). Hence the Old Man of the Flesh and his deeds are doomed to extirpation from the earth at the hands of Jesus and his brethren. The Devil and all his superstitions of temple, synagogue, and church, whether dissentient or established, are all to be destroyed. Clergymen and Rabbis, philosophers and fools, will not indeed "go to the devil", but far better will vanish with him from the earth, which will remain enancipated and blessed for the "meek" whose heritage it is.

(To be continued)

CRITICISM...

of the

CRITICS

Many Mutual Improvement Classes include on their Agenda, a session under the above heading, during which those who had earlier criticised the speakers or readers for the evening come, themselves, under the wholesome influence of critical scrutiny. It is a very wise provision, for it induces a greater degree of circumspection in all.

We had cause to recall the idea recently when our attention was directed to the Herald of the Kingdom No. 34 issued from Broken Hill (there are other "Heralds" published overseas and we do not wish to create any confusion in the minds of overseas readers). This copy, like its predecessors, is mainly concerned with:

- Criticism of others including the Logos and its Editor;
- Propagating false ideas borrowed from orthodoxy, such as the present possession of Aionian Zoe (Eternal life).

In this article we present the criticism of the critics.

We are not concerned with the personalities that fill this paper. "Rejoice and be exceeding glad," our Leader has counselled us under such circumstances (Matt. 5: 11-12). But the publication of wrong doctrine does sadden us. On p. 7 it is taught (and emphasised all in capitals) that "*Without aionian life now, we are in death, and there can be no raising.*" What do these words mean? The statement seems to teach the error that resurrection will be limited to those only who are supposed to possess aionian life now (i.e. the Righteous), and the subsequent words of the same paragraph seem to imply that the author believes that such will not be raised for judgment before Christ.

We may be wrong in this, but if so it is due to the way the matter has been expressed.

A further erroneous statement of far reaching consequences too, is the assertion on p. 15 that "*We are now living in the aion of Christ.*" These present times of chaos, bloodshed, apostasy and widespread misery are not Messiah's times, but the "times of the Gentiles" (Luke 21:24) fast coming to a close, and ultimately to give way to the aion of Christ, and the establishment of the Kingdom.

On p. 9 we are personally subjected to attack for a statement we made in *The Logos* some three months back (see p. 265 of Vol. 18). We stated that "zoe in its primary meaning signifies life, whether manifested by plants or animals" (see Acts 17:25), and pointed out that the words "Zoo" and "Zoology" relate to the Greek word Zoe (Zoology, by the way, is not limited to animals, but is a study of all forms of life; hence "zoo" is an abbreviation of Zoological gardens!). Only by implication can the idea of spiritual life be signified in the word zoe; it does not of itself convey this, as asserted by some theorists.

As the theory of the present possession of aionian zoe (eternal life) hinges largely upon the meaning of the word "zoe," this statement of ours constituted a challenge to those who teach this error. And, on p. 9 of this periodical we have the answer. We are told that zoology comes from "Zoon," and by implication it is denied that it has any connection with "Zoe." But "Zoon" itself (which means "living creature" rather than "animal") is related to Zoe. And here we produce an authority of first class repute to endorse our statement: the Editor of *The Companion Bible*. Defining the difference between *Bios* and *Zoe* (both rendered "life" in the New Testament) he says:

"Bios = life, as lived, manner of life; life as led, etc. Zoe being life as one experiences it; bios as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. Zoe is life in its principle; bios is life in its manifestations."

So, it seems, that if we err, we err among the experts!

Both the Editor and the Publisher of this Broken Hill periodical append footnotes to the article of our critic, virtually giving it their support. The publisher (A.H.W.) under the heading *Without Apology* falsely insinuates that we arrogate to ourselves the title of the *Word of God*. The word *Logos* is a common Greek expression meaning "a discourse according to reason." It finds its place in such English words as "logic," "logogram," "biology," etc. Thus *Logos* is a very appropriate title for a periodical given to exposition, particularly when its subject matter is based upon the Divine wisdom found in the Word of God.

But now let the critics direct the spirit of their criticism to their own affairs. Already they have seen the need to eliminate the word "Catholic" from their cover, but, even so, the cover is still in need of correction. It claims to be the "*Evangelical Messenger of the Gospel*." Thus it has arrogated to itself a title of the Lord Jesus, for in Malachi 3:1 he is set forth as "The Messenger of the Covenant." Our critic declares that to apply divine titles to ourselves is wrong; "no honest Christadelphian would usurp such a claim," he writes. We shall be interested to see whether his indignation is genuine or otherwise, whether his criticism is for use only of others, or whether it will be self applied, and whether this title, like that of "Catholic" will be hauled down from the mast!

—P.M.

1 . . . Our Living Altar

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter."—Prov. 25:2.

The value of "*Eureka*" lies not merely in what has been expounded at length therein, but also in the hints and ideas that are profusely scattered throughout its pages, and which the student can extend and develop from his own independent study of the Word. The searching out of these "secrets of the Deity" has all the thrill and pleasure that comes from unravelling any mystery, and gives added zest and interest to the daily readings.

In this series we hope to demonstrate what can be done by building upon a foundation laid in *Eureka*. The articles will show that the study of the pioneer writings does not lend itself to stagnation in thought, but the very reverse. Briefly, our object is to unravel some of the parables and prophecies associated with altars built by the fathers of Israel, and try to ascertain the story they have to tell.

It was the custom to build an altar to Deity on auspicious occasions. Sometimes the altar was named; on other occasions it was built in a region that had a special significance. In either case, the name or the situation, in combination with the typical meaning of the altar, spake of the purpose of God, and reveal that in their offerings and approach to God, the worthies of old had His grand purpose always in mind.

In *Eureka* vol. 2 pp. 222-226, brother Thomas shows that the Altar was a prophetic parable pointing forward to the Lord Jesus. He is not only the antitypical High Priest, Tabernacle and Offering, but the Altar as well. "We have an altar," writes Paul (Heb. 13:10), "of which they have no right to eat who serve the tabernacle." To appreciate the significance of Christ as our living Altar, we must go to the Pentateuch where is contained the Law of the Altar (Deut. 27:5; Exod. 20:22-24).

HOW THE ALTAR WAS TO BE MADE

Specific instructions were given as to the making of an altar. It was not sufficient that a man might have the desire to serve God, and sacrifice to His holy name. This was but the "beginning of wisdom" (Job 28:28), and there still remained the need to develop in understanding; to seek out the way that God would desire the offering to be made. No one would think of approaching an earthly monarch

without some instruction in the necessary etiquette, and a greater measure of circumspection is required if we would approach Almighty God.

An altar of earth or stone could be built. If the latter were selected, unhewn stones only were to be used, and they were not to be shaped or trimmed in accordance with human ideas. "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it thou hast polluted it." (Deut. 27: 5-6; Exod. 20: 24-25). Israel was severely rebuked because they violated this law: "This people provoketh me to anger continually to my face, sacrificing in gardens, and burning incense upon *altars of brick*" (Isa. 65:3).

Earth, or stone, points to that which "is earthy," or human nature (1 Cor. 15:47). Thus far, the altar is a fit symbol of Jesus who was made "in all points like unto his brethren," in "the likeness of sinful flesh" (Rom. 8:3).

The stone had to remain unhewn; it was not to be shaped according to man's ideas or ideals. The unhewn stone may not have appealed to the flesh (and concerning Jesus we read: "There is no beauty that we should desire him"—Isa. 53:2), but it was what God required. And, again, the significance of the type is found in the Antitype, who though of "earthy" nature through his maternal parentage, was, nevertheless, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Though he came in the flesh "that profiteth nothing" (John 6:62), he never succumbed to human ideas or ideals that ran counter to his Father, but ever revealed characteristics that were divine.

An Altar of stone, but unhewn stone: in other words God manifest in the flesh.

Brother Roberts sums it up nicely in the *Instructor*, thus:

"He was human as to the substance of which he was made; but divine as to the source from which he came; the Spirit from which he derived his wisdom; and the pattern of the character which he possessed" (Heb. 2:14; John 6:38; Luke 2:40; John 1:14).

WHAT THE ALTAR REPRESENTED

The Lord was more than mere man, he was "God manifest in the flesh" (1 Tim. 3:16). No other man has ever been able to say: "He that hath seen me hath seen the Father." The Divine parentage of our living altar, aided by the Spirit, gave him a predilection towards spiritual things that is not seen in others (Luke 2:40, 46, 52), and helped him to develop the perfect character he revealed. It was impossible for flesh alone to do this, and so, what man could not do,

because of the weakness of the flesh, God did (Rom. 8:3), for "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19).

The altar, therefore, represented Deity in sacrificial manifestation. In parable, it predicted that supreme act of love when God would "give his own begotten Son that whosoever believed in him, might have life" (John 3:16). It was prophetic of Yahweh's purpose to manifest himself in One who would constitute a living altar upon which man could present his offerings.

To have set up an altar of hewn stones or bricks would be to pollute the purpose of Yahweh; it would be as though the flesh boasted that it could provide the way of Salvation.

Was this recognised by the ancients? We believe it was. Ignatius (for example) wrote (A.D. 107): "Let no one mistake; if any man is not within the Altar, he is deprived of the bread of the Deity." Ignatius understood the Altar as Christ, and gave expression to the need of one being "in Christ" to have fellowship with God.

Blood represents life (Lev. 17:11), and when this was poured out in sacrificial offering it symbolised a life devoted to Deity. The blood was usually poured out at the base of the altar, and afterwards the dead body was consumed by fire, representing the utter destruction of sin's flesh. The fulfilment is seen in the Lord Jesus whose life, even unto the death upon the cross, was completely devoted to performing the will of his Father, and who, after a resurrection from the dead, was subjected to a change of nature from the earthy to the divine.

SANCTIFYING INFLUENCE OF THE ALTAR

There was a further significant feature in the Law of the Altar that has a bearing upon our standing in Christ Jesus. First, atonement had to be made for the altar itself, after which "whatsoever toucheth the altar shall be holy" (Exod. 29:37; 30:29).

The complete meaning of this is seen in our living Altar. Only those offerings made "through him" are accepted as holy before God. Cornelius is a case in point. Here was a devout man, "one that feared God, gave much alms to the people, and prayed to God always" (Acts 10:2), who had an understanding of the truth concerning the Lord Jesus (see vv. 36-37), but who had had no real contact with the altar. He was told to "send for Peter, he shall tell thee what thou oughtest to do" (v. 6). He was subsequently baptised "into Christ," and thus "touched the altar." Thence afterwards he could claim to be one of those referred to by the Apostle as "Holy brethren, partakers of the heavenly calling" (Heb. 3:1).

Jewish tradition grossly violated this Law of the Altar by teaching that the gift offered was of greater value than the altar itself. This drew from Christ, the true altar, a severe rebuke: "Ye fools and blind," declared this Man of Love, "for whether is greater, the gift, or

the altar that sanctifieth the gift?" (Matt. 23:20). The answer, of course, is obvious; the altar is by far the greater, for apart from it, the gift was of small value to the Creator of heaven and earth.

This attitude of the Jews is perpetuated by Christendom, and sometimes by Christadelphia, when it claims that motive can override truth. So long as our hearts are right, some preachers claim, it does not matter much what we believe. The Law of the Altar will correct all such specious reasoning, and cause us to realise that God will have us approach Him in the way that He, alone, has determined.

Christ, our living altar, is the sanctifier of his brethren (Heb. 2:11). They are constitutionally "in him," that is, in the altar (see Rev. 6:9; 11:1; 16:7), and "partakers with it" (1 Cor. 9:13). In accordance with the Law of the Altar they are constituted holy, even as he is holy.

How much more superior is Christ our Altar to the mound of earth, or unhewn stone that formed the ancient altar, and shadowed in rough outline the purpose of God in Christ! Upon this Altar, we present our offerings — "our bodies as a living sacrifice, holy, acceptable unto God, which is our reasonable service" (Rom. 12:1).

—H.P.M.

The Crowning of Joshua and His Companions

Zechariah 6: 9-15 records a prophetic parable, the meaning of which, like all the themes of the prophet, is one to rejoice the heart. He is instructed to take three men who had returned from the captivity in Babylon (Heldai, Tobijah, and Jedaiah), and take them to the house of Josiah the son of Zephaniah. He was then to take silver and gold, and with these precious metals (symbolic of redemption and faith), make crowns, and place one on the head of Joshua, the High Priest. Following this a pronouncement is made regarding the "man whose name is The Branch," showing that he will build the temple of Yahweh and shall rule as king-priest upon the throne. The rest of the crowns are then given to the three men selected for "a memorial in the temple of Yahweh."

In explanation of this interesting parable, let us first look at the crown. The word used in Hebrew is *Atarah*, and is the word used to define the crowns worn by the kings of the Gentiles. As far as we know, there was never an Israelitish *Atarah*; we do not read of any crowning ceremony in relation to David and Solomon; they were

anointed with holy oil, and became God's anointed kings to sit on His throne. The High Priest wore a crown, but in Hebrew this is called *Nazar*. This word is similar in meaning to Nazarine, and signifies "to be separate." The *Nazar* separated the High Priest from all other men, and was the symbol of his high office.

The crowns that Zechariah made, therefore, symbolised Gentile rule, and in the incident he records, we have a prophetic parable pointing forward to the time, still future, when the High Priest of God will be also King of Israel, and will possess the crowns of the Gentiles. As David overthrew the King of the Ammonites, and took the crown from off his head, and placed it on his own head, so the kings of the earth will ultimately be forced to deliver up their crowns to Jesus. It is said in Rev. 19:12: "On his head were many crowns, and upon him was a name written, King of Kings and Lord of Lords." Christ will manifest the glory of Yahweh for all the earth to see; then will all nations honour and obey the King which God will have established in His holy hill of Zion.

The name Joshua (or Jesus) is compounded of two words *Yah* and *shua* meaning, "He who shall become a saviour." It thus proclaims the purpose of God in His son. This purpose is revealed in Psalm 110:4: "Yahweh hath sworn and will not repent: 'Thou art a priest for ever, after the order of Melchizedek. The Lord at thy right hand will strike through kings, in the day of his wrath.'" In Hebrews 5:10; 6:20 and Chapter 7 these words are applied to Christ, and it is shown how he is both king and priest.

Joshua was therefore a type of Christ. He and his fellows were "men of sign" as we are told in Zechariah 3:8. The words that the prophet was commanded to speak, after he had crowned Joshua, shows how completely this was so. I quote from the translation by the well-known Dr. Wellbeloved:

**"To the man whose name is the Branch.
He shall sprout out from his place;
He shall build the Temple of Yahweh;
And shall receive the glory.
He shall sit on his throne,
And shall be a priest on his throne;
And the counsel of peace shall be between them."**

The Hebrew word rendered "branch" does not denote an ordinary branch coming out from the sides or top of a tree; it signifies a sprout that shoots from the earth, direct from the root. It is a fit description of the begetting of him who became both High Priest after the order of Melchizedek and King. "In that day," declared Isaiah (ch. 4:2), "there shall be a sprout into Yahweh both beautiful and glorious, and the fruit of the earth shall be excellent." A sprout of Yahweh, direct from the root; from Yahweh Himself, and not from the will of the flesh. Jesus was such; a direct sprout from the root, Yahweh; beautiful and excellent in every way; obedient in all things, even unto death.

In Jeremiah's prophecy, this sprout of Yahweh is said to spring from the root of David. "Behold the days come, saith Yahweh, that I will raise unto David a righteous sprout, and a king shall reign and prosper, and he shall execute justice and judgment in the earth, and

this is the name whereby he shall be called, YAHWEH OUR RIGHT-EOUSNESS" (or Yahshua — Joshua or Jesus Jer. 23: 5-6). In these words, Yahweh revealed that He would co-operate with the line of David to produce this sprout, and when it should shoot forth, it would be revealed as a Saviour for the world. The fulfilment is seen in the Lord Jesus who was both Son of God and Son of Mary; the sprout of Yahweh and of David.

Zechariah 6:12 declares: "He shall sprout from his place." This was the dry and thirsty ground of Judaism (Isa. 53:2), from which Jesus certainly did grow and develop as a wonderful plant, the beauty of which was never seen before or since. As the Saviour of mankind, he became the spotless Lamb of God, and was slain for the sin of the world. God raised him from the dead, and he now sits on God's right hand as His High Priest and mediator for mankind. Through him all must come if they would be acceptable unto God, and although today millions reject the truth, the time will come, as prefigured in the parable before us, when the power of Gentilism will be subjected to him, and all knees will bow before him in truth. For this purpose he will superintend the erection of the glorious mile-square House of Prayer for all nations described in the closing chapters of Ezekiel, and referred to in this parable of Zechariah. Isaiah also prophesies: "It shall come to pass in the last days that the mountain of Yahweh's house shall be established on the top of the mountains, and be exalted above the hills, and all nations shall flow unto it. Many peoples shall go and say, let us go to the House of the God of Jacob" (Isa. 2: 1-2). The Sprout of Yahweh, God's High Priest and King, shall teach them of His laws, and they shall walk in His ways, for "out of Zion shall go forth the law, and the word of Yahweh from Jerusalem."

Following the proclamation of Zechariah concerning the Branch, the rest of the crowns are given to the companions of Joshua as "a memorial in the temple of Yahweh." This points to the granting of power to the companions of the coming Joshua who having separated themselves from spiritual Babylon will reign with him as kings and priests on the earth (Rev. 5: 9-10). John, in vision, saw this glorious host. He saw the immortalised friends of the Lord Jesus cast their crowns before the throne upon which he shall sit, singing: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things (i.e. the new constitution then established), and for thy pleasure they are and were created" (Rev. 4:11).

The concluding words of the prophet are significant: "They that are far off shall come and build in the temple of Yahweh, and ye shall know that Yahweh of hosts hath sent me unto you. And this (the crowning of the companions of Joshua) shall come to pass, if *ye will diligently obey the voice of the Lord your God*" (v. 15).

Only if we are diligent in our present-day service to this King will a place be found for us among His companions. Such prophetic parables as these are given that we might develop the spiritual vision to see beyond the present to the glory to be revealed, and receive the incentive to strive to gain a place in that which the King, the anti-typical Joshua, will establish.

—R. W. Ask, England.



THE SHEPHERD AND HIS FLOCK

G.E. (N.S.W.) — "It states in John 10: 3-5: 'And the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.' Is it usual to give sheep names? Would they be able to definitely know the voice of their shepherd from that of the stranger? Did Jesus build his illustration on positive facts?"

Answer: To your three questions we can answer, Yes. Christ had to build his illustration on positive facts, otherwise it would lose any true significance. He was a master in expressing profound truths simply, and demonstrating them by similitudes drawn from the manner of life, or ideas current in Palestine 1900 years ago. We will appreciate his parables better, if we examine the background upon which they were built. This is not so difficult as it may appear, for in some regards, life in Palestine has not altered much over the course of the centuries.

Sheep-culture was a prominent occupation in the country from the very earliest times, but it differed greatly from sheep-raising in Australia. Between the shepherd of Palestine and his flock there existed a greater bond of sympathy, and a more intimate knowledge of each individual sheep than is the case here. In Australia, the sheep are driven, in Palestine they were lead; here a dog is used to round up the flock, there the shepherd called the sheep, and they answered his voice.

This is still the case today, as is illustrated by the following anecdote culled from a travel book on the East:

"A traveller asserted to a Syrian shepherd, that the sheep knew the dress of their master, and not his voice: the shepherd, on the other hand, maintained it was the voice they knew. To settle the point, he and the traveller changed dresses and went among the sheep. The traveller, in the shepherd's dress, called on the sheep, and tried to lead them; but they knew not his voice, and never moved. On the other hand, they ran at once at the call of their owner though thus disguised."

H. V. Morton, in his travel book on Palestine, describes how he often came upon shepherds "generally carrying over their shoulders

a lamb or an injured sheep." As they lead the sheep, they talk to them in a loud sing-song voice using a weird language that the shepherd and sheep seemed to know, but which conveyed nothing to the onlooker. He answers your questions by describing a remarkable incident:

"Early one morning I saw an extraordinary sight not far from Bethlehem. Two shepherds had evidently spent the night with their flocks in a cave. The sheep were all mixed together, and the time had come for the shepherds to go in different directions. One of the shepherds stood some distance from the sheep, and began to call. First one, then another, then four or five animals ran towards him; and so on until he had counted his whole flock."

To press home the point and aptness of the parable, the following items should be noted. The sheep was known for its affection (2 Sam. 12:3), docility, meekness and submissiveness (Isa. 53:7; Jer. 11:19), helplessness when left to itself (Mic. 5:8; Mat. 10:16), and its need of guidance (Num. 27: 17; Ezek. 34:5; Mat. 9:36; 26:31).

As for the shepherd, his life was not a pleasant one. He had to endure much for his sheep. He was out in all sorts of weather, and his first care was for his flock. It was incumbent upon him to live frugally, and accustom himself to hardship. He knew little of the joys of companionship, except the animals about him, which he guarded resolutely in face of danger.

Another feature that should not be overlooked in the study of this parable, is that the Lord, as the "good shepherd" is a manifestation of Deity. Yahweh is set forth as the Shepherd of Israel (Ps. 80:1; Jer. 31:10). In times past, the care of the flock was deputed to the leaders of Israel who were set over His people as shepherds. They grossly violated their trust, however, bringing upon themselves severe rebuke. "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock" (Ezek. 34: 2-3). Yahweh's anger was "kindled against the shepherds" (Zech. 10: 2), and in a chapter of fierce denunciation against the shepherd-leaders of Israel who had neglected their high office, He reveals His intention to punish and destroy them (Zech. 11).

But Yahweh's purpose was to provide a true shepherd — the good shepherd of the parable above. Yahweh styles this shepherd, "the man who is my fellow" (Zech. 13:7), and describes how in protecting the flock he would be smitten, and the sheep scattered. This would be only temporarily, however, for Isaiah also predicts: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40:11).

To perpetuate the promise of a coming good-shepherd who would be a manifestation of Yahweh, the idea was incorporated in a title which Deity applied to Himself. Thus in Psalm 23:1 we have Christ prophetically addressing his Father as *Yahweh-Ro'i* which signifies *He who will be my Shepherd*. This title proclaimed the purpose of Yahweh to manifest Himself in one as the good-shepherd, even as Jacob had earlier predicted: "From thence (from the Mighty One of Jacob) is the shepherd, the stone of Israel" (Gen. 49:24).

The good-shepherd revealed the characteristics and proclaimed the doctrine of his Father unto the nation. "The Father which sent me, he gave me a commandment what I should say, and what I should speak" (John 12:49). Or, in the words of his Father: "I will put my words into his mouth, and he shall speak unto them all that I shall command him" (Deut. 18:18).

Therefore, in listening to the voice of the good-shepherd, the sheep hear the voice of Yahweh, the "Shepherd of Israel that dwelleth between the Cherubim." And even as Morton found he could not understand the "weird noises" of the shepherd who lead the sheep, so the words of God are incomprehensible to the world of flesh. But the sheep know, understand, and follow them. This imposes both privilege and responsibility. The sheep were known to belong to the shepherd because they obeyed his voice. If we follow others in lieu of the good-shepherd (even though they may be of our number) we demonstrate that we are not really of the fold, even though we may claim its name.

An interesting type is found in David, shepherd boy of Israel who was elevated to king. He wondered at the fear of Israel, and marvelled that the faith of Saul should be so weak in the face of Goliath's threats. Trained as a shepherd, he was ready to put his own life in jeopardy that the flock of Israel might be saved. He had implicit faith in Deity: "Yahweh who delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine." The lion and bear had attacked his sheep, but in true shepherd-tradition had been slain by David.

The antitypical David—the Lord Jesus Christ—will find Israel overrun by the military forces of the Lion and the Bear (the confederacies of the south and the north) when he ascends from Sinai in company with his brethren, and, like his prototype, he will deliver his Israelitish flock from the ravages of these jungle beasts. Then will the nation at last learn to recognise and follow the voice of the good-shepherd.

In conclusion, we direct your attention to the exposition by Brother Roberts in Nazareth Revisited pp. 236-245, and quote you a few words therefrom:

"The Creator in Shepherd-manifestation by the Spirit: this is the glorious idea before us in the parable put forth by the Son of David, in the hearing of an undiscerning audience in the temple. Here are power and kindness in combination. You may have power without kindness, and kindness without power: and either or both without wisdom. But when the Creator of the ends of the earth steps into the arena, we have all in combination. The wonderful phenomenon presented to view of a kind, strong, wise, unerring, SHEPHERD-MAN, in whom the Father dwells. When, in the history of heads and leaders was ever leader like this? Misguided, indeed, are the men who seek a head or leader among men. There is no master but Christ—no shepherd but the good Shepherd. All before him, or after him (claiming the same position) are but thieves and robbers—seeking their own advantage on the pretext of serving the sheep. This Shepherd truly loves the sheep, and is able to save them, and will at last show his power and his kindness in gathering them from the dark mountains into his safe and loving fold, where they will hear his voice and live and rejoice in his presence for evermore."

—Logos Committee



Christadelphian Newsletter

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

Is YOUR address here ?

The distribution of "Digest of Truth" and "Herald of the Coming Age," has resulted in quite a few friends manifesting an interest in the Truth. In addition to supplementary literature now being sent, we would like brethren or sisters to personally contact these friends with the object of extending the knowledge of the Truth. Through such co-operations several immersions have already followed, and many readers in distant parts are collaborating with us to that end. We have names and addresses of interested friends in the following towns but have not, as yet, been able to arrange for brethren to con-

tact them. If you are prepared to do this work, would you please advise us?

In Victoria: Ballarat, Irymple, Daylesford, Mildura, Geelong, Netherby, Foster, Portland, Yarrawonga, Underbool, Meenigan, Heathcote, Menniyan, Deans Marsh, Beaufort, North Hamilton, Sth. Gippsland, Korumburra, Maroona, Crowlands, Horsham.

In New South Wales: Lismore, Nyngan, Dubbo, Kirribilli, Cronulla, Cessnock, Gordon, Scone, Wollongong, Goulburn, Dubbo, Cootamundra, Coogee, Bellingen, Krumbach, Jurri Kurri, Bowraville, Canberra, Tamworth.

A Labour of Love from America

From the Christadelphian Correspondence Bible School, 139 Ford St., Ukiah, California, U.S.A. we have received a copy of "Meditations on the Breaking of Bread." This is a multigraphed booklet of 53 quarto pages containing 54 Meditations designed to be read just prior to the partaking of the emblems. The Foreword states that the book has been specifically de-

signed for those in isolation, or in small groups where an exhortation is read, and from a glance at one or two of the short articles we are confident that they are admirable for the purpose. The Meditations are designed to be read just prior to partaking of the bread and wine. Copies may be had free from Sister Banta at the above address.

Newsletter

The Wise Men of Babylon Saved !

(Bible markings on "Daniel"
from Prospect Class).

Daniel 2:24—"Destroy not the wise men of Babylon." Ten righteous men would have saved Sodom (Gen. 18:32), but they could not be found. The wise men of Babylon were fortunate that there was a Daniel in their midst; likewise will those nations be fortunate in the day when the Son of God will be manifested from heaven, where the Truth has had free course.

Verse 28—"There is a God in heaven that revealeth secrets." In all his actions, Nebuchadnezzar had endeavoured to elevate the gods of Babylon at the expense of Yahweh; in these words Daniel vindicates the God of Israel. "Maketh known what shall be in the latter days." Thus the Image has a latter-day manifestation; it will be welded together by Gogue.

Verse 29 — "O king, thy thoughts came into thy mind." They were probably induced by the contemplation of Babylon's greatness. This was the mightiest city of antiquity. It measured a square 15 miles each way, enclosed by walls 87 ft. thick, 350 ft. high. In each of the four walls there were built 25 solid brass gates connected with streets into which the city was divided. The Euphrates ran through Babylon, its banks being formed into a solid quay along which was continued the wall with its gates. When Cyrus entered Babylon, these gates were found left open (see Isa. 45:1). "What should come to pass hereafter?" Compare the glory of Babylon (see Dan. 4:30), with its utter ruin (Isa. 13:19; Jer. 51:37, 43, 58). This was Yahweh's answer to the desecrator of His temple, and persecutor of His people.

Verse 30: "I have no more

than any living, but for their sakes that shall make known the interpretation to the king." Notice the marginal rendering which is in accordance with the Revised Version—But for the intent that the interpretation may be made known to the king." Yahweh thus: (1) Made known to the king the things he desired; (2) Revealed His purpose to His servants; (3) Saved His servants from the death by which they were threatened; (4) Brought conspicuously before Babylon the knowledge of the true God (cf. v. 47); (5) Poured contempt on the false systems of religious superstition so incapable of instructing the king; (6) Elevated His holy Name by showing the triumph of the Hope of Israel.

Verse 31: "Whose brightness was excellent." The Image was exceedingly luminous. "Form was terrible." Calculated to make one afraid (cf. Hab. 1:7; Isa. 13:17-18). The Kingdom of men in its various phases has dominated by fear and bloodshed.

Verse 32: "Head of gold" — The heaviest of the metals; thus the Image was top-heavy.

Verse 34: "Stone without hands."—Unhewn stone; cf. the law of the Altar (Exod. 20; 22-24; Deut. 27:5; Heb. 13:10). Contrast also, the glory of the stone with that of the bright and resplendent Image—Isa. 53:2).

Verse 35: "Broken to pieces" cf. Mat. 21:44. "together"—The Image must be confederated in the latter days for all the metals to be destroyed together. "Like chaff of threshing floors"—cf. Rev. 16:15; Micah. 4:12-13. "The wind carried them away"—The armies of Christ cf. Isa. 17:12-14; Isa. 41:15-16; Dan. 7:2; 8:8.

(To be continued.)

Newsletter

"Reminiscences and Reflections"

—A very nicely produced booklet compiled by "Quartus" (N.S.W.), recording the success of the First Australian Youth Gathering held at Ollinda, Vic. during 1951. Apparently a happy and profitable time was spent by all amid the lovely surroundings of the Dandenong Ranges, and with the opportunity of mutually discussing the Word of God. If a couple of suggestions would not be amiss, we would counsel the dropping of the word "Conference" for the more appropriate and homely word "Gathering," and also such trite mottoes as "Christ for Youth, Our Youth for Christ." For ourselves we don't like the Master's title bandered about in this familiar fashion; it apes too closely of the apostasy about us. We hope none take offence at these words of criticism; they are offered in good faith. A further Youth Gathering is scheduled to be held (God willing) from Saturday, 29th May to Monday, 7th June 1953, at Victor Harbour, South Australia. 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, S.A.

A Christadelphian in Israel.
During the past month Brother A. Philp of Lakemba, New South Wales, left Australia for Israel where he proposes to reside for some time, working in the country as a settler. Brother Philp has promised to let us have some impressions of life in Israel for the benefit of "Logos" readers, and we feel that this on-the-spot reporting of the wonderful events that are taking place in the Holy Land, which speak so clearly of the imminent return of the King of Israel, will be of great interest to our readers. It should mean, also, the formation of the first "Elpis Israel" Class in Israel, at

which the true Hope of Israel will be elevated. We have received several applications for literature from friends in Israel, and here, again, Brother Philp will have the opportunity of extending the knowledge of the Truth.

THE NAME OF GOD IS THERE.

Assail'd by enemies and nigh
Though rav'ning foes and
dread,
I'll ever turn to Him whose eye,
Lights up the path I tread.

Whose hand protects His ser-
vants where
Man's fury ne'er can race,
And blends with power the
sweetest care
Of His eternal grace.

O how my heart desires to find,
Beneath His shad'wing Love,
That glorious rest secure, de-
sign'd
For those His eyelids prove.

When ev'ry storm sinks to a
breeze,
And ev'ry cloud shall flee,
And brooding righteousness and
peace
E'erlastingly shall be.

Then, Christ my King shall reign
supreme,
Enthron'd in Zion fair,
And sweet shall rise the heav'n-
ly hymn—
"The Name of God is there."

—Brother H. E. J. M. Doust
(Eng.)

M. J. (California, U.S.A.)—We have sent per surface mail the copies of "The Logos" supplement epitomising the Names and Titles of Deity, and are glad to learn that you are using same for your weekly Bible Class. You will find the subject-matter of "Phanerosis" to appear month by month in "The Logos" most interesting and instructive on this theme.

Newsletter

Goodwood "Elpis Israel" Class.—Some splendid evenings have been reported from this class. The company of interstate visitors has been appreciated. At the moment it is studying the covenants of promise made to Abraham, as outlined in "Elpis Israel." This matter is considered by most to be elementary, but many grand truths are uncovered when it is minutely examined. The parabolic significance of Abraham's trial, when he offered up Isaac, was under discussion at a recent meeting. This, of course, prefigured the offering of Jesus. Bro. G. C. Hollamby has pointed out that Abraham was three days reaching Mount Moriah, and as the instructions to offer his son as a burnt offering were known to him, for those three days Isaac was as good as dead. The anti-type is found in the death of Jesus who was three days in the grave, "from whence also Abraham received Isaac in a figure" (Heb. 11:19). The question was asked, why did the angel address Abraham twice (see Gen. 22:15), and in answer it was pointed out that the two proclamations of the angel answer to the two advents of the Lord. On the first occasion, the angel directed Abraham's attention to the ram caught in a thicket which was to be offered in place of Isaac, and on the second time his proclamation concerned the coming triumph of Abraham and his seed who would "possess the gate of his enemies."

COMMENTS ON LETTERS RECEIVED.

P. S. (U.S.A.)—Your difficulties are not surprising. You can hardly find time to properly read your daily portions, and in the same breath you say you are devoting hours to the study of the sciences — astronomy and geology. By all means open your eyes widely to the marvellous works of God, but see to it that you give the first place to that

which God has bidden you to place first — the Scriptures, which alone can enlighten and ennoble the mind in the way of salvation.

A. N.—Do not be discouraged. If thousands were to flock to hear us, and we could sway them by our oratory, something would be wrong. God's word will accomplish the object for which it was sent (Isa. 55:11), although the instruments He employs may be poor, unlearned, and few in number.

J. H. (Canada)—The doctrine of Deity in manifestation is a beautiful one, though not widely understood even by Christadelphians. Brother Thomas wrote largely upon this subject, "Phanerosis" being completely given over to it. The subject is closely associated with the Names and Titles of Deity. It is certainly not wrong to use the more conventional titles of "God" or "Lord," but those who understand the true Titles of Deity realise that these words do not express the glorious meaning in such names and titles as Yahweh, Elohim, Ail, etc. Thought, meditation and study will enrich your understanding of this theme, and "Phanerosis" can help you immensely. We hope, shortly, to publish this work in book form, meanwhile, we suggest that you use each monthly portion as published in "The Logos" as the basis of study and let us have a few thoughts in comment. You will find the Bible come alive with new meaning.

"Man proposes, but God disposes. Hence, what men propose to establish as the order of the world is never consummated. "They begin to do," but God finishes off their beginnings in results they never contemplated nor desired."

—Dr. Thomas,

VOLUME NINETEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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SPECIAL ARTICLES FOR THIS MONTH:

The Greatest Threat to Civilisation

Coming Changes



The world in all its ways is wrong at the root. What root is that? God. The world sprang from God; and in a right state of the world, God would be its highest honour, its highest concern, its highest pleasure. But in the actual state of the world, God is not there at all. He is unknown, unregarded where professedly recognised, sneered at where not actually denied in words, blasphemed everywhere in the actions of men. The Word is neglected where admitted, despised where not avowedly cast out, spurned and denounced where the carnal mind openly unfurls the flag of its rebellion. While casting God behind their backs, the world scruples not to use, as if it were its own, the goodness God has distributed with open hand on every side. It lays its hand on everything as if it were creator and lord of all. It puts itself in the place of God. The Word tells us that for the pleasure of God creation exists. The world ignores this, and acts on the theory that all things are for the pleasure of man. Thus God is dethroned in His own house. God purposes a great change in this respect. He intends to humble the haughtiness of man, that the Lord alone may be exalted in that day. He intends to exhibit His glory to the eyes of all flesh, when, because of His judgments, all nations shall come and worship before Him. He will say, "Be still and know that I am God, I will be exalted in the earth." The day is coming when one shall not say to his neighbour, "Know the Lord, for all shall know Him, from the least, even to the greatest." Then shall every knee bow to Him, and every tongue confess.

—R.R.

WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

● **GREATEST THREAT TO CIVILISATION (Matt. 24: 36).**

THE GREATEST THREAT TO CIVILISATION.

"The nearer we approach to the apocalypse of Jesus, the less influence will the Word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile Branch to be broken off; and for Israel to be grafted in."

"The time of the coming of the Son of man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find 'the faith' upon the earth. That there will be an elect people, we know. There will be a people looking for, and by their prayers hastening, the coming of the Son of man; but they will be a poor, despised remnant, who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the apostate and anti-Christian aggregation of the 'Names and blasphemy' which fills the world."

—Dr. Thomas

Civilisation is threatened; not so much by the Atom bomb, or the danger of world war III, but by the enervating influence of modern life with its moral degeneracy, and slighting contempt of God's way. Nations may successfully contend with the enemy without, and at such periods of stress find their moments of real greatness, only to be destroyed by the enemy within: ease, luxury and licence which can sap the virtues of energy, toil and discipline.

History demonstrates that flesh and blood is adversely affected by a soft and luxuriant civilisation. Time and again, powerful nations have fallen because standards of morality have been lowered. The only defence, at such times, is the Word of God inscribed upon the heart of the believer, and this, like the flower in the midst of a compost heap, will permit a Noah or a Lot to flourish even though surrounded by gross wickedness. But the world lacks that knowledge.

WHY ROME FELL

Rome is a case in point. Rome was first a Republic, and then, after the days of pioneering were over, it became an Empire. Rome

the Republic was proud of the simplicity that characterised her leading citizens; Rome the Empire mocked at such simplicity, and developed the sophistication of city life. Rome the Republic was noted for the integrity of its leaders, and the strict adherence to duty which was the boast of her citizens; Rome the Empire became corrupt, mercenary and effete. Rome the Republic was built upon a standard of morality which had its roots in the integrity of home life; Rome the Empire became noted for domestic infidelity, lack of parental control, and a superficial, materialistic outlook upon life. Its millions were mass-fed upon synthetic forms of pleasure that debased the mind, and mocked at truth and virtue. The Republic created the greatness of Rome; the Empire destroyed it.

Text-books of history tell us that Rome fell in 476, because in that year the last emperor was driven off his throne; they speak of the barbarians which poured over the borders, and established their power within the confines of the Empire. But Rome was not destroyed from without, nor in one year. It was destroyed from within. The seeds of corruption gradually sprouted and produced fruit, and the Empire imperceptibly drifted to its end. The people did not realise that this was taking place; they complained about inflation, unemployment, and the crippling taxation of the times. But they did not "discern the signs of the times," even from a natural standpoint. Their philosophy was: "Let us eat, drink and be merry, for tomorrow we die," and they grasped at all the age could offer. Rome became luxurious and soft. Morals were relaxed; home life crumbled; pleasure became the key-note of existence; immortality increased in wantonness and daring; divorce became common, and men and women of virtue were mocked at by the majority. It was these conditions that destroyed the Empire; the barbarians, streaming over its borders, found little resistance; Rome had decayed from within.

The decline of Rome is symbolised in Revelation by four horses of various colours representing stages through which the Empire passed. The peaceful reign of the Antonines (white horse), during which the Truth made great progress, gave place to bloodshed and civil war (red horse); this, in turn, led to depression and famine (black horse), and finally came national death (pale horse).

Today, the four horsemen of the Apocalypse are riding again, and Gentilism is passing through a similar period. The comparative peace of one hundred years ago, has given place to bloodshed, depression, famine, and other international signs which speak clearly of the approaching demise of the present civilisation. "The times of the Gentiles" are swiftly running out.

Christ warned that as it was in the days of Noah and Lot, so it would be at his coming (Matt. 24: 36-39). Those were days of pleasure and licentiousness. The Truth was scorned, and men greedily grasped after what the world could offer. But this was all clothed with "respectability" and "culture," and so insidiously presented that many sons of God succumbed. The time of crisis found

them unheeding the mighty signs Divinely revealed to warn them of its approach. Instead of standing against the current of world thought, their minds were fully engrossed in its business and pleasure, and they were engulfed in the destruction that rained down from heaven.

BABYLON'S NIGHT OF PLEASURE

The modern world is apocalyptically styled "Babylon the Great," and Scripture shows that its destruction will be similar to that of its type. Babylon of old fell as the result of a stratagem of its conqueror, who attacked the city at a time when it was celebrating a great festival, so that its entire population was given over to drinking and debauchery. As the careless inhabitants were carousing, without a thought to the impending crisis, Cyrus stealthily entered the city, along the dried up course of the Euphrates. Even here the defences of the city could have stopped him, for the banks of the river were formed into huge quays, and were shut off from the city proper by massive gates powerful enough to withstand any onslaught, but in the general negligence and disorder of the riotous night, these had been carelessly left open. Cyrus (the type of Christ) came "as a thief in the night," to a city so immersed in pleasure that it could not spare a thought to the possibility of his attack; and so Babylon fell.

The same conditions as brought Sodom and Gomorrah, Babylon and Rome to destruction are to be seen about us. The world is immoral and irreligious, but covers all this with a fig-leaf device of respectability that sometimes even deceives the sons of God. The situation is as stated by Brother Thomas above: "The nearer we approach the apocalypse of Jesus, the less influence will the Word be found to exercise over the mind of the general public"; "it will be a time of exceeding small faith." Paul states that the time of the end will be a "perilous period when a hard, anti-God materialism will hold most people in its grasp, when men shall be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof." From such, he warns, turn away (2 Tim. 3: 1-6). The pleasure-crazed, anti-religious world of today answers exactly to the words of the Apostle. These are "the last days," and a perilous time for those who would try to live in accordance with the precepts of Truth.

Thinking men and women are raising their voices against some of the more blatant crudities of the times; particularly regarding the pornographic appeal of much of the "literature" which disgraces the average bookstall. Recently Magistrate W. A. Scales, in a report upon the increase of child delinquency in South Australia, pointed to broken homes, lack of parental control, attractions of easy money, and the pernicious effect of certain forms of pleasure (particularly

certain types of films and "comics") as the cause. His report unconsciously endorses the words of Paul quoted above. Mr. Scales pointed to bad home background as the most common factor in delinquency, and revealed how prolific is divorce in creating bad citizens. The report stated that in South Australia (with a population of approximately only 800,000 people) divorce had increased from 65 a year in 1920 to nearly 800 per year in 1950. Thus mankind grossly flouts the fundamental law of marriage, as established by God (Gen. 2: 21). He has expressed His mind clearly and without ambiguity upon this modern practise of divorce by stating: "I hate putting away" (Mal. 2: 16). Though the world condones this sin, and divorce is commonplace among men, let brethren of Christ always reveal the "old fashioned" attitude towards this sin, as revealed in the Word. The pernicious influence of Hollywood (idolised by the world, and sometimes supported by the sons of God!) with its lauding of legalised adultery (Matt. 19: 9) has much to blame for the world's attitude in this. It sets the standard of conduct throughout the earth, but brethren of Christ who are called to reflect the Divine way, will continue to manifest God's hatred towards these things.

The days of Noah and Lot were noted for unlawful marriage and gross sexuality, and, as Christ warned his disciples, these closing days of the Gentiles will reveal a repetition of these things. We live in an evil environment, in which it is necessary for us to draw closer the bonds that hold us to the Truth, refusing to be inveigled into a system of things that is doomed to destruction.

FILMS, LITERATURE, RADIO.

Mr. Scales' report made scathing reference to the pernicious influence of certain types of literature, films and radio plays upon the minds of both children and adults. Recently, there has been an outcry, locally, against the type of cheap picture-paper that is circulated among children and adolescents, and which (in common with certain radio sessions and films) can only help to lower standards of taste in reading, and blunt moral judgment. One writer declared:

"Children's eyes and ears are being assailed on every side by material in harmless enough guise, but which, in the long run, breaks down resistance to behaviour which is cheap or even delinquent."

The world is paying for the evil it has created, by increase of crime. All over the world reports speak of this. As Paul told Timothy, the last days have witnessed an increase in those who are "without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good" (2 Tim. 3: 3). Some countries report they have not sufficient gaol-room to cope with the increase of crime.

"LOVERS OF PLEASURE"

All over the world, records are being broken, in the amount of money spent upon forms of pleasure that provide no true satisfaction. The only type of pleasure that will bring satisfaction, is that which

is elevating in its effect; the pleasures of the mind, of which service to God is the highest form. There is a true and satisfying pleasure in the study of His word, in the friendly association of those of "like precious faith," and in the performance of those duties associated with the Ecclesia. These things bring their own reward now, and in the age to come will result in life eternal.

But the world is not happy, though it is given over to pleasure. It seeks pleasure, as a drug, to quieten the pain of these "last days," as a form of escapism to flee from reality. The world looks to the future with fear; it has no confidence in the return of the Lord Jesus, and tries to drown its fear in an orgy of debauchery. Typical of this is the drink bill of Australia. With a population of only 8 million men, women and children, a total of £110 millions was spent on liquor during last year. America beat this record, however, by spending £4,000 million, representing more than £26 for every man, woman and child in the country! Add to this the record sums being paid out for betting, smoking, and the theatre, and we arrive at the huge cost of pleasure to modern civilisation. Yet slums remain in the huge cities, millions in many parts of the world suffer acute hunger, and many a worthy cause goes to the wall because of lack of funds.

It was whilst Belshazzar and his subjects were carousing and pleasure making that the awful wording appeared on the walls of his palace: "Thou art weighed in the balances and found wanting." And even as the finger wrote, and the people in their drunken orgy were giving themselves over to pleasure, the forces of Cyrus (the type of Christ) were stealthily creeping ever nearer the heart of the city.

The flesh repudiates the ideals of God as being too narrow and harsh, and covers its own sins by a thin veneer of respectability. It stands for things that God "hates," and because He hates them, most surely will His divine anger destroy them; that is why the multitudinous Christ is shown advancing upon the world with eyes "burning with His anger," with lips "full of indignation," and with tongue "as a devouring fire." The prophet declares that the Divine anger will "sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err" (Isa. 30: 27-28). Because of this, as Brother Thomas reminds us in the extract at the head of this article, the Truth has less and less appeal to the public, and there are not wanting signs, even within the ecclesia, that the evil environment of today is adversely affecting some of the sons of God. We need to be careful. The Word of God alone is capable of developing in us the power to overcome, and where it is neglected brethren will succumb. Over 100 years ago, as he neared the coast of England, where he hoped to proclaim again the word of Truth, and to separate some from the prevailing darkness of clerical folly, Brother Thomas wrote:

"My earnest desire is to see developed in Britain a people who shall be separate and distinct from all others; the foundation of

whose distinctiveness and separation shall be the intelligent belief and obedience of the truth, not mere opinionists and speculators, but a people in whom is 'full assurance of faith' and 'full assurance of hope.' Such a people would be a 'people prepared for the Lord.' The 'religious world,' so called, is the apostasy foretold by Paul. A prepared people must be separate and distinct from this in faith and hope and love."

Two thousand five hundred years before this, at a time when many in Israel had drifted from His way, Yahweh proclaimed through Isaiah: "But to this man will I look, even to him who is poor, and of a contrite spirit, and trembleth at my word" (Isa. 66: 2).

God's kingdom in Israel was founded upon the home life of the individual. Through His law he taught them to read, think, meditate and speak to each other concerning His purpose. This was to be the foundation of the home, and the subject of conversation among the family. He commanded:

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . ." (Deut. 6: 6-7).

Only one in love with the Word could possibly fulfil this commandment.

In an age when men give themselves completely over to business and pleasure, let us insist upon a place for God and His truth in our lives. At a time when the home has degenerated into merely a convenient corner to eat and drink, let us make it an oasis in the desert of life, where the life-giving message of the Spirit is daily considered, and the first respect is not given to the quality of the furniture, or the colour of the carpet but in the absorption of the ideas and ideals of the Truth; where young minds are daily nurtured in the admonition of the Lord, and invited to freely express themselves upon the truth; where the Bible has a prominent place, and is paid due respect; where the meetings of the brethren are given greater importance than social appointments, and advancement in Divine knowledge rated higher than advancement in the learning or business of the world. Christ exhorted: "Seek ye first the Kingdom of God and His righteousness, and all these (necessary) things will be added unto you. We have nothing to fear if we give first priority to the things of God, and with Joshua say, "As for me and my house, we will serve Yahweh."

Civilisation is threatened from within, and we will rejoice in its fall. There is nothing in Gentilism worthy of preserving, and the signs are evident that the antitypical Cyrus, the Destroyer of Babylon the Great, is at the door. In that day, his saints will be called to his presence, called out of the mad melee of the last days, hidden under the shadow of his power, to play their part in his attack. We only will find a place among their number if we have the wisdom in this age of pleasure and apostasy to build our house upon the Rock of Israel; a foundation that will continue to stand in the day of flood and storm.

—E.P.

This work is most essential for the spiritual progress of every brother and sister. Read, mark and learn !

PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF
THE OLD AND NEW TESTAMENTS CONCERNING THE MANIFESTATION OF THE
INVISIBLE ETERNAL GOD IN HUMAN
NATURE

DR. JOHN THOMAS

But if the Old Man cannot be converted, A.B. may. Our friend A.B. may "be taught of God", not by direct spirit-afflation, according to the Old Man's theology, but by the direct operation of the heavenly ideas of God upon his brain-flesh. These ideas are the living spirit, the divine agent in conversion, which, when understood and believed, inscribe upon the tablet of A.B.'s intellect and affections "*the Law of the Spirit of the life in the Anointed Jesus*", which "Spirit", as he himself hath said, "it is that makes alive", and "the words which I discourse to you is spirit and is life. That is, spirit *is* the words, and life *is* the words discoursed. The spirit or power of the words is in the ideas they represent; and those ideas generate intellectual and moral, that is, spiritual life; which life having been fully developed in a character approved of Him from whom the ideas originate, is permanently manifested in "the crown of life", the reward of righteousness, which is received by the resurrected and transformed made incorruptible and immortal, or deathless, by "the Lord the Spirit".

Here, then, is a New Man created by the Spirit, who is the rival and deadly enemy of the Old Man, generated of blood, of the will of the flesh, and of the will of man. *The germ of the New Man is the ideas of God.* These ideas are aggregated in what Peter

terms "the knowledge of God and of Jesus our Lord". If A.B. have this knowledge in him, God's seed is in him; "The Word of the Kingdom" is there; he knows the True One, and his knowledge leads him *into the True One*—into His Son Jesus the Anointed; and he comes to know that "this is the true God, and the life of the Aion".

When A.B. knows God, and Jesus the Anointed, apostolized, or sent; in other words, when he has *believed into* the true God, in believing the gospel of the kingdom, and obeying it; in the act of obedience, styled by Peter "the obeying of the truth", he *puts off* the Old Man of the Flesh with his deeds, and *puts on* the New Man of the Spirit. He is still A.B.; but he is no longer A.B. invested with fig-leaf devices. He is A.B. in a new character. Instead of thinking with the Old Man in his wickedness and folly, he thinks with the Spirit. That is, God's thoughts and ways have become his. He understands, believes, and loves what God has spoken by His Spirit in the prophets, in Jesus, and in the apostles; so that his thinking is now no longer "the thinking of the flesh", which is always wrong, when speculating upon divine things; but "the thinking of the Spirit", which is always right; so long as the seed of God abideth in him.

Here, then, are two men, each of whom set up rival claims to A.B.—The Old Man of Sin's Flesh, or the Devil; and the New Man, the Spirit, or the likeness of the Image of God. The likeness is Jesus Christ in A.B. dwelling in his heart by faith working by love of the truth (Eph. iii. 17; 2 Cor. xiii. 5; Gal. ii. 20; v. 6). It is "A New Creature", or creation within him; and upon whom the Old Man of the Flesh is incessantly seeking to impose the yoke of his traditions. Being a great theologian and philosopher, he is ever labouring to bring the New Man into bondage, and to turn him from "the simplicity which is in Christ". For this purpose he sets Moses against Jesus, prophet against prophet, Old Testament against New, and the New against the Old; puts them into his crucibles, for he is a great alchemist, and transmutes them into Rationalism, Transcendentalism, Natural Religion—into any thing, in short, to suit the occasion and the times—and dignifies them with the titles of philosophy, science, and "the higher law". But the New Man of the Spirit is free, looking searchingly into the perfect law of liberty, and having no respect to "the philosophy and empty delusion",

and *antitheses of gnosis*, or "oppositions of science", falsely so called, in which the flesh delights. He troubles not himself about Trinitarianism, or Anti-trinitarianism, Unitarianism, Arianism, or Socinianism. He has no more deference for these than for any other of "the works of the Devil", or for the Old Man himself. He does not commune with him in the knowledge of God and of Jesus Christ, whom He has sent; The Old Man judges after the flesh; the New Man after the Spirit, in Moses and the prophets, among whom are included John the immerger, Jesus, and the apostles. The spirit of the Old Man is the spirit that exhales from the flesh, and is known as the "nervous fluid", "animal magnetism", "vital electricity" and so forth. It is secreted from the blood by the secerning system of vessels and membranes, supplied with the raw material by the process of digestion and respiration. This spirit of the Old Man of Sin's Flesh is the spirit which his disciples say "accompanies the word, and applies it in the conversion of the soul". *The word*, or letter, saith this *hyperbolic sinner killeth, but the spirit giveth life*; by which he means, that the simple word itself, the doctrine, the testimony, and the commandments of Jehovah, are not perfect, converting the soul; are not sure, making wise the foolish; are not pure, enlightening the eyes; but that what the Old Man or the

TARSHISH STILL THE FOREMOST SEA POWER.

According to R. Thornton in a B.B.C. talk, the British share of the seaborne passenger trade of the world is far greater than that of any other country, and yet represents only about ten per cent. of the revenue earned by her from freight. She shares with the United States the honour of being the largest tanker owners in the world, but is far ahead of U.S.A. in the amount of tonnage in the tramp section of merchantile marine. In the liner section, Britain remains undisputed chief. She has an imposing fleet of 8 million tons, a larger and substantially faster fleet than before the war. The British navy is second to that of U.S. These facts are significant in view of such prophecies as Isaiah 18: 2; Ezek. 38: 13; Isaiah 2: 16, and the various prophecies of Tyre which have a modern application to Britain. The time has yet to come when Isa. 23: 18 shall be fulfilled: "Her merchandise and her hire shall be holiness to Yahweh; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing"; also Isa. 60: 9: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Yahweh thy Elohim. . . ."

The ceilings of the palaces and mansions in ancient Palestine have been described as highly ornamental. Jeremiah uttered censure and reproach against them, because in some instances they represented oppression, and others gave more time to these things than to the Truth: "Woe to him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbour's services without wages, and giveth him not for his work. That saith, I will build me a wide house and large chambers, and cutteth him out windows, and it is celled with cedar and painted with vermilion (Jer. 22: 13-14). Haggai, at a later period, stated: "Is it time for you, O ye, to dwell in your celled houses, and this house (the Temple) to lie waste?" (Haggai 1: 4). The ceilings were divided into square compartments, painted with flowers. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. Thus Zephaniah warned: "He shall uncover the cedar work" (Zech. 2: 14).

Devil, calls "the spirit", is necessary to give them efficacy and power. "The Word", saith he, "is a dead letter". True, it is dead as far as its ability to convert the devil is concerned; yea, and kills him, too. He feels this; and, therefore, speaks experimentally. This dead and devil-deadening word has power, nevertheless; for it never ceases to enrage him, especially when the New Man of the Spirit rejects the dogma of vitalizing the idea words of God by the animal magnetism of the flesh, as blasphemy.

The New Man of the Spirit is the mental likeness of God in Christ photographed so to speak, on the fleshly table or sensorium of A.B., by the Holy Scriptures, "which", as Paul says, "are able to make wise to salvation, through faith, which is by the anointed Jesus". It is only the A.B.'s thus enlightened that are "taught of God", and know Him. None else are made alive by the Spirit; and, consequently, none others "know God"; for he, and all the deep things pertaining to Him, are "spiritually discerned".

Furthermore, the high importance of this great subject, that, namely, of knowing the true God understandingly, is manifest from the magnitude of the evil consequent upon not understanding Him. Thus, in writing to the Thessalonians, Paul testifies, that the Lord Jesus shall be apocalypsed or revealed from heaven; and that in that apocalypse he will inflict condign punishment upon them "who know not God", and *who obey not the Gospel of Jesus the Anointed*. Surely here is incentive powerful enough to induce A.B. to study God's revelation of himself, and to obey the unadulterated word of the kingdom. Is A.B. wise? Is he mighty? Is he rich? Then thus saith Jehovah to him: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his riches; but let him glorieth in this, that he understandeth and knoweth me, that I, Jehovah, do exercise mercy, judgment, and righteousness on the earth; for in these I delight, saith Jehovah".

The Subject Itself.

We now purpose to set forth some of the things extant pertaining to the subject itself. But, in turning to the Bible, which we regard as the only reliable source of information concerning God, we are met by the inquiry of Zophar, the Naamathite, saying, "Wilt thou find out 'Eloahh' by searching? Or to perfection, wilt thou find out 'Shaddai'? The height of the heavens, what wilt thou do? Deeper than sheol, what

wilt thou know? The lengthening out is more than earth's measure, and broader than the sea" (Job xi. 7-9). The subject is indeed great, for God is great; and when we come to contemplate it aright, we are led with the apostle to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable His judgments, and His ways past finding out! For who knows the mind of the Lord? Or who becomes His counsellor? Or who hath first given to Him, and it shall be recompensed to Him again? For out of Him, and *through* Him, and *for* Him are all things. To Him be the glory for the Aions. Amen" (Rom. xi. 33-36).

To Zophar we reply, that "by searching" through the height of the heavens, or the depth of the unfathomed abyss, we cannot find out *Eloahh Shaddai*. "That known of God is *made manifest* among men; for God makes manifest to them: (for His invisible things from the creation of the world being understood by the works, are discerned, both His ever-existing power and deity) that they may be inexcusable" (Rom. i. 19). But to discern this by a contemplation of the heavens, earth and sea, is not to "find Him out to perfection". They proclaim an "Ever-existing Power", and that this power is superior to "corruptible man"; and, therefore, "*incorruptible*", *incorruptible power*; or, as we say, "God". But while they proclaim this, they do not reveal the *mode* of His existence, the *place* of His throne, His *mode of thinking*, His *character*, purpose, and so forth. The wisest of men, who have speculated upon these apart from a written revelation, have only become vain in their imaginations; and, though professing to be wise, become fools. They have thought to define the Deity; and in so doing, have imagined that He was such an one as themselves. But all their speculations have been stamped with the seal of His reprobation; for both Old and New Testaments testify that "*the world by wisdom knew Him not*" (Ps. xiv. 1, 2; Rom. iii. 11).

The Deity delights in stimulating the intellect of His creatures. In revealing himself therefore to them, He manifests himself *mysteriously*. "It is the glory of *Elohim*", says Solomon, "*to conceal a word*, but it is the glory of kings to search out the word". A word is concealed when it is enigmatically expressed; and it is the glory of those whom God has chosen for His kings in the future government of the world, to search out the wisdom He hath hidden from

the wise in their own conceit. "The world by wisdom", saith Paul, "knew not God: . . . but we speak the wisdom of God *in a mystery*, 'the hidden', which none of the chiefs of this Aion knew; for had they known they would not have crucified the Lord of glory" (1 Cor. i. 21; ii. 7, 8). Paul was sent to turn the Gentiles to the knowledge of the true and living Deity, and in so doing taught them the mystery which it was the glory of the apostolic proclamation to explain or reveal. Hence their preaching came to be styled, "*the Revelation of the Mystery*", and is thus alluded to by Paul (who taught "the gospel which God had promised through His prophets in the holy Scriptures") in Rom. xvi. 25—"To him that is of power", says he, "to establish you according to *my gospel* and the *preaching* of Jesus anointed; according to the revelation of mystery concealed during Aionian times but now made manifest also through the prophetic writings according to the commandment of the God of the Aion for obedience of faith made known to all the nations: to God only wise, through Jesus anointed, to him be the glory for the Aions. Amen".

(To be continued)

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NOTES ON "PHANEROSIS"

The Preface emphasises that the Truth is more than a set of doctrines to be received, it is the "power of God unto salvation" (Rom. i. 16), the means He has devised to develop, in flesh, a character fit for perpetuation in a body of incorruptible glory.

Paul declares that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1. 21). Paul does not mean that all who believe will be saved, but that the knowledge of God's Word is capable of changing men's lives, and revealing in them characteristics that are Divine. Thus a suitable foundation is established for the bestowal of eternal life in Messiah's Aion — the Kingdom of God (see p. 11). Almost all references given by the Doctor in his Preface feature this truth: "The new man is created by knowledge" (Col. 3: 9), "Ye are clean through the Word" (John 15: 3), "Sanctified through the truth" (John 17: 17). See also his dissection of John 17: 2-3 ("Logos" p. 11) and compare it with the first paragraph of this month's instalment.

Yahweh's purpose is to reverse the process that took place in Eden. Eve listened to, and accepted, the doctrine of the serpent. This created in her a mode of thinking contrary to the Divine law, and her serpent-inspired thoughts found expression in sinful action which brought forth death. The Truth is designed to create a new mode of thinking, and a new set of values, contrary to the flesh (Rom. 8: 5-6). It causes men to think along the channel of Divine ideas instead of those which are natural to the flesh; the more powerful the thoughts in this direction, the more completely will they dominate the life and change the character of the believer. He will view life from a new perspective, and will recognise how fleeting are the triumphs of the

flesh, and how enduring are those of the spirit. His attachment to earthly things will weaken, and his affection will be centred upon things above. There will be found in him a reflection of Divine characteristics.

But what is the Truth? In John 17: 3 it is said to be a knowledge of the "only true God, and Jesus Christ, whom He sent." As we progress in our study of "Phanerosis," we will see that the Truth is fundamentally the manifestation of Deity in flesh. This sums up the grand purpose of Yahweh (Num. 14: 21). The sacrifice of Christ cannot be properly understood without perceiving this principle (see 2 Cor. 5: 19; 1 Tim. 3: 16); and it is for this that believers are separated from their fellows (Acts 15: 14).

How can Deity be manifested in us? For the moment, only mentally and morally through contact with His Word (1 Pet. 4: 11). People seeing a great change in us, and recognising in it the influence of the Word, are led to glorify the Father, even though they may not wholeheartedly accept the Truth (Mat. 5: 16). This mental and moral change will be "clothed upon" that "mortality might be swallowed up of life" (2 Cor. 5: 4), at the second advent of the Lord. Possessing Divine nature, (2 Pet. 1: 4), the manifestation of Yahweh in us will be complete.

We suggest that this wonderful preface to "Phanerosis" can well bear a re-reading; the ideas the Doctor set forth should be diligently compared with each of the Scripture references he gives. It is thought by some that whilst Brother Thomas was excellent in exposition, he lacked somewhat in the important aspect of exhortation; but a little thought will reveal that the exposition of the Word is the basis of all true exhortation. The above Preface, thoughtfully considered and acted upon, is an exhortatory gem.



WE WELCOME QUESTIONS OR COMMENTS ON THESE MONTHLY INSTALMENTS OF PHANEROSIS.

INDIA'S POVERTY.

Four out of every five of India's people (population 350,000,000) live in little villages comprising two straggling, untidy rows of mud huts. Dirty little urchins with arms and legs terribly thin, stomachs swollen with hunger, hair a dirty tangle, play in the dust of the street. The lives of all are dictated by the iron rules of the caste which determine whom a man can marry, what work he can do, who should cook his food, and so on. Methods of agriculture are primitive, and acute hunger is everywhere in evidence. Every year the population increases by 4 million, which means more mouths to feed and problems accentuated. For the average Indian the days are full of worry until the harvest is in, and if it is a good crop, it will provide him with a moderate-hunger diet — a little more than one meal a day through the year. The superstition of religion, the domination of the priest, the high interest rate of the money-lender who fattens on the poverty of the people, the fatalism of his beliefs; and the disease (particularly leprosy) everywhere in evidence, overshadows life in India. There Communism is seeking power, but what India wants in the strong, infallible, reign of the Son of God; the establishment of Psalm 72 when he shall "deliver the needy, the poor, and him that hath no helper, redeeming their soul from deceit and violence." No wonder, in that day, will "all nations call him blessed" (v. 17). His rule is needed in this pain-ridden world.

RUSSIA IN EUROPE.

During the past three years, the Communist Parties in western Europe have used one main slogan: "Peace," or, as they sometimes prefer, "The fight for peace." This was the slogan used by Communists to unite France, and which attracted many non-Communists to its standard. Frenchmen of all parties came to believe that the Soviet was the champion of peace; that peace was threatened by America, and that the Communist party was not the enemy of the State as they had thought. Daniel, speaking of the King of the North (the Russian Power) declares: "By peace shall he destroy many" (Dan. 8: 25). Christ, the Prince of Peace, is alone capable of establishing "peace on earth and goodwill towards men."

The Marriage Question

This subject was ventilated in *The Logos* two months back, and many interesting and helpful comments were received from readers as a result. The most interesting of all, is the following letter from a sister who married out of the Truth, but who, having recognised this fault, has since earnestly striven to make amends.

Dear Brother Mansfield,

The current issue of "The Logos" containing the article upon "The Marriage Question" was particularly interesting to me. You see, I married out of the Truth many years ago (over thirty years ago). In those days I was practically in isolation, and had little contact with real ecclesial life. Eventually we (my parents and I) settled at a place which was in total isolation, and eventually I married.

In many regards the marriage turned out very successful. My husband had been brought up a strict Methodist—went to Sunday School, read his Bible, neither drinks, smokes nor gambles, and has a reverence for God.

But, despite all this, I consider your article right, and I thoroughly endorse it. I received no true co-operation with the Bible teaching of the children; though eventually I had a Sunday School of twelve scholars, and of our four children, three have accepted the Truth—for which I gratefully thank God. I can assure you, despite the many excellent qualities of my husband, my walk in the truth has been a very lonely one, and many and bitter have been my trials, brought on, of course, by marriage with an outsider.

Yet, when I look around, I find others, too, have bitter trials. Sometimes these are induced by Christadelphian husbands who do not manifest the high principles that my husband has. By this I do not seek to weaken the point of your article, but only to stress that when we profess the Truth we must strive to manifest the qualities of the Truth.

If my husband did not profess the high principles he does, my walk in the Truth would be even more difficult, maybe impossible, and my trials much keener. How many who have unwisely trodden the path that I have in the matter of marriage, have been drawn completely away from the Truth in consequence.

I hope you see the point I am trying to make. I am not trying to defend myself, for I realise fully the inadvisability of my marriage, and I have felt the consequences in my own circumstances.

We publish this letter for several reasons. It reveals, first hand, some of the difficulties that face the erring party who marries out of

the truth. Even under the most propitious circumstances, there can be no true co-operation in the most important things of life — 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; the religious training of the children, and so forth. Let any who contemplate marriage out of the Truth realise that they not only flout the commands of Christ by so doing, but also make the way of life more difficult to tread. Many such marriages have had far more disastrous consequences than are revealed in the letter above, so that young brethren and sisters are wise to break off any affinity with those outside the Truth (where it is obvious that the Truth has no appeal) before mere "liking" can develop into an affection much deeper.

The letter is also published as a measure of encouragement for those who have made the step, that they might not be "swallowed up with overmuch sorrow" (2 Cor. 2:7), but rather attempt what the writer above has tried to do — in spite of the difficulties, endeavour to rehabilitate themselves and maintain the faith. Let us bear well in mind, that the Ecclesial provision for resumption of fellowship after the offence has taken place, is no guarantee of an entrance into the Kingdom of God; this depends entirely upon the individual; he must work out his own salvation (as we all must do) "with fear and trembling." Marriage with the alien is an offence against God not man, and it is His forgiveness that must be petitioned; we have the assurance that "all manner of sin shall be forgiven" where it is deserved, with one exception (Mat. 12:31). Then must follow the earnest endeavour to surmount the difficulties that inevitably come with such a marriage, that God's Word and God's Will may be elevated in the home, and, if possible, the other party won over to the knowledge and acceptance of the Truth.

Finally, we publish the letter, as a reminder to all, of our responsibilities to each other. Sometimes, claims the writer, trials are induced by Christadelphian husbands (we may add, wives also) "who do not manifest the high principles my husband has!" The walk to the Kingdom is a mutual one, in which both husband and wife can help the other attain the goal set before them. Happy, indeed, is the household built upon such a foundation! It may lack some of the glamour of the more worldly; the claims of the truth may take precedence over those of furniture or carpet; but in it will be found true comfort, true peace of mind, and true contentment. In the words of Paul: "It will have promise of the life that now is, and of that which is to come." And so the marriage question broadens out to incorporate more than marriage with the alien, and includes the association of husband and wife in the Truth.

May it be that the ventilation of this matter may cause some to think well and seriously before contracting alliances that once entered into cannot be broken, and which can hinder the walk to the Kingdom of God.

—Editor.

2. The Altar in Eden

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter."—Prov. 25:2.

There is no direct reference to an altar in Eden, but it is obvious one must have been set up there to receive the offerings of Adam's posterity. The entrance of sin necessitated this. It closed access to the tree of life, and opened a new phase in man's approach to Deity. In the proclamation of Genesis 3: 15, God had announced His purpose to redeem mankind from the state into which it had fallen, and, in type, had shown how this was to be done. The fig-leaf device of Adam and Eve (by which they had attempted to hide their shame) was stripped from them, and they were clothed by a Divinely-provided covering taken from an animal sacrificed for that purpose. This animal "slain from the foundation of the world" (Rev. 13: 8), and offered upon the altar of man's need, foreshadowed him who is both Lamb (Rev. 5: 12), and Altar (Heb. 13: 10), and who can effectively cover our shame (Rom. 4: 7). The type revealed to Adam and Eve that man is figuratively naked in God's sight, and without the shedding of blood there can be no clothing, or remission of sins. It also showed that God cannot be acceptably approached whilst we are in a naked state; we must "put on Christ" (Gal. 3: 26), and present our petitions through him.

In Eden, the Cherubim were set up not merely to guard the tree of life against unauthorised use, but also to keep, or preserve (as the word in Hebrew signifies) the way of life. They became the centre of Divine worship in Eden, the medium of approach by fallen man to El Shaddai (God Almighty), as later the golden cherubim in the Most Holy of Tabernacle and Temple overshadowed the place of Yahweh's glory in Israel. Genesis 3: 24 can be translated "... at the East of the Garden of Eden He caused to dwell in a tabernacle the cherubim, and the flaming sword which turned itself to keep the way of the tree of life."

The Cherubim "kept" or "preserved" the way of the tree of life in the sense that they were the representatives of Deity, dwelling in His tabernacle, to receive the offerings of those who would be found walking in the way of life, and which would be consumed upon the altar of God's providing, that pointed forward to Christ. The type was perpetuated in the Mosaic worship. In the Most Holy Place were found golden cherubim overshadowing a blood-spattered Mercy Seat, and between them (Lev. 16: 2) the shekinah glory of Yahweh (the flaming sword) glowed forth in the darkness. Thus did Yahweh dwell in the midst of His people, and was present in the tabernacle to receive worship (Exod. 25: 23; Lev. 1: 1). Throughout Scripture,

frequent reference is made to Yahweh dwelling between the cherubim (Num. 7: 89; 1 Sam. 4: 4; 2 Sam. 6: 2; 2 Kings 19: 15; Ps. 80: 1; 99: 1; Isa. 37: 16), and as these references are all associated with the worship of man, we can conclude that the cherubim in Eden were likewise a special manifestation of Deity with the object of accepting the devotions and sacrificial offerings of sin-stricken man. Their presence in Eden was required because of sin.

They were stationed east or, as it is expressed in Hebrew, towards the "sun's rising," because the dawn is emblematic of the coming day of Yahweh when His rule will replace that of the flesh. The tabernacle and temple also faced east, and it will be through the eastern portals of the House of Prayer for all nations, that the Elohim of Israel, and their Prince, will enter during the millennium (Ezek. 44: 1-3). Thus, from the beginning, God has caused man, in his religious devotions, to mentally visualise the coming "morning without clouds" (2 Sam. 23: 4), when the "sun of righteousness will arise with healing in his beams" (Mal. 4: 2). Today we still look figuratively "towards the sun's rising" for the same glorious reason, and we look literally towards the east also where, in the return of the Jews, and other significant events in Abraham's land, we see signs of the dawning of Yahweh's day when, at last, His name will be honoured by flesh.

The cherubim thus exhibited the mercy and redemption of God. In Eden, they doubtless presided over the altar to receive, and consume with divine fire, that which was offered thereon. The flaming sword would be used for this purpose: the sword to kill, and the flame to consume. In the tabernacle and temple, the cherubim were figures of gold arising out of the Mercy Seat with faces set gazing intently upon its blood-spattered cover. Here was a parable, speaking of redemption, when living cherubim will surround a living Mercy Seat, and between them will be revealed the glory of Yahweh (Rom. 5: 2). Like their prototypes in Eden, they will wield the flaming sword, or sword of the spirit, and accept the sacrificial offerings of the nations. To the latter they will represent what the cherubim and altar did in Eden; the opportunity of mercy and redemption.

In Rev. 5: 9-10 the cherubim of the future age are represented as gazing upon their Mercy Seat (the blood-spattered Lamb) and singing: "Thou hast redeemed us to God by thy blood out of every kindred, nation and tongue, and hast made us unto our God kings and priests, and we shall reign on the earth." Here is fulfilled the parable of the Most Holy place, for all that was in the Most Holy were the cherubim and mercy seat with the glory of Yahweh radiating both. The saints (cherubim) in company with their Lord (mercy seat — Rom. 3: 25, Diaglott) thus comprise the anti-typical Most Holy, and in Revelation 4 they are represented as announcing this glorious fact, for, surrounding their Lord, and overshadowing him (see v. 6), they vociferate: "Holy, holy, holy, Lord God Almighty" (v. 8). "Holy, holy, holy" signifies "Most Holy," and those singing

this, are, in fact, proclaiming that they are the anti-typical Most Holy. The Apocalypse frequently uses the Most Holy (rendered Temple) as a symbol for the saints; examples are found in Rev. 7: 15; 11: 1, 19; 14: 15, 17; 15: 5, 6, 8; 16: 1, 17; 21: 22. They are the antitype of what is found in Eden, the tabernacle, and the temple, and to them the nations, like Cain and Abel, will bring their offerings.

On the great day of Atonement (or Coverings), the High Priest of Israel, on behalf of the nation, entered the Most Holy and sprinkled the mercy seat with the blood of the offering. On that day, all the people were commanded, on pain of death, to "afflict their souls" (Lev. 23: 23-29), although soon afterwards, during the feast of Tabernacles, they were to "rejoice before Yahweh." The world is approaching the great day of Atonement when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted" (Isa. 2: 11). Flesh is stubborn, and must be humiliated before it will submit to divine direction, and though the Divine ear is ever opened to hear, and Yahweh's mercy ever extended to forgive, the "slain will be from one end of the earth to the other," so widespread and stubborn will be the feeling of revolt in the hearts of men (Jer. 25: 33). The bloodshed of Armageddon and its aftermath, is not a wanton destruction of life without purpose, but a necessary provision for the redemption of Jew and Gentile. Not only will it cause the world to "afflict its soul" but is in the nature of a grand sacrifice, a great humiliation of flesh, essential to the manifestation of Yahweh's mercy. Jew and Gentile have both rejected the offering of God — even the blood of His beloved Son. They have both mocked the people of God, and, in ages past, have shed their blood. Therefore the blood of Jew and Gentile must be shed in expiation. This sacrificial aspect of Armageddon and its aftermath must not be overlooked. The Spirit in Ezekiel speaks of it as, "My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel" (Ezek. 39: 17). Mankind can avoid this evil by voluntarily turning to God, but, unfortunately, he will remain true to type by rejecting the mercy of God. Thus flesh will be humiliated by affliction, a sense of sin will be brought home to the world, which will force it to turn in contriteness to Deity, and His love will be manifested in the glorious anti-typical Feast of Tabernacles (the millennium) that will be enjoyed by all nations who will then "rejoice before Yahweh."

There was a miniature of all this in Eden, to be fulfilled when Eden is restored. There the cherubim were established ready to accept the offering; there the divinely-provided Altar (which had already been used to provide the covering for Adam) was to be seen, ready to receive it; all that was required was the right spirit in the heart of the offerer. It was found in Abel, but was lacking in Cain.

Abel brought the firstlings of his flock (probably a lamb) which revealed that he had sought out the meaning of the parable, and the Lord had respect unto his offering (Gen. 4: 4). The manner in

which this respect was shown is not declared, but doubtless the flaming sword was used both to slay and consume the offering in the manner described in such places as Lev. 9: 24; 1 Kings 18: 38; 2 Chron. 7: 1. On the other hand, no respect was shown to Cain's offering which was permitted to decay unconsumed by the fire of the Spirit. Cain's offering was not mixed with faith. He refused to recognise the principle of bloodshedding in his approach to Deity. He could not see the need for the condemnation of sin in the flesh. The refusal of Deity, through the cherubim, to show respect to his offering aroused his antagonism. He became angry and sulky, and though he refused to sacrifice any of his flock to approach Deity, he had no scruples about shedding the blood of his brother in vindication of self. But, before this final act, God, in His mercy, pleaded with Cain, and revealed that the way was open to him to obey and find favour with the Lord. "If thou doest well, shalt thou not have the excellency?" (see margin). As the elder of the two this was his due, and would have been given him, if he had shown himself worthy of it. "And if thou doest not well, sin lieth at the door." The word "sin" can be expressed as "a sin offering," and these were "lying at the door" in the presence of his flocks. Thus Cain was exhorted, in spite of his sin, to use the God-given means of redemption which were near at hand, lying at his very door. The presence of the cherubim, the existence of the altar, guaranteed the acceptance of the offering should it be presented. But Cain rejected the goodness of God, and went from His presence with the mark of curse upon him. Since that day, the mark of Cain has rested upon the majority of Adam's children because they have rejected the mercy of Yahweh exhibited in the Altar, upon which they could have presented their sin-offering, had they desired.

—H.P.M.

"FEET OF IRON AND CLAY"—Dan. 2: 33.

A consideration of the Image described in Daniel 2 indicates that if actually constructed, it would possess considerable weight. It is quite obvious that something more substantial than soft pliable clay would be required as a foundation. The description of the feet therefore requires a little investigation if we consider that Bible symbols should be in accordance with natural laws. The addition of iron fragments to the clay would not in any way increase its strength, and, in fact, the whole structure would be so weak as to be in danger of collapse even without the intervention of the "little stone."

The Septuagint translates this passage (v. 33) "part of iron and part of earthenware," and Young's Concordance gives the literal meaning of "clay" as "burnt clay of the potter." The clay of the Image is thus baked hardened clay which does possess an element of strength; but still the problem of the iron remains; no potter would leave pieces of iron in his clay, and if he did, the iron would not contribute to the strength of the article whereas Daniel records: "... there shall be in it of the strength of the iron" (Ch. 2: 41).

A survey of ancient pottery and iron production provides the solution to the problem. Iron compounds form the most common impurity in potter's clay which must be removed for the production

of high quality work, as they discolour the clay. In some cases, however, iron compounds are added to the clay to give particular colour effects, particularly yellows and reds. This use of iron does not affect the strength of the clay, nor does the iron exist in a metallic state as we may imagine by reading the description of Daniel — "Iron mixed with miry clay."

If, however, the proportion of iron is sufficiently high, the clay will be used for producing metallic iron rather than pottery; the clay is then termed "iron ore" the only distinction being the proportion of iron present. The ore is placed in a primitive furnace, similar in design to a modern blast furnace; other necessary elements are added, and the furnace fired. The metallic iron is extracted from its compounds by this process, and in the final stage there is a mixture of molten iron and burnt clay (which, in modern practice, is termed "slag"). This mass is removed from the furnace after cooling sufficiently for the iron to set, but whilst still in a white hot state. The iron now is quite soft and pliable, and can be beaten or forged to any desired shape. This hammering process welds the iron into a compact solid mass, and drives out the clay which flakes off the surface of the iron. The result is a good strong article, as the legs of the image (or a piece of armour, or a sword, such as the Romans used). If this final forging be omitted, and the iron allowed to cool after removal from the furnace, the iron assumes the form of a sponge, honey-combed throughout with burnt clay. This is the condition of the image's feet, "part of iron and part of clay . . . partly strong and partly broken . . . they shall mingle themselves . . . but they shall not cleave one to another" (vv. 42, 43).

Having discovered the nature of the symbols, we are now in a position to consider their significance. Clay is quite commonly used as a symbol of man's mortal frame (Job 10: 9; 33: 6; Isa. 64: 8; 1 Cor. 15: 47; Gen. 2: 7). Iron being a common element in the clay represents the strength of the flesh. A large quantity of clay produces a small quantity of iron which must be extracted by fire, hammered and beaten to weld it into a compact unit. The Roman Empire was in this condition. Whilst iron is the strongest metal used in the image, it is also the most liable to decay. The earlier empires were overthrown by superior strength, but Rome decayed from within; the iron discipline was relaxed, the hammering, forging and welding were neglected, and the weak clay predominated.

Bible symbolism is thus seen to be perfectly in accord with natural laws, and also express a maximum of detail with a minimum of words.

Having traced the connection between clay and iron, it is interesting to note that iron bears the same defilement as the flesh which it represents. In Deut. 27: 5; Josh. 8: 30, 31; 1 Kings 6: 7 Israel were instructed that the use of iron tools in the construction of altars, or of the temple, was defiling. It is also interesting to note that iron can be sanctified for use in the Divine service. It was used in abundance in the construction of the temple; also, by the operation of the Spirit, the base, corruptible iron may be transmuted into precious, enduring silver (Isa. 60: 17) to be fashioned into a holy vessel fit to reflect the glory of the Lord.

F. Russell.

Some endure steadfast under all circumstances; some disappear from the scene of duty after a time. The interest of the latter (never very strong) in Christ himself seems slowly to die under the friction of life, till some offence given or crotchet introduced sends them off the straight path, and as the years go by, they disappear from their place. It seems impossible that this could happen to those who by the power of the Word closely held by, are enabled to see God. Where man only is seen, stumbling is sure sooner or later to take place, because of human weakness inside, and outside all around.

—R.R.

INCENSE OFFERED UPON THE GOLDEN ALTAR

The burning incense in the Holy Place ascended as a "sweet savour" unto Deity, and symbolised the prayers of saints. This article examines the various elements that combined to make the incense, and shows how they set forth those principles that make for acceptable prayer.

Morning and evening the priest went into the Holy Place and caused the sweet smell of carefully compounded incense to ascend to heaven. We are familiar with the general significance of this beautiful Mosaic shadow. Brother Roberts reminds us that "the Holy Place typified the Holy State arising out of the Divine appointments for the purpose, chief among which is the sacrifice of the Holy One," and shows how the incense symbolised Prayer offered regularly (beaten small) — not in large lumps. However, a more detailed examination is very edifying.

From Exodus 30: 1-8 it is evident that only the priest could offer the incense. This is confirmed by 1 Chron. 23: 13 where the separation of Aaron and his sons is mentioned "to burn incense before Yahweh, to minister unto him, and to bless in his Name for ever" (see also 1 Sam. 2: 28). This is still the privilege of the Royal Priesthood spoken of by Peter. While God hears the ravens when they cry, yet the intimacy of prayer through the Christ Mediator is for those in the Covenant. Theirs is "incense offered upon the golden Altar."

This latter phrase is found in Rev. 8: 3-5 and is there identified with the "prayers of all the saints." The seal periods of Chapter 6 had established apostate Christianity as the State religion as further amplified in Rev. 12. The false "Catholic" Woman enthroned was as odious to the true Woman (the bride of Christ) as the preceeding Pagan dragon. Thus the true Woman was forced to "flee into the wilderness." Chapter 7, on the background of 6,000 years Divine sealing operations, describes the separating from this Laodicean institution of the faithful true Israelitish remnant. The testimony of this faithful "Antipas" community was bitter against the blasphemy set in high places, and hence they were vigorously persecuted.

As they lay bleeding and downtrodden beneath the heel of the adversary, they drew comfort from fellowship with the Father in prayer, and beseeched him to avenge them of their enemies who

were also His. They hated the Catholic Power with the "perfect" Christian hatred of Psalm 139: 21-22. They hated it "right sore," as one version of the Psalm expresses it. They earnestly beseeched the just God of Israel to avenge His holy Name, and the Community who bar His name, in terms similar to their earlier brethren under the Pagan Diocletian Persecution in the 5th seal period who, as the souls under the altar, cried out with a loud voice, "How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?" White robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6: 9-11).

This is a thoroughly Christian sentiment whether as the unspoken testimony of dead bodies in fellowship with Abel (Heb. 11: 4), or as the living beseeching of those who survived such persecutions. It is a proper ingredient in the attainment of the Divine point of view for us in this day, and we must not allow a sentimental pseudo-piety to deter us from it. It honours God to desire the destruction of those who *unrepentingly* dishonour Him. Such sentiments ascended as sweet smelling incense from the lips of Jeremiah: "But, O Lord of hosts, that triest the righteous, let me see thy vengeance on them: for unto thee have I opened my cause" (Jer. 20: 12); and from he whom Jeremiah foreshadowed: "Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let them be blotted out of the book of the living, and not be written with the righteous" (Ps. 69: 24, 28); and from our brethren in tribulation in the 4th Century. In response to Jeremiah's cry there came forth the Babylonian lion upon Judah; in answer to the vengeful prayer of the meek and lowly one, there came forth the Roman eagles upon Judea; and in reply to the plea of the anti-Constantinian saints, there came forth the hordes of barbarian invaders upon the Roman Empire, under the judgments of the Trumpet periods.

Thus the prayers of the saints at that time were the impelling force behind the Angels in their manipulation of affairs. That which was cast to the earth (Rev. 8: 5) was the Divine materialisation of saintly aspirations. The saints could not avenge themselves for this belongs alone to God (Rom. 12: 19); but God was pleased to be "stirred into action" by their prayers. Such a phrase is only a figure of speech, of course, such as "Give him no rest . . ." (Isa. 62: 7), and the parable of the importunate widow in Luke 18 where, when the Jews persecuted the seemingly widowed ecclesia they were not to faint, but to pray for the vengeance of A.D.70 to come upon the Jewish Commonwealth on account of its full measure of iniquity (Matt. 23: Zech. 5).

That incense symbolises prayer is confirmed from Ps. 141: 2; "Let my prayer be set forth before thee as incense." Zacharias, the father of John the Baptist, and his fellow worshippers understood

this. To the formalists of the day incense burning was just a rite and ceremony, but in Luke I: 6-13 we have before us a group of "Jews inwardly." The people associated the symbol with its significance, and felt that it was appropriate at that time to "stand without praying"; and this priest of the course of the Levite Abijah (1 Chron. 24: 10), this future constituent of the 24 elders (Rev. 4: 4) as the Melchisedec priesthood, poured fourth his heart's desire, and "his prayer was heard."

And how appropriate the linkage of incense with prayer becomes when we study the composition of the Mosaic incense (Exod. 30: 34-38). The constituent spices were onycha, stacte, galbanum and pure frankincense.

STACTE is a kind of myrrh which is brought forth from the tree by a deep wound or crack in the bark of the tree. A knife has to penetrate the side of the tree, its heart has to be wounded. So prayer is on the basis of the sufferings of Messiah, the bride is formed out of the wounded side of Adam the second whose heart broke under the burden of our sins which he bore in His body (1 Pet. 2: 24). Only those who "fellowship the sufferings of Jesus being made conformable to his death" (Phil. 3: 10) may approach through him to the throne of God in prayer.

FRANKINCENSE is a spice tree which exudes a white gum almost spontaneously, given the slightest scratch as a motive. No detailed preparation of the tree is required. So prayer must flow spontaneously from the believer as the expression of his "new man" in Christ. His whole character becomes a ready flowing towards God. Distress or joy, it is to God he turns in petition or praise. A Hezekiah receives a threat from the Assyrian, then the letter is laid before Yahweh (2 Kings 19: 14-19); a David's heart overflows with the joy of prospective salvation, then to Yahweh he turns in rapturous thanksgiving; Jesus finds his adversaries return evil for good, but his solace is recorded graphically by omitting the italics in Ps. 109: 4, "... but I — prayer." Yes! Jesus and prayer were synonymous. Prayer was his whole life which flowed unceasingly heavenward. If we constantly seek those things which are above then our lives will develop into constant frankincense-like prayers. There is a proper and regular place for specific and formal prayer, but there must be the wide and complete dedication of lives which Paul signifies when he exhorts us to "Pray without ceasing." Prayer may be unexpressed as in hymn 61 (old hymn book) — "*Regard our prayer though unexpressed.*" If our lives become Spirit-possessed by the constant indwelling of the Word, then "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8: 26-27). That is, when we cannot find words to express our petitions and aspirations towards

God because of the weakness of flesh, yet the new Spirit formed in us by the Word still flows unceasingly towards God, and because that Spirit is God's it is readily interpreted in the counsels of the Father and Son; for "in the midst of conflict, a saint desires only the will of God."

A further feature of the Frankincense aspect of prayer is seen in the derivation of the original word from a verb "to be white." Those who approach to God in covenant prayer have first "to be made white in the blood of the Lamb." They have to be covered with a garment of righteousness through the obedient sacrifice of Jesus. The connection between whiteness and "Christ-righteousness" is very clear in Scripture, whether in David's confession (Ps. 51: 1), or John's description of the saints in triumph (Rev. 19: 8). Washed and made clean, though our sins be as scarlet, they shall be white as snow (Isa. 1: 16-20).

If we were still filthy unredeemed and, as the liturgical churchgoers call themselves, "miserable sinners," then we should not be able to approach the Holy One of Israel. Hence the provision for us of a High Priest. His work, which enables us to approach God, was first the declaration on behalf of the Father of the unprofitableness of flesh and blood. When we acknowledge this, and are crucified with him, when we associate with the declared righteousness of God, then we are in a suitable "white" frame of mind to come near. This past action is the main basis of Jesus' title of High priest in that he offered himself once, but also "ever liveth to make intercession for us" (Heb. 7: 25). This does not mean that God the Father is hard and implacable and cannot understand our frailties, and therefore constantly needs Christ to take our prayers to him and persuade Him to forgive us for His sake. Contrariwise God fully understands us: "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame; He remembereth that we are dust. . . . But the mercy of the Lord is from everlasting upon them that fear Him, and His righteousness unto children's children" (Ps. 103: 13-14, 17). Not Christ is mediator or "middle one," "meeting place of God and man" — *for our sakes*. El, Himself, is so great, so high and holy, so lofty and terrible that *we* would find it difficult to reach "near unto him." So, in his merciful condescension, God has provided one who "goes between," intercedes, mediates, bridges the gap between our puniness and His awful majesty. He has taken into His inner counsels one who has been through the experiences of flesh and blood personally. Thus we are utterly assured of available mercy by the presence with God of one who can "be touched with the feeling of our infirmity; who was in all points tempted like as we are, though without sin: who suffered being tempted" (Heb. 7: 25-28). This marvellous concession to human weakness leaves us without excuse for feeling that God cannot understand. It is as when Israel feared to hear the voice of God, and Moses became the intermediary. So if we, in our frailty, should fear God's severity, Jesus becomes our confidence, our second Moses.

The next spice comprising the incense is *ONYCHA*. This is made from a white shining sea shell found in profusion upon the shores of the Red Sea. When it is burnt it sends forth a most fragrant odour. Upon reaching the further shore of the Red Sea after "the horse and his rider had been cast into the sea" (Exod. 15), the first task of Israel would have been to pitch their camp and prepare a meal. Preparation of a meal would involve the kindling of camp fires, and so the first smell that would assail their nostrils after their baptism into Moses would be the sweet scent of burning onycha shells; *the smell of deliverance*. We "remember" the position which *was* ours, slaves of sin (Rom 6: Eph. 2: 11-14), aliens from the commonwealth of Israel, dwelling in Egyptian darkness; and we rejoice, praising God, that the "eyes of our understanding have been enlightened" and that "the Truth has made us free" (John 8: 32). Moreover, we still rejoice that out of Egypt God has called His son (Hosea 11: 1), be it national, individual or adopted. As we kneel before God there flashes before the mind's eye: Eden and the promised serpent slayer; Noah and the rainbow token; Jacob and the Joseph life preserver; David and the slain colossus; Jesus and the angelic tomb breakers; and a thousand more episodes in our national Israelitish history. There is one aroma diffused throughout it all: *deliverance*; the preservation of the seed for the ultimate complete deliverance of the creature "from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 21).

The final ingredient of incense is *GALBANUM*. This enters quite fragrantly into the general composition, but on its own it is an acrid evil smelling preparation when burnt. Its main use in ancient times was *to keep serpents away* by its fumes, and as a *cure for serpent bite*. What a wonderful analogy. Prayer is based upon our cure from serpent bite, for it is an effectual armament against the wiles of the devil.

The connection of the serpent with sin is clear. It was he who led the woman to exercise her natural lusts in a direction forbidden by Divine law (1 John 2: 16; Gen. 3: 6). Adam and Eve adopted his natural intellectualism as their own, and were then drawn away of their own lust into the conception and execution of sin; therefore "serpent" becomes a fitting symbol for sin. When Israel sinned God sent a dreadful parable of their condition into their midst. They became physically serpent-bitten and immediately related to death, which vividly portrayed their real condition, as bitten by sin and subject to the law of sin and death, without hope or merit. But God also set before them a parable of *cure* from sin. If they looked in faith upon the uplifted representation of a serpent then they were healed. They had to see in the serpent a representation of that which had bitten them, and acknowledge their worthiness of death. In this humble, reconciled frame of mind God could forgive them (Num. 21: 6-9). Jesus said to Nicodemus: "That is just like my coming sacrifice" (John 3: 14). Jesus came in the identity of the serpent-bitten human nature, and declared God's righteous estimate of its

worth (Rom. 3: 24-26). We must (like the Israelites of old) see in Jesus that which has bitten us, the serpent nature. We see it placarded, put away, condemned, destroyed, crucified, cast out, when Jesus bore our sins *in his body* to the tree (1 Pet. 2: 24; Rom. 8: 3; Heb. 2: 14; Col. 2: 11; Rom. 6: 6; 2 Cor. 5 21; Gal. 2: 20; 6: 14; John 12: 31-32; Heb. 9: 26).

In order to do this, Jesus had to bear the offending nature without succumbing to its waywardness. We have to fellowship, or work into our lives, his crucifixion of it.

It is only when men have acknowledged that by nature they are children of wrath that they are in a position to approach to God. The natural man does not see himself thus; he carries on in his own way, proud and self-willed, experiencing no need for moral redemption. Therefore he is not *at one* or reconciled to God. God cannot forgive one who feels no need for forgiveness, but "to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word" (Isa. 66: 2). Jesus is set forth, crucified through weakness, to implant this disposition in those who "look upon him and are saved!" It is solely on the basis of the crucified and risen Lord, and with this reconciled frame of mind, that men may approach unto God in prayer. Hence the presence of Galbanum in the incense.

Furthermore all our experiences confirm the fact that prayer is one of the greatest aids in obedience to the injunction, "Resist the devil and he will flee from you." The very act of beseeching God to help us overcome a certain sin, or weakness, is a galbanum means of driving the serpent away. We cannot lightly go from our prayers and forthwith commit the very sin that we have been laying bare before our Father, asking his forgiveness and help. Then also God will answer our prayer, and if we do our part, He will also help us to be "led not into temptation but delivered from evil."

How wonderful, then, is the composition of the incense under the Mosaic Law. Prayer based upon the suffering of Messiah is symbolised by *stacte* obtained from the wounded side and heart of the tree; upon being made white in the blood of the Lamb, symbolised by the white *frankincense* which spontaneously flows forth from the tree; upon a recognition of deliverance from the bondage of sin and death, and continual preservation symbolised by the *onycha* Red Sea shell; upon an acknowledgment of human nature set aside as profiting nothing in the sacrifice of Jesus, symbolised by the *galbanum* with its anti-serpentine properties; the whole being tempered together with the salt of the covenant (Exod. 30: 35; Lev. 2: 13).

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Only the Bible representation of things is true: that this is an evil state; that the thoughts of man are vanity; and his ambitions, schemes and activities, "vexation of spirit." The love and fear and service of God, in Christ, and a life surrendered, in self-sacrifice, to the hope of the salvation to be brought unto us at the appearing of Christ, represent the only policy that yields peace and satisfaction, and even then, the weakness of Adamic nature ensures a constant admixture of affliction and sorrow.

—R.R.



"BE NOT RIGHTEOUS OVERMUCH, NEITHER MAKE THYSELF OTHERWISE: WHY SHOULDEST THOU DESTROY THYSELF?"—Ecc. 7: 16.

C.J.H. (N.S.W.)—It must be admitted, that if we accept this statement on its face value, as a direct injunction to abstain from being "righteous overmuch," or too wise, it runs counter to other references which counsel the need for strict circumspection in our walk, or exhort upon the need to constantly increase in knowledge (Col. 1: 9). The very same chapter as contains the reference above, goes on to laud the value of wisdom, and declares that it is more efficacious in time of crisis than "ten mighty men in a city" (v. 19). And Christ declared: "Strive to enter in at the straight gate"; "because straight is the gate, and narrow the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13; Luke 13: 24). The Greek word translated "*strive*" means "*to agonise*," and illustrates that the walk to the Kingdom is not an easy one, but one requiring extreme effort.

We therefore agree with you, in rejecting the idea set forth by some, that this verse provides a rebuke to so-called narrow mindedness. The way is narrow; there is no doubt about that. We must accept this fact, and not try to juggle references in an attempt to circumvent it, or justify wrong-doing. This will avail nothing in the day of Inspection. The tempter sought to incite Christ to sin by an appeal to Scripture, but his false interpretation of the Word was repudiated by the Master who set forth the facts in their proper perspective.

What did Solomon mean? We believe he was warning against openly flaunting one's virtues. We can be "righteous overmuch" in our own eyes, like the Pharisee in the Temple (Luke 18: 10-14); we can parade our knowledge (even of Divine things) in fleshly vanity, and fail to comprehend the humility of true wisdom. The Apostle declared in one such case: "He knoweth nothing yet as he ought to know" (1 Cor. 8: 2). True wisdom will recognise that we are all "unprofitable servants."

The words rendered "destroy thyself," signify "make themselves desolate" (see margin). The self-righteous type, and all confident pretenders to wisdom, soon "make themselves desolate," for, in spite of all their show, their insufferable conceit soon makes enemies of friends, and demonstrates how far they have really strayed from righteousness, and how devoid they are of the true wisdom (James 3: 17).

**"WILL THE ELECTION TO PUBLIC OFFICE IN THE
KINGDOM OF GOD BE ACCORDING TO PUBLIC VOTE?"**

L.N. (W.A.)—No, it is a perfect system that is to be set up, during which God's will (and not that of the flesh) will be done in earth, as it is in heaven. "The Kingdom shall not be left to other people," declared Daniel (Dan. 2: 44). "Behold," wrote Isaiah, "a king shall rule in righteousness, and princes shall reign in judgment" (Isa. 32: 1). This king, and his princes (the immortalised saints — Rev. 5: 10) will be appointed by Deity unto perpetuity (Heb. 7: 21-24).

In that day, the "voice of the people" will no longer be heard in deciding the policy of nations. Six thousand years of history have proved it a very unsatisfactory method of rule whether in the world or ecclesia; and it will last be heard uttering rebellion against Yahweh and His son (Psalm 2: 2-3). Popular opinion denounced the prophets of God, and shouted for the crucifixion of Jesus. Popular opinion forsook Paul in time of crisis (2 Tim. 1: 15), and withstood Antipas (Rev. 2: 13). From Eden to the present day, the "voice of the people" has expressed itself far more often in support of error and wrongdoing than it ever has for the Truth and the narrow way. It is not strange that this should be so, for though popular opinion may be highly respected in the counsels of men, it represents, to the man

All prayers, ascending from the children of the covenant, ascend to the Father as sweet odours from Christ. He is the golden censer in which the incense is deposited. He the censer; the prayers of his brethren, and only theirs, the incense burning around the priest after the Order of Melchizedec. The arrangement is very beautiful, both in type and antitype, but so much more so in the antitype, as the reality transcends the shadow.

—Dr. Thomas.

of God, nothing more than the voice of the flesh, which "profits nothing," when it is God's way that is in view (John 6: 63). The pathway to the Kingdom is very often a lonely one, and all who tread it need to be most suspicious of the popular viewpoint, and learn to bring it to the bar of God's Word to see whether it is in accordance with His will or not. The world often accepts a doctrine as true because of the numbers who agree therewith, but here the Bible utters a word of warning: "Thou shalt not follow a multitude to do evil" (Exod. 23: 2). In other words, do not be swayed from what is right by the voice of opinion, whether uttered by the world, or by the saints of God (Gal. 1: 8).

Down through the ages, the "popular vote" has been on the side of bloodthirsty dictators, brutal oppressors of the people, rogues camouflaging as heroes and benefactors, Scribes and Pharisees lauding their own self-righteousness, and an innumerable company of villains in various disguises who have perverted the truth, persecuted the people of God, and trodden underfoot even those who have helped them to power. The flesh glories in the flesh, and is quite happy that this condition of things should continue; it perpetuates

the fiction of the goodness of these power-seekers, and white-washes its heroes. But the time is coming, as Isaiah declares, when "the vile person shall no more be called liberal, nor the churl said to be bountiful" (Isa. 32: 5). The flesh shall no longer then be elevated, but, instead, the "knowledge of the glory of Yahweh will cover the earth as the waters cover the sea." The voice of opinion will then be effectively stifled, whilst to the people there shall be delivered "a pure language (the knowledge of the Truth) that they may all call upon the name of Yahweh to serve him with one consent" (Zeph. 3: 9).

—Logos Committee

Christadelphian Newsletter

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

Woodville Ecclesial Newsletter

We have received, from the Recorder, a copy of the Ecclesial Newsletter, No. 1. This brings before the notice of members the forthcoming functions of the Ecclesia, and reminds them of some of the spiritual highlights of the past. Since the Ecclesia commenced some months back, its roll has increased to some 40 members, it has an efficient and enthusiastic

Gospel Extension Group, a regular Study circle for interested friends, week-night meetings, and a fine little Sunday School under the control of Brother L. Wiggzell. Splendid co-operation has been received from the Adelaide Ecclesia in this work. On the foundation of God's Word, and with the enthusiastic zeal of its members, it cannot fail to progress.

"Jehovah's Witnesses or the Bible?"

This is the title of the main article in the August issue of "Herald of the Coming Age," and it has excited quite an amount of interest, particularly among the members of this sect. Many letters received take exception to the statement that "Jehovah's Witnesses virtually deny the resurrection of Jesus." The writers all declare they do

believe in his resurrection. When pressed, however, they are forced to reply that they do not believe that the body of Jesus that went into the tomb came to life again. As we have stated in the "Herald," this is a virtual denial of the resurrection, and brands the sect as "false witnesses of God" (see 1 Cor. 15: 15). Extra copies of this issue were printed, and we are now in a position to supply any who may desire further copies for distribution to their friends.

The Bible Circulated but not Believed

There is sound truth in the following comments by Brother P. Pogson (Lakemba): "Events are reaching a crisis in the Middle East, and it may only be a short time ere we are called to the judgment seat of the King of the Jews. It is really wonderful how these great events are always making headlines, and yet it is only an insignificant body of people like ourselves that can clearly perceive their significance, and know their final outcome. Truly God has selected the humble of the world to bring to nought

the mighty, demonstrating that "no flesh should glory in his presence." A no less remarkable feature of our times is the fact that there has never been in circulation so great a quantity of Bibles as today, and yet in those very countries where they are found in profusion Godlessness is also rife. It is common to hear the Bible referred to in mocking terms, but rarely spoken of with reverence and understanding. I often recall the words of Joel 3: 13: "... the press is full, the vats overflow; for their wickedness is great."

THE IMAGE EXPLAINED

(Bible markings based on "Exposition of Daniel" from Prospect Class).

(Continued from page 30)



Daniel 2: 37 — "The God of heaven hath given thee a kingdom, power," etc. — This was a fearless statement of fact. Nebuchadnezzar imagined it was his own ability that had brought him to power, but the prophet shows that it was God using his ability. Later, in his interpretation of the Image, Daniel reveals that the same God will remove all Gentile rulers to make room for His own kingdom (v. 44). Isaiah 10: 12-15 should be studied in collaboration with this thought.

Verse 38 — "Thou art this head of gold." Babylon was the golden city of a golden age (cf. Isa. 13: 19; Isa. 14: 3). Nebuchadnezzar was the foundation of Babylon's glory, but the kingdom he established was destined only to last 70 years (Jer. 25: 12, 27). He came against Israel in 1st year of his reign (B.C. 612) and in 542 Babylon had fallen to the Medes and Persians. In 19th reign the Temple was smitten by him (B.C. 592); 70 years later, the command issued to rebuild it (Ezra 4: 24; 6: 1) by the

second Darius. In 23rd year of his reign there was a further deportation of captives (Jer. 52: 30), and 70 years later, in 6th year of Darius (B.C. 518) the rebuilding was finished (Ezra 6: 15). Jeremiah had predicted that Babylon's power was limited to 70 years (Jer. 25: 12, 27).

Verse 39 — "After thee another kingdom" — Medo-Persia, the "bear" of Dan. 7: 5, and the Ram of Dan. 8: 3. According to Herodotus, the taxation and tribute demanded by Persia was paid in silver talents, so that silver became the predominant metal of Persia, as represented in the Image. Babylon fell in 542 and the Kingdom lasted 206 years 9 months. "Inferior to thee" — That is in wealth, luxury and magnificence; not in power or in extent, for Persia lasted much longer than did Babylon. "Third kingdom of brass" — Greece, the leopard of Dan. 7: 6 and he-goat of Dan. 8: 4. Javan founded the greatness of Greece, and was noted for brass (Ezek. 27: 13); it was incorporated in the weapons and armour of the Grecian soldiers, who are known to history as the brazen-coated Greeks. Greece assumed universal power in B.C. 301.

(To be continued)

AMONGST THE COTTAGE MEETINGS

Temptation of Jesus

"The temptation of Jesus was typified in Israel's experiences. He was led of the Spirit into the wilderness for 40 days to be put to the test; Israel was led of God into the wilderness for 40 years that He might "prove them to know what was in their heart." Jesus hungered, but turned aside the suggestion of the tempter with a Scriptural reply; Israel hungered but complained. They received from heaven the manna with its lesson that man "should not live by bread alone" (Deut. 8: 3) but failed to profit thereby. Luke 4 should be carefully compared with Deut. 8."

—C.C. (Alberton Class)

A People Prepared

"John Baptist came with the object of preparing the way for the Lord. We do likewise in our efforts to preach the Word. The Scriptures show there will be a people living at the advent of Christ who will be waiting for him (1 Thess. 4: 17), and our efforts to extend the Gospel are designed to create this "people prepared for the Lord."

—J.M. (Goodwood Class)

Persia

"80 years ago, Brother Thomas wrote in 'Exposition of Daniel' that the domination of Persia by Russia is not a matter of doubt, but a certainty which the events of the latter days will reveal. The headlines in the daily Press are a vindication of his exposition, and a reminder to us that we live at the epoch of the Return. Persia is slowly but surely being drawn within the ambit of Soviet control."

—A.D. (Prospect Class)

Grasping at Equality with God.

"Ye shall be as God," the serpent told Eve (see R.V.). She grasped at this equality and ate of the tree of knowledge. If she had remained righteous, and awaited God's own time, she would have been granted that equality (Luke 20: 36). Christ Jesus, on the other hand, thought equality with God was "not a thing to be grasped at" (Revised Version Margin translation), but humbly submitted to the will of His Father, and thus ultimately found exaltation. "Let this mind be in you, which was in Christ Jesus" says Paul. Equality with God, as far as nature is concerned, can be the lot of us all if we meanwhile humbly submit to His will. And the time of our exaltation is near at hand.

—R.K. (Croydon Class)

The Token of the Covenant

"Circumcision was the token of the Abrahamic covenant, and was performed upon the eighth day (Gen. 17: 9-12). It took precedence over the Sabbath Law (John 7: 22-23) because the latter was the token of the Mosaic covenant (Deut. 5: 3-5, 15). The Sabbath rest occurred on the seventh day, and foreshadowed the Millennial rest during the seventh thousand year period from Creation; circumcision was performed on the 8th day, and foreshadowed the complete cutting off of the flesh at the end of the 1,000 years reign of Christ when God shall be "all and in all." E.B.W. (Kingswood Class)

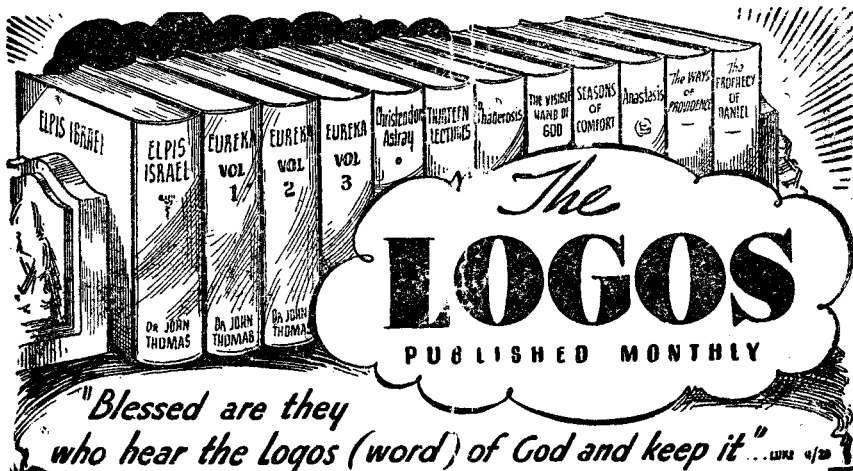
"We must learn to cater for the needs and not the wants of the brethren."

—S.L.M. (Melbourne Class)

"Key to the Understanding of the Bible"

Current issues of "Herald of the Coming Age" is given over to this subject. It shows how the covenant God made with Abraham is the foundation of our hope in Christ Jesus, and

links up both Old and New Testaments as one. This issue should provide a splendid number to hand on to friends who may have had their interest in the Bible aroused.



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November, 1952

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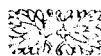
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OF A PEOPLE CALLED OUT OF GENTILE
DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

"Do what is right, be valiant for the Truth, teach it 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; 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 NINETEEN

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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SPECIAL ARTICLES FOR THIS MONTH:

Benefit of Ecclesial Co-Operation

Why Stand Aside from the World ?

It is one of the plainest teachings of Christ concerning himself and his brethren that they are "not of the world." By "the world," he does not mean the earth, or air, or sky; he means the people that inhabit the earth; the people who compose the present order of society. Not being of the world is a sufficient reason of itself why we should not be found consorting with the world in its particular pleasures and festivals. But we are expressly commanded to "Love not the world." We are further informed that if, in spite of this exhortation, we do love the world and have its friendship, it will be at the price of God's friendship, "for the friendship of the world is enmity with God." There is substantial reason for the invitation to "come out from among them and be separate," that God may receive us, and that we may be His sons and daughters. That reason is the one given by John: "All that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father;" that is, these sentiments are not such as the Father approves as the motives of action in those whom He has formed in His own image. Now these feelings, mentioned by John, are the conspicuous features of every worldly gathering of pleasure seekers, and of worldly people when they do not gather. When we attain to any growth in Christ, we see this clearly, and more clearly every year. At first, to youth and inexperience (and always to the carnal mind, whether young or old), it seems not so bad. Things seem fair and harmless; and the apostolic portraiture overdrawn, and the scruples of such as are guided by the apostles overstrong. But at last, with maturer judgment of all things, and enlarged appreciation of things that are truly "good," the world looks all that it is, and if we are wise, we stand aside as God's friends have always stood aside from the enemy of God.

November, 1952

—R.R.

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WORLD EVENTS

IN THE LIGHT OF PROPHECY

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

"WAR NOT INEVITABLE." — N.S.W. CLERGY.

"War Not Inevitable" — N.S.W. Clergy

"The segregation of mankind into nations, then, is not accidental, or the result of mere human policy. It is a divine appointment. Human wisdom was opposed to it in the beginning; and if socialists, peace-movement men, and such like, could carry out their schemes, they would commingle the nations into an indiscriminate "universal brotherhood" and abolish all times and bounds of habitation. The projectors of the city and tower of Babel announced in their programme, that the enterprise was intended to secure to the patrons of the scheme 'a Nā mē'; and to prevent them from being 'scattered abroad upon the face of the whole earth.' They were opposed to nationalisation; they preferred a fraternal communism, and proceeded to build a temple of social fraternity for all mankind. But God, and his purposes, were in none of their thoughts."

—"Elpis Israel", p. 174.

The extract above places the spotlight upon a prevailing sentiment we desire to examine in this article. We earnestly suggest you pause here, and read its context; the section of "Elpis Israel" entitled, "*The Present World in Relation to the World to Come*," found on pp.168-180. Turn up the Scripture passages quoted, and let the subject enlarge in your mind.

The Doctor points out that the imperfect state of mankind about us is merely the quarry from which Deity is mining precious gems (by faith and obedience under trial), for His Kingdom. The vast movements of the masses, their politics, wars and religions, are all permitted to exist, and are directed into particular channels as occasions require, to ultimately bring into being the particular crisis, when God will intervene to establish the Kingdom. Hence peace-societies take their place in a general pattern of things totally opposed to the way of God.

"HOW GREAT IS THEIR DARKNESS" — Mat. 6:23

In June of this year, the Orange and District (N.S.W.) Minister's Fraternal held a special day of prayer for peace. They issued a manifesto which was read from all pulpits. Said they:

"Believing that the growing tension between the nations of the world is threatening the world with another war and consequent suffering, horrible beyond all imagining, and believing that such growing tension and warlike propaganda is a violation of the teaching of Jesus, we Christian ministers . . . call upon all people to reject the belief growing in our midst that war is inevitable. On this day of prayer for peace we issue an urgent appeal to all Christian people to pray and work for peace and for the return of the nations to the Christian way of life. . . . We urge our brother ministers to marshal the spiritual forces of the Church for the prevention of war and that the consciences of their people might be aroused to the urgency of the world situation."

Here is a picture of "gross darkness" masquerading as light. These clerics deplore the growing belief that war is inevitable, and the prospect of suffering, and speak of "truculent and clamant voices" which propound these facts. Have they never listened to the "truculent and clamant voice" of Yahweh? (Joel 3: 9-14):

"Proclaim ye this among the Gentiles; PREPARE WAR, WAKE UP the mighty men, let all the men of war draw near! . . . beat your plowshares into swords . . . let the weak say, 'I am strong.' Assemble yourselves and come, all ye nations, and gather yourselves together round about: (THITHER CAUSE THY MIGHTY ONES TO COME DOWN, O YAHWEH!) Let the nations be awakened, and come up to the valley of Jehoshaphat (the judgment of Yah): for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe. Multitudes, multitudes in the valley of decision, for the day of Yahweh is near in the valley of decision."

Obviously Armageddon has not been a subject of intelligent discussion over the tinkling tea-cups of the Orange and District Ministers' Fraternal!

Future world history, however, is known only to those who are the servants of Deity (Rev. 1: 1), and by no stretch of the imagination can the clergy be listed under this category; they are of the "synagogue of satan." They demonstrate this by pleading for "the return of nations to the Christian way of life." Odham's Dictionary defines *return* as "the act of going back." These men must believe that in past ages the nations walked in the Christian way of life. It is manifest that one cannot go back to a condition in which one has never been. When did the nations walk in the paths of Christ? Never.

AN HERITAGE FROM THE PAST.

The predecessors of the Orange fraternity have always been found in the false position of their modern brethren; deploring the judgment of God upon a people who have refused to walk in His ways, and praying for peace when God says there shall be no peace. G. R. Balleine, cleric of Bermondsey, England, records in *The Layman's History of the Church of England* some of the experiences at the time of Napoleon. Speaking of a typical Anglican church of those days:

" . . . Just across the straits of Dover was Napoleon waiting for a moonless night . . . the west end of the church was blocked with the parish firelocks, and all the able-bodied men in the village spent two hours drilling every Sunday afternoon. . . . In the hour of danger, the parish church became the natural centre

of all the patriotic fervour of the village. Many a special service was held, and in a corner of the church safe still lie a bundle of the prayers 'issued by his Majesty's Special Command' for use on these occasions; some very anxious and uneasy — 'We are threatened with invasion by a fierce and haughty foe, for that we alone amongst the nations are found to withstand his ambition'; others jubilant and triumphant — 'We acknowledge with thankful hearts Thy great goodness in the glorious success which Thou has vouchsafed unto the fleet of our Sovereign,' till at last we reach the form of thanksgiving for Waterloo — 'Grant that the result of this mighty battle, terrible in conflict, but glorious beyond example in success, may put an end to the miseries of Europe, and stanch the blood of nations' (pp. 197-8).

The miseries did not end, the blood did not stanch.

AN INNOCENT ABROAD IN CHINA.

However, all clerics do not see situations in the same light as those at Orange, N.S.W. "Rev." G. R. Van Eerde, of Redfern, Sydney, N.S.W. went to China for the Preparatory Meeting of the Asian Peace Conference, held in June of this year.

He states in his article, *A Great Step for Peace*, from the booklet, *We Talked Peace with Asia*:

"As a Christian minister, I believe in the gospel of reconciliation, namely, reconciling man to God and man to man. I believe in the existence of peaceful and free relations between politically independent groups of people with love for humanity in their hearts, co-operating within an international organisation and exercising mutual tolerance for different philosophies and viewpoints, respecting political independence and co-operating through movements for peaceful economic and cultural relationships in the world pattern."

In the words of Brother Thomas, quoted in the extract at the head of this article, "Rev." Van Eerde desires "one indiscriminate universal brotherhood; a Babel "name" comprising "a fraternal communism," and not the manifestation of God's purpose.

But perhaps we should retract. Mr. Van Eerde does know that God has a purpose. He even knows it concerns a kingdom. Listen to Mr. Van Eerde tell you how the kingdom will come:

"After witnessing what is going on in China today, the thought came to me time and again that maybe this is how the Kingdom of God will come to earth, in an unexpected way and through unexpected channels, like the Babe at Bethlehem, 2,000 years ago. . . . As I thought of the changing scene that is going on in China today, I thought of Lord Tennyson's lines:

*'Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.'*"

This gentleman, who professionally claims to expound God's Word, thus believes that the extension of the spirit of fraternal communism will bring the Kingdom. True, the extension of Communism is hastening on the Kingdom, but it reveals a lamentable lack of the

fundamental principles of God's Word, to assume, let alone teach, that God's reign on earth will be brought about by the materialistic philosophy of a renegade Jew — Karl Marx! The King of Israel is at the door, and will be in the earth again before Russia strikes south into Israel, to ultimately destroy all these systems and put in their place one that is Divine.

PEACE A CALAMITY.

Lest we be misunderstood, let it be quite clear, that the writer's sympathies are with the peoples of China. As we have pointed out previously, the revolution there has been one against political corruption and repression. For the first time, the land has been distributed to the people, and this change of economic circumstance has altered the lives of millions. Old couples, previously unable to marry because of extreme poverty, find that the land grants have enabled them to find a measure of happiness in a home life. One case is recorded of a 51 years old newly married man calling his little child of the marriage *Received Land!*

However, land grants and the advent of little *Received Lands* are not the only desirable things in life. The Liberator of today can become the Tyrant of tomorrow. True and permanent happiness and peace can come only from Deity. James reminds us that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." (1: 17). And elsewhere it testifies of His goodness in sending the rain for both just and unjust. His sovereign will should thus be regarded by mankind, even if only on grounds of thankfulness for blessings received. But no such feeling is evoked, for the necessary education in these principles is lacking; thus the vast bulk of mankind is unaware that

● God is daily blasphemed by all nations. Prayer to a trinity of Gods, sermons on eternal torment for the wicked, exhortations to do God service by slaughtering fellow-man is blasphemy against Deity. Rome and her offspring are supreme.

● God's purpose is ignored. Clergymen pray for "peace in our time" or else see the Kingdom coming via a Chinese revolution against the landlords. Israel's return — **THE GREAT SIGN** — is ignored.

These things call for vengeance. In "Elpis Israel" (pp. 111-112) Brother Thomas writes:

"But, though the scriptures of truth are so explicit with respect to the blasphemous and felonious character of the governments of the world; though they denounce the judgments of war, pestilence, and famine upon the nations subject to them; though they declare that the wicked are the Lord's sword to execute his judgments upon one another; though they most emphatically and solemnly aver that God says 'there shall be no peace to the wicked' (Isa. 57: 21); and though men see, and **PROFESS** to deplore, the whoredoms and witchcrafts of the Roman Jezebel, and the enormities of the cruel tyrants who pour out their victims' blood like water to uphold her: notwithstanding all this, there are multitudes of people who pretend to take

the Bible as the rule of their faith; who claim to be 'pious' and class themselves among the saints of the Lord: I say, men of these pretensions, headed by political and spiritual guides, are clamouring for the abolition of war, and the settlement of all international differences by arbitration!

Such persons may be very benevolent, or very covetous; but they are certainly not very wise. Their outcry about "peace" evinces their ignorance of the nature of "sinful flesh," and of the testimony of God; or, if cognisant of them, their infidelity, and shallowness of mind. Before peace can be established in the world, "the enmity" which God has put between good and evil, in word and deed, must be abolished. Peace is to be deprecated as a calamity by the faithful, so long as the Roman Jezebel and her paramours are found among the living. . . .

The peace of the arbitrationists is peace based upon the transgression of the divine law; and the hostility of the covenanters to the gospel of the kingdom. It is an impure peace; peace with the serpent power reigning over the blood-stained earth. Such a peace as this avaunt! Eternal war is better for the world than such a compromise with sin. The peace Messiah brings is "FIRST PURE." It is a peace the result of conquest; the tranquillity which succeeds the bruising of the Serpent's head. It is consequent upon the establishment of God's sovereignty over the nations, by the hand of him whom he hath prepared to "break in pieces the oppressor," and let the oppressed go free. "In his days shall the righteous flourish; and abundance of peace so long as the moon endures. His enemies shall lick the dust; all nations shall serve him, and call him blessed" (Psalm 72; Rev. 11: 18). Then shall he judge among them, and rebuke them, and speak peace to them (Zech. 9: 10); and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

These thoughts are sound and Scriptural, and illuminate the darkness which emanates from the clerics. Let us maintain a faithful attitude against their error, and work for true peace by praying daily:

*"Thy Kingdom come,
Thy will be done,
On earth as in heaven."*

"And times of refreshing shall come from the presence of the Lord, for God shall send Jesus Christ who before was preached unto you, whom the heaven must receive until the restitution of all things, which God hath promised by the mouth of all His holy prophets since the world began." —Bruce Philp.

DEMOCRACY AT ITS WORSE.

The recent election of US President serves to draw attention again to some of the evils of democracy. Here is one of the foremost nations on earth, in whose care, it is claimed (though falsely) the peace of the world, and the future of mankind rests, electing a man to a position where he may well have a greater voice in the destiny of nations than any other individual, not upon qualifications of common-sense, integrity and foresight, but by the popular vote of the masses created by well planned publicity calculated to appeal to the unthinking crowd. Of course we do not imply that the elected

President lacks these gifts, or that he is not a wise choice for the position, but the greatest defender of Democracy must surely be anxious at the inordinate power it gives to mere oratory. A man may have wisdom and prudence, may have a disinterested desire to serve his country, and may combine all this with integrity and courage that makes him ideally suited for the position, but lacking any gift of oratory, or a well planned expensive publicity campaign, he will never rise to a place of political eminence.

The recent election is a case in point. To gain the vote of the masses, both the main candidates indulged in an orgy of accusation and vilification, and descended to the lowest form of showmanship. Every trick of oratory was used; the most blatant form of mass hysteria, the most violent abuse, the most impossible of promises, the most childish of catch-phrases, that flesh and blood might be cajoled into casting its vote in favour of the speaker.

Christadelphians stand aside from all such political melee in the knowledge that "the most High ruleth in the kingdom of men, and giveth it whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). Whilst it is true that some of the most worthless men have occupied positions of eminence among the nations, Daniel 4:17 has application to the purpose of Yahweh to set over the nations one particular man. The original Chaldee of this verse is, "the lowest (one) of men He will set over it." This is doubtless a reference to the Lord Jesus Christ, the "lowest of men" in the estimate of his fellows, but the one "whose right it is" and who Yahweh has elevated for that purpose (Ezek. 21:26). The Septuagint renders Daniel 4:17: "And will set over it him who is set at nought by men."

1900 years ago the Lord Jesus proclaimed his formula for peace on earth and goodwill towards men with none of the vote-catching tricks of modern politicians, and he was "set at nought by men." He will, however, assume his rightful place shortly, and with him there will be associated those of "like precious faith", that Paul's words may have fulfilment: "God hath chosen the base things (i.e. humble) of the world, and things which are despised, to bring to nought things that are; that no flesh should glory in his presence." (1 Cor. 1:28-29).

FAROUK'S MEMOIRS.

These will be read with interest by Bible students, for hidden away in the mountain of folly there appear to be one of two grains of fact that help to illustrate Bible prophecy. Farouk gives a picture of dissension in Egypt, of the growing influence of Communism upon a people who have been ground down by poverty and exploitation, of revulsion against political oppression — such as we can expect from what the Scriptures predict of Egypt.

These memoirs unconsciously provide the greatest indictment of Farouk himself. They try to curry favour with the Western Powers by insinuating the influence of Russia in Egypt, but they provide a perfect illustration of the words of Scripture: for he has sucked

wealth from the masses of Egypt to squander on his own licentiousness, and James declares (Ch. 5: 1-3):

"Weep and howl, ye rich men, for the miseries that shall come upon you. . . . Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. . . ."

Farouk alleges that Naguib is influenced by Russia, that Communism is rapidly spreading in Egypt, that the spirit of revolt seethes in the land of the Nile. This is probably true; not because he says so, but because it is what Scripture predicts of the last days. Isaiah 19 gives a picture of political instability in Egypt, of civil war (v. 2), of the weakness of the Administration (v. 14), of unemployment (v. 15), of defeat at the hands of Jewry (v. 17), and, finally, of the country falling into the hands of Russia (v. 4; Dan. 11:43).

From his understanding of Bible prophecy, Brother Thomas could show, over 100 years ago, that Britain would be induced, "by the force of circumstances, probably, to take possession of Egypt." This came to pass in 1882. He also stated: "They (Britain's rulers) will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia" ("Elpis Israel", p. 445). Britain's hold on Egypt has gradually slipped with the passing of the years. Farouk, himself, was anti-British, and during the last war tried to do a deal with Hitler, and now Naguib, with the object of consolidating his power, is travelling along the same road. Thus the groundwork is being prepared for the King of the North who shall, ultimately, "stretch forth his hand upon the land of Egypt, which shall not escape" (Dan. 11:43).

The situation in the Middle East is extremely interesting to the student of God's Word. The world looks upon the succession of crises there with fear, because it dreads the possibility of World War III, but the Christadelphian can look at the same countries and the same events with hope, because he realises that the strong, infallible hand of Christ is in control, and these events merely herald the breaking up of systems that are useless to God or man, to be replaced, finally, by a Theocracy — the Kingdom of God. The world has shut its eyes to the "goodness of God," and is heaping to itself current and future trouble and bloodshed. From out of this state, the Christadelphian would draw his friends, by the preaching of the Word, for prophecy shows how terrible will be the "time of trouble" when it does break, and yet, at the same time, how "all things work together for the good of those who are the called according to His purpose" (Rom. 8:28).





3. "And Noah Builded an Altar"

The first definite reference in Scripture to the building of an altar is found in Genesis 8:20-22: "And Noah builded an altar unto Yahweh; and took of every clean beast and fowl, and offered burnt offerings on the altar. And Yahweh smelled a sweet savour; and Yahweh said in His heart: 'I will not again curse the ground any more for man's sake'"

The typical meaning of this scene is probably familiar to the reader. The "days of Noah," noted for universal indifference to the claims of Deity, for the storm that completely swept away a corrupt generation, and for the rest that followed, all foreshadowed the current crisis of the nations, leading to Armageddon and its aftermath. The building of an altar, and the act of worship by the survivors, prefigured the time when the people will "call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3:9), when "from the rising of the sun even unto the going down of the same His name shall be great among the Gentiles; and in every place incense shall be offered unto His name and a pure offering: for His name shall be great among the nations" (Mal. 1: 11). The building of an altar by Noah was a confession of faith, that apart from the mercy of Yahweh revealed in sacrificial manifestation (John 3: 16), salvation would be impossible; all flesh would perish.

We do not want to delay the reader by the consideration of these matters that are doubtless familiar to him, but to concentrate attention on the statement, "And Yahweh smelled a sweet savour." The words in Hebrew signify "savor of rest" (see margin), and to grasp the meaning of this statement we need to go back to the beginning. For six days the Creator laboured to bring order out of the chaos in which the earth was originally found, "and God rested on the seventh day from all the work which he had made" (Gen. 2: 2). It is not to be imagined from this that Deity is in need of rest to recuperate or gather strength. The word signifies a cessation from labour, the completion of a certain purpose. Paul uses the word in this sense in Hebrew 4: 10 where he writes of God ceasing from his work on the seventh day. The six days of creation had provided the foundation for the manifestation of God's purpose which is to fill the earth with His glory (Num. 14: 21), and if man had continued obedient, all would have been well. Sin and death, however, temporarily delayed the manifestation of this, for both are contrary to His will (2 Pet. 3: 9). The alternative was to destroy man and start afresh, or open a way of redemption from the state into which he had fallen. Either

meant renewed effort on the part of the Creator. His rest was broken. His decision to redeem man, and produce a "new creation" (2 Cor. 5: 17 Diaglott) out of the chaos of man's making, commenced an effort that has extended over six millennial days; and we now stand on the threshold of the seventh day rest, the millennium of peace (Heb. 4: 8-11).

TYPES OF GOD'S REST.

Man's iniquity increased as his experience developed, and the population grew. God's authority was flouted. His plan of redemption despised, His righteous ones subjected to indignity and ridicule, until, in the days of Noah, there was no remedy. Deity declared: "My spirit shall not always strive with man" (Gen. 6: 3). A period of 120 years was marked off during which a last opportunity was given men to repent. Peter declares that God "went and preached unto the spirits in prison (to sin) which sometimes were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water" (1 Pet. 3: 19).

Peter's words present a picture of activity on the part of Yahweh until a certain purpose was accomplished. The "long-suffering of God waited," during which time His spirit was found "striving with man," as He "preached" through Noah. Noah means *rest*; he stood as the type of Christ who later proclaimed before another disobedient and unheeding generation: "Come unto me all ye that labour and are heavy laden, and I will give thee rest." In both men the same spirit moved — the spirit of Yahweh (Eph. 4: 4). To the antediluvians, God through Noah preached salvation by means of an ark, and Jewry witnessed "God in Christ reconciling the world unto himself" (2 Cor. 5: 19).

For 120 years, God, through the patriarch, pleaded with the people to desist from their folly, and accept refuge from impending calamity in the ark of His providing. The preaching was mocked by a sceptical pleasure-and-power-seeking generation, until, finally, the sin of man was expiated in the cleansing waters of a flood which blotted out the flesh. Yahweh's striving with man was at an end; His authority vindicated and His righteousness elevated by the destruction of that wicked generation, and the acknowledgment of His mercy by Noah. Justice and mercy had both triumphed. Reparation had been made for the breaking of God's rest by the advent of sin. In the offering of the patriarch. He "smelled a savour of rest."

There was another typical "rest" in Israel, which pointed forward to the reality yet to come. The wickedness of the Canaanites reached a stage where it could be tolerated no longer. Yahweh determined to punish them through His people Israel whom He would settle in the land. "Behold, I send an Angel before thee (My Name is in him) to keep thee in the way, and to bring thee into the place which I have prepared. . . . I will be an enemy unto thine enemies, an adversary unto thine adversaries, I will send my fear before thee . . . and I will cut them off" (Exod. 23: 20-23).

This was completed (howbeit a little imperfectly due to the negligence of Israel) during the reign of David who extended the borders of Israel to their furthest extent. Due to the unsettled and warlike nature of his reign, he was refused permission to build a Temple unto Yahweh. The Temple was styled "the house of Yahweh's *rest*," and it was not compatible that it should be established during a reign that was noted for bloodshed and war (1 Chron. 28: 2). It was thus left to Solomon (whose name means *peace*) to superintend this building, and on the great day of consecration, he addressed Yahweh thus: "Now, therefore, arise O Yahweh Elohim, into thy resting place, thou, and the ark of thy strength" (2 Chron. 6: 41).

Unfortunately, the Temple proved to be no permanent place of rest for Yahweh; His spirit was constantly striving with the people, through the prophets. His true "resting place" is that Temple of living stones, yet to be revealed; the material for which is now being gathered (1 Pet. 2: 5-6). From the Christ-altar of this living Temple there will ascend, after the storm of Armageddon, a "sweet savour" unto Yahweh. He will smell this "savour of *rest*" and pour out His blessings upon the earth. Linking the burnt offering with Christ, the Apostle declares that he "hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" — or savour of rest (Eph. 5: 2). God is well pleased when we approach Him through Christ; as with the offering of Noah, He smells a "savour of rest." And pointing to the future, when the effect of Christ's offering shall be manifest in all the earth, Isaiah declares: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and *his rest* shall be glorious" (Isa. 11: 10). The subjection of flesh under Divine rule and authority, will bring the strivings of Yahweh's spirit to an end.

A SAVOUR OF LIFE OR DEATH

Yahweh's antediluvian striving with men (Gen. 6: 3) found rest in the blotting out of the disobedient, and the dutiful worship of the obedient. The former rejected the preaching of Noah which thus became to them a "savour of death," whilst the latter accepted the message of God which was to them "a savour of life." In similar manner the preacher of the Word offers life or death to those who hear it today. "Thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place," declared the Apostle. "For we are unto God a sweet savour (a savour of rest) of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other a savour of life unto life" (2 Cor. 2: 16). Deity is vindicated in the death of those who reject His salvation, as well as in the life of those who accept it; thus will His spirit find rest, and His strivings with man will cease.

Meanwhile, the present age is Noahic in its outlook to God and His truth. An irreligious world manifests a mocking contempt of His way, and repudiates the principle of Divine authority. Yahweh's spirit strives with man, and He has limited the period of man's disobe-

ence, as He did in the days of Noah (Ps. 102: 13; Dan. 12: 12). The storm is developing that will burst with fury upon a wicked generation, and sweep away "the refuge of lies" to which it turns for consolation (Isa. 28: 17). Yahweh's anger will be manifested through His mighty ones, the saints, against a world that "knows Him not" (Isa. 30: 27-30); nor will His wrath be assuaged, His spirit find rest, until "the loftiness of man is bowed down, and their haughtiness made low," and He, alone, is exalted in the earth (Isa. 2: 17). Zechariah draws a picture of the "four chariots of Yahweh" — the Israelitish Cherubim of the Age to come — in belligerent manifestation against the world of flesh. They issue forth to the four corners of the earth, and pour out the vengeance of Yahweh upon a world that refuses His mercy, finally bringing it into subjection to the King in Zion, that Yahweh's "spirit may be quieted" (Zech. 6: 8).

Flesh subdued, Yahweh elevated, the world at rest — these are features that are suggested by Noah's altar, to be realised in the millennium. The Rainbow was set in the sky as the token of Yahweh's covenant to establish these conditions. The various colours of the rainbow reveal aspects of the light of the sun, and combined produce the purest light of heaven. It symbolises, in a beautiful manner, the purpose of Yahweh to fill the earth with His glory, when there will be seen, in the political heavens, the rainbow encircling the throne (Ezek. 1: 26-28), or the immortal saints, each reflecting in his own way, the glory of the True Light. Then will the strivings of Yahweh with man cease. There shall ascend unto Him the adoration of mankind, a savour of rest; the seventh millennial day shall have dawned, and "God shall rest from all his work which he shall have made" (Gen. 2: 2).

—H.P.M.

SYMBOL OF JUSTICE AND DIGNITY

The gateway is often connected in the Bible with justice; it was a public place at which decisions on matters in dispute were often given. "Then went Boaz up to the gate, and sat him down there. And he took ten men of the elders of the city. And they sat down. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day that I have bought all that was Elimelech's" (Ruth 4: 1-9). "His children are far from safety, and they are crushed in the gate, neither is there any to deliver them" (Job 5: 4). "They shall not be ashamed, but (or rather, when) they speak with the enemies in the gate" (Ps. 127: 5). "Her husband is known in the gates, when he sitteth among the elders of the land" (Prov. 31: 23). Jeremiah lamented the absence of the courts of justice when he stated, "The elders have ceased from the gate" (Lamentations 5: 14). Daniel sat in the gate of the King (Dan. 2: 49). Amos stated, "They take a bribe, and they turn aside the poor in the gate from their right" (Amos 5: 12). Zechariah called for national and individual justice when he stated, "Speak ye every man the truth to his neighbour, execute the judgment of truth, and peace in your gates." The gateway has great significance, and this will be demonstrated to all nations when they enter the gates into the city of Jerusalem, when Christ rules and reigns in righteousness.

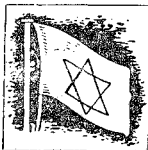
—G.E.

Vilification has been a well-used implement in the hands of malice. Paul had his share of the experience. He speaks of "evil report and good report" as being alike his experience. Why should we think it strange if we have a taste of the same?

—R.R.

Prayer — a sweet luxury to the weary spirit — the first condition of which is the active consciousness of God's existence; the second, the knowledge of Him as communicated in the Scriptures; the third, the love of Him generated thereby; the fourth, the knowledge of our needs produced by experience and reflection, "Saying prayer" is not praying.

—R.R.



A Christadelphian in Israel

1: AUSTRALIA TO SINGAPORE

Our "Newsletter" recently, carried the item that Brother A. Philp had left Lakemba, to reside in Israel for some time. He has promised to report to the brethren "concerning Jerusalem" (Neh. 1: 2), and this month outlines some interesting features of his journey to the Middle East.

I am well on the way to Israel, having been blessed with a safe journey. The most pleasant experience to date was the final opportunity to converse with those of "like precious faith" in Australia when "San Giorgio" docked at Fremantle, Western Australia. Brother and sister Trevor Stagg met me at the boat, and took me to see some of the sights of the city, including the Ecclesial Hall at South Perth, where excellent progress is being made. I spent several pleasant hours with a number of the brethren and sisters, until the boat sailed at midnight.

My contact with the brethren was a vivid contrast with the empty conversation of those travelling on "San Giorgio." It underscores the privilege and advantage which brethren have, for fellowship around

WILL YOU HELP??

If plans, now in hand, come to maturity, it is expected the Editor will be absent for a few months in 1953 on a visit to Israel and England. His absence will create additional work for local brethren in attending to the business details of "The Logos" (which is conducted as a labour of love on the part of those responsible). Readers can help immensely by forwarding their subscriptions immediately. This will relieve matters later on, and give added time for Editorial and similar duties. We have not advanced the subscription rate this year, hoping to offset additional costs (postage etc.) by an enlarged circulation. Limitations of time and finance do not permit us to personally acknowledge all amounts received, however, but we are happy to do so for any reader who cares to include a stamped, addressed envelope for same.

—The Logos Committee

the open Bible in the spirit of knowledge. A word of advice: neglect not this great opportunity.

A matter which has impressed me greatly is the completeness of the confusion wrought at Babel. Mutual ignorance of one another's speech prevents understanding, and creates suspicion and distrust. Italians, Maltese and Germans on board as fellow-passengers, all warn me to "watch the *others* — not to be trusted." No doubt much of this mistrust is unwarranted. All the same, we took the precaution of leaving travel papers and funds with the ship's purser.

THE VOLCANO KRAKATAO

Towards the end of last century, the world was startled by a great volcanic eruption in the Sundu Straits, between the islands of Sumatra and Java. The great volcano Krakatao exploded, and scores of thousands lost their lives. The sound was heard thousands of miles away across the Indian Ocean, a gun-boat putting out to sea at Madagascar to investigate! Smoke and dust from the explosion drifted for thousands of miles, darkening parts of the American continent. We sailed close by this great volcano, and could see it plainly.

It is possible, God willing, that I may see Rome on this journey. If so, it may be that I will see Vesuvius, which interested Dr. Thomas so much. It is said that Krakatao is very similar in appearance to Vesuvius. In one thing they are most certainly alike. Krakatao proved how mighty is the artillery at heaven's command, and the sure word of prophecy reveals that Vesuvius will yet show its prowess in this way to a staggered world, when it submerges Rome beneath the sea forever (Rev. 18). Many years have passed since Krakatao exploded. Only the aged will remember it as contemporary history. It remains a now-silent witness to the slumbering powers yet to be displayed in the earth at the apocalypse of the Lord from heaven.

A CITY OF CONFUSION

Singapore must be a severe mental jolt to philosophers who imagine that man's redemption will come by the steady evolution of the masses to higher ways of thought and activity. Singapore proves it could not be done! A thousand years would find the city unchanged. It is too busy in confusion to find peace and tranquility.

The entrance to Singapore is a solemn reminder of war's carnage. There are seen great vessels, crippled by bombing, and left to the ravage of sea, barnacles and rust. These are a great contrast to the surrounding beauty, for the approach to Singapore is lovely. For days one passes through seas studded with Islands, where huge mountains are to be seen, piled up one against another, all of a different hue, from every shade of green to the lightest blue. The water is calm, the air gentle and languid. Above all, glorious cloud formations with all the peculiarities of colour and shape, found only in tropical regions, complete a picture to linger long in the mind.

But the beauty of sea, and sky, and cloud is a sharp contrast to

the evil which Singapore reveals. Opulent wealth and sordid poverty dwell side by side. Aged men bend their backs to haul loaded carts at which a horse might well shy in Australia, whilst latest model luxury American cars flash by with rich merchants lazing back indifferent to the suffering of their fellow-men. Luxury homes almost side by side with hovels which would have long-since been condemned in Australia, but which, in Singapore, disgorge an astounding number of families.

Hygiene is sadly lacking. Singapore stinks. Almost the whole population needs new homes, new clothes, new manners, education and a bath! Many sleep in the streets. Ugly twisted old wrecks are seen lying in odd corners; their kingdom and their glory! What a contrast to our hope, and what we expect to see in Israel. There is fulfilling a great miracle which shall yet lift Singapore to new life, and give hope and the chance of better things to its people.

The traffic is confusion. Rickshaws, animal transport, and modern cars proceed at an alarming rate, and apparently without much regard for traffic regulations — if such exist. Sacred cows step about where-ever hunger or inclination drives them. People jostle hither and thither, and bedlam reigns.

But Deity has a pre-conceived purpose, and is marshalling His forces to implement it. Messiah, the saints, "Israel, my battle-axe" will be wielded to bring order out of the chaos of man's rule, and peace out of tumult. The fact that I am on the way to Israel, to witness the greatest sign of modern times, is a reminder that we are close to these great developments.

My "*Logos*" (air-mail) was awaiting me at Singapore. My brother Bruce's article on "*East and West — the Twain Shall Meet!*" dealt with the manner in which the Catholic Church is suffering in China. The Chinese Government is removing Western influence from the Chinese Christian (?) Church, and desires to develop it as a prop for the State, even as the Church of England supports the English Government in its foreign wars. To achieve this, the authorities are taking stern action against the Catholic leaders in China. His article sprang to life so far as I was concerned, for at Singapore, we took on board for Italy, a large number of missionary priests and nuns who had been driven out of China. I will have a little to say about these priests in a later article.

And so, my journey to date, has demonstrated the urgent need for the time when "wisdom and knowledge shall be the stability of thy times, and strength of salvation . . ." (Isa. 33: 6), and when "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (32: 17). Meanwhile there is plenty of tinsel and show in certain quarters, but the smell, the filth, and the beggars still remain. In Singapore you see the Orient; you feel its sorrows and perceive its darkness. There are religious beliefs, and the people are most touching in their sincerity; but their creeds cannot lift them to higher things. Only the appearance of Christ in Zion

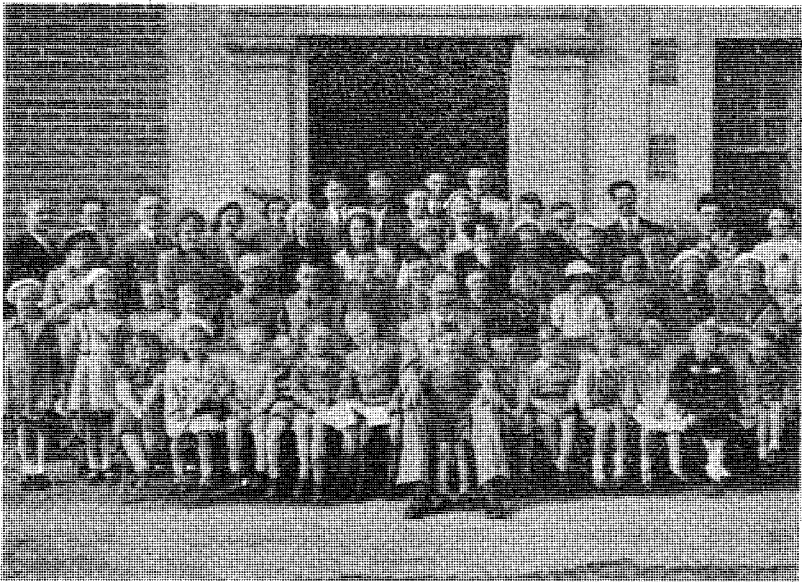
can do that. Meanwhile, "darkness covers the earth, and gross darkness the people. . . ."

Let those of us who have been blessed to enjoy a standard of living which provides the benefits of well-built homes, clean clothes, nourishing food, education, intelligent friends, travel, and, above all, the knowledge of the Truth, count our blessings, and be thankful for these mercies. Let us cease petty strivings against dissatisfaction with particular circumstances in which we find ourselves, and spend our days in service to the Lord.

—Alan Philp.

Benefits of Ecclesial Co-operation

For some years, two communities of the brethren have existed side by side in Adelaide; one a very large group, the other a very small group; both earnestly contending with the spiritual darkness



OPENING DAY OF WOODVILLE SUNDAY SCHOOL

The Superintendent (Bro. L. L. Wigzell) is seated in the front row. Over 70 scholars are now enrolled, many of whom have never attended a Christadelphian Sunday School before.

that encompassed them in on every side, yet each cut off from the other by the technicalities of ecclesial fellowship.

The small group was located mainly in the Woodville area about six miles from Adelaide, although it met regularly, in the city proper,

for the purpose of the Memorial Meeting.

The Gospel Extension Society connected with the large group, organised a series of lectures in the Woodville area, and these lectures were occasionally attended by the brethren, not in fellowship with the larger meeting.

This naturally lead to friendly discussions on the Truth, and it was found that unanimity existed upon fundamentals; in fact both meetings endorsed the Amended Birningham Statement of Faith, although Clause 5 in the Adelaide Statement differed slightly in wording. During the early part of 1952, the Adelaide Ecclesia decided to revert to the A.B.S.F. in word as well as in fact, and following this, arrangements were made by the two groups to discuss local Ecclesial difficulties. Representatives of the larger Ecclesia met the smaller group in open forum, and the whole subject was frankly discussed.

It was found that the two groups were as one upon essentials, and after further discussion, and subsequent meetings, a basis for reconciliation was agreed upon.

Reconciliation was established without any essential truth being sacrificed or compromised; it was celebrated by a highly successful and spiritual evening at which the two ecclesias fraternised together for the first time.

The small group, mainly concentrated in the Woodville area, commenced a meeting in that district, so that instead of two meetings in the city proper, now only one is held in the city, and one at Woodville.

The benefits were immediately felt by both Ecclesias.

The smaller group found their numbers increased over six times that with which it commenced. It now controls an efficient Gospel Extension Society (the first fruits of which have been already manifest in immersions), a regular Sunday evening address for interested friends, mid-week Bible Classes (studying "Elpis Israel" and "Phanerosis"), a highly successful Home Study Group, where interested friends are educated in the Truth, and encouraged to comment upon, and discuss, the teaching of the Bible, and other features of Ecclesial work.

The Recorder (Brother C. Cookson) has stated that every member in the Ecclesia has been given duties of great individual importance, and brethren and sisters have shouldered, with courage and zeal, the responsibilities offered them.

The final move has been the establishment of a Sunday School which, to date, numbers 70 scholars. Careful thought was placed into the planning and equipment of this School, and at a preview, which many representatives of the larger School attended, it was very favourably commented upon by all.

When it is realised that this small group only numbered 8 mem-

bers originally — about four months back — the progress is outstanding; the benefits of Ecclesial co-operation are obvious.

And it is not only the small group that has benefited. Members of the larger Ecclesia have found renewed energy and a new zeal for the things of the Truth as a result. The *Adelaide Advertiser* carries a combined advertisement in which the lectures of the two Ecclesias are grouped together, and a united front is shown to the world. Some of the ideas introduced by the small group — such as the Home Study Plan, and features of the Sunday School work, are being adopted by the larger meeting; the interchange of ideas is found to be mutually beneficial.



A Class of Interested Scholars at Woodville Christadelphian Sunday School.

Ecclesial co-operation to be effective must be based on unity and not mere union; its foundation must be a mutual appreciation of the Truth. On this basis, true brotherly love can develop, and things that disturb ecclesial life can be eradicated. It must be recognised that Ecclesial organisation, whilst being a means to an end, is not the purpose that God has in view; it is mere scaffolding, due to be pulled down finally, that the true edifice might be revealed. Salvation is an individual matter, to be individually worked out in "fear and trembling," with the aid, or in spite of the difficulties, of the ecclesial conditions in which we live. These can be a help, or a hindrance, to life eternal.

In stating this, we are not calling in question the wisdom of any particular feature of Ecclesial organisation, nor challenging any aspect of the Amended Birmingham Statement of Faith. The former, definitely, has its place, and the latter very satisfactorily epitomises the Truth in Christ Jesus; upon such a foundation, what has been done at Woodville and Adelaide can be emulated elsewhere.

ASTOUNDING FIGURES

Dr. J. Lestschinsky, noted statistician and demographer, reports that the Jewish population of the Americas rose from 1,200,000 in 1900 to 6,000,000 in 1951, while in Europe it fell from 8,900,000 to 2,700,000 in the same period. As the tempo of migration to Israel stepped up, the flow of immigrants to the Western Hemisphere slowed. In the 1900-1914 period, 89.7 per cent. went to the U.S. and Canada, 2.2 per cent. to Palestine; in the 1948-51 period, 13.8 per cent. journeyed to the U.S. and Canada, 82.2 per cent. to Israel.

EZEKIEL'S PROPHECY VINDICATED

"Membership of the British Commonwealth no longer meant that Australia played a subordinate part to the U.K., or that any policy the U.K. might formulate necessarily governed Australia," declared Mr. Casey (Australian Minister for External Affairs) recently. Australia must formulate her own overseas policy in collaboration with the U.K. and other Commonwealth countries. At one time a declaration of war on the part of the Mother Country would involve "all the young lions" automatically, but this is no longer the position; the prophet anticipated this by intimating that "the merchants of Tarshish and all the young lions" shall severally oppose the invasion of the Russian Gogue as independent powers (Ezek. 38: 13).

MODERN MIRACLE

"During the past four years, since the establishment of the State of Israel, over 700,000 Jews from more than sixty countries have gone back to the land of their fathers in the most spectacular migration of the twentieth century. Imagine 150,000,000 homeless, penniless, sick and bitterly persecuted people swarming the shores of the U.S.A. in a 48 month period to seek a haven of refuge and you will have some idea of how many destitute newcomers, proportionately speaking, the tiny State of Israel has taken in."

—"The Jews in the News."

There is only one explanation; that given by Jeremiah 31: 10: "Hear the word of Yahweh, of ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

No organisation, not even an apostolic one, can work well, that is, scripturally, which is not composed of elements more zealous for the advancement of the truth, and the promotion of the glory of its divine Author, than of their own notions and exaltation.

—Dr. Thomas.

The cry of being guided by no man, sounds noble, but it is usually hypocritical, for it turns out to mean with most of our small friends — "no man but myself; Dr. Thomas was not infallible, but I am." When we are asked to choose between the Dr.'s judgment and theirs, we must be excused for choosing against them.

Enemies are certainly numerous and lively, but friends are not few or cold. Nor is our silence at the evil reports that malice circulates to be taken for consent. The Lord knows all, and we can wait.



Christadelphian Newsletter

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

Calling New Zealand

Two months back we appealed for assistance from brethren in Victoria and New South Wales, to personally contact interested friends in those States, and we are pleased to report, that though all towns listed have not yet been covered, co-operation has been received in many instances. We have names and addresses of interested friends in the following New Zealand places, and we appeal for volunteers among our New Zealand readers to personally contact these folks that the written word may be supplemented by personal tuition. Hastings, Hawkes Bay, Masterton, Wairarapa, Mount Eden, Kotuku, North Otago, Taika, Lower Hutt, Wellington, Hamilton, Auckland Province, Winton, Southland, Sydenham, Otago, Cobden, Grey-mouth, Ontranto, Dannervirke, Nelson S.I., Westown, New Plymouth, Moana. If you are prepared to help in this work, please advise me immediately, and further details will be sent you.



Caloundra Ecclesia Building Fund

Being unable to procure a hall for the proclamation of the Truth, the Brethren of the Caloundra (Queensland) Ecclesia — but ten in number — are endeavouring to erect a small building for this purpose. A brother (builder) has offered to organise, and have erected by voluntary labour, a suitable

building, to seat approximately 40 people, with provision for cloak room, if the land and material are made available. Together with moneys already in hand, some 3 to 4 hundred pounds are required, and for this purpose, the Caloundra brethren are making an appeal to the brotherhood at large. Donations should be remitted to Brother C. S. Rasmussen, Recorder of the Ecclesia, Carlton Avenue, Caloundra, Queensland.



"Elpis Israel" Notes to Tasmania

Brother Peden advises that the study notes to Tasmanian brethren in isolation have completed "Elpis Israel," and it is now proposed to continue on with "The Blood of Christ." He would like to hear from any who may desire to re-study "Elpis Israel" instead of going on with the new work. The brethren responsible for sending out these notes are always pleased to hear from those receiving them, and are prepared to answer any queries or problems associated with the Truth that may arise from time to time. This is a mutual service in which those who receive can help those who send, and vice versa.



THE IMAGE EXPLAINED

(Bible markings based on "Exposition of Daniel" from Prospect Class (Continued from page 63).

Verse 40 — "The fourth kingdom." Note the different manner in which Daniel presented



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Rome. The previous powers are represented as arising "after thee" or in the succession of Babylon, but this power has not that distinction. Rome never conquered Babylon; she gradually assumed the dominant power in the Middle East, not by conquest but by diplomacy. "Strong as iron." Iron took the place of brass. The Roman soldiers were noted for iron breast-plates and iron swords, and the iron of Rome smashed in pieces the other metals of the image. Rome was divided into two parts, and finally into ten, answering to the legs and toes of the Image. Brother Thomas' ten-fold division of Rome — Huns, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Suevi, Alans, Bavarians.

Verse 41 — "Thou sawest the feet and toes" — There is a gradual decline in the iron of the Image, in legs, feet and toes. A soft civilisation, luxury, and the decline of family life lost for Rome its power.

Verse 43 — "Shall mingle themselves" — There is an intermingling of nations today (Congress of Peace, 1848; League of Nations, U.N.O.) but no real cohesion.

Verse 44 — "The God of heaven shall set up a kingdom" — Previously Daniel had shown Nebuchadnezzar, that the God of heaven had set him in power (v. 37), and now he reveals His ultimate purpose.

Verse 45 — "Out of the mountain" — The nucleus of the Kingdom of God (Christ and the saints) is taken "out of the nations" — Rev. 5: 9-10. "Without hands" — The Lord Jesus Christ, and all "in him" are members of a new creation, born not of the will of the flesh, nor of the will of man, but of God (John 1: 13). The mountain of Gentilism will fall, that the Kingdom (a mountain filling all the earth — V. 35) might take its place cf. Zech. 4: 7.

Verse 45. "The mountain" — A mountain filling all the earth is the symbol of the Kingdom of

God cf. v. 35; Zech. 4: 7. "Without hands" — The nucleus of the Kingdom is a people "taken out of the nations" (Acts 15: 14; Rev. 5: 9-10).



The Apocalypse in Zechariah

"Our studies at the Burwood (N.S.W.) Class have educated us to give close attention to every detail of the Word of God. Zechariah 6: 1 states that the prophet "turned," thus indicating a new subject of prophecy was about to be delivered, one that takes us forward in thought beyond the resurrection (cf. Zech. 4: 1 with Dan. 10: 9-10). Zechariah saw four chariots, with different coloured horses, coming out from between two mountains of brass on various conquering missions. These chariots are closely linked with the "two branches of the olive tree" of Zech. 4, which, in a previous study, we found to be a symbol of the saints (cf. Zech. 4: 14; 6: 5). But the four chariots reveal a different aspect of the saints, and as Brother Thomas reveals in 'Eureka' (which book we are using), they are related to the cherubim with their four faces (Ezek. 1).

"Brother Thomas suggests that the word Cherubim is derived from the Hebrew "rachav" to ride, and thus Cherub (singular) or cherubim (plural) is that which is ridden. Ps. 18: 10 and 104: 3 refer to Yahweh riding upon the Cherubim as in a chariot, and in Chron. 28: 18 David speaks of the "chariot of the Cherubim." With this in mind we consider the words of Hab. 3: 8, 15: "Was Thy wrath against the sea that thou didst ride upon Thy horses, Thy chariots of salvation? Thou didst march through the sea with Thine horses (the four horses of Zechariah), through the heaps of great waters."

"Brother Thomas' rendering of Isaiah 38: 16 is particularly interesting: "Oh Yahweh of Hosts, Elohim of Israel, inhabiting the Cherubim, shine forth,

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Thou, He, the Mighty Ones." Here is a combination of Divine titles, both in the plural and singular number, revealing that the Almighty El will manifest Himself in His chosen ones who will then constitute the Yahweh Name. El manifested in many sons (Yahweh Elohim — He who will be Mighty Ones) is equivalent to Yahweh riding in His chariots, the Cherubim.

"The four chariots relate to the four faces of the Cherubim (Ezek. 1: 10; Rev. 4: 7) — the lion, man, ox and eagle. These were the symbols of the four tribes of Israel which took the lead in the military formation of the nation; for Israel marched in four sections headed by Judah, Reuben, Ephraim and Dan. Though four they all remained one nation or encampment. Israel was the type of the true Israel of God yet to be manifested, whose four-fold division will become the Elohim faces of Yahweh and which, in the prophecy of Zechariah, are shown standing by the Ruler of

all the earth. If we would find a place in this glorious host sent forth to conquer the world, we must learn to conquer our own little Kingdom now, for only those who can govern themselves in this life, will find a place in the multitudinous Christ to reveal unto the world the judgments of Yahweh."

—W.R. (Burwood, N.S.W., Class)



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* * *

Among the Cottage Meetings



Peter at Pentecost

No one more appropriate than Peter could have been approached by the Jewish converts convinced, at last, that their nation had crucified the Messiah: "Men and brethren, what shall we do?" (Acts 2: 37). He who had also denied his Lord a short period before, could reply: "Repent and be baptised in the name of Jesus Christ for the remission of sins. . . ." The humiliation he had suffered fitted him for the great task of leading others to salvation through the preaching of the Word.

—J.M.—Goodwood Class

* * *

The Motive made the Difference

Peter denied his Lord with curses, but was forgiven, A short

period later the death sentence was passed on two liars through his instrumentality (Acts 5: 1). Why forgiveness on one hand, and condemnation on the other? Peter's denial was made on the spur of the moment, and in the presence of a difficult environment; he sought to deceive not God but men, and his heart was really with his Lord. Ananias and Sapphira, however, deliberately set out to deceive God; they "limited the Holy One of Israel," by imagining that His spirit in the Apostles would not discern the subterfuge; no greater insult can be given to the Almighty.

—J.M.—Goodwood Class

* * *

Called out of the Light of Babylon.

"Ur" signifies "light," and

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Chaldea was the headquarters of Babylon's power; thus there is meaning in the statement that Abram was taken out of Ur of the Chaldees. He was taken from the "light" of Babylon, which is only darkness, into the light of El Shaddai, epitomised by the covenant of promise which Deity made with him.

—P.M.—Prospect Class

* * *

The Allegory see "Elpis Israel" p. 251.

In Galatians 4: 23-31 Paul likens Jewry under the law to Ishmael, the son of the bond-woman, and refers to incidents of Genesis 21 in illustration thereof. The implications of the allegory are remarkable. Ishmael signifies "He who El hears," and is thus applicable to Israel. At the birth of Isaac (Christ), Ishmael (Jewry) commenced to mock at the spiritual seed. "Cast out," he wandered in "the wilderness" (among the nations). The wilderness is styled the "wilderness of Beersheba" — or "the well of the covenant." But Hagar and Ishmael did not discern the presence of this well (John 4: 14), for "their eyes were blinded" (Rom. 11: 7). At a period of great extremity, however, when death seemed certain (Gen. 21: 16), God intervened; Hagar was directed to the well (Christ) for "God opened her eyes" (v. 19), and Ishmael was saved. The allegory fittingly concludes by stating that he became an archer (v. 20; cp. Zech. 9: 14), and developed into a great nation. Thus in this incident in Ishmael's life, we have

allegorised the future history of Israel.

—Kingswood Class

* * *

Not for the Superficial

"The mysteries of the Kingdom" were not revealed for scornful or superficial listeners. Christ's plain, simple language was for those who would study, reflect, and be led by his teaching. If we wish to be influenced by God's Word, we must go within the sound of that Word.

—L.J.C., Mile End Class

* * *

"We have today visited the Kidderminster Ecclesia, and a Sister B. was pleased to inform us that handing on her copies of 'The Logos' to a friend has been the means of her accepting the Truth, and also of her bringing in her friend. The two were immersed about three weeks back. . . ."

—E.S., Birmingham, Eng.

* * *

A Request and a Thank You!

"A while back 'The Logos' contained as a supplement, a leaflet on 'The Names and Titles of the Deity,' to be pasted in our Bibles. We have been using it in studying this subject in our Bible Classes, and several of the members have expressed a wish to have a copy of this leaflet. Could you please send a supply of these, for which I enclose an additional dollar?"

—N.K., California, U.S.A.

(Leaflets forwarded; very glad you found them helpful; it is a splendid study for your Bible Class. . . . Editor).



History's Amazing Confirmation of Daniel's Prophecy

(In Four Parts)

Part One :

The Pride of Babylon - A Warning to the World.

PREFACE

The idea of compiling a series of articles for *The Logos* dealing with the four universal empires outlined prophetically in the Book of Daniel, occurred to me as important to the Brotherhood for two main reasons. Firstly, history confirms the prophecy to the minutest detail; this, in itself, provides strong reason to believe that the fulfilment of its sequel (Dan. 2: 44) is imminent. Secondly, an understanding of the background of the prophecy — the historical atmosphere — at once provides the student with a topic of absorbing interest. He can converse with confidence upon the Divine purpose regarding the nations, including the past, present and future national events terminating with the ushering in of God's mighty Kingdom.

I have arranged the series in the same order as they were delivered in lecture form in Melbourne, early in 1952.

In addition to the Bible, my sources of reference have been *Eureka* (Dr. Thomas), *Dictionary of the Bible* (H. A. Smith), *Ancient Assyria* (T. Rogers) and *Greece and Rome* (Will Durant).

Part One

THE PRIDE OF BABYLON — A WARNING TO THE WORLD.



During a stormy winter's evening, towards the close of 603 B.C., one of the world's greatest generals hesitated upon the borders of the empire of Egypt.

A victorious campaign had been conducted on behalf of the kingdom of his aged father. The young, ambitious general could boastfully report that his father's kingdom was now the most powerful in world history. Nineveh, Syria, Lebanon, Moab and Ammon were indisputably under the control of the powerful Babylonian empire, having been conquered in twenty short years by Nabopolassar, king of Babylonia.

And now, after a victorious campaign, the young prince — heir to the Babylonian throne — hesitated before pursuing the routed Egyptian forces into their own domain, and quickly adding Egypt to his laurels. He conjectured that with the subjection of Egypt, the

prize of Judah was more certain of success. The young prince — Nebuchadnezzar — waited for an opportune moment to continue his attack.

But the attack upon Egypt was not due to materialise on that occasion.

It is interesting to note at this juncture that, in the course of the rise and fall of empires and statesmen, it is God, Himself, who authoritates in the kingdoms of men; it is He who specifically considers appointments and political conditions (Dan. 2: 21; 4: 17). When we consider the full canvas of national history in connection with Daniel's prophecy, we can perceive the exact nicety of this Divine arrangement.

News reached Nebuchadnezzar that his father had died at Babylon. To contend with, and defeat, the intents of any usurpers, Nebuchadnezzar hastily abandons the campaign, returns to the capital, and is made king. And so commenced one of the most brilliant reigns of human history. He ruled Babylonia for 42 years.

JUDAH PREFERS POLITICS TO PROVIDENCE

Soon after the crowning of the new king, the monarch of Judah (Jehoikim) was approached to bring in Judah as a vassal state to Babylon, paying tribute in return for protection of political and religious liberties. Jehoikim agreed readily enough, but after three years rebelled against the strictures (II Kings 24: 1). Whilst advised by other vassal states to desist, Judah was attacked in force by Babylon. Sudden death spared the king the sight of his country's ruin. He was succeeded by Jehoichin, against whom the Babylonians attacked with increased velocity. A young noble of the city, in an effort to save Jerusalem, communicated secretly with Hophra of Egypt. This young man (Zedekiah) contended that Egypt could make a surprise attack upon the Babylonian army during its campaign against Judah.

When the Egyptian army appeared, there was great rejoicing in Jerusalem, causing Jeremiah the prophet to warn against over indulgence in wishful thinking (Jer. 37: 7-10). His words became fact, for Egypt and the Euphrates was added to the Babylonian empire (2 Kings 24: 7). Three months after the accession of Jehoichin to the throne of Judah, Nebuchadnezzar brought about its complete surrender. He demanded seven thousand men capable of bearing arms, and appointed Zedekiah as Governor of Jerusalem.

Zedekiah became prey to a band of schemers (II Chron. 36: 11-13) and rebelled against Nebuchadnezzar. Naturally enough, the King of Babylon became most wrathful when he heard of such treachery on the part of his Governor, especially the part he played in inciting Egypt into open attack upon the Babylonian army.

586 B.C. was a dreadful year for Jerusalem. The city was reduced to famine; a breach in the walls allowed the Chaldeans to pour in; Zedekiah was pursued to the plains of Jericho and slain (II Kings 25: 4-5); the temple was burnt; the city laid waste by flame. A more

ruinous defence was not known (Jer. 25: 9-11). Many inhabitants escaped into Egypt, and the most able-bodied were taken captive to Babylon.

A GOLDEN CITY; SYMBOL OF GENTILE POWER.

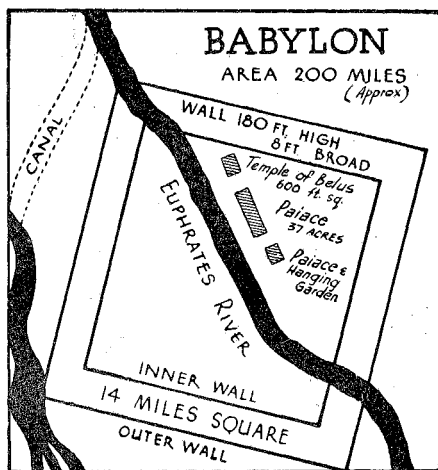
Gentile world-dominion was taking shape. "Thou, Nebuchadnezzar, art a King of kings, for the God of heaven hath given thee, a kingdom, power, strength and glory."

From that time until 1948, Jerusalem has been under Gentile overlordship. "And they shall fall by the edge of the sword, and shall be driven away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Feeling very satisfied, and justly proud, of his accomplishments, Nebuchadnezzar applied his energies in beautifying Babylon. The glory and greatness of the city must be unrivalled throughout all generations, he thought.

Babylon was rebuilt upon a splendor and magnificence that has never been equalled. An outer wall encircling the city for 50 miles was 15 ft. thick and 80 ft. high. Within this wall was another huge escarpment, several feet higher than the outer wall, upon which citadels were erected so that approaching enemy armies might be easily detected. The highest building in Babylon was erected in honour to the national god — Bel-Merodach.

Being a rainless city, Nebuchadnezzar restored the waters of the



SKETCH ILLUSTRATING THE EVENTS UPON WHICH THE SYMBOLOGY OF THE 6TH AND 7TH VIALS IS BASED. . .

Euphrates by means of a canal which entered the city at one corner and flowed diagonally through the metropolis. At the two river open-

ings into the City, huge brazen gates were erected to stop marauding traffic from ingress.

Unto the ends of the earth, the name of Babylon was supreme.

Said Nebuchadnezzar: "Is not this great Babylon that I have built by the might of my power for the honour of my majesty?"

Yet, at the height of his supremacy and vanity, Nebuchadnezzar was brought down to the level of the beasts, for it is recorded that he lost his reason and became as an animal, eating the grass (Daniel 4).

With his death died the real power of Babylon. The Chaldean Empire was the first of the four world monarchies mentioned in Daniel's prophecy; the totality of the four represented Gentilism.

The successor to the throne, Nebuchadnezzar's son Nabonidus, had entirely differing interests to his father. He appointed his son Belshazzar as regent whilst he devoted most of his waking hours to the promotion of art and religion.

THE GENTILE CONQUEROR WHO TYPIFIED CHRIST

It was at this time in the land of Media, an Asiatic province, there rose a figure who was regarded with dread throughout the then known world. The power of conquest was strong in Cyrus. With a band of terrorists he quickly defeated Astyges, king of Media, assuming the title "king of the Persians."

"He is my shepherd, my anointed" (raised up) declared God. Cyrus the Gentile was a type of Christ. His irresistible conquest of Israel's enemies (Isa. 45: 1), his proclamation for the restoration of Jerusalem (Isa. 44: 28) prefigured what Christ will yet accomplish on a larger and more glorious scale. Cyrus was God's servant, and therefore in his triumphs, God was glorified (Isa. 45: 6), as Yahweh will yet be elevated by the victories of Christ.

Cyrus' first major victory was the surrender of the king of Lydia, the trade income being very large. He marched to the river Halys, the border of the country, and demanded surrender. Cyrus thereupon unburdened his camels of military gear, formed them into a camel corps, and attacked. The sight of the ungainly beasts frightened the Lydian horses, and the enemy was put to hopeless rout.

The news reached Babylon. The city was not dismayed. It was the most formidable fortress in the world. Yet Isaiah had prophesied its destruction. "Evil shall come upon thee, thou shalt not know from whence it ariseth. Desolation shall come upon thee which thou shalt not know." To the Hebrew captives in Babylon the prophet had divulged the way in which the city would fall to Cyrus. "Thus saith the Lord to his anointed, to Cyrus, I will open before him the two-leaved gates (of the city) and the gates shall not be shut. . . . I will break in pieces the gates of brass and cut asunder the bars of iron."

When the approach of Cyrus was heralded, the preparations of Nabonidus were not for public safety, but the protection of the Babylonian gods. The Babylonians made light even of the actual siege, for there were plenty of provisions, and water flowed abundantly through the City.

When the guards of the City observed the Medes and Persians constructing a trench around the outside of the walls, they presumed that Cyrus was preparing a blockade by forming a rampart of up-turned earth. But Cyrus' plans were astute. During a festival night in Babylon, he commissioned a few men to break through the final few yards of earth connecting the trench to the river flowing through the City. The water of the Euphrates ran from its normal course down the trench encircling the City, and out on to a declivity in the earth about half a mile from Babylon.

The river bed becoming fordable, a Persian governor (Gabryas) lead an army under the brazen gates, and the city was taken by surprise. . . . "And the angel poured out his vial upon the Euphrates, and the water thereof dried up that the way of the kings of east (Cyrus and his army — the type of Christ) might be prepared."

The great city — considered impregnable — was taken in a single night. The little nations round about could clap their hands at her distress. . . . "How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground which didst weaken the nations."

THE SEQUEL REACHING TO OUR DAY

There is a lonely single railway track running through the Mesopotamian desert; five miles above Hillah there is a little roofless station. The inscription on the station reads "*Babylon*." The ruins of Babylon are open to the sky. There is a ghostlike air about the place, and only the desert birds and beasts make it their habitation. The Arab completely avoids it.

Isaiah declared: "It shall never be inhabited, from generation to generation, neither shall the Arabian pitch his tent there, neither shall shepherds take their folds there. Only the wild beasts of the desert shall inhabit it."

The Hebrew equivalent to Cyrus is "Like the heir." As the name implies, Cyrus is a type of Christ. The Babylon-world of today least expects the latter-day Cyrus. Conceitedly surrounded by a stronghold of wealth, position and military might, Gentilism fails to discern the signs of the downfall and disintegration of its dominion.

"But ye are not in darkness that that day should overtake you as a thief," says Paul. "Ye are children of the light, therefore, *let us not sleep as do others. Let us watch and be sober.*"

—S.L.M.

This work is most essential for the spiritual progress of every brother and sister. Read, mark and learn !

PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF
THE OLD AND NEW TESTAMENTS CONCERNING THE MANIFESTATION OF THE
INVISIBLE ETERNAL GOD IN HUMAN
NATURE

DR. JOHN THOMAS

This mystery, which as we see, was the burden of the apostolic preaching, was a great enigma — an enigma, dramatically, as well as doctrinally, explained. "Without controversy", says Paul, "great is the mystery of godliness—'Deity manifested in flesh', justified by spirit, made visible to messengers, preached among nations, believed on in the world, received again to glory" (1 Tim. iii. 16).

It would be premature to go into the consideration of these *six points of godliness*. It is sufficient just now to bear in mind that they exist; and constitute integral parts of "God-Manifestation" as far as at present developed.

We proceed to remark that Paul, as well as Moses, declares, "there is no other God but one"; and having so said, proceeds to remark, "For though there be that are called gods, whether in the heaven, or upon the earth (as there are gods many, and lords many), *but to us* there is one God the Father, *out of whom* all things, and we *for* Him; and one Lord Jesus. Anointed, on account of whom all things, and we through Him. Howbeit the knowledge is not in all" (1 Cor. viii. 4-7).

Here then, we have good authority for saying, that in the universe there are many gods and many lords; but that over and above them all is "One Supreme",

who is styled "the Blessed and Only Sovereign, the King of kings, the Lord of lords; the only one having deathlessness, inhabiting light unapproachable, whom no one of men hath seen, nor is able to behold" (1 Tim. vi. 15). He is God of gods, whose existence He Himself admits in saying to Israel, "I am Jehovah, thy Elohim" "There shall not be to thee other *Elohim* above me".

Thus far Moses and Paul are in agreement. They both teach one supreme Deity, and the existence of others beside; but that these others were not to be made objects of worship by dwellers upon the earth. Now Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain scribe asked him, "Which is the chief commandment of all"? He answered in the words of Moses, so often referred to by the Jews of our day, when disputing the claims of Jesus, and by Dr. de Lara among the number; "the first of all the commandments", said he, is, "*Hear, O Israel; 'Yahweh' our 'Elohim' is 'one' Yahweh.* And thou shalt love '*Yahweh*', thine *Elohim*, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like; as, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these". "Well, Teacher", said the scribe, "thou hast said the truth; for there is one '*Deity*'—and there is no other but of him (Mark xii. 29-34).

Hebrew Titles of Deity

But at this stage of our inquiry it behoves us to pause and to look into the signification of certain words brought before us in these and other passages of the sacred writings. This is the more necessary, because the names of God which occur in the Bible are not arbitrary sounds; and one of the chief imperfections of the English authorised translation, or rather version, is the slovenly manner in which all the names by which God has been pleased to make himself known to his people, have been rendered, after the fashion of the Septuagint, by the two words, "*Lord*" and "*God*".

These words do not convey the ideas of the Spirit in its use of terms. *Lord* is of Saxon origin, and signifies monarch, ruler, governor, something supreme or distinguished. The word to which it answers in the Septuagint and New Testament is *kyrios*. Under this word Parkhurst says, "Plutarch informs us, that the name of *Cyrus*, who in Isaiah xlv. 28; xlv. 1, is

called *koresh*, did in Persic signify the *Sun*. "This name", then continues Parkhurst, "seems an evident corruption of the Hebrew, the sun; and as the sun is manifestly the great *ruler* in material nature, and the idolators of several nations accordingly worshipped Him under the title of *meleck*, the King, and *Baal*, the Ruler, Lord; so from the same word may, I think, be deduced the Greek *kuro*, authority, and *kurios*, lord; and even the word *kuro*, to exist; for it was a heathen tenet, that the sun was *self-existent*. Thus for instance, the Orphic Hymn 1. 3, calls him *self-born*".

But, if this be the radical idea of *kyrios* it fails to represent the meaning of *Ail*,* *Eloahh*, *Elohim*, *Shaddai*, *Yahweh*, for all of which it is often, or rather, most frequently, and almost generally used. The word *Adon* is properly enough rendered by *Lord*, in the singular; but not the other words, for which it should never be used. *Elohim*, *Shaddai* and *Adonai*, are plural names of Deity, and require terms of the same number to express them.

The common use of *God* in the English language, is as little justifiable as that of the word *Lord*. "God" in Saxon, signifies *good*; a meaning which cannot possibly be extracted from any of the names recited above. God is indeed good, exclusively so, as we are taught by Jesus himself while in the mortal state. In this sense, he refused to appropriate the word *good*, saying to one who styled himself so, "Why callest thou me good? No one is good except one, that is God" (Matt. xix. 17). Jesus was free from personal transgression, and therefore *in character* good; as he did not refer to character, he could only have had reference to *nature*, or to God as substance. He is good in the sense of being deathless or incorruptibility itself; which, when Jesus refused the term, did not define the *nature* the Spirit was tabernacling in, and was encumbered with. "In me, that is, in my flesh", says Paul, "dwells no good thing". *God*, then whether in the sense of moral, or of material goodness, while it is a term expressive of the truth, is not a translation of any of the words before us; and where used in their stead, leaves the mind in the dark concerning the things they were intended to convey.

(To be continued)

*Dr. Thomas invariably transliterates "El" as "Ail", thus spelling the word as it is pronounced. (Publishers.)

NOTES ON "PHANEROSIS"

Let us carefully summarise the section of "Phanerosis" studied this month. Linking it with pp. 44, 45 of last issue, Brother Thomas draws attention to Paul's definition of the Gospel — "the revelation of the mystery (or secret — see Diaglott) which was kept secret, but now is made manifest" in Christ Jesus (Rom. 16: 25; cf. I Pet. 1: 10-12; Luke 18: 31-34; Luke 24: 25, 44-47; Mat. 13: 35; Eph. 3: 3-6). The Deity delights "in stimulating the intellect of His creatures," by revealing Himself in such a fashion, declares the Doctor. It requires some mental effort on the part of the student, which can have a very important influence upon the development of his character.

Doctor Thomas is careful to establish the necessary first principle upon which the doctrine of God-manifestation is founded. The Trinity concept is false, for there is but one Supreme Being over all creation both celestial and terrestrial. The feature that sets Him apart over all is that He is the great Increate, and all other beings (whether in heaven or in earth) are but manifestations of His creative power (I Cor. 8: 4-7; I Tim. 6: 15; Mark 12: 29-34).

Upon this foundation, the next point is made. Paul teaches that whilst there is but one Supreme Being, the Father, there are a plurality of "Gods" or divine beings in heaven (I Cor. 8: 4-7); these are consubstantial with the Father, but necessarily inferior to Him. In our vocabulary they are styled "angels," but in the Authorised Version they are often called "Gods," and in the Hebrew "Elohim." Examples of this are to be found in John 10: 34-35 and Joshua 22: 22. In the latter place, the Deity is styled "Lord God of gods" (Heb. Yahweh El Elohim or He who will be the strength of the Mighty Ones). The "Gods" of this title are not idols, but those who are referred to elsewhere as the Mighty Ones of His strength — the angels of heaven.

The Doctor then digresses, to point out that the words "Lord" and "God" have been indiscriminately used for many different Hebrew titles of Deity both in the plural and singular numbers. He gives an outline of the meaning of some of these words that are worthy of a place in the reader's Bible — particularly the notes on the word "Cyrus" who was a type of Christ. His translation of certain passages are also worthy of note thus:

I Tim. 3: 16 — The text of the A.V. "seen of angels" is expressed, "made visible to messengers." Deity in manifestation was (1) revealed in the flesh of Jesus Christ, (2) justified by spirit at the resurrection of Jesus (see Rom. 1: 1-3), (3) seen by messengers, the Apostles and brethren (I Cor. 15: 5-8), (4) preached among nations by the testimony of the ecclesia, (5) believed on in the world, and (6) received again to glory, in the ascension of the Lord Jesus to the Father.

The word "aggelos" rendered Angels in the A.V. comes from "angelos" — "to deliver a message," and therefore implies no more than messengers. The word is used mainly of Divine beings (Luke 20: 36) who are Yahweh's immortal messengers, but it is also applied to human messengers such as the apostles. The word has been translated "messenger" in Mat. 11: 10; Mark 1: 2; Luke 7: 24, 27; 9: 52; James 2: 25. For mortal messengers translated "angel" see Acts 12: 15; Rom. 8: 38; 1 Cor. 6: 3; 1 Tim. 3: 16; 1 Tim. 5: 21; 2 Pet. 2: 4; Rev. 1: 20, etc.

1 Cor. 8: 6 — "Of whom" is rendered "out of whom." Creation was not formed out of nothing as theologians assert, but by the spirit of the Eternal. Scientists now agree with Scripture in teaching that energy is the substratum of all matter, though they despise Bible teaching (see also the rendering of Mark 12: 29-34). "By whom" is rendered "on account of whom." Jesus Christ is not the Creator, as the A.V. would imply, though all things were formed "on account of him."

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# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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**SPECIAL ARTICLE FOR THIS MONTH.**

## **Benefits of Ecclesial Co-Operation**

Thoughts for the Times

# The Foundation of Divine Love

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 on the goodly foundation of "all the riches of the full assurance of UNDERSTANDING." It is a love springing from identical convictions — a common love resulting from a common enlightenment; a mutual affection spontaneously generated by a 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 discipleship of Christ. This state of mind that stops not short at "good works and fair speeches" but shows faith by "works," without which a man, whatever his knowledge and understanding, or ability to speak with even higher 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.

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"Being knit together in love,  
and unto all riches of the full assurance of understanding"  
—Col. 2: 2.

## Benefits of Ecclesial Co-operation

(see last issue p. 80)

*The following letter is from Brother Max W. Henry, one-time Recorder of the Concord Ecclesia, N.S.W., but now resident in South Australia. Brother Henry transferred to Adelaide at about the same time as the two sections of the brotherhood in Adelaide were discussing the problems of Ecclesial relationship, and he was automatically drawn into these deliberations. At first Brother Henry voted against reconciliation, mainly because he had not had the opportunity of thoroughly examining the attitude of the Adelaide Ecclesia. But as his investigations proceeded, Brother Henry became more and more convinced that the Adelaide Ecclesia was sound in its doctrinal foundations, and the earlier hesitation for Ecclesial reconciliation gave place to a conviction that it should take place, as the prevailing conditions permitted it. In conversation, Brother Henry has stated that it should be clearly understood, that in so acting he has not compromised on any point of doctrine. His beliefs, on the fundamentals, have been found acceptable to the Arranging brethren of the Adelaide Ecclesia, and in no way in conflict with the views of the Ecclesia, which endorses the Amended Birmingham Statement of Faith.*

—EDITOR

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Dear Brother Editor,

The article *Benefits of Ecclesial Co-operation*, last issue, p. 80, demonstrates that great and lasting benefits can accrue from Ecclesial reconciliation, not only in the more efficient proclamation of the Word, but to the brethren as a whole. It is obvious that the spirit of Christ had to permeate the two Ecclesias in Adelaide before the desired results were obtained. This allowed for the frank and fearless discussion of problems, and yet permitted a working basis for reconciliation to be arrived at without compromising the essentials.

From this arises the thought: Cannot the same spirit be exhibited elsewhere with the object of removing existing difficulties in other places, that a united front in the preaching of the Gospel may be created in Australia?

Do we not testify, time and again, through our young brethren, in the Gentile courts, that the spirit of forbearance should characterise our relationships to our fellows? The spirit of meekness, the attitude of forgiveness emphasised by Jesus Christ should prevail in our approach to this problem, that we might, with calmness and patience, continue to seek reconciliation where the Truth is upheld.

Yet it does appear, Brother Editor, that an atmosphere charged with the pressure of power politics is engendered when brethren are asked to consider ways and means to remove the difficulties which exist on the doctrine of fellowship here in Australia. Brethren, on both sides, are inclined to weigh the prestige they may have attained because of forthright denunciation against opposing groups of ecclesias rather than approach the problem objectively, by ascertaining exactly what each ecclesia believes and practises *today*. As a result, misrepresentation abounds. This applies not merely to one side, but in both groups. The amount of ignorance manifested in what others believe and teach is startling when the facts are ascertained.

The Birmingham Amended Statement of Faith has been accepted by the majority of Ecclesias for decades as a correct presentation of the Truth in its basic elements, and provides a medium upon which ecclesias may fellowship in many parts of the world. Therefore, where brethren profess the Truth, and uphold it in precept and practise, we are in duty bound to seek reconciliation that there be no schism amongst us.

For many years it was asserted that certain Ecclesial groups in Australia would not accept the B.A.S.F. in its entirety, thus providing ample justification for separation. But recently some of these ecclesias have adopted this Statement of Faith, whilst others have openly stated their agreement with it! Now, however, this has been followed by fresh demands on the part of some, who insist upon the adoption of extraneous matter as a further elaboration of their belief concerning the nature and sacrifice of Jesus, and the nature of Adam when created.

These matters are amply covered by the Statement of Faith, and frankly, Brother Editor, I am not surprised that the motives of certain Ecclesias are being questioned and the good faith of their serving Brethren is suspect.

There is a moderate body of opinion in both Ecclesial groups whose views are identical. Their voices are raised in support of purity of the Faith, and strictness in walk and conduct. Cannot these brethren bring themselves to see the wonderful impetus which can be given to the preaching of the Word, and their mutual upbuilding in the most holy Faith by a fusion upon sound Scriptural precept and practise?

—Max W. Henry



## **WORLD EVENTS**

### **IN THE LIGHT OF PROPHECY**

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

## **Forming the Feet of the Image**

*"World peace depends today on the Russians, and Russian policy is partly based on the maintenance of continuous pressure against the free nations. Can this pressure, in the heart of Germany and of western Europe, be a healthy thing? Today the Russians sit only thirty miles from Hamburg and seventy miles from the tactically important Mainz bend in the River Rhine."*

—From a B.B.C. Talk.

It is but seven years since British and American planes were pounding down a hail of fire and steel upon Central Europe, intent upon beating the life out of a hated enemy, whilst politicians proclaimed the doctrine of a permanently disabled Germany. Today that policy is reversed. The Western Powers have extended every facility to aid the commercial recovery of Germany, and are now encouraging her to re-arm as an equal in a Western defence scheme.

This change of attitude towards a beaten enemy is not due to Christian charity and forgiveness, but fear of Russia; the fear of a Russia that has steadily built up a tremendous military potential; a Russia that has constantly threatened world peace, that has not hesitated to shoot down English, French, American and Swedish aeroplanes, to blockade Berlin, to use kidnap and murder against high officials of her one-time Allies, and to wage war by proxy through North Koreans, Chinese, Indo-Chinese, Malays and so on.

The policy of Russia has kept the political world in a constant state of fear and hysteria; it has caused a distinct cleavage between the nations of the world; it has resulted in many bankrupt countries spending millions they cannot afford, on weapons of destruction, and at the expense of civil development; it is bringing closer the holocaust of World War III.

Above all else, Russian policy has divided Europe into two distinct parts.

This fact has been referred to in previous issues of *The Logos*, but it appeals to us as so significant in the light of Bible prophecy and the expositions of our pioneers, that we wish to impress it upon our readers.

*"LET THE WEAK SAY, 'I AM STRONG'" — Joel 3.*

The closing months of World War II saw the armies of Britain, America and Russia converging on Berlin, not merely to defeat Germany, but to prevent their Ally obtaining too great a hold upon Europe. Politically the continent was cut in two, Russia occupying the east, and Britain, America and France the west. The iron curtain formed a fence across Europe, over which mutually hostile armies watched each other with suspicion. Under the shadow of the ruins of the last war, preparations commenced for the next. British and American occupation forces stood as much as a barrier against the advance of Russia, as they did as a means of holding Germany in suppression.

But occupation forces cannot remain forever, and the question arose what to do with Germany? If she were to remain permanently in a weakened state, without adequate defence, would not Russia immediately step in, once the Allied forces withdrew? And if this happened, what chance would France and the smaller nations of Western Europe stand against the Soviet? Would they not too automatically come under the dominance of Russia? In that case, once the Allied forces were withdrawn, it was only a matter of time before the whole of Europe would slide into the arms of Stalin, and the latter end of the Western Democracies would be worse than the first. That for which thousands of their sons had died to prevent Hitler obtaining would be granted to Stalin without much effort on his part to obtain it.

And, besides all this, it was freely recognised, that if the Russian armies did commence to march against the West, the occupation forces would be easily swept on one side.

The answer to all this is to permit Germany to re-arm; to create a powerful buffer-state between Russia and the West; to forget the hard sayings of seven years ago, and the inexorable demands for a permanently disabled Germany; to whitewash the character of this nation, and turn a blind eye to its history; to introduce it again as a respectable member of the Western world, and encourage it to re-arm.

One other ingredient helped to this decision. Germany, the defeated in war, was rapidly accreting to itself the fruits of victory. Because she was not permitted to re-arm, the whole of her resources were being used for the benefit of the nation. The ruins of Western Germany were being cleaned up far quicker than were those of Great Britain. Her industry did not labour under the oppressing need of high taxation to pay for expensive armaments. Therefore her manufactures could be produced much more cheaply than those of Britain and America. The military victors of seven years ago, found themselves casualties when it came to competing for the markets of the world. Germany found herself in the happy position of being a creditor nation!

So a plan was evolved in which Germany guaranteed to take her

place in a combined Western defence organisation incorporating France, Germany, Italy, Belgium, Holland and Luxembourg, with a joint army, navy and air force fortified with guarantees by Britain and America. It is obvious that Germany will assume the dominant place in this organisation, but it is hoped (and the hope is tinged with a great fear) that Germany will remain antagonistic to Russia.

Europe is therefore to be welded into two armed groups under two dominant Powers — Russia and Germany. Iron mixed with miry clay.

All students of prophecy and history know that Rome was divided into two parts, Eastern and Western Rome, with headquarters at Constantinople and Rome, answering to the two iron legs of Nebuchadnezzar's Image (Dan. 2). It is significant, that the present division of Europe answers roughly to this division of the Empire. But the legs were all of iron, whereas in the nations today we see the "iron mixed with miry clay." We see not the legs being formed, but the feet upon which the whole image may stand erect, and upon which it can march down into Immanuel's Land, there to be pulverised by the little stone power.

#### A REMARKABLE SIGN

In *Elpis Israel*, *Eureka*, and *Exposition of Daniel*, Brother Thomas is insistent that there is a latter-day manifestation of the Image Nebuchadnezzar saw. He points out that Nebuchadnezzar, in seeing the Image in the plenitude of its power and glory, was told that it had relation to a condition to be fulfilled "in the latter days" (Dan. 2: 28), and that all the metals of the Image were destroyed "together" (v. 35). In *Elpis Israel* pp. 327-328, he writes:

"Now, there has never yet existed a single dominion, contemporary with the toe-kingdoms, and of course comprehending them in its jurisdiction, which could claim to be represented by Nebuchadnezzar's Image. In order, then, to prepare for the catastrophe, the image which is now in antagonistic parts, must be confederated; in other words, a dominion must arise before the setting up of the kingdom of God, which shall rule over the toe-kingdoms, and the Turkish and Persian territories, till it meets the British Power in the East. . . . I shall be able to show, from other parts of the prophetic word, that the power destined to play the conspicuous part indicated above is RUSSIA. That it will dominate all the ten kingdoms, subdue Turkey, and incorporate Persia into its empire; but that when it has reached its zenith, it will in turn be precipitated into the abyss, and its dominion suppressed for a thousand years. When I come to unfold these things, the reader will see why Britain is not included in the ten toes. . . ."

Nebuchadnezzar's Image was represented as standing upon two feet, part of iron and part of clay. In *Exposition of Daniel*, Section 28, Brother Thomas emphasises that these feet have yet to be formed.

"Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the feet have not yet been formed; so that it has been hitherto impossible for the colossal Image to stand erect, as Nebuchadnezzar saw it in his dream. . . . When

it stands upon the plain of Dura, the imperial fabric will rest upon the Russo-Greek and Latin feet and toes—two emperors and ten kings on the Roman earth, whatever may be beyond. The form of the Image necessitates the reduction of the present number of European Emperors from four to two. There are but two Legs, therefore there can only be two imperial divisions of the dominion in the latter-day, or time-of-the-end manifestation. From mature consideration, I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image. . . .”

Reduce this statement down to its fundamentals, strip it of such titles as emperors and kings, now out of fashion, and the picture presented is of a confederated Europe resting upon two foundations or “feet” dominated by Russia and Austria (or Germany — for Austria, in the days of Dr. Thomas meant the Germanic Power). Never since the statement was written by Brother Thomas have the conditions he envisaged existed, but the aftermath of World War II, the creation in Western Europe of the defence organisation referred to above, is rapidly moulding the feet of the Image.

Though the development of this Western Defence Organisation has not found a prominent place in the world's Press, all political commentators are agreed that it is the most dramatic and far-reaching

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“Be followers of me,” says the Apostle, “and so walk as ye have us for an example.” Paul was a courageous and untiring combatant for the faith, a soldier of Christ, whose soldiership is worthy of admiration and imitation, till the Lord of Hosts appears at the head of His celestial squadron. It was not till the end of his service that he said, “I have finished my course; henceforth there is laid up for me a crown of righteousness” There was no resting upon his sword with him, and sighing for weariness, or for more Anakim to slay. “Be thou faithful unto death!” is the condition of “the crown of life.” The “fight of faith” is not crowned with victory to the soldier that faints or runs away.

—Dr. Thomas.

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event of the post-war world. They realise, too, that it is a mighty gamble. A re-armed Germany can make a deal with Russia that would make it very uncomfortable for the Western Powers. Here the voice of Bible prophecy is not silent. It speaks of the latter-day development of Roman Catholicism — which can be aided by the establishment of this Western European anti-Communist Defence Organisation, and of the ultimate mixing of the iron of Catholicism, with the clay of Russianised Communism. The result would be a confederated Europe and Asia resting upon two bases—“the Russo-Greek and Latin feet and toes” (see *Exposition of Daniel*).

Thus we see the feet of the Image forming, whilst Russia, meanwhile, extends her power east and south, to bring under the shadow of her influence, those nations found today upon the territory of those ancient powers represented by the metals of the Image.

This is a great sign to us, for the indications are that Christ returns before the complete setting up of the Image. He must develop His power, which, as the "chariots of Yahweh" shall go forth between the two mountains of Brass representative of the confederacies of the Kings of the North and South of the latter days (Zechariah 6). Thus the brethren of Christ are permitted to look with quiet confidence on the otherwise disturbing events from day to day. Whilst the headlines of the Daily Press speak to most people of wars and rumours of war, of chaos, impending bloodshed, and terrible weapons of destruction, they spell out a different message to the people of God. To them, the headlines of the Press, the news of increased preparations for war, of the growing might of Russia, the returning Jew, the crisis in the Middle East and in other parts of this troubled globe, all 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). But our privilege is combined with responsibility, and we will be found "of all men most miserable" if, in these times when Bible prophecy is daily being fulfilled, we neglect the grand opportunity that is ours. —E.P.

#### Altar Parables and Prophecies

### 4. " . . . at Shechem Abram Built an Altar"

*"We have an altar, whereof they (those outside the Covenant) have no right to eat . . ." (Heb. 13: 10). "They which wait at the altar (Christ) are partakers with the altar" (1 Cor. 9: 13).*

It was not haphazard choice that caused Abram to build an altar at Shechem. God led him to the spot, and there he heard, for the first time in the land of Promise, the words of the covenant sounding in his ears. The record states:

*"And Abram passed through the land unto the place of Sichem (Shechem) unto the plain of Moreh. And the Canaanite was then in the land. And Yahweh appeared unto Abram, and said: 'Unto thy seed will I give this land; and there bullded he an altar unto Yahweh who appeared unto him'" (Gen. 13: 6-7).*

Thus did faithful Abram give tacit recognition to the fact that only through the mercy of Yahweh, revealed in the Altar and Sacrifice He would ultimately provide, could he inherit the promise.

#### OUT OF ERROR INTO TRUTH

But first let us pause, and briefly consider the background of our



story. Ur of the Chaldees was the birthplace of Abram, and headquarters of the worship of the moon goddess. The name means *Light of the Conquerors*; and the Chaldeans conquered, not only through military prowess, but by their reputation of learning and wisdom, and by their religious superstition which still triumphs in many of the false doctrines of Christendom so called. They enjoyed a high status in the ancient, pagan world; but, in the words of Jesus, "their light was darkness." Thus when Nebuchadnezzar wanted advice, he "called in the Chaldeans" for consultation, but found, to his amazement, that the despised Hebrew was "in all matters of wisdom and understanding, ten times better" than these charlatans (Dan. 1: 4, 20).

It was out of the "Light of the (spiritual and political) Conquerors" that Abram came forth, and sojourned in Haran until the death of his father. Haran, therefore, represents the second phase in his conversion, and, appropriately enough, the word means "*strong*," "*enlightened*." That was the spiritual state of Abram at that juncture. He was enlightened, even though he had not completely cast off the thralldom of Babylon; for Haran, like Ur, was a city of Chaldea, and devoted to the worship of the moon goddess — the ruler of the darkness of the heavenlies of those times (cf. Eph. 6: 12 — margin).

After the death of his father, Abram left Haran and entered the promised land, travelling to Shechem and building his Altar. Thus he was lead in stages, to leave the "Light of the Conquerors," to come to the "enlightenment" of Truth, and ultimately to acknowledge the mercy of Deity through the altar which prefigured the purpose of Yahweh in his illustrious son.

#### WHY SHECHEM?

This was a place destined to become rich with a meaning for Israel that foreshadowed the work of the Lord Jesus — our living altar. There Jacob built his well, which continued to refresh Israel down through the centuries, and at the mouth of which Jesus drew the analogy of his own message — a "well of water springing up into everlasting life" (John 4: 14).

"The place of Shechem" was an extremely fertile valley, strategically placed between Mt. Gerizim and Mt. Ebal, the Mounts of Blessing and Cursing. Upon these two mountains, the various tribes were assembled when they entered the land, the blessings and cursings of Yahweh were chanted according to His instructions (Deut. 27: 12), and the loud Amen from the multitudes of Israel re-echoed among the surrounding hills (Josh. 8: 30-35). During this solemn ceremony, the eyes of the people would naturally turn towards the place where Abram built the altar, and where he heard the "hope of Israel" enunciated for the first time in the land of promise.

This place thus became very sacred to Israel. There early in the conquest of Canaan the tribes were gathered together to renew their covenant with Yahweh (Josh. 8: 30), and the sanctuary was set up. There, at the very spot where Abram built his altar, Joshua called the people together towards the close of his life, and again renewed their covenant with Yahweh:

"Joshua made a covenant with the people and set them a statute and an ordinance in Shechem, and wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of Yahweh" (Josh. 24: 26).

Under the Law, six cities in Israel were appointed as cities of refuge, to which the fugitive might flee from the avenger of blood, and obtain protection and justice. It was fitting that Shechem should be one of the cities thus selected (Josh. 21: 21).

How appropriate it was therefore, that Abram should be divinely led to such a significant spot, should hear there the promise proclaimed, and build the altar that foreshadowed the work of Yahweh in his son. Without the altar Shechem would be nothing; but with it, it becomes a prophetic parable of the future. "Christ our altar" is the true well of water, which, if a man drink therefrom, he will never thirst. He is the true sanctuary, upon whom the blessings and cursings of Yahweh focus attention, and where the covenant with Yahweh can be renewed. He is the rallying point for spiritual Israel, their city of refuge, where they can "obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

### "THE STRONGHOLD OF THE ARCHER"

Shechem had not been built when Abram visited the spot. It is called in the A.V. "the *place* of Shechem," the "plain of Moreh." This is a little deceiving. The word rendered "plain" is "Ailom" in Hebrew, and signifies an Oak or Tree. Literally it means "The Strong One" or "The Stronghold," a tree being symbolic of strength and permanence (see Isa. 65: 22). It was under the terebinth or oak of Moreh that Abram built his altar (see Josh. 21: 21).

The word "Moreh" has also a significance, for it means "Archer." Abram's altar was thus reared up at a spot which was called, "The Strength of the Archer" near to a place at which was later built a city of sacred and significant meaning to Israel.

Accepting the principle that the altar foreshadowed the work of Christ, in what sense does this demonstrate the "Strength of the Archer?" Christ's triumph over sin was not a victory for flesh, but for Yahweh. Paul declares that "God was in Christ reconciling the world to Himself" (2 Cor. 5: 19). The Divine Archer strengthened the Son that He might use him as a weapon of offence to destroy the enemy and establish His purpose. In Psalm 80: 15, the Messiah is styled "the branch that Yahweh made strong for Himself." The Psalmist continues: "Let thy hand be upon the man of thy right hand, upon the son of man who thou madest strong for thyself" (v. 17). This is the Lord Jesus. To conquer sin he leaned heavily upon his heavenly Father, and was in turn strengthened by Him to overcome. Thus his righteous life, his resurrection, his present position as our altar, emphasises the strength of Yahweh manifested in him, and which constituted him "God manifest in the flesh." The crucified Jesus does not exhibit the strength of the flesh, which, he declared "profiteth nothing," but the strength of Ail manifested in the flesh.

We are reminded thereby that if we rely upon the flesh we shall fail, but if we draw upon the strength of Yahweh we will succeed. We can only do this by tapping that reservoir of power, the Word of God; and supplementing the supply of life-giving water thus obtained by prayer to the throne of grace.

It was not mere co-incidence that guided Abram to a place the name of which elevated Deity, and epitomised His future purpose.

### WHO IS THE ARCHER?

Isaiah, personifying the Messiah, declared: "In the shadow of His hand hath Yahweh hid me, and made me a polished shaft; in his quiver hath he hid me" (Isa. 49: 2). Here Yahweh is represented as the Archer, and His son, our living altar, is His polished arrow. For the moment, this arrow is hidden in the quiver of Yahweh, at His right hand in the heavens. The enemy cannot see this arrow, and imagines that Yahweh is incapable of implementing His purpose, that Abram will never enter in upon his inheritance. But at the "set

In the race for life eternal, there are many things lawful enough in the abstract; but that viewed in relation to the object to be attained, are highly inexpedient, and to be "laid aside" as Paul advises. It is better to make our calling and election sure at the expense of worldly friends and engagements, and advantages, than to secure all these, in this present time, and find, at last, that we have cherished them at the expense of Christ's approbation, and have to pay for them with the loss of the Kingdom of God.

—R.R.

time to favour Zion" this arrow will be directed against the enemy with unerring accuracy, and the seed of the serpent will receive a wound that will ultimately prove fatal. Thus the Psalmist, speaking of the final triumph of Truth and Righteousness declares:

"God shall shoot at them (the wicked) with an arrow; suddenly shall they be wounded . . . and all men shall fear, and shall declare the work of Elohim (Power in multitudinous manifestation); for they shall wisely consider of his doing. The righteous shall be glad in Yahweh, and shall trust in Him; and all the upright in heart shall glory" (Ps. 64: 7-10) (see also Zech. 9: 14).

With the shooting of this arrow by the Divine Archer, Abram shall enter into his inheritance. Christ will be revealed in the earth, a living Altar, the city of Refuge, the rallying place for Israel, from whence will be heard blessings for the righteous and cursings for the wicked who will be purged from the earth.

### EXIT THE CANAANITE

Injected into the narrative of Abram's altar is the statement: "And the Canaanite was then in the land." The picture presented is that of Abram, the lonely "stranger and pilgrim" promised an eternal inheritance of a land held by powerful and God-defying enemies. Canaan was a son of Ham who inherited the same evil impulses as his father. Hosea 12: 7 (margin) uses the term to denote one who is utterly irreligious and depraved. Canaan is thus the enemy of

Deity and of His people, and the enemy still triumphs in the land of Abram, although his grip upon it is now slipping.

The return of Messiah will change all this. His intervention at Armageddon will drive the enemy from the land of inheritance, which shall then be "cleansed" of his polluting influence (Ezek. 39: 12). All life will be sanctified unto Yahweh. In a glorious prophecy of the future, the prophet Zechariah shows that even the very bells of the horses shall proclaim "holiness unto Yahweh." All things that offend shall be destroyed, so that, the prophet concludes: "There shall be no more the Canaanite in the house of Yahweh" (Zech. 14: 21).

Meanwhile the true seed of Abraham will observe the spirit of the Mosaic Law. They will refuse to enter into covenant relationship with Canaan (the world), recognising that Yahweh has condemned the race to extermination (Deut. 7: 1-5). They will realise that though Canaan might triumph for the moment, even as the race did in the days of Abram, he will be destroyed by the Strength of the Archer revealed through Christ our altar, by whom we may enter into the inheritance.

—H.P.M.



## *A Christadelphian in Israel*

2 . . . SINGAPORE TO "HAIFA IN TEN HOURS."

Singapore faded into the distance as *San Giorgio* ploughed its way through the Indian Ocean. Several days passed, and during the hours of darkness, we dropped anchor at Colombo, Ceylon. Daylight revealed the harbour crowded with ships of many nations. *Orion*, a proud 20,000 ton member of the ships of Tarshish was nearby, taking on fresh supplies *en route* for Sydney, which I had left some weeks before.

Rowing boats circled *San Giorgio*, the boatmen shouting their wares. Fruit, souvenir carved ivory elephants, etc., were there in abundance. We went ashore on a small ferry which came out to the ship, and spent several hours in and about Colombo. It was the same story, with slight variations, as that of Singapore: the beauty of nature sharply clashing with the squalor and degradation that man has produced.

The beggars were too hideous for me to describe. My Jewish friend, Hugo, was so shocked at the sight of one particular beggar that I thought he was going to faint. His colour changed, and I had to shake him to break the spell. Some of the children would take the coins they had begged, and immediately rush to buy the most hideous looking "sweets" — their idea of a real treat! We were not sorry to turn our backs on Colombo, and will be glad to be in Israel. The Truth, alone, buoys us up at such times. It is a blessing, to

persons of a sensitive turn of mind, to be able lean upon the fact that the day will dawn when all peoples will proclaim: "Bless Yahweh, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies" (Ps. 103).

### "GODS MANY AND LORDS MANY"

As the ship maintained steady progress towards Aden, many profitable conversations were engaged in, as we tried to sow the seed of faith here and there. One Jew, a veritable giant in stature, had spent four years in Dachau concentration camp in Germany. The result was evident in his nervous, excitable manner. Scores of thousands of his fellow-Jews had perished about him, done to death in the gas chambers and crematoria of this ghastly place. He spoke of his tragic experiences. It was a sad, fearsome, sickening story, illustrating the words of Jeremiah 30: 7. The fact that over a million Jews are back in the land we are heading for is evidence that Yahweh has not declared in vain of Israel: "He shall be saved out of it." This is the indisputable sign that happy days for Israel are ahead.

A Dutchman joined in the conversation as it veered to a consideration of Russia's prophetic mission. My Hebrew Lexicon shows that Rosh was Russia, and my Revised Version declared the great northern leader to be the prince of Rosh, Meshech and Tubal. My Dutch friend read aloud Ezekiel 38 and 39 with evident interest, and admitted that we were contemporary with the fulfilment of this prophecy. "They must be right," he said.

What an amazing collection of minds on this boat! The conversation mentioned above was interrupted at one stage by the Roman Catholic priest who had borrowed my Bible a little earlier! Walking along the deck on another occasion, I nearly tripped over an Arab, kneeling in prayer with face turned towards Mecca. The zeal and piety of some in the East, who act from their hearts, is a little disconcerting to those who have the Truth, but perhaps less zeal for worship; or, perhaps, a reluctance to openly parade it for all the world to see.

One passenger is a man from Adelaide, South Australia, on the way to tour Europe. He was slightly surprised at my going to Israel. I explained to him that many in Australia were interested in the return of the Jews, regarding it as the fulfilment of Old Testament prophecies. He was polite but puzzled. One point impressed me greatly. The Gospel-message has penetrated in Adelaide, perhaps more than any other city of its size in the world, yet here was an inhabitant who had never heard mention of the significance of the Jewish return. He was in complete ignorance of this subject. The responsibility for this rests mainly with the apostasy which has blinded the eyes of mankind to the saving truths of Yahweh's purpose; but it also reminds us that there is still work to be done in extending the message of the Gospel.

## THE RED SEA

So we reached what is termed the "Thirteenth worst place in the world" — Aden! I wouldn't like to visit the other twelve! The area is barren, with granite rock everywhere. Great mountains of granite seem to lean over the town. The houses are all built of this rock, adding to the harsh, barren environment. The native quarters are terrible; there is nothing in Australia to compare with them. Aden's population is mostly of Arabic extraction, with a strong Negroid influence, and some Indians and Jews. Most of the latter are gone, via "Magic Carpet" planes to Israel, and, from what they told us, it will not be long before the rest leave. We visited the Jewish shops. One had a J.N.F. box (known to many Christadelphian homes) prominently displayed. There, on the front of it, was the map of Israel. I pointed out to them my destination at Kefr Hanasi in Galilee. The conversation of all present created one great exodus atmosphere. Outside, all Aden scowled. The bright sunlight on the rocky ground throws a glare which causes all the natives to scowl perpetually. But in Israel's heart there is hope which causes them to smile with joy; they are going back home!

Two days later Massawa was reached in Eritrea. Now here is some news of interest, brother Editor. *San Giorgio* was the first boat ever to dock in Ethiopia! From the time we left Aden to the time we reached Massawa (two days), Eritrea had been transferred from a UNO trusteeship under British administration, to become part of the realm of Haille Selassie, Emperor of Ethiopia.

The entire town was in jubilant spirit — except Italian residents who were quickly packing bags to board *San Giorgio*, just in case! Dusky Ethiopian soldiers marched through the streets. The people stood around the main square shaking hands, and congratulating one another. The green, yellow and red Ethiopian flag was prominently displayed on all sides. Everyone was in their "Sunday best." Even a "Sunday best" look shone from the beggar's faces, despite the unchanged quality of their clothes. Here was the hand of God. At the end, "Persia, Ethiopia, and Libya" will be with Russia (Ezek. 38: 5). The development I witnessed was extending Ethiopian control over north-east Africa, ready for transference to Gogue at the appointed time. The realm of Haille Selassie now bordered the Red Sea.

Along the jetty was the artillery and tanks of the South Welsh Borderers. The British troops were on the way to Akaba, to build up British force on the territory of ancient Moab (Isa. 16). Meanwhile, as one of the passengers reminded me, the Russian Embassy in Addis Ababa is one of the largest it has anywhere in the world. I have already mentioned the Catholic missionaries who boarded the boat at Singapore. I have been talking to them. Some had been in China for 30 years prior to the great changes there. They all considered themselves fortunate to have safely left China, as the Communist Government was taking no half-measures in dealing with the foreign element in the Chinese Church. Thus wherever we looked: Singapore with its fleeting missionaries from China, Aden with its Jews

returning to Israel, Massawa with the Italians clearing out back to Italy and Eritrea, now under Ethiopia, all bespoke the wide development of the plan of God in the developing crisis of the end.

After Massawa, we called at Suez, viewing the mountains of Sinai in the distance, and then on to Port Said, Brindisi, Bari, Venice. There we left *San Giorgio* and transhipped to *Abbazia*. As it sailed almost immediately, it was not possible to see Rome, which would have been interesting from many aspects. *Abbazia* took us once again to Bari and Brindisi, and from thence we continued on to Pireaus, the port of Athens, to Cyprus, and now we are due in Haifa in ten hours' time.

### FELLOW PASSENGERS

There are six others in my cabin. Five go to Haifa. Some permanently, others to study the situation, and report back to Zion groups in U.S.A. Nearly all are Jews on this boat. There are whole families going to settle in Israel. A South African Jew named Miller asked me why I was going there. I told him it was because of a knowledge of the Hebrew prophets and a desire to see the fulfilment of their words. He was amazed. Their own prophets are strangers to them.

Most American Jews on board are about 20 years of age. Last night there was a sing-song on deck. It was strange to hear them singing: "*Goodbye America, I'm going to Palestine.*" There was a real jazzy piece about Jerusalem. A lot of the conversation is just "smart" repartee. One young man seems to have stepped out of a teen-age comic book. If the Jews were returning merely of their own accord, Israel would not have the attraction it does. The Jews carry with them the intrinsic sophistications of their old homes, and Israel would become merely the melting pot of nations, and over the course of years would formulate some overall type of living which would not necessarily be good. But Israel is not going back merely because of their own desire. This makes all the difference. The movement is superintended by God. It is His work, not that of Herzl, Weizmann or any other. They are the great men through whom God has worked, but the return is of Him and from Him. Beyond this era is the glorious golden age of restoration for Israel and millennium for the world.

It was interesting to see the ruins of the Acropolis at Athens. It is a strange feeling to be covering the same territory as the apostle Paul. I have read again the Acts, to get the atmosphere of his journeys. He knew Israel would finally be saved. It is a privilege to have his faith. It is a double privilege to be on a journey which, at every point indicates that ere long Paul will once again be in the land of the living, and a great prince in the land I am heading for. The Truth makes one lonely in a crowd that is devoid of its understanding. Yet when I open the pages of God's Word, I am mentally transported from my surroundings. The people about me with their aims and objects, their attitudes and conversations, fade away, and I am in the presence of mighty words, majestic declarations, solemn

and elevating statements from the Creator and God of all Truth. Above all, is that lovely personal way in which it speaks; gently chiding, gently leading, a support and steadying guide through life.

We arrive in Haifa in ten hours' time.

—Alan Philp.

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### WHO WAS "DARIUS THE MEDE"?

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Mede took the kingdom . . ." (Dan. 5: 30, 31). Darius the Median must not be confused with "Darius the Persian" (Neh. 12: 22) who came much later. Historians find it difficult to place the former Darius, and because they can find no confirmation of the statement of Daniel quoted above, they tend to deny his existence on the grounds that Cyrus was the conqueror of Babylon.

Josephus says that he was son of Astyages, but was known to the Greeks by another name (Ant. 10: 11 4), and on this, some have suggested that he was Cyaxeres, son and successor of Astyages, and father in law and uncle of Cyrus.

Brother Roberts wrote an outline of the life of Cyrus in *Good Company* taking his facts from the history of Xenophon, a Greek captain in the Persian army, and great admirer of Cyrus, who lived about two years after his death, and who wrote concerning his hero. According to Xenophon, Cyaxeres (whom Brother Roberts accepted as Darius the Mede) was uncle of the Persian Cyrus. At first Cyaxeres was jealous of the military exploits of his nephew and son in law, but the latter, by his tact and good sense, disarmed the fears of his uncle. When Cyrus took Babylon, he assigned the chief rank in the new order of things to Darius, and they arranged a joint administration. After two years Darius died, and the sole control passed to Cyrus.

It was not merely modesty and filial respect that caused Cyrus to thus defer to Darius, but good diplomacy. The Medes were a powerful nation, but the Persians were but a small community of 120,000 people. To have risked dissension, and possibly war between the joint powers would have been disastrous, and would have so weakened the Allies, that Babylon would have been able to throw off their yoke again. Moreover, Cyrus needed the military power of the Medes to implement his policy, and, as a much younger man, could afford to elevate Darius (whilst retaining the real power) realising that the sole control would ultimately come to him.

—J.M.

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# History's Amazing Confirmation of Daniel's Prophecy

(In Four Parts)

## *Part Two :*

### **Conqueror of Babylon and Liberator of Israel.**

The little roofless railway station in the middle of the Mesopotamian desert called *Babylon* is one of the loneliest place on earth. It is adjacent to the decay and ruins of the ancient city which have become, through the centuries, the solitary habitation of animals and birds alone. Its ghostlike air of mystery and loneliness, its reminder of past glories, cause the Arabs to completely avoid the place.

Isaiah foretold this fact: "Babylon shall never be inhabited from generation to generation, neither shall the Arabian pitch his tent there; neither shall shepherds take their folds there, only wild creatures of the desert shall inhabit it" (Isa. 13: 19-22). Surely a remarkable confirmation of the present-day Babylon. A mute testimony of man's pride, the ruins of this once fabulous city testify to the fact that whilst man might propose, it is God that disposes (Dan. 4: 17).

Babylon was the treasure chest of the world. In the first part of this series we considered how Nebuchadnezzah and Nabonidus gave great care and consideration to its development.

But the days of its existence were numbered.

Daniel prophesied: "And behold a second beast, like unto a bear, and it raised up itself on one side and it had three ribs in the mouth of it between its teeth, and they said thus unto it, 'Arise, devour much flesh'" (Dan. 7: 5).

The second beast, the Empire of the Medes and Persians, devoured Babylon, and set up its ensign in BC 542, continuing for a period of 208 years. The day of empire building had reached a scale undreamt of before. At the age of 40, Cyrus, in quick succession, subjugated the empires of Media, Lydia and Babylonia. He was a wise ruler, and was careful not to inflict needless humiliation upon his subjects. History represents him as a model of tolerance and kindness to the vanquished.

Cyrus was now in control of all south-west Asia, Babylonia, Syria and Palestine. Yet his ambition was still unsatisfied. Within ten years he had brought Bactria, Parthia and other parts of Iran under his dominion, thus extending the frontiers of the Medo-Persian Empire to the border of India. Over the province of Parthia he placed

Hystaspes as Governor. This man was destined to be the father of the great Persian monarch, Darius.

In BC 529 Cyrus was killed whilst fighting tribesmen on the Asiatic prairies. On his tomb is engraved this inscription: "*O man, I am Cyrus, who founded the Persian empire and was king of Asia. Grudge me not this monument.*"

He was succeeded by two sons, Cambyses and Smerdis.

### CONSOLIDATING THE EMPIRE

The only important dominion remaining independent was Egypt. Within the scope of two brief sieges, Cambyses had become master of Egypt and had extended his campaign into Africa. Disastrous failures in Africa unsettled his mind resulting in an early death.

This was Darius' opportunity. He gathered about him a conspiracy of six Persian nobles who engineered the assassination of Smerdis. Darius then assumed the crown and rewarded each conspirator with a privileged position in the Empire. His initial work was to consolidate the Empire, for Cyrus and Cambyses had effected many conquests in a brief space of time.

### THE RETURN OF THE JEWS

Two years after the taking of Babylon, Cyrus issued a decree permitting Jews to return to Palestine to build again the temple of Yahweh (Ezra 6: 3-5). But the decree of Cyrus ("He is my anointed" — Isa. 44: 28) was not acceptable to many of the Babylonian Jews. In their initial captivity, the prophet Jeremiah had advised them to establish themselves in Babylon despite their strange surroundings, for seventy years would pass before they would have opportunity to return (Jer. 29: 5-7). But with the passing of the years, the Jews had grown accustomed to their new environment. Many had prospered. A new generation had emerged. It did not want to be disturbed. A mere handful accepted the offer of Cyrus, and under Sheshbassar, returned to the land of promise (Ezra 1: 8).

But now, in the second year of Darius, two men appeared on the scene whose work was designed to further the purpose of God concerning Jewry. Haggai and Zechariah drew the attention of Jewry to the great privileges afforded in the decree of Cyrus, and by the use of invective, scorn and persuasion, endeavoured to stir up the people to a sense of responsibility.

Assent to the building of the Temple at Jerusalem was readily granted by Darius. Haggai and Zechariah appeared to have had the co-operation of Zerubbabel the governor of Jerusalem, and Joshua the high priest, in the work, but this did not prevent a serious obstacle to it. The Persian overseer, influenced by certain opponents, demanded of Jews in authority in Jerusalem: "Who gave you authority to build this proposed house and to finish the wall?" (Ezra 5: 3).

Reference was made to the decree of Cyrus. A successful search of the Persian archives brought to light this important document, and permission was not only given, but a government grant was also made, to expedite the work (Ezra 6: 8).

It is no small testimony to the wise statescraft of Darius that he gave permission for work to proceed that would ultimately bring about the national worship of Yahweh once again.

In the year 512 B.C., Darius conducted the first Asian army ever to attack Europe. With 80,000 men he crossed the Bosphorus, easily conquering the tribes of Thrace. The march was continued to the mouth of the Danube, and from thence into Europe. The confines of the Medo-Persian Empire was extended to northern Greece.

Turning his attention to Egypt, Darius strengthened his control of this rich province of his wideflung Empire, introducing new waterways and efficient irrigation.

In the final stage of his life, Darius created the greatest army yet assembled. This was hurled at Greece, city after city being taken until, within 25 miles of Athens, Darius was killed.

His tomb is preserved to this day at Persepolis, where, inscribed upon the side of a huge cliff are the words: *"O man, that which my god commands, to that show not thyself opposed. Forsake not the straight way. Sin not."*

The son of Darius, Xerxes (Ahasuerus) ascended the throne in B.C. 485 (Ezra 4: 6). His efforts to extend the Empire met with severe frustration, but in the seventh year of the reign of his son, Artaxerxes, events of tremendous importance to Jewish national life eventuated.

### THE PRIEST AND THE DIPLOMAT

Stimulated by the work of Haggai and Zechariah, two eminent Jews of Babylon stood forward to strongly advocate the rebuilding of Jerusalem. Ezra was learned in the Mosaic law, and contributed to its codification, and Nehemiah was one of the king's own ministers. 1500 Babylonian Jews rallied to the call of Ezra, making a general rendezvous at Ahava, a province in Babylonia. Three days were spent at Ahava organising for the long trek to Jerusalem.

It is an interesting and significant story. This large contingent of Jews was travelling under royal assent. Preferring to rely upon Yahweh for protection, they refused military escort (Ezra 8: 22). Arriving at Jerusalem, friction developed between the newcomers and the old inhabitants, so that progress was slow and finally, with more serious opposition, came to a complete stop. A man of faith and tact was required to assist on the work. Into this breach stepped Nehemiah. A message from his brother Hanani (Neh. 1: 1-3) caused him to make overtures to the king for leave of absence. Four months later, he appeared in Jerusalem. He carefully studied the predica-

ment in the city for three days: "You see the distress that we are in, how Jerusalem is waste and its gates burned with fire."

Meanwhile in the capital of Persia (Susa), the king was being implored to stop the work in Jerusalem: "Be it known unto the king that if this city be builded and the walls finished, the Jews will not pay tribute or custom, and in the end will endanger the revenue of the empire." Despite such obstacles, the work continued. But still the enemies of Ezra, led by Sanballat and Tobiah scoffed: "Even that which they build, if a jackal leap up, he shall break down their wall" (Neh. 4: 3). On one occasion Sanballat attacked the wall in force. The astute Nehemiah made the best of the opportunity. Since he was working under royal assent, he charged Sanballat as a rebel to the Persian empire.

The ways of Providence, the certainty with which God performs His mighty purpose, should remind us that if we hesitate to accomplish with zeal and energy any part that we may be called upon to do, the privilege of so working will be immediately shifted to the care and responsibility of another servant (Luke 20: 26).

Ezra by his religious zeal and work; Nehemiah by his political strategy, brought about the completion of the Temple amidst much rejoicing (Neh. 12: 43).

### PERSIAN DECLINE

After reigning for 41 years, Artaxerxes was succeeded by Ahasuerus II, and, later, by Darius II. The Medo-Persian Empire was on the wane. The inevitable occurred during the reign of Darius III. From far away Macedonia a shadow cast its gloom across the Persian Empire. With the swiftness and ferocity of a leopard, Alexander the Macedon commenced his attack upon the Empire (Dan. 7: 6). His sword decimated all that Cyrus and Darius had built. One by one the provinces fell to one of the most successful conquerors the world has known. But not before — and this is of the greatest significance — Israel was reinstated in its own land once more.

Reader, one point we must not overlook in our consideration of Daniel's remarkable prophecy. Of the four great empires he was privileged to predict, only the remnants of one remain today—Persia. Babylon, Greece, Rome all disappeared in the abyss. But Persia remains, and although it is destined to find representation in the Gogian confederacy at Armageddon, there will be Persians who will witness the anti-typical Cyrus — the Lord Jesus Christ — established in Jerusalem in glory, and will hear his decree for the building of the Temple (Zech. 6: 12-13).

Why should Persia be so favoured in comparison with Babylon, Greece and Rome? The answer is contained in the covenant God made with Abraham: "I will bless them that bless thee" (Gen. 12: 3). The sympathetic interest of Cyrus and Darius reaches down to our own times, and God's covenant with Abraham continues to play a mighty part in the destiny of nations.

—S.L.M.



## THE SECOND EXODUS

(H.M. — Vic.) — *Isaiah 11: 11 declares: "The Lord shall set his hand again the second time to recover the remnant of his people." Accepting that this relates to the time when Christ is in the earth, when did the Lord set his hand the first time to save his people? Could this concern the present migration to Palestine?*

**Answer:** The "first time" Yahweh extended His arm to recover the remnant of His people was in the days of Moses, and it became the type of the future restoration under Messiah. The present migration of Jews is only a partial regathering of a representative number, whereas the first and second national salvations relate to all the tribes, as Isaiah's subsequent words show.

Here we see type and antitype. It was a period of extreme national crisis that Yahweh moved for the salvation of His people in Egypt; and it will be a similar period of crisis when He again extends His arm, in the complete sense, to restore His people under Messiah. Israel in Egypt rejected their God-given leader, saying: "Who made thee a ruler and a judge?" (Acts 7: 35) — and this is the attitude of Jewry to their God-given leader today. In Egypt they were given over to the false superstitions of the land — today Judaism is corrupted with many erroneous beliefs borrowed from the surrounding apostasy, and not to be found in Moses and the prophets. In Egypt they had developed a certain prosperity (Exod. 1: 7) — and the same is true today. In Egypt they had developed the desire to migrate to the land of promise and establish their Commonwealth, causing Pharaoh to legislate against this movement — the same is true today.

Though 3,400 years separate the first and second exodus, and the environment may be different, the circumstances are so similar as to suggest that the former is the type of the latter. The analogy is complete when it is recognised that the world at large is apocalyptically styled "Egypt" (see Rev. 11: 8), so that the modern regathering from "all countries whither Yahweh hath scattered them" is, in this sense, a second exodus from Egypt.

The suggestion is fortified by the statement of Moses that Messiah will be "like unto him"; "Yahweh will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18: 15). This prophecy has only partially been fulfilled. The prophet has been raised up, but, as yet,

the people have not hearkened unto him. They will be compelled to do so, however, when he returns and regathers them from spiritual Egypt, back into the land of Abraham.

We suggest you read the section in "Elpis Israel" styled "The Second Exodus" (pp. 446-457) where Brother Thomas expounds this feature of prophecy.

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### SMITING THE NILE

*What is meant by the statement: "The Lord shall destroy the tongue of the Egyptian sea; and shake his hand over the river, and smite it in the seven streams, and make men go over dryshod?"*

*Answer:* As the previous verses show, this is part of the restoration of Israel. One of the first acts of Christ, following his manifestation at Sinai, will be to provide for the regathering of all the tribes to His land. This will occupy many years, perhaps forty in all (Mic. 7: 15), and will be particularly under the jurisdiction of Elijah (Mal. 4: 5-6). He will doubtless exercise authority over certain of his fellow-saints for this purpose, and these will be sent into all parts of the world to educate scattered Israel concerning the truth of their Messiah, that they might be grafted in again on a foundation of faith (Rom. 11: 23-27).

The nations will resist this work of restoration, and the prophets show how that Israel will be forced to rise and fight their way out of the various countries where they will be found. It is during this ensuing "time of trouble," that the rebels will be purged out (see Zech. 10: 5-6; Ezek. 20: 33-38).

After forty years' sojourn in the "wilderness of the people," Elijah conducts the tribes to the borders of the land. It would seem that the tribes march from the south, towards the Red Sea, and from the west, north, and east, to the Euphrates; from which two points they form a junction. Isaiah says they are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the regions of the western sea (Isa. 11: 11). These lie at all points of the compass with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards Palestine in armies, fighting their way through countries that oppose them, and coalescing as occasion may serve, until they arrive at their destination. The reason for concluding that they will approach Israel from the Red Sea in the south, and the Euphrates in the north is the statement of Isa. 27: 13: "Those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship Yahweh on the Holy Mount at Jerusalem."

The tongue of the Egyptian Sea and the flood of the Euphrates shall be dried up, as in the days of Moses, to provide a passage for these waves of immigrants who, as a disciplined and regenerated people, will arrive at the door of the Holy Land under Elijah's

administration, to be granted admission to the presence of Judah's King.

For further information on this wonderful topic read *The Mystery of the Covenant of the Holy Land Explained*, by Dr. Thomas, or the articles *Events Subsequent to Christ's Return*, in the last volume of *The Logos*.

## THE END OF AN EPOCH

*"We (Jews) lived in Jerusalem when London was still a marsh"*

—Dr. Weizmann to Lord Balfour.

On November 9th last, the English and Hebrew speaking worlds mourned the passing of the President of Israel, Dr. Chaim Weizmann. He had rendered grand service to both Britain and Israel, and his death brought to a conclusion a phase in the development of the latter-day regathering of Jewry.

Yet, it is safe to say that neither realise the true significance of his labours. Only a small, obscure people appreciate the full meaning of events in Palestine.

Dr. Weizmann was brought up in an environment of anti-semitism, and hatred for Jewry, and in the shadow of pogroms and the threat of pogroms. Early in life he removed from Motol in Russia (his birthplace) and removed to Manchester where he became prominent in scientific research.

But though a scientist of first class, Dr. Weizmann's first love was for Israel. He was ever prominent in Zionist circles in England, and when his redoubtable work as a scientist brought him in contact with members of the British Government, he never hesitated to push the claims of his people and of Zionism.

During the First World War he was invited to work exclusively for the British Government, and give his knowledge to solving the problem of producing sufficient quantities of acetone for munition purposes, the lack of which was then a serious handicap to the British war effort.

He refused any rewards for his service, but continued to press the claims of Jewry for Palestine. Mr. Balfour suggested Uganda as a substitute and Weizmann countered with the question: "Would you give up London to live in Saskatchewan?" "But we have always lived in London!" Balfour exclaimed. Weizmann replied with the statement at the head of this article.

In his autobiography, *Trial and Error*, Weizmann states that the Balfour Declaration was not altogether according to his liking (p. 262). He states that the British War Cabinet was in favour of granting internal autonomy to Jewish nationality in Palestine, and but for

the opposition of prosperous Jews in Britain, who feared that their standing might be affected, the draft as prepared by the Zionist Organisation would have been accepted in its entirety by the British Government. At the door of these Jews, then, the difficulties and suffering of many fellow-Jews in Europe can be laid.

Christadelphia — so few among the peoples of the earth that they are prophetically represented as "the gleaning grapes when the vintage is done" or the "shaking of an olive tree" (Isa. 24: 13) — see in these things the fulfilment of prophecy: Deity using His puppets to accomplish His purpose.

That purpose is not merely the regathering of Jewry, but the restoration of the "tabernacle of David that is fallen down, that is in ruins" (Acts 15: 16) This requires not the work of a Weizmann, but the return of the Lord Jesus Christ, the rightful King of Israel.

Weizmann's labours bring to an end an epoch in the regathering. Links in the chain date back over 100 years ago, to the efforts of Lord Rothschild during the Napoleonic War when Wellington prominently publicised the benefits accruing to Britain through a Jew; to the work of the Jewish Prime Minister, Disraeli, by whose efforts Britain became vitally interested in the Middle East, and particularly Egypt; to the Dreyfus case of 1894/99 which stirred up Herzl and others to lay the foundation of Zionism; to Chaim Weizmann and the opening of Palestine to Jewish emigration.

At one time Turkey was approached by a wealthy syndicate of Jews to purchase Palestine, but the offer was refused. This was in accordance with Scripture. The ransom to release Israel had already been paid by Deity to Britain, when the latter was granted a controlling influence in "Egypt, Ethiopia and Seba" (Isa. 43: 3); and it was for that Power to release the captive Israel, in God's due time. Mr. Weizmann played his part in this service.

The secret of Deity is with them that serve Him. So He has declared. In illustration thereof we can point to "Elpis Israel" written over 100 years ago, in which its author could correctly outline the future course of events. Dr. Thomas was a man raised up by God to accomplish a wonderful purpose. With the help of his expositions we are enabled to comprehend the true outline of things, and despite the chaotic and disturbing nature of the times, to live in hope of the imminent revelation of the Lord Jesus Christ from heaven to take over his great power and to reign.

—J.M.

We are weak and apt to forget. We are apt to have our eyes dimmed by the dust of the way. We are liable to be overcome with fatigue and to get into some by-path and sit down and make ourselves comfortable. Christ knew our danger; therefore he left us this command, to assemble and "do this" in remembrance of him.

—R.R.



# Christadelphian Newsletter

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

## A Love for the Pioneer Writings

It was with considerable pleasure that the Kingswood "Elpis Israel" Class welcomed Sister Kennett, Senr., of Kadina, to their meeting recently.

Also present were two recently immersed young brethren — brother K. Clothier, and brother Keith Kennett. The usual practice of presenting an inscribed copy of "Elpis Israel" to all newly immersed members was performed on this occasion, and the young brethren encouraged to develop a love for God's Word, and to make full use of the writings of our pioneers.

Brother Keith Kennett represents the third generation of Christadelphians in South Australia. His grandfather, our late and beloved Brother W. G. Kennett of Kadina assisted greatly in pioneering the Truth in South Australia.

Those of us who knew our late Brother gained from him an example of faith and works. His love for the Truth was ever manifest; he delighted to converse upon the "one hope," and had read and re-read the works of the Truth during the course of his 50 years service for the Master.

He was ever ready to recommend the expositions of Brethren Thomas and Roberts, and

coupled with an enthusiastic interest in all phases of the Truth, manifested a continuous and sympathetic interest in God's ancient people of Israel.

Brother Kennett left lasting impressions in his home town where he was respected by those who knew him, and the loss of the local ecclesia is great. He set a high standard, and it becomes those who are left to unitedly shoulder the responsibilities, that the proclamation of the Word may go forth with power.

We do well to meditate upon the concluding words of the section of "Elpis Israel" considered on this occasion under the heading: "No exaltation without probation." "If a man believe and obey the gospel his past sins are forgiven him in Christ; but, if after this, he walk in the course of the world, his faith is proved to be dead, and he forfeits his title to eternal life. But, if on the other hand, a man become an adopted son of Abraham, and by a patient continuance in well-doing seek for glory, honour and incorruptibility, he will find everlasting life in the Paradise of God."

The responsibility is now ours.  
—A.H.

We have received from Germany a further appeal, and hope to announce further details next month.  
—Editor.

"Reminiscences and Reflections" (from N.S.W.) — This little booklet, compiled by "Quartus," and recording the success of the First Australian Youth Gathering, was noticed in an earlier issue of "The Logos" (see p. 31). "Quartus" has since written us stating that he has copies available free for Brethren and Sisters. Application for same should be made to "Quartus," Box 27, P.O., Auburn, N.S.W.

\* \* \*

"A Comment on the Recent Book by J. B. Norris entitled 'The First Century Ecclesia'." — This long title introduces a short pamphlet by Brother F. Stevenson, Victoria, in which he challenges some of the conclusions advanced by Brother Norris, particularly as they affect Ecclesial organisation. Brother Stevenson emphasises the importance of individual responsibility, and whilst we cannot go with him all the distance, in some of the points he advances (e.g. his thoughts on Acts 1 — see p. 4), yet it is always timely to stress our personal obligations to the Truth. It is possible to shelter too much behind Ecclesial organisation, and overlook that keen personal initiative, and individual study of the Word that is all essential. Where the Word is thoroughly understood and zealously embraced, its outworking will be revealed in a day to day living of its principles; but where this is lacking, the wisest and most Scriptural arrangements are liable to come to grief.

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#### NEBUCHADNEZZAR'S IMAGE.

(Bible markings based on "Exposition of Daniel" from Prospect Elpis Israel Class. Continued from p. 85).

Dan. 2: 46 — "Nebuchadnezzar fell on his face." The King here becomes the type of those Gentiles who will witness the fall of the Image. He acknowledges the supremacy of the God of Israel, and makes obel-

ance to Daniel and his brethren who typify Christ and the glorified saints, the rulers of the future age (Isa. 41: 1-5; Isa. 45: 14-15). "Worshipped Daniel" — Not as one would worship Deity; this Daniel would not permit. The King prostrated himself before his captive, this being an act of homage given to rulers, mighty men and prophets (2 Sam. 9: 6; 14: 33; 1 Kings 18: 7). "Offer oblation and sweet odours unto him" — This indicates worship suitable only for God (Rev. 22: 9; Acts 14: 13), and was doubtless rejected by Daniel. This is implied by the following verse which speaks of the king "answering" Daniel as though Daniel protested.

Verse 47 — "The king answered" — The record does not disclose the nature of Daniel's protest, but undoubtedly he directed the attention of the king to Yahweh. The king acknowledges the God of Israel, "your God," to be All-wise, a "revealer of secrets" (see V. 22).

Verse 48 — "The king made Daniel a great man." Daniel means "Judgment of El." The prophet stands as a type of Christ into whose hands will be delivered the judgment of Babylon the great, and who will "judge the world" in that day (Acts 17: 31). Daniel saw to the elevation of his companions over Babylon (v. 49), and so also will the Lord Jesus over modern Babylon.

\* \* \*

#### SO STERN?

We continue to receive letters favourably commenting upon the "Dictionary of the Bible" by Dr. Thomas, recently published through "The Logos." We believe our readers will find "Phanerosis" even of greater profit. Brother A.F. of Whangarei, New Zealand, comments: "I feel sad coming to the end of Brother Thomas' Dictionary so soon. What an outstanding man considering he was not inspired, like Paul, to say: 'I speak this by command.' But

assuredly he was chosen of God, a "vessel to honour," and his great work of piecing together and revising the truth of God as taught by the prophets and the Lord Jesus (Heb. 1: 1) was faithfully done. . . . Somehow, although I love him for his works, his zeal, and his great help to us all, he always seems, in his writings, so stern, that I do not feel that I could be at all home with him. . . ."

Here is a word-picture of this "stern" brother by one who met him personally:

"It is impossible to exaggerate the charm of Dr. Thomas' company under our own roof. He was a totally different man from what his writings prepared us to expect. These writings were so pungent, so vigorous, so satirical, and had such a sledgehammer force of argument and denunciation that we looked for a regular Boanerges — a thunder-dealer, a man not only of robust intellect, but of a combative, energetic, self-assertive turn, whose converse would be largely spiced with explosive vocables. . . ."

"Instead of this, he was quiet, gentle, courteous, well-mannered, modest, absolutely devoid of affectation or trace of self-importance. His calm, lofty, cordial reverence for the Scriptures was very edifying to us, after several weary years of contact with drivellers and blasphemers; and his interest in all circumstances pertaining to the fortunes of the truth of which we had to tell him was very refreshing after a toilsome course of solitary labour in a cause that all our neighbours pitied us as fools for taking up. It was so gratifying and so strengthening, too, to have his fireside answers to the various scriptural questions we had to propound. "Let me see," he would say, "where is that passage?" and would turn it up, and then proceed in his dignified and incisive way to "open to us the Scriptures." Household matters and business shrank into their proper smallness in his com-

pany. It was truly a "little heaven below," the like of which we have rarely since experienced in the rugged journey of probation." (Robert Roberts, in "Good Company").

\* \* \*

### Doctrine of the Pre-Existence Challenged.

Brother J.C. (Vancouver, Canada) states that he has had enquiries for a refutation of the theory of the pre-existence of Jesus. He writes: "This subject has not been published to my knowledge for a long time."

Brother C., and others writing in the same strain, will be pleased to learn that this is the subject of the current "Herald of the Coming Age," under the title, "Who is Jesus Christ?" We shall be pleased to receive any orders immediately for this issue. Also on hand are supplies of "Jehovah's Witnesses or the Bible?" and "Key to the Understanding of the Bible."

\* \* \*

### "Encouragement on the Way"

"We all know how necessary it is to help each other on the way, for there are many who get discouraged, and who need a cheery and assuring word. When their attention is drawn to the wonderful fulfilment of prophecy, and the certainty of the imminence of Christ's return, they are stimulated to press on in the work, and are thus encouraged on the way."

(We thank the above writer [Sis. L.O. — California, U.S.A.] for her cheery letter, and commend her for her labours in the truth, performed during odd moments squeezed out of busy days in which the needs of a growing family must be attended to. Our sister writes of brethren and sisters in isolation, whom she endeavours to keep in contact with the things of the truth by her own busy pen. The "Elpis Israel" Classes can help in this matter, and would be happy to send their fortnightly notes to any such, on application to Box 226, G.P.O., Adelaide, South Australia.)

### Organ of the Jewish Christian Community.

"Jerusalem" is its title, and we receive copies through the courtesy of a kind friend and brother from Victoria. The paper seems devoted to extending the doctrine of Christ among Jews, and intermixed with much error — such as the doctrine of Satan a fallen angel, etc — there is a blending of truth. The belief in the return of the Lord Jesus Christ seems prominent in its teaching, plus acceptance of the principle of the return of the Jews as an element in the establishing of the Kingdom. But, though given to propagating Christ among the Jews, it has to confess that the work is not meeting with great success: "we are only few in numbers" . . . "there are (only) small Jewish Christian groups," etc. The truth is there will be no wholesale acceptance of Christ (whether proclaimed in truth or in error) by Jews until the return of their King. Paul plainly declares: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11: 25). The great revelation will come when they shall "look on him whom they have pierced" and shall mourn because of past blindness (Zech. 12: 10).

In a pastoral letter, Abram Poljak (the founder of the Movement) instructs his followers: "Do not fight about doctrine, for this is the beginning of divisions. . . ." How often is this sophistry heard, and solemnly proclaimed as though it reveals the true wisdom of God. Actually it is quite contrary to the spirit of Christ who vigorously proclaimed the truth in the face of error, and of Paul who instructed Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16).

The Sydney "Elpis Israel" Classes are now despatching fortnightly budgets of Study-notes to nearly sixty brethren and sisters in isolation in various parts of N.S.W. Although the funds of the Sydney Combined Classes Committee are used to defray cost of postage, the bulk of the cost is being met by the Adelaide Classes from their own funds, in preparing the study-material distributed. The Sydney Classes are appreciative of this co-operation.

### The Perfect Number.

It is sometimes imagined that large numbers are required for a successful meeting. We are proving the opposite of this in the Caringbah (N.S.W.) "Elpis Israel" Class. Although the average attendance is only seven, we are thoroughly enjoying our meetings. In fact the small number is a challenge to each individual to make the class a success, and this challenge is met by ready and thoughtful comment, careful analysis of the matter read, deep interest in the features brother Thomas outlines in his book, and continual reference to the Scriptures. Oftimes a whole evening will be devoted to checking one point through the Word of God. —E. Ritchie.

### "Logos" Supplement on "Names

#### and Titles of the Deity."

Referring to the supplement appearing in March 1952, brother G. Phillips of Ontario, Canada, in indicating that it has been pasted in his Bible for reference purposes, adds: "I appreciate the coming of 'The Logos' each month. It certainly is a worthwhile publication. I have all the standard works of Brother Dr. Thomas and Brother R. Roberts. Also Bro. C. C. Walker and many others. Also over 40 volumes of 'The Christadelphian' and many other helps for the Truth's Warfare."

# PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CON-  
CERNING THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

To Melchizedec and Abram the alone "Good One" was known as *Ail Elyon*, "Most High Ail", which teaches by implication that there were *Ailim* of inferior rank, station and power. Melchizedec, King of Jerusalem, was the priest of the Highest Ail, whom he understood and proclaimed to be *konai*, "Possessor of the Heavens and Earth". In Gen. xiv. 22, Abram is made, by transcribers, to call the "Most High Ail" by the name *Yahweh*; though we are expressly told in Exodus, vi. 3, that Abraham did not know Him by that name. He knew AIL, and he knew *Shaddai*; but with any superior or divine being of the name "Yahweh", he had no acquaintance. The name has no doubt been substituted for *Adon*, Lord or Ruler, which the Most High is by virtue of His being the owner or sole proprietor of the heavens and the earth. The use of the word *Yahweh* is evidence that Genesis was compiled at least 430 years after the events of Chapter xv.

Abram, the Hebrew, spoke the language of Moses. This is evident from the narrative, and the name applied to altars and to God by his immediate family. Abraham, Isaac and Jacob, all called upon the Possessor of the Heavens and Earth, by the word *Ail-Shaddai*, which in Gen. xvii. 1, He bestowed upon Himself, saying *ani-ail-Shaddai*—"walk before Me, and be thou perfect"; and in verse 3 it says "and *Elohim* talked with him": and AIL told him through *Elohim* that He would be to him *lai-lohim*, "for *Elohim* and to his seed after him" (verse 8).

As often as this word *ail* passed before his mind, the idea of POWER, *might*, *strength*, would stand out in bold relief. "It always", says Gesenius, "presented to the Hebrews the idea of strength and power". Nebuchadnezzar is styled in Ezek. xxxi, 11,

*Ail Goyim*, the Mighty One of Nations; and in Isaiah xi. 5, Messiah is termed *Ail Givbor*, the Mighty Warrior.

Shaddai is plural, and comes from the root *shaddad*, to be strong or powerful. *Shaddai* signifies mighty or powerful ones. Several appeared to Abraham, and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the instance of Sodom and Gomorrah, Admah, and Zeboim, cities of the Plain; but towards "the Heirs of Salvation" they are ministering spirits, beneficent and good (Heb. i. 14; xiii. 2).

But, by what were these *Shaddai* so powerful that they could stand by cities and send them into the abyss profound? Was it by their own power, or by the power of another? By the power of another certainly; even by His power who is higher than they; and who, being Possessor of the Earth hath alone the right to lay its cities in heaps, and sweep it with terror and distress. And because this is the fact, therefore, the Possessor of the Heavens and the Earth announced himself to Abram, Isaac and Jacob, as *Ail-Shaddai*, or THE STRENGTH OF THE POWERFUL ONES, whose might he had witnessed in the destruction of the Plain.

In this sense, that namely of POWER INCREASE, being the strength of creatures formed by it, we find *Ail* associated with other words than *shaddai*. In Gen. xxxiii. 20, it is testified, that Jacob erected an altar, and called it *Ail Elohai Yisraail*, rendered in the margin of the English Bible, *God, God of Israel*. An altar, *mizbaiach*, is a thing to sacrifice or present offerings upon, from *zavach*, to kill, &c. It was regarded as "*most holy*", so that whatever touched the altar was sanctified or made holy (Exodus xxix. 37). The blind fools, as Jesus styled the Rabbis of his day, had reversed this, and by making the altar of no account (Matt. xxiii. 18), destroyed its typical and sanctifying character. In the days of the patriarchs and prophets, the typical altar was temporarily sanctified; but in the days of the apostles, and consequently now also, *Jesus is the sanctifier*, as Paul teaches in Heb. ii. 11, saying that "Both he that sanctifieth, and they being sanctified, are all out of one (Father): and in chap. xiii. 10-13, he plainly identifies Jesus as the sanctifying altar of which none have any right to eat who hold on to the types rejecting the things they shadow forth.

Now Jesus was one and he Father was another. "I can of mine own self", said he, "do nothing": "My doctrine is not mine, but *His that sent me*"; and it is written in the Law of Moses, that the testimony of two men is credible. "*I am one that bear witness of myself; and the Father who sent me, (the other witness) He beareth witness of me*" (John v. 30; vii. 16; viii. 17, 18). Here, then are two personages. The Father by himself, being *Ail*, or POWER, but when associated with the Son of Man, who, when so associated, was *powerful*—"anointed with the Holy Spirit and with power"—He was *Ail Eloahh*, the Power mediately manifested; the *power* being one, and the *medium of manifestation* another *Eloahh*. "It is in the *ail yahdi*, power of my hand", said Laban to Jacob, "to harm you; but the *Elohim* of your Father forbade it".

Now the altar erected by Jacob was typical of those referred to in the title he bestowed upon it. When the Spirit descended upon the apostles, and shone through them, holding forth the word of life confirmed by power, there were many other *Elohim* in Israel. They were full of power, and thereful full of AIL, as Jesus promised they should be, saying "Ye shall receive power of the Holy Spirit coming upon you" (Acts i. 8); and when Jacob poured oil upon the pillar-stone of *Baithail*, he represented this anointing of the *Elohim of Israel* with *Ail*. The marginal reading of the title of Jacob's Altar expresses nothing of this. "God, God of Israel" is an unmeaning phrase: rendered after the Saxon version of "God", it is "Good, Good of Israel"! But with the promises before us, we interpret the Altar as typical of the *Power of the Powerful Ones of Israel in sacrificial manifestation*.

Another word applied to "Power Increate", and improperly rendered God,\* is *Eloahh*. It occurs fifty-six times in the Old Testament, of which forty-one occur in the Book of Job. It is used four times in the Psalms; only twice by Moses; once by Isaiah and Solomon; three times in Daniel, and twice in Habakkuk. It is not in all these places applied to the Most High. In Daniel it is applied to that power

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\*In the "Maran-Atha Press" Edition of *Phanerosis* a misprint here occurs. Dr. Thomas is represented as writing that 'Eloahh is rendered Lord'. The word is rendered "God" in the A.V. We include this footnote to explain the divergence in the text of the two editions of the book. (Publishers.)

in the Little Horn's estate or dominion which enforces the adoration of "Guardian Saints"; and in Hab. i. 11, *zu koho lailoho*—it informs us that the Chaldean shall offend in taking his *power* for his *Eloahh*. And Job, in speaking of him that provokes *Ail*, says in chap. xii. 6, "Who carries *Eloahh* in his hand"; that is, he calls the sword in the hand of the violent, his *eloahh*, in the sense of its being his *power*.

*Power*, then, is the radical idea of *Eloahh* as well as of *Ail*. It is of the *singular* number and masculine gender. In Isaiah xlv. 8, the Spirit of *Eloahh* in the prophet enquires, "Exist there an *Eloahh* without me? Yea, there is no rock (*tzur*, metaphor for *power*), I know not any". And in Psalm xviii. 31, "Who is an *Eloahh* without—*mivbaladai* Jehovah? And who is a rock (or strong) except our *Elohim*?" "The Mighty One (*hah-Ail*), girdeth me with strength; and hath made my way secure". Is not *Eloahh* the Majesty of the Heavens"? (Job. xxii. 12). "In my flesh shall I see *Eloahh*" (xix. 26). And "At the presence of *Adon*, the Lord, be pained, O earth; at the presence of the *Eloahh* of Jacob" (Psalm cxiv. 7).

The plural of this word is *elohim*, and occurs in the Old Testament about 2,470 times. In the first and second chapters of Genesis, it is rendered in the English version by the word "*God*"; but in chapter iii. 5, it is translated *gods*.\* In xxiii. 6, it is rendered *mighty*, but very incorrectly. Let the reader turn to this passage, and read it in the English; and then, if he can, look into the original. The children of Heth did not say to Abraham, "thou art a mighty prince among us"; but they said "Hear us, *Adoni*, or my lord, a prince of *Elohim* art thou among us". In chap. xxx. 8, it is rendered *great*. In xxxi. 30, 32; xxxv. 2, 4; and many other places *idols* are termed *elohim*, not because they were really anything of power, but were so esteemed by the idolator who styled them so. In Exodus xxi. 6; xxii. 8, 9, it is rendered *judges*. In 1 Sam. ii. 25, it is *judge*.† In 1 Kings xi. 5, it is translated *goddess*. In Jonah iii. 3, it is rendered *exceeding*; and in Mal. ii. 15, it is rendered by *godly*.

(To be continued)

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\*The Revised Version renders Gen. 3-5—"Ye shall be as God knowing good and evil."

†The Revised Version translates "*Elohim*" as "*God*" in these three places quoted by Dr. Thomas and rendered "*judges*" in the Authorised Version. (Publishers.)



VOLUME NINETEEN

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## SPECIAL ARTICLE FOR THIS MONTH.

### ECCLESIAL MISUNDERSTANDING.

Thoughts for the Times

## Spiritual Horticulture



Let us consider, for a moment, the laws that govern fruitfulness. They are very much the same in the substance as in the figure. In the natural, there must be soil; so in the spiritual, and this is sometimes deep and rich, and sometimes meagre. For the character of the soil, we shall not be called to account. If we are only equal to a crop of thirty-fold, we shall be judged with reference to what is possible with us. This is where our whole care should be bestowed. We may have good soil, producing weeds for want of culture. Poor soil will improve under training. So much for the soil. But we are also likened to fruit trees. Now fruit trees would neither yield fruit nor grow if left unwatered either by hand of man or the rain of heaven. Sunshine and moisture are necessary to their development. It is no less so with the spiritual; trees neglected will run to waste. They must be watered in season by the word, kept free from the insect blight by prayer, and invigorated by the fresh air and sunshine of brotherly intercourse as appointed. The reading of the word stands first in the process of spiritual horticulture. We are told to "desire the sincere milk of the word, that we may grow thereby." Apart from the word there will be no growth. We shall soon absorb what little moisture we have in ourselves, we shall soon wither and decay. "Let my word abide in you." This is Christ's prescription for continuing healthy branches of the vine. Then, "let us not forsake the assembling of ourselves together as the manner of some is." The neglect of this item of husbandry will enfeeble the spiritual plant.

—R.R.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

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

## Anti-Semitism in Europe and the Middle East

*"The colonisation of Judea by Jews under the protection of a Gentile government (or even under a Jewish Governor or King), is neither 'restitution,' 'restoration,' nor 'regeneration.' Nothing short of a national establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense. The settlement of a colony there has no more to do with restitution than Meshullams farming in Artor's valley. A hundred thousand Meshullams in Judea would be no restoration. Restitution is not simply a return of the race, but the setting up again of institutions that once existed there — the restitution or restoration of the kingdom again to the Twelve Tribes; this is the re-institution, or restitution, spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth; for the restored Kingdom exists under an amended Mosaic code, whose emendation can only be defined, administered, and adapted to the exigencies of the world by the King of Israel himself, and his associate priests and kings. . . . I see a war among the powers which must precede the battle of Armageddon . . . the Feet of Nebuchadnezzar's Image have to be fashioned into shape out of the materials that exist. This requires time; and during this time the colony is forming and prospering to tempt the spoiler to his destruction by the stone power, on the mountains of Israel.*

—Dr. Thomas, "Herald," 1852.

A century has passed by since the above words were penned; and Christadelphia has witnessed the gradual fulfilment of the above anticipations, based, as they were, upon Bible prophecy. In accordance with the prediction made in *Elpis Israel*, it has seen a pre-adventual colonisation of Jews in the land, intent upon establishing their Commonwealth. They have returned in "unbelief of the Messiahship of Jesus," and "under the protection of the British power" (*Elpis Israel* p. 441). As the latter proved "inefficient" (see p. 444), the Jews turned to their own resources, with the result that, after 1900 years of dispersion, Israel is a nation again in the earth.

In this is seen the hand of God who "rules in the kingdom of men." "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).

Nevertheless, what we see in Palestine today, is not the "restitution," or "restoration" of the prophets; it is but the shadow of the substance yet to appear.

The "restitution" under Messiah is to be a permanent thing: "I will build them, and not pull them down; and I will plant them, and not pluck them up" (Jer. 24: 6). On the other hand, the prophets show that the present regathering is to be subjected to great trials; that Russia will "turn her hand against" Israel, and proceed to "pull down," and to "pluck up," with such success, that Jewry will exclaim: "Our hope is lost: we are cut off for our parts" (Ezek. 37: 11). Only the intervention of Messiah will save "his people."

Meanwhile, in the words of Brother Thomas:

"Jerusalem arising — that is the slow but certain feature of the current situation—the significance of which is unheeded by the world at large, but which is joyfully appreciated by the scattered and feeble few who are waiting for God."

But let us make no mistake about the present situation. It is becoming fashionable, for certain popular preachers, and periodicals, to take up the theme of Israel's return, whose words and writings show that they lack a true conception of its real meaning. Jewry is by no means "out of the wood" yet. The time of "Jacob's trouble" is yet to be felt by the nation (Jer. 30: 7). This will be a period of great stress and storm for the people during which they will be practically isolated from all help. The threat of extinction by the Arabs, a few years back, is but the earnest of what can be expected when Russia attempts to accomplish what Hitler failed to do — exterminate the Jew.

Christadelphians do well to seek the Word of God that they might see the current Jewish return in its true perspective. Israel is not for ever to remain in its present arid condition nationally and spiritually. 1,500,000 have returned to the land, it is true. That is a wonderful accomplishment. On a pro-rata migration basis, it is a miracle unequalled by any other nation in modern history. Even so, by far the greater number still live outside of Israel; only a tenth are in the land (Isa. 6: 13). The "tabernacle of David" still remains in ruins, and will continue so until Messiah returns to build it (Acts 15: 16).

A feature we must not overlook is that there is a limit to present progress. In the current return, we see the sign of coming greatness, not the greatness itself. Messiah, alone, will reveal that. In an empire embracing all nations and peoples, ruled over by the King of the Jews himself, the "first dominion" will "come to the daughter of Jerusalem" (Micah 4: 8).

But before this happens, Israel will be thoroughly humiliated.

forced to turn to Yahweh for help. And the seeds of that humiliation are to be seen in current events in Europe and the Middle East today.

**"THE PROUD MAN WHO KEEPETH NOT AT HOME"**

The Jewish return should be viewed against the background of world events. The most significant and troubling feature of this (to the mind of the flesh) is the belligerent attitude of Russia. The prophet Habakkuk was shown how the Babylonian would stretch out his hand over all nations, gathering them into his net as the fish of the sea are gathered (Hab. 1: 14), and it is obvious that his words have an application today. Gogue is likened to a "proud man who keepeth not at home, but who enlargeth his desire as the grave and death, and cannot be satisfied, but gathereth unto him all nations, and heapeth to himself all people" (Hab. 2: 5). In these words, we have an exact description of the insatiable appetite of Russia for world conquest. Yet the prophet shows that in so striving the people "labour in the fire and weary themselves in vain" because it is Yahweh's purpose that shall prevail: "The earth shall be filled with the knowledge of the glory of Yahweh as the waters cover the sea" (Hab. 2: 13-14).

By these, and other Bible prophecies, Brother Thomas was able to perceive the development of events in advance of his day. In a letter to the Russian Ambassador, dated Feb. 11, 1850, which accompanied a presentation copy of *"Elpis Israel"* to be forwarded to the Czar of Russia, he outlined the future of that nation thus:

"He (Emperor Nicholas) or a successor, will wield a sceptre in Constantinople, for magnitude of power and extent of dominion, such as the world has never yet witnessed since Nimrod hunted men as beasts before the Lord. 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 (Germanic) empire will succumb; the contest will end in the discomfiture 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."

This last sentence is significant in view of the British/American agreement with the Western powers of Europe, and with Greece and Turkey. This will ultimately prove fatal to the powers involved, for the more they come under Anglo-Saxon influence, the greater are they likely to incite the hostility of Russia; and Scripture shows that they are doomed to ultimately come under the dominance of the Soviet. Meanwhile, Eastern Germany is rapidly re-arming under Soviet control. An armed force of 300,000 men comprising army, navy and air-force personnel is being developed. In Paris, recently, the British Foreign Secretary (Mr. Eden) told the Atlantic Council (in charge of Western defence) that the "East German Zone was being increasingly Sovietised, and the forces there had recently been

rapidly expanded." He declared that "the zone would contribute increasingly to the military and economic strength of the Soviet bloc."

Mingled with the noise of these preparations is also heard the ugly murmur of anti-semitism. Prominent Jews in eastern European countries have been violently persecuted because they have manifested Zionist sympathies. The latest issue of *Ivriah* carries the item that in 1939 the official figures issued by Moscow stated that there were 3,020,141 Jews in Russia. Another 2,000,000 were added when Russia marched into Eastern Poland at the outbreak of war. But today there are only 1,400,000 Jews in the Soviet Union. The Nazis killed about 1,000,000 Jews in Russian territory, but what has become of the other two and a half millions? These have not been moved to Israel, because of emigration restrictions, imposed by the power of the North which refuses to "give up" the people (see Isa. 43: 6). The news item claims that "thirty per cent. of the Jews in the Soviet Union are in concentration camps, or have met the fate of the Volga Germans, Chechens, or Tartars."

Here is a further "straw in the wind" anticipating the time when the Russian Gogue "shall think an evil thought: and shalt say, I will go up to the land. . . ." (Ezek. 38: 11). The time is coming when Israel will be ringed about with enemies; when the situation will be dark and ominous with foreboding, and not a single ray of hope will be apparent — outside the Jewish prophets, and the hope of Messiah. Many prophecies speak of this time. Isaiah 56: 9 declares: "All ye beasts of the field, come to devour, yea, all ye beasts of the forest." Jeremiah declares: "Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour" (Jer. 12: 9). The marginal rendering helps to clarify this reference. "Speckled bird" should be rendered "taloned bird," an unclean bird of prey, using its claws to protect and sustain itself. Israel repudiated Yahweh's goodness, and has been left to her own devices, to her own claws or talons. But in the coming crisis these will be found insufficient protection against the enemy that will hedge her in, no match for the "great iron teeth, and brazen claws" of the Fourth Beast, which yet, under Gogue, is to reach its most dreadful aspect (Dan. 7: 19). Jerusalem will fall to the power of the enemy (Zech. 14: 1).

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### "LET US DESTROY ISRAEL"

We suggest the reader examine carefully the 83rd Psalm. That it is a Psalm applicable to modern days is obvious, particularly from v. 18. All the ancient powers of the East are enumerated as welded into a great confederacy, the modern counterpart of which will be that established by Gogue. This confederacy, like that of Ezekiel 38, thinks an evil thought, and gives expression to it thus: "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4). In passing, it is significant to notice, that this statement recognises Israel as a nation once more!

The answer of the Psalmist (and the prayer of every faithful Christadelphian) is: "Do unto them (the anti-semitic confederacy) as unto the Midianites" etc. (v. 9). The Midianites, and "all the children of the east" invaded Israel in vast numbers, intent upon destruction. In the face of this threat, the heart of Israel sank, and Gideon was raised to deliver. He was not permitted to use the resources of the whole nation, however, but with 300 specially selected Jews, he destroyed the invading host of Midian. Even then, his 300 companions did not wield any weapon, but caused confusion in the camp of the enemy, which in panic turned on each other with mutual slaughter. It was Yahweh who wrought the victory.

Armageddon is represented as a day of Midian (Isa. 9: 4; 10: 26), in which the "battle will be with confused noise, and garments rolled in blood, with burning and fuel of fire" (Isa. 9: 5). Gogue, with his anti-semitic policy, which is today being developed in Europe, will descend against Israel, to "take a spoil and a prey," to destroy Jewish hopes by leading the people away captive. He will be successful to the point that Jerusalem will fall, and the people will be stricken in battle. In the words of Brother Thomas:

"The worst of the Gentiles then trample it (the Jewish colony in Palestine) in the dust. Its brief colonial well-being will have vanished like a dream, and have given place to a barbaric degradation, evincing that the 'wickedness' of her captors is indeed 'great' (Joel 3: 13); for 'the houses shall be rifled, and the women ravished,' and half of its inhabitants sent off as prisoners by the enemy. This semi-deportation of the people by the chief of the 'all nations' assembled at the siege characterises the future capture of the city . . . (Herald, 1852).

But at this point of Gogue's greatest success, will come dramatic change. Gideon (the Lord Jesus) will suddenly appear with his specially selected Jews (the immortalised saints) to strike dismay in the hearts of Israel's enemies, and confusion and panic in their ranks. The Lord goes forth with his mighty ones (Joel 3: 11; 2 Thess. 1: 7), and stands with his feet on the Mount of Olives, the place from which he ascended to "the right hand of power." His electric tread evokes an earthquake that divides the Mount, as a mountain was divided on the west of the city by "the earthquake in Uzziah's reign." The confederacy of Psalm 83 is broken, the invasion of Gogue is at an end, and anti-semitism will receive a blow from which it will never recover; a quietus that will silence it for ever. Thenceafter men will take hold of the skirt of him that is a Jew, saying, "We will go with you; for we have heard that God is with you" (Zech. 8: 23).

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### ***"PEACE, PEACE, WHEN THERE IS NO PEACE"***

Recently Generals Eisenhower and MacArthur conferred together on world events. General Eisenhower is reported to have said that "he had had a very fine conversation with Gen. MacArthur, and that they had discussed not only the problem of winning peace in

Korea, but the problem of achieving peace throughout the world." The news of this was presented in bold heavy headlines through the Press of the English speaking world, and occupied much space. But how empty and futile these words sound to those educated in the prophets. Men are playing politics whilst thousands suffer, and millions live in dread of the morrow. It is not within the power of mere flesh and blood to bring peace to this God-defying and anti-semitic world. The sword will be drawn against it and will not be sheathed until men learn to acknowledge and obey Him that rules in the heavens (Jer. 25: 32-38). To the American peoples, to the British Commonwealth of Nations, and to the Russian confederacy, Yahweh speaks saying: "Lo, I begin to bring evil on the city which is called by my name (Jerusalem), 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" (Jer. 25: 29). Nations must realise they cannot repudiate the Truth of God and His principles of righteousness, or persecute His people with impunity. The world is trying to dethrone God, and set up a materialism of its own devising, but having sown to the wind, it will reap the whirlwind. Men and women everywhere repudiate the way of salvation that a merciful Deity has extended, and instead lean upon the arm of flesh. They put their confidence in men such as Eisenhower, or MacArthur, or Menzies, or Churchill, who are powerless to bring lasting peace and happiness to a world that is becoming more and more godless in its attitude. The solution to world problems, contained in the Bible, is ignored, and the world turns to policies that will only bring further trouble and disillusionment.

Meanwhile Russia grows, and her anti-semitic policy develops. We can expect to see further outbreaks of this in Europe, and in the Arab countries, as Psalm 83 comes closer to fulfilment. Her only help will be in the Lord. Britain shall fail her in her extremity, and relief will come only from that one who 1900 years ago declared: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Mat. 23: 39). At long last, the "Deliverer shall come, and shall turn away ungodliness from Jacob" (Rom. 11: 26); and the "tabernacle of David will be set up that the residue of men might seek the Lord" (Acts 15: 17). —J.M.

### *THE NEWLY-RICH.*

On the shores of the Persian Gulf, at the eastern extremity of the Arab world, lies the tiny principality of Kuwait. It is a mud built city of 150,000 to 200,000 inhabitants. In the past, Kuwait has been noted for extreme poverty, practically its only source of income being the customs dues, which did not amount to much each year. Today it is the richest state in the world, with a sudden income of approximately £60,000,000 per year. Its desert sands cover an oilfield which has proved to be the largest in the world, and which, it is hoped, will soon be producing 1,000,000 barrels of oil per day — more than the Persian oilfields ever did. The oil is being exploited by an Anglo-American concern under an agreement signed last year.

The policy of Kuwait's Sheikh is to use this wealth for the betterment of his people. The Kuwaiti, used to a mud hut and primitive conditions, is to have every modern amenity except the cinema, of which the Sheikh disapproves. Already, between the rows of low, mud houses, great double boulevards are being traced, and space provided for fountains, clock-towers, and municipal gardens. He is to be given a prefabricated house with kitchen, bathroom and indoor sanitation all complete. He is to get a handsome minimum wage, with two free meals a day. He is to have a free health service, the benefits of which will include the largest air-conditioned hospital in the world.

All this requires ample water supply. Until recently the drinking water of Kuwait came in boats, and was hawked through the city in goat skins. Now a plant is being built to distil fresh water from the sea, and by agreement with Iraq it is hoped to pipe water from the Euphrates, and cause some 75,000 acres of desert to bloom.

Education has been given top priority. Modern schools are being built, and the foundations laid for an eventual university. Facilities provide for both classical and technical education to provide both the cultural and utilitarian needs of Kuwait. A significant point with this apparently intelligent Sheikh who has banned the cinema, is that in his educational system no plan exists to educate lawyers!

On the Persian Gulf, a large new harbour will be built, in a plan to stimulate the fishing industry — both fresh and canned. Other factories are planned to make glass from the sand of the desert, and boots and shoes from the hides of the Bedouin herds. Meanwhile, for its civil servants, doctors, teachers, and engineers, Kuwait is relying to a great extent on foreign Arabs, mainly those Palestinians who vacated their holdings at the instigation of their leaders, when the Arab war against Jews was commenced. It reminds us somewhat of the sons of Abraham, to whom he gave gifts, and sent them away from Isaac, eastward, unto the east country (Genesis 25: 6).

The significant point of all this is that it is British-inspired. Kuwait, and other Arab states, are looking to Britain for a lead. On the other hand, the whole world is looking towards the Middle East, realising that it has untold wealth in the "black gold" hidden in its sands; whilst strategically, it is becoming of more and more importance as the crisis of the End develops.

"Oil revenues are dramatically changing the economic balance of the Arab world, dividing it into 'haves' and 'have-nots,' declares Lord Kinross, in *The Listener* recently. On the one hand are countries like Egypt, Jordan, and Lebanon, which have too many people and not enough money. On the other hand (leaving aside Saudi-Arabia, which is sufficient unto itself) are countries like Iraq, and, now, Kuwait, which have not enough people and too much money. The 'haves,' if they chose, could redress the balance. Iraq and Kuwait have it in their power to finance the social and economic development of the 'have-nots,' creating an Arab bastion against communism with-



out the necessity, so irksome to some Arab states, of invoking American aid. Politically, the Arab world is far from being a whole. Economically, on such a basis, it could become a whole. . . ."

"I will gather all nations to Jerusalem," declared Yahweh, some 2500 years ago (Zech. 14: 1). The bait has been laid, centuries ago, and is now coming to light, to play its part in the gathering of the nations to the land promised to "Abraham, Shiloh and the saints."



**NOTE.**—We have received a criticism from a friend concerning the article "War Not Inevitable—N.S.W. Clergy." We hope to reply to this next month.

### Altar Parables and Prophecies

## 5. " . . Between Bethel and Hai"

*"We have an altar, whereof they (those outside the Covenant) have no right to eat . . ." (Heb. 13: 10). "They which wait at the altar (Christ) are partakers with the altar" (1 Cor. 9: 13).*

Abram's second halting place in the land of promise was an elevated spot about twenty miles due south of Shechem. The record states:

*"He removed from thence (Shechem) unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto Yahweh, and called upon the name of Yahweh" (Gen. 12: 8).*

From the east of this mountain there could be seen, stretching out into the distance, the beautiful valley of the Jordan, with its rich soil and luxurious growth, its suggestion of ease and comfort and plenty, its populous and prosperous "cities of the plain" which reminded the two wanderers of the companionship, the civilisation, the sophistication of the city life they had left behind in Ur of the Chaldees.

From the west, however, the view was not so entrancing. All that could be seen was the rugged, harsher, mountainous barrier of western Palestine, offering nothing but hardship, difficulty and loneliness. Only faith could visualise what lay beyond.

On each side of the mount there were two small towns Hai and Bethel. Hai means "*ruin*." It stood as the gateway to the view towards the east, with its suggestion of ease and comfort, its hint of

prosperity and happiness, which a closer view was to reveal as nothing more than a corrupt and effete civilisation spelling ruin to spiritual character. On the other hand, Bethel means "*House of God*." Beyond its precincts lay the mountains of the west, which called for effort and endurance from the wanderer who should choose to walk in that direction.

Abram's first altar had been strategically built in the valley of Shechem, with the mounts of blessing and cursing — Gerizim and Ebal — overshadowing it. His second altar was upon this elevated spot, which gave a view of Hai (*ruin*) and Bethel (*House of God*) and what lay beyond. It presented in parable the choice of life or death.

This significant mountain was destined to become the parting of the ways for Abram and Lot. It was as though Deity had lead the patriarch there to give him a view of what lay to the right hand and to the left, and, in effect, declare unto him: "Choose ye this day whom ye shall serve."

Abram's reply was to build an altar, and call upon the Name of Yahweh. He accepted the vision of Bethel, with its background of rugged hills and difficult paths. He had faith in God, and the assurance of glory yet to be revealed. He realised that the smooth, soft, effete civilisation of the cities of the plain, and the contaminating companionship of their inhabitants presented greater difficulties to a man of faith than did the climbing of mountains, and the loneliness of the way.

"He called upon the name of Yahweh." Hebraists have suggested that *kara beshem* should be rendered "*invoked IN the name*." The name, Yahweh, signifies the purpose of Deity to reveal Himself in a Son who would mediate between God and the true seed of Abraham (Gal. 3: 26-29). Abraham, the faithful, saw in prospect the day of his illustrious son, "and was glad." He invoked Deity *in* the name Yahweh, that is, he worshipped the Possessor of heaven and earth, through the one whom he had promised, the coming mediator, the anti-typical altar, even Jesus Christ.

And the Christ-altar is strategically placed between Bethel (*the House of God*) and Hai (*ruin*). All who come unto God, must stand where Abram and Lot stood, having Bethel on the right hand, and Hai on the left. They must choose between the prospect of mountains to be surmounted and loneliness to be overcome, and the alluring picture of worldly prosperity and ease.

But true happiness is found on the right hand, even though it brings some temporary restrictions and difficulties. "Godliness," declares Paul, "is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4: 8). It needs faith, allied with courage, to overcome the problems of the way, but any fool can go downhill to the cities of the plain. Lot was to learn the lesson that in seeking much, he nearly lost all. In the end, he

only retained his spiritual integrity at the sacrifice of his worldly possessions.

But that came later. Meanwhile, famine drove Abram and Lot down into Egypt. When it subsided, they returned to the mount between Bethel and Hai. But there was a change in their relationships. They had prospered. And prosperity brought difficulties. Their herdsmen quarrelled. They found it necessary to separate. Abram offered Lot first choice. On the one side could be seen Bethel (*the House of God*) overshadowed by the austerity of the mountains; on the other lay Hai (*ruin*) and beyond "all the plain of Jordan, well watered everywhere before Yahweh destroyed Sodom and Gomorrah, even as the garden of Yahweh." Lot fell for the temptation. He "chose him all the plain of Jordan" (Gen. 13: 10-11).

The promise of an easy life and greater riches, caused Lot to overlook that Hai (*ruin*) lay in his path. He saw only comfort, prosperity, success, and in reaching forth to gain all this, turned his back on Abram and Bethel, and the bracing if lonely atmosphere of the hills. He forgot the meaning of the altar — the rough, unhewn stone on the lonely hill — and in seeking the easy way, found only trouble. It was not long afterwards that he was involved in the calamity that overtook the cities in which he had sought refuge. With the kings of Sodom and Gomorrah he was taken captive, and Abraham had to fly to his rescue. Even then, he still sought the easy way, until God forced him from his evil environment, when His anger blazed forth in destructive fury against the dissolute cities of the plain. Lot was delivered, but at the expense of his worldly possessions (2 Pet. 2: 7). These had come to him as a blessing from God; but had lead him astray (see Prov. 30: 8, 9).

But Abram remained behind, and to him again came the promise of Yahweh: "Lift up now thine eyes, and look from the place where thou art, northward, southward, eastward and westward, for all the land which thou seest to thee will I give it and to thy seed for ever" (Gen. 13: 14-17). The vista Abram was invited to behold took in not merely the difficult regions of the mountains, but the inviting prospect of the plains. Lot imagined that he had the best of the bargain, as he left his uncle and strode off towards Hai and ruin; but the ultimate possession of all the land, including Sodom, was given in promise to Abram.

On the lonely mount, the altar of Abram stood as a memorial of all this. It was a mute reminder of the purpose of Yahweh to reveal Himself in sacrificial manifestation in confirmation of His promise, and to vindicate the choice of all those who, like Abram, should choose Bethel rather than Hai, despite the temporary difficulties of the way.

—H.P.M.



## *A Christadelphian in Israel*

3 . . . OPERATION "GUN YERACH"

*Takes us to the kibbutz of Kefr Hanasi in Northern Galilee.  
Describes for us life in Israel from the standpoint of the  
settler.*

It is written of Zion, "*Thy servants take pleasure in her stones and favour the dust thereof*" (Psalm 102: 14). It is a wonderful thrill for a Christadelphian to stand upon the soil of Israel, and say: "This is the land which Yahweh careth for. His eyes are always upon it" (Deut. 11: 12).

Haifa was our gateway to Israel. Brethren have visited this land in days which have seen the fulfilment of Isaiah's words (6: 11-12) — the cities wasted without inhabitant — houses without men — the land utterly desolate — a great forsaking in the midst of the land. But it makes the heart glad to know that these are not the days of desolation. The ruins and buildings scattered throughout the country speak of those times. The Romans, the Arabs, the Turks, the British, all have been here in their season, and architectural evidence remains. But today is Israel's day. The bustling docks of Haifa, and the streets crowded with Jews, speak of the coming greater development spoken of in the Psalm already quoted: "So the nations shall fear the name of Yahweh, and all the kings of the earth thy glory. When the Lord shall *build up Zion*, he shall appear in his glory."

There can be no mistake as to the epoch in which we live. The great forsaking spoken of by Israel was to be followed by — "Yet in it shall be tenth, and it shall return, and be browsed" (Isa. 6: 13). One-tenth of Israel has returned, and we thus stand at the end of time.

At Haifa I was met by representatives of the Zionist organisation. They had received advice from Australia that I was coming, and were of great assistance to me. They anticipated that I would desire to travel through the land for a few weeks prior to settling down. However, after nearly two months of travelling, I felt keen to settle down for a while before looking about. Furthermore, from a Christadelphian's viewpoint, there is no corner of Israel which is not full of absorbing interest, and therefore my direct run through to Kefr Hanasi in Northern Galilee was full of excitement.

A good motor road meant a rapid journey through to Kefr Hanasi. We passed many towns mentioned in the Scriptures. I saw Safad, "the city which cannot be hid" (Matt. 5). There were motor-buses running in and about these towns with their destination boards

reading like Bible lists of towns. These towns and villages are "holy" through the entire world. They are "holy" to all except those who dwell within them, and to these they are merely "home" and another village where the buses are oftentimes late!

### A TYPICAL SETTLEMENT

You will probably be interested to hear some details of Kefr Hanasi. This Kibbutz (communal settlement), is named after President Weizmann. "Kefr" means *village*, and "Ha-nasi" the *Chief*, or *Prince*. To see it in its local setting, come with me to the top of a high hill nearby, which overlooks the Kibbutz and surrounding areas.

From where I am sitting on this hill-top, a glance to the right takes in the entire kibbutz. It is not very large, having about three hundred souls to support, including men, women and children. It is built on a low hill. This is the second place of construction. The original was found to be too vulnerable to Syrian inspection — and bullets. The majority of dwelling places consist of four adjacent rooms under one roof, with three men, or three women, or a married



*Palestine Communal Centre*

couple, occupying each room. Children have separate quarters. Whilst this takes away some of the pleasant aspects of family life, from the viewpoint of this type of settlement, it is most important. All work hard, and it is most important that all should have their sleep. The absence of crying children through the night achieves this.

There are farm buildings for use as workshops, garages, store-rooms. Here the American tractors are serviced and thus keep turning over the soil of Eretz Israel. There is a large cow-bail and chicken run. This is the village of the President, *Kefr Hanasi*, situated on the banks of the Jordan, in Northern Galilee, Israel. It is one of the "UNWALLED VILLAGES" (38: 11), seen by Ezekiel so many

thousand years ago, when under the inspiration of the Spirit of God he beheld and testified of the things which should befall God's people in the latter days.

“And thus, O prophet-bard of old,  
Hast thou thy tale of wonder told,  
Thy audience worlds! all Time to be,  
The witness of the Truth in thee.”

We turn our gaze away from this fulfilment of prophecy, and looking straight ahead and to our left, at the foot of the hill, we see broad fields, evenly ploughed by the American tractors supplied by the “sons of strangers” who thus help to build up Israel. In these fields many different fruits are grown. The sound of the tractors ploughing through the fields rises to us on the hilltop, together with the sound of Hebrew, as the workers in the fields shout to one another.

Beyond this cultivated area is a sudden drop which slopes rapidly to the Jordan. Beyond Jordan is Syria. Of a night time the lights of Syria can be seen. In earlier days, the land on the other side of Jordan was Manasseh's. In days to come, as Ezekiel has revealed (chaps. 47 and 48), it shall be Reuben's portion in the grand resettlement from Euphrates to the Nile. Although Syria possesses this land today, and its claims to ownership are upheld by all the nations, it remains part of Abraham's inheritance, and ere long shall be wrested from Syrian control when the Christ appears.

#### *A“ HEAVENLY COUNTRY” — Heb. 11: 16.*

It is a good land. Green, with clumps of trees. Ploughed land in the distance stands out like chocolate squares against the green. The land flourishes, even in Syrian hands—for by report these people are very slack.

On the left is Lake Hula. This is a sheet of sky-blue water with a postcard appearance. The scene is placid and singularly attractive. The gently sloping shore with a vast protecting mountainous background conveys an atmosphere of supreme calm, loveliness and tranquillity itself. In the north-eastern distance is Mount Hermon, 10,053 feet high. Snow-capped for many months of the year, it provides refreshing coolness to the warmer areas of the south. David testifies that “Hermon shall rejoice in thy Name” (Psalm 89: 12). As this is a Messianic Psalm, it is not difficult to understand how that Mount Hermon “shall rejoice”; the Song of Solomon (4: 8), indicates that from this place Christ and the Accepted will look out over the glories of the land of Israel.

I often walk to the edge of the hill to look at the Sea of Galilee, which is a few miles to the south along the Jordan. It is a little gem. A perfect picture. I have not seen any place that would be so suitable as this for the performance of Christ's miracles. The place appears heavenly. Although it is 700 feet below sea-level, it seems

somehow to be near the sky. From the northern end, the bays that appear insignificant on a map possess an attractive graciousness uncommon even in picturesque scenes.

### A PEOPLE DEVOTED TO WORK

But this is a practical land today, with a practical people devoted to the work in hand. I am witnessing one of the really great events in history, the real significance of which can only be discerned through a knowledge of the Bible. The people are returning in unbelief of the Messiahship of Jesus. They are returning as agriculturists and traders in the hope of establishing their commonwealth, and of growing rich with commerce with India. The reader will recognise the foregoing sentence as a paraphrase of a few lines out of *Elpis Israel*. To walk in the land of Israel today, is to grow in appreciation of the Doctor's power as an expositor of the Word of God. Today we see in actual happening what one hundred years ago he visualised by faith based on a knowledge of the Word. So clear was the picture he derived from the prophets, that today it is being fulfilled to the letter, and in detail, before the eyes of all mankind, and ourselves particularly, in the land.

The people of Kefr Hanasi are most interesting. Most of them speak English. Every Thursday from 11 a.m. to 4 p.m. we go back to school — to study Hebrew. It has been a little difficult to develop Hebrew at the speed I hoped to, as this is like a transplanted English village, with most of us learners. However, my Hebrew vocabulary is growing. Little parts of conversations I can interpret, and can speak a few sentences myself. A borrowed Hebrew Bible assists me considerably, and to read the Word in the original Hebrew has already assisted me in my Scriptural studies, as a few points I have found difficult to grasp have revealed finer shades of meaning in the original tongue which has made the matter plain.

The Israelis are a very mixed people. Some come from countries where general good living standards are not found, and the conduct of these causes some concern to those accustomed to higher standards. However, education heals a lot of old scars, and Messiah's advent will yet give to Israel a culture which will bless all nations. In the meantime, the people struggle back. Coming as they do from so many nations, it is most interesting to see them all wearing their old national dress on the Sabbath. In Messiah's day, however, the old associations will be forgotten, and it will be true of them, "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid" (Zeph. 3: 13).

### JEWISH ATTITUDE TOWARDS LORD JESUS

Many will wonder what is the attitude of Jews towards Jesus Christ. There are a few Jews who have been converted to orthodox Christianity, and whose existence is much publicised by missionary societies. However, a Jew converted to orthodox Christianity is the

most abject creature possible; a son of Abraham believing in a "holy trinity"! So far as the bulk of Jews are concerned, they do not believe in Jesus at all. At Kefr Hanasi his name is often blasphemed. It is bad enough to hear Gentiles blaspheme the name of Jesus, but to hear the seed of Abraham do so, is tragic indeed. Israel has returned in unbelief. This position will persist until Christ is in the earth again, and when, having revealed himself to his people as their deliverer from their oppressors, they mourn with the great mourning prophesied by Zechariah (12: 10-14).

This does not do away with the fact that amongst some of the Jews there is a feeling that these are the days of Messiah, and Deity's hand strong towards Israel. They believe that God is working on behalf of His people, and that He is bringing them back. I was talking to one man at the Kibbutz, a German Jew, and after we had talked of the prophets for some time, he went on happily, singing "*Let my people go.*"

The prophets speak of Israel having a heart of stone until Messiah gives them the heart of flesh. The "stony-heart" stage is still with Israel. The fulness of Zion's glad morning, which will be marked by knowledge and obedience to the Divine will, is a little further yet.

#### MONOTONOUS DIET.

The meals are nourishing but plain. Israel just delivered from Egypt also found their food plain. They complained in those days. They complain today, but it is without bitterness, rather in joviality and without care. They have a good spirit within them. Only a little while ago most of these people were undergoing terrible hard-

#### Herald of the Coming Age.

This bi-monthly periodical was originally commenced to provide a regular supply of pamphlets on all aspects of the Truth and its warfare. Thus we produced more copies than were originally required. So heavy have been the orders, however, that all back numbers have been completely absorbed. We retain sufficient number to supply all interested friends who may apply for a copy. Therefore we often advertise issues of the "Herald" in the "Digest of Truth" when we cannot supply bulk orders of same. Orders for the "Herald" should be directed to Brother G. E. Mansfield, Box 226, G.P.O., Adelaide, South Australia.

ships in many parts of the world. Authentic records, plus a multitude of living witnesses, prove that scientific starvation by rations reduced to below the bare essentials for the maintenance of life, was the lot of European Jewry under Hitler. But they are back in Israel, and though some have experienced preliminary trials in temporary tent shelters during icy weather, and sometimes washed out by torrential rains, they are amongst their own people, amongst friends. And they have food.



Thus the porridge, the cucumbers, the thick brown bread and jam is received with joy, even though jovial grumbling may rise at the unending monotony of the fare.

Operation *Gun Yerach* was in full activity the other day. Sorry, of course I must interpret! *Gun Yerach* is Hebrew — for “Vegetable Garden”!! And as we laboured in the fields, with Russia away to the north, Syria just over the Jordan, out of the purple and pink clouds over the hills of Naphtali, droned thirteen fighting planes of the Israeli Air Force. Everyone seemed most delighted. But with the knowledge of the prophets, it was not in my heart to rejoice. To the north lay Russia with all her mighty forces, and Ezekiel’s words must yet be fulfilled. As I stood there in that vegetable garden in northern Galilee, with thousands of cauliflowers and cabbages being cultivated, with the Jews returned from the dispersion standing there beside me, with thirteen Israeli war-planes flying overhead, I thought of that tiny nation destined to stand against the greatest combination of force the world will ever have witnessed from Nimrod to our days. What hope have they got? I thought of the words of Moses, “For the Lord shall judge His people, and repent Himself for His servants, when *He seeth that their power is gone*, and that there is none shut up or left” (Deut. 32: 36).

It has been a long time waiting. The former days saw the witness of the prophets, the latter days bring the manifestation of their vision. In Israel I dwell at the hub of the earth’s drama, in the midst of the fulfilment of the great prophecies. Those about me, the people of the Book, are those *prophesied of*, though they understand but little of their true position in the drama.

These things emphasise that Christadelphians, of all the teeming multitudes of the earth, possess the opportunity of a life-time, the invitation to partake of the glories soon to come, after the sweat and toil and aching muscles of the return have passed away. Operation *Gun Yerach* warns us that the Master is at the door. —A.P.

According to the prediction of Psalm 83: 2-4, we can expect anti-semitism to develop in Europe. The Psalmist declares:

“For lo, thy enemies are in tumult;  
those who hate thee have raised their heads.  
They lay crafty plans against thy people;  
they consult together against thy protected ones.  
They say, “Come, let us wipe them out as a nation;  
let the name of Israel be remembered no more!”

—Revised Standard Version.

**11,672,000 Jews in the world.** They are distributed in 90 different countries. Approximately 5,000,000 are in U.S.A., 1,500,000 in Russia, 1,500,000 in Israel, 3,880,000 in Europe, 1,633,000 in Asia, 707,000 in Africa, 56,000 in Australia and New Zealand, and 480,000 in Britain and Northern Ireland.



### IS GOD JUST?

*F.H., (N.S.W.)—"In writing to an interested friend, I am confronted with the problem that he lost a small daughter some years' ago, and does not think it just that same should be lost without hope."*

**Answer:** This is a difficult matter to satisfactorily explain under circumstances as the above. And whilst you will find it wellnigh impossible to satisfy your friend — for he wants one answer only, and that an unscriptural one — evading the issue will not help either, but rather hinder him from seeking the face of God in his misery.

A man, in the bitterness of his soul, seeks for comfort. True comfort is the assurance of good. Beautiful lies might pacify for a time, but the evil returns with more telling force, when the delusion is dispelled, as dispelled it must be if he is to be truly educated in the Gospel. The comforter is then proved a deceiver, and the comforted feels let down.

The only true source of comfort is in God, and in the case you set forth, it exists in showing the purpose of God to rid the world of those evils from which your friend has suffered. If he is a reasonable man, he will recognise the goodness of God as revealed in His purpose, to ultimately eliminate pain and suffering from the earth. If he is not a reasonable man, he will continue to hurt himself (he hurts no other) by impotently shaking his fist at heaven, or if he is a coward he will take refuge in a lie.

Your responsibility is to present the Truth. But you do well to remember that a cold statement of fact, can appear very brutal, and can set God in a false light in the mind of your friend. Careful thought and sympathetic feeling should be given to the presentation of the facts, that your friend might be directed into the way of life.

Firstly. What are the facts? God gave man a law, disobedience to which brought mortality; and so death, and its concomitant evils have come upon the posterity of Adam, and, in the process of time, has reached forth to your friend. Whose fault is this? Certainly not God's, for he provided our first parents with every need, and carefully educated them in the Truth that they might walk in His way, and ultimately attain unto immortality. "By one *man* sin entered into the world, and death by sin."

Your friend may recognise all this, and still think it unjust that death should claim his daughter before she reached an age where she could accept or repudiate the Truth. He might think it unjust that she should inherit the consequences of a state of things which she had no part in bringing about. But this is a law of nature which cannot be altered without bringing greater evils in its train. And certainly God is not revealed as unjust thereby. If a man be imprisoned for some crime, he brings hardship upon his family, but no one (but a fool) thinks of blaming the judge for this.

Your friend feels embittered by his experience, but if he can lift his eyes a little higher from his own sorrow, he will find that evil abounds on every side, because men have dethroned God, and set up their own way of life. As a result, in Korea today, many children have been destroyed, families separated, people ruined, and misery stalks through the land unchecked — but this cannot be blamed upon God. This is the result of man's own folly. In Europe, under the shadows of the ruins of the last war, the armies are preparing for a greater conflict, which is going to cause thousands more to shake their fists at heaven, and declare that God is not just. Yet men refuse to acknowledge their own responsibility for the conditions that they will produce.

Read carefully Romans 1. Adam's sin brought death to man. A merciful and loving heavenly Father made provision for a way of escape. The majority however, rejected the proffered help. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools . . . and changed the truth of God into a lie . . . and even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind" (Rom. 1: 21, 25, 28).

This, in brief, is the history of man's relationship with God. As a consequence, large areas of the world remains in ignorance of His way, and millions die without hope (Ps. 49: 19-20; Eph. 2: 12). Such a state is incidental to a condition of things when the responsibility of freewill has been conferred upon flesh and blood.

Some find fault with God in this. They feel that He should have created man that could not sin. This would not only defeat the purpose of God in creation (Num. 14: 21), but would not provide scope for the development of those most beautiful of all characteristics: obedience, morality, virtue, goodness and faith "without which it is impossible to please God". It would substitute the unthinking gyrations of an automaton for the filial affection of a son for his Father, and man would be no higher than a living machine. A little thought upon this theme will reveal the wisdom of God's way. What is to be preferred: the man who is compelled by something akin to hypnotic control to perform actions he would normally refuse? Or the one who for love and respect of the greater wisdom of others, defers to their direction, and voluntarily submits to their will? The former is

a subject of ridicule only; the latter is a joy to his friends, and reflects to their honour.

But you cannot have freewill, without having also its hand-maidens, and so we are told, "time and chance happeneth to all" (Eccles. 9: 11). It brings risks of *seeming* injustice, such as your friend has experienced. The pity of it is that so few penetrate the cloud of gloom that overshadows the affairs of men, and see beyond to the glory yet to be revealed in the Kingdom. Whilst they accuse God of being unjust, they refuse to hearken to His goodness. They do not help alleviate their misery, but rather increase it by their obduracy. Suffering, disease and death do not reveal the will of God, but are the concomitant evils which man, by his rebelliousness and sin, has brought upon the earth. "The Lord is not willing that any should perish, but that all should come to repentance" (2 Pet. 3: 9). Unfortunately, like the Jewish leaders of Christ's day, the majority "will not come unto Him, that they might have life" (1 John 5: 40). They prefer to wallow in their misery rather than acknowledge the righteousness of God, and live in hope of His purpose to rid the world of the very evils that have plunged them into sorrow.

Sometimes the servants of God find themselves in circumstances of evil, and are not delivered therefrom because God, in His omniscience, can foresee that great benefits can come from this experience. Job is a case in point. He was tested by suffering, and by his patient endurance, he emerged triumphant, and by his experience was able to lead his erring friends to a better conception of life (Job 42: 7-10).

Stephen, the first Christian martyr, also suffered keenly, but his death was a turning point in the life of Paul (Acts 7: 58), so that out of this evil came forth much good. The same is true of the Lord Jesus Christ. He learned through suffering (Heb. 5: 8), and because of this, he is the better fitted to act as High Priest for those who approach God through Him. He can be "touched with the feeling of our infirmities," because, he too, was tried. "Therefore," reasons the Apostle, "let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

Those who accept Christ do not find that suddenly their troubles disappear, and their problems are all solved, for it is, "through much tribulation" that the Kingdom is finally reached; but they are enabled to live with greater purpose. They have access to a Power that can help them bear life's problems, and knowledge to perceive the Hand of God, guiding world affairs according to His purpose. They learn to co-operate with God. The power of His word is revealed in them, and His care overshadows them. The "whole creation groans and travails in pain" as Paul shows (Rom. 8: 21), but those who have given themselves to Christ in the way appointed, are assured that "all things (both evil and good) work together for good to them that love God" (v. 28).

And this your friend will find if he can be induced to acknowledge the Truth. He is called, not merely to life, but to help his fel-

lowmen back to God, that this earth may be rid of its evils. His experience of pain and loss can be of great assistance in this work, when, as a prince with Christ, he will be called upon to act as a teacher and ruler in the earth. Paul shows that the divine call is for men capable of revealing "compassion" towards others (Heb. 5: 1-2). Pain, suffering, death, the difficulties of life comprise valuable experience that can help us develop characteristics that will fit us for a place in the Kingdom to be established, and create in us a sympathetic outlook for those who suffer (see Heb. 5: 8, 4: 15-16).

### STILL FURTHER THOUGHTS ON TARSHISH.

Our attention has been directed to "The Christadelphian" for October, and particularly to an article under the above heading by Brother Winter Moore. The article seeks to answer some of the points made in "The Logos" of some months back (last volume); but the method of reply is a most amazing one. For example, the author wrote to the President of the Department of Antiquities in Lebanon and asked whether anything has ever been discovered in archaeological research in Lebanon to connect ancient Phoenicia with Britain, and he replied, something like Micawber, that "nothing had turned up."

This is advanced as reason why we can discount the expositions of our pioneers on this point.

But on such a basis, any truth could be refuted.

When all the authorities have been quoted, Brother Winter Moore sums up that "merchants of Tarshish" defines those who "specialise in overseas trade." As Britain has by far the greatest mercantile marine navy in the world, we are faced with the conclusion that "Elpis Israel," after all, is correct!

One statement we read with amazement. The article declares: "I maintain that there is nothing in Scripture to justify the view that Britain is exclusively Tarshish and consequently specially favoured of God." Let the reader diligently peruse "Elpis Israel" or "Eureka," or the booklet based on the writings of the Doctor (now out of print, unfortunately) entitled "Britain in Prophecy," and he will learn that Tarshish is not "specially favoured of God." Let him meditate the words of Scripture: "The day of Yahweh will be upon every one that is proud and lofty and lifted up, . . . upon all the ships of Tarshish" (Isa. 2: 12-16) which "shall be brought low," "broken with an east wind" (Ps. 48: 7).

"Elpis Israel" will effectively disabuse our minds of fleshly national pride. We will see that the best of nations are poor in the sight of Yahweh, and that all flesh will be thoroughly humbled in the presence of His son. We cannot afford to glory in nationality, but rather in the fact that we have been "called out" of Gentilism and all its darkness, and engrafted into the Hope of Israel and its light. As saith the prophet: "Let him that glorieth glory in this, that he understandeth and knoweth me" saith Yahweh (Jer. 9: 23-24).

—Editor.

"Being knit together in love, and unto all riches  
of the full assurance of understanding"—Col. 2: 2.

# Ecclesial Misunderstanding

*"To give a literal construction to a figure of speech always  
leads to error" —R. Roberts, 1873.*

Examination of the cause of ecclesial division in Australia, has revealed that in some instances, *misunderstanding* of the beliefs of brethren, rather than actual doctrinal differences, has held ecclesias apart.

In both the spoken and written word, brethren have used certain terms to express their ideas. In their *own* minds these terms have conveyed certain specific thoughts. But often their hearers or readers have read into their use of these terms ideas never intended by them. Thus controversy has raged, not only because of what brethren have believed and taught, but also because of what others have *imagined* they have believed and taught.

How far this misunderstanding extends is difficult to say, but the fact that it exists at all, and has been the cause of ecclesial differences, and the retarding of the Truth's work in Australia, is alone sufficient for serious reflection. If it can be removed, a barrier to reconciliation will be lowered.

In our last issue, Brother Max Henry asserted that "the amount of ignorance manifested in what others believe and teach is startling when the facts are ascertained." He declared that both groups of Ecclesias in Australia have a wrong conception of what the other teaches.

We never appreciated the full force of these words until recently when our attention was drawn to what some had in mind when they opposed the theory of "sin-in-the-flesh." It appears that they thought clause 5 taught that when Adam sinned, God injected into him a literal, physical element styled "sin-in-the-flesh" which defiled the flesh and caused him to sin. They were outspoken in repudiation of such an idea.

They were quite right to repudiate this idea. It does not express the meaning of the term used by Paul in Romans 8: 3. They were quite wrong, however, in thinking that the Statement of Faith was designed to express this idea, or that it is the teaching of any Ecclesia in Australia

Since this matter was brought to our notice, a re-perusal of some correspondence enables us to see what some have been driving at. For instance, in our issue for September 1951, a correspondent states: ". . . 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." Our comment at that stage was: "If the B.S.O.F. taught what 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."

However, in glancing through some of the controversial leaflets and booklets issued upon this subject, we can quite understand how brethren could misconstrue the ideas intended. For example, in *The Serpent and the Cross*, Brother P. O. Barnard writes: "The idea so bitterly opposed by you—that we sin because of 'sin in the flesh'—happens to be true" (p. 34).

But what was the idea "so bitterly opposed"? It was the mistaken idea that "sin in the flesh" was a physical element "embedded literally in Adam's flesh." And because Brother Barnard writes, "This happens to be true," brethren have taken it to mean that he, and the ecclesias he represents, believes and teaches, and requires others to believe and teach, that sin in the flesh is a physical substance literally embedded in Adam's flesh at transgression, causing it to become defiled.

Brother Barnard, of course, believes no such thing. He rejects the idea as "crude and misrepresentative" (p. 32).

Yet controversy has ranged around this very misunderstanding—both sides fighting a shadow.

#### A CONTRIBUTION FROM NEW ZEALAND.

We recently received from New Zealand a booklet, *The Devil and Satan Scripturally Considered*, which made reference to this matter. Concerning "Sin in the Flesh" the writer declares:

"This phrase is being erroneously treated as though it should be hyphenated and read as sin-in-the-flesh, a literal entity. Concerning this error it has been well said that 'The phrase sin in the flesh is metonymical, it is not expressive of a literal principle or element pervading the physical organisation' (Robert Roberts). It is not something that was planted there, and that works like an imaginary evil spirit. That which was imposed on our first parents was the law of death, the 'dying thou shalt die' sentence 'which defiled and became a physical law' of their being. The corruptible body is therefore a 'body of death,' terms which describe a physical state in which death reigns, and as this condition is the result of sin we have the expression: 'the law of sin and death' (Rom. 8: 2). The promised salvation being a change of physical nature; deliverance from 'the bondage of corruption' or 'the redemption of the body' (Rom. 8: 21, 23).

## WHAT SIN IN THE FLESH SIGNIFIES.

To make it perfectly clear that acceptance of Clause 5 does not mean acceptance of the false idea of "sin-in-the-flesh" referred to above, we quote from the writings of Brother Roberts who was mainly responsible for the terminology of the Statement of Faith. In *The Slain Lamb*, referring to sin in the flesh, he declares:

"It is Paul's figure. He speaks of "sin that dwelleth in me," and he defines me to be "my flesh," sin that dwelleth in me is "sin in the flesh" — A METONYM FOR THOSE IMPULSES WHICH ARE NATIVE TO THE FLESH, whilst knowledge of God and of duty is not native to the flesh" (p. 19).

In *The Blood of Christ*, one of the best and clearest expositions of the Atonement, Brother Roberts, under the heading "Sin in the Flesh" writes:

"And now we have to consider in what sense did Christ come in sinful flesh. There are two things involved in these expressions that require carefully separating in order to understand their bearing on the questions that have been raised. Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. But where is the source of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in Romans 7 of "Sin that dwelleth in me," and "The motives of sin in my members," etc. These inclinations are so described in contrast to the spirit nature in which there are no inclinations leading to sin. It is only in this sense that Christ "was made sin," which Paul states (2 Cor. 5: 21). He was made in all points like to his brethren, and therefore of a nature experiencing the infirmities leading to temptation: "Tempted in all points like them but without sin."

In *The Christadelphian* for August 1922, Brother H. Sulley wrote on this subject in the following terms:

"This phrase (sin in the flesh), shorn of its context, has come to express ideas subversive of the truth. When the apostle said that "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8: 3), he did not mean that God condemned "sin" in the flesh as though sin was a something in the flesh, but that he condemned **sinful flesh**, for He sent His Son in the "likeness of sinful flesh" (i.e. the same flesh — Heb. 2: 14) in order to condemn sin. "Flesh" was crucified and put to death in Jesus so that all emotions to sin arising from it in him should nevermore arise. Now, when Adam sinned his flesh became "sinful flesh." Its quality then was sinful, although beforetime very good. So after transgression, the emotions of sin became a law, or rule of action, in Adam. Thus he may be said to be "sin made flesh" and the law of disobedience its principal attribute. This fleshly condition was transmitted to his posterity.

"Man was created in the image of God. Before transgression there was perfect harmony between him and his Creator. The Elohim did the will of the Supreme, so before transgression did Adam and Eve. As already noted, this harmony did not continue; the image was broken and destroyed when they transgressed. Jesus, the second Adam, came to restore the image, so



that harmony might exist between mankind and the Creator. In order to do this he was made of a woman in the likeness of sin's flesh — the same flesh — but never during his probation did he take the part of a sinner, or exhibit a morally defiled image such as is presented by other sons of Adam. Some will say that "he had sin in his flesh." This is an unskilful way of stating his relationship to sin, and thus stumble many who rightly perceive that Jesus stood on the apex of moral rectitude (Heb. 7: 26). According to the law of temptation (see James 1: 14-15) Jesus was absolutely free from any moral taint because he always perceived the corrupting influence of any impulse contrary to the will of God. He was morally guileless, holy, harmless and separate from sin, yet physically unclean and corruptible."

Brethren will accept the above as a sound exposition of Truth who, at the same time, oppose what they term "the theory of sin in the flesh," because they have incorrectly imagined that the latter involved acceptance of the idea that it was a literal physical element which invaded the flesh at transgression and defiled it.

Many earnest brethren have been puzzled at Australian ecclesial conditions. A review of the *Intelligence* from Australia, reported in *The Christadelphian* for 1906 reveals that the Editor, Brother C. C. Walker, was completely mystified with the existing circumstances. See, for example, pp. 91, 93, 189, 237 etc. Certain were being accused of heresy whom he felt were quite sound.

In 1953, we are not interested in the fact that misunderstanding *did* exist, or in who created it in the first instance; we are only interested in destroying the remnants of its influence today.

What are the facts concerning the transgression and its consequences? We have quoted Brother Barnard above, let him briefly reply to our question:

"By her adoption of this element of untruth—uttered by an intelligent but unmoral animal—the woman's mental and moral balance was initially disturbed; things before seen in their correct moral perspective were now viewed "out of focus." The leaven of falsehood was therefore responsible for the misdirection of natural desire, which in being fulfilled by transgression awakened an evil conscience with its attendant "fear of death" (Gen. 3: 10); through which, saith the scripture, those who Christ came to deliver (Adam and his posterity) were all their lifetime subject to bondage" (Heb. 2: 15; 2 Pet. 1: 4)—a servitude mentioned by Paul as "the bondage of corruption" (Rom. 8: 22).

Nothing here said of a mysterious physical element styled "sin-in-the-flesh" secretly injected into Adam by God to defile the flesh, nor will this idea be found in the Statement of Faith, or the writings of our pioneers.

### THE "CLEAN FLESH" HERESY.

That wrong ideas have circulated regarding the nature and sacrifice of Christ, there is no doubt. Unfortunately, almost all doctrines of the Truth have been assailed at different times, thus demonstrating the need for constant vigilance. In its policy, *The Logos*

states its refusal to give any support to certain erroneous theories enumerated, and declares that it is "against false doctrine in our ranks or not." This has been misconstrued to mean that the errors enumerated are all condoned by ecclesias in which the Editor is in fellowship. This is quite incorrect. They have, unfortunately, been sponsored by individuals in all sections of the brotherhood throughout the world. They will find only hostility as far as *The Logos* is concerned.

But brethren have been misrepresented as to their belief concerning the sacrifice of Christ. In *The Christadelphian* for 1906, p. 524, it was represented to Brother Walker that Ecclesias in Australia maintained that "Jesus was undefiled in every sense—making him, in fact, a partaker of the nature of angels."

We are confident that this was a gross distortion of the true position.

About ten years back, it was reported: "Cleanfleshism, like all apostate theories, separates Jesus from Adam's race by denying that He was by nature related to sin and so needed redemption from that 'sinful flesh' which he inherited in common with all mankind."

There may have been some individuals who held this idea, or who, by clumsy utterance, gave the impression that they held this idea, but if the above statement epitomises the "Clean Flesh Heresy", it would be difficult to find an ecclesia in Australia today which would be found teaching, or tolerating, such an error.

Yet it is claimed that the Clean Flesh Heresy is rampant in Australian ecclesias. This is not the case. It is no more true than the accusation sometimes levelled against Ecclesias accepting the Amended Birmingham Statement of Faith, that the word "defiled" in Clause 5 means that the *guilt* of Adam's sin, rests upon his posterity. This is wrong. It is misrepresentation at its worse. What we inherit from Adam is the mortality that came by sin. This is our misfortune, not our crime. And God holds nothing against us because of it. We are responsible only for our individual sins.

#### DISPUTATIONS V. TRUE OBJECTS OF GOSPEL.

Our pioneers were seldom inveigled into lengthy and detailed discussions on the nature of Adam before sin entered the world. Where they do descend to philosophising upon this theme, they are not always found easy to follow by most readers. Certainly they did not look upon these details as essential doctrine. Brother Roberts, in 1898 wrote:

"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 before sin entered the world:

**"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.

This is sound advice. Yet lengthy disputation has been indulged in as to the exact condition of Adam before he sinned, and this has resulted in misunderstanding, misrepresentation and division.

In *The Christadelphian* for 1892, p. 24, Brother Roberts wrote:

"It does not seem to us possible to be more explicit on the subject of the effect of Adam's transgression than we have aimed to be for years past. If we have failed to convey our meaning in the definitions and arguments already employed, we cannot hope to succeed by the use of any others. 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 and 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. We do not care to give much prominence to these abstractions, because of the tendency of the disputations that arise concerning them, to draw men away from the true objects of the gospel in the cultivation of that peace, love, faith and hope, which are the fruits of the Spirit unto life eternal."

Brother Roberts' closing sentence has been amply vindicated in the controversy in Australia, where extremists on both sides have elected to speak with dogmatic certainty on the nature of Adam before he sinned, and have dragged the grand and elevating doctrine of the Atonement down to the level of fleshly argument and strife. How true are the words of Brother C. C. Walker, given in reply to a question: "Was Adam mortal before he broke God's commandment?"

"This is a capital ground for metaphysical disputations, but we are exhorted to avoid things that "minister questions rather than godly edifying." All that we can profitably say is, that Adam's continuance of life was contingent upon obedience, and that after he sinned, the process of physical decay took effect upon him, and after the lapse of 930 years, returned him to his parent dust" ("*The Christadelphian*").

Ecclesial reconciliation and peace will not come without sacrifice and effort. Firstly, there must be the desire for peace, a striving for it. Secondly, there must be an acceptable basis for peace (we want unity, not mere union), a recognition that the wisdom from above is "first pure then peaceable" (James 3: 17). And thirdly, peace depends upon the co-operation of every individual. The reading and study of God's Word, supplemented by the truth-illuminating expositions of our pioneers, will create in each one a healthy attitude of mind, in the things that make for true unity, that can be most potent towards this desired consummation.

To sum up, the fact of sin did defile man. It was a mental, moral and physical defilement. The mental defilement consisted of the acceptance of the teaching of the serpent; the moral defilement when they acted upon that teaching; the physical defilement in becoming subject to death, and in course of time coming down to the grave. But these defilements were nothing to do with the implantation of a foreign physical element which defiled man in the execution of the Divine sentence, and extended the "guilt" of original sin on to the descendants of Adam. Let the true doctrine of sin in the flesh be grasped in its simplicity, and much controversy, needless and hurtful, will cease.

H. P. Mansfield, *Editor*.

**Mutual Encouragement.** "I can't tell you how much 'The Logos' has helped me and encouraged me in my walk towards the Kingdom. These last few years have been particularly trying to me. Sickness and death has visited our home, as well as other troubles incidental to these times. But during these trying days and nights your magazine was a source of strength and gave me courage to hold fast. I am a great lover of the Doctor's and Brother Roberts' works. Have them all and read them constantly. They certainly build one up to face life's trials, though few today seem to appreciate their works." (Sis. S.—U.S.A.).

\* \* \* \*

#### **Added Wealth to Israel.**

Rich deposits of iron ore have recently been found in the Negev by Israel's Geological Mission exploring in the Wadi Giraffi. The ore is reported to contain 70 per cent. iron. The geologists also discovered several layers of others minerals. (The Negev is referred to many times in our Bible, but is translated "south." It appears in such prophecies as Jer. 32: 44; 33: 13; Obad. 20 etc.).

\* \* \* \*

**Phanerosis Appreciated.** "Many thanks for the four pages of "Phanerosis" each month. Am positive it will stimulate the interest of readers in this wonderful subject."—R.C. (N.S.W.).

*The next instalment of "Phanerosis" has been held over until next issue of 'Logos.'*

# Christadelphian Newsletter

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

## Book Review

### DANIEL

By H. C. Gates.

★  
An attractively produced booklet, presenting an exposition of Daniel, chapters 2, 7, 8, and 11 in simple outline. Particularly helpful are the drawings which illustrate the text. These will assist the student to visualise the symbols Daniel saw, and which represented the development of Gentilism throughout the ages. In his exposition, Brother Gates has followed closely the line of thought set down by Brother Thomas in "Exposition of Daniel," "Elpis Israel," "Eureka" and elsewhere, and which the passage of time has amply vindicated. With its illustrations and text, this work could be profitably used in conjunction with the Doctor's writings, and should be particularly helpful in those classes where these books are used. Supplies of this booklet can be obtained in England from Brother H. C. Gates, "Wisteria," Coventry Road, Bulkington, nr. Nuneaton, England, at 1/- per copy including postage, or, in Australia, from The Librarian, 105 Halifax St., Adelaide, South Australia, at 1/3 per copy plus postage.

### JEHOVAH'S WITNESSES: A NATION OR A SECT?

By H. H. James.

Here the teaching of this Movement is subjected to the

scrutiny of the Bible, and the conclusion reached is that it does not witness to the truth of God. The booklet shows that "Jehovah's Witnesses" have changed their understanding on certain important fundamentals; that the resurrection of Jesus Christ is virtually denied; that Isaiah 43: 10-12, Isa. 62: 2 etc. do not refer to this movement as is claimed, and the true witnesses constitute the twelve tribes of Israel; that the refusal of Jehovah's Witnesses to acknowledge the place of Jewry in the purpose of God, is a rejection of obvious Bible prophecy, and brings distortion to the whole gospel message.

This book can be obtained from H. H. James, 1024 Ellis Street, Hastings, New Zealand, at 17/- per 50 copies (larger orders cheaper) New Zealand currency, to which should be added postage. Brother James would like to hear immediately from any desiring copies.

### REVISED STANDARD VERSION OF THE BIBLE.

It is claimed that 32 scholars worked 14 years to produce this new version of the Scriptures. They had the advantage of the latest archaeological discoveries, a better understanding of the original languages, a greater knowledge of the circumstances of Bible times, and older manuscripts than any other group of scholars convened for the same purpose. It is said that this new version is as close to the original as is possible to get.

One of the most difficult tasks to face the translators, was to ferret out words used in the Authorised Version that have changed in meaning during the past 300 years. Some of these words today mean exactly the reverse of what they meant when used in the 17th century when the Authorised Version was translated. For example, in Romans 1: 13 Paul says: "I purposed to come unto you, but was let hitherto." When translated, "let" meant "to hinder"; today it means "to allow." The new version translates: "I have often intended to come to you but thus far have been prevented." The A.V. reads: "Take no thought for the morrow." The new version: "Do not be anxious about tomorrow."

Philippians 2: 6 becomes: "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant."

Matthews 7: 13: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

It is claimed that though every effort has been made to conform to the wording of the A.V. many hundreds of changes were required. But these changes are mostly minor ones; changes that bring the text up to date with modern usage.

Of all systems of religion, the Truth has least to worry about in the advancement of knowledge. This will only bring confirmation of its teaching, if it is genuine advancement. This is the case with the new version. Take Galatians 3: 16 as an example. "Seed" becomes "offspring." "Now the promises were made to Abraham and his offspring." Such a rendering must hit with telling force against the Trinitarian, or the doctrine of the pre-existence of Jesus. The "offspring of Abraham" is not the second person of a Trinity, or the creator of Abraham!

But all changes are not good. Compare the beautiful rendering of the A.V. with Psalm 8: 1-2 according to the new version: "Thou whose glory above the heavens is chanted by the mouth of babes and infants, thou has founded a bulwark because of thy foes, to still the enemy and the avenger." Or the words of Job: "Without my flesh I shall see God" (Job 19: 26 — the margin correct this). It still follows the bias of the A.V. in transliterating "Satan" instead of translating it "adversary." It speaks of the "hell of fire" where Gehenna is referred to, but transliterates "sheol" instead of "grave."

The American Revised Version of 1901 introduced the name "Jehovah" into the text, where "LORD" appears in small capitals in the English edition, or in the Authorised Version. This new edition has reverted back to the English method because it recognises that Jehovah is an incorrect form of the Divine title: "The form 'Jehovah' is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word" (see Preface). An improvement would have been made by the use of "Yahweh," the correct pronunciation.

The general appearance of the new version is very pleasing. "The Revised Standard Version is not a new translation in the language of today," say the compilers in their Preface. "It is not a paraphrase which aims at striking idioms. It is a revision which seeks to preserve all that is best in the English Bible as it is known and used through the years. . . . We have resisted the temptation to use phrases that are merely current usage, and have sought to put the message of the Bible in simple enduring words that are worthy to stand in the great Tyndale-King James tradition." As far as we have been able to judge from a brief glance through the book, they have greatly succeeded in this. It is

not exactly as we would like it, of course, but perfection will never be reached until the amanueses of the Bible, themselves, are present in the earth again. In Australia, the RSV is priced at 45/-.

\* \* \*

**"Elpis Israel" Class News from Sydney.** Final study nights for 1952 were excellent gatherings. Classes this year have had under consideration "Elpis Israel," "Law of Moses," "Eureka," "Ways of Providence" and a few special nights were devoted to the "Temple of Ezekiel's Prophecy." A combined Classes committee meeting planned for early January, will (God willing) draw up plans for the best year yet in 1953.

\* \* \*

**"Elpis Israel" Class News from Melbourne.** Our break-up night for 1952 was a great success. We had Brother and Sister M. Harris (of Adelaide) with us, and Brother Harris gave some excellent advice based upon the Word of God. He drew attention to the significant trend of world affairs, and demonstrated that whilst the world may mourn because of the threatening nature of events, we can rejoice — not because suffering is to come, but because we have the solution to the current crisis. Soon the strong, infallible hand of the Son of God will take control and bring order out of chaos. Brother Harris called upon us to "redeem the time" whilst we have opportunity. His

earnestness and words of counsel impressed us all. We plan to recommence our studies in January.

\* \* \*

### Splendid Finale in Adelaide.

We were the guests of the Woodville Ecclesia for our final night, and well over 160 brethren and sisters crowded into the Rechabite Hall, Bower Street, for the occasion. The Classes had combined with the Woodville Gospel Extension Society, and two addresses were given, brethren L. Wigzell and H. P. Mansfield being the speakers. Brother Wigzell drew attention to the development of the Class movement in Australia until now, when classes are to be found in all parts of the Ecclesial world. Israel's Hope is the one hopeful sign in the political heavens today. Many of the things anticipated by Brother Thomas in his writings were now history, and we stand at the threshold of a new era when "righteousness and praise shall spring forth before all nations." The brother who takes heed of the exhortation of Malachi 3: 16, and insists upon time being given to the study and meditation upon the Word, that his spiritual resources may be built up and fortified shows wisdom in an age of folly. Supper, at the conclusion of the meeting, gave opportunity for personal conversation upon the same theme. It was a late night spent well!

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Wizo (Youth Aliyah Fund) is caring for 30,000 children and is one of the largest employers in Israel with a budget of £2 millions a year (half of it raised in Israel and half by Wizo Federations).

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**"Over Sixty Years Ago"**—I enjoyed this article by J.M. The part where he remembers the old Sundays and how we used to enjoy the leisurely walk to and from the meetings, and the time we had to meditate on the way—in contrast to the rush and bustle of today, is very true. It grieves me to see the way some spend Sunday. We know we have liberty in the Lord, but let us not use that liberty as a stumbling block to our fellowman. Let us use this day as an opportunity of service to the Lord. One cannot imagine Sister Roberts or Sister Thomas doing their washing or similar chores on Sunday. Their time would be taken up by helping their husbands and families attend the meetings on time, and eagerly gathering with them to discuss various aspects of the Truth.

—Sister D. F. (N.S.W.)

**Excellent Gospel Extension effort at Albury (N.S.W.).** Splendid co-operation by the brethren of the Albury district, supplemented by newspaper and radio announcements, resulted in an audience of 24 (including 10 interested friends). The lecture by Brother B. Philp — "The Gathering Storm — Armageddon" held their undivided attention for 1¼ hours, despite torrential rain on the roof which at times made speaking difficult.

After the meeting, sister Storey displayed the characteristic of a true daughter of Sarah, in "being given to hospitality" and some 20 of the 24 present retired to the Storey residence where an excellent supper engaged the attention of all for some time — over most uplifting conversation on phases of the Truth.

Of the 24 present, some 9 were in direct receipt of the "Elpis Israel" Notes from Sydney, and several expressed their appreciation of the regular receipt of these, and testified of their usefulness in the work of the truth in Albury.

The local Press gave splendid prominence to the lecture, including a quarter column review of the matter, plus a letter from the Lecturer in which he invited any reader to apply to his address for a free copy of "Four Lectures on Armageddon."

We would encourage all concerned at Albury, to establish a group study circle for the benefit of the interested friends, several of whom have indicated their willingness to attend, and many of whom are more than merely 'just interested.'

—Bruce Philp.

### NEBUCHADNEZZAR'S CHALLENGE TO DEITY.

(Bible markings based on "Exposition of Daniel" from Prospect Elpis Israel Class. Continued from p. 122).

**Daniel Chapter 3.** Whilst Nebuchadnezzar recognised that Daniel had truly revealed the dream (see ch. 2), he sought to frustrate its interpretation. The dream had represented him as the head of gold, and showed that his kingdom was to pass away before another "inferior to it" (Dan. 2: 39). This chapter records how he built an image all of gold, and forced all to worship this symbol of his power. Thus did he challenge destiny. His image represented the Kingdom of men, even as did the one in his dream; but inasmuch as his was "all of gold" he sought to show that his power was as permanent as the metal he used.

**Verse 1. "Threescore cubits."** This probably included the pedestal as well as the image. Diodorus, giving an account of the plunder of Xerxes, mentions an Image of gold 40 ft. high which he had taken from the temple of Belus in Babylon. "Plain of Dura." See Gen. 11: 2. This was adjacent to Babylon. "Dura" means "wall" or "rampart." All Gentilism has its roots in Dura. It is built upon bloodshed and superstition which is its "wall" or "rampart." Contrast the city mentioned in Revelation 21, the foundations of which are based upon the Hope of Israel.

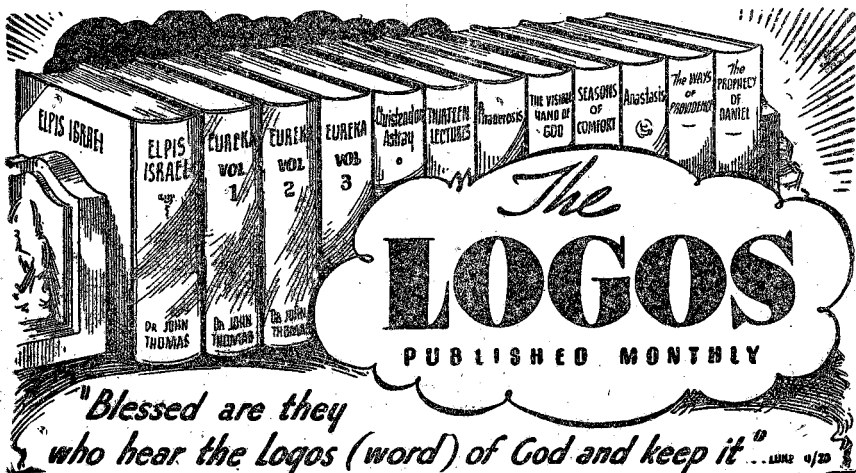
**Verse 6. "Whoso falleth not down and worshippeth . . ."** Here is religion made compulsory irrespective of the claims of God, or the conscience of men (see Rev. 13: 10-18).

**Verse 8. "Certain Chaldeans accused the Jews."** These Chaldeans were probably deposed because of their inability to reveal the dream of chapter 2 (see Dan. 2: 27). Jealousy was thus the motive. It epitomised the spirit of anti-semitism through the ages which is, unconsciously, a challenge to the truth.

**Verse 12. "There are certain Jews."** Not all the Jews, many of whom bowed down to the image, but "Israelites indeed in whom there was no guile." It is significant to notice that these "certain Jews" obeyed the law as far as possible: they assembled as commanded, but when requested to worship they preferred to obey God rather than men (see Rom. 13: 1).

(to be continued)





No.6

February, 1953

Vol. 19

**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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into it and is safe."*

## "THE LOGOS"

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**Correspondence**—Can be directed to the Editor's private address (see front cover) or to Box 226, G.P.O. Adelaide, Sth. Australia. Due to heavy volume of correspondence, it is well to mark the envelope "urgent" if the matter does not permit of delay. Matters relating to the English edition should be directed to either Brother A. H. Cherry, or Brother B. Philp, Box 1198, G.P.O., Sydney, N.S.W.

**SUGGESTIONS FOR IMPROVEMENT, AND CONSTRUCTIVE CRITICISM ARE ALWAYS WELCOMED; 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 NINETEEN

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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### SPECIAL ARTICLE FOR THIS MONTH.

### REMOVING ECCLESIAL MISUNDERSTANDING

*Thoughts for the Times*

## "Sorrowful, Yet Always Rejoicing"



"Sorrowful, yet always rejoicing," is Paul's description of his own case; and it is a description that will be found applicable to the experience of every true saint of God. There is much on the surface and, so far as this world is concerned, deep down as well, to cause continual sorrow of heart: but underneath all there is a constant current of joy in God, a satisfaction at the bottom as well as regards the life that now is as that which is to come. Therefore, while avoiding the unseemly ecstasies of unenlightened sectaries, who mistake the electric combustion of the brain for a Scriptural joy in God, it is good to remember the reasons we have for being glad, and indulge, in the midst of our many sorrows, in the joy which springs from present confidence in God, and the hope of that morning of brightness which He has promised, and only awaits to reveal. For another class, this exhortation has to be turned the other way round. There are those who presume upon their standing in the Truth, and who forget that they have been called to obedience in many things required of them; and that their continuance in that Gospel is essential to their continuance in the position of favour to which they have been called by the Gospel. This class have none of the sorrows on the truth, and rejoice after the flesh in their connection with it. They look at others with disdain, and glory in their own enlightenment. They say like Israel, "The people of the Lord, the people of the Lord, the people of the Lord are we," but who like them fail to sustain the character and position becoming the people of the Lord.

—R.R.

February, 1953

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## **WORLD EVENTS**

### **IN THE LIGHT OF PROPHECY**

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

## **Why Condemn the Clergy?**

*"The preparation of a people for the Lord, a people whose character shall answer to Rev. 3: 18; 19: 7-8, is the great desideratum of the age. 'The churches' do not contain such a people, neither can their pulpit ministrations produce them. In fact, 'the churches' are precisely what college divinity is alone competent to create. 'The Truth as it is in Jesus' is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit and 'the droppings of the sanctuary' which their nurselings are appointed to distil, wear away the intelligence of the people and leave them irresponsive to 'the testimony of God.' Nothing short of this, unmixed with the traditions of men, can make people what they must be if they would inherit His Kingdom. Other Gospels will make other kinds of Christians than those who believe the Gospel the Apostles preached. We must forsake the pulpits and devote the time usually spent in dozing over their mar-text expositions to the Berean scrutiny of the Scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus. —Dr. Thomas.*

The expected outbreak of anti-semitism in Russia and Europe, the growing antipathy towards Britain in Germany, plus significant events in the Middle East — in Egypt, Persia, Arabia and Israel, continue to remind students of Bible prophecy that they live at the epoch of Christ's second advent to set up his great power and reign.

But though these items form the background to this article, it is not concerned with any of them in detail. It is called forth by a criticism of my previous article entitled: "War Not Inevitable — N.S.W. Clergy published two months back. Reader "N.V.S." who is not a Christadelphian, writes:

*"Why condemn those ministers, who in their own humble fashion, seek peace through (excuse the term) 'the Christian way of life,' when, if war comes (as is earnestly desired by Christadelphians to vindicate their beliefs), you would cry out with joy, proclaim yourself a conscientious objector, and sit back to watch the rest of the world hack itself to pieces. I condemn you for this; not maliciously of course, but I cannot reconcile the two lines of thought. You want war, I want peace; and peace has never been achieved by bloodshed. I saw Hiroshima, and the world may yet become all Hiroshima, despite prophecy."*

Whilst it is good "to view ourselves as others see us," I feel that N.V.S. has grossly distorted our stand as a Body, and my article in particular.

The clergy I referred to are not seeking peace "through the Christian way of life." Unfortunately, they are absolutely ignorant of Christ's way of salvation. I say this quite fearlessly, and fully prepared to back up my statement by Scripture, and on the public debating platform if required. The doctrines of the Clergy are blasphemous distortions of the Truth of God, their attitude to world events (see my previous article) evinces abject ignorance of the Divine plan and scheme of prophecy.

Their very attitude towards the future demonstrates this. They close their eyes to obvious facts, and proclaim that the world is not drifting towards Armageddon. They are like the faithless Jehoram, who meeting the victorious Jehu about to administer the judgment of Yahweh, enquired of peace, only to receive the answer: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (2 Kings 9: 22). The world mothers the church, and is more concerned with devising things for its own comfort and convenience, than in elevating Yahweh. Thus the clergy run true to the form of the apostate priests of Israel, who diverted the people from the truth, and when Divine judgment threatened the nation, persisted in proclaiming: "Peace, peace; when there was no peace" (Jer. 6: 14). The faithful Jeremiah accused the priests of "dealing falsely." He declared that though their prognostications of peace in the past had failed utterly, they did not have the decency to blush for shame: "therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith Yahweh" (v. 15).

Though time proved Jeremiah's testimony of impending disaster to be correct, it was meanwhile rejected by the nation, and he himself fell into great disfavour. There were many like N.V.S. in his day who distorted his message, and preferred to close their eyes to facts, siding with the false priests who brought the whole nation to calamity. Jeremiah declared (and his words have a modern application): "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" (Jer. 5: 31).

The clergy referred to in my previous article, are doing a serious disservice to the community. They are lulling it into a false sense of security by their interpretation of events, and are diverting mankind from the only way of peace, by teaching lies in the name of the Lord.

If N.V.S.'s grocer gave him short weight, he would justifiably complain, and take his custom elsewhere. If his chemist mixed a poison instead of a cure, though N.V.S. may not be in the position to do anything about it, having taken it as prescribed, the Authorities would intervene to prevent a recurrence. The clergy have set up their trade as professional exponents of the Bible; they are paid to

teach God's way of salvation; they are spiritual merchants trading in the "bodies and souls of men" (see Rev. 18: 13, margin). But they are guilty of giving short-weight as far as God's revelation is concerned; they are mixing a poison, and N.V.S. is eagerly quaffing it, thinking it to be a cure. And because we know the deadly nature of this poison, and raise a warning voice in protest, N.V.S. and his friends take umbrage. They are blinded by the platitudes, and the kindly, pleasant, cultured personality of the clergy.

And yet the genuine cure for N.V.S.'s personal death-stricken state — and we remind him that his present walk is a daily pilgrimage to the grave — and for the world's grim, evil condition is near at hand, and pleasant to take. It is found in the gospel of peace, with its promise of individual salvation, and its hope of a future when "the earth shall be filled with the glory of the Lord as the waters cover the sea" (Num. 14: 21). But a faithless generation repulses the extended hand of Divine love and salvation. It puts its confidence in international arbitration, in the schemes of politicians, the ideals of moralists, or in the pacts and pledges of nations. It has no faith in the Creator's promise of coming blessings, and ridicules the standards of righteousness He has laid down. Therefore Isaiah (Ch. 28: 17) records God's intention to cleanse: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies." The prophet states: "When thy judgments are in the earth, O Lord, the inhabitants of the world will learn righteousness."

The truth is often hard to take. The flesh hates to be told that it is responsible for the evils that surround it, and prefers to pass the blame on to a non-existent super-natural Devil (a clerical hallucination), or on to God Himself. Thus N.V.S. distorts my article. He represents Christadelphians as desiring war to "vindicate our beliefs," and then when the prognostication is fulfilled, "joyfully sitting back," and watching "the rest of the world hack itself to pieces."

Let N.V.S. realise that the Gospel of peace is the only lifeline that can help him and his friends gain peace in these critical, trying times. The propositions of the clergy will not bring peace, they will not prevent this world becoming another Hiroshima. Any confidence placed in their efforts will be found as efficacious as the proverbial drowning man clutching at a straw.

But N.V.S. should know that we do not desire war, we do not rejoice at human suffering. Nor are we prepared to "sit back to watch the rest of the world hack itself to pieces." As a Body, and as individuals, Christadelphians devote much time, energy, thought and wealth to the proclamation of the Truth. This work is undertaken for the benefit of seekers like N.V.S. Today people are not much interested in the teaching of the Bible, and it requires a surprising amount of searching to even find a person like N.V.S. who joins issue with us on some features of our belief. Nevertheless, we persevere with our efforts, for these activities have been commanded by our

living Head, the Lord Jesus Christ. Results are not our concern, though naturally, our great interest.

But we are also realists. We can see the world drifting towards Armageddon. We have the testimony of prophecy, daily being fulfilled. God has revealed the secret of his intentions in His word, and we accept what we find therein. The world has committed high treason against the King Eternal, and judicial judgment is pending. God will make a clean sweep of the present order of things, and will put a Divine system in its place. This Divine system will combine reverence for "God in the highest" with "peace on earth and goodwill towards men." It will be a system that will dispense with the need of mighty armies and air-forces, and for huge sums devoted to the development of munitions of destruction. It will be a system that will repress flesh and blood, and reduce the power of tyrants, and cater for the spiritual and material good of all classes of society. It will be a system that will remove the threat of war that hangs over humanity at present, that will rid our cities of slums, and destroy other degrading features of civil life, and elevate the true worship of Yahweh on every hand. The clergy will be conspicuous by their absence. "In that day they shall be ashamed of their vision; neither shall they wear a garment of hair (see margin) to deceive" (Zech. 13: 4). There is nothing in the present constitution of things worthy of preservation. The systems of man are anti-God and anti-social, and the world will be a far better place when Christ's way replaces them. God's purpose will effect this result.

But N.V.S., with the shadow of Armageddon over his head, does not like the idea of the "rest of the world hacking itself to pieces," and Christadelphians not being involved in the melee. What fools we would be, with the great knowledge we have, to be inextricably enmeshed in a system of things that is doomed to ultimate destruction! Our leader has commanded us to keep separate, and we obey his word. Any argument that N.V.S. has is with our Leader, and not with us. And I suppose, that he will admit, that the world is none the happier, none the wiser, none the better off because it has *rejected* Christ's way of life. As a result, it is now preparing to "hack itself to pieces," though His followers will have none of it.

Our case is somewhat similar to that of the disciples. They lived in troublous times. The Divine judgment on guilty Judea was impending. Jerusalem was to reap the retribution of God because it had rejected His way, persecuted His prophets, slain His son. In the seige, Jewry, by mutual slaughter, was going to "hack itself to pieces." Were the disciples to be involved in this destruction? The counsel of Christ, his command, was: "When ye see Jerusalem compassed with armies . . . flee to the mountains, depart out of the midst of it" (Luke 21: 20). They were the conscientious objectors of A.D. 70. And there were not wanting Jewish N.V.S.'s in those days, who complained that the disciples were condemnatory towards the priests and pharisees, that they were indifferent to the sufferings of others, or that they were cowards. But in the light of sober fact, what fools the disciples would have been, to have listened to such voices, instead of the sound teaching of their Lord.

We commend to N.V.S. the words of Habakkuk 2: 13. The prophet shows that "it is of the Lord that the people labour in the very fire, and weary themselves for very vanity." In other words, mankind fights and strives for things that are in vain, and it is of the Lord that these things for which mankind fights and strives are in vain, for His purpose will alone stand, and that is, ultimately, that "the knowledge of the glory of Yahweh shall cover the earth as the waters fill the seas" (v. 14). This promise of future good is thrilling to contemplate, and in view of its certainty, we can bear with equanimity the derision of N.V.S.

Finally, it is not true, as N.V.S. asserts, that peace has never been achieved by bloodshed. Even apart from the benefits of war in de-throning tyranny (which lack of space prevents me developing in this article) I direct his attention to Colossians 1: 20-23. Paul declares that the Lord Jesus Christ has made peace by the blood he shed upon the cross. N.V.S. may retort that this has nothing to do with his statement, but let him read on. The righteous law of God is that "without the shedding of blood there is no remission of sin." Why is this? Because sin is punishable with death. The mercy of God, however, recognising the sin-stricken state of man, the weakness of human nature, instituted sacrifice as a basis for forgiveness. By this means the victim represented the sinner, and the latter recognised in its death that which was due to himself. Thus acknowledging God's just law, and combining with this a plea for forgiveness, a merciful heavenly Father forgave. But if, when sin was committed, man rejected or ignored the Divine means of forgiveness, he was considered doubly guilty, and he received the violent death that was his due, he "died without mercy" (Heb. 10: 28). All sacrifice pointed forward to Jesus, "the lamb of God offered for the sin of the world." He is God's means of redemption, the way whereby men can find peace. But the world will have none of it. It blasphemes God and His Son, repudiates His goodness, persecutes His people, derides His truth, and wilfully persists in its own evil, tyrannical way. It has repudiated God's provision whereby it could receive mercy, and so it will experience the violence of Armageddon; a bloodshedding that throughout Scripture is represented as sacrificial in its aspect (Zeph. 1: 6-7). And the clergy are partly responsible for this, for they have perverted the truth of God. In this N.V.S. has our answer to the heading of this article.

In short, God's mercy is outstretched for all who would accept it, but the majority spurn the proffered help, and are thus bringing upon themselves the evil that is impending. Is N.V.S. wise? If so, let him search more deeply the things of God, and many matters that may appear difficult and irreconcilable now will be seen in a clearer and more consistent light. The great drama of the latter days, so clearly revealed in God's Word, is rapidly approaching its consummation. The growth of Russia, the preparations for war, the divided state of the nations, the return of the Jews, all remind us that Christ is at the door, and he has declared: "Blessed is that servant, whom when I come, I find giving meat in due season."

—Bruce Philp.



## 6. "... Under the Oaks of Mamre"

*"We have an altar, whereof they (those outside the Covenant) have no right to eat . . ." (Heb. 13: 10) \ "They which wait at the altar (Christ) are partakers with the altar" (1 Cor. 9: 13).*

\*     \*     \*

"Abram removed his tent, and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto Yahweh" (Gen. 13: 18). Hebron was the third and chief resting place of the wandering Patriarch. It was during his sojourn at Hebron, that Abram was taken out into the night by the angel of Yahweh, and shown the galaxy of stars brilliantly glittering from the dark, Palestinian sky, and told "so shall thy seed be." It was there that he enacted the parable of the covenant sacrifice (Gen. 15: 9-10), and experienced the "horror of great darkness," during which he received the assurance that Yahweh would confirm His promise, by the "smoking furnace, and burning lamp (symbols of the Spirit) that "passed between the pieces" (vv. 17-18). Later, at the same place, he had his name changed from Abram to Abraham, from Exalted Father, to the Father of a Multitude. It was from Hebron that he marched to rescue Lot who had been taken captive with the inhabitants of Sodom and Gomorrah by the confederacy of kings, and returning from which he partook of the bread and wine offered by Melchizedek. Outside his tent, under the oaks of Mamre, he met the Elohist messengers of Yahweh on destructive intent against the wicked cities of the plain, and pleaded on behalf of any righteous who may have been found therein.

Hebron seems to have been specially favoured by the Patriarch. When he sought a burying place for Sarah, he looked for one in its vicinity, and found it in the cave of Machpelah which he purchased from Ephron the Hittite. Though he had been promised all the land for an everlasting inheritance, it is significant, that at death, he had not received from God "so much as to set his foot on" (Acts 7: 5). Today Abraham still awaits the promised inheritance at Hebron, for in the cave of Machpelah the Patriarch and his family were buried. There Abraham and Sarah, Isaac and Rebekah, Jacob and Leah after their wanderings and trials had ceased, found rest. The cave still remains today, and the Arabs have named the place El Kalil — "The Friend." The grave of "the Friend" is a mute reminder that the promise still awaits redemption; but the presence of his descendants, in the land today, is a token that the time of its fulfilment is at hand.

### "THE OAKS OF MAMRE"

The quotation of Genesis 13: 18 above is from the Authorised Version, and needs considerable emendation. It speaks of the "plain of Mamre which is in Hebron." The A.V. incorrectly translates "*ailom*" (oaks) as "plain." It would be a strange town that had a plain in its midst! The Revised Standard Version renders this verse as follows: "So Abram moved his tent, and came and dwelt by the oaks of Mamre, which are at Hebron; and there he built an altar to Yahweh." The Hebrew word translated "oaks" in the R.S.V. comes from a root signifying *strength*. These strong, powerful, spreading trees symbolise permanence and stability. Of all earth's creation, they are the nearest thing to immortality, for it is said that only disease or accident can kill a tree. The particular oak, or terebinth, under which Abram pitched his tent at Hebron was reputed to be still standing at the time of Josephus. Even today, the curious are shown a huge and ancient oak, with a girth of 26 feet at the ground, and with branches extending over an area of 93 feet in diameter which, it is claimed, is Abraham's tree.

But in the days of the Patriarch, the oaks were "the oaks of Mamre," for though all the land was to be Abram's ultimately, he meanwhile continued "a stranger and a pilgrim in it." Mamre was a local chieftain with headquarters in Hebron. He was no anti-semitic, but maintained cordial relations with the Patriarch. With his brothers Eshcol and Aner, he co-operated with Abram to defeat the confederacy that had raided Sodom and Gomorrah, and rescue Lot from his captivity (Gen. 14: 13, 24).

Mamre and his brothers blessed Abram, and in accordance with the covenant, received a blessing in return. They were given portion of the rich booty of the defeated kings (Gen. 14: 24), a spoil which Abram refused lest Gentiles should boast that they had made him rich (v. 23).

Mamre means *Strength* or *Fatness*. Thus the oakgrove was the Oakgrove of Strength or Fatness. There is a grove of trees referred to in Revelation 22: 1: "In the midst of the street of it (the New Jerusalem), and on either side of the river was there a tree of life (literally, a wood, or forest, see *Eureka*) which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (v. 2).

This forest represents the multitude of the redeemed, the spiritual family of Abraham, concerning whom Yahweh declares: "They shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60: 21). Isaiah declares: "They shall be called trees of righteousness, the planting of Yahweh, that He might be glorified" (Isa. 61: 3). The Song of Solomon speaks of the multitudinous Bride of Christ as "a garden enclosed" (Ch. 4: 12). The Psalmist likens those whose delight is in the law of Yahweh as "trees planted by rivers of water that bringeth forth fruit in due season," and "whose leaf shall not wither" (Ps. 1: 3).

Is it not significant, that Abram's favourite spot in Palestine was the *Oakgrove of Strength or Fatness*, and that he took refuge under the shadow of its most prominent member? "O Yahweh," declared the prophet, "thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat" (Isa. 25: 4). The words of the Psalmist are similar: "Yahweh is thy shade. The sun shall not smite thee by day, nor the moon by night" (Ps. 121: 5: 91: 1). In the Song of Solomon, the manifestation of Yahweh, the Bridegroom, is represented as a tree, under whose shadow the multitudinous Bride has reclined with delight (Song 2: 2).

### AT HEBRON

The forest of Rev. 21: 1, which symbolises the multitude of the redeemed, was associated with a symbolic city also figurative of the immortalised saints, and called the New Jerusalem. In Galatians 4: 26 Paul speaks of this New Jerusalem as being the mother of the Ecclesia. The Oakgrove of Strength or Fatness was also associated with a city, even Hebron. Hebron means *unity*; a multitude bound as one. Abraham is Father of such a Multitude. But in the days of the Patriarch, the town was not known as Hebron, but as Kirjath-arba (Gen. 23: 2). Kirjath-arba signifies "*stronghold or city of the four*." This, again, takes us back to Revelation 21: 16, where the New Jerusalem is likewise described as a "city of the four," for the Revelator declares: "the city lieth four-square." The pattern of this city is the shape of the altar of sacrifice which was also foursquare. The symbolic measurement of this city is 144 cubits (the square of the 12

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**Eureka Appreciated**—"On Friday last I received your letter, and also the three volumes of "Eureka." The Doctor's exposition requires close study if we would thoroughly grasp it. No one can approach this work light-heartedly, else they will be sadly disappointed, and will receive little profit. The Doctor treats of the deep things of God, and these things, like most riches, don't just lie around for the grasping. In the day of recompense, I believe the Doctor will be a very pleased man to see the number of sons he has brought to the light, both directly and indirectly during the time of his labours, and since then, when he has been resting.

—H.P.

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tribes of Israel which constitute its foundation), and as each cube is 1,000 furlongs, so the aggregate is the figurative number of the saints: 144,000. In Rev. 14: 1 these are represented as standing upon Mount Zion with the Lamb in their midst. In this position they represent the multitudinous altar of the age to come, for Zion will be the site of the literal altar of the "house of prayer for all nations," as Brother Sulley has shown in his book (see Ezek. 43: 12-17).

Why Four-square? In *Eureka* vol. 1, p. 76, Brother Thomas answers as follows:

"There were four faces to the typical golden cherubim of the Ark of the Covenant in the temple; and, "four living creatures"

in Ezekiel's vision; and "four living creatures" in the Apocalypse; and the reason why there are four, and not three or five, is because the military organisation of Israel, the twelve tribes, were set off into four camps; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan. . . . Now as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organisation is based on that of the twelve tribes, so that they come thereby to be represented by the standards of Israel's camps. In vision, the four camps of the Saints, constituting, nevertheless, one encampment, occupy the position of the four camps of Israel in the wilderness. . . . For this reason, Zechariah's Four Chariots are termed "the Four Winds" or Spirits "of the Heavens"; and in their New Jerusalem symbolisation, the Saints' city is said to "lie four square."

All the features of the New Jerusalem are found in type at Hebron. There was the "city of the four" or Kirjath-arba, there was the forest of trees adjacent to it, and there was Abraham sheltering in its shadow; resting in hope of the promise. But without "Christ our Altar," without Deity in sacrificial manifestation, there would be no possibility of Abraham obtaining the inheritance, no hope of the establishment of the symbolic "four-square city." Abram realised this, so that the first thing he did, after pitching his tent under the oaks of Mamre, was to build an altar unto Yahweh.

Thus our mental picture of this third and chief resting place of the Patriarch takes in, firstly the Altar representative of Deity sacrificially manifested in his illustrious son; secondly, Abraham the Father of a Multitude, worshipping thereon; thirdly, the background made up of the "city of the four," and the oakgrove of strength or fatness. Symbolically, the whole picture presents a beautiful outline of the purpose of Deity through Abraham His Friend.

Some may think that these articles are altogether too figurative; that we are giving undue importance to the names of individuals with whom Abram came in contact, and the places at which he rested. But it must be conceded that we have Apostolic precedence for this. In his epistle to the Hebrews, Paul gives much play upon the name Melchizedek, and the meaning of Salem where he ruled, and draws allusions of far-reaching consequence. It was not mere chance that led Abram to the significant spots he visited, but the overriding hand of Deity. And with a little research, we can richly colour the whole narrative with new meaning, a meaning which can lead us to utter with the Apostle Paul: "Oh the depth of the riches both of the wisdom and knowledge of God!"

—H.P.M.

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**An Encouraging Note**—"Please find enclosed renewal subscription for "The Logos." I would like you to know how much I appreciate the action of whoever was responsible for me receiving the first copy of "The Logos." Since then I have looked forward to each issue. Whilst I have been a reader of — — — — — for many years, I thoroughly enjoy "The Logos." The articles are spiritually uplifting, sound, and sometimes present an entirely new angle in exposition. May God grant you continued success."

—K.M.

"Being knit together in love, and unto all riches  
of the full assurance of understanding" (Col. 2: 2).

# Removing Ecclesial Misunderstanding

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*(Some three months back, we outlined some of the splendid results that had followed in the train of ecclesial reconciliation in Adelaide, and the resultant development of the Woodville Ecclesia. Brother Max Henry spoke through our columns the following month. He had formerly been unprepared to meet with the Adelaide brethren, but finally became convinced that grounds for separation no longer existed. He alleged that brethren in both fellowships are alike ignorant of the true stand and actual beliefs adopted by others. From that point, our article last issue: "Ecclesial Misunderstanding" was developed. It was pointed out that brethren have had a wrong conception of what was meant by the use of the term "sin in the flesh," and that much opposition to Clause 5 was based upon a wrong understanding of what others taught who endorsed this Statement. This month we are glad to publish a letter from Brother J. H. Crewes, Recorder of Lakemba Ecclesia (N.S.W.) which we feel will give a big impetus to the work of unity in Australia. We commend it to the careful consideration of the reader.*

*—Editor).*

Dear Brother Mansfield,

The Lakemba Ecclesia was glad to hear of unity in Adelaide, and pleased that Brother Henry, whom we knew in Sydney as the Recorder of the Petersham Ecclesia (now Concord), is now meeting with the Adelaide brethren. Following the report of the wonderful blessings at Woodville that developed out of unity, plus the letter from Brother Henry, and your own article on *Ecclesial Misunderstanding*, the Lakemba Arranging Brethren would be glad of the opportunity to add their word, in the hope that it will further the work of reconciliation in Australia.

## ECCLESIAL DISSENSION

For a long time we were distressed over the "sin in the flesh" theory. At Lakemba we had the Australian problem in miniature. Over a period of years, two distinct fields of thought had developed. One group claimed that the representatives of the Central Fellowship in Sydney (the Concord Ecclesia) held the truth in its purity, and that error existed in our own ranks. The other group claimed that

the Concord brethren were astray on certain doctrines relating to "sin in the flesh."

As a result, much bitterness developed. Each section looked with suspicion on the other, and pursued their own activities independent of the general good. The vital work of preaching the Truth was neglected. Accusation and counter-accusation produced a tense and angry spirit, which interfered seriously with the development of the mind of Christ. So intolerable did the situation become, that it was decided to hold a special business meeting of the Ecclesia to ventilate the position, and seek a cure.

### FIGHTING ONLY SHADOWS

It was generally believed that this meeting would precipitate a division in the Ecclesia, and it was expected that quite a number would leave and join the Concord meeting. We have no objection to brethren leaving Lakemba for other ecclesias if they have good reasons for so doing, and we would wish them well in their new sphere of Ecclesial life. But we would have been sorry to have seen any go under the particular circumstances of that time. As it eventuated, the business meeting was in the nature of an anti-climax, and one of the most satisfactory meetings ever held at Lakemba.

The reason for this was that *we had just sorted out the facts you dealt with at length last issue regarding "sin in the flesh."* The brother most active in supporting the Concord stand, found, as the result of perusing Ecclesial records, that early opposition to the theory of "sin in the flesh" was in regard to *the idea of the implantation* of a physical substance in Adam at the time of transgression, foreign to his original constitution. It thus became perfectly clear that brethren could oppose *this* theory of "sin in the flesh" and be perfectly sound in the faith.

On one occasion, much bitterness arose over the refusal of some to sing the line: "*He was made sin in flesh to show.*" But now it was revealed that the basis of their objection was the belief that it was being used to endorse the wrong idea referred to above, and not because of the true Scriptural doctrine involved. They objected against the *wrong idea* that a physical substance called "sin" had been injected into Adam, and inherited by Christ, thus making Jesus literal, physical "sin," and abhorrent to God.

### LAKEMBA'S PRESENT STAND

In the light of these new facts, immediate discussion between the two groups in our Ecclesia took place. Excellent results accrued. Brother Henry Sulley's article ("*Christadelphian*" August, 1922), which you quoted in your article, Brother Editor, was discussed. Therein, as you have shown, Brother Sulley states:

"This phrase (sin in the flesh) shorn of its context, has come to express ideas subversive of the Truth. When the apostle said that what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh,

and for sin, condemned sin in the flesh' (Rom. 8: 3), he did not mean that God condemned "sin" in the flesh as though sin was a something in the flesh, but that he condemned sinful flesh. . . ."

All at the special meeting called were in agreement with the basis established by Brother Sulley, and the Arranging Brethren were somewhat surprised, although naturally very pleased with the result. As it had been believed that the Concord brethren taught exactly what Brother Sulley *denied*, and as their supporters in our ecclesia *agreed* with Brother Sulley, and repudiated the idea of physical implantation, the whole position began to clear rapidly.

Brother Sulley's conclusions in that article are important, and we would like to draw the attention of all to them specially:

1. The Devil, or Sin, which Jesus came to destroy by dying, is inherent in the flesh, which is "sinful."
2. "Sinful flesh" does not assume the same image in all the descendants of Adam. Some are like Cain and the Scribes and Pharisees. Some are like Abel and Enoch. [In other words, some have talents and qualifications lacking in others. —Editor].
3. Jesus partook of this same flesh, but presented a perfect image of what man under the influence of that which comes from above should be. God sent His own Son in the "likeness of sinful flesh," that is to say, there was no manifestation in him of the character of the old Adam, but an image of sinful flesh under perfect control. He was not a sinner.
4. To speak of "sin in the flesh" as a something in the flesh called sin, and to say that this has been inherited from Adam by his descendants, Jesus Christ included, as the late J. T. Anderson did, is misleading and offensive.

We were firmly convinced that Concord did endorse the teaching of the late J. T. Anderson referred to above, and this impression was gained, in all honesty, from writings which had ecclesial endorsement. Even at this stage, it would assist considerably if the Concord Ecclesia endorsed Brother Sulley's conclusions and advised us accordingly. This would remove any last remnants of doubt.

We quote again the statement of Brother Sulley you mentioned last issue:

"Some will say that 'he had sin in his flesh.' This is an unskilful way of stating his relationship to sin, and thus stumble many who rightly perceive that Jesus stood at the apex of moral rectitude" (Heb. 7: 26).

We appreciate these words, because methods of expression had "stumbled" us in this matter.

In discussion among our own members, the following statement was made, and is expressive of the belief we hold and have always held:

"I do not deny that Jesus was both born of sin's flesh and had sin's flesh, and I believe that Jesus was of the very identical nature that you and I are subject to. But there was this very

**grave and great difference between Him and us, that while we constantly fall, He — of the flesh of sin — never sinned."**

Thus it was that the subsequent special meeting, having these new facts before it, was able to see that a grave mutual misunderstanding had existed in our ecclesia. With the clearing away of this, misrepresentation ceased, tension eased, and a spirit of goodwill steadily exerted itself once again. Now the brethren are united in their Ecclesial endeavours; there is no friction on these matters that formerly distressed us, and the Lakemba meeting is a different gathering to what it has been for a number of years.

To indicate its desire for Australian ecclesial unity on sound foundations, the ecclesia by special meeting has indicated its willingness to endorse the Amended Birmingham Statement of Faith, and the proposals of the Melbourne Unity Conference.

### THE MORAL OF ALL THIS

At the first meeting referred to above, when the real state of things gradually began to be revealed, one brother exclaimed: "*Will somebody please tell me whether I'm mad? What have we been fighting over all these years?*" The answer is, Brother Editor, that the brother — and all of us in Australia who have felt the sorrow of this position so long — are not mad. Nevertheless, "we have this treasure in earthen vessels" (2 Cor. 4: 7), "knowing nothing yet as we ought to know" (1 Cor. 8: 2), "in some things we offend all" (James 3: 2). James also says that "if any man offend not in word, the same is a perfect man." At Lakemba, we do not claim to be perfect, but we do try to be sincere despite our natural limitations. After all, we are but sin's flesh, striving to build the mental image of the Lord Jesus Christ in our minds and hearts to be like unto him, and we have always tried to zealously uphold the Truth, even though controversy results.

**Further. If misunderstanding could exist within an ecclesia itself, so that neither side had a true conception of the stand really adopted by the other, how much more is this possible between Ecclesias which refuse to acknowledge each other in fellowship?**

Several meetings have subsequently been held at our Hall with representatives of the Concord Arranging Brethren and Ecclesia. These have resulted in further clarification. We are particularly pleased that these brethren stated they can understand Clause 5 as signifying "a sentence which in its effects defiled and became a physical law of his being."

We did not agree with some views held by a few Concord brethren concerning Adam before the fall. For instance, we believe it was essential for Adam to eat of the various God-provided trees for his sustenance (we are *not* referring to the tree of life of course), but some present seemed to believe that Adam could have lived without eating. However, surely these points come well within the scope of the "uncertain details" referred to by Brother Roberts upon which individuals should judge for themselves. We trust that such points will not be magnified as a reason why Ecclesias in Australia should remain divided. This would be a great evil indeed!



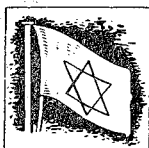
In all matters we must not be unmindful that Christ walks in the midst of the ecclesias. We sincerely trust that the blessing of God may rest upon the present efforts for unity, that Ecclesial peace may come to His honour and glory, and that the return of Christ will find us united in proclaiming His Word.

Our wisdom is to concentrate on destroying the remnants of misunderstanding that may remain. "Blessed are the peacemakers, for they shall be called the children of God."

Fraternally, your brother,

J. H. CREWES,

Recorder, Lakemba Ecclesia.



## *A Christadelphian in Israel*

4 . . . "THE CITY OF THE GREAT KING"

"Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of Yahweh, unto the testimony of Israel, to give thanks unto the Name of Yahweh." The sweet anticipation of the Psalmist, expresses the thrill which scores of thousands of Jewish hearts must have felt, as they prepared to journey from all parts of *Eretz Israel* to the Divine services in Jerusalem.

My attitude also was one of anticipation, as I hastily packed a few items for the journey to Jerusalem from Kefr Hanasi. The truck rolled out of the settlement at 4 a.m., and as we watched the sun rise over the hills of Galilee, it was with the knowledge that ere it set in the west, God willing, our feet would stand within the gates of Jerusalem, the city of the Great King.

Six weeks in Israel have given me an insight and understanding of things that I did not possess back in Australia. There is, naturally, satisfaction, as I contemplate the revival of the land. But now, tempered with that, is the realisation that nations are not built by the voices of great men, nor by historical dates, but by the "sorrow of Adam," by the tilling of the soil. A beautiful landscape of cultivated fields and rows of neat huts (such as we saw as we journeyed on to Tiberius and Afula, as the dawn chased night away), might be interpreted, by *Logos* readers, in terms of fulfilment of prophecy, but to us lowly souls, it is plain work, patient toil, and perpetual pitting of individual strength against ever recurring difficulties.

Thus I do not look upon Israel as a pretty painting growing under the artist's hand, but the result of God using man's sweat and heaviness of spirit, his animal strength and carnal ambitions towards a

higher, more noble and glorious destination. Yet Deity is a great Artist, and His oils and brushes are men and women. But as Nebuchadnezzar was ignorant that he was an instrument in God's hand, so this generation of Jews is largely ignorant of the grand drama being enacted. But a great light will soon dawn. "The land of Zebulon, and the land of Naphtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great lights and to them which sat in the region and the shadow of death, light is sprung up." This was spoken of the work Jesus accomplished 1900 years ago. How much more applicable will it be when he re-appears as "the light to lighten the Gentiles, and the glory of my people Israel" (Luke 2: 32).

Travel from Kefr Hanasi to Jerusalem occupied about ten hours. It was a long and interesting trip. We went through Tiberius, Afula, Tel Aviv, Ramla and the valley of Jezreel. It is very stirring to pass through this place with a knowledge of the history of the past, and the word of prophecy concerning the future. At Tel Aviv, so well known to most Christadelphians per lantern slides, etc., we left the Kefr Hanasi truck. After a short inspection of this famous Jewish city, built out of the sandy wastes within a few short years, and thus a great sign in itself of the early return of Christ, we took the bus for Jerusalem. It is strange to see the names which thrill us all so much decorating the sides of buses in a most matter-of-fact way. As I said earlier, these places are "holy" to all the world; except those who dwell in them. To these they are "home" where the bus oftentimes runs late!

The Psalmist likens Yahweh's protection of His people, to the mountains round about Jerusalem (Ps. 125: 2). Jerusalem nestles amongst the hills. Wherever one is, and especially in the suburbs, the hills of Judea are always visible, and broad vistas open up everywhere. The present political situation in Jerusalem is not always understood. The "old city" as it is termed, with its narrow streets and ancient buildings, its churches and chapels of the apostasy, is completely under the control of the Transjordan nation. The late King Abdullah, cut down in this city by an assassin's bullet not so long ago, styled himself "King of Jerusalem." The Arabs control much of the surrounding countryside, and visits cannot be made to such places as Nazareth. Only on special occasions such as Christmas, will they grant permission to pilgrims to journey to make their "devotions."

Outside the walls of the "old city" is the new Jerusalem. This is all-Jewish. In 1948 it was besieged, and a desperate struggle for freedom and survival was fought. The narrow corridor from the main part of Israel through to Jerusalem bears much evidence of the fierceness of the fighting. In the desperate months of February to April 1948 — almost 5 years ago now — Jewish Jerusalem was confined to Rehavia, Jaffa Road and the Oriental Jewish quarters that surround it, most of the Northern quarters, and suburbs such as Beth-Hakerem. Outlying areas such as Yemin, Moshe and others were embattled bastions of courageous resistance.

I stood on a vantage point, and surveyed the whole scene. The Jewish buildings in this section of Jewish Jerusalem once went right up to the wall of the "old city." The Arabs gutted most of them. The few left standing are in bad shape and in some places it is a sectional diagram showing interiors, half of the buildings having vanished. Oriental Jews, who are poorer, backward types, live in these buildings. They probably get them very cheaply. They dwell right under the eyes of the Arabs. Quite a number of homecoming Jews from Morocco, Tunisia, Yemen, Iraq and Turkey have settled in Jerusalem or the newly-founded settlements and *ma'arobot* in the vicinity. The medley of voices, the French, Arabic, English and Hebrew that is spoken, the variety of dress and colour: dark swarthy Jews, fair blond Jews, bespeak a broad sweep of the earth which has gathered in the wanderers from many remote and diverse corners of the earth.

When I left Hanasi, I had with me brother Henry Sulley's *The Temple of Ezekiel's Prophecy*. It has been a most instructive companion in Jerusalem. If the reader will take his copy and open it at page 136 the diagram of the Temple site superimposed upon the "old city" will be seen. I stood just below the line marked "axis of the building" on the white piece indicating high ground, and within what will be the Temple area in the Age to come.

Although this was quite inspiring, the aspect was by no means a holy one. These are the days when the enemy saith: "Aha, even the ancient high places are ours in possession" (Ezek. 36: 2). Within what in future days will be the Temple Area, are today seen the enemies of Israel. An old city defiled by the abominations within it. There can be seen the heathen Mosque of Omar; the heathen "bazaars" of the apostasy — Greek, Roman and Protestant; Russian religious buildings; squalor and cemeteries. On the mental plane, there is ignorance of Deity's will, and a determination to destroy His people. On the moral plane there is the impoverishment of mind which reflects itself in wickedness of every kind.

What a contrast to ponder the glory to come. Then Yahweh's beloved Son and his friends will be here. The House of Prayer for all people will replace the pollutions of the past. There will be beauty in every form. There will be perfect knowledge of Deity's will, and wisdom will flow to the ends of the earth. The King in His beauty will dwell in "the city of the great King" (Mat. 5: 35), and "the whole earth shall be full of His glory" (Isa. 6: 3).

When Isaiah heard the Seraphim proclaiming thrice holy is Yahweh, they were around the throne of the great King-Priest. The Seraphim, representative of the Ecclesia redeemed from sin and death, glorified in a nature of incorruptibility, thus stood within the Temple area. I am staying at the Y.M.C.A. Building in Jerusalem. On the front of this building is an imaginative relief sculpture of a Seraph of Isaiah 6. It has wings covering the feet and face, and wings to indicate its movement. I feel from my study of the area, and Brother Sulley's diagram, that the Y.M.C.A. building is within what will be the Temple grounds, in which Isaiah saw the Seraphim.

Many people saw this sculpture on their travels in this land, but how many realise that ere long that which is represented will be the powerful administration of righteousness dwelling in Zion, when every existing building in both old and new portions of the city will be removed, and the Temple erected on a cleansed and sanctified site? Very few realise it, I am afraid. It is a great privilege to stand and behold that Seraph with the knowledge that by baptism into the



### *Communal Centre in Israel*

Name of Jesus Christ, we are heirs to the covenants made to Abraham, and if found worthy at the Judgment Seat will form a unit of the glorious multitude who will constitute Seraphim encircling the throne in the day of Zion's triumph.

As the sun sets over the Judean hills, and in the deepening gloom the city of the great King is veiled from our sight, no pillar of fire overhead proclaims the open manifestation of Yahweh in our midst (Isa. 4: 4-6). There is no Temple yet, and the Glory has departed. But it will not be so for ever. With this confidence, I turned to my sleep, in the only city for which Jesus wept and prayed, knowing that His purpose shall stand, and that "as the mountains are round about Jerusalem, so is Yahweh around about them that fear His Name."

—A.P.



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# History's Amazing Confirmation of Daniel's Prophecy

## PART THREE: THE TYRANT OF MACEDONIA

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### *The Immortal Jew*

Lovers of Israel experienced a treat at the recent Israeli Exhibition in the Town Hall, Melbourne. It was designed to demonstrate the remarkable progress that has been maintained in Israel since the formation of the State in 1948. A beautifully produced souvenir, liberally suffused with quotations from the Hebrew Prophets, stated that over 600 Jewish migrants are admitted daily into the land.

As I strolled about the various exhibits in a trance of thrilling wonder, my mind dwelt on the remarkable passage recorded by Jeremiah (30: 11): "Though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee, but will correct thee in measure."

My mind turned to the Mesopotamian Desert, and visualised the roofless station of Babylon, adjacent to which are the ruins of what was once earth's most distinguished city. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" boasted Nebuchadnezzar. For the past 2,500 years Babylon has been only a symbol of the vindication of God's Word quoted above.

In the Melbourne Town Hall, however, pride of achievement was clearly perceivable on many a Jewish face. Here is a nation, that for 2,000 years has been scattered and peeled, awakening to new life. Like the dry bones in the valley, witnessed by Ezekiel (Ch. 37), flesh, sinews, and skin is in process of formation upon the skeleton of Jewry.

But what of her enemies? Israel's enemies shall lick the dust (Isa. 49: 23). They shall follow in the destiny of the great empires of the past: Assyria, Persia, Greece, Rome, and, most recent of all, Hitler's Germany!

The Apostle Paul had occasion to declare an important divine truth during his visit to Greece, about 200 years after the collapse of the empire. He told the people of Athens that God had appointed a day in which the world would pass under the control of Christ. Assurance had been given to this by the raising of Christ from the dead. For this purpose, Christ must return at the close of Gentile times (Dan. 2: 44; 7: 13-14; Luke 21: 24) which times are on us now.

### *Rise of a Tyrant*

In accordance with Daniel's prophecy of the four world powers,

the empire of Greece remained intact for 188 years, finally breaking up in 146 B.C., and submerging to the authority of Rome. Greece was known by the swiftness of its conquests. What could be swifter than a leopard with four wings? Such was the animal seen by Daniel, and answering to the brazen portion of the Image (Dan. 7: 6). Colour is added to the prophecies of Daniel 2, 7, and 8, when we understand the history of the period.

Alexander succeeded to the throne of Philip of Macedonia at the same time as Darius III, last king of Medo-Persia rose to power. Both men succeeded their respective thrones in troublous times. Alexander was cruel and calculating. He thought little of quelling an uprising by slaying 4,000 inhabitants and sending 20,000 away into slavery. He held Macedonia in fear, and the rigor of his control indicates the ruthlessness of the man who redeemed Greece from Persian thralldom, and set up the third Gentile world dominion. He became dictator of Greece and Macedonia.

This greatest of all military leaders set out on a campaign of conquest into the Asiatic empire of Medo-Persia with a force of over 30,000 infantrymen and 5,000 cavalry. City after city fell to the invader. His reputation preceded his presence, so that many cities surrendered without attack. In this way, the provinces of Lydia and Pamphylia fell under his sway.

There is a remarkable similarity between the development of Alexander's dominion, and the vicissitudes of the Grecian empire, and the rise of Hitler and Nazism, even down to its demise and the awakening of Communism.

In each conquered town, the right men were placed on top. Darius made an attempt to withstand the Grecian wave, but was hopelessly routed at the battle of Issus, in Syria. Without permitting the Medo-Persian army to reform or consolidate, Alexander plunged directly at the heart of the Asiatic empire which he saw crumbling before him. Here was the leopard in actual operation. On he went through the Sinaitic desert, and entered Egypt. The gods of Egypt were treated with tact, so that the tyrant was hailed as a liberator, and the pliant priests crowned him as Pharaoh. He returned to the Delta of the Nile, and there conceived the idea of creating a new capital at one of the Nile's many mouths. Thus Alexandria was founded, a convenient depot for the enlarged trade that might now be expected between Greece and Egypt, and a spot of considerable strategic value, even down to our own times.

Vanity conspired with curiosity to lead Alexander into India, and along the north-west coast as far as the Baluchistan desert where the sufferings of his army rivalled those of Napoleon's on its return from Moscow. When the army reached Susa (Persia) some 10,000 had died, and Alexander was half insane. He died, in Babylon, at the age of 32. The empire of Greece had reached its zenith.

*Disintegration*

Alexander left no legal heir, and it became doubtful whether the power he had established would continue to exist. Daniel had predicted the death of Alexander in the absence of a legal heir to the throne (Dan. 11: 4). Usurpers and pretenders to the succession produced a period of prolonged conflict and civil war. Each contender for the supreme power met with a powerful coalition of rivals, nearly all of whom died violent deaths. The battle of Ipsus settled the question. The undivided monarchy of Alexander just ceased to exist. It was split into several parts, ruled over by various generals and far-removed members of Alexander's family. History terms these powers Hellenistic, and applies the title to the whole period between Alexander and the uprising of Rome.

Thus the empire was split into four parts: Syria, Egypt, Macedonia, and a coalition of 30 or more provinces (Dan. 8: 21-22).

Bitter conflict between these sections followed. One ruler, Antiochus Epiphanes, gained power over Palestine, and with extreme cruelty endeavoured to introduce Grecian religious exercises into Jerusalem, where Ezra and Nehemiah had successfully supervised the building of the temple, and re-introduced the worship of Yahweh (see our last article).

And now a menace reminiscent of Sennacherib or Nebuchadnezzar was about to torment the Jews once more.

*The Maccabees.*

Josephus informs us that Antiochus slaughtered Jews of both sex by the thousand, he looted the temple and rededicated it as the shrine of the Grecian god, Zeus. He replaced the usual sacrifices with the offering of a swine. Greek ritual was made compulsory on pain of death. Jerusalem was put to flames, and the Jews sold into slavery. The agents of Antiochus tried to put an end to all forms of Judaism (Dan. 8: 23-24).

But Daniel declared: "When they shall fall, they shall be helped with a little help. . . ." (Dan. 11: 34). The books of the Maccabees give a fairly accurate account of the experiences of Jewry at this time. Mattathias the priest, gave a valiant call to a small band of Jews who lived in the mountains, refusing to denounce their religion: "Even should all Jews in the kingdom obey the order to depart from the faith of their fathers, I and my sons will abide by the covenant of our ancestors."

Learning of the existence of this little band which challenged his might, Antiochus despatched a formidable army with superior weapons to wipe it out. Led by Judas (known as Maccabee), the small band won a complete victory at Mispeh. Later Judas took Jerusalem without resistance, and amidst acclaim restored the ancient Mosaic services. It is interesting to know that his re-dedication service (known as *Hannukkah*) is celebrated in every Jewish home to this day.

At this juncture, Attalus, king of Pergamum, came prominently into the picture of Greek history. With assistance from Rome, he built up a formidable army and fleet. This tiny province became the master of almost all central and southern Anatolia by means of annexation. The whole Grecian empire became a seething caldron of intrigue and hate. By feeding Attalus, Rome had lit the powder that was to quickly and surely reduce the empire to ashes.

### *The Roman Vulture*

It was Rome's policy not to attack or assist the cause of the weak. Like a vulture, it was less costly and more profitable to wait and watch for disintegration.

When the Hellenistic States were in hopeless collapse, a small Grecian province appealed to Rome for aid against Philip of Macedonia. With great dignity, Titus Flaminus marched with a great Roman army into Greece, and in the name of the people of Rome, solemnly proclaimed the liberation of Greece from Macedonian rule. The news was heralded with great enthusiasm both in Rome and Greece.

Once launched on the path of annexation, it was difficult for Rome to stop, especially as the small inferior Grecian minorities were partial to Roman aid.

In less than 50 years, the Roman State ceased to be a federation of Italian cities. It became a mighty empire without a rival in East or West.

Rome did not plan for this, did not prepare nor desire it. So says the historian. It was the natural development of a series of incidents whose consequences no one at Rome foresaw.

But God's purpose is sure and certain (Dan. 2: 40 4: 17). At the right time Alexander enters the arena of world politics, and at the right time he is removed. So with all leaders of men. We leave the subject this month with the Grecian empire in ruins . . . the Roman vulture with claws well entrenched in its prey . . . and with Simon Maccabee in control of Jerusalem, a vassal state of Rome.

—S.L.M.







### THE PERSONALITY OF THE DEITY

*"A friend of mine refutes the fact of the personality of God, and argues that He is but intangible, immaterial Power filling heaven and earth. He argues also that Jesus Christ has only an ethereal, spiritual existence, and that the relationship of Father and Son no longer exists. In addition to this, I notice the statement in the article "Deity Manifest in Flesh and Spirit" contained in "The Logos" for June, 1949: "Flesh is to be obliterated as having no part in the glorious result." If flesh is obliterated, what remains? Against this thought we have the statement of Jesus himself: "A spirit hath not flesh and bones as ye see me have." Jesus, after resurrection, received a change of nature which rendered that flesh and bones incorruptible. Did the complete manifestation of Deity in Jesus destroy his Sonship? Or does Father and Son still exist as different personalities no matter how close their mental, moral and physical likeness may be? For my friend's sake I would like a reply to these questions. . . ." F.C. (Canada).*

*Answer:* If it can be proved that God is a personality, rather than mere ethereal Force, all the questions you pose above are answered. For example, the personality of Deity would supply the negative to your query, "Did the complete manifestation of Deity in Jesus destroy his Sonship?" Obviously if Deity is a material Person, the relationship of Father and Son must continue indefinitely. Only by arguing, as the Trinitarians do, that Deity is an immaterial, ethereal Force, to Whom the Son became united as one after His ascension, can it be suggested that Sonship is no longer attributed to Christ. Trinitarianism teaches that Deity is a Tri-une God "without body, parts, or passions," co-equal and co-eternal, and that there are three manifestations of that God.

Now it is not difficult to show that Deity has personality. Moses was told: "Thou canst not see my face" (Exod. 33: 20); Stephen declared: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 56); in prophetic vision, Daniel witnessed the presentation of the Lord Jesus to the Ancient of Days (Dan. 7: 13). All these references speak of the separate personality of Deity, and show that He has body and parts. Hebrews 1: 3 puts the matter absolutely beyond doubt by stating that the Lord Jesus is "the express image of God's person," and you cannot have image if body and form do not exist. In John 5: 37, Jesus makes reference to the form and voice of God which, he declared, the Jews

had neither seen nor heard. Negatively, his words prove that God has both form and voice, though unseen by mortal man, and this is supported by Psalm 94: 9 which refers to the Divine attributes.

In addition to the evidence above, we have the statements of Scripture which speak of the "dwelling-place" of Yahweh, such as Psalm 123: 1, Matt. 6: 9; 1 Kings 8: 30, 34, 39. And the fact that Deity can be localised proves that He has individual personality.

But your friend has probably come across such references as John 4: 24, and reasons that if Deity is a spirit, He is "without body or parts." Notice that the Revised Version renders this not as "God is a spirit," but "God is spirit." From Psalm 104: 4 we learn that the angels are also spirits. That they have separate, corporeal existence all will agree, for the evidence is irrefutable. Paul also declares: "He (God) maketh his angels spirits" (Heb. 1: 7). Seeing that these angels, or "spirits" can be seen and handled, that they are tangible, material beings, your friend would be forced to admit that there is such a thing as corporealised spirit. This is what the Apostle termed

**Prophecy: a Shining Light**—"Mr. Churchill's recent statement that Russia will not embroil the nations in war, "because of its awfulness" is nonsense. Tension does seem to have eased a little, but Brother Thomas has stated, in his exposition of prophecy, that the Western Powers will be caught off their guard, and will be woefully deceived as a result. The thief-like advent of the King of Israel will be welcome only to those who have yearned for it, and he will grant salvation only to those who 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." I hope to see the Doctor, no longer burdened with mortality, when the decree shall go forth: "Awake and sing; ye that dwell in dust."  
—W.W.

"divine nature," the nature promised those who prove themselves worthy of it (2 Pet. 1: 4). The Lord Jesus taught that such would be "equal unto the angels, able to die no more" (Luke 20: 36). Reason this out, and you will come to the conclusion that "divine nature" is the nature of angels, that angels are spirit-beings, and with Deity have corporeal existence, dwelling in the heavens.

Now let us come to the second part of your query. You question the statement, "Flesh is to be obliterated," and counter with the quotation of Jesus: "A spirit (phantom) hath not flesh and bones as ye see me have." You understand, of course, that in the Greek, the word rendered "spirit" in your quotation, is different to the word rendered "spirit" in John 4: 24, and that it signifies "phantom" or "ghost." But what is to be understood by the statement, "Flesh is to be obliterated?" The answer is, "flesh" as we know it today; sinful flesh, with all the proclivities towards disobedience that is inherent in it. This is to be obliterated, or changed into "spirit" nature; flesh energised by spirit and not by blood.

In 1 Cor. 15: 39, Paul teaches: "All flesh is not the same flesh." In v. 50 he continues: "Flesh and blood cannot inherit the kingdom of God." To attain unto this high honour, a "change" is essential; this "mortal must put on immortality," this corruptible "must put on incorruption." Flesh must be changed, and as an earnest of this we are called upon to mentally and morally crucify "the flesh," if we would attain unto the glorious physical change. So Paul teaches: "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3: 21). The glorified Christ had flesh and bones, but at that stage, having passed through the death of the cross, and having been raised from the grave and glorified, it was no longer mortal, sinful flesh, but the divine, incorruptible, spirit nature of his heavenly Father.

At that stage the Divine manifestation in him was complete, but the separate identity of Father and Son still remains. In fact, this complete manifestation of Deity in Christ really declared his genuine Sonship, as Paul shows: "Declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1: 4). So it will be, in that great day of triumph yet to dawn, that Deity will make public declaration of this high honour; He will pronounce the decree: "Thou art my Son; this day have I begotten thee" (Psalm 2: 7). The relationship of Father and Son will never cease.

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**Exemption Granted**—"I had to appear before the Court this month to seek exemption from Military Service. I was successful and was granted complete exemption. I was the only one to get through. Two others, of different sects, with solicitors appearing for them, failed in their applications. Altogether I was in the witness box some two hours, and feel that the hand of God was with me assisting me in my testimony."

—A.L.

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If we hold the treasure of God's wisdom with a loose hand, He will forsake us and leave us exposed to influences and circumstances that will be to our destruction. We are not without illustration of this in our day. We have seen many who though they know the truth, were not walking in the love of it, but in the love of themselves and the things connected with the present life—we have seen them swept from their moorings by a wind of doctrine which has been permitted to blow upon them to their destruction. "Who is wise and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein."

# Christadelphian Newsletter

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

## Lakemba Ecclesia

The special letter from the Recorder of Lakemba ecclesia, elsewhere in this issue, will no doubt arouse interest in many readers as to this ecclesia. Although local brethren will be well acquainted with these details, to our readers in Britain, Germany, South Africa, Canada, America, etc., Lakemba is merely a name.

Lakemba is a suburb of Sydney, N.S.W., about 9 miles from the heart of the City, and served by a fast electric train service. The Ecclesia is a healthy and growing community, an active gospel extension centre, which supports the outdoor preaching in the Domain. Even during those times of controversy, to which the Recorder refers, the

amount of literature it distributed is an example to many other centres. We have been glad to co-operate over the years with the supply of "Digest of Truth," "Herald of the Coming Age," and "Studies in the Scriptures" (Bible study course). The Ecclesial library is well stocked, with special emphasis upon the writings of the pioneers. Two "Elpis Israel" Cottage Meetings are conducted, one at Lakemba, the other at Bankstown. We have always enjoyed our visits to the Lakemba "Elpis Israel" Class, and have found there a keen desire to grow in the knowledge of the Truth. The removal of friction in the Ecclesia should open the way for a big development in this work.

## An Echo from the Past

Last month, and this issue as well, extracts from the writings of the late Brother Henry Sulley have been quoted, to clarify some points of current controversy in Australia. Brother Sulley of Nottingham, England, author of "The Temple of Ezekiel's Prophecy," visited Australia in 1901. Whilst there, he was instrumental in healing divisions which had occurred in Sydney, Brisbane, and also New Zealand. Ecclesial news from Sydney for August, 1901, reports: "The most pleasant item I have to report this time is the successful issue of brother Sulley's efforts to bring about a reconciliation between our ecclesia

and the brethren who separated from us on 1st April, 1900. Proposals were submitted by our visiting brother, which were agreed to by both sides. May our Heavenly Father keep us in the unity of the spirit and the bond of peace, so that when our gracious Lord returns He may be so pleased with us as to say, "Well done!" Let us press towards the mark for the prize of the high calling of God in Christ Jesus, forgetting those things which are behind, and reaching forth to those things which are before."

May history repeat itself again in regard to reconciliation.

THE LOGOS

## Printing of "Eureka"

When "The Logos" Committee was advised by "The Christadelphian" Office some years ago, that an extra 250 complete sets of "Eureka" would have to be ordered before printing could proceed, an order for that quantity was immediately forwarded, and printing proceeded.

A good number were disposed of by this Office, but still quite a few sets remain on hand. The financial outlay in this regard has been very heavy, but we have accepted this burden in order to keep "Eureka" in print.

However, with the recent rise in price from 14/6 to 17/6, we advised Birmingham that we would have to reduce our order for the remaining copies. Brother Carter asked that this not be done, as such a reduction would seriously interfere with

the printing of the remaining copies.

In the circumstances we have advised "The Christadelphian" Office that our original order will stand. Will you help to keep "Eureka" in print by ordering a set if you do not possess one? Alternatively, "Eureka" makes a fine gift for the young people growing up in the Faith.

The cost is 14/6 for Vol. 1 and 2A, and 17/6 for 2B. This is Australian currency. New Zealand currency is 25% less. An order involves an undertaking to take 3A and 3B as they become available. For obvious reasons we cannot break sets. Will you help? Orders should be sent direct to "The Logos" Committee, Box 226, G.P.O., Adelaide, South Australia.

**"How Long!"** — "Yes, there is no doubt that the present times are most significant when changes of a completely revolutionary character can take place almost overnight. The world's economy is dreadfully awry, but the causes are much too deep-seated and complex to be removed by purely human wisdom and effort. It becomes ever clearer that Divine intervention supplies the only hope of bringing order out of our present chaos; but — How Long?" E.M.S. — Queens.

**Prefers the "old paths"** — "You are doing a good work in keeping our pioneers to the fore, especially for the benefit of new and young brethren who need a positive approach to behaviour and belief. It is good to see the emphasis you place on our walk also. This is essential in these days of luke-warmness . . ." F.T. (N. Zealand)

The Soviet Union, according to present indications, is producing 12 to 15 military planes for every seven the U.S. builds, says United Press.

There were men in the days of Christ who made a great show of religion, but of whom he said they bound heavy burdens on other men's shoulders, but would not so much as lift a little finger to ease them. And there are the same sort now. We must not take our morality from them. Only the well-doing prescribed by the King will pass the King's muster in the day of account.

—R.R.

The Truth, if known, digested and believed, will produce feeling; and that feeling will be chastened by its influence and duly developed in prescribed acts of devotion to God the Father, and our Lord Jesus Christ; and of beneficence to our neighbour, be he alien or citizen of the Kingdom.

—Dr. Thomas.

# PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CON-  
CERNING THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

(Continued from p. 128)

It is certainly somewhat remarkable, that *Eloahh*, the singular noun, should be so seldom, and the same word in the plural so often, used concerning God, in a book revealing Him to the student of the word. Grammarians tell us that there is nothing in it: that it is only a poetical fancy, or a peculiarity of style, that caused the singular to be used at all; and that the plural is used as more becoming, being expressive of the majesty or excellency of God. Referring to this, Gesenius says "In unison with Aramæan usage the form of the singular is employed only in the poetic style and the later Hebrew; while the *pluralis majestaticus vel excellentiæ* is the common and very frequent form.

"Greatness", he remarks, in his grammar, "especially in a metaphorical sense, as associated with power and sovereignty, is plurally expressed. Hence, there are several nouns which are used in the plural as well as the singular, to denote Lord or God (*Pluralis majestaticus vel excellentiæ*) e.g., God is scarcely found in the singular, except in poetry; in prose; commonly *elohim*; *adon*, lord, old form of the plural *adonai*, the Lord (God), *shaddai*, the Almighty. Often the idea of greatness is no longer associated with the form, the mind having accustomed itself to contemplate the powerful in general as a plural. Another example of the *plural majestatis* is the use of *we* by Deity in speaking of himself (Gen. i. 26; xi. 7; Isa. vi. 8) and by kings. The German language has it not only in this latter case, but in addressing a second person by *Ihr* and *Sie*. This plural is also found in modern Arabic and Persian".

"In regard to number, the *constructio ad sensum* is frequent. The *pluralis majestatis* is construed with

a singular adjective or verb. Conversely, the adjective takes the plural form when it is used with reference to God (*pro notione majestatis*) as *eloah osai*, God created me, Job xxxv, 10."

We quote these learned observations, that the unlearned reader may see how grammarians get round, but do not explain the anomaly. The rules are that an adjective agrees with its substantive or noun in gender, number, and case; and that a verb agrees with its nominative in number and person. But in the case of *Elohim*, *Adonai*, *Shaddai*, *Eloahh*, &c., when applied in connection with *Ail* or POWER IN-CREATE, commonly styled *God*, we find the rules of grammar disregarded. Gesenius tells us that it is a royal peculiarity of speech; granted: but what in relation to divine power is the ground of that peculiarity? This he does not, and cannot explain, because he does not know, "God and Jesus Anointed whom he has sent". The peculiarity is, to coin a word, *phanerosial and doctrinal*. The peculiarity has diffused itself into other languages, and generated "a plural of majesty or excellence"; but is not originally a plural of that kind. As to *Eloahh* being poetical, and *Elohim*, its plural, prosaic, the contrary would appear the more correct opinion, seeing that the *poetical Eloahh* is only used four times in the Psalms; while in these songs of Zion the *prosaic Elohim* occurs three hundred and forty times at least!

### Deity in Plural Manifestation.

In our previous exegesis of the subject before us, we were defining certain words occurrent in the Hebrew, and used by the "holy men of old", whom the Holy Spirit moved to write as he dictated concerning Deity, a topic so unsearchable by unassisted reason that it is declared to be "past finding out" (2 Pet. i. 20, 21; Heb. i. 1; Rom. ix. 33).

The words examined are *Ail*, *Elyon*, *Elyonin*, *Eloah*, *Shaddai*, *Adon*, *Adonai*, and *Elohim*, all of them rendered with little or scarcely any discrimination, by the Anglo-Saxon terms *Lord* and *God*. We have seen that *power*, *might*, *sovereignty*, are the ideas upon which the words are based; and as the ideas are absolute and underived in Him "out of whom, and on account of whom, and for whom, are all things— (Rom. xi. 36; 1 Cor. viii. 6) the Hebrew nouns expressive of power, might, sovereignty, are selected and appropriated by the Creator as representative signs or names of Himself, in revealing the knowledge of divine power in its manifestation to men.

The source or fountain of power in the universe is one. It is a unit. Therefore, everything which exists is *ex autou, out of Him*. Hence the Creator did not "make all things out of nothing". This is the teaching of theology, the "orthodox theology" of the Old Man of the Flesh; and which leads many of his children to affirm that "matter is God", understanding by *matter* that which is cognizable by the five senses. Hence the sun, the moon, and the stars, and all the things they can see, taste, feel, smell, and hear upon earth, are God. They confound that which "is of Him" with the "Him" out of whom all things proceed. On the other hand, other children of the Old Man affirm that "*God is immaterial*"; by which they mean that he is not matter, or substance, or body; but an inconceivable something *they call* "spirit", an incorporeal, unsubstantial, immaterial spirit, which is as near to nothing as words can express. *Nothing making all things out of nothing* is the Old Man's theology concerning God and the fountain of all things, reduced to its simplest terms. But the Scripture declares that literally, *Spirit is the Theos*. I say simply *theos*, because we shall yet have to ascertain the New Testament sense of *Theos*. "Spirit", then, is the *Theos* commonly called God. But more than this, this Spirit is the Father; that is, the One, out of whom are all things. This appears from what is affirmed of "Spirit" and of "Father". Jesus says in John v. 21, "The Father raises up the dead and quickeneth", or makes the grave-emergent dead incorruptibly living: and in chap. vi. 63, he says, "It is the Spirit that quickeneth", or makes alive. The Father and the Spirit are, therefore, the same; nevertheless, the word "spirit" is often used in other senses. It is the "Father-Spirit" that Paul refers to in 1 Tim. vi. 16, whom no man hath seen in His unveiled splendour. Veiled in flesh, "*the Veil of the Covering*" (Exodus xxxv. 12): he that discerned him who spoke to Philip "saw the Father" (John xiv. 9; xii. 45.) But, veiled or unveiled, the Father-Spirit is substantial. Speaking of the Unveiled Father-Spirit, Paul says in Heb. i. 2, 3, that the Son is the *Character* of his *Hypostasis*, rendered, in the common version, "express image of his person". The Son is the *character* or exact representation, and the Father is the *hypostasis*. In reference to the former, the Father says, in Zech. iii. 9, "Upon One Stone there shall be Seven Eyes; behold I will engrave the graving thereof (that is, of the stone), saith He who shall be hosts". The graving engraved on the stone is termed, in Greek, *character*,



an impress wrought into a substance after some archetype or pattern. The archetype is the *hypostasis*, so that *hypostasis* is the basis or foundation of *character*; wherefor the same apostle in Col. i. 15, styles the *character* engraved the "Image" of *Theos* the Invisible.

Seth was the image of Adam, and Adam, the image of *Elohim* (Gen. i. 26; v. 3). Like Seth, Jesus was an image of Adam, but only in relation to flesh. Adam the First was image of *Elohim*, and this was in relation to bodily form. Body and form were the *hypostasis* of Adam and Seth; that is, they were the basis or foundation of the images so named. Where body and form do not exist, there can be no image; therefore, where image is predicated of *hypostasis*, that hypostasis must have both body and form. The Father-Spirit, unveiled, is, then, a bodily form; and as all things are "*out of Him*", He is the focal centre of the universe, from which irradiates whatever exists.

The Father-Spirit is embodied power. Paternal power implies offspring or children, children or SONS OF POWER. Son-power is also embodied power. It is power emanating from the Father, corporealized in one or a multitude, but never separated or detached from the focal centre. The Son-power is, therefore, the Father-power, *multitudinously expressed*, manifested through many bodies. This is illustrated in the science of arithmetic. Arithmetic is the science of numbers. The *hypostasis* or basis of this science is the *multitudinous expression of one*, a multiplication of number one. Let there be no numerical power called *one*, and there could be no five, fifty, or any other combination of one. One is the great power of the arithmetical universe; and all the other powers resulting from the multiplication of one combined, cannot exclude one therefrom, without annihilating themselves, and expunging the system. This is true of Son-power, individually or multitudinously expressed, in relation to the One Father-power. Hence Jesus was led to remark, "The Son can do nothing of himself", and again, "I can of mine own self do nothing" (John v. 19, 30). "The flesh", said he, "profits nothing". As son of Mary, he pretended to no power, wisdom or superiority. Mary's son was "the Vail of the Covering" to be rent. The Vail in which the Father-power was veiled, the Flesh-medium of Power-manifestation.

That which connects the Focal Power of the uni-

verse with the embodied sons of power, and indeed with all created things, is also "spirit"—styled in Scripture "free spirit" (Psalm li. 12). It is free or uncombined in space; and fills immensity as the water fills the basin of the seas. The atoms of all material things are elemental condensations of free spirit, connecting the orbs of heaven and all they contain, with the Great Central Focal power of the Universe. It is the principle of cohesion, attraction, form; penetrating and pervading everything. To this universality the Psalmist alludes, when he enquires of Yahweh, "Whither shall I go from Thy spirit? And whither from Thy face shall I flee? If I shall ascend the heavens, Thou art there: though I shall spread down in *sheol* (the grave) behold Thee! I will take the wings of the dawn; I will dwell in the utmost end of the sea—moreover, there Thy hand (or power) shall lead me, and Thy right hand shall take hold of me. And I said, surely darkness shall cover me; but the night was light about me. Moreover, darkness will not conceal from Thee; but the night as the day will shine; as the darkness so is the light" (cxxxix. 7-12). All this is equivalent to saying that the Father-Power is omnipresent *by His Spirit*. Hence, He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-pervading spirit places Him in contemporary juxtaposition with them all; so that at one and the same instant, He knows the fall of a sparrow on earth, and any other event, small or great, on the sun. In this way it is that, as Paul told the Athenian idolators, "He is not far from every one of us" (Acts xvii. 27). We are out of Him, and through Him, and in Him as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father-Power *Ail Eloahi harucloth l'kolbashar*, power, powers of the spirits, for all flesh (Num. xvi. 22). Here is power as the cause of life, called *Ail*; and powers as distributed to each living thing, and therefore styled *Elohim*. A dozen creatures have life. This life is *Ail's* spirit in them all. It is not, however, a dozen separate and independent *Ailim*; but one and the same *Ail* multiplied by twelve. *Ail* is life absolute; for as Paul says "He only hath deathlessness". Life radiating from His *hypostasis* or substance, is *spirit-life*—*Eloahh ruach, power of spirit*. Formative of a creature, and sustaining it in life, it is power of spirit, or spirit-power for that creature.

(To be continued.)

# **"THE LOGOS"** (Published Monthly)

Readers are reminded that the subscription for the current volume is now due. Those wishing to subscribe are asked to fill in the attached form and return immediately to Box 226, G.P.O., Adelaide, South Australia, or, in England, to Brother A. H. Cherry, 22 Northfield Road, King's Norton, Birmingham 30, England.

The co-operation of many during the past year has assisted our Committee to extend the work of the Truth in the various aspects in which it is engaged, and we are happy to help any in their labours, in this direction, as we are able.

The liberality of various subscribers who voluntarily increase the amount of subscription, makes it possible for us to grant copies of *The Logos* free to those who cannot afford the cost of same, and we ask any in this position not to be hesitant about applying for it. We want all who desire to receive *The Logos* to obtain it, and we therefore economise as much as possible in order that the subscription rate may be within the range of all.

The early remittance of the money helps us immensely in the work. It permits us greater liberty from the drudgery of book-keeping, and allows us further time to actual editing and other phases of the Truth's labour. We therefore appeal to the reader to assist us to that end.

Our policy will remain the same. It is to propound, without fear or favour, the truth as it is revealed in the Bible. The Reader will find all articles thoroughly documented by an appeal to the Word of God without which nothing can or ought to be determined in relation to the Divine way of life.

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**"COME AND REJOICE WITH US . . ."**

**—The Perth (W.A.) Ecclesia.**

It is with great pleasure that we acquaint readers of the invitation issued to them by the Perth Central Christadelphian Ecclesia, to attend the week of special activities arranged for the opening of their new Hall during March-April, 1953.

The new hall has been completed, furnishings are almost complete, and the official opening will be from Saturday, 28th March to Sunday, 5th April, 1953.

The week's activities will revolve around the two memorial meetings, as the centre of the life of the Ecclesia. These will be supplemented by two special lectures to be delivered in the new hall, plus further Gospel Extension efforts during the week. In addition, there will be spiritual gatherings, including meetings conducted by the "Elpis Israel" Classes, the Mutual Improvement Class, the Dorcas Class and so on. A spiritual feast of good things is assured.

Ecclesias have been supplied direct with brochures giving details of fares, accommodation, etc. These should be completed as soon as possible, and returned to Brother D. Hurn, 129 South St., Beaconsfield, Western Australia.

VOLUME NINETEEN

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## SPECIAL ARTICLE FOR THIS MONTH.

### LET US CLOSE OUR RANKS.

#### Thoughts for the Times

## *The Saintsip Christ will Approve*



The saintsip that is disfigured by a conformity to this God-forgetting, man-fearing, self-seeking, money-making, poor-neglecting, proud, unjust, merciless, impure, drunken, tobacco-stupified age — is a saintsip that will not be recognised by Christ, for Christ will recognise only the saintsip of his own pattern, which is abundantly exhibited beforehand in the word of truth. That saintsip is a saintsip of zeal for God, independence of man, faithfulness to truth, purity (both of body and mind), righteousness, mercy, faith in God, love, meekness, gentleness, unselfishness, submission to evil, and kindness to the unfortunate — even if they are erring — fruitfulness in every good work, always abounding therein with thanksgiving, in the inextinguishable hope of the heavenly calling. This is the portrait drawn by the hand of the Spirit; the "image" exhibited for us to try and become conformed to. We become conformed to it in the "renewing of our minds," which is effected by the word abiding in us, and the word abides by being continually implanted in the reading and study of it. The mind is made of plastic material, and is being modified every day, for good, or evil, according to the influences that play upon it. It is more easily affected for evil than good, because its natural bent is in the direction of evil. Hence the battle is a hard one, and must be maintained to the last. Let us never surrender. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron."

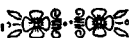
—R.R.

## **WORLD EVENTS**

### **IN THE LIGHT OF PROPHECY**

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

## **Remarkable Forecasts Fulfilled**



*"The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world."*

*"Elpis Israel" p. 385.*

One of the most satisfactory features of Christadelphian literature, particularly that of our pioneers, is the manner in which many of the prognostications made therein and based upon the prophets of God, have been vindicated by time. It illustrates that we follow no fantasy when we establish our hopes upon Bible prophecy, for the Scriptures clearly outline the future.

Moreover this is a strong argument in favour of Christadelphian doctrine. There is no need for us to invent a face-saving subterfuge such as is used by so-called "Jehovah's Witnesses," who try to justify a reversion of earlier held beliefs on the score that the Bible declares there will be a progressive revelation of doctrine as the End approaches. For over 100 years our platform (both doctrinal and prophetic) as expounded in "Elpis Israel," has remained intact, and time has only served to demonstrate that whilst its author was fallible, he was divinely guided to lay a foundation both durable and true.

Here are a few typical statements, from the writings of our pioneers, that are being fulfilled in current events:

### **DESPOTISM TRIUMPHANT**

*"There never has been such an age of conquest as that which will soon open upon the world, and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations."*

These words are from *Exposition of Daniel* published 1866. The current generation can appreciate their truth. Today, behind the iron curtain, men and women are haunted by a great fear: fear of the army of agents, informers, and armed militia which the State employs that

it might enjoy a security that is denied the individual. Dr. Thomas' words, based upon the Scriptures, have come true. A few lines further on, he points out that this terrible tyranny would be instigated by Russia.

Yet a few years ago, when Russia entered the lists against Germany, she was heralded as one of the liberators of mankind. In concert with America, Britain and China she was going to help bring "peace and goodwill towards all men."

Today each Soviet State has its Security Department wielding absolute control over the entire population, and blindly obedient to Moscow's orders. They rule by terror, kept alive by prison, torture and death. Through their means Eastern Europe is being welded into one composite whole.

### RUSSIAN ANTI-SEMITISM.

*"When Gogue comes to be lord of Europe, like Pharoah of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the North will obey the command to 'give up' and the South to 'keep not back' (Isa. 43: 6)."*

### OURSELVES

**"The Logos" is one of the lowest priced periodicals in Christadelphia. This is only possible by strict economy, and the wholehearted co-operation of the Reader. To send out notices of subscriptions due is both expensive and makes heavy inroads upon available time. We would appreciate the assistance of the Reader (if he has not already done so) to send his subscription in immediately to Box 226, G.P.O., Adelaide, South Australia.**

Here, in "Elpis Israel," published 1848, Brother Thomas provides a preview of recent news. The world has been shocked at further outbreaks of anti-semitism in Russian-dominated Europe. Christadelphians have not been surprised. They knew this must come. There is no hope for Israel away from their land and in the absence of their King. It is not many years back since some challenged the conception that Gogue would emanate from Russia as taught by Brother Thomas, and one argument used was that anti-semitism was not known there!

How remarkably current events are fitting into the pattern of things yet to be revealed. There is seen the seeds of "Jacob's time of trouble" (still to be revealed), Gogue's coming "evil thought," Israel's

cry of anguish, "We are cut off," and the glorious consummation, "The Deliverer shall come from Zion" (Rom. 11: 26).

This new outbreak of terrorism against Jewry is terrible, yet it is not without hope. The darkest hour is before the dawn, and all the indications are that *the Dawn* is almost here.

### A DIVIDED WORLD.

*"Dr. Thomas was of the opinion that in the last phase of human affairs (just before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms. . . . Such an alliance would secure Britain's food supply in the direst emergency."*

The above quotation is from the pen of Brother Roberts, and appeared in *The Christadelphian* some sixty years back. Its truth is now quite obvious. Events are forcing Britain and America closer and closer together. Today they are combined against a world in arms, and will be more completely so, as the crisis of the last days develops.

In other words, the current alignment of British/American interests, vindicates Christadelphian expectation of over 100 years, that the time of the end would see the world virtually divided into two mutually hostile camps, and, moreover, Britain and U.S.A. would be together in one camp as allies. There was little love for Britain in the America of the Doctor's day, but circumstances have forced the two nations to move towards the position anticipated.

### "EGYPT SHALL NOT ESCAPE."

*"When Egypt falls, or the Anglo-Indian Moabites are expelled from the country, they will have to retire upon Edom, Moab, and Ammon; which escape out of the hand of the Assyrian. . . ."*

The reader will recognise that this statement (penned in 1885) is based upon Daniel 11: 40-45. The anti-British attitude of Egypt in recent years, the current demands of the new regime that the Empire's forces quit the Canal zone, bring its realisation very near. British power in the Middle East already has virtually "retired upon Edom, Moab and Ammon," for it is in these Arab territories that her plans of defence are based. Both Britain and America woo the Arab States, that they might have the favor of being allowed to suck the oil out of their lands. They know, too, that if they step out of these parts, Russia will be only too happy to step in. Observers report that Anglo-Saxon interests have adopted an almost obsequious attitude to Saudi Arabia. Even America is playing down to Arab officials.

On the other hand, Russia has advised Egypt that she can depend upon the Soviet for any support in ousting Britain from her territory. Russia has won the thirty-year-old competition with Britain in Persia. She, too, is wooing the Arab Powers, and her recent action against



Israel, falls into the pattern of things in the Middle East. The whole picture is epitomised in the short extract above.

### "AMERICA AS WELL"

*"The trouble of the latter days will pervade not Europe and Asia only, but America as well."*

This statement from *Eureka* vol. 3, p. 5, published in 1866, records the answer of Scripture to the isolationism of America. Every effort has been made by U.S. politicians to keep at bay the waves of trouble that threatened to beat upon her shores. America desired isolationism, not that she might be at peace to worship God in truth, but that she might not be disturbed from her fleshly enjoyment of the good things that His providence provides. She was busy making money, and sought to build a wall about her that would hold her power and wealth intact. The political name of this "wall" was the Monroe Doctrine; a political measure designed to isolate U.S. from the troubles of Europe.

It was for this reason that she refused to participate in the League of Nations, though she was mainly responsible for its formation. This, too, explains her tardy entrance into the two world wars.

It is a wise provision to try to avoid trouble and war. But as Scripture warns: "There is no peace to the wicked." The foundation of peace is righteousness. Where that is lacking the nation will inevitably find trouble: Jeremiah declares: "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? We shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Yahweh Sabaoth" (Chapt. 25: 29).

So it was that Doctor Thomas could write with every assurance, that the trouble of the latter days will pervade not Europe and Asia only, but America as well. We can speak with every confidence with the Bible as our guide.

### WHY FORMOSA?

*"Daniel's Fourth Beast was predestined to 'devour the whole earth, and to tread it down, and to break it in pieces' (Dan. 7: 23) . . . This exhibits the reason why Britain, France, and Russia . . . have been so much occupied of late in China, Cochin-China, India, Mexico, Algiers, and Central Asia. These countries added to Europe, Turkey, and America, are 'the whole earth' subdued to the authority of 'the Fourth Beast.' (Eureka vol. 3 p. 155).*

The antagonism between the Anglo-Saxon Powers and Russia in the Far East takes its place in the fulfilment of Bible prophecy. The "unclean spirits" agitating to war issue forth to the "kings of the earth and of the whole world" (Rev. 16: 14) to gather them to the battle of Armageddon, which will be centralised in Israel.

Today the outer fringes are in trouble. The Far East boils and threatens to bubble over. Bible students have anticipated this. They have lived in advance of their times. They have done this, not by their own ingenuity or super-intelligence, but by a careful, prayerful study of the means that God has provided — His word. The same means are available to us, and can mentally project us into the future also. We can anticipate the end of trouble, the glorious consummation that will find expression in the Kingdom of God, and in visualising these things we will reach the Apostolic frame of mind. They "loved the Lord's appearing," (2 Tim. 4: 8); they "earnestly desired" his coming (2 Peter 3: 12 — R.V.), because they had a vivid comprehension of what that day would reveal. They lived not merely in the present with all its mundane problems and its many trials, but they were men with a vision, a faith, a confident anticipation of things hoped for.

The prophet declared: "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25: 32). The whole course of the post-war world has been changed because of what has happened in Korea, the coast, or extremity, of the earth. As with the Spanish Civil War, the groundwork for World War III is being laid down. But today men are playing with weapons so much more destructive than twenty years back. World War III will exceed the horrors of the last conflict, and this, too, Jeremiah reveals in language that is terrible to contemplate. He shows that all nations will be involved, that the conflict will cast a whole world into mourning, that death shall be so widespread and common, as to be considered nothing extraordinary. In fact, so great will be the difficulties that will face the living that "the dead shall not be lamented" (Jer. 25: 33). So far will man's inhumanity to man drive him.

What a grand service is being performed by the humble work of Gospel extension, to snatch a few more from the holocaust that faces civilisation today.

### CURRENT TROUBLES.

*"And besides all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved . . . (Eureka vol. 3, p. 6).*

The Doctor presents the above catalogue of evils as incidental to the "time of the end." They are certainly typical of the times. "Increase of taxation," "financial embarrassment," are today among the "minor evils" that constantly reach the headlines in the Press, and make life a little more difficult as the end approaches.

These things bring in their train protests, civil agitation, demands on the authorities, and promises that are never kept. And with it all the difficulties become greater. Big money is received, but its pur-

chasing value is small, and the average man is in the position of the Jew in Haggai's day: "He that earneth wages earneth wages to put it into a bag with holes" (Hag. 2: 6).

Yet, properly considered, there is joy in this state of things. We are constantly reminded by them that the end is approaching. Let us try to cease from grumbling and complaining. Let us set our eyes upon the light of the coming Dawn that shows up in the east. David declared that he had "never seen the righteous forsaken, nor his seed begging bread," and despite the difficulties of these times, we have sufficient and more for our needs. Let us try and extract the maximum amount of comfort from the Word itself; let us seek its pleasure, let us feed upon its life-giving nourishment, let us find relief from the burdens of life in the joy that comes from contact with the Mind of Yahweh as revealed in His revelation.

Prophecy is being daily fulfilled, we say. True. But the distractions of the times can draw us from Christ. There is a possibility of us wandering out of Him. "Abide in him," we are Apostolically exhorted, "that when he shall appear we may have confidence, and not be ashamed at his coming." Salvation will be secured, not merely as the result of being baptised, but in continuing "in the faith." In the midst of the darkness of this closing hour of Gentile night, let us shine as lights, manifesting the mind of Christ, zealously proclaiming the Truth, earnestly awaiting the coming dawn.

Let us not be drawn into the state of things about us, for it is shortly to be destroyed, and we will endanger our eternal salvation if found engrossed in it at the epoch of destruction. In a time of crisis in Israel, the prophet declared: "It is good that a man should both hope and quietly wait for the salvation of Yahweh" (Lam. 3: 26). What better advice could be given in these times? M.P.

### **A WELL-MERITED REBUKE.**

We have received a letter from an English reader of "The Logos" (Sister M. R. Pickett), which included the following sentence:

"As one who enjoys reading 'The Logos' and appreciates its zeal for the Hope of Israel, I feel I must say I was disappointed that in your announcement of the opening of the new hall at Perth there was no proviso — 'If the Lord will. . .'"

We accept this rebuke in the spirit in which it is administered, and exonerate Perth Ecclesia from all blame. It was we, ourselves, who drafted the announcement, and it should have included the proviso above. . . . Editor.

"In Messiah's day the righteous shall flourish." Hence the kingdom of Yahweh and His Anointed will be righteousness, peace, and joy; therefore the unrighteous, the fearful, and the unbelieving, cannot inherit it. A man is naturally unholy, and cannot make himself righteous; and as God has concluded all, both Jews and Gentiles, under sin, whose wages is death, they must, without respect of person, be justified, or "made righteous," that grace may reign in them through righteousness unto eternal life in the kingdom of God (Ps. 72: 7; 1 Cor. 6: 9-10; Eph. 5: 6; Gal. 5: 22; Rev. 21: 8; 22: 14-15; Rom. 3: 9-10, 19; 6: 23; Gal. 3: 22, 26-27).

—Dr. Thomas.

"Being knit together in love, and unto all riches  
of the full assurance of understanding" (Col. 2: 2).

## Let Us Close Our Ranks

We have received a large amount of correspondence from Ecclesias and Brethren following on the publication of articles in "The Logos" relating to reconciliation. We propose (God willing) to attend to all of this ultimately, either publicly through the pages of *The Logos*, or privately by letter. This month we wish to stress three features: (1)—The desirability of reconciliation; (2)—The Adelaide move; (3)—The position in New Zealand.

Some may think it redundant to stress the *desirability* for re-union, for all are agreed as to its benefits. But there is a feature that we feel is, perhaps, overlooked. Whilst it is agreed that where there is no agreement as to fundamental doctrine, there is no true basis for fellowship, on the other hand, where the facts are agreed upon, it becomes uns Scriptural to hinder the work of re-union.

It is agreed that the present divided state of the Body reflects adversely upon the Truth. The cause of Christ is ridiculed by the stranger when he sees perhaps half-a-dozen brethren, in a small country town, separated from the nearest ecclesia by hundreds of miles, and yet divided among themselves. There is something wrong with a system of fellowship, that drags in an ecclesia 2,000 miles distant from the seat of controversy, and makes it a party to an issue, concerning the principles of which, it is in ignorance, or is not in the position to properly ascertain the facts. Yet this state of things exists in Australia.

Further to that, the words of Paul remain true to this day, that "not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1: 26). The "call" is generally to those who are humble in knowledge and ability, yet strong in faith, and many of these are not able to grasp the intricacies of a controversy that has many shades of meaning. There is a simple outline of the Truth, which can form a *basis* for fellowship, beyond which it is not necessary to go for this purpose. That outline is found in the Amended Statement of Faith.

Brethren of ability, who may be skilled in the deeper things of the Word, should recognise that as shepherds they are called upon to "feed the flock of God" (Acts 20: 27-28), and not ravage it as do wolves. They should be there to care for and guard the weaker member, and, if necessary, to "restore him from the error of his way"

(James 5: 20). And this should be done out of love for Christ who "when we were yet sinners, died for us" (Rom. 5: 8). Yet time and again, the bitterness of sarcasm has been used to widen the breach, where Gilead's balm would perhaps heal.

Christ expresses some important words in Matthew 23: 23: "Ye have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and *not to leave the other undone.*" The Truth is not a one-sided matter. It is not all mercy and no doctrine; on the other hand it is not all doctrine and no mercy. There is the balanced view of things which insisting upon Truth in its purity, recognises the limitations of certain ones. There is the time to use the "sword of the spirit," and there is likewise the time to "restore such a one in the spirit of meekness." (Gal. 6: 1). Both are equally important.

Yet, writes one brother, "If I err, I prefer to err on the right side." He writes thus to justify his action in cutting off other brethren whom he believes are personally sound, but whom he also *suspects*, are compromising the Truth somewhere. But we fail to understand what he means by "erring on the right side." To err is to do wrong, whether on the right hand or the left. You cannot err on the "right side." The prophet condemned the shepherds of Israel because they neglected to "feed the flock" (Ezek. 34: 2). The ground of his rebuke was: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered . . ." (v. 4). Many have imitated these leaders of Israel, on the plea that they prefer to "err on the right side." From the Scriptural standpoint all they do is err. They are pleasing themselves and not Christ.

Let it not be misconstrued that in so writing, *The Logos* is prepared to compromise with error. Our constant exhortation is to pull down every stronghold that exalts itself against the knowledge of God; to use the "sword of the spirit" skilfully and belligerently in the cause of Truth; to drive error out of the Ecclesias. This is more efficacious in the establishment of purity of faith, and more beneficial to the brethren, than that method of dealing with error that rules by fear, that drives error underground where it smoulders but does not reveal itself until suddenly it bursts into flame.

### ADELAIDE MOVE

The following letter has been forwarded by the Recorder of the Adelaide Ecclesia to other Ecclesias throughout Australia:

"Following upon negotiations for ecclesial re-union which have been unduly protracted by demands which go beyond the First Principles of Truth, we urge that there should be a return to a sounder and simpler basis. We therefore take this opportunity of inviting you to share with us the advantages of fraternal association and fellowship upon a common acceptance of the doctrines outlined in the Amended Statement of Faith, and offer

our assurance that in pursuance of our past practice we will not receive those who persist in teaching error.

"We cite our association with the old Franklin Street Ecclesia (now Woodville Ecclesia . . . Editor) as an illustration of the practicability of our proposal. These brethren of the Central Fellowship found nothing in us to prevent complete union, after long investigation, and since joining with us have freely expressed their satisfaction. Both ecclesias are now working together to great advantage and the stronger advancement of the Truth."

### THE POSITION IN NEW ZEALAND

The Ecclesial position in New Zealand is almost unique, inasmuch as almost complete reconciliation has taken place upon the Amended Statement of Faith. A few small ecclesias (perhaps three) are holding out. They, too, accept the A.B.S.F. but in addition they require certain assurances regarding the temptation of Christ in the wilderness. One brother, writing to *The Logos*, states that he had decided division was no longer warranted, and though he believed that there was an external tempter in the wilderness, he felt that he could not refuse fellowship merely because others hold a contrary opinion. He asks for our opinion.

We hold quite definite opinions regarding the temptation of Jesus in the wilderness. Considered in the terms of God manifestation, we believe that there was an external tempter without being able to define who he was. We cannot conceive of the Lord, fresh from his baptism in Jordan, with the power of the spirit in him, and his ears ringing with the Divine pronouncement: "This is my beloved son," questioning this fact, and demanding proof of it!

But we also believe that this is a matter that should not be made a test of fellowship. Brethren of prominence have ever held diverse views upon the question. The late Brother A. T. Jannaway challenged the views of Brother Roberts as expressed in *Christendom Astray*, but the reply he received put the matter in a proper perspective. Brother Roberts wrote:

"I truly believe your criticism is in full sincerity, and with less on my hands I would take pleasure in entering into it with you. I can only take time to say that while I believe Jesus, in the days of his flesh, possessed an identical physical nature with our own, I do not believe his mental state was the same. I think there was just the difference on this point that there is between the cultivated European and the brutalised aborigine of Terra del Fuego — who are both the same nature, but of totally different mentalities. The paternity of Jesus made the difference — a difference so great that Jesus only of Adams race was without sin. Hoping to see the end of all disputations on this subject in the joy of his own glorious presence shortly. . . . Robert Roberts."

In Brother Roberts' mind, this comprised an uncertain detail that should be left to individual judgment without disturbing the equanimity of an Ecclesia. In *The Christadelphian* for 1898, in an article entitled *True Principles and Uncertain Details*, he advanced as an illustration of the latter:

"What was the particular form of the Bible devil that tempted Jesus in the wilderness? We cannot positively know, because we are not informed, and because the Bible devil is over and over again a man, an institution, a government, or a desire. We may have an opinion as to who the devil was . . . but it is only an opinion, and a brother must be at liberty to hold whatever opinion commends itself to him in the case, so long as his opinion does not upset the general principle in the case, nor open the door for the supernatural devil of popular theology."

This, too, was the opinion of the late Brother C. C. Walker. In *The Christadelphian* for September 1923 he included an article by Brother W. H. Lee advocating that there was no exterior devil in the wilderness temptations. The Editorial for that month also considers the subject, and terms Brother Lee's treatise "an interesting article." At the same time Brother Walker presented his own belief of the subject, and concludes: "But Brother Lee does not 'dogmatise.' Neither do we. And we all give thanks for Jesus who has 'overcome.'"

We feel that in New Zealand the brethren can "close their ranks" upon such a basis, and thus lead the world in reconciliation. And let it be, in Australia also, that brethren will agree to elevate Truth in the bonds of peace, so that if Christ should come quickly, he may find here a united ecclesia, standing shoulder to shoulder in support of Truth, and in opposition to error.

#### PUBLISHER'S NOTE.

*Some further interesting contributions to the cause of Ecclesial peace arrived too late for inclusion in this issue of "The Logos".*

*It is most gratifying to notice the trend of reconciliation commenced amongst the ranks of the smaller ecclesias rather than the major bodies of Christadelphia.*

*Humility of mind and purpose plays no small part in maintaining the cause of reconciliation. The early ecclesia required the example of humility in assisting it towards a firm basis of conciliation and integrity. The Master did not hesitate to show his disciples that the breach of dis-fellowship could be healed largely by humility (John 13/15-17).*

The Bible is the most difficult of all books to understand. First, because the O.T. division of it contains "The Hidden Wisdom of the Deity in a Mystery," and mysteries are not self-evident; secondly, because "it is the glory of the Deity to conceal a thing," that it may be searched out by the honourable and noble-minded; and thirdly, it is difficult of comprehension by the multitude, because their eyes are closed, their ears are hard of hearing, and their hearts are made gross, by the morbid influence of the "strong delusion" entailed upon them, which, as a veil upon the face of all nations, prevents the light of revelation from shining into them.

—Dr. Thomas.

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# History's Amazing Confirmation of Daniel's Prophecy

## Part Four.

### *THE IRON EMPIRE OF ROME — ITS RISE AND FALL.*

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" . . . Behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns."

Better language could not be employed to describe the policy and nature of the great empire of Rome than that of the prophecy of Daniel. The Biblical description of each of the four universal dominions, exact and meticulous, gives the student ample evidence of the truth and substance of God's Word, and leaves no doubt that the Almighty will execute that which He has determined by the mouths of His prophets and apostles many hundreds of years ago.

### *DISINTEGRATION OF GRECIAN POWER.*

With the establishment, once again, of Abraham's descendants under the control of Simon Maccabee in Palestine, the reader can well imagine the joy experienced in that land way back in 146 B.C. when the empire of Greece, like a burning sun betokening further heat, slowly sank beneath the world's political horizon. Yes, Israel could really rejoice, for she had experienced the persecutor's hand when Assyria, Medo-Persia and Greece (particularly under Antiochus Epiphanes) had held total sway throughout the then-known world. But these three great Gentile kingdoms were now no more.

The disintegration of the Grecian empire brought appeals to Rome from all parts of the world soliciting aid from would-be aggressors. As I mentioned last month, it was Rome's policy not to invade a weaker state but, like the vulture she was, to wait and descend upon the carrion at the proper time. And so the Rome vulture plucked up the lamb-like provinces of the decadent Grecian empire, and added them to her own. How true was Daniel's description: "The fourth beast shall devour the whole earth and tread it down and brake it in pieces." Greece was trodden to pieces for, step by step, the Roman eagle took under its wings Gaul, Italy, Spain, Macedonia, Syria, Britain, Egypt, Armenia and Mesopotamia.

Under Caesar Augustus, the confines of the empire were pushed to the Rhine and at his death covered 3,340,000 sq. miles. It was then 100 times greater than its original state, and larger than the mainland of the U.S.



Rome encouraged plunder from conquered cities. Citizens of small means were turned overnight into persons of such opulence as only monarchs had known. As currency in Italy multiplied faster than building, the owners of realty in Rome did not have to produce goods. Rome took the world's money and paid with that for the world's goods.

### TYRANTS OF ROME

It would be incorrect to say that all the Caesars of Rome were as evil as Gaius, Claudius and Nero. Emperors after the calibre of Augustus, Vespasian and Domitian added some strength to the empire. Nevertheless, in the majority of cases, whilst such rulers commenced their reigns with conservative, far-reaching policies, prosperity and power weakened any good they may have had. Rome's debauchery and cruelty to the Christians, its licentiousness, its unrivalled wickedness, continued for hundreds of years.

Italy became the parasite feeding on conquered territory.

Ultimately it turned its hand against Judea, destroying Jerusalem as Christ had prophesied. "When ye see Jerusalem encompassed with armies, then know that her desolation is nigh." He warned the people of the extent of the destruction: "The temple shall be destroyed; there shall not be left one stone upon another."

Perceiving the increasing enmity of his countrymen towards him, and the hopelessness of Jewry's position, Christ declared: "Your house is left unto you a desolation," for "these are the days of vengeance." And until these "days of vengeance" had elapsed, Israel was to experience the domination of Gentile power (Luke 21). The fateful year—AD 70—witnessed Jerusalem's most ignominious destruction at the hands of the Roman armies. The Son of God, born in turbulent times, had come to save his people Israel as Moses had said he would. He was considered a revolutionary and slain. The cause of Jewry was lost for it had banished (as Peter told his listeners on the day of Pentecost) the very one who had come to save it.

And yet the rejection of Messiah by Israel brought about the extension of Christianity, and its development among Gentiles on an unprecedented scale despite Roman rule and oppression (Isa. 42: 1, 6, 7).

In Rome, Nero made determined efforts to stamp out this new sect. But a movement had commenced which he was powerless to stem. The Divine purpose in Rome's development and vanity was about to be achieved. The extension of her power into all parts of the world, made possible the extension of Christianity in the same direction. Once accomplished, her decline took place. This was a process spread over 300 years. Unable to civilise hordes of barbarians in provinces south of the Danube (Goths and Huns) the emperor Diocletian abandoned Rome and established his head-quarters in Nicomedia (in Asia Minor). Europe and Asia could not be defended and ruled from a city so far from the Alps. Diocletian appointed a

capable general Maximian as co-ruler in the West with his capital at Milan.

Diocletian ruled in the East whilst Maximian held sway in the West. Thus began to be formed the two legs of Nebuchadnezzar's image. A clever emperor, Diocletian appointed successors to the emperors, and the families of the successors intermarried, thus adding ties of blood to those of law. By this means, he thought and hoped that continuous wars would be avoided, and the Government would recapture continuity and authority. The empire would stand on guard at four strategic points against internal rebellion and external attack.

### ROME'S DECLINE.

The result was a giant bureaucracy which spread its coils around the State. To further fortify the system, Diocletian encouraged the cult of personal worship of himself as the earthly embodiment of Jupiter, whilst Maximian modestly consented to be Hercules. Wisdom and force, they evoked, had come down from heaven to restore order and peace on earth. Diocletian, however, lived to see the failure of the policy he introduced.

Amongst the next four emperors in succession was Constantine. Of humble birth and station, he was an able soldier, and astute politician. He stood as the defender of Christianity. Courageous and skilful in battle, he conquered his co-rulers, and assumed supreme power. Under his rule, a pseudo-Christianity received many privileges and property (see Daniel 11: 38-39). For 15 years there was peace in the Roman heavens (see Rev. 8), but after, there were "thunders, lightning and an earthquake." The sons of Constantine who succeeded their father fought like tigers for the supremacy.

Christianity had developed so rapidly within the confines of the empire, than when there issued a call to war, a large section of the community disregarded the summons, seeking rather to be assured of individual salvation through prayer.

Gibbon claims that the victory of Christianity was the cause of Rome's collapse.

However true this may be, the fact remains that the empire in the West did collapse entirely in AD 305 after a duration of 450 years. The greatly reduced empire in the East continued until 1453, when its last remnants were absorbed by the rising power of the Ottoman.

From the vantage point of Gethsemane, looking backward 600 years, and forward 1950 years, the student is enabled to see the amazing fulfilment of Daniel's prophecy. He can witness, accompanied by no discordant note, the gradual development of the Divine purpose with men and nations.

Despite bitter persecution down through the years, the Star of David today flies triumphantly above the hills of Judea, a vindication of the purpose of God with Israel: "Though I make a full end of all

nations whither I have driven thee, YET WILL I NOT MAKE A FULL END OF THEE, though I correct thee in measure" (Jer. 30: 11).

Recent developments give us no reason to doubt that Israel's Redeemer will suddenly come to his temple.

"The Lord shall have the nations in derision. . . . For 'I have set my king upon my holy hill of Zion.'"

—S.L.M.

### *Altar Parables and Prophecies*

## 7. " . . . At the Well of the Covenant"

*"We have an altar, whereof they (those outside the Covenant) have no right to eat . . ." (Heb. 13: 10). "They which wait at the altar (Christ) are partakers with the altar" (1 Cor. 9: 13).*

The record of Genesis is not only historically exact, but reveals below the surface of the narrative, an inner, deeper meaning, the searching out of which adds zest and piquancy to its reading.

Chapter 21 is a case in point. There is a double application to every detail of the account, reaching a climax in the concluding verses: "And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days." Here we have another altar built by the patriarch, and in circumstances that are particularly significant.

### *SEED OF THE PROMISE AND SEED OF THE FLESH.*

Before Abraham left Hebron for Beer-sheba, Isaac, the son of laughter and joy, the promised seed, was born to Sarah. He was the son of the freewoman in contrast with Ishmael the older son of the bondwoman. He stands as the type of the spiritual sons of Abraham (true Jews both of Israel and the Gentiles), whereas Ishmael represents the merely natural seed.

When Isaac was weaned, Ishmael mocked him, and Sarah seeing this called upon Abraham to "cast out this bondwoman and her son." This was grievous to Abraham, but God consoled him with the promise: "In Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed" (v. 13).

In Galatians 4, Paul draws upon this incident as a parable illus-

trating the attitude of Jews after the flesh towards Jews after the spirit. When the latter "was weaned," that is, when the Abrahamic covenant was confirmed by the blood of Christ Jesus; and the Ecclesia was formed, Ishmael commenced to mock at Isaac. In plain language, the Ecclesia was persecuted by Jewry. Paul declared: "We, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4: 29).

Because of Jewish persecution of the spiritual seed — Christ and his brethren — the nation was "cast out of the land," and the State destroyed. Despite this, however, the promise of God remains: "Also of the son of the bondwoman will I make a nation, because he is thy seed, Abraham" (Gen. 21: 13). This is somewhat similar to the words of Yahweh through Ezekiel: "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" (Ezek. 36: 22).

### WANDERING IN THE WILDERNESS

When Ishmael and his mother Hagar departed from Hebron, they journeyed south until they came to the wilderness of Beersheba. Here their water gave out. So desperate did their condition become that Hagar despaired of life. She put her lad down that she might not see his end, and lifted up her voice and wept. At this crisis God intervened. He reminded Hagar of the promise to make of Ishmael a great nation, and told her "to fear not." He "opened her eyes," and directed her attention to a well of water from which she drank and was revived. This section of the account concludes with the statement: "And God was with the lad and he grew and dwelt in the wilderness, and became an archer."

In all this there is a wonderful analogy of the wanderings and final glory of Israel. Firstly the name. Ishmael means: "*He whom El (God) hears*," and is a fitting synonym for Israel after the flesh. Yahweh's ear is ever open to the cry of His firstborn. Down through the ages, in Egypt, in Palestine, in dispersion, He has come to the relief of His people, when they have turned to Him. The Divine invitation is ever there for Jewry to take advantage of: "Behold, Yahweh's hand is not shortened, that it cannot save neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God. . . ." (Isa. 59: 1-2).

Because of this, their condition today is desperate. They wander in the wilderness, lacking the essentials to spiritual life, but as yet they have not come to the extremity of their peril. The "time of Jacob's trouble" will introduce this. So heavy will be the affliction upon Israel when the Jew-baiting Gogue moves south, that they, like Hagar, will exclaim: "Our bones are dried, our hope is lost we are cut off for our parts" (Ezek. 37: 11).

But this final trouble will force them to cry unto the Lord, and He will hear. Thus Moses predicted: "When you are in tribulation,

and all these things come upon you in the latter days, you will return to Yahweh and obey His voice. . . . He will not fail you, or destroy you, or forget the covenant which he swore" (Deut. 4: 30-31 R.S.V.).

The record in Genesis states that Ishmael became "an archer." This also is to be the destiny of Israel after the flesh. The Spirit refers to Judah as the bow, and Ephraim as the arrow, which will strike down the wicked in the day of Israel's power (Zech. 9: 13).

But the significant feature of Genesis 21 is that Hagar and Ishmael wandered in a wilderness, in desperate straits, looking for water to revive them, which was actually near at hand all the time. Finally: "God opened her eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink" (v. 19). The wilderness was "the wilderness of Beersheba"; and Beersheba signifies, *The Well of the Covenant*. This was the well that could have sustained Hagar and Ishmael, but to which their eyes were closed. And Paul, speaking of Israel after the flesh says, "Their eyes are blinded." The well of the covenant that can sustain them in their wilderness wanderings is there if only Israel had eyes to see, for Jesus declared: "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" (John 4: 14).

#### ABRAHAM IN THE WILDERNESS.

Abraham and Isaac (representative of spiritual Israel) also wandered in the same wilderness, but they had eyes to see the well, and were refreshed thereby. Abraham knew of the well, but had trouble with the Gentile inhabitants of the land, and with their men of war, who tried to prevent him having access to the life-giving water. This is typical of the attitude of Gentiles towards the spiritual seed of Abraham down through the ages. Thus both spiritual and natural Israel is represented as wandering in the wilderness of the *Well of the Covenant*, the former experiencing tribulation from the Gentile inhabitants who would try to prevent them being refreshed from the only available source of water, the latter with eyes blinded to it.

With Abimelech, however, Abraham established his claim to the well, which was thus termed Beer-sheba: *The Well of the Covenant*, after which, the Gentiles withdrew from its vicinity.

At this stage, Abraham built his altar and invoked Deity in the Name of Yahweh El Olam: *He Who will be the Strength of the Hidden Period*. This title of Deity points forward to the time when all wilderness wanderings will cease, and the fulness of the covenant will be revealed in the changed conditions on earth. Then Abraham and his spiritual seed, headed by the Lord Jesus Christ, will manifest the glory of Yahweh, and will be the strength of the Millennial Hidden Period. At that time, the reproach of Israel will be washed away, and the "first dominion shall come to the daughter of Jerusalem." Today, for both natural and spiritual Israel, it is "the day of small things," the time when both wander "as strangers and pilgrims" through the wil-

dermess; but tomorrow Yahweh's strength will be revealed through spiritual Israel as individuals, and through natural Israel as a nation. And the foundation of this coming manifestation of strength and glory, is the Christ-altar. Only by perceiving that Deity would reveal Himself in sacrificial manifestation, for confirmation of the covenant, could Abraham invoke in the Name of *Yahweh El Olam*.

### THE TAMARISK TREE.

In addition to the altar, Abraham also "planted a grove" at Beer-sheba. The word "grove" in this place is *eshel* in Hebrew, and signifies a Tamarisk Tree. This is an evergreen tree which yields a substance popularly known as manna, and which has some similarity to the manna provided the Jews in their wilderness wanderings. The Tamarisk Abraham planted drew its nourishment from the well of the Covenant, and give forth a substance similar to the manna, or bread of life.

In the altar, the well of the covenant, and the ever-green Tamarisk tree, there is a wonderful analogy of the multitudinous Righteous One: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1: 3).

The Psalmist concludes: "For Yahweh knoweth the way of the righteous: but the way of the ungodly shall perish." Abraham, in recognition of this truth, thus invoked Deity in the Name of He who will be manifested as the Strength of the righteous at the hidden period. Let our roots drive deeply into the soil, that we may extract nourishment from the well of the covenant, and as trees of righteousness, be full of sap, producing fruit to the glory of Him who is our strength.

—H.P.M.





# PATIENCE



*There is nothing in the flesh of itself to commend us to God; in fact its proclivities would draw us away from Him. Godliness must be developed in spite of the flesh, and will only be attained by the patient application of the individual to the means that God has provided: His revelation.*

Lack of patience can greatly hinder our spiritual growth, and even result in a fall from grace. It lost for Saul the kingdom, for in his impatience at the absence of Samuel, he usurped his position in offering the sacrifice, to receive the words: "Now the kingdom shall not continue: the Lord hath sought him a man after his own heart, and hath commanded him to be captain over his people, because thou has not kept that which the Lord hath commanded thee." (1 Sam. 13: 14).

Saul's impatience undoubtedly sprung from his lack of faith, thus emphasising the request of the disciples: "Lord, increase our faith" (Luke 17: 5). And Paul adds: "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10: 6).

But Paul also declared: "Israel would not hear." He quoted the words of Isaiah: "All day long I have stretched forth my hands unto a disobedient and gain-saying people." Faith does not come by the mere vibration of the voice upon the ear-drums. It is possible for us to neglect to accept the exhortation which bears particularly upon our own weakness. Faith will come, not merely by hearing, but "hearing by the word of God." It is a case of "precept upon precept, line upon line, here a little and there a little." Notice, particularly, the word "upon." It implies a foundation which must exist, and upon which we must build.

The word "precept" is also of interest. It means a commandment respecting moral conduct. As Proverbs remind us: "The ear that heareth the reproof of life, abideth among the wise. He that refuseth instruction despiseth his own soul but he that heareth reproof getteth understanding" (Prov. 15: 31). Again: "Bow down the ear and hear the words of the wise and apply thine heart unto my knowledge; for it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have I not written to thee excellent things in counsels and knowledge, that I might make thee to know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" (Prov. 22: 17-21).

It is by building "line upon line, and precept upon precept" that

we become increased in knowledge (Col. 1: 9), established in wisdom, enriched in faith, and able to see beyond the present earthly state to the glory to be revealed. Normally man bases all his acts upon giving satisfaction to the lust of the eye, the lust of the flesh and the pride of life. But intellectual comprehension of the Word teaches us to lay aside this ambition, and to reach forth to perfection.

Thus Paul wrote: "I therefore so run, not as uncertainty; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." (1 Cor. 9: 26).

Works such as *The Law of Moses*, *Elpis Israel*, *Ministry of the Prophets*, *Eureka*, and other writings of Brethren J. Thomas and R. Roberts, will help us partake of the meat of the Word, and assimilate it to our spiritual benefit. As our minds become thus moulded the things of this life will lose their appeal. In comparison with the things of the Truth they will appear of little value, and we will see the vanity of this present existence.

In Romans 8: 20-23 Paul taught: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. And not only they but we also, which have the first-fruits of the spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Herein is patience maintained in a full realisation of the glorious things that are to come; and not only so, but by a good understanding of our earthly sensual nature. Paul understood human nature, as he shows in the 7th Romans. Of himself he could write: "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." All who are honest with themselves will recognise the same law operating in their members, and when this is done sincerely, in the light of God's Word, there will be developed a patience towards others in their strivings to do right.

But all forms of patience are not righteous. There is the patience of the world; the patience that awaits the opportunity to strike. Worldly patience exercised at social gatherings, and where the dollar bill is at stake, that some advantage might be gained. Intermixed with this patience, is impatience for the Word of God. The patience of this class is for self. When it comes to others they are quick to take offence, quick to ridicule their opponents, quick to challenge an offender to a duel with their tongue even in public. They have no loving concern for those who have made a mistake, they have not the courage to tell them their fault, nor the patience to assist them to better things.

A true Scriptural patience will "suffer long and is kind." It re-



cognises that all fail, and in knowledge of this tries to reclaim the offender. With sincerity and love they will try to help their brother knowing themselves to be compassed with infirmity. They will try and manifest the attitude of the Lord Jesus who exercised great patience with Israel though the nation condemned him as a sinner.

This was the attitude, too, of Paul. Notice the careful way he writes to the Corinthians, the patience he exercises that he might help them: "Out of much affliction and anguish of heart I wrote unto you with many tears not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. . . ." (2 Cor. 3: 4).

But perhaps the greatest measure of patience has been exhibited by God Himself, who bears long with mankind, and whose love is ever there to help. No wonder Paul describes Him as "the God of patience and consolation" (Rom. 15: 5)! We are called upon to reveal this Godly characteristic in our lives, in the assurance that if we do so, we will attain unto the reward. "God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, (He will render) eternal life" (Rom. 2: 7).

—B.W.R. (Canada).

"The treacherous Dealers have  
dealt treacherously" — Isa. 24: 16.



## The "Hell" of the Bible or that of the Clergy?

*The Psalmist declares: "Yahweh is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep his anger for ever" (Ps. 103: 8-9). Orthodoxy contradicts this inspired statement of hope, by teaching the 'blasphemy' that the wicked are destined to be tormented for ever in a hell of burning torment. This error, although taught by men whose motives may appear to be of the highest, actually accuses God of being a liar. (1 John 5: 10). and no greater insult can be offered to His name than that.*

The theology of the churches seeks to rule by fear. To retain its power and influence over men, it propagates the blasphemous lie, that the majority of men will spend eternity in a hell of fire and flame. This is the logical corollary of the doctrine of the immortality of the soul, for once this teaching is accepted, some place of eternity must be found for the wicked.

Theologians claim not that "the wages of sin is death" as taught by Paul (Rom. 6: 23), but eternal torments in hell fire. They teach

that the dead are either praising God in heaven, or shrieking in agony in hell. John Wesley, founder of the Methodists, wrote:

"Suppose you had just been plunged into hell fire, burning with brimstone, where you had only been one hour. How amazingly long would be that one hour. Yet after millions of years the wicked will be no nearer the end than in the beginning." Again: "There will be no rest in that infernal region. Nothing beautiful in that dark abode. No light, but the vivid flashes of hell fire. No music, but the shrieks and groans, the weeping and gnashing of teeth; the curses and cutting reproaches of one against another."

This is certainly not the teaching of God as revealed in His word. He tells us plainly that the dead are *dead*, that they have no existence, they know nothing. John Wesley claims: "I am an immortal soul, strangely mixed with a little clay"; but David, the man after God's own heart, declared by inspiration that he was but "dust and ashes."

We are not left in doubt as to the state of the dead. Thus:

Ps. 115: 17: "The dead praise **not** God, neither those that go down into silence." "That which befalleth men, befalleth beasts. Even one thing befalleth them. All go to one place, all are of the dust, and all turn to dust again" (Ecc. 3: 19). "In death there is no remembrance of thee. In Sheol, who shall give thee thanks?" (Ps. 6: 5). "His breath goeth forth. He returns to his earth. In that very day his thoughts perish" (Ps. 146: 3-4). "The living know that they will die, but the dead know not anything" (Ecc. 9: 5-6).

### HELL — THE PLACE OF THE HIDDEN

The Hebrew word translated "hell" in the Old Testament is *Sheol*; in the New Testament Greek it is *Hades*. Both words are also translated "grave," "pit," etc., places where the dead are hidden. The word "hell" is of Anglo-Saxon origin, and is often used to designate a cave. As a verb, it means to *cover over*, and as such finds its place in the word *helmet*, by which the head is hidden. To "hell over" a cottage, in Anglo-Saxon phraseology, was to thatch it, causing it to become a hidden place. Both Hades and Sheol signify an *hidden place*, and is therefore used to designate the grave, pit or cave in which the dead are placed. Sheol is from the root word, *shaal*, "to ask." Sheol is the hidden place that is *never satisfied*, that is always asking for more. *Hades* is the Greek equivalent of the Hebrew *Sheol*, and the New Testament always uses the former for the latter in quotations from the Old involving the use of this word.

Jesus, himself, when dead, was placed in the hell of the Bible. This is the testimony of both the Old Testament (Ps. 16: 10) and the New (Acts 2: 27, 31). The Church of England declares: "Jesus descended into hell, and was raised from the dead, on the third day." This is supported by the A.V. of the Bible which reads: "His soul was not left in hell neither did his flesh see corruption." In other words, the dead body of Jesus was taken from the tree and "hidden" and sealed away from sight in Joseph's tomb.

### DEAD SOULS

"His soul was not left in hell." The word in Hebrew is *nephesh*,

It comes from a verb meaning "to breathe." As a noun it signifies that which is capable of life. Thus the words *nephesh chayah* in Genesis 1: 20 are rendered "a creature that hath life," a living breathing creature. When through old age, or infirmity, the creature ceases to breathe, it becomes a dead *nephesh* or soul. That was the state of Adam before he began to live. But God breathed into his nostrils the breath of life, and he became "a living soul" or *nephesh*. Nine hundred and thirty years later, he ceased to breathe, and became a dead *nephesh* (or soul) once again (Gen. 5: 5).

This was the state of Jesus whilst in the tomb (or hell). But God caused the breath of life to enter again into his body, and he arose from the dead and walked out of hell, the angels having moved the stone at the face of the sepulchre which previously shut him in.

We have seen that the word "soul" in Gen. 1: 7 is *nephesh* in Hebrew, and if the translators were consistent throughout the Bible no difficulty would arise. In Num. 6: 6, however, the words "dead *nephesh*" are not translated "dead soul," but "dead body." In Num. 5: 2, *nephesh*, or soul, is rendered "the dead." In Num. 9: 6, 7, 10 the word is again rendered "body." The translators were faced with the difficulty that they believed implicitly in the immortality of the soul, and yet here were verses that clearly proved the soul was mortal. Under the circumstances they bowed to their false ideas of Bible teaching, and distorted the translation. But even faults in translation cannot hide truth, and this shines through the Word clearly and distinctly. The statement of Ezekiel, the "soul that sinneth shall die" (18: 4) clearly establishes the mortality of man, for, as another place says, "all have sinned and come short of the glory of God."

### DIVINE NATURE

It is not the purpose of God that souls should forever continue to be born, live and die upon earth. He has set forth His purpose in His memorial Name, Yahweh Elohim which means "He who shall become the Mighty Ones." When speaking to Moses in Exod. 3: 14, using the same word but in the first person, future tense, instead of the third person future tense, He declared: "I will become, the mighty ones of Abraham, Isaac and Jacob." The souls of all the responsible dead will be called "out of hell" to stand before their Judge. They will receive condemnation or commendation; death or a change to divine nature (2 Pet. 1: 4). This has nothing to do with an immortal soul, but relates to the changing of our "natural body" or "living soul" into a "spiritual body" formed after the image of our Lord from heaven (1 Cor. 15: 44-47). This victory of Christ over death commences a process that will continue until every enemy is subjected under Christ, till even death itself is destroyed, and the gaping mouth of hell shall be closed forever. A thousand years will be occupied in this work, at the end of which "God will be all and in all," the earth will be filled with glorious, divine beings each reflecting in its fulness the virtues of Deity (Rom. 5: 2), and the "glory of Yahweh will fill the earth as the waters do the sea" (Num. 14: 21).

—R. W. Ask, England.

# Christadelphian Newsletter

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

*Diary of a Trip Abroad*

## The Wheels Begin to Turn !

By the time this issue of "The Logos" is in the hands of the Reader, the Editor will be well on the way to completing the first phase of a journey that will take him to England, Europe and finally Israel. The journey is not a pleasure trip, it is not undertaken from the standpoint of the tourist. As far as the Editor is concerned, a quiet rest at home would have satisfied the first suggestion, and a year's subscription to a Geographical Magazine the second. We can truthfully state that we accept the visit as a matter of duty, with the desire to serve the cause of the Truth wherever able, and, particularly, to come to a more intimate understanding of Ecclesial matters in other lands. The opportunity, also, of witnessing first hand the fulfilment of prophecy in such places as Europe and Israel, in these closing days of the Gentiles, should prove a valuable experience, particularly in relation to the conducting of a Magazine such as "The Logos."

He is accompanied by Brother L. J. Colquhoun who is well known to many Australian readers of "The Logos" through his work in the Sunday School and in Gospel Extension activities. Brother Colquhoun is a very ardent Zionist, in the Christadelphian sense of the word, and has kept in very close touch with developments in

Israel. To actually witness these things, in the Land itself, will fulfil for him a lifetime dream.

Travel to distant parts is no longer an uncommon experience. Indeed, there is nothing more booring than the garrulous traveller who insists upon pouring all his experiences into the ears of his unwilling friends. Nevertheless, many brethren have suggested that we give some account of our travels through "The Logos," and we hope, in measure, to comply.

In these closing days of the Gentiles, when suspicion is so rife, travel has been made as difficult as possible by the Powers that be. Firstly, there is the problem (especially in Coronation year) of obtaining a berth at all. We were fortunate in doing so, in the good ship (we hope) "Moreton Bay." Then the Authorities required a signed permit by our wives to leave; then a clearance from the Income Tax Department was asked for. A Passport had to be obtained (in our case, Passports). These had to be endorsed by the Representatives of the various countries we intended to visit. So commenced what seemed an almost endless tangle of red tape.

The Passports with our photos in front (a true likeness, declare our enemies), portentously announce: "I, the Governor General of the Commonwealth of

Australia, request, in the name of Her Britannic Majesty, all those whom it may concern, to allow the bearer to pass freely without let or hindrance, and to afford him every assistance and protection of which he may stand in need."

This sounds very nice. One can visualise all the nations at our beck and call. But on page 4 of the Passport, a jarring note is introduced, of vital significance in the fulfilment of prophecy. We are there told that the Passport will be respected by the British Commonwealth of Nations, and all foreign countries "excepting U.S.S.R., Estonia, Latvia, Lithuania, Poland, Czechoslovakia, Hungary, Yugoslavia, Bulgaria, Soviet Occupied Germany, Soviet Occupied Austria, Albania, Roumania, China, Korea."

In other words, the so-called "one world" visualised by Mr. Wilkie of America, has been cut in two. There is the confederacy of the North, and that of the South. And the former refuses to recognise our Passport.

A further jarring note was introduced. Especially for those with any confidence in the United Nations Organisation to bring peace — which we have not. When it was learned that we intended to spend time in Israel, and yet may touch countries that are still on a war-footing with Israel, we were advised that the normal Passport was not sufficient. In such cases, the Australian Government issue a second, "secret" Passport for Israel only. It was explained to us that if our plane should be forced down into territory at war with Israel, and we were found with a Passport having an Israeli visa therein, we would invite hostility from these anti-semitic Powers. So two Passports have been issued to us, which divide the world into three parts. Sandwiched in between the confederacy of the North and that of the South is little Israel, of whom Brother Thomas wrote over 100 years ago: "What would the reader think of the little kingdom of Greece undertaking to subdue dom of Judea, he will undertake to deliver every Israelite in

bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king. He will begin this mighty enterprise with Judah. . . ." ("Elpis Israel" p. 448).

It was a matter of amusement to the Agency which arranged our bookings, that we wished to go to Israel at all. The very courteous gentleman who attended to our affairs could not understand why we desired to cut short the glamour of Europe for the aridness of the Holy Land. "There is little to see there!" he declared. His criticism was well meant, for he was concerned that our tour should be a success, but he just could not see things through our eyes. He wondered why we should want to spend precious time, and hard-to-obtain overseas currency looking at a backward country whose borders measure no more than 150 miles by 30 miles. I think we made history in the Agency by enquiring regarding Israel at all!

One of the last unpleasant duties before leaving was vaccination against Smallpox. This was performed by the Health Department, and was entirely painless. In the waiting room with us were several others of various nationalities including a Mr. Kaoozji from India who had come to Australia on the Colombo Plan Fellowship to study and observe the social services in Australia. He was about to return to his homeland to put into effect what he had learned. He outlined some of the problems of India: millions herded together, illiteracy of the masses, the cast system, the difficulties of implementing reform, antagonism between Pakistan and India. It is obvious that the strong, infallible hand of Christ is needed to bring order out of chaos in all lands. The Divine system, alone, is capable of bringing relief to the afflicted, and revealing blessings to all nations. Meanwhile, men, like our Indian friend, grapple in vain with the problems that confront them.

The Truth, alone, has a practical answer to the problems of this troubled, weary world.

The vaccination came at the end of a very heavy period of work, ecclesial and otherwise, that had left us rather exhausted. We very adversely affected by it. An aching head, a heaving stomach, a swollen and painful arm, made the prospect of a journey most unpleasant. Nothing seemed more desirable to us than bed, and hot, strong tea! But there were appointments to complete, and work to be done, and somehow we struggled through. But then the 'flu germ bit deeply, so that as the effects of vaccination wore off, the flu developed. As a civil servant of course, Br. Colquhoun found he could go straight to bed, and find his office work performed just as efficiently as ever!

But the evil effects of vaccination were tempered with very nice recollections, in which farewell evenings by the Woodville and Adelaide Ecclesias were highlights. The latter Ecclesia placed into our hands a cheque for £250 to be paid on their behalf to the headquarters of the Youth Aliyah Fund in Israel. From Dr. Fraenkel of the Jewish National Fund, Melbourne, came a suggested itinerary for our stay in Israel, together with letters of introduction to leaders of organisations in Eretz Israel, including Dr. Lowy. From Mrs. Cohen, Editor of the *Ivriah*, came similar messages of goodwill, and letters of introduction.

And from many readers of "The Logos" came fraternal expressions breathing the spirit of our Hope, and which affected us most of all. We felt particularly pleased at being able to attend the opening nights of the "Elpis Israel" Classes in Adelaide, and at Kingswood, Prospect, and Croydon (one of the classes associated with the Woodville Ecclesia), gather around the Word of God in studious attitude in the company of those whom we have learned to love and esteem for their work in the Truth. A goodly number gathered at the Adelaide Station (we embark at Fremantle) to wish us farewell, including representatives of the local J.N.F. who presented us each with inscribed volumes describing life in Israel. So we commenced our travels with the Hope of Israel well to the fore, and with the grand, glorious and elevating truths, culled from the study of the Word with the aid of "Elpis Israel," "Exposition of Daniel," and "Phanerosis," ringing in our ears. We look out upon a troubled world with the assurance that one day, and that not far distant, the reign of man will give way to the reign of God, and His glory will be elevated in all the earth.

Meanwhile the wheels of the Perth express began to turn; the last hurried, affectionate embraces were made, and as the train gathered speed, beloved friends and loved ones became but a blur in the distance. The journey had commenced.

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### WHO ARE THE CHRISTADELPHIANS, AND WHAT DO THEY BELIEVE?

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This is the title of the next "Herald of the Coming Age," due shortly. It is rather unusual in its approach, but should prove of great benefit in advertising the Truth. It uses, as a basis, the book recently published by Beverley Nichols, in which he describes a journey he took through England, among the

different sects. This issue of the Herald introduces a sect Mr. Nichols did not visit: the Christadelphians. It shows how the Truth is not of recent vintage, but has been held by communities dating back to the days of the Apostles. It describes some attacks on the Truth, and how time has vindicated our expositions. If additional copies are required by subscribers, it would be wise to apply immediately to Brother G. E. Mansfield, Box 226, G.P.O., Adelaide, South Australia.

**"PROPHECY AND SANITY"**  
(Fourth Edition) by Ian Shevill.

A reader has sent us a copy of this booklet, first issued in 1941, now in its fourth edition. It is not the first time we have seen it. It is a typical example of clerical wrestling of the Scriptures, with the result that men lose faith, and are lulled again into a sense of false security. No wonder that the churches are losing any appeal, that the expositions of their ministers cannot hold the public, which has to be wheedled to service by films, concerts, songs and general tickling of the ear. Under cross-examination, Mr. Shevill's explanation of prophecy would not last two minutes. A Christadelphian Sunday-school scholar would be able to educate him in what the Bible really teaches. His book is a mass of passages ruthlessly torn from their context and forced to do service in a sense never intended by their original authors. Mr. Shevill's book illustrates the fulfilment of prophecy: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers," having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 4). "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3: 4).

The "right reverend" the Bishop of Goulburn, has added a foreword, endorsing Mr. Shevill's treatment of the subject. Here, again, prophecy is being illustrated. Jeremiah declares the time will come when, "The Gentiles shall come unto thee (the Lord) from the ends of the earth, and shall say, Surely our (religious) fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). Some of these profitless things are the high-sounding titles assumed by the clergy, to put them on a higher plane of holiness than their brethren. This is certainly not in apostolic

succession.

Writes Mr. Shevill: "Perhaps at no time in history does Armageddon seem less likely." This ostrich-like attitude to world events, and to Bible prophecy, effectively illustrates the darkness of vision of these clerics.

**RELIGION MADE COMPULSORY IRRESPECTIVE OF THE CLAIMS OF GOD OR THE CONSCIENCE OF MEN**

(Daniel Ch. 3)

(Bible markings based on "Exposition of Daniel" from Prospect Elpis Israel Class. Continued from p. 160).

Though 3rd Daniel records an historical event of fact, it also foreshadows the effects of Roman Catholicism to accomplish what Nebuchadnezzar attempted. He made an image, and so did Rome (Rev. 13: 14); he commanded all to worship the image, and so did Rome (Rev. 13: 8); he enforced his decree with dire threats of vengeance, and so likewise did Rome (Rev. 13: 16-17).

Verse 13. "Nebuchadnezzar in his rage and fury." Here is the flesh in complete control, opposed to the quiet but firm opposition of men dominated by the spirit (cf. Psalm 93).

Verse 14. "Is it true, O Shadrach etc." Notice the margin: "Is it on purpose?" Nebuchadnezzar is asking the faithful Jews was theirs a deliberate act of rebellion against his decree. Here was a chance of recantation. The King gives them another chance.

Verse 15. "Ye shall be cast into a burning fiery furnace." In refusing to bow, the Jews were repudiating the symbolic import of the Image, and the punishment was destruction by fire. The Chaldeans worshipped fire, so that this form of destruction represented to them divine retribution and vengeance against the enemies of their gods. "Who is that God that shall deliver you?" It was more than Shadrach, Meshach, and Abednego defying Nebuchadnezzar; it was the God of Israel defying the

gods of Babylon, and the King saw it in that light. It was not mere obstinacy on the part of the three Jews, but a conscientious objection based upon religious scruples. They had obeyed the law as far as they could in assembling when commanded, but they could not bow down to the image. Notice how in all the dealings between Assyria or Babylon and Israel,

the controversy has a religious basis. See 2 Kings 18: 35; Isa. 43: 2; Dan. 3: 17.

Verse 16. "We are not careful to answer thee." In other words, we do not need a second chance; our minds are fully made up; we will not bow to your image.

Vv. 17-18. "Our God is able to deliver, but if not . . . we will not serve your gods." Here was true faith (Heb. 11: 1, 34).

The world of terrestrial animated nature is but the crude materials out of which the Arch-BUILDER of all external mansions is erecting a superb and undecaying edifice. His materials are animal, and of these He is rearing a spiritual, or immortal and glorious architectural order. He incorporates the choice, the living stones into His building; but the worthless and the rubbish He casts away and destroys by burning. To become stones which will never wear away, we must be incorporated into the rock, and be subjected to the preparation of Him whose workmanship is perfect and complete.

—Dr. Thomas.

# PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CONCERNING THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

Twelve such *Eloahh ruach* become *Elohim ruchoth*, spirit-powers of the twelve. Hence, these *Elohim* are son-powers, or emanations from *Ail*, the great "paternal power". He is therefore the *Ail* of all flesh, as well as *Elohim* for all flesh. "The *ruach* or spirit of *Ail* has made me, and the *nishmath* or breath of the *Shaddai*, or Mighty Ones, hath given me life (Job xxxiii. 4). Here is the Spirit of *Ail* through the breath of *Shaddai* that gives life to men. This withdrawn and they die. Hence it is written, "If He gather unto himself *His spirit* and *His breath*, all flesh shall perish together, and man shall turn unto dust" (xxxiv. 14).

In this elaboration, then, we have Father-Power, Son-Power, or emanation, and Free Spirit. Moses and the prophets teach this, as we have seen. The Father-Power is One; the Son-Power is the One Father-



Power in *plural manifestation*; and the manifestation is developed by Free Spirit emanation from the Father Power. This is not only Scriptural but reasonable; and right reason and Scripture always go together.

We affirm then, that the Mosaic and prophetic revelation concerning Deity is that *there is ONE POWER, multitudinously manifested*; and that these manifestations constitute GOD. The One Power inquiries of Job, "Where wast thou when I laid the foundations of the earth? Who laid the corner stone thereof; when the stars of the morning sang together, and all the Sons of Elohim shouted for joy"? (Job xxxviii. 7). This inquiry teaches, that before the earth was fitted up Mosaicly, or as Moses has described in Genesis; the Supreme Power existed in multitudinous manifestation. The plurality was composed of intelligences styled "Stars of the Morning" and "Sons of Elohim"—the former *kokvai voker*, and the latter *benai elohim*. In Rev. xxii. 16, the glorified Jesus is styled "the bright and morning Star". The enquiry put to Job showed that there were many such before Adam was created, and that these stars are sons of Elohim, even as Jesus is Son of *Eloahh*. The word *bain*, signifies a son, from *banah*, to build. A son is the thing built. The Stars of Morning Light were things built and made resplendent by *Ail*, whose spirit formed and illuminated them. His Spirit was their atomic nucleus, the organic principle that made them what they are. As intelligences created and made, they were "Sons of" or *benai*; and the Spirit of *Ail*, the Great Paternal Power, became *Eloahh* to each of them, and so constituting each of them *bain eloahh*, a Son of Power, and all of them collectively *benai Elohim*, Sons of Power—the *One Spirit* of the Supreme Paternal Power *multitudinously* organised.

Our proposition then, is, that Moses and the Prophets teach, that there were One Primary Creating Power and a multitude of Secondary Powers, as intimately connected with and dependent on the First, as ten or a hundred are upon number one; and that this multiplication of the One Power in the relation of Father, Sons, and Holy Spirit, was in existence before the Mosaic Creation. Dr. de Lara's Jew is, therefore, unnecessarily excited "when he is told that God has a Son". The Supreme Power has not only a Son, but a multitude of sons, and all of them partaking of His nature, or spirit-substance, *hypostasis*. The Supreme Power, or *Ail*, is "the Godhead", or

source, fountain, or sole spring of Power. Moses and the prophets do not teach that "there are three persons, three essences, three somethings, or three anythings, in the Godhead; and that these three distinct units, or unities, constitute only one unit or one Unity—and that *that* Tri-Unity is the God of Israel". They do not teach this. This is the foolishness of the Old Man of the Flesh. They teach the absolute oneness of the Power-Head. "Before me", as written in Isaiah xliii. 10, 11, "*Ail*" was not created, nor after me shall be: I, I shall be (*anoke, anoke, Yahweh*); and NONE WITHOUT ME A SAVIOUR. This is perfectly true, and quite compatible with Peter's proclamation to Israel concerning Jesus, saying, "Him hath *Theos* exalted to His right hand, a Prince and SAVIOUR, to give enlightenment (*metanoian*) to Israel, and remission of sins" (Acts v. 31). The Jew objects that if Jesus be a Saviour, there is then another Saviour beside *Ail*. But this objection arises from not knowing *Ail*, and Jesus Anointed whom He has sent. That born of Mary was *bain Eloahh*, Son of Power. Beside that power there is no Saviour. Apart from the Power the Son could not save; for he, as son of Mary, testifies, that "of himself he could do nothing". That the Supreme Power would save by a Servant-Power, is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His servant, "Thou shalt be my servant, to raise up the tribes of Jacob, and to restore the desolation of Israel; I will also give thee for a Light to the nations, that thou mayest be my *Yesua*, salvation to the end of the earth" (xlix. 6). The *I* and the *Thee* of this passage are but One Power. Power is servant-manifestation—I the First and I the Last, and independent of that I, there are no *Elohim* or powers (Isaiah xlv. 6).

Our proposition is further illustrated in the first chapters of Genesis. The first verse commences by informing us that "In the beginning *Elohim* fashioned the substance of the heavens and the substance of the earth". Here Power is plurally presented in connection with a singular verb, *bara Elohim* "powers He created". This looks and sounds very uncouth to the Anglo-Saxon mind: and as the grammar is bad, in order to save the grammatical reputation of Moses, and to get over what they cannot explain, the grammarians have invented the plural of majesty or excellence, and tell us that the plural word *Elohim* must be regarded as singular. Their grammar teaches us that there was only *One Person* as well as *One Power* concerned in developing what exists on earth, out of

nothing; but that, as this one person is very great, He is to be spoken of as if He were more than one; as if to resolve Him into two or three would add to His excellency. This notion is, however, sheer foolishness; for in those passages where the Creator asserts His supremacy, majesty or excellency, he speaks of Himself emphatically as *anoke, anoke, Yahweh*, that is, "I, I Yahweh"; not "We, We, Jehovah".

The grammarians having invented their rule, the theologians of the Old Man's school, rush in to show why it must be so. They say, that in the Godhead there are Three Persons, God the Father, God the Son, and God the Holy Ghost: three Gods in One Godhead; and that therefore, because of this, the Godhead which created all things is styled *Gods* in the Hebrew, that is *Elohim*. But we have shown that the Godhead, or Fountain of Power, is only one: and speaks of Himself as One only; we have seen also that there existed many Sons of Power before the earth was fashioned. These are *Elohim*, of whom it is testified in Psalm ciii. 20, "Bless Yahweh ye His angels, Mighty ones of Power, doers of His word, hearkening to the voice of His command; bless ye Yahweh, all His hosts, His ministers who do His pleasure". And in another place, commanding their worshipful recognition of Messiah, he says, "Bow down to Him, all ye *Elohim*" (Psalm xcvi. 7): which is quoted by Paul and applied to the glorified Jesus, in the words "Let all *the angels of God* worship him" (Heb. i. 6). By these testimonies we are taught that the *Elohim* and the *Angels* are the same order of Divine Intelligences; and that they belong to, or are the property of Yahweh. Hence, they are styled "*His angels*", "*His Mighty Ones of Power*", "*His hosts*", and "*His servants*", or ministers; "who do His pleasure". He is their Creator, Lord or Imperial Chief; and they are more ancient than the human race. Without him, they can do nothing. It may be said of them, as Jesus said of himself, "Of myself I can do nothing". Energized and authorized, however, by Him, nothing is too great or difficult for them to do. The Supreme Power, or *Ail*, has His pleasures; and whatever He is pleased to do, He commands its execution, and they perform it by His Spirit, whose *material embodiments* they are. They are, therefore, "*Spirits*" — public official spirits, as Paul styles them; "*begotten of the Spirit*", and consequently *spirit*. They are therefore in *Ail*, and of *Ail*, and He through them all. To see them, is to see power in form and body: in

common terms, to "see God"; and yet *not to see Ail*, "whom no man hath seen, or can see".

This intimate relationship, so intimate as to constitute a Unity in plurality, but not a plurality in the absolute and primary Power the source of all—is expressed in Isaiah xlv. 18—"Thus saith *Yahweh* that created the heavens *hu ha-Elohim*, HE THE ELOHIM that formed the earth and made it; He hath established it. He created it not in vain, He formed it to be inhabited. "I YAHWEH, and none without". In this text *Yahweh* is twice repeated. This expresses one, being in the singular number; but *Elohim* is plural expressing two or a multitude; and this noun of multitude is prefaced, not by *they* as *they the Elohim*; but by "He", as *He the Elohim*. This peculiarity is doctrinal; not accidental, nor an arbitrary custom of language, but designed. It teaches that the creation was produced from one power *out of which*, are all things, and that this one power operated through a plurality of agents, or *Elohim*, who are the spirit-embodiments of its rays.

#### The Memorial Name

Now when we turn to Genesis i. 1, we do not find Moses saying *bara Yahweh*, *Yahweh* created. but *bara elohim*, ELOHIM created, nevertheless Moses and Isaiah are accordant in their accounts. Moses introduces *Yahweh* in the second verse, but without giving Him that name. His words are *ruach Elohim*, "the 'Spirit' of Elohim moved upon the face of the waters". What spirit was this? The New Testament says, "there is One Spirit" (Eph. iv. 4); and if we ask what is that one? Jesus replies "Spirit is Theos", or "God" (Jno. iv. 24). Then it was *Theos* who moved on the face of the waters. But concerning *Theos* or *Ail*, Agur says, "Who hath ascended the heavens, or descended? Who hath gathered the wind in his fist? What hath bound the waters in a garment? Who hath established all the ends of the earth? "What is His name" and *what is the name of 'His Son' if thou canst tell?*" (Prov. xxx. 4). What is the name of that "one spirit", that moved upon the face of the waters? The answer is *Yahweh*. This was the "He" of the Elohim "that formed the earth and made it". Hence, the nominative to created, is not a plural of majesty, but a singular noun understood—thus, "In the beginning (*the spirit of*) Elohim created the heavens and the earth"; and that spirit named himself *Ehyeh*, "I shall be", at the bush (Exod. iii. 14; vi. 3).

(To be continued.)

VOLUME NINETEEN

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## SPECIAL ARTICLE FOR THIS MONTH.

### TOWARDS SOUND UNITY

Thoughts for the Times

## *The Whole Counsel of God*



There is such a thing as the whole counsel of God (Acts 20: 27); a faithful work of the Lord (Titus 1: 9-14); an earnest contention for the faith (Jude 3); a full, wise, uncorrupted, saving testimony of the Truth (1 Tim. 4: 15-16). And there are those who never get further than a mere smattering of the things, whose capacities are too contracted to expand to the greatness of the Truth — whose energies are too much bestowed upon mere temporalities to leave a sufficiency for growth in the Spirit, and stop short in pious "charitable" uncertainties, which embarrass the operations of the Truth, and would spoil the work of God if they were to get their way. They are dealt with in Paul's words: "If any man think himself a brother, let him show it by acknowledging frankly and abetting heartily, the whole counsel of God; but if any man be ignorant, let him be ignorant." If he is uncertain in this or that, and disposed to temporise and compromise, let him take his place as an ignorant man, whose voice should not be heard in counsel, and least of all, lifted up against those who are where he professes to be, and who are doing the work which, by his profession, he ought to be doing with all his heart.

—R.R.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

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

## STALIN'S SUCCESSOR



*"Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God. This truth is beautifully expressed in the words of the prophet, saying, "Blessed be the name of God for ever and ever; for wisdom and might are his: and he changeth the times and the seasons; HE REMOVETH KINGS AND SETTETH UP KINGS: he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2: 20-22). It is He to whom all things are subjected; "for he ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4: 17). This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without "setting on fire the course of nature." When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world's affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world."*

*Dr. Thomas — "Elpis Israel" p. 323.*

The above extract, places in true perspective, the death of Stalin reported some time back. The news was received with mixed feelings. Millions of Communists were filled with regret, and, perhaps, fear, as they wondered whether the death of such a leader might be followed by bloodshed and revolution. The Western world heard it with joy, for to it Stalin was the symbol of oppression and impending war. With his death, men and women felt that a threat to the future had been removed, and they looked for revolution in Russia to ease the tension all over the world.

How utterly ignorant is the average person concerning the purpose of God! The teaching of the Psalmist, that "the wicked are God's sword to execute His purpose," is not understood. The world does

not realise that the future does not depend upon the policies of individuals, but is superintended by Yahweh, and that, as the Doctor states above: "When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage." Thus the world looks out fearfully upon the future, for in the words of Scripture: "Where there is no vision the people perish."

Nearly every prophecy which speaks concerning Armageddon stresses the hand of God as the guiding Force gathering the Powers to this last great battleground of the nations. Thus Revelation 16: 16 declares: "He (Christ) gathered them (the nations) into a place called in the Hebrew, Armageddon." Zechariah 14: 1 says: "Yahweh will draw all nations to Jerusalem to battle." Ezekiel 38: 2: "I (Yahweh) will put hooks into the jaws (of Russia) and bring him (Gogue) forth."

This feature in the development of the time of the end should not be overlooked. The world's statesmen are but pawns in the hands of Deity, to be used according to His will. Thus a Roosevelt suddenly dies, a Churchill is removed from office, a Stalin is forced to relinquish control of the affairs of State, and the Divine purpose moves on to a further stage of development.

Stalin has been removed. His presence was an obstacle to the Divine purpose. His death makes possible the manifestation of Gogue. It would be, of course, both premature and foolish to name Gogue at the present juncture of affairs. We can only say that despite competition within the ranks of the mighty in Russia, despite revolution or bloodshed, the end is approaching. We believe that Gogue is living at the present moment, but affairs have not reached the stage where he can be named with certainty. But it could be, before Gogue is revealed, Christ could be in the earth. We live at the epoch of the Return. There is no prophecy that we can say with certainty must be fulfilled before that glorious consummation. Christ could return tomorrow.

Stalin was undoubtedly a man of destiny. He rose from obscurity to the highest position of power. Ever a man of ruthless will, he early became prominent within the Communist party, and was assigned duties of the utmost importance. It is said, however, that Lenin looked upon him with suspicion, and did not want him as successor, naming Trotsky for this position. Be this as it may, Trotsky was no match for the cunning and brutal "Man on Steel" as he was called. Though he controlled the army, and had rendered great service to the cause, by his victories over the White Russians and their allies, he was shouldered out of the way by Stalin and fled the Soviet in fear of his life. But even exile did not save Trotsky. He was a potential threat to the regime, and the long arm of the assassin reached forth to his destruction. So it has been with all the enemies of the State.

Stalin has been an enigma to the world. During World War 2 he completely hoodwinked Roosevelt by posing as a benevolent man

who really had the good of humanity at heart, and in consequence gained some important diplomatic victories that have had far-reaching effects upon the post-war world. Within the Soviet itself, any rebellion was crushed with bloodshed, the voice of criticism was stilled with brutal violence, and Stalin marched on to greater and greater power. To use the words of Daniel in relation to the Babylonish Dictator: "All people, nations, and languages, trembled and feared before him: whom he would he slew and whom he would he kept alive; and whom he would he set up; and whom he would he put down" (Dan. 5: 19).

And Russia has likewise grown in might during this period. From a backward country of no military consequence she has developed into one of the greatest powers in history, controlling the destiny of a greater number of people than any other nation in recorded history. Russia appears to hold the future in her control. Since the conclusion of the last war her octopus-like tentacles have been extended to draw country after country within the ambit of her power. She has divided the world into two.

It is a significant feature of the current situation, that the key to the future is known only to an obscure, humble community: to Christadelphia. We have the vision to see beyond the present to the glorious consummation of our hope. To us the future is not clouded in doubt and foreboding, but is bright with the greatest possibilities. We know the secret of the remarkable trend of world events, and see in the present position of such Powers as Russia, Israel, Britain, America, etc., signs of the end of an age, and the opening of a new one: the Kingdom aion. We can intelligently read the "signs of the times."

To the world, the death of Stalin means much, because it falsely thinks that it will remove the threat of war that hangs over it today. To the Christadelphian, it also means much, for it shows that God's purpose in Stalin is finished, and the Divine plan is to develop to a new stage. It means a step forward, and we are wise to view it in this light. It means that the time of our preparation is nearing its end. We hope to become members of the multitudinous bride, and with this in mind, we should be filled with excitement because of the possibility of the early return of the Groom to be forever united to his beloved. We should thus be keenly expectant of the end, busily engaged upon preparing our garments for the gladsome day: the marriage of the Lamb to his Bride (Rev. 19: 9). Paul declares that the prize is laid up for those "who love the Lord's appearing" (2 Tim. 4: 8). We do not manifest this quality if we give all our time and energy to the affairs of this life, if we are completely immersed in the business and pleasure of our present existence to the exclusion of the business and pleasure of the things of Christ. We do not love the Lord's appearing if we give scant attention to his message (the Word), and skimp over the daily readings with a yawn and a groan whilst giving our full attention to the wireless set or some personal hobby.

Christ warns us in Luke 21. "Take heed to yourselves," he de-

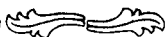


clares, "lest your hearts be not overcharged with surfeiting and drunkenness and cares of this life, so that day come upon you un-awares. For as a snare shall it come on all who dwell on earth" (v. 34). To be "overcharged" is to overeat of the business and pleasure of life, with the consequence that we become tired and drowsy and unfit for that state of vigilance that the Lord requires. Let us take warning by his counsel. The pleasures and business of this life are destined to pass away with all the other things that make up for present existence. It is as a shadow, whilst the reality still remains to be revealed in the future. And the death of Stalin, and the events that have followed in train of his demise, warn us that the time is very near at hand.

—E.P.



## *Towards Sound Unity in the Ecclesias*



"Behold, the day cometh, that shall burn as an oven;" (Mal. 4-1).

"A smoking flax shall he not quench . . . ." (Matt. 12-20).

"Blessed are the peacemakers . . . ." (Matt. 5-9).

Following in the train of ecclesial reconciliation in Adelaide, the resultant development of the Woodville ecclesia and Bro. Max Henry's conviction, together with that of many other brethren, that grounds for separation no longer existed, and then recently the letter from the recorder of Lakemba ecclesia (N.S.W.)—Bro. J. H. Crewes—we now have positive action taken by the two ecclesias in Albury (N.S.W.) who have decided to meet together on the following basis:— "A joint meeting between representatives of both ecclesias was held at which all expressed their wholehearted acceptance of the propositions set out below:

1. We recognise the Bible, the infallable word of God, as the foundation of our faith and works.
2. We, the Brethren and Sisters of Albury (N.S.W.) agree that the doctrines set forth in the Birmingham Amended Statement of Faith are a true exposition of the first principles of the oracles of God and we individually and collectively accept and profess these doctrines as a sound basis of fellowship . . . . .

That the division which has existed for so many years in Albury has been healed, is received with rejoicing by all.

By closer co-operation, which will inevitably follow, the more effective work in preaching the Gospel and various phases of the Truth's work will be achieved to the mutual benefit of all concerned...."

Signed H. Islip, Rec. Bro.

The above is an extract from the official letter from Albury united ecclesia.

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It is also pleasing and gratifying to report that definite action is being taken in Melbourne and the ecclesias in the State of Victoria, for on February 5th and on February 23rd at a meeting of delegates of central fellowship ecclesias, similar resolutions were passed either unanimously—or by a majority of the ecclesias' representatives. These resolutions are to be sent (quote) . . . "to the ecclesias at Elsternwick and Latrobe Street that they also send the above recommended basis to all ecclesias in their fellowship in Victoria for their agreement, and that upon receipt of agreement and publication of the report to the ecclesias in Victoria, inter-ecclesial fellowship shall be exercised between the ecclesias . . . ."

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Having established a sound basis of doctrines let brethren everywhere look to the equally important side of Christian life—the daily living of our religion before men.

- (1) If we are elders in our ecclesia are we exemplary in our behaviour? Have we the apostolic qualifications?

1 Tim. 3. 1 to 13.

- (2) Are our children an example because of our righteous training?

- (3) Are the interested friends receiving our earnest, loving care and attention?

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Here in this enormous continent of Australia live eight million people and it has only been populated for a little over one hundred years. The Truth found a foothold here almost as soon as it did in Britain. Anyone who has a copy of the Christadelphian Magazine for 1872 should read how the Truth came to Beechworth—the home town of Bro. C. A. Ladson known and loved by so many of a previous generation on both sides of the world. In such vast spaces as exist in Australia where individuals have often found themselves in isolation, the visits of others have been red letter days, long to be remembered and talked over.

But the dark cloud of division which has overshadowed the scene during the past 50 years, has marred the picture—and so it is with HOPE that we approach this new era—re-union on a basis which has been accepted as sound as we can find in these days of human frailty. "The days come that shall burn as an oven". Those of us who have lived through days of burning in Britain and seen homes disappear in fire, and people as stubble—have a keen realisation of the gravity of the prophecy.

It is said of Jesus that He was so tender in His dealings towards others that even a smoking flax—a flax nearly burnt out—He would not quench.

He also said "Blessed are the peacemakers". Let us in Australia, where the present world wide impetus for ecclesial unity recently began, become a united band of people who will fan the flax into new blaze—revive the love of those who are weary of division, and go forward . . . "forgetting those things which are behind, and reaching forth unto those things which are before."

Edward H. Thorneloe.

The word "Christian" has long ceased to be distinctive; and is now representative of the worst of the heathen. In Psalm 22, the Spirit of Christ styles the true believers, "my brethren"; and in Isaiah 8, says, "Behold I and the children whom God hath given me." These texts Paul applies to Jesus and the many sons he brings to glory, in Hebrews 2: 11-14. "My brethren" is therefore equivalent to Jesus' Brethren; and as he was made "Lord and Christ," it is equivalent to "Christ's Brethren," or Christadelphians.

\* \* \*

Gogue comes to Zion to take possession; Jesus meets him there to reject him, and to let the nations know that no power has a right to reign on Mount Zion but Jesus of Nazareth, Son of David and of the Deity, the Bethlehem born King of the Jews.

Dr. Thomas.

\* \* \*

The truth is sure to disturb the schemes of little ambitions, which have ordinarily much cunning but little prudence. Passion swamps their reason when truth, ever calm and trusting in God, advances to its goal with firm and equal tread, and plants its victorious ensigns in purity and peace.

Dr. Thomas.

\* \* \*

Prayer—a sweet luxury to the weary spirit—the first condition of which is the active consciousness of God's existence: the second, the knowledge of Him as communicated in the Scriptures; the third, the love of Him generated thereby; the fourth, the knowledge of our needs produced by experience and reflection. "Saying prayer," is not praying.

R.R.

\* \* \*

The coming of Christ will catch some in the act of disputing the existence of such a personage. How foolish they will seem. The course of true wisdom, after the survey and test of all the facts, is to prepare for his coming in the induction of that state of mind and line of conduct that will be acceptable to him. This is not to be attained by "perverse disputings with men of corrupt minds," but by the sincere and meditative studies and exercises which the study of the Scriptures, and prayer will gender.

\* \* \*

The earth is Yahweh's, for He made it; it is temporarily "given into the hand of the wicked," till the King shall come to possess it with His saints to the uttermost parts thereof. "He hath established if for ever." No interpretation that would falsify these statements can be true. All theories of the kind must therefore be rejected as mere idle tales in which only the children of the apostasy can delight.

Dr. Thomas.

# BE OF GOOD COURAGE !



Our times are parallel with those of Jeremiah and Ezekiel, in which there was much religion, but little truth and godliness. Our duty is to lift our voices in warning—to testify to the fact that the religious world is at enmity with God, and that saving truth is not to be found in the churches and chapels which crowd our land. This proclamation will shock people, and be regarded, at first, as presumption, but what of that? Some of us are too fearful of offending, and, at times, of offending not people to whom we preach the Truth, but people to whom we do not preach it. It would tend more to the prosperity of the Truth if we studied God's wishes more, and our own feelings less. Let us not expect to bring men who are immersed in pulpit theology to a knowledge of the Truth without causing them unpleasant shocks. To try to do so is to spend time unprofitably. Brother Roberts argued that shocking people (in the sense of setting before them the exact and whole truth, clearly, and irrespective of their feelings) was not only right but beneficial. It produced a conviction deep and strong. "My own experience," wrote our brother, not long before his death, "is that wheedling never leads to any results of a spiritual value. Any good that has been done in our generation has been done by what Mr. ——— calls the system of 'shocking' people."

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## LET US PROFIT BY CRITICISM

To cease useful work because of fault-finding is not commendable. We should try to be improved by criticism, whether it emanates from people who are kind or unkind, fair or unfair. To have one's failings pointed out is not pleasant, but the process is not without advantage. Our duty is to listen to reasonable criticism, and to promptly remedy flaws which our critics expose. To be angry or sullen is very blameworthy. Still worse is it to wriggle and struggle to evade it — to endeavour to make an unworthy act appear worthy, or an untrue and illogical statement appear correct and coherent. To do so (and too much of this is done) is derogatory to a brother's reputation. But may we not be unreasonable or unjustly censured? We may be, and possibly frequently are. Should this be our experience, let us suffer it without creating unpleasantness. If an answer is called for, let us give it, but in the right mood. Let not wounded vanity generate the steam for the work. What is more sad, more damaging to the Truth's well-being, than to see brethren, especially leaders, engaging in fleshly polemics, squabbling over personalities, fighting to uphold their dignity, or insisting upon having the last word. The Scriptures are very strong in their condemnation of these indiscretions. If brethren would strive to be lovers of God more than lovers of themselves, all ecclesial turmoil would soon end. "Let nothing be done through strife, or vain glory" (Phil. 2: 3; 2 Tim. 2: 14-16, 23).

—A.T.J.

## 8. YAHWEH YIREH

*"We have an altar, whereof they (those outside the Covenant) have no right to eat . . ." (Heb. 13: 10). "They which wait at the altar (Christ) are partakers with the altar" (1-Cor. 9: 13).*

The trial of Abraham's faith, outlined in 22nd Chapter Genesis, has been referred to time and again by Christadelphians in expounding the faith. It is not our intention, therefore, of dealing minutely with the promises associated therewith, but to make brief reference to the manner in which the offering of Isaac, and the naming of "the place" bears upon our living altar: the Lord Jesus Christ.

Paul declares that Abraham was "justified by faith" when he believed God. James says that he was "justified by works" when he instantly obeyed the injunction of Deity contained in the chapter before us: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22: 2).

Moriah later became the site of the temple. It was there that the plague was stayed in the days of David, and he was commanded by the angel to build an altar unto Yahweh (1 Chron. 21: 18).

There, also, Jesus, God's "only son whom He loved," was led to be offered "for the sin of the world." His cross was erected "in the land of Moriah," for Moriah comprised a region rather than a single spot.

It is possible that Isaac was offered at the very place where, later, the Lord himself "poured out his soul unto death."

### YAHWEH WILL PROVIDE

The implicit faith of Abraham is apparent from his instructions to his young men: "Abide ye here; I and the lad will go yonder and worship, and *come again to you.*" Isaac was the seed of promise, and the patriarch knew that even if he offered him up for a burnt offering, he would be restored to him again.

Isaac, perfectly familiar with the requirements of worship, commented upon the lack of a sacrificial victim: "My father; behold the fire and the wood: but where is the lamb for a burnt offering?" The man of faith, looking forward to the offering of Jesus, prophetically replied: "My son, God will provide himself a lamb for a burnt offering."

Deity intervened in the offering of Isaac. He provided a lamb that saved the young lad's fate, and, in a figure brought him from the dead to life eternal (Heb. 11: 17-19).

The place was thus appropriately named *Yahweh Yireh*: "He who will Provide."

There is no doubt that Abraham saw beyond his immediate presence to the future when Yahweh would provide the true Son of Promise as a Propitiatory for sins, and beyond to the glory yet to be revealed. The whole of his life reveals this. Mentally he lived in the future. "He saw Messiah's day — the day of sacrifice, and the glorious future — and was glad." His faith and hope is epitomised in the name: *Yahweh Yireh*.

The prophetic aspect of this name is apparent from the words of Moses added to the narrative: "In the mount of Yahweh it shall be seen" (Gen. 22: 14). What shall be seen? The fulfilment of the analogy of Genesis 22.

### THE TWO ADVENTS

Abraham's faith was commended by Deity. An angel was sent to save Isaac and reward Abraham. He spake twice, and the statement on each occasion answers to the past and future work of Christ. The first occasion the angel directed the attention of Abraham to a ram caught in a thicket, and commanded that this should be offered on Isaac's behalf. Thus the Seed of Promise was saved by the Lamb of God's providing. Isaac is a type of Christ both individual and multitudinous, so that the analogy shows Christ redeemed from the power of death by his own offering (for the Ram foreshadowed the sacrificial work of Jesus), and leading many other sons to glory. Paul teaches that Christ, "*by his own blood*" entered into the holy place, having obtained eternal redemption" (Heb. 9: 12); and "the God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13: 20).

After Abraham had offered the Ram caught in a thicket, the angel called to him "the second time," and announced the coming glory of this coming seed of Abraham. In him "all nations shall be blessed," and he shall "possess the gate of his enemies."

Thus was the patriarch brought to anticipate the coming sacrifice of his future offspring upon the *Yahweh Yireh* Altar, and beyond to the ultimate glory when "all shall know Yahweh the least unto the greatest." He saw in vision the two advents of Christ.

### THE ANTITYPICAL ALTAR

The word Jesus in Hebrew is *Yahshua*, and signifies not merely "saviour," but "*Yahweh will save*." It stands as a caption of the mission of Deity in His beloved son. Yahweh is the Redeemer and Saviour of mankind, operating through His son whom He styles in the prophets, "His servant in whom He will be glorified." His servant "to

raise up the tribes of Jacob" and to reveal His "salvation unto the end of the earth" (Isa. 49: 3, 7). Jesus was "the Word made flesh," "God manifest in the flesh" (1 Tim. 3: 16). Paul declares: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5: 19). Here, then, was the Yahweh Yireh Altar. Yahweh had provided for the need of man in the "Lamb slain for the sin of the world." He had "exalted Christ with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5: 31). The first prophetic proclamation of the angel to Abraham was fulfilled.

—H.P.M.

## Christadelphian Newsletter

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

### Diary of a Trip Abroad

## TO PERTH BY RAIL

(Continued from last issue)

Two days after leaving Adelaide, our train pulled into the Perth Railway Station, and we were met by our good friends, Brother and Sister Flint.

1500 miles lay behind us. 1500 miles which divides the brethren in Perth from their nearest Ecclesia. We commend these figures to the attention of our readers in Australia and abroad. Australia is a huge continent with few Ecclesias, most of which are isolated from each other by mighty distances. Thus the Ecclesias in each State are largely self-centred, and have little contact with the problems and the controversies of those in other parts. Perth, for example, is further from Adelaide (its nearest ecclesial contact) than Sydney is from New Zea-

land. Let brethren in Birmingham, New York or Toronto measure 1500 miles from their centre, and they will have some idea of the isolation of Ecclesias in Australia. Adelaide, of course, is not so isolated as Perth. Their nearest ecclesial contact is Melbourne, a mere 500 miles distant.

This was one reason why we questioned the wisdom of the proposition of the recent conference in Melbourne, that no sectional reconciliation should take place. We believe that if grounds for unity exist in any centre, it is folly to wait for moves from other parts. Let each centre put its own house in order, and ultimately general reconciliation in Australia might come.

In Perth there are two Eccle-

sias, neither very large, both on the same Statement of Faith, yet divided because of the technicalities of fellowship. The same situation existed in Adelaide until recently. But interecclesial negotiations revealed that there existed the basis for reconciliation, and the ranks were closed. The benefits were instantaneous, mutual and far-reaching. Brethren must learn to co-operate together for the benefit of the Truth where the basic facts are mutually accepted. Where division has occurred over a long period of time, there is required a measure of forbearance and tolerance (we do not mean of error, of course) if reconciliation is to succeed.

The journey to Perth was uneventful. We had expected it to be hot, and were not disappointed. But the heat was not disagreeable. We had expected to travel via the new diesel train to Kalgoorlie, reputed to be the very latest in railroad comfort, and which had resulted in the run to Perth being shortened by one day. This train, however, had run off the rails a few days previously, and was even then about 150 miles out of Kalgoorlie, still off the track, and buried deep in sand. We had the speedy diesel engine (capable of 90 m.p.h.) but coupled to it were antiquated carriages not built for speed or comfort. In consequence we rattled and plunged and shook and leaped our way across the desert like a line of kangaroos behind a smoothly-running greyhound. The train was full of complaints as the travellers had all expected to experience the pleasures of the new air-conditioned Diesel.

The conditions did not worry us, however. We had our portable typewriter, and ample work on hand which kept us fully occupied for the whole of the journey to Perth. We had thus little time for conversation with fellow-passengers, and as the standard of talk was the usual polite generalities without much point of interest, we were quite content to retire within our shell and work on the necessary matter before us.

Thus we swiftly passed through Wilgena, a typical pastoral sheep station of Australia that covers 1,920,000 acres; through the limestone Nullarbor (meaning: no tree), one of the largest plains in the world, extending for 420 miles, as flat as a pancake, and completely devoid of trees; along the longest stretch of straight railway track in the world, and onwards to Kalgoorlie and Perth. In the whole of the 1,051 miles from Pirie in South Australia to Kalgoorlie in Western Australia there is not a single running stream, so arid is this heat-drenched portion of the Continent.

To us Perth was as an oasis in the desert. A little well-spring of life exists there in the Ecclesia. In the company of brethren conversation reached a higher level of mutual interest. Unfortunately, that day one young member of the Ecclesia had his application to be registered as a conscientious objector rejected, and the brethren were, naturally, a little downcast. Yet how often has such a rebuff played an important part in the developing of worthwhile character. Christ's words to Pilate still remain true today: "Thou couldest have no power at all against me, except it were given thee from above" (John 19-11). It is not what we will, but what God wills, and sometimes he requires us to go through trials for our own benefit. This was the case with Joseph. He had to bear with the jealousy of his brothers, his slavery in Egypt, the selfish forgetfulness of the butler, and to wear out portion of his life in prison, that God's purpose in him and in Israel might be accomplished, and that he might come under the influence of certain experiences that would fit him for the high position to which he was elevated.

So it is with our own case. Sometimes we find our efforts in a certain direction constantly hindered, and the channel of our interests diverted along a course we would never voluntarily accept; and later, we can see the hand of God in these things.



Generally, magistrates in Australia try to be just and fair. Our brethren come before them as individuals, and not as members of a community. Each case is determined upon its individual merits, and each applicant is required to make a stand for Truth and testify on its behalf. We recommended in the Perth case appeal for a rehearing of the case. This, we understand, will be done.

One brother raised the point of Gospel extension contacts. From the distribution of "Digest of Truth" and other literature, many applications by interested friends are made to Adelaide from folk who are resident in Western Australia. We pointed out that a Committee is now operating to pass these names on to local brethren that the printed word might be supplemented by personal tuition in Bible doctrine. Arrangements were made for all such names to be sent on to our brethren in Perth for the purpose of personal contact. This is now functioning smoothly in other parts of the Ecclesial world, and during the past twelve months a few immersions have been reported as the result of this co-operation.

In the afternoon we were escorted to the new Ecclesial Hall, where later in the evening, we spoke words of encouragement to our brethren and sisters, and were in turn, encouraged by their loving expressions of farewell. The Hall is a very nice, modest building in one of the main arteries leading into the city: No. 62 Canning Highway. It is named, "The Christadelphian Assembly Hall". The outside is decorated with lawns and gardens, and flood-lighting at night time, helps to draw attention to its existence. The seating accommodation provides for about 130 persons, though the Hall could hold some 200. The only form of decoration is the inscription on the wall: "Praise Ye The Lord," and this is to be the theme of the Opening which (God willing) is scheduled for the end of March. An interesting detail of this hall is a sound-proof room with a wide

window which gives the opportunity of mothers with young and restless children to see and hear all that goes on, and to participate in the meeting without disturbing any other members of the congregation—unless, perhaps, it may be the speaker who may be a little disconcerted with a lot of wriggling babies concentrated in one place, in the immediate line of vision! But perhaps the babies are good in Perth!

Quite a number of letters and messages of goodwill were received by us at Perth. Some of these were not opened until after we had left Australia, but all of them were greatly appreciated, and took us back in spirit to the Eastern States and to home once more.

And so the time came to bid farewell to our hosts, Brother and Sister Stagg, and to board the S.S. "Moreton Bay". A restless, confused crowd of men, women and children pushing and pulling their way on board, shouting out greetings, calling to friends on shore, created a jumble of noise and confusion. We were shown to our cabin which was very comfortable though not elaborate, and with plenty of space to pack the clothes and books we had with us—and then again the pain of waving goodbye to friends whom we have learned to love in the Truth.

Gradually the ship pulled away from shore amid a stirring march played on a badly scratched gramophone record on board, and the dismal, metallic notes of a piano-accordion on the wharf. So Australia faded into the distance. A wide circle of heaving, blue water became our horizon, contrasting sharply with the circle of flat, arid soil which is the horizon in the Nullabor. And that evening, 28th February, we appropriately read according to the readings for the day, the words of the Psalmist: "O Yahweh, how manifold are thy works! In wisdom Thou hast made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships . . . (Psalm 104: 24-26)

## Tried by Fire (Dan. 3)

(Bible markings based on "Exposition of Daniel" from Prospect Elpis Israel Class).

**Verse 19: "Heat the furnace"**—The Babylonians worshipped fire, so that to them the incident represented divine judgment against the three Jews. Abraham was called out of Ur of the Chaldees, and Ur means "light" or "fire". For the three Jews this was the "furnace of affliction" but note Isaiah 45: 10. Nebuchadnezzar stood as the type of those who think they control the furnace, but the Scriptures put the truth in correct perspective cf. Isa. 31: 9; Ps. 31: 8-9. **"One seven times"**—As hot as possible. The Gentiles are heating up the furnace of affliction today as hot as possible, but as in the days of Nebuchadnezzar it will consume those who feed it (see Dan. 12: 1; Jer. 25: 31; 2 Pet. 3: 10).

**Verse 20: "His Mighty men"** see Joel 3: 9 for modern application.

**Verse 22: "The fire slew those men"**—So it will at Armageddon. The fire today being heated by the Gentiles shall consume those

that feed it. See Mal. 4: Isa. 54: 17; Isa. 66: 15-16; Jer. 25: 33.

**Verse 25:: "The Son of God."**—The righteous Jews were saved, and then the Gentiles saw the appearance of a divine person with them. So it will be with the future. The spiritual seed of Abraham will be saved from out of the tribulation, and in their midst will be seen the Lord Jesus Christ (Luke 21: 27; Jer. 16: 19; Isa. 25: 7).

**Verse 27: No smell of fire** see Isa. 43: 1-2; Isa. 54: 17. This is our glorious heritage even now.

**Verse 29: "Every people, nation, and language"**—For future application see Isa. 60: 12; Ps. 72.

**Verse 30: "The king promoted"** The righteous Jews (spiritual seed of Abraham) were elevated to ruling positions in Babylon. So it will be at the epoch of Christ—Isa. 32: 1.

Thus was Nebuchadnezzar forced to acknowledge that the God of the Hebrews is All-Powerful; and so, in the future, the modern world will be forced to acknowledge it also.



# Eternal Life Now ?

"I read 'The Logos' with pleasure and profit. It is a tonic for those concerned with the welfare of the Truth and its upholders, and should be salutary with dissenters who from time to time, with schismatic effect, contend for ideas inimical to its clear teaching. A sample of this you deal with in the September issue, p. 17. Forty years ago, in north London, a similar theory was advanced and caused a minor division. It was claimed that we have aionian life now, but the manner in which we possess that life was never clearly explained. Such statements as, "He that believeth hath everlasting life" was distorted to support the idea. It was claimed that the word "zoe" (life) means "life appertaining to the age to come." That your explanation of it is correct is seen from the usage of the word in Scripture. "Zoe" stands for "motion," "activity," "life"; and it indicates both the "brief life that now is our portion," or the "length of days for ever and ever" which is our hope. Instances where it denotes the life that now is are found in the following places: Zacharias' words: "we being delivered out of the hand of our enemies should serve him without fear all the days of our life." Rom. 8: 38: "Neither death nor life (zoe) shall be able to separate us from the love of God." Tim. 4: 8: "Having promise of the life (zoe) that now is and of that which is to come." James 4: 14: "What is your life (zoe)? It is even a vapour, that appeareth for a little time, and then vanisheth away."

As to the false claim that we are now living in the aion of Christ, surely the daily prayer: "Thy kingdom come" should be self-corrective. There are, of course, texts that might be pressed into giving colour to this idea, such as the statement: "Except you receive the kingdom as a little child you shall in no wise enter therein," but surely it is realised that here the term is used metonymically.

A metonymy is the usage of one word for another that is *related* to it, as when we put effect for cause. Thus the means, or cause, of getting into the Kingdom is the receiving into our hearts and minds of the Gospel call. Receiving the Gospel is thus styled **receiving the Kingdom**.

The same explanation is true of those references that speak of eternal life being possessed now. The means of obtaining this eternal (aionian) life is the gospel taken into an affectionate mind and heart. The result of this is that "in the age to come" and not now, such shall have everlasting life (Luke 18: 30).

Saints such as Paul are "in hope of eternal life" (Titus 1: 2), and to the Romans the Apostle wrote: "Hope which is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8: 25). (Extract from a letter).

R. H. Hood, England.



## “Hold Such in Reputation”

—Paul

*A reader (A.H. — U.S.A.) asks why the insistence upon the writings of our pioneers in “The Logos”? He suggests that it would be of more value to go direct to the Word of God itself. Another reader (H.D. — U.S.A.) has been told that “Phanerosis” is “full of error” and asks our opinion.*

It is possible that correspondent A.H. is a unique character of exceptional ability who requires no assistance in the better understanding of the Scriptures, who needs merely to briefly read such books as Daniel or Revelation to instantly understand their full meaning, who only has to glance at a subject such as the Names and Titles of Deity to have a complete grasp of all its implications, to whom prophecy is an open book, to whom Bible symbol and parable holds no hidden meaning, who has little more to learn.

But he must understand that there are lesser mortals than he, and some of us need help and guidance in the unravelling of these and other mysteries of the Word. Experience has shown us that the writings of our pioneers are outstanding in this regard; therefore we delight to honour them in the pages of “The Logos” which is not published for the benefit of the learned, but for the help and encouragement of the humble. Not that we give slavish deference to the writings of the pioneers, or place them on a higher pedestal than God’s Word, or allow them to usurp that form of respect that should be reserved exclusively for the latter; we use them as aids to the better understanding of the Word, and find that by so doing our understanding of the grand purpose of Yahweh is immeasurably increased.

We do not get the same amount of help from other sources. Very often we find these a mere rehash of “Elpis Israel,” reflecting little credit on the original. Nor have we found that recourse to the pioneer works adversely affects our independent study of the Bible. On the contrary, many an interesting and profitable subject has been built up from a thought, or an idea, hinted at in *Eureka* or *Elpis Israel*.

We refuse to accept the idea that the revival of the Truth, in these last days, was a matter of “luck” or “chance.” We believe it was divinely guided by the one who introduces himself as “He who walketh in the midst of the ecclesias” (Rev. 2: 1), and to whom all power has been committed “both in heaven and in earth” (Mat. 28:

18). We believe, therefore, that Dr. Thomas was raised up to perform the work he accomplished. He was not inspired or infallible. That was not required. The work of Inspiration was before him in the Scriptures. What was needed was a man of faith, ability, and determination, to sift the wheat of truth from the chaff of clerical theology, and proclaim again the Apostolic faith in its purity. No one, who has read with understanding, the expositions that came from the pen of Brother Thomas, will doubt the skill and thoroughness with which this work was performed.

Let our correspondent study these writings, and he will find that he is inexorably taken back to the Bible, and given an understanding of its message he never had previously. The Doctor leads the student to the Word, and emphasises features that might be overlooked by those of lesser ability. The Bible must be close at hand when the study of these writings is engaged in. As the preface to *Elpis Israel* states:

“‘*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.”

*The Logos* esteems Brother Thomas for his work's sake. In this it is encouraged by Scriptural precept and Apostolic example. Paul exhorted Timothy: “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (1 Tim. 5: 17). We suppose, that our correspondent will agree, that the Doctor has been second to none in labouring for the “word and doctrine,” in these closing days of the Gentiles. We can honour him; not by wordy praise that avails nothing, but by using his writings as he would like them used. To the ecclesia at Phillipi, Paul wrote in similar terms. Speaking of Epaphroditus who had laboured so diligently in the work, caring not for his own convenience or welfare, he exhorted the brethren to “hold such in reputation” (Phil. 2: 29). This, *The Logos* endeavours to do in regard to Brother Thomas whom it respects for his work's sake in the Truth, and who, in the days of his pilgrimage, neglected his own convenience and welfare that the brethren might benefit.

But *The Logos* does not esteem the writings of Brother Thomas merely because he laboured diligently during his lifetime. Many have done similarly since. It esteems these writings because it has witnessed the definite benefit gained by the study of them. It has seen this too often not to be impressed by it. It has seen brethren transformed in their attitude towards the Truth by the invigorating power of the Truth clearly and forthrightly expressed in *Elpis Israel* and *Eureka*. An early apathy has given place to a keen appreciation of the deeper aspects of the Word, and this has changed them from mere “hearers only,” into virile workers for the Truth, and skilful exponents of the Faith.

Time and again the prognostications of Brother Thomas, based upon Bible prophecy, have been challenged; and time and again the critics have had to eat their words. It has been said that he was "wrong" to write that Britain would enter Egypt, that she would colonise Palestine with Jews, that Gog would emanate from Russia, etc. But time has invariably seen the political pendulum swing in the direction indicated in his writings. He made mistakes, of course. Chronologically he placed these prophecies too early, as we all know. But then nobody claims infallibility for the Doctor. His writings stand as the finest expositions of the Scriptures available, despite any "mistakes" there may be therein.

The present divided state of Christadelphia is due to the fact that brethren have strayed from the standard set down in *Elpis Israel* and *Eureka*. We need to retrace our steps. If the reader wants to assist, let him familiarise himself with the truths found in these works, and endorsed by Scripture, and let him become a cell of strength in his particular ecclesia in support of these things. Let him vigorously "contend for the faith," because this is what we need to uphold and extend. If we do this, true reconciliation will come. If we do not, we lay the foundation for further trouble.

Finally, we recommend reader A.H. to study the pioneer writings. His letter illustrates the need to do so, for drifting on to another subject of doctrinal import, he demonstrates that he, himself, needs to learn again what be the first principles of the oracles of God. We believe that the writings of our pioneers can help him if he approaches them in the right spirit, and in saying this, we speak by personal experience.

Coming to the question advanced by correspondent H.D. who had been told that "*Phanerosis* is full of error," we can do nothing better than to quote the statement of one who had considerable knowledge of the original languages. In *The Christadelphian* for 1881 he wrote:

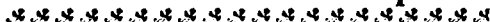
"Both in *Eureka* and *Phanerosis*, Dr. Thomas wrote much about the name Yahweh. . . . Some people, with nothing better than a vague notion as to what Dr. Thomas's writings on this subject really amount to, have adjudged him in error on some points; and most frequently a little examination has shown that the points of difference have involved a difficult criticism or an investigation of matters beyond the compass of those who have not seen their way to be content with dealing with things which are within their reach. Others, however, convinced of the impregnability of Dr. Thomas's position, have been thankful for the plainly expressed results of his labour and study, and grateful for the light he shed upon the doctrine of God-manifestation in its many revealed phases; and this, notwithstanding their individual inability to follow him in every stage of his reasoning, owing to their own lack of the qualifications necessary to support them in an adventure on the field of Biblical criticism. . . . It will be patent to any reader of Dr. Thomas's works that he did not find his problems ready worked out, neither were the difficulties he encountered already solved and only waiting to be "re-hashed up." It is also clear to anyone having only a slight acquaintance with current and recent literature on the subjects

dealt with by the Doctor, that hard study and careful investigations were required before he could, in the lucid way he did, "open up the scriptures" to enquirers after the way of life. Bringing to bear upon the subject of God-manifestation, a knowledge of the revealed purpose of the Deity, he was well equipped for his task of examining both the Old and New Testaments, and the position he eventually assumed was so strong that we might reasonably believe that, in some aspects and on some points, at least, his deductions have been corroborated by other, differently disposed or less enlightened, students of the Bible. . . ."

Reader A.H. can read *Phanerosis* with every confidence. It will open up to him new and important features of the Word that will assist him in his walk in the Truth.



## Life of the Spirit



*"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin"*—Hebrews 3: 12-13.

The focal point of all Paul's lessons is the life of the Spirit. His counsel to Timothy is his counsel to ourselves today: "Continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 14-17).

The Apostle's concern, from the beginning to the end of his ministry, was the perfecting of the man of God. Thoroughly grounded in Paul's mind was the principle enunciated by James, "Faith without works is dead." In all his teaching, he emphasises that *sound doctrine* is the foundation upon which true morality must rest; it is essential to the life of the Spirit. To the Ecclesia at Rome he wrote: "But God be thanked, that ye were the servants of sin, but ye have from the heart obeyed that *form of doctrine* which was delivered you" (Rom. 6: 17). And he stated that one of the qualifications required in an Elder was that of "Holding fast the faithful word as he hath been taught, that he may be able by *sound doctrine* both to exhort and to convince the gainsayers" (Tit. 1: 9).

### IMPORTANCE OF SOUND DOCTRINE

Grave danger lies in the idea that doctrine is of secondary consideration, and that right living will compensate for incorrect views on the revelation of God. But Paul teaches that sound doctrine is the foundation of true righteousness, and that false doctrine lies at the root of much unrighteous practice. He charged Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 2-4).

The term "right living" can mean so many diverse things to different people. Paul shows that right doctrine gives us a true perspective. It is appropriate for us, as students of the Word, to accept Paul's inspired phrase rather than the philosophy of men: "Thoroughly furnished unto all good works." The perfecting of the man of God is a process of development. The "good works" of Scripture do not belong to man's natural, normal way of life. Man, by nature, is selfish. His life is devoted to the promotion of self-interest, and the gratification of physical senses. Man is, in Paul's very apt phrase: "Of the earth earthy." The life of the Spirit is a denial of natural impulses: a denial of self. There is deep meaning in Paul's exhortation: "Present your bodies a living sacrifice." *We should beware of any ideas concerning right living in which there is but little, if any, element of sacrifice.* Jesus taught: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8: 34-35).

When we are called upon to do something we ordinarily would not do, or to refrain from indulgences we enjoy, we naturally want to know, Why? It is here the importance of doctrine enters. Doctrine is composed of principles which constitute our Faith; therefore it is suited only to the matured understanding. Paul teaches that all Scripture given by inspiration of God is profitable for doctrine; that is to say, we learn from the Word of God the principles of righteousness; and with continual reproof, correction, instruction therefrom, the man of God will attain unto perfection. Paul's teaching in the 12th of Romans is that the presentation of our bodies a living sacrifice, is *a service of Reason*, and amplifying this he continues: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (V. 2).

### MANIFESTATION OF THE SPIRIT

Our lives, rightly lived according to the Divine pattern, must have intelligent direction. Natural instincts are essentially selfish: they are elements of the law of self-preservation. Paul taught: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot



please God" (Rom. 8: 7-8). Paul sets the two contrasting positions side by side:

**"For if ye live after the  
flesh ye shall die" (Rom. 8:  
13).**

**"If ye through the Spirit  
do mortify the deeds of the  
body ye shall live."**

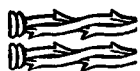
To be led by the Spirit of God is equivalent to being led by the Word of God. Jesus said: "The words that I speak unto you are spirit, and are life" (John 6: 63). We are warned to be on guard against "the commandments and precepts of men, which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col. 3: 23). Jesus reproved the rulers of the people in that they made God's law of none effect by superimposing the tradition and commandments of men (see Matt. 15: 1-9).

These considerations lead to the vital importance of sound doctrine. We must have clear understanding in order to intelligently apply to conduct the foundation principles of our faith. It is upon the basis of sound doctrine that the man of God becomes: "thoroughly furnished unto all good work."

There is an idea prevalent against which we should be on our guard. It is advanced by those who urge condensation to the barest minimum, the basic principles of our Faith. It is stated that the beliefs essential to salvation may be stated in very few words. There is grave danger in this assertion. Let us look at the facts. Essential to salvation is belief in the things concerning the Kingdom of God, and the Name of Jesus Christ. The whole Bible is devoted to this teaching.

All Scripture, contained in both Old and New Testaments, has been given, by the inspiration of God, for the purpose of making us "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15). Paul instructed Timothy (and through Timothy, us): "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2: 15). It is interesting and instructive, to note that the Apostle Paul, himself, as a prisoner in Rome, "expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning to evening" (Acts 28: 23). It is, therefore, very evident that the principles of God's dealings with men, the fundamental principles of our faith, are of vital consequence to all who desire to live acceptable in the sight of God. The Apostle Peter sums up the matter very forcibly: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 4: 15).

—W. Woodley, U.S.A.



## *A Gallery of Heroes*



*"Of whom the world was not worthy."—Heb. 11: 39.*

The 11th Hebrews presents a gallery of portraits, each subject of which excelled in that vital quality of faith, "without which it is impossible to please God" (v. 6). They were heroes because they conquered that which is most difficult to overcome, even Self. The portraits include men and women of all walks of life, whose memory is imperishable because their records are contained in God's Book of Life. Each one was moved by "an earnest conviction of things hoped for." This became the mainspring of their lives, and reversed their attitude to life. They learned to please not themselves but God.

The first portrait in the gallery is that of Abel, the first conscientious objector. Abel feared not death, but he did fear to use violence because he realised that, in his case, it would be contrary to the will of God. He fell before the murderer's weapon, but will yet rise to life eternal. In the worldly sense of the term, Abel was not a successful man. It was the successors of Cain who rose to glory and honour in the land, and whose exploits were lauded on every hand. When those "of like precious faith" with Abel, exhibit the same example of non-resistance to evil as did he, they are ridiculed by the world which fails to appreciate true character, and the real motive of the objection.

Joseph is another portrait in the gallery. In a different age, in different circumstances, and in a different way, he manifested the same quality of faith. "By faith," declares Paul, he did this and that (see v. 22). And faith is a "confident anticipation of things hoped for, a full persuasion of things unseen." This quality moved Joseph to acts of faith, with which God was well pleased. It is interesting and profitable to observe some of the effects of faith upon his life.

Joseph was the pride of his father Jacob, from whom the lad undoubtedly gained a close insight into those glorious Promises which God had made unto the fathers. His response to these truths was to show a greater zeal for the things of God, and this, in turn, caused Jacob to rejoice the more. Father and son were drawn closely together by their mutual love of the Truth.

Joseph's brothers, however, were moved to jealousy by this. With cruel, unjust thoughts they awaited the opportunity to strike. The more they saw the love of Jacob for Joseph, the greater became the measure of their jealousy for the latter. The more they witnessed his piety and faith, the greater developed their hatred for him.

At this stage, none of the characters in this drama realised that

God was using them to effect His purpose. The jealousy and hatred of the brothers was Divinely used to "preserve Him a seed in the earth," as Joseph realised later on.

This crisis came when Joseph dreamed his dreams. God revealed that some great calamity was to befall the family, as a result of which all — both father and brethren — would be forced to bow to Joseph. The jealousy of the brothers broke all bounds of restraint. They determined to do away with the hated Joseph. The occasion at last presented itself when they had him on his own, away from his father Jacob. They cast him in a pit, and discussed among themselves what they should do to him. A passing convoy of Midianitish merchantmen solved the problem. They could be rid of their enemy and enrich themselves at the same time. Joseph was sold into slavery, and Jacob was told his favourite was dead.

Here was a gloomy outlook for the previously sheltered Joseph. His dream had promised him honour and glory, but here was only abject slavery. Yet his faith never forsook him. In Potifer's luxurious household, in the dark and gloomy prison, when those who could help him forgot his kindness, the upright young man demonstrated that there moved in him a transforming faith. How he would meditate upon his condition! He would realise that one day, in some unaccountable manner, it must change, and that his father and brethren from whom he had been parted so long, must bow down before him. He believed the promises, he had confidence in the revelation of God, he knew that some day, in some way, they would be realised. Patiently he settled himself to wait.

And so the days passed slowly and with pain for Joseph. The future looked black and hopeless. His mind would doubtless turn over all the incidents of his life wondering why God did not intervene; not realising, possibly, that he was gaining valuable experience for his coming position of eminence.

In retrospect we can see that God was training His minister. We can see, step by step, that his life was divinely guided. To us, as we read the account of Joseph in Potifer's household, or sympathise with him in gaol, the future does not look dark and hopeless, for we know the glorious sequel, and we do not have to experience the intermediate distress. We can be philosophical over the fate of Joseph, because we know that through him God was "preserving a seed in the earth."

In the incidents of his life are revealed the ways of Providence.

Paul has hung this portrait in his gallery that we may look upon it and gain valuable lessons for our own circumstances. Sometimes we, too, may doubt the providence of Deity; for us the future might look black and hopeless; our path may tend in a direction that is unpleasant; it may seem that God has deserted us. At such times, let us remember Joseph, and patiently and prayerfully seek the face of God.

At last he was brought before Pharaoh. From the obscurity of an Egyptian prison he was elevated to the second place in the King-

dom. The people bowed before the Jewish Prime Minister. It was at last obvious to Joseph how the dream would be fulfilled. He had the power, and his family the need.

It is at this epoch in his career that the outstanding faith of Joseph is apparent. He could have commanded the fastest chariots in Egypt to convey the news of his exaltation to his sorrowing father, and to bring him from dire want to the plenty that was in Egypt. But Joseph knew the matter was of God, and in patience he waited the move that he realised would at last come. He refused to precipitate the plan of Deity.

At last the brothers were brought before the one they believed was dead. At long last they were forced to bow before him and justice was vindicated. At last Joseph could break his silence, and his tears

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It is questionable whether Gogue obtain possession of Constantinople before the advent or after it. He may get the city, but still lack dominion over Asiatic Turkey. His contest for this brings him against Egypt and the mountains of Israel.

Dr. Thomas.

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flow freely and unashamed for his brethren, and most of all for his father. Now the power of Egypt was pressed into hastening Jacob and the family into the land of plenty and security. The long, weary pilgrimage of waiting and of trial was over.

In Joseph we see the same quality of faith that resided in his grandfather Abraham: "After he had patiently endured, he received the promise" (Heb. 6: 15).

We can well gaze on the portraits of Hebrew 11 with pleasure and profit. The characters revealed therein are examples of men and women in whom the glory of Yahweh has been elevated; such a contrast to the unthinking, ignorant, pleasure-crazed crowd that surrounds us on every hand. Hebrews 11 present us with men and women who knew what trial and adversity was, and yet they overcame because faith was strong within them. If we wander through that gallery, let us do so with the object of measuring up what we find revealed therein with our own attitude to the Truth. The time is coming when the gallery will be completed. Out of the dust there will be brought the living characters of all these worthies, to form part of a greater gallery which will represent a living history of the Truth down through the ages. Thus we await with anticipation the advent of the anti-typical Joseph, who in company with his living prototype, and those of similar faith in every age, will reveal himself unto his brethren, receiving from them the adoration which is his due. Justice again will be vindicated.

—J.M.

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# PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CON-  
CERNING THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

*(Continued from last issue)*

If then, the question be asked, by what power did they, the Elohim, create and make all mundane things? The answer is, by the spirit, self-named Yahweh or Yah, whose sons, messengers, and servants they are. Spirit radiant from the eternal centre of light and power embodied itself in them; and from them as secondary focal organizations, radiated into the substance of the earth and waters; by which radiation a collateral connection was established with "the free spirit" directly emanating from the Focal Centre of the Universe, permeating and prevailing all atoms. Holding such a relation to all things, and energized by such a power, they could move heaven, earth, and sea, and elaborated the six days' work of power with all imaginable ease.

The name *Yahweh* does not occur in all the first chapter of Genesis. All the works it there narrates are affirmed of *Elohim*. The Spirit is presented there as the power; but in the second chapter the style is changed, and Moses, to whom the Spirit had communicated His name at the bush, instead of saying "the Spirit of Elohim", says "Yahweh Elohim made the earth and the heavens"; "Yahweh Elohim formed man". A saying in Job xxxiii. 4, shows that "Yahweh" is synonymous with "Spirit". There Elihu says, "the *Spirit of Ail* hath made me, and the *breath of Shaddai* hath given me life". The *nishmath Ail Shaddai* is the atmosphere or firmament which was elaborated on the second day; and not to be confounded with the Spirit. The Spirit formed the air with its appearances called "heavens", for the support of the vegetable and animal worlds He was about to form. That the *nishmath Ail* is the air, is clear

from Job xxxvii. 10, which says, "By the breath of Ail, frost is given; and the breadth of the waters is straightened", or congealed.

Now from the consideration adduced, it is evident that the phrases, "and God said", and "God made", and "God created", occurrent in the first chapter, are equivalent to "Lord God"; or more properly, *Elohim* said, created, and made, are equivalent to Yahweh Elohim doing thus, as brought out in the second chapter—"One Spirit in a plurality of Agents": not a single one in three, but *One in hosts*: and hence the title so frequently in Scripture, "Yahweh of Hosts"—the *Yahweh-Spirit in multitudinous manifestation*.

The plurality of *Elohim* in the work of creation is manifest from Gen. i. 26—"Let Us make man in 'Our' image, after *our* likeness". If the *Yahweh*-spirit had been solitary in the work, He would rather have said, if He said anything, "I will make man in *my* image, after *my* likeness". What was said is recorded to reveal to the reader the true relation of things. The mandate issued from *Yahweh* that man be made in the Spirit-type, and so constituted, that divine intelligence and power should be displayed through his organism. That spirit-type was the *angel elohim* after whom Adam and Eve were made. In form and likeness the same, only *in nature* of inferior quality. This was *Yahweh's* pleasure, and it was done by the *fingers* of His power. In reference to this, we read in Psalm viii. 3, "When I consider the heavens, the work of Thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the Son of Man that Thou visitest him"? For Thou hast been made a *little lower than the Elohim*," translated: "A little lower than God" in revised version—Publishers. Quoted in the New Testament by Paul; the word *mai-Elohim* is rendered by "than angels", (Heb. ii. 9); because *Elohim* are the agents or executive fingers of the Spirit. "The Spirit of God and "the fingers of God" are synonymous, as appears from Matt. xii. 28; Luke xi. 20: and Elohim are spirit, being out of Ail. What the fingers of the hand are to the brain, such are the hosts of Elohim to Ail; they are "Unity of Spirit", which is "God".

As we have seen, Moses and the prophets teach "One" self-existent, supreme fountain of Power, ALI, who is Spirit, and self-named I SHALL BE, or *Yahweh*:\* that this ONE YAHWEH-SPIRIT POWER is "God" in the highest sense, and constitutes

the "Godhead", or FATHER IN HEAVEN; and He is the Springhead of many streams, or rivers of spirit, which assume "organic forms", according to the will of the *Yahweh*-Spirit Power, and that when formed after the model, archetype, or pattern, presented in His own HYPOSTASIS, or *Substance*, they become SPIRIT-ELOHIM, or *sons of God*; and are Spirit, because "born of the Spirit" — Emanations of the formative Spirit being *out of him*. The Spirit-Elohim was also "God"; nevertheless they are created. They are formed and made *out of and by* that which is uncreated. They are Spirit-Forms, the *substance* of which (spirit) is eternal; while the *forms* are from a beginning. Each one is a God in the sense of partaking of THE DIVINE NATURE, and being therefore a Son of God.

Now if we understand this, we shall be able to discern the force and beauty of the expression *Yahweh-Elohim*, which occurs so frequently in the Hebrew Scriptures. *Yahweh* is the name of the Uncreated Power, *Elohim*, the organizations of that Power after its image and likeness, whether they belong to the sun, moon, and stars of the universe, or to Israel. Hence also the beauty and fulness of the phrase, "I am He the Mighty Ones, that formed the earth and made it—I 'Yahweh and none without'—*ani-hu ha-elohim; ani Yahweh*."

If we comprehend this *multiplication and manifestation of Divine Unity*, many obscure passages in the English version of Moses and the prophets are easy to be understood; and the mind is prepared to understand the otherwise abstruse teaching of Jesus and the apostles concerning "God". And I would here remark, that in making a new translation of the Scriptures into English, the original words, misrepresented in the common version by the Anglo-Saxon words *Lord* and *God*, or in combination *Lord God*, should be left untranslated, but printed in small capitals, and italics; and at the beginning of the book a literal definition of the words be given, without regard to "theology", or "plurals of majesty or excellence". The English reader might then be able to perceive how no man has seen *God* at any time; and yet that Jacob had a personal encounter and wrestle with *God*; and that Moses talked with Him face to face.

When then we read "And God said, let us make man in *our* image, after *our* likeness", we find Moses teaching the contemporary existence of a plurality of

Gods before the creation of man; but we do not therefore find him teaching a plurality of Eternities in One Eternity, or Three Gods in one Godhead. This is the notion, not of Moses and the prophets, who positively declare the contrary, but the crotchet of the Old Man of the Flesh, who, professing to be wise, became a fool, "and changed the truth concerning God into a lie". Paul and Moses agree in this, as we have shown before, saying, "There be that are called Gods, whether in heaven or in earth, as there be Gods many and Lords many". There is consequently no room for dispute on this point. Paul affirms the plurality of Gods, and Moses shows that they existed before the creation of man.

But then, both Paul and Moses teach that there is One who supreme over them all. This is *AN*, who created them, and who is alone to be an object of adoration, not with the blank amazement of superstition; but of an adoration in an earnest belief of His promises, and willing and loving obedience to His commands. Of this supreme God it is that Paul and Jesus say, "There is none other God but one". He is the only Head of the universe, who will permit none to take precedence of himself in the affection and adoration of His creatures. He does not, however, manifest himself to all the intelligences who reside in the sun, moon, stars and earth, *through* the same medium. To us on earth, He presents Himself, not through Gabriel, but through Jesus as the medium of manifestation — incipient manifestation, for the manifestation is not yet complete—"To us there is but one God *the Father* out of whom are all things and we *for* Him; and one Lord Jesus Anointed, *on account* of whom are all things, and we *through* him".

Down to the third verse of the second chapter of Genesis, the creation of all things is affirmed of "God", that is of *Elohim* or Gods. But from the fourth verse to the end of the third chapter, where the divine power is mentioned, it is not simply "God", but "*Lord God*", that is *Yahweh Elohim*. The common version would merely indicate by prefixing *Lord* to God, that the *Lord* God was the supreme God. But if this were admitted, we should be unable to reconcile the saying of John, and Jesus, and Paul, who all declare that "*no man hath seen God at any time*" (John i. 18; vi. 46; 1 Tim. vi. 16). Now Adam and Eve saw and conversed with the Lord God; and multitudes saw Jesus. But we remark that "*Lord God*" is not used by Moses to express POWER INCREASED UN-



VEILED, or *Ail*; but as a word-combination synonymous with "*Spirit of God*" of Gen. i. 2, or literally *Ruach Elohim*, spirit of Gods or mighty ones—the "*One Spirit*" veiled in the mighty ones *through* whom He made all that was made.

This Spirit was the Father-Spirit, but *what was His name?* This was not known until 2,463 years after the creation. Adam, Enoch, Noah, Shem, Abraham, Isaac and Jacob, were all unacquainted with *the name of the Spirit*. "I was apparent", said the Spirit "to Abraham, to Isaac, and to Jacob, as *Ail-Shaddai*; but by name, IEUE was not known to them. This name consists of the four letters printed in small capitals, and styled in Hebrew *yod, hay, wav* (*See Index to Titles of Deity*.) It is sometimes styled the quadriliteral name, because it consists of four letters. The pronunciation of these letters does not affect the meaning of the word. *Jehovah* is the pronunciation authorised by the Masorites, who from superstitious motives, declined to mention the name according to its true pronunciation.\* It is doubtful whether in Exodus vi. 3, the name was originally written for we find in chapter iii. 14, it is written "AEIA", which, without the points, may be pronounced *aya*, with the English sound of *a* in *far*. The probability is that the Masorites have substituted IEUE all through the Bible for AEIA. Be this as it may, the latter word is the name, three times used in Exodus iii. 14, which the Spirit conferred upon himself. In his address to the Sanhedrin, Stephen told them that "there appeared to Moses, in the wilderness of Mount Sinai, an "Angel" of the "Lord" in a flame of fire, in a bush; and that the "Voice" of the "Lord" came to him, saying "I am the 'God' of thy fathers" (Acts vii.30), This was a Spirit-manifestation. The Messenger was a spirit—a Son of power—but not the Supreme Power, "whom no man hath seen at any time"; but an organised spirit-body, through whom the Supreme Power, by His Spirit, conversed with Moses; and with whom He was veiled. The words of the messenger were the Voice of the Spirit that came to Moses; so that when we read what was spoken, we do not read the words of the angel, but the declaration of the Spirit by whom he was *angelized*, or sent with a message.

Moses was commanded to return to Egypt, from which he had fled forty years before, and to go to his oppressed countrymen, and tell them that "the *Elohim*

of their fathers" had sent him to deliver them from the power of the Pharaoh. Though they served the gods of the Egyptians, they had not forgotten their own history. They would remember the three Elohim that visited Abraham and partook of his hospitality (Gen. xviii. 1-5), and which is termed "*Yahweh appearing to him*". They would not have forgotten about their departure to Sodom, and how Lot invited two of them to sojourn with him, saying, "My lords, turn in, I pray you"; and how they said. "*Yahweh hath sent us to destroy Sodom*". The vision of Jacob's Ladder was not forgotten, in which he saw angels of Elohim—messengers sent of Elohim— of their number, and above them all, at the top of the ladder, *Yahweh*; and He said "I am the *Elohim* of Abraham, thy father, and the *Elohim* of Isaac" (Gen. xxviii. 13). They would remember this, and, consequently, not be ignorant of a plurality of Mighty Ones. But these Mighty Ones were not the Mighty Ones of Abraham, Isaac, and Jacob; they were only the official spirits who performed service for them as heirs of salvation; for He that stood at the top of the ladder, above all the ascending and descending *Elohim*, said *ani Yahweh Elohai Avrahahm*, "I, Yahweh Elohim of Abraham". Moses knew that they were acquainted with the many Mighty Ones of their history; and that, consequently, if he should present himself to them as a messenger of *Elohim*, they would say to him "*What is his name*"? As if they should say "We have heard of many gods; what is the name of him who sends you"? As Joshua says, they were worshippers of other gods than Yahweh at the time Moses went to them; Moses was aware of that, and, therefore, felt the importance of being made acquainted with the name of Him who sent him, that he might be able to answer their question should they ask it.

Under these circumstances, the Spirit imposed upon himself a *name*, and embodied it in a *Memorial*, by which he was to be known henceforth. Some 430 years before he had said to Abraham, *ani Ail Shaddai*, "I, the strength of the Mighty Ones" (Gen. xvii. 1), i.e., "All those Mighty Ones of whom you have heard, who were engaged in forming the heavens and the earth; and who recently confounded the speech of all the earth, and are about soon to overwhelm Sodom and Gomorrah—I AM THE POWER by whose spirit they did it all; therefore, walk before ME and be thou perfect".

This was a great principle established in the minds

of Abraham, Isaac, Jacob, and Moses—that it mattered not how many mighty ones they might see, or have interviews with, they were not objects of worship for them, but were, themselves, created powers, whose existence, glory, and might were all of Him—the “Uncreated and Eternal Spirit”. They, then, were not the *Elohim* of Abraham, Isaac, and Jacob. The Spirit claimed this for His individual self. Not that there were one, two, three, or a multitude of *Elohim* of Abraham then actually existent in the Godhead; but, it was the pleasure of the Eternal Spirit that there should, at a future period, be a multitude of *Abrahamic Elohim*, who should constitute “a Divine Family”, and not a whit inferior to “the Stars of the Dawn, the Sons of God”, who shouted for joy when they beheld the result of the wonders of the creation-week. Hence, the Eternal Spirit, in imposing upon himself a name, selected a word which should point toward this wonderful future manifestation of spirit. There had been previous manifestations of spirit, and the then already-existent *Elohim* were its fruit. But now a new manifestation was pre-determined—a manifestation of *Elohim*, or Sons of God, out of human flesh and spirit.

With reference to this, “*Elohim* said to Moses”, *i.e.*, they who delivered the words of the spirit, the Eternal Spirit sent them to say for Him, “I WILL BE WHO I WILL BE; tell Israel I WILL BE has sent me, Moses, unto you. I WILL BE, the *Mighty Ones* of your fathers, the *Mighty Ones* of Abraham, the *Mighty Ones* of Isaac, and the *Mighty Ones* of Jacob: that is MY NAME for an *Olahm* (Aion, or Millennium) and this MY MEMORIAL for a generation of the race” (Ex. iii. 14, 15).

The memorial, in its simplest form, is *ehyeh asher chye*, “I will be who I will be”. *Asher*, “who”, the relative pronoun in this memorial, is both singular and plural, masculine, and feminine. It will, therefore, stand for “ten thousand times ten thousand”, as well as for two or three persons. The other two words of the memorial are the first person singular, future tense of the verb *hahyah*, “to be”. In this memorial the Eternal Spirit is the “I”, and the *Elohim* of Abraham, Isaac, and Jacob, are the “*who*”, of whom it is memorialized they “*shall be*”. The reader will observe that it is not “I will be who *tihyenah*, they shall be”; but “who I will be”; for although “*who*” refers to a plurality, that plurality, when developed, is but the manifestation of the One Eternal Spirit.

When this Spirit-manifestation is developed, it contains *the name for an Olahm*. The word *olahm* signifies anything *hidden*. The name is, for a period, still *hidden in the future*; and, therefore, without defining the length of the period, termed simply *olahm*, hidden. The name is multitudinous, embracing "ten thousand times ten thousand, and thousands of thousands" (Dan. vii. 10; Rev. v. 11), at the head of whom is He who is "altogether lovely" (Cant. v. 16); nevertheless, all One Spirit *out of whom, and for whom they are manifested*".

This name was not apocalypsed or revealed in the Mosaic Olahm. It was verbally defined, and in that definition we find "Name" and "Glory" used synonymously. Moses said "I beseech Thee show me *Thy Glory*"; and the Spirit replied "I will make all *my goodness* pass before Thee, and I will proclaim the *Name of Ehyeh* before thee; but thou canst not see my face; for there shall no man see me and live" (Ex. xxxiii. 18, 19, 20). Glory and Goodness in Spirit-organization constitute the Name of Ehyeh. It was verbally proclaimed in the words "Ehyeh, or Yahweh Ail, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will not clear (the disobedient); visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth" (xxxiv. 6). "Thou shalt worship for Ail no other; for Yahweh *whose name is Jealous*, a jealous Ail is He" (ver. 14). In passing, we would remark that this Jealous Name was presented in vision to Ezekiel, in whose writings it is styled "*the Image of Jealousy*": "the Glory of the Elohim of Israel" (chap. viii. 3, 4).

(To be continued.)



VOLUME NINETEEN

# THE LOGOS



*Upholding the Purity of Apostolic Doctrine and Practice*

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### SPECIAL ARTICLE FOR THIS MONTH. THE EDITOR IN ENGLAND.

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Thoughts for the Times

## *The Service He Desires*



"Thou shalt love the Lord thy God with all thy heart, all thy strength, and all thy mind." 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. Besides, who knows but our difficulties are God's tests. He may want to prove us—to see and let us see whether we will honour Him or not. It is no new thing for God to leave a man that He may see all that is in his heart. Therefore our increasing business — our growing affairs, may be a part of the machinery by which our probation is accomplished. If we resist the clamours of the flesh—if, notwithstanding the pressure of worldly affairs, we turn aside for daily reading, prayer, and meditation, we overcome; but if, on the contrary, we are carried before the stream and leave God behind, we are overcome, and will awake sooner or later to a sense of our great folly.

R.R.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

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

## Men Who Devise Mischief



"This celestial orb, which is a world or system of itself, is styled **THE EARTH**. It is the habitation of races of animals which graze its fields, lurk in its forests, soar through its atmosphere, and pass through the paths of its seas. At the head of all these is a creature like themselves, animal, sensual, and mortal. He is called **MAN**. He has replenished the earth and subdued it, and filled it with his renown. His crimes, however, rather than his virtues, have illustrated and distinguished him with an unhappy pre-eminence above all other created things. His heart is evil; and, left to its uncontrolled impulses, he becomes licentious, merciless, and more cruel than the fiercest beast of prey."

—Dr. THOMAS, "Elpis Isral."

The last few weeks have seen every diplomatic chord pulled taut. And behind the intense activities in the world's capitals, the question is being asked, What does Stalin's death mean to mankind? Right up to then, and for many months before, the hysterical note of propaganda had filled almost every nation with dread as to what was coming. Now the master-hand is clammy in death, the scream of hatred over the radio is toned down, and men are asking themselves what exactly was the objective of Stalin. Was this flood of world dread the result of a diseased mental complex, or was it the cold calculated fury of planned world conquest impelled by a powerlust the like of which history had never before known?

It would appear an admixture of both. God's inspired servant wrote of these very days and said the nations would go mad and their leaders would be men giving wicked counsel (Jer. 51; Ezek. 11). It is not a matter of common knowledge, though it is a well-attested fact, that Stalin has left on record by speech and writings such an array of proofs as to leave us in no doubt whatever. He openly declared for world conquest. That aim is today not merely the aim of his successor in the Moscow mantle, but the declared intention of every communist. In pursuit of this ambition, Stalin, by murderous purges, eliminated both competitors and foes alike; and has brought into the blueprint of the Fifth Dominion as he conceived it, an iron schedule to implement

his decisions, and to execute his mad lust for universal rulership. Yahweh of Israel, however, has not permitted him the years to achieve his scheme. What remains for *us* to ask is this: Is he to rule by proxy from the silence of the mausoleum of death, the world he failed to plunder in life?

### THE DIVINE PURPOSE MOVES ON.

Stalin tried to scrub the world out — and draw another. That is the meaning of the Moscow parade into world politics. Not, be it remembered that the result is failure. Death has merely delayed the execution of the agreed policy, the dementis of the madman has passed into the gadarene swine. The mantle of power has at the moment fallen on Mr. Malenkov. The lust for pre-eminence is catching. As the Pakistani Foreign Minister said when the news reached him, Stalin's death is "a veritable earthquake" whose consequences might "prove incalculable." Herr Adenauer stated his mind that world tension would become greater. Now that some time has elapsed, German opinion, whether from within the Iron Curtain or without, is of the view that world affairs must become more explosive. These assessments of the present position can now be set against the Divine forecast. Indignation and wrath follows unrighteousness, says Paul (Rom. 2: 8), and the calamities involved fall upon all nations. (Isa. 34: 2).

Yet whatever line this appalling situation eventually takes, and terrible times and atomic terrors await mankind, there is from the viewpoint of the people of Yahweh nothing discordant about it, nothing broken in purpose, nothing blurred. The Divine purpose moves apace to finality, to quietness and peace, to assurance for ever. The one and real awfulness of the situation arises from man's inability to appreciate the gracious scheme of God for human salvation. For there is in the tragedy of the world, a unity of design which, however it escapes the gentile eye, is a sweet yet solemn all-embracing vision opening itself out to the sons and daughters of the Deity.

### THE FUTURE DOES NOT PERTURB US.

To the saints there is nothing disconcerting, nothing disheartening; for them all things are working together for good. However chaotic this world's affairs, to Yahweh's people comes the calming assurance: "They shall not be ashamed that wait for me" (Isa. 49: 23). This is the intent in the chaos which, in gathering momentum, is sweeping mankind to the abyss. "Out of the north an evil shall break forth upon *all* the inhabitants of the land" (Jer. 1:14; 6: 22-23). These prophecies had an ancient application, but also they have a latter day fulfilment. They herald the destruction of the regime of sin's flesh, in the final triumph of the things concerning the Kingdom of God and the Name of the Lord Jesus Christ. This will usher in the dominion of love and truth, a concordance of the will of God and the obedience of mankind in songs of everlasting joy. As Isaiah so graphically puts it: "In quietness and assurance for ever."

But, confronting as we do, this vast momentum of world evil, is it possible to expect any change for the better in the human approach to these political problems? The answer is, NO! Whatever may be the labours and sincerities of world statesmen, the affairs of the kingdoms of men will grow worse. The change for the better will come in the liquidation of all human governments and organisations, by the return of Christ to take over world sovereignty. Peace and security will come by Divine appointment, *not* by human endeavour. It is profoundly significant that the proof of this is seen in world affairs today. If prophecy is traced in chronological order from the time the Fig Tree nation puts forth its buds (Luke 21), i.e. in 1917, then we must expect a time of trouble such as never was, perplexity and distress, and everywhere men's hearts failing them for fear. This is exactly what we do see. Moses also very pointedly foreshadowed the prophecies of both Daniel and the Lord Jesus (Deut. 2: 25) in speaking of a time when the nations shall tremble and be in anguish. And again, it should be carefully noted that this prophecy, like so many others, has a double application.

#### RUSSIA PREPARING TO ATTACK.

Stalin has left the inheritor of his Imperium (besides the Russias and Siberia stretching from the Kuriles to the Baltic), a vast condominium of eleven annexed territories and twelve countries absorbed by communist infiltration and ruled by Moscow puppets. As Ezekiel said of certain princes in a parallel circumstance: "These are the men that devise mischief and give wicked counsel in this city."

Russia is poised to strike. The enigma is not whether Malenkov will be the Gogue, but *when* the Kremlin Junta will decide the moment is propitious. Then *the man* will move. Malenkov may be that man. It is equally conceivable that more purges and assassinations are to come before the right instrument of the Divine programme is seen. History is a fascinating subject when studied against the background of the Eternal's purpose.

Stalin spoke often and wrote copiously of war as a means to the communist objective. War and its glittering prize — world control. Quite unashamedly he thundered forth his aims, told Russia and her group of satellite states what he was going to do. And then his propaganda machine was radio'd on the Western World and he charged them with the very deeds he himself designed to do. Not only was Stalin a first class publicist, but he never made the mistake of neglecting to get his talk in *first*. The Scripture notes such men as "speaking forward things." They are "proud and haughty scorers" dealing "in the wrath of pride."

#### MOSCOW THE CENTRE OF WORLD ATTRACTION.

Now what has the inheritor of the dead god Stalin to say? "The peace policy of the Soviet Union is the very basis of the Soviet system." Thus Malenkov. But he has also said: "American leaders



planned a world empire on a scale never achieved before. Their plan is to enslave the entire world." And Malenkov has bracketed Britain in American designs. Britain, he has said, is the junior partner of the U.S.A. Here is revealed the true policy of the Soviet Union — deception, the fastening of its own guilt on its intended victims, and then CONQUEST. Of the end, however, the Saints are assured: "A witness of lies shall perish" (Prov. 21).

The rapid spread of communism over the entire world almost, preceded as it has been by the rationalisation of the very machinery of both thought and activity, has reduced mankind to a mass of jittered automata in a mechanised prison. Here is the breeding for the ideologists of the Kremlin. From this stinking miasma arises the tragedy of things as we see them today. The entire world moving to collapse. On every hand is decay seen; an inertia has seeped into the very heart of men, robbing them of the will to think and to do, save as their taskmasters direct them. Morally the world is bankrupt; economically it cannot extricate itself from the financial morass into which the passing decades of hate and strife have dragged it. And the crushing burdens of armaments and extravagant taxation rob all of the energy to produce. All this is the result of the wicked having stretched forth their hands to seize upon the Lord's inheritance. For a time they may seem to prosper. It is the last and final effort of the kingdoms of men to establish a fifth universal dominion. It will be broken upon the mountains of Israel, even as God declares. He will never allow the inheritance of the saints in light to become the spoil of the heathen. The inspired wisdom of Solomon offers both consolation and hope. "Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the Lord shall be thy confidence and shall keep thy foot from being taken" (Prov. 3: 25-26).

Mr. Gromyko's recent statement before the U.N.O. that the rest of the world would look more and more to Moscow is a true summary of current events and world trends, but he omitted to state an equally palpable truth that fear was the motivisation of all such moves. It is therefore with deep signification that Russia now announces an amnesty for certain groups of her vast prison population. This act of clemency will deceive none save the communistic indoctrinated peoples. Certainly to those instructed in the ways of Yahweh, it will come with emphatic bearing on current events. Can the Ethiopian change his skin? If so, then those taught to do evil may be expected to do good (Jer. 13: 23-Marg.).

The change of regime will bring no fundamental change, Mr. Malenkov moves into the premier place, but policies remain. Politics are static in Russia. Kremlin policy seems to be bringing Gogue to the climax of Ezekiel 38: "I will bring thee forth," says the Lord God. The very enactment is before our eyes. Nothing can alter that destiny.

—H. E. J. M. DOUST.

*Report from Bournville, England :*



## The Editor Welcomed in England

(For some years now, "THE LOGOS" Committee have enjoyed contact with the Bournville ecclesia, Birmingham, England. Associated with this ecclesia is Brother A. H. Cherry, our English Representative, Brother Edgar Wille whose writings have been so much enjoyed by readers, and many others whose interest in the pioneer writings has been so refreshing to us. Bournville brethren have had charge of arrangements regarding the Editor's speaking appointments whilst in Britain, and upon arrival in Britain he was met at Southampton by Brethren Cherry and Pennington. From Brother Pennington comes this report of the Meeting of Welcome at Bournville.—B.P.).

"Logos" readers in Britain rejoice that at last we have our beloved Brother H. P. Mansfield with us. On Friday, 3rd April, brethren and sisters from five ecclesias congregated at the Bournville ecclesial hall, to put into words a little of the affection we feel for the Editor, who has fed us for so long with good things out of the Spirit-Word.

As expressive of the purpose of our gathering, the meeting commenced with the singing of—

"Behold, how good a thing it is,  
And how becoming well,  
Together such as brethren are,  
In unity to dwell."

The Blessing of Yahweh was evoked by Brother Edgar Wille. We were then led in the reading of Psalm 133, which Psalm we had already sung in the hymn above. In his remarks of welcome, Brother Wille referred to the spirit of unity as expressed in the Psalm. In Exodus 30, instructions were given that the Holy Anointing Oil was to be compounded exactly according to pattern. Each ingredient that went into the making of the Anointing Oil was of Deity's measure.

It was to be the symbol of His Word, which alone is Truth. It lays hold on men's intellects and then suffuses their whole being, even as the Holy Oil flowed down Aaron's head, to the beard, and then covered his garments. The Word is thus the only basis upon which brethren can dwell together in unity, and the wholehearted reception of the Word makes for good fellowship with one another, and the Father through Jesus Anointed.

### Family Circle Study Groups.

It was on this basis, stated Brother Wille, that the meeting welcomed into their midst, the Editor of "**The Logos**", from afar. He had had the opportunity of discussions with Brother Mansfield, and it was evident that the Cottage Meetings, both in Britain, and Australia, were linked in the unity of understanding by a mutual regard for the things of the Spirit.

Brother A. H. Cherry (our English representative to whom we are so indebted—B.P.) then spoke. Enthusiasm radiated from his countenance. His face showed the happiness in his heart, for at long last his beloved friend, with whom he had worked so closely, was here at Bournville.

Brother Cherry recalled how a number of copies of "**The Logos**" had been placed into his hands some years ago. Although the initials "H.P.M." meant little in those days, a reading of the magazine created a fellow-feeling which had always remained. Not long afterwards, Brother James Mansfield of Sydney had visited Bournville, and Brother Cherry recalled interesting discussions with him on the Truth. Soon after Brother Mansfield's return to Australia, a letter came from the Editor of "**The Logos**" asking Brother Cherry to undertake the work of English Representative. This work he had joyfully carried out ever since.

Brother Cherry expressed appreciation of Brother H. P. Mansfield's attitude to family-circle study groups. Whilst large ecclesial assemblies are essential for various purposes, the Malachi 3: 16 type of family study is the foundation of any solid ecclesia. The Editor's articles in "**The Logos**" during recent years, on the end of the world (Jewish Age of A.D. 70 — often mis-applied to the end of the Gentile Age); God-Manifestation upon which is based the whole plan of Deity with the earth and mankind; "Events subsequent to Christ's Return," and many other lines of Scriptural study, had been most helpful and appreciated by many brethren in England.

After these welcoming remarks, Brother S. Jelfs of Coventry read the reading for the day from Numbers, as outlined in Brother Roberts' Reading Plan. These were chapters 17 and 18. Brother Mansfield was then called upon to speak.

### THE EDITOR'S ADDRESS.

The Editor of "**The Logos**" expressed his pleasure at meeting brethren and sisters in England. He stated: "It is like an oasis in the desert of life to meet you all in the midst of a world that knows not God. This is my third meeting in the three days I have been here. I have attended two Cottage Meetings around the Word, one with the aid of "**Eureka**" and one with the aid of "**Elpis Israel**." There is a spirit of unity between these gatherings and the "**Elpis Israel**" Classes back home. In Isaiah 59: 15 we have conditions which are parallel to our own. In those days, our brethren who departed from evil were

"accounted mad" by those about them, and it is the same today. There were few faithful in Jeremiah's day, even as today there are but few faithful to the Hope of Israel. But we shall ultimately triumph."

Brother Mansfield gave details of his visit from Australia which pointed to fulfilling prophecy. Everywhere there is fear of the future. He had called at Malta, the Melita of the New Testament. Malta is a town which lives by war. The Maltese who prosper by the armaments would like to flee from the work of their own hands, having been devastated twice in the present century, and confident that the third conflict is only a matter of time. An Egyptian told him that "either **Great Britain gets out or we turn to Russia.**" Brother Mansfield pointed out that whilst God had hidden from the mighty the end of these matters, He had revealed it unto the humble and contrite ones. The coming crisis in the East declared that the time of our judgment was near at hand. It was therefore vital to keep in mind the main objectives in our life in Christ and the activity of our classes.

The purpose of Class activity was summarised thus:

1. To save ourselves first. We must walk carefully. Yahweh's Anointed is our pattern. We must be always "looking unto Jesus the Author and Finisher of our faith, who for the joy set before Him, endured the cross, despising the shame, and is sat down at the right hand of God." (Heb. 12: 2). There is always the danger of brethren labouring under the false hope that we can drift into the Kingdom. The joy set before us can only become ours if we keep it clear and vivid in our mind.

2. To save our brethren. Jesus told Peter, "Feed my sheep." In these latter days we try to inculcate a love for the pioneer works, that brethren may regain their first love, and feed in rich pastures. The Cottage meetings are based on a desire to help one another in the Truth. In Australia, journeys of thousands of miles are undertaken to assist the Class work. One brother, summarising the effect of Class work in his own ecclesia over a period of 7 years said: "We have gone from strength to strength." Through the Class work, we strive to save our brethren, and assist to make them **A PEOPLE PREPARED FOR YAHWEH.**

3. "The Spirit and the Bride say, Come!" We send forth the Truth into the world, and this can only be fully effective if we have first of all learned the Truth ourselves. Let us remember our lives and actions also count.

Brother Mansfield then turned to an exposition of the day's reading. Herein was a call to Israel to respect the manner in which they approached to Yahweh. They were forbidden to come direct, and a priesthood was ordered to mediate. In Exodus 28: 36 Moses had been directed to make a plate of pure gold, and engrave upon it **HOLINESS TO YAHWEH.** It was to be placed on the forefront of the mitre, and to be worn upon Aaron's forehead. In God's own time, one appeared of whom it was said, "We know that thou art **SENT from Yahweh.**"

This one was to be the sin-bearer. He learned by the things He suffered, and at all times leaned upon His Father. In character and conduct He was spotless. We also must bear about in our own body the marks of His suffering. Being part of His Body, we must manifest Holiness to Yahweh.

Attention was then drawn to the conflict between Azariah the man of God, and Uzziah the King (2 Chron. 26). When the King attempted to usurp the priest's office, Azariah withstood him declaring: "It appertaineth not unto thee to burn incense unto Yahweh, but to the priests the sons of Aaron: go out of the sanctuary; for thou hast trespassed." Uzziah became angry, but in this state he was smitten with leprosy in the forehead. Leprosy in Scripture is the symbol which stands for sin in flesh. Brother Mansfield pressed home the point that we either manifest the sinful mind as Uzziah, or we are amongst the number whose minds receive the impress of Divine ideas, with the hope of finally being amongst the number upon Mt. Zion who shall have the Father's Name written in their foreheads. (Rev. 14: 1). The decision is ours. We either receive Truth from the Word, or sin from the world.

After this address, which has of course been greatly abridged for the purpose of the report, Brother Howard Barber of London was called upon to speak. Brother Barber spoke of the pleasure of meeting one who was so untiring in his efforts to bring to the notice of brethren the writings of Brother Thomas. He quoted Solomon's words: "The fear of Yahweh is the beginning of wisdom, but fools despise wisdom and instruction. My son, if thou wilt receive my words, and hide my commandments with thee so that thou incline thine ear to wisdom and apply thy heart to understanding, yea, if thou criest after knowledge and liftest up thy voice for understanding, . . . thou shalt find the knowledge of God." In our midst, Brother Thomas has been a great teacher helping us in our seekings. "Eureka" and "Elpis Israel" has helped us to obtain a stronger conviction in the Hope of Israel by opening up to us the Word of God in a wonderful manner. Brother Barber spoke of the robust character of these pioneer writings, which are so different from much of the almost insipid language in current writings. He quoted several extracts from "Elpis Israel" and "Eureka" to emphasise the point.

### **PIONEER WRITINGS: OUR STANDARD LITERATURE**

Brother Barber also referred to the wonderful way in which the pioneer brethren understood and expounded the theme of Deity-manifestation. Wherever these writings are studied, brethren glean a wider, deeper and broader appreciation of the plan of God than ever before, to the glory of His Name. We feel sure that every member of the Cottage Meetings the world over will say "Amen" to these words. It was pleasing to have Brother Barber up from London for this meeting and we were glad to hear him welcome Brother Mansfield in the way he did, for it also expressed our own feelings.

Following the address by Brother Barber, the meeting was closed by

to the fact that studying Dr. Thomas' writings was not man-worship, as some brethren had unwisely termed it. Dr. Thomas had made mistakes, as all do, yet who amongst us was more capable of opening up the Scriptures? We retain our mental freedom when we read his writings, comparing his teaching with the Word itself. The difference is that what we can learn in two weeks with his help, would take us six months to do unaided. Our studies are not designed to make us clever, but wise.

Brother Percy Clamp, a well-beloved brother, added his short, but heart-felt word of greeting. Obviously speaking from many years of experience in the Truth, he expressed the hope that the visit may revive an enthusiasm amongst brethren for a study of the Word.

Time had passed all too quickly, and the meeting of welcome to the Editor had to come to an end. The basis of our hope was brought again to notice in the singing of the anthem "Thou Wilt Perform the Truth unto Jacob," after which anthem the meeting was concluded with prayer.

—A. E. Pennington.

**Scripture Knowledge**—"The Scripture method of imparting knowledge is not only the best but unquestionably the most interesting. It doth not deliver its oracles after the cut and dried fashion of a creed which states with abstract and chilling formality the opinions of those who publish it. But it reveals its wonderful things in narratives of creation, of domestic troubles, of sin and murder, of violence and apostasy, of physical convulsions, of loves — lawful and forbidden — of famines, pestilences and earthquakes, of invasions and massacres, sieges and sacks of towns, religion, politics and superstitions, the foundation and overthrow of Kingdoms, States and Empires, of family histories in their minutest details, of personal adventures, of personalities in accusations and vindications of character. Hence, while a creed is the driest and most repulsive elaboration of the "black art," the Bible is the most interesting and readable Book in the world. It is intelligent in all its doctrines, but it reveals them so as to make it incumbent on the reader to REASON THEM OUT. The Bible is addressed not to **implicit Faith** — but Faith resulting from a devout examination of the wonderful details of this most extraordinary of Books.

Dr. Thomas.

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**Nearly Ninety Years Ago**—"Is not that Abyssinian affair a sign of something in connection with Israel? I cannot think that Britain will abandon the country now. . . . They may retire to the coast, but I think the Lord has sent them there for an ulterior purpose of His own. Egypt, Abyssinia and Nubia are countries to be given as a ransom price or compensation, in some way, to a power as a return for the promotion of Jewish colonisation in the tenth, or midst of the land, which is to return and be grazed (Isa. 6: 13; 13: 3, 4). Britain has not got through yet. What will be the next move? French and English policy are antagonistic in the Red Sea, and Egypt is more inclined to France. But we shall soon see."

(From a letter by Dr. Thomas at present in possession of Brother A. E. Owlser of Manchester dated 1868. Subsequent events have shown that though France opposed Britain, and Egypt was more inclined to France, the scheme of prophecy outlined in the Word and faithfully expounded in "Elpis Israel" was vindicated. British power in the Middle East laid the foundation for the return of the Jews to Palestine.—



"Being knit together in love, and unto all riches of the full assurance of understanding." (Col. 2: 2).

## Further Progress in Reconciliation Work



Many ecclesias which read the Final Report of the Reconciliation Committee, issued from Melbourne some months ago, were disappointed at the views attributed therein to the Wollongong ecclesia, N.S.W. From the brief report it appeared that Wollongong ecclesia was irrevocably opposed to the adoption of any Statement of Faith as an expression of its beliefs.

This report was so brief that it led to misunderstanding among ecclesias as to Wollongong ecclesia's views, and this misunderstanding was embarrassing to the work of reconciliation. Accordingly, in a brotherly spirit, the matter was raised with the ecclesia by brethren associated with the reconciliation work in Sydney.

Wollongong ecclesia immediately held several special meetings at which the entire position was discussed, and the article on "sin in the flesh" in a recent "LOGOS" (Ecclesial Misunderstanding), was considered in detail. They found no disagreement with this article, nor had any disagreement existed.

A letter was thereupon forwarded to the Chairman of the Reconciliation Committee, and a copy has been made available to "THE LOGOS" by the ecclesia. It reads as follows:—

"The brethren of Wollongong ecclesia would like to point out to the Committee that they subscribe wholly to the Statement of Faith set out in the Constitution of the Regent Hall ecclesia.

We understand, from reports which have reached us, that our earlier letter has given rise to an impression among brethren and ecclesias that we reject this Statement of Faith.

That letter was written under the erroneous impression that the Statement of Faith was being used by some to support and teach a doctrine of 'sin in the flesh,' and was being used to cut off those who did not accept this belief, and who did not accept the Statement of Faith in this light. We do not refer to those brethren of Concord West, Franklin St., and others, but point out that our misconception touched upon those of our 'own fellowship! (We use this term with regret, but hope that its meaning is clear.)

Our reply, when asked for an opinion on the matter, was intended to convey that it appeared to us that the Statement of Faith was, in the estimation of some, standing higher than the Scriptures themselves. We felt, therefore, that it should be dispensed with, as being an obstacle to Reconciliation, and another statement of Bible Truth, perhaps more condensed, be drawn up in its place. (Please note that we do not suggest that any existing "Thesis" or list of beliefs would serve this purpose, but our feeling was that both 'sides' could draw up a Statement on which agreement could be reached without misconception.)

We now understand, from explanations given us by brethren working on behalf of the Reconciliation Committee, that there is no such misuse of the Statement of Faith, in which case the objections set out in our earlier letter do not exist in fact.

We trust that the above will clear up any doubts now existing as to the attitude of this ecclesia, to the Statement of Faith. We have made every effort to avoid ambiguity, and regret that our earlier letter could have been so sadly misconstrued. We assure you that there is no one whose desire that Reconciliation be achieved is greater than ours, and it is our earnest hope and prayer that it may speedily ensue.

On behalf of the Wollongong ecclesia, yours fraternally,

S. DAWES, J. SNEDDEN, Managing Brethren.

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The attitude of the Wollongong ecclesia therefore cannot be held forth by any as a reason why reconciliation is not possible. On the contrary it displays most powerfully how that there is no substance in some of the remaining objections to unity. The apparent "stumbling-block" vanishes in the atmosphere of calm brotherly discussion.

*At a meeting of the Wollongong ecclesia with the brethren referred to above, it was intimated that no objections were held to the Birmingham Amended Statement of Faith, and that when other Sydney ecclesias formally adopted it, Wollongong ecclesia would do likewise. Wollongong is thus to be commended for its action which is a notable contribution towards the work of unity in Australia.*

"THE LOGOS" Committee.

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"Prepare to meet thy God, O Israel," is a worthy rallying call for spiritual Israel today, as it was for Israel in the days of the prophet. Let us not neglect it after the same manner of unbelief as did they.

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The question is, What does the Bible teach? and if the answer to this question should put us in opposition to every living soul, we can only accept our position with submission, if with sorrow, and say with David, "Let God be true and every man a liar."



# Christadelphian Newsletter

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

## Bro. Alan Philp returns from Israel

After visit to Jerusalem, Bro. Philp moved on by a Jewish boat from Haifa to Marseilles, travelled overland through France, and made his way to Huddersfield, in Yorkshire, England. There, in the centre where brother Robert Roberts laboured so earnestly in his earliest days in the Truth, brother Philp was received with great hospitality by the brethren. In conversation, he has paid special tribute to the

kindness of brother and sister James Kaye, esteemed friends of "The Logos" in Huddersfield. After some weeks in Yorkshire, Birmingham and London, brother Philp sailed for Australia. He has arrived safely home, and brings much interesting information as to the land and the welfare of the people of Israel. "Memories of Israel" commence in next issue.

## Notes from Melbourne Class

Occasioned by sickness, holidays and wedding, our Class was forced to abandon meetings for four weeks, resuming activities on Thursday evening, April 30th. The presence of Bro. and Sis. Baker assisted in our attendance and general study. We plan to conclude our study of "Ways of Providence" before the end of the year and to commence "The Law of Moses." All members have found the Class to be an invaluable anchorage of that pleasurable meditation upon the Spirit's Teaching. The study of "Ways of Providence" assists in developing a train of thought indicating the presence of God in all the ways and thoughts of His children.

It is with pleasure that we report that after a good confession of the things concerning the Name of Jesus Christ, Sister Audrey Lawson (elder daughter of our Bro. and Sis. S. L. Mansfield) was immersed into the sin-covering Name on Friday evening, May 15th, at her parent's home, Heidelberg, Vic. The emptiness and vanity of worldly environments particularly impressed our new sister with the necessity of making her peace with God in the appointed way. We rejoice with Sister Lawson in her new experience and pray that our Heavenly Father's blessing may continue to rest and abide with her.

Love and obedience in scripture language are but two words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are unaccompanied with a child-like obedience to "whatsoever" he commands. Where obedience is not, there love does not exist; and where there is no scriptural love there is not obedience in word or deed; and where these are absent the spirit of love, which is "the spirit of Christ" is wanting.

## A Profitable Evening in Adelaide

The atmosphere at the Goodwood Elpis Israel Class on Tuesday evening, 14th April, was particularly homely and cordial. A large gathering of brethren and sisters gathered around the familiar hearth of the home of Bro. & Sis. Hollamby to rejoice over many blessings. Three Melbourne visitors were present in the persons of Bro. and Sis. Mansfield and Sister Baker (formerly Sis. Waldron). Sister Baker, recently married in Adelaide, will return to Melbourne with Bro. Baker within two weeks. The addition of Bro. Baker to the Cottage Meeting in that city should considerably augment the interest and attendance. The evening was devoted to a consideration of the Lord's Passover on page 295 of "Elpis Israel". Bro. Gilbert Hollamby introduced the subject and called upon Bro. Mansfield to elaborate on the theme. He referred to the Passover as a reminder to individuals of all generations who had been called out of Gentile ignorance unto the way that Yahweh would have all men to live. We are informed on the best Authority possible that the observance of the Passover was instituted as an ordinance to be honored continually and for ever. When the ignorant were to enquire concerning the peculiarities of this "solemn assembly" they were to be told: "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, and Israel was delivered."

Have we not also been called out—delivered from the darkness of Gentilism? Have we not been told (as Israel were told) to stand aside from the darkness of Gentilism until the indignation of God be spent upon they who know Him not? Most certainly we have. The celebration of the Passover each week should be to us a reminder of our obligations under the covenant we have made and affirmed in the waters of baptism.

Our brother referred to the recent serious sickness of his father (Bro. J. Mansfield, Sr.) and assured the class that excellent progress was being maintained by the patient. He had specially conveyed his loving best wishes to all members and in regard to actual attendance had mentioned that although the spirit was always ready and willing the flesh was decidedly weak, for the time being.

The occasion also served as a farewell to Bro. and Sis. Ken Stewart who are about to leave us for a position in Mount Gambier. Many brethren expressed gratitude at the sterling qualities of Ken as a model secretary of the Class. It was pointed out that the rise or fall of any Class depended to a great extent upon the capabilities of its Secretary. In this regard, Goodwood has indeed been fortunate. The new secretary (Sis. Lily Wigzell) was given an enthusiastic welcome.

Bro. Charlie Weller concluded with prayer.

### NEWSLETTER REPORTS

*We are anxious to build up the news value of "The Newsletter." To this end we would esteem it of great assistance if Class Secretaries throughout Australia, Great Britain and America might REGULARLY forward to the editor brief reports of their meetings. It matters not if the grammar or spelling is doubtful. Send it along in whatever dress you can afford. We will put the matter right through the editorial processes (they are not always correct but the printer is generally to blame—Ed.) Seriously speaking, a tone is definitely given to your Class activities by the regular appearance of your Class report in the Newsletter.*

## Theme of 4th Daniel

(Notes taken from the prophecy of Daniel as studied by the Prospect Elpis Israel Class.)

Rulers and Statesmen are but the instruments through whom Yahweh's purpose is accomplished (cf. 1, Cor. 1, 26-30).

**Verse 4:** "I Nebuchadnezzar was at rest"—It was the epoch of Nebuchadnezzar's greatest triumph. The whole world lay at his feet. Syria, Phoenicia, Judea, Egypt and Arabia owned his sway. With self-satisfaction he contemplates his own greatness, not realising that he was but a puppet in the hands of Deity, and doomed to be removed as soon as his usefulness was at an end. See Ezek. 31: 3, 10, 11, 16 for the fate of Assyria under similar conditions.

**Verse 7:** "The Chaldeans did not make known unto me the interpretation." At this epoch of his greatest triumph, Nebuchadnezzar has a dream that troubles him. Though he before had evidence of the uselessness of the clergy of his day to assist him in understanding the Divine purpose, the king continues to appeal to them (cf. Ch. 2: 27;

5: 8). It is all in vain. The mighty Gentile refuses to learn the lesson that Israel's God alone is Supreme.

**Verse 8:** "At last Daniel whose name is Belteshazzar, according to the name of my god." Nebuchadnezzar it was who changed Daniel's name to Belteshazzar (Ch. 1: 7). His object was to wean Daniel and his companions from the pure worship of Yahweh. Belteshazzar signifies: "Keeper of the hid treasures of Bel," Bel being a god of Babylon (Isa. 46: 1). In changing Daniel's (Judgment of El) name to Belteshazzar, Nebuchadnezzar was attempting to claim the prophet's wisdom for the honour of his pagan god.

**Verse 9:** "Spirit of the holy gods." Nebuchadnezzar thus insists that Daniel's wisdom springs from his pagan deities, but Daniel repudiates this in v. 17. The Spirit in Daniel was the same Spirit as was in Joseph under similar conditions (Gen. 41: 38), and in Moses when as shepherd over Yahweh's flock, he led Israel out of Egypt (Isa. 63: 11).

Bro. J. Mansfield, Sr. wishes to express his sincere thanks for all loving messages received during his sickness. The kindly regard of the brethren and sisters, the spiritual tone of all messages received either by phone or letter, was a wonderful solace during the sickness of our brother. We are able to report his continued improvement. Would all well-wishers please accept this brief note as expressive of Bro. Mansfield's sincere and grateful thanks.

### An Apology to English Readers.

During recent months there has been an element of delay in adding new names to the mailing list, attention to correspond-

ence, and meeting of various requests. Brother Cherry has never failed yet to send a monthly report of all new subscribers, subscriptions to hand, matters requiring attention, etc. The fault has been with the undersigned, for a variety of reasons which now are no longer problems. We should have no delays in future. We thank all for their patience.

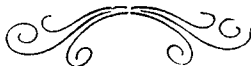
—Bruce Philp.

### OPENING OF NEW HALL IN PERTH, W.A.

The verbatim report of the opening of Perth's new hall arrived too late for inclusion in this month's issue and is held over until next month.



## The Pearl of the Orient



**FROM AUSTRALIA TO CEYLON** We had been warned that life on board ship is monotonous and dull. We found it far from the case. We had writing, and other work in connection with the Truth to do, and this occupied several hours of each day. In addition, anybody interested in humanity can find an inexhaustible fund of interest in the many diverse forms by which it manifests itself. Though our world had shrunk to the confines of the ship, and our horizon was a circular rim of blue, heaving water, society on board took a similar pattern to that on land. By almost common consent, the most light-headed set the standard of conduct, so that no sooner had Australia faded into the distance than many passengers seemed to throw off all inhibitions, and enter upon a riot of pleasure and foolishness.

It is sad to see how completely the nicotine and drink habit has so many young people (particularly girls) in its grip. It is sad, also, to see how weakly some succumb to an evil environment. But, saddest of all it is to notice how completely wasted are the best gifts that the Creator has given to man: the capacity to manifest veneration and reverence towards Him, and the ability to mentally and morally reflect His glory. Of course, if the means that Yahweh has provided to this end are ignored, the manifestation of these qualities is impossible; the flesh will not reveal them unaided. Peter declares: "His divine power hath given unto us all things that pertain unto life and godliness **through the knowledge of him** that hath called us to glory and virtue" (2 Peter 1: 3). The majority of the passengers were in Egyptian darkness as far as this knowledge is concerned.

Yet for all the drinking, smoking and dancing, despite the fact that Pleasure, Lust and Self was the Trinity most worshipped, these people were not truly happy. It was not long before boredom claimed its victims, and grumbling and complaints took the place of laughter and merriment. There is nothing satisfying in a way of life devoid of Divine worship, but true and lasting pleasure is to be found in the contemplation of Yahweh's purpose. We found it so, though we were but two among a crowd that reflected Paul's words: "Lovers of pleasure more than lovers of God."

**COLOMBO** Nine days after leaving Fremantle, we arrived at Ceylon.

This island which is approximately the size of Victoria contains about 8 million people. Colombo, its capital, has a population of 350,000, and is a city of narrow, winding streets that twist and turn in utter abandon. But that which immediately impresses the stranger, is not the narrow winding streets, or the confusion of shops and buildings, or the first touch of the East, but the smell that pervades the whole place. This is due mainly to the Copra industry, the sweet (and to us unpleasant) smell of which seems to cling to everything.

During the last war, Ceylon was a bastion of defence against Japan then in occupation of Malaya and Burma. It became the spring-head of the Allied attack on the latter, and for this purpose troops and supplies from Great Britain, Australia and U.S. were accumulated on the island. It still is of strategic importance in the counsels of the nations, so that although self-government was granted Ceylon in 1948, the military power of Great Britain and U.S. continues in evidence.

Ceylon is part of the eastern Tarshish referred to in Scripture. The record declares that Solomon had a navy in Eziongeber adjacent to the Red Sea (1 Kings 9: 26). This navy went to Tarshish "once in three years" returning with a cargo of "gold, silver, ivory, apes and peacocks" (1 Kings 10: 22). Dr. Thomas, in "Elpis Israel" declares that India and Ceylon comprise the eastern Tarshish, and Britain the western Tarshish. A little guide book, issued by the S.S. Moreton Bay includes the statement: "It is believed that Ceylon was part of the region of Ophir and Tarshish, from which King Solomon was supplied with 'gold and silver, ivory, apes and peacocks'."

Most of the passengers booked with travel agents for sponsored tours of the island. We preferred to see it unfettered by show places, and from the standpoint of the people. We engaged a taxi for part of our time in Colombo, but for the remainder preferred to explore on foot.

Our taxi-driver was a Sinhalese, about 28 years of age, with intelligent face and keen eyes. He manoeuvred the Chevrolet car skilfully through the crowded, narrow streets, past jogging rickshaws, plodding bullock waggons, and jay-walking natives who seem in peril of their lives to defy all logical rules of the road. The city swarmed with life, and it was all very colourful. Tiny shops displayed their wares, their proprietors standing at the entrance, and shouting to pedestrians to come in and purchase; here and there natives could be seen stretched out asleep on footpath or gutter; others were using these places to display their stock of sale, whilst in and out of the crowd, professional beggars plied their trade.

We passed through all this confusion of noise, and life, and colour on to what our taxi driver told us was the wealthiest part of Colombo. Here were beautiful homes, surrounded by large gardens. These, he said, were the homes of civil servants. I suggested to the driver that he paid taxes to keep these people in such homes, and he eagerly

agreed. I told him that it was the same in Australia; the civil servants did no work and received all the privileges. The driver agreed with this, but Brother Colquhoun (a civil servant) merely gave a sardonic laugh.

Our driver was a Buddhist, of the middle class, with a wife, and young family, a little boy aged 2 and a girl aged 3. He receives 7/6 per day for his job of driving taxis for a company, but his rental for a house is only 25/- per month. But the cost of living is relatively high, however, for inflation has Ceylon in its grip, so that he found it extremely difficult to make ends meet. He was constantly falling into debt, and found the burden most oppressive. "It was far better when the British governed," he declared.

He took us to a Buddhist Temple. In the front porch were a number of beggars to help tourists take their shoes off (for one must not walk into the Temple with shoes on), and who expect a tip for so doing. For a further tip, the priests act as guides. The priests are brightly dressed, and wear a yellow sari thrown over one shoulder. They are much taller than the average Sinhalese, have shaven heads, and seem, by their smooth, sleek appearance to live on the fat of the land. Their smiling, courteous, suave manner makes them true members of a brotherhood that embraces all religions but the Truth.

The Temple is an elaborate, brightly painted, ornate building. From the outer porch, we walked across a tiled floor to an alcove — a circular room perhaps 12 feet across. In this room was a huge image of the idol Buddha, and circling around this central image, were portrayed disciples and priests of the god, all paying homage to him. Curiously, each figure seemed to bear a remarkable similarity to the actual priests who were courteously hovering on the outskirts — for we had declined their offer to act as guide. The tiled floor circled around the entire temple and lead to other alcoves, each of which had its idol of Buddha. One showed him standing, another sitting, a third sleeping, and so on. Brightly coloured pictures portrayed incidents in his life, from his babyhood onwards to the grown man. These had a remarkable resemblance to Roman Catholic religious pictures, particularly those which suppose to illustrate the Madonna and Child.

Buddhism and Roman Catholicism are the two main religions on the island, but a new and modern religion is slowly gaining power over the masses. This new religion is Communism, and we were to witness its influence before we left the island. Our driver declared that the middle class, and poorer element found British rule better than home rule. The former legislated for all classes, the latter only for the moneyed class. In Parliament, this group was represented by about 80 members, and the labour movement by only 23. Since the British left, unemployment has increased (about 8,000 in Colombo itself), and inflation has seriously reduced the actual earnings of the middle and lower classes. Yet many were frightened to protest because it would bring repercussions from their employers. The result was that secretly many were beginning to embrace Communism, and the island seethes

with unrest. Many would welcome the British back.

Later we were to hear the same story in a different way. We attended an outdoor political meeting in one of the parks of Colombo. The Leader of the Opposition was present (a stout native with an earnest, vehement manner of speaking) and addressed the gathering. A smiling, well-dressed, prosperous-looking native bank clerk interpreted for me. The Leader of the Opposition was telling the natives that he could obtain no relief from the Government; it even refused to receive a deputation from the labour movement. He declared that

### **SPECIAL GOSPEL EXTENSION NOTICE.**

**Arrangements are in hand for a Gospel Extension contact with the Australian and New Zealand people on a scale never before achieved by the Ecclesias. An announcement will be made at an early date, God willing, as to details of this matter. When announced, this news will be as thrilling to our readers as it has been to "The Logos."**

—B.P.

if the Government did not give way, the waterside workers would go out on strike. Other speakers followed. It was all so familiar to the pattern of things home, except that speakers and hearers were coloured folk. We were the only Europeans present. Around us was a circle of black, tensed faces. Dark eyes flashed, fists were clenched, as the speakers worked upon the emotions of their audience.

As I asked questions of the bank clerk, an interested group of smiling natives stood around and tried to comment or explain. The ultimatum regarding the strike was met with a burst of applause, and each speaker received enthusiastic hand-clapping. Then the meeting was officially closed. All stood up and bowed their heads. A dead silence followed, made even more impressive by the noise of clapping and cheering that had preceded it. In a whisper I asked the clerk what this meant. I thought they were praying, and wondered whether it was part of the Buddhist religion. But it was a three-minute silence on account of the death of Stalin! Then suddenly a messenger burst into the assembly, and handed a note to the Leader of the Opposition. Again he spoke, and the crowd burst out excitedly cheering. Again

the clerk interpreted. News had just been received from the Government that it had promised to negotiate with the men.

Thus in Colombo, among the natives, we were reminded of that great battle of tactics that is in evidence all over the world, and which has divided the nations into two camps, as the Hebrew prophets so wonderfully prophesied. We could look upon that protest meeting in the park in the middle of Colombo, with far more significant meaning than most. It constituted a sign of the times.

The natives of Ceylon seem a pleasant, courteous, peace-loving people. They are, however, being trained in the art of war. This is one of the responsibilities of self-government in a world so distracted by hate and ominous foreboding as the present. But as yet, the army, navy and air-force are tiny and would be useless in the event of an invasion. We met some of the officers of the navy. They proved to be pleasant, intelligent men of good education. They told us that Britain still had strong interests in this outpost of ancient Tarshish, and supervised the three forces. Ceylon has grand plans for the future, but lacks money to implement them. Meanwhile, they found it difficult, in a peace-loving people, to obtain recruits for the army and navy. The navy only had one ship and that, at the moment, was absent, having gone to England for the Coronation. When we asked what were the main duties of the navy, they explained that it was to prevent smuggling between Southern India and Ceylon.

We wandered through the native quarter of the city. Rickshaws, covered waggons pulled by quaint little bullocks, and noisy motor cars with loudly sounding horns pass in confused jumble through the streets. Antiquated tram-cars clang their way along. It is said that Europeans never use these, but we caught one, and clung on, to the great amusement of the natives, until we were in the centre of the bazaar. Here the heat was intense. The shops are tiny, but seemed chock full of goods. Business seemed brisk, and traffic heavy. We passed through it all. Shopkeepers called upon us to enter and buy, beggars held up supplicating hands, street hawkers dangled goods in front of our eyes. We came upon a Muslim temple with dingy forms lying asleep therein, and was invited by half a dozen beggars, looking for tips, to enter. But on we went until we came to the Victoria Gardens which promised rest and shade upon the lawns.

It was here we met Wijiyasena and Dasanayake, two hawkers, who employed other men to do the actual hawking. This makes you capitalists, I told them. But they did not agree. They found it hard to get a living. They claimed the government legislated for the big man, and they were being pushed out of business. They repeated the statement we had so often heard: "It was better under the British." The Government had limited the hours that hawkers could trade, and if they violated these laws, they were severely punished. Later that day we purchased a copy of the local paper, and it confirmed this statement of the hawkers by reporting that one man had been imprisoned three weeks for having his shop open after hours! The two



hawkers said that Communism was active in Ceylon, and that unrest was prevalent. They were Buddhists (plus Communists) and one showed me a little pocket note-book, or diary, in which were marked the "good days" when he was expected to attend the temple.

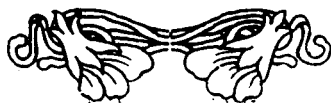
As we chatted to these two (and typical of all the natives we met they proved to be courteous, cheerful men who did not mind stopping work to talk) others gathered and joined in, until we had a group of perhaps twenty about us. Meanwhile, my attention had been attracted to a very sly little chap, with shifty, watery eyes, bad teeth, tattered garments, and unshaven face. He flashed something in his hand, and whispered to me to come out of the crowd behind some trees. I did so, and out of a box there came an expensive looking gold ring with three stones in it. This is worth a lot of money, he said. He took a glass out of his pocket and showed how the stones cut into the glass. He offered it to me for £2, then £1, and so on until I could have bought it for 7/6. He was a drug addict, and had stolen the ring out of a shop, and was desperately trying to sell it to get a little money to satisfy his craving. Not until we turned angrily upon him and ordered him away, did he cease his whining and go.

Ceylon has many problems. It is easy for the people to complain and blame the government, but like all Gentile powers, the nation is caught in the grip of circumstances that are inexorably driving them to Armageddon. It takes a place in the pattern of the times, which for all peoples, unenlightened by the Truth, is a hopeless pattern of fear for the future. As Solomon declared: "The way of the wicked is as darkness, they know not at what they stumble." (Prov. 4: 19).

"They know not at what they stumble!" No man or system of Government, today, has an adequate solution for the times. People everywhere realise that they are approaching some great epoch in history, but with the experience of the last war fresh in memory, they look with anxious fear at the future. Christ, alone, will solve the problems of the day. The Kingdom of God will provide the people with an education and system of worship that will elevate them mentally and morally, whilst also providing for their physical needs. The princes (glorified saints), who will reign with Christ (Isa. 32: 1), will be sent forth to places like Colombo, and Ceylon, to transform them in every sense, so that in place of confusion, and want, and trouble, and the other problems that oppress the world today, "Yahweh's Name shall be great among the nations, and to Him a pure offering shall ascend" (Mal. 1: 11).

Colombo is termed "the Pearl of the Orient," but when properly examined it is a Pearl that lacks true lustre.

H.P.M.





**"OTHER SHEEP"**

*O.C. (U.S.A.) — "In John 10: 16 Christ declares: 'Other sheep I have which are not of this fold.' What sheep are these?"*

*Answer:* The Lord represented himself as the "good shepherd," sent to save the "lost sheep of the house of Israel" (Matt. 10: 6), but his work was not exclusively limited to that fold. Yahweh, the Shepherd of Israel (Psalm 23: 1; 80: 1) had proclaimed through Isaiah: "It is a light thing that thou (Christ) shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49: 6). The "other sheep" of a different fold are the Gentiles to whom Christ ultimately sent his disciples. Speaking of the "sons of the stranger, that join themselves to Yahweh to serve Him, and to love the name of Yahweh," Isaiah proclaimed: "The Lord God which gathereth the outcasts of Israel saith, 'Yet will I gather others to him (the good shepherd), besides those (Jewish sheep) that are gathered unto him'" (Isa. 56: 6, 8).

The subsequent words of Christ are important. These Gentile sheep are brought into Yahweh's sheepfold where they become one fold with their Jewish brethren (i.e. spiritual Jews of natural descent). Thus we read: "There shall be one fold and one shepherd." Gentiles, to qualify for this status, must throw off their former way of life and become engrafted into the "covenants of promise," becoming thus no longer "aliens to the commonwealth of Israel" (Eph. 2: 12). Therefore, Paul teaches that "in Christ there is neither Jew nor Greek . . . for ye are all one in him." (Gal. 3: 28).

**"IN THE BODY OR NOT?"**

*F.H. (N.S.W.) — "I have come up against Paul's statement in 2 Corinthians 12: 2: 'Whether in the body I cannot tell, or whether out of the body I cannot tell.' It seems hard to arrive at his meaning, and I would like to read your opinion of same in 'The Logos'."*

*Answer:* Like Enoch who declared that he "saw the Lord come" (Jude 14), and John in Patmos who was "in spirit at the day of the Lord," Paul "saw visions," and "heard revelations" of coming glory which it would not be lawful for man to utter (vv. 1, 4) and must therefore have been divine. So real did his experience appear, that it seemed that he must have been lifted out of his environment to some other place, and to demonstrate his feelings he uses these words in parenthesis. In *The Logos*, vol. 17, p. 290, we have considered other phases of this difficult chapter.

## 9. Isaac at the Well of the Covenant.

*"We have an altar at which they (those outside the Covenant) have no right to eat" (Heb. 13: 10).*

Many incidents of Scripture appear to be recorded for no other reason than to illustrate how the man of God should act under a given set of circumstances. Such seems to be the case with the 26th Genesis. It sets forth the persecution that Isaac, the seed of promise, experienced at the hands of Abimelech, and his passive, non-resistance to evil. The chapter closes with God commending the attitude of Isaac by confirming the covenant of promise made with his father Abraham. Isaac responded by building an altar at Beersheba, the *Well of the Covenant*, and worshipped thereon.

### PLENTY IN TIME OF FAMINE

A Divinely controlled famine forced Isaac to leave his normal haunts and seek relief elsewhere. He was warned of God to avoid Egypt, to remain in the land promised to Abraham despite the current difficulties, and as a reward the Abrahamic covenant would be confirmed in him. Thus encouraged, Isaac migrated west, to Gerah, in the coastal plains of southern Palestine, over which Abimelech ruled. A life of isolation and loneliness, a stranger and pilgrim in the land, had made Isaac timid and retiring in the company of Gentiles. He feared Abimelech and was uncomfortable in his presence, but the overriding care of Deity was with the son of promise and shielded him from all harm. Despite adverse circumstances, Isaac prospered: "the man became very great, and the Philistines envied him."

Why did God forbid Isaac to go down to Egypt in this time of need? The reason is not openly stated, but it is not hard to discern. In Scripture, Egypt stands as the symbol of spiritual darkness and worldliness, and it was better that Isaac should experience the adverse conditions under Abimelech (for God protected him) than that he should enjoy the plenty of Egypt with its attendant pollutions.

Even so, there was no affinity, no fellowship between Isaac and his Philistine neighbours. He separated himself, and dwelt in the valley of Gerah. There his herdsmen discovered "a well of living water." We can well imagine the joy of Isaac at this discovery, particularly after experiencing a time of famine. Doubtless he expected the inhabitants of the land to rejoice with him. In this he was mistaken. Isaac was not a good mixer. The inhabitants of the land were

jealous of his riches, and feared the Source of his strength. His manner of life reflected adversely on their dissolute morals. They preferred his absence to his presence. Already they had filled in the wells dug by Abraham, and they were not prepared to tolerate his son. Abimelech's herdsmen contended with the herdsmen of Isaac for possession of the well, in consequence of which it was called Esek or *contention*. In conformity with his principle of non-resistance to evil, in which he typed the greater Son of Promise, Isaac left the well Esek, and dug elsewhere. Again his men dug with success, and again the inhabitants of the land intervened, this time with violence, so that the well was called Sitnah, or *hatred*. A third time Isaac's efforts were rewarded. It became evident to Abimelech that constant strife with Isaac availed him nothing. A basis of agreement was decided upon, in consequence of which this third well was called Rehoboth or *room*.

### WATER OF LIFE

The parabolic significance of all this is not difficult to discern. God declared through the prophet: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh" (Amos 9: 11). We live in such a time of famine now, and, like Isaac, we sojourn in the land of the Philistines awaiting the rain from heaven. We dig deep for the well of living water, concerning which Christ spake to the Samaritan woman (John 4: 14), and our joy when such is found is similar to the joy of Isaac at Gerah. But then we find to our amazement that the inhabitants of the land rejoice not with us at such discovery. Like the herdsmen of Abimelech they prefer to destroy the wells of Abraham not realising that this is to their own disadvantage. There is no joy to men of the flesh in the proclamation of eternal truths, nor in those who would live in accordance with Divine principles. Both adversely reflect too strongly upon the things in which they naturally delight, and are therefore a standing reproach to them. As in Isaac's experience, contention and hatred ensues, until with the persistent proclamation of the Word, Truth prevails and there is found Rehoboth or room.

The time came for Isaac to leave the unpleasant environment of Gerah. Possibly the famine which had driven him west had broken. In any case he returned to the more congenial surroundings of Beersheba. There God appeared unto him, and encouraged him with the exhortation to "Fear not." His conduct at Gerah, his sojourn in the land despite the uncomfortable circumstances because God desired it, his non-resistance to evil was well-pleasing to Deity who revealed His pleasure by pronouncing a blessing upon the seed of promise. And Isaac responded by building an altar in the tradition of his father Abraham (see *Logos* p. 207) and worshipped thereon. He understood the mercy and goodness of Yahweh, and anticipated the time when He would reveal Himself in sacrificial manifestation through the Son whom he typified. It is probable that he comprehended the typical signification of the incident with Abimelech and the wells at Gerah.

### ENEMIES SHALL BOW DOWN.

And then occurs the final act in this interesting drama. Abimelech apparently feared the absence of Isaac more than his presence. Perhaps he thought that his strange neighbour had departed for reinforcements to return and dispossess the Philistines of their land. He knew, too, that Yahweh was with Isaac, and that every effort to curse the latter rebounded to the disadvantage of those attempting it. He came to Isaac with offers of peace. Isaac asked the reason for this sudden change of front. "Why do you desire peace with those you hate?" he enquired of Abimelech. The answer of the King of Gerah was a statement of wisdom: "Because I know that Yahweh is with you." That was reason enough. The scales had fallen from his eyes. He realised that it was useless opposing Isaac, for the heritage of the servants of Yahweh is: "No weapon formed against thee shall prosper" (Isa. 54: 17).

Abimelech's action will yet be repeated on a larger scale when, in the words of Jeremiah: "The Gentiles shall come unto thee (Christ — the seed of promise) from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). "They shall make supplication unto thee (the anti-typical Isaac), saying, Surely El is in thee; and there is none else; there is no Elohim (besides thee)" (Isa 45: 14). The nations will seek the peace of those whom they have opposed, whom they have hated, or, perhaps, contemptuously tolerated during the period when the wells of living water have been dug in their presence. With the advent of the Lord Jesus in the earth again, a true vision will come to the people. They shall mourn their past blindness, and seek the goodness of Yahweh.

Because of the covenant made with Abimelech, Isaac renamed the place Beersheba: the *Well of the Covenant*. The Abrahamic covenant is a well of living water springing up into life eternal, and founded on the antitypical altar which Isaac built. It is interesting, and significant, that the word *sheba* signifies not merely "covenant" but also "seven," for seven is the covenant number: the number of completeness.

This incident in the life of Isaac is true to the experience of men of God in every age. The Truth separates them from the world. There is no true affinity, no joining of interests. There may be an uneasy toleration of each other, when it is found that contention avails nothing, but that is all. The man of faith, like Isaac, enjoys the protection of Yahweh, who is a "strong tower" to those who trust in Him. He finds his true pleasure in the service of God, and the contemplation of the Divine purpose. Fellowship with the world he can have none. His trust is in the rough altar of unhewn stones, and to that he looks in hope and confidence, realising that if he does so, he shall not be ashamed. In it he finds his strength, his pleasure; to it he turns in time of need and of joy. It has been ever so. It was so when Abraham and Isaac wandered strangers and pilgrims in the land of

Canaan, lonely and unwanted by the inhabitants therein. It is so today in the busy city of modern life. Acquaintances we have many, friends there are but few, and these are found among those of "like precious faith" with ourselves. For to our friends there exists the obligation to introduce them to the "well of living water" we have discovered, and when this is done, they will either drink deeply of its life-giving fluid, or else return this true act of friendship with contention, hatred, or toleration. In any case the Truth will destroy friendship with the world. Our paths will be deflected away from the latter, to an eternal inheritance in the Kingdom of God. H.P.M.

*Account of a Hero:*

## *Joshua : A Servant of the Lord*

The introduction of Joshua, mighty military leader of Israel, is dramatically abrupt. "Then came Amalek, and fought with Israel in Rephidim, and Moses said unto Joshua, 'Choose us out men, and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek" (Exod. 17: 8).

Joshua was about 40 years of age when he was thus dramatically commissioned to lead the people into battle, and he, undoubtedly, had already proved himself a man fitted for the task allotted him. Suffering the privations, sharing the slavery of his people, his character had been moulded under trial, and Moses made no mistake when choosing him for the work.

Although only conjecture (for we have no written word to substantiate it), it is reasonable to suppose that Joshua helped in the organising of Israel for their migration.

Many trustworthy men would be needed to assist Moses in his gigantic work.

The people to be moved were completely unprepared for military prowess. Generations of servitude had produced an apathetic and defeatist attitude to life, as Moses so frequently found.

When attacked by Pharaoh, prior to the crossing of the Red Sea, they forgot the wonders of God in Egypt, and cried to Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" But Moses, the faithful man of God replied: "Fear not, stand still and see the salvation of Yahweh, which He will show to you this day; for the Egyptians whom ye have seen today, ye shall see them again no more for ever."

There were a few brave hearts among fainthearted Israel, and Joshua was among the few. He would note how God chooses His own means of overthrowing the enemy. "Stand still and see the salvation of Yahweh!" The victory was God's and not the peoples, and in this demonstration of Divine power there was encouragement to the man who was destined to lead Israel's army against Amalek. This time there is no command to "stand still," but: "Choose us out men, and go out, fight with Amalek."

But again the battle was Yahweh's, for Israel prevailed only when Moses' hands were held aloft, but when, through weariness, his hands fell, Amalek prevailed. With the help of Aaron and Hur his hands were steadied, and "Joshua discomfited Amalek and his people with the edge of the sword."

The power of prayer is mightier than all the weapons of war. "The race is not to the swift, nor the battle to the strong," and Moses' constant vigil on the hill, his endurance though he grew tired and weary, were of more avail to Israel than military skill was to the Amalekites.

### *SERVANT TO MOSES*

After the battle with the Amalekites, Joshua's association with Moses appears to be more intimate. He is spoken of as the minister, or servant of the great prophet, and attended him on the most solemn occasions.

He was with Moses when Aaron, Nadab, Abihu and seventy of the elders accompanied the man of God unto the precincts of the Holy Mount. He was the first to greet Moses when he descended from Sinai with the tables of stone upon which were written the Ten Commandments, and was the first to hear the voice of shouting from the camp of Israel. He said to Moses: "There is a noise of war in the camp." The mind of the warrior could think of only one cause for such commotion: war. Not so Moses. Forty days and nights he had fasted on the mount. Forty days and nights of solitude with God, learning from the Mighty El of Israel how to guide His people, receiving the Divine law and spiritual sustenance for his great task, and at the end of his period of instruction the Lord said unto Moses: "Get thee down, for the people which thou broughtest out of Egypt have corrupted themselves." Moses' saddened heart knew that "it was not the voice of them that shout for mastery, neither the voice of them that cry for being overcome, but the voice of them that sing that he heard." We know how his anger burned when he saw the calf which Aaron had made. So fierce was his indignation that he cast the two tables of stone out of his hands and brake them at the foot of the Mount.

The next appearance of Joshua is in connection with the appointment of the seventy elders who were to help Moses bear the burden of the people. The promise of Yahweh was that He would take of the Spirit which was upon Moses, and put it upon the elders, that

The Spirit of God duly came upon the seventy, but there were two, Eldad and Medad, who though named, had remained in the camp, and had not gone to the tabernacle. The spirit of prophecy, however, descended on them also, and they prophesied in the camp. Jealous of his master's prestige and honour, and of his position as prophet of the Lord, Joshua says: "My Lord Moses, forbid them!" But Moses replied: "Enviest thou for my sake? Would that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

The noble rebuke of Moses would cause Joshua to realise how unwarranted was his impulsive jealousy. It would provide an important example of unselfish service.

Some time now elapses before Joshua's name again appears. Israel approaches the borders of the Promised Land. Twelve spies are sent out to search out the land. Ten returned fainthearted. They caused panic in the hearts of forgetful Israel by over-emphasising the difficulties of conquest. God's mercies and deliverances were forgotten! No thought now of the slaughter of Egyptians, no memory of the victory over the Amalekites. All that faithless Israel saw were the giants, the walled cities, and difficulties which seemed insuperable. "Let us make a captain and return into Egypt," was their cry.

At this moment of crisis, the faith of Joshua and Caleb stands out as a shining light amid the darkness of despair and hopelessness. They braved the anger of the nation, and exhorted the people to go forward in the strength of Yahweh, and conquer Canaan. They knew the difficulties, but they respected the Strength of Yahweh.

Here is an outstanding example of moral heroism. It takes courage of a high order to voluntarily oppose the majority, as men of God have found in every age, even to our own times. We, as brethren of Christ, are in a voluntary minority. Whatever privations this might bring or opposition we might receive, let us with Joshua say: "Yahweh is with us, fear them not!" Moral courage will only come from faith which develops from knowledge. This will produce confidence in the revelation of God, and in the hope of the promise.

#### *AN EXAMPLE OF COURAGE.*

Forty years passed before the message that Joshua proclaimed to his contemporaries found realisation. None of that generation but he and Caleb, was permitted to enter the Promised Land. The ten cowardly spies died by the plague, and the adult population gradually wasted away; but the little ones, whom they said should be a prey, were promised by God a portion in the land, and they, ultimately, entered therein.

During this long period of time, two outstanding events occurred which must have impressed Joshua. The rebellion of Korah, Dathan, and Abiram emphasised the great truth that God selects His own priesthood, and usurpers commit a deadly sin. The lapse of Moses



taught the need of constant vigilance in our walk.

And so Joshua was chosen to lead Israel into the Promised Land; "a man," said God, "in whom is the spirit." A great task now fell upon his shoulders. The example of Moses was before him, and yet, even by comparison, Joshua loses nothing of his greatness. The Divine exhortation was: "Be strong, and of good courage, and I will be with thee." The exhortation was needed, for many difficulties, and much danger faced the new leader.

Israel was commanded to ruthlessly destroy the inhabitants of the land, for "the iniquity of the Canaanites was full." Israel was thus Yahweh's "battle-axe and weapons of war" to execute judgment upon the heathen, and to cleanse the land of its impurities. The instructions were: "Smite them and utterly destroy them, make no covenant with them, shew no mercy to them, give neither son or daughter in marriage to them." Nothing was to be left that could, in any way, corrupt Israel, and draw the people from faithful service to God.

The people accepted this task. "All that thou commandest us we will do, and whithersoever thou sendest us we will go," they cried to Joshua. But zeal of purpose, the enthusiasm of the moment wanes, and covetousness, greed, and, perhaps, illfounded pity caused them to disobey their God, whose people they were by Divine selection.

Sentimentalists have decried the slaughter wrought by Joshua, and have declared Yahweh to be a cruel God, but we who are blessed by an understanding of the Truth can see beyond the plain statements of the narrative. We can see the gross wickedness of idolatry, the presumption of nations who know not God, and who boastfully declare: "Our lips are ours, who is Lord over us?" There is no truce in the warfare of the Spirit. The man of God must conquer or be conquered. Deity knew that Israel must either destroy or be destroyed. And so the command went out to destroy both old and young. A gardener does not destroy the full grown weed, and leave the succulent young growth to later challenge his cherished plants. So God, as a wise Gardener in His vineyard, looked to the future: the Canaanites were to be completely weeded from the land.

It was not thoroughly done, as we know, and ultimately the weeds that were permitted to remain, choked the Vineyard of God. Thus the history of Israel is a record of failure. Comparatively few are the periods when it is recorded: "And Israel served Yahweh." More often we read of their idolatry, their stiffnecked attitude towards their God.

But first came the command to cross Jordan. There was no hesitancy in Joshua's mind. What if the Jordan's banks overflowed? The God of Israel had made a way in the sea, and could divide a path in the river. What if fortified Jericho stood as a fortress guarding the land? "Except Yahweh keep the city, the watchman waketh but in vain."

The spies reported that the inhabitants were fainthearted. But still the victory was to be Yahweh's and not the peoples. And this principle was emphasised time and again in the conquest of the land. Ai falls, the confederacy of the five kings is destroyed, and so on to battle after battle — a long list of wars waged with success because Yahweh was with His people.

Thus we come to the 24th Chapter of Joshua, and the last, dramatic episode in the life of this hero of God. The people were all gathered to Shechem before God. Much had been accomplished in the subjugation of the land, but much remained to be done, and Joshua encouraged the people to the task. He rehearsed their history to them, going back to the call of Abram, and pointing out how God had been with the development of the nation to that day. He admonished them to fear Yahweh, to serve Him in sincerity and truth. He advised them to make careful choice of whom they would serve: "But as for me and my house, we will serve Yahweh."

"And it came to pass after these things, that Joshua, the son of Nun, the servant of Yahweh, died being one hundred and ten years old. And Israel served Yahweh all the days of Joshua."

—B. FLINT (S.A.).

# PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CON-  
CERNING THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

*(Continued from last issue)*

In Ex. xxiv. 10, Moses tells us—at least the Common Version does—that he and seventy-three others "saw the God of Israel". We should err, however, if we supposed that he meant they saw *Ail*, the Un-created Spirit: "no man can see Him and live". He says they saw "the Elohim of Israel"—depositories and embodiments of the Eternal Spirit, who shone out in glory in the presence of the Elders. The appearance under the feet of the Elohim, whose feet were also the feet of the Spirit, and, therefore, styled "His feet, was, as it were, a paved work of sapphire stone, and as it were the body of heaven for clear

ness". The whole was a Spirit-manifestation, and illustrative of what is yet to appear in the midst of Israel, when the *Elohim* of Abraham, constituting the name of Ehyeh, shall be apocalypsed on Mount Zion.

Let our Jewish readers make a note of this; that the Memorial Name exhibited in Moses' writing, is not simply a word of four letters given to an abstraction for a name, as men give names to their children; but a name memorial of a future manifestation of the Eternal Spirit; which manifestation will not be of One through One Only; but of One in and through ten thousand times ten thousand, and thousands of thousands: that the name covers them all; and that consequently, the thousands of thousands are but "One Yahweh."

This was precisely the relation of things before the formation of the Adams, first and second. Before Adam the first, there were thousands of Elohim, yet only one Eternal Spirit. The Name of those thousands was not *Ehyeh*, or "Shall be"; but, as implied elsewhere *Howeh we-Hahyah*, "He is and He was"—the One Eternal Spirit in plural manifestation, by which, as a whole, the earth was "created and made". And at the birth of the second Adam, "*He is and He was*", as manifested in the "multitude of the Heavenly Host", was praised in having glory ascribed to Him in the highest heavens (Luke ii. 13, 14).

In regard to a name being representative of a multitude, we may refer the reader to the fact that the name of Ehyeh is even now comprehensive of all the saints living and dead; for everyone who believes the promises and the things concerning Jesus; and is immersed into the name of the Father, and of the Son, and of the Holy Spirit, is "*in God the Father and in the Lord Jesus Anointed*" (1 Thess. i. 1), and Christ is in Him by faith (Eph. iii. 17). He is thus "*in the Name*" which is named upon him, and of the *Elohim elect*, "waiting for the adoption or redemption of the body", which results in "the manifestation of the sons of God", at the Olahm, for which they are prepared.

It has been well observed by some one whose name escapes me, that "there exists in the universe only One Generic Spiritual substance, the Sole Primary Cause, efficient, formative, and substantial, of all secondary causes, and of all appearances whatever, but indued in its highest degree with a supreme providential wisdom, and proceeding by ways incomprehensible to the spirits which emanate from it, apart

from revelation". This is perfectly Scriptural, and therefore in harmony with the teaching of Moses and the prophets, among whom are included Jesus and the apostles.

In another place we were treating of the Eternal Spirit in relation to His Name. We continue to remark here, that this name is not a mere tertagrammaton, which superstition forbids or fears to pronounce; nor is it a mere word bestowed by the Spirit upon himself, as a father affixes a word to a son, which we call a name, by which to distinguish him from his other sons; nor is it the name *Father*, and the name *Son*, and the name *Holy Spirit*, three names, into which those "who know not God, the Only True One, and Jesus Christ whom He has sent", are immersed. AIL, the Eternal Spirit has not "three names". He did not say to Moses, "I will proclaim the *names* of Yahweh before Thee;" "I send an angel before Thee, . . . obey His voice, provoke Him not, for He will not pardon your transgressions, for *my names are in Him*"; nor did he say, "In all places where I record *My names* I will come unto Thee". The Eternal Spirit did not speak after this fashion, but uniformly in the singular, having only *One Name*, and not *three*, as some very erroneously imagine and inculcate.

#### Elohim Developed from the Seed of Abraham.

The Divine Name defines what the Eternal Spirit is in manifestation. "Yahweh whose name is jealous is a jealous power". Here "name" defines what exists. "The name of the wicked shall rot", that is, the glory, honour, power, substance, that exist, constituting the wicked and their attributes, shall perish. Hence, when the Eternal Spirit is fully manifested on earth according to His revealed purpose, that manifestation is "His Name", or the name of Ehyeh, *the I-will-be manifestation of the Spirit*.

This name was proclaimed to Israel by Moses in the formula so often quoted by the Jews in their controversy with the friends\* of Jesus, and with the Demons also, who presume to cry out that they know that he is the anointed Son of God. In Deut. vi. 4, Moses says,

*ekhad Yahweh Elohainu Yahweh Yisraail Sh'ma*  
(To be continued)

VOLUME NINETEEN

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## SPECIAL ARTICLE FOR THIS MONTH.

*Sacrificial Mission of the Lord*

Thoughts for the Times

## Political Transformation



Towards the end of last century, two systems were strong which had to be broken before the end could come—the Roman Papacy, the Turkish Despotism. Two powers were comparatively weak that had to become strong—Russia and England. The transformation since has accomplished nearly all that could be wished. The French Revolution, culminating in the first Napoleonic dictatorship, brought Papal power to the depth of weakness it has never recovered from, and liberated political forces that have prevented the ecclesiastical tyranny that desolated Europe for centuries. At the same time, events have so steadily worked against the “Sublime Porte” that Turkey, once the terror of the world, is now in the throes of dissolution, only preserved from disintegration by the jealousies of her foes, and going to pieces in their hands in spite of all their care taking. On the other hand, we see Russia and England, having risen to the position of the greatest powers in the world, posing as the mutual antagonists in the inevitable death-struggle for the Empire of the East. Under the shadow of these gigantic developments, we observe the Jews becoming a conspicuous figure in the world-drama, and furnishing in themselves and their land a question that is arousing the deepest feelings and challenging the attention of the world's politicians.

—R.R. (1882).

(How much more completely has the transformation been effected in our day. . . . Editor).

## *The Sacrificial Mission of the Lord*

# 1. Jesus Christ and Him Crucified

An article of exceptional spiritual value.

The stupendous fact of the only righteous man who has ever lived hanging lifeless upon a tree, "the cross of Christ" is the absolute crux of our theme, and demands careful attention. The terrible hour when our Lord suffered was the *end of the Law*. As we behold him hanging upon the cross, we are witnessing the *actual* changing of the dispensation prior to its *judicial* changing in A.D.70. The great antitype of the Law was fulfilling that Law (Mat. 5: 17-18). This aspect of his sacrifice is never far away in Apostolic expositions, for the very reason that the *changing of the Age* was their main theme.

I have decided to handle first, the nature of flesh and how Jesus, by his death, condemned sin in the flesh; then to show how sacrifice before the law of Moses and under that law pointed forward to the one great offering. I also hope to illustrate how the sacrifice of Jesus "affected" God; how it affected Jesus, that his bitter suffering may exert its full influence upon us and transform by its power as the Apostles so continually taught. It is my aim that we shall derive the full moral force of God's gracious provision, and that we shall not descend to human metaphysics and technicalities.

### WHAT IS HUMAN NATURE?

When treating of the nature of the body which is sown out of the ground at the first stage of the resurrection, the Apostle Paul declares that it is sown a natural body and raised a spiritual body, this second stage completing the resurrection process (1 Cor. 15: 44). He also amplifies the meaning of his phrases and presents two types of body or nature, relating to man — and only two. The natural and the spiritual; the corruptible and the incorruptible; the weak and the powerful; the dishonourable and the glorious.

To prove that there is a natural body, he quotes Genesis 2: 7: "The first man Adam was made a living soul." This means that "natural body" and "living soul" are two modes of expression conveying the same idea. The phrase *living soul* is a translation of the Hebrew words *Nephesh chayiah*, which signify a living animal body, whether of bird, beast, fish or man: and indeed is more often used to describe the "lower animal creation" than man. Thus as regards the type of body and life he possesses "man hath no pre-eminence above

a beast." Physically man, even at creation, belongs to the brute creation.

His substance is derived from the same source as the other animals. "The first man is of the earth, earthy" (1 Cor. 15: 47). "Yahweh Elohim formed man, the dust of the ground" (omitting italics), and faithful men have ever been ready to acknowledge, with Abraham, that "they are but dust and ashes."

Moreover, both man and the other animals are sustained by the same breath or spirit, termed in Gen. 2: 7, "breath of lives" (Heb. *Neshemet chayim*, common to all animals as in Gen. 7: 15, 22) which is lent by God to man and beast alike for the span of their natural body's existence.

This natural life of man and beast is transmitted by the blood (Lev. 17), and this method of bodily existence is infinitely inferior to the spirit nature possessed by angels. The blood life of ground or earthy souls is maintained by chemical processes in that blood; of decomposition and recombinations, in which, sooner or later, the decomposition outstrips the recombination.

Flesh and blood bodies are not imperishable. They were constructed from the very beginning upon a physically temporary basis. They were not formed for interminable existence. As Brother Thomas puts it: "Flesh is spirit in temporary manifestation." In his very last writing he quoted Psalm 78: 39 to prove this. "Flesh is spirit (*ruach*) which passeth away." Out of God (El) are all things. His spirit is the basis of all matter. But flesh and blood is only a temporary expression of His spirit, thus: "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15: 50). That Kingdom is everlasting. Hence the need for a higher type of life and body before entering that Kingdom.

Paul also informs us (1 Cor. 15: 46) that in relation, particularly, to man, this natural system of things was the first step towards a spiritual system to be developed and superimposed upon it. "First that which is natural and afterwards that which is spiritual." Nevertheless that excellence which is Divine is not native to earthy bodies, whether we speak of moral or physical attributes. "As is the earthy, such are they also that are earthy; and as is the heavenly such are they also that are heavenly" (v. 48). But while those in Christ share with all men the same earthy nature, their destiny is to bear the image of the heavenly" (v. 49).

### "NO GOOD THING"

With our view of the physical constitution of man there has now become blended the consideration of his mental operation. This is because the brain which thinks is a physical mechanism (e.g. the phrase "the thinking of the flesh"). Though it is the "head of the body," it cannot be detached from the natural body which it com-

mands. Thus in treating of natural and spiritual, earthy and heavenly, the Apostle has the *whole* man in mind. Therefore his words teach that natural living souls, even when first created, have never naturally possessed as part of their very being, that moral and mental excellence which belongs to the heavenly and spiritual. A mere earthy body, whether fresh from the hands of the Creator, or after sin had entered the world, is absolutely devoid of Divine moral goodness or "light" as native to its nature. Any such "goodness" or "light" must be implanted by the Word; it must come "from above" (James 3: 17).

To this the Scriptures give witness:

**John 6: 63:** Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." The human mind, by its own inward cogitations, uninstructed by any influence from outside itself (i.e. "the words that I speak"), can never evolve a heavenly mental image.

**John 3: 6.** "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." That is, out of flesh, as such, nothing spiritual springs.

**Proverbs 29: 15.** "The rod and reproof bring wisdom, but a child left to himself bringeth his mother to shame." His self desires will gratify themselves promiscuously, and will, of themselves, know no bound. Automatically they will go over the divine boundary and sin.

**Jeremiah 10: 23.** "Oh Yahweh I know the way of man (i.e. the right way) is not in himself; it is not in man that walketh to direct his steps." Flesh, even new from the Creator's hand in Eden, though possessing capacity to receive Divine direction, yet did not have that direction in itself. It had to be educated from above.

**Isaiah 8: 20.** "To the law and the testimony: if they speak not according to this it is because there is no light in them."

**Ephesians 4: 17-18.** "Walk not as other Gentiles walk, in the vanity (emptiness) of their mind, having the understanding darkened; being alienated from the life of God through the ignorance that is in them because of the blindness of their heart." This is the fundamental nature of man.

### THE IMAGE AND LIKENESS OF ELOHIM.

The angelic hosts are presented in marked contrast to man. They bear the full image of the heavenly, and they do by *nature* the things that *please* the Father, who made all things for his pleasure (Rev. 4: 11; Num. 14: 21; Eph. 1: 12; Phil. 2: 13). Whatever novitiate they may have had it is now the *intrinsic* feature of their constitution to do what He wills, and nothing else.

This is apparent from Psalm 103: 20-21: "Bless Yahweh, ye his angels, that excel in strength, that *do his commandments*, hearkening unto the voice of His word. Bless Yahweh, all ye His hosts, ye ministers of His that *do His pleasure*." Upon this Jesus comments in his prayer: "Thy will be done in earth, as it is in heaven."

This is not man's nature, before or after the fall. Yet it is the will of God that from this human race, a class of people shall be generated whose law of life it will become "to do his pleasure,"



To achieve this ultimate object, though God did not make man with divine goodness as part of his mental equipment, he was given the faculties to receive from without divine ideas and impressions.

Man was made in the image and likeness of the Elohim, a little lower than the angels: like them in form and capacity, inferior to them in nature (Gen. 1: 26). "Image" used literally signifies *form* and *shape*. Thus men are so like angels in bodily form that Abraham mistook three angels for men, and entertained them unawares.

"Likeness" has relation more particularly to mental constitution. Man being in the likeness of the Elohim had the *ability* to comprehend divine and moral ideas. He had the *capacity* to enter into that fellowship of mind with Yahweh which the angels possess by nature. The capacity of a cup is its ability to be filled with liquid; in this case, the living waters of the Spirit Word. The cup of the angels "runneth over," but man's cup as created was empty, though capable of being filled from without.

The phrase "image and likeness" is illustrated in Gen. 5: 3 where Adam begets Seth in his own image and likeness, i.e. in the same bodily shape, and with the same potential mental constitution which would be developed till the young man, Seth, would stand up a replica of his father in mind and body. At birth, the likeness was a capability to be brought forth later, a potentiality as yet undeveloped. So it was with Adam in relation to the Elohim.

### NATURAL LUSTS

Yet notwithstanding this capacity, the essence of all animal flesh is self. Human nature has been constituted as a bundle of lusts or desires which act to please self, and to look after its own interests. Animal life could not proceed if it were otherwise. It is self preserving, self procreating, self sustaining, self asserting, self gratifying. These attributes are necessary for man or beasts to maintain itself and its young in being and prosperity, and to look after its own interests. EGO — "I" — is the mainspring of flesh — being or natural life. Man would die if he did not eat, so God implanted a faculty to desire after food and drink; the species would die out, but for the desires of sex; children would be neglected but for the natural love of parents for their children; the means of life would be neglected but for the faculty of acquisitiveness, where "I want" is the fundamental. All man's reflective and perceptive faculties join with these animal propensities to develop and preserve EGO — I. Thus "I feel," "I think," "I want," "I wish," etc., dominate the natural man's progress through life.

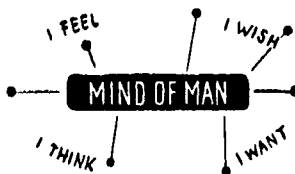
God wisely created man with these lusts, though until sin was in the world, some (like those of sex) were latent, and others (like the desire for food) were regulated by law (Gen. 2: 16-17). Within the bounds of law, the expression of these lusts is quite legitimate (Deut. 14: 26). Though man was created a little unit of self expression, yet

his lusts or desires were neutral, and he had the capacity of engrafting something higher from without. Unfortunately, what man engrafted from without was the serpent doctrine which impelled these lusts along a channel of expression that lead him over the bounds set down by God, that created a state of sin, and brought him under "the law of sin and death." With the deterioration of his environment, under the shadow of the evil introduced into the world through sin, man's natural desires for self preservation in all its phases became aggravated and inflamed so that Paul teaches that "the natural mind is enmity against God: it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Man's desires know no limit. They continually upsurge to gratify and express self in defiance of God. Thus Paul declares that "in him, that is in his flesh dwells no good thing."

Now there is no glory or pleasure to God in men merely pleasing themselves, and so He has introduced LAW. That is, He has limited the free exercise of SELF, I, the lusts. He has placed restrictions on those things that it is natural for man to do. So we have law outside man; and lively selfish forces within him. These lively lusts will not readily respond to limitation. The lusts within are in the nature of things more powerful than the law from without. Hence the natural man, self, ignores the Divinely place boundary line, and sins continually.

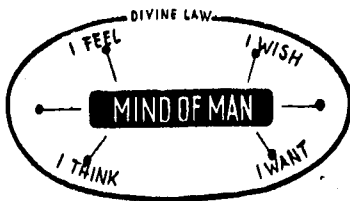
A diagram may help to illustrate our point:

1. MAN. Flesh with its lusts and affections:



In this figure we have the fleshly desires expressing themselves unaware of any limit.

2. LAW. Restricting what is natural.



God has drawn a line around these lusts or self desires. The line does not stop the turbulence of the desires which still assert themselves and manifest their self will. The ideal of the Word (or divine

law) is that God should become the motive force, replacing self, and the capacity to receive ideas from God should be exercised, and rule the man and subordinate the EGO.

What we have been saying is the teaching of Paul in Romans 7: 7-8, 12-13. Sin is the activity of human desires in directions forbidden by divine law. Sin is something one does, it cannot be literally "in the flesh," but the self impulses are literally there: and these *will* transgress, they are the source of sin, they are unclean, sensual, unholy and therefore called *sin* in the secondary use of the word (Rom. 8: 3; 1 Cor. 15: 21; Heb. 9: 26). Which gives us the Bible phrase "the devil" whom Jesus slew (Heb. 2: 14). As the serpent instigated these impulses to cross the line, he becomes another symbol for "Sin in the flesh."

John divides up these self impulses into three classes and shows that they are the fundamentals of the world's constitution. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2: 15-17). These were at work in Eden and obtained the victory (Gen. 3). They were at work in the wilderness and were defeated (Luke 4).

Adam and Eve when tempted manifested the innate and profitless characteristics of flesh and were doomed to death. If previously, though their nature was capable of corruption, it would not be right to call them mortal, now they were mortal, under sentence of death. "Death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5: 12).

God made man upright (Ecc. 7: 29), but now he could no longer stand upright "looking the Elohim in the face." He was dragged to the dust with the sense of his own earthiness, and he sought out inventions to cover his nakedness. He had exchanged an innocent conscience for an evil conscience. Shame and confusion of face instead of the former companionship with the Elohim. He desired the knowledge of good and evil, and had obtained it. How he would groan as sentence was pronounced and during the long years of his life, he saw the evil being worked into his environment, the sweat of face, nature's balance disturbed, his serpent-conceived son a murderer and the progenitor of city civilisation (Gen. 4); and always the burden of lusts and impulses that ever sought self and could only be subjected to the law of God by a sharp and unpleasant conflict. None of the divine goodness belonged to him by nature; only by promise; but now he had the standard of comparison by which he might understand and recognise good in a way impossible in his innocence. The evil showed up the good as good indeed, so the eating of the tree brought the "knowledge of good and evil."

## GRACE ABOUNDING

Attainment to the divine nature was not of works, lest any man should boast (Eph. 2 9). The fall opened up for God a wonderful channel of grace. It enabled the development of a new creation which could worship with humility, with a sense of unworthiness and with devoted appreciation, rather than if perfection had come by their own efforts. Oh the riches of God's purpose and the depth of His mercy in granting man the attribute of freewill. And what marvels of His love in providing Christ the saviour as the wondrous antidote to what developed. What praise it draws from the recipients of this salvation, and what praise it *will* draw: for "all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (2 Cor. 4: 15). "Thou art holy, O thou that inhabitest the praises of Israel" (Ps. 22: 3). E. Wille.

## SPECIAL GOSPEL EXTENSION NOTICE.

Last month we stated that arrangements are in hand for a Gospel Extension contact with the Australian and New Zealand people on a scale never before achieved by the ecclesias. An announcement would be made at an early date which we believed would be as thrilling to our readers as it had been to "The Logos." We are now in a position to make this announcement.

At the invitation of the Editor of "PIX", a Sydney-produced magazine which goes into 400,000 homes in Australia and New Zealand every week, an article entitled "What Is A Christadelphian?" has been contributed to the magazine, and will appear in the issue dated 11th July.

It is estimated by "PIX" that 4 people read each copy which means that 1,250,000 people in Australia and 250,000 in New Zealand will actually hold the magazine in their hands.

How many of this one-and-a-half million people will read the three-page article in full we do not know. Nevertheless, as the Master has opened this outstanding door of utterance to us in our work in Australasia, we are confident that He will prosper us as seemeth good unto Him.

At no expense to the brotherhood, with no effort involved in distribution work, a three-page presentation of our ecclesial organisation, the doctrines believed — and rejected —, and our anticipations in the prophetic sphere, illustrated with important phases of ecclesial activity, will be placed in the hands of one in four of the adult population of Australasia.

"The Logos" Committee has been most anxious that all members of the ecclesias should be in a position to obtain a copy of the issue in which the article will appear. Accordingly, a letter has been despatched to over 100 ecclesias and groups of isolated brethren and sisters — 46 in New Zealand and the balance in Australia. It has been suggested that the Arranging Brethren authorise an announcement from the platform in sufficient time to allow members to place an order for "PIX" of July 11th.

Frankly, we are still somewhat overcome at the immensity of this contact with the Australasian people in our work of gospel extension, and we feel sure that our readers will be feeling much the same. Nevertheless it is true, and we can rejoice, as we have already said, that the Master has opened this door of utterance so wide.

B.P.



**"HE FOLLOWETH NOT US" — Mark 9: 38.**

Dear Brother Mansfield: It has always puzzled me how one could be in possession of the Holy Spirit and able to cast out devils though he followed not Jesus and his disciples as recorded in Mark 9: 38-41. I have heard it suggested that he was at one time a follower but had turned away, and the Holy Spirit had not been withdrawn. That would make it appear as an oversight on the part of God. The only alternative is that there was a reason the man should be allowed to retain the power.

But it seems far more likely to me that he never was a follower but understood only in part: that the casting out of devils still takes place though not miraculously, but by conversion the neurotic, frustrated and miserable are made sane and contented, for God is the greatest Psychologist of all, and His Word teaches us to forget self and live for Him and for others. Thus the converting of others, or getting them sufficiently interested to study the Scriptures is the first step to casting out of whatever devil they may possess, or the curing of various neuroses which, after all, is a sickness of the mind, and madness to a slight degree. And sometimes, unfortunately, it is not so slight.

Therefore the man who followed not the disciples but still had the power to cast out devils would have his modern counterpart in people like the Jehovah's Witnesses who have inspired not a few to the study of God's Word, and thus laying a foundation for the Truth to be ultimately accepted. What do you think?" (from H.B. — Victoria).

*Answer:* The man referred to "cast out devils" and "performed miracles" in *the name of the Lord*. He was, therefore, a believer of Jesus as Messiah, even though he "followed not with" the twelve ordained disciples. There were many, besides the twelve, who were in this category, among them being Nicodemus, Joseph of Arimathea and others, numbering in all at least 120 (Acts 1: 15). The disciples rebuked this performer of miracles, not because he did not believe in Jesus, but because he was not of their number, that is, not one of the twelve. Their rebuke arose out of the spirit of exclusiveness, perhaps from a similar sincere, but mistaken, motive as that which moved Joshua to exclaim in connection with the Spirit-utterances of Eldad and Medad, "My lord Moses, forbid them." Moses (the type of Christ) replied was the same as that of his great antitype: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11: 28).

The disciples declared: "He followeth not *us*." Jesus replied according to the Diaglott rendering: "He that is not against *you* is on *your* part." In this the Lord seems to rebuke the disciples. His choice of language seems to imply that though this man was not among the twelve, yet he did not oppose the truth; he was a believer; he followed Jesus, though he did not follow with the twelve disciples.

It is interesting to note that following Luke's account of this conversation (Ch. 9: 49), it is recorded: "After these things the Lord appointed other seventy also . . ." (Luke 10: 1). Perhaps this was done to press home the lesson of this incident and of Christ's comment: "He that is not against you is for you."

The miracles this man performed were more than cures of neurosis through the comforting and quietening influence of the Truth (although we agree with our correspondent on the power of the Truth in this direction), they were genuine manifestations of Holy Spirit power through one who was a genuine believer of the Lord. We cannot place the sect self-styled Jehovah's Witnesses in this category. Their influence is more destructive of Truth than helpful in its proclamation. For every individual in whom they induce a desire to study the Bible, and so establish a reverence for the Word, which can become an admirable stepping-stone to the Truth, they establish a hundred so completely in error as to make it extremely difficult to make any impression at all.

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### OUR CHILDREN.

(Sister D.M. — N.S.W.) — "When Christ returns what will become of the children living at the time, who are not old enough to accept or repudiate the Truth?"

*Answer:* The answer to this question is not definitely revealed, but sufficient is disclosed to show that such children will be properly cared for. This was the case with Lot when God rained down fire on Sodom; it was the case when Israel left Egypt, it was the case in all similar dealings of Yahweh with His people, and we believe it will be the case with us.

One of the attributes of Jesus Christ, the coming King, is that he "shall save the children of the needy." If the world at large is to be cared for, we can surely assume that the children of the brethren will be thoroughly provided for. Scripture recognises them as "an heritage of Yahweh" (Ps. 127: 3), and it is not likely that this blessing will be neglected at such an auspicious occasion as the return of Christ. "Behold," says the Psalmist, "thus shall the man be blessed that feareth Yahweh. Yahweh shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel" (Ps. 128: 4-6). Though those within the covenant shall alone receive immortality, their

young children, as defined above, will live under glorious millennial conditions with the added advantage of possessing immortal parents to advise, guide and assist them.

As to how they will be cared for, we know not. We know there is to be a "gathering together of the saints" to Sinai (Ps. 50: 5), and it seems fitting, and most likely, that their children shall be taken with them. In any case, this is a detail that we can safely leave in God's hands, in full assurance that He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3: 20).

### KNOWLEDGE AT BAPTISM.

It may seem a difficulty sometimes to know how much knowledge is appropriate at baptism. This difficulty will largely disappear when we approach the matter from the right direction. The state of mind is more important than the amount of knowledge. If we concern ourselves with building up the right state of mind, other questions will more or less solve themselves.

It is essential for all that they attain to the right state of *strong desire and teachableness*. The incidents on the day of Pentecost (Acts 2), make clear what is required. Peter's hearers were pricked in their hearts and anxiously asked: "What shall we do?" Here was humility, teachableness, and desire. This, however, was not sufficient. Peter instructs them to repent. Having manifested the right disposition, they were now called upon to search through their minds, casting out old thoughts, desires and conceits, and replacing these by faith, love, and obedience towards God. This accomplished, they were ready for the final step of baptism.

In such a development knowledge is an essential element. But it will not be a difficulty *where the right frame of mind exists*. Desiring to please God, and to lay hold of His Promises, the person will be diligent; he will not be in the mood to learn as little as possible, but rather to know as much as possible. Doubtless, the amount of knowledge involved at the start will vary with the capacity, age and other circumstances of the individual.

If we have the task of instruction, we ought not to be afraid to show fully what God requires. The truth will not offend the right sort, as Christ showed in answering his disciples when they commented that his words had offended the Pharisees: "Every plant that my Heavenly Father hath not planted shall be rooted up." Salvation is according to God's standard, and we would be foolish to think that we could lower it a little. God knows that a person will fall far short of His standard, especially at the start, but He does require the *humble acknowledgment* of His standard at the start. He is then willing to impute righteousness. Thus again we see that the right state of mind is essential.

—G. Pearce (Four)

## 10. "EL-ELOHE-ISRAEL"

*"We have an altar (Christ), whereof they (those outside the Covenant) have no right to eat" (Hch. 13: 10).*

The 32nd and 33rd chapters of Genesis record a very dramatic incident in the life of Jacob, one that foreshadowed the future of the nation that sprung from him.

Fresh from his experience of the overshadowing care of Deity in his reconciliation with Laban, he came into the land adjacent to Esau. Over twenty years had passed since he had fled from the threats of vengeance uttered against him by his more powerful brother, and he still feared his wrath. But Deity was with Jacob. He was a man of destiny. The record declares: "The angels of God met him. And when Jacob saw them, he said, This is God's host (i.e. army), and he called the name of that place Mahanaim" (Gen. 32: 2). "Mahanaim" signifies *camps*, and was so named because of the army of Elohim that had appeared unto Jacob. The presence of this heavenly host was a guarantee of protection. It encouraged Jacob to fear not the wrath of Esau, for God was with him.

Rebekah was told that Esau and Jacob represented "two manner of people" (Gen. 25: 23): the godless Gentile and Jewry. The qualities of Esau were rendered useless by his weaknesses, his want of faith and principle in the things of God. But, as one writer has stated: "The craft, duplicity, timidity of the religious Jacob is turned to lasting good by steadfast purpose, resolute sacrifice of the present for the future, and fixed principle which ultimately purified and elevated even the baser qualities of his character."

In the incident before us, Jacob feared Esau as Jewry has feared the Gentiles. He made all prudent precautions such as the occasion demanded, not neglecting the most essential of all: an approach to Deity in prayer, beseeching His mercy, guidance and help. He received his answer the following evening, an answer that had a typical bearing upon the future of his descendants during the long night of their dispersion. The record declares: "Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him" (Gen. 32: 24-25). Jacob prevailed against the angel until the dawn began to break. He persisted in his wrestling with the angel until he had obtained a blessing. His name was changed from Jacob to Israel; from "the supplanter" to the "Prince of El."

But this wrestling left its mark on Jacob. He halted upon his



thigh. He was lamed by it. In this night of fear, and anxious thought and striving with God, Jacob lived the night of Israel's dispersion among the Gentiles. But with the rising of the sun, when he found his life preserved, his name changed, his fears dissipated, he saw in type the blessing that is yet to come upon his race. In the building and naming of the altar, after his reconciliation with Esau, and when he had returned in peace to his own land, he confessed his faith in the redemption that is in Christ Jesus. He typified the attitude of his people who shall yet "look upon Him whom they have pierced."

### THE SUPPLANTER.

Jacob means *supplanter*. This was his character in the sight of his contemporaries, and the character of the Jewish nation in the sight of the Gentiles. "Is not he rightly named Jacob (A supplanter)?" asked Esau who typified the Gentiles. "He hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing" (Gen. 27: 36). Jacob's life was one of contention. To Pharaoh he declared: "Few and evil have been my days." He had contended with Esau in the womb; he had contended for the birthright; he had contended for the blessing; he had contended with Laban for both his wives and for his possessions; he had contended with the inhabitants of the land; he even contended with his own sons because of their jealousy of Joseph. In all his contention with man, though he experienced great adversity and privation at times, he had invariably succeeded. But it was only through much trial. "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. 31: 40). Still he ultimately prevailed. The birthright and blessing became his; the flocks of Laban became his; he gained the ascendancy over Esau, and those who cursed him suffered themselves as a result. In his triumph over men the blessing of God was with him. In his wrestling with God he likewise "prevailed," but only to his physical detriment. This was only because of the goodness of God. The angel who strove with Jacob could easily have overthrown him if he desired. As it was he was lamed by it.

In all this we must look beyond the man to the nation. Here, in this incident, is epitomised the centuries of Jewry's history. Jewry is the national supplanter. It has contended with nations and has prevailed. None have successfully prevailed against it. It has even tried to wrestle with Deity, saying concerning His Son: "We will not have this man to reign over us." But here the contention has rebounded. The nation has been lamed with persecution. Figuratively, it has "halted upon its thigh" as a result. Its walk is not even. All through the long night of dispersion it has striven with God. It has "prevailed" only because Deity has respect to "His Name's sake," because of his covenant with Abraham, Isaac and Jacob. "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" (Ezek. 36: 22).

The angel said to Jacob: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32: 28). The sense of this passage is obscured by the translation. The Hebrew signifies: "He who strives with God and prevails (as did Jacob) will certainly prevail with man." This is true of the nation. It has prevailed over all Gentile persecutors, and will prevail, because it is the purpose of God that it should so do.

### A NEW DAY.

As the long night of wrestling came to an end, the realisation came home to Jacob that the "man" with whom he was striving was an angel of the Lord. "I have seen God face to face, and my life is preserved," he declared. Here, again, the type foreshadows the long night of Israel's dispersion, of the nation's "wrestling with God," at the end of which it shall "look upon Me whom they have pierced, and shall mourn" (Zech. 12: 10). In this new knowledge and understanding will come redemption, and with redemption a national blessing. The supplanter aspect of Jewry's history will give place to the Prince of El (Israel).

Jacob expressed this thought in v. 30: "I have seen God (Elohim) face to face, and my life is preserved." The word *preserved* should be rendered "redeemed." Jacob existed under the shadow of death, not only from Esau, but as he realised that he had been wrestling with the angel, from Divine wrath also. The same realisation will come home to Israel when the nation at last comprehends its past blindness, and recognises the true character of the one it joined with Gentiles to crucifying.

"I have seen Elohim face to face," said Jacob. In commemoration of this he named the place Peniel: the "Faces of El." It will not be merely Jesus Christ upon whom the nation will look and mourn, but the multitudinous Christ; those for whom the Lord prayed, saying: "That they all may be one; as thou, Father, art in me, and I in Thee, that ye also may be one in us; that the world may believe that thou hast sent me" (John 17: 21). Here is a grand apocalypse of glory: Yahweh manifested in a glorious company of the redeemed. Here are the "Faces of Power" into which Israel shall look and recognise the One whom they pierced, and will mourn because of neglected opportunities.

And so, as he passed over Peniel the "sun rose upon him." It was the commencement of a new day for Jacob. His name had been changed. His fears had gone. He found reconciliation with his brother. He returned in peace to his land, and worshipped around the altar. Such, too, will be the new day for the nation when "the sun of righteousness will arise with healing in his beams" (Mal. 4: 1-3). "He shall be as the light of the morning, when the sun riseth, even a morning without clouds," declared David, seeing "afar off" his

day of a thousand years, in which Jew and Gentile shall find reconciliation and shall jointly worship the God of Abraham, Isaac and Jacob.

Thus Jacob came "in peace" (as Shalem in v. 18 should be rendered) to Shechem where earlier Abraham had worshipped (Gen. 12: 6), and there at this place situated between the Mounts of blessing and cursing (Gerizim and Ebal) Jacob "erected an altar, and called it El-elohe-Israel" (Gen. 33: 20). This title signifies "The Strength of the Powerful Ones of Israel." The altar represented the strength of Israel in sacrificial manifestation. His might had caused Jacob to prevail. It had turned the anger of Laban, and effected peace between Esau and Jacob. Through the anti-typical altar (Christ) the "Strength of Jacob" was to provide reconciliation for the spiritual seed of Jacob. Thus we read that "God was in Christ reconciling the world to himself" (2, Cor. 5: 19). "Israelites indeed" down through the ages, from Abel onwards, will constitute the "Powerful Ones of Israel" in the new millennial day that will dawn. Though they will constitute a mighty host in all will be revealed the Strength of El, and each will acknowledge that he owes his place in this glorious community through the sanctifying efficacy of the Altar (Christ), for "whatsoever toucheth the altar shall be holy" (Exod. 29: 37). Thus Jesus is the sanctifier of his brethren, so that Paul writes: "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2: 11). This verse introduces us to three parties: Deity or El, Christ the Altar, and the brethren who are sanctified by association with the Altar. The last two parties are all "of One" or "out of One" (the true sense of the Greek); i.e. "out of El." Thus the picture presented is that represented in the naming of Jacob's altar: The Strength of the Powerful Ones of Israel. All the honour and glory of the redemption of Israel—spiritual and natural—is with Deity. This Jacob realised as he found himself delivered from the anger of Laban and Esau. This the brethren find as they are delivered from this "present evil world" to find a place in that which is to come. This, also, Israel will find when the nation shall be "engrafted in again." Then shall be fulfilled in its completeness in the antitypical Cyrus and his brethren, the prophecy of Isaiah 45: 14: "The nations shall fall down unto thee, they shall make supplication unto thee, saying, Surely El is in thee, there is no Elohim (i.e. besides Thee). Verily thou art El that hidest thyself, O Elohim of Israel, the Saviour." Then all the world will acknowledge the Strength of the Powerful Ones of Israel in sacrificial manifestation.

—H.P.M.

Whatever person or thing is adverse in principle or practice to the gospel of the Kingdom, in its simple apostolic ministration, is Satan."

—J. Thomas.

God's peoples are very few in this age of the world—so few as not to be worth taking into account in the world's movements. But however few, they are precious in God's eyes,

—R.R.



*The*  
**Proclamation of the Truth**  
*in Western Australia*



**SOME VIVID IMPRESSIONS OF THE VISIT TO THE PERTH  
ECCLESIA HALL OPENING CELEBRATIONS**

During the Sydney Conference held in May, 1952, a representative of the Perth Ecclesia intimated that members of the Brotherhood would be invited to join with the Perth Ecclesia at a fraternal gathering to be held in Perth — God willing — on the occasion of the "Hall Opening Celebrations."

It was with pleasure that toward the end of 1952 the Perth Ecclesia announced the intention to hold the Celebrations as from 28th March to 5th April, 1953. The "Hall Opening" invitation was publicised and visitors determined to make the journey to Perth as far distant as 2500 miles away.

Travelling per medium of the recently installed air-conditioned diesel express from Port Pirie, South Australia, to Kalgoorlie, Western Australia, proved to be a pleasurable journey and the 1051 miles were quickly traversed at an approximate speed of 75 miles an hour. We are living in a remarkable age when "running to and fro" throughout the earth is a universal experience. The express passes over the Nullabor Plains — a distance of 420 miles without much evidence of verdure of any kind and entirely lacking in water. How the glories depicted of the Kingdom Age will transform the productivity of the soil when the wilderness shall "blossom as the rose."

The express stopped for short intervals at sparsely populated centres including Tarcoola, Cook, Rawlinna, Parkeston, before reaching Kalgoorlie. We took the opportunity of proceeding by car to view the City of Kalgoorlie and its environs. It was most interesting to visit the centres from which millions of pounds worth of gold had been mined and purified after being subjected to all the processes of complete refinement. All dross being purged therefrom. Gold was first discovered in West Australia in 1885. The first nugget of gold was discovered in Kalgoorlie in 1893. We visited the Golden Mine which is a hive of activity. We were informed that to the end of 1947 the East Coolgardie district had crushed 53½ million tons of ore for a return of 27¾ million fine ounces of gold, representing 853½ tons of pure gold.

No doubt much of this gold will be used in the Kingdom Age.

Almost three hours after reaching Kalgoorlie we boarded the express to complete the final stage of our journey to Perth, a distance of approximately 400 miles. Reaching Perth we were welcomed by several brethren and sisters. This was the beginning of kindly services which were constantly showered upon us with increasing rapidity.

On Saturday, March 28th, at 4.30 p.m. the meeting of welcome commenced. We were delighted to inspect the Assembly Hall, situated 62 Canning Highway, Victoria Park, Perth. We were informed that the building was commenced during December, 1951, and that the Ecclesial Meetings commenced in the New Hall in November, 1952. In a spirit of zeal and sincerity and enthusiastic endeavour and co-operation, the edifice had been built almost entirely with voluntary ecclesial labour.

The land, building and furnishings cost approximately £4,500. It is a very creditable performance and a fitting building in which the collective worship of the Ecclesia can ascend to Yahweh in sincerity and truth.



**The New Hall in Canning Road.**

The Hall Opening Celebrations were designed to occupy nine days. A worthy motto had been decided upon, namely, "Praise Ye the Lord." It proved an inspiring motto as praise and thanksgiving ascended to Him who doeth all things well. In the spirit of thankfulness the Perth brethren and sisters had unitedly accomplished the building of a worthy edifice as a witness to the Lord. It was good to be with them and to rejoice in the dedication of their Assembly Hall.

The meeting of welcome to visitors was held on Saturday, 28th March, to which visiting brethren responded. Ecclesias throughout the Commonwealth sent messages expressing greetings and best wishes trusting that the Assembly Hall may assist in the preparation of a people called out of gentile darkness into Divine light. We hope the Hall will be an effective lightstand radiating the glories of the Gospel — that the hearts of many may be turned to the Lord. The special tea meeting was enjoyed by approximately 120 brethren and sisters, Sunday School scholars and friends.

The theme for the Saturday evening meeting was "The Temple of God." Three phases of the subject were reviewed under the titles: "In the Past" — "In the Present" and finally "In the Future."

The opening day thus concluded and all enjoyed the pleasure of the Company of the Saints — the religious fervour and that spirit of fraternal communion so exhilarating in these closing day of the Gentiles.

The Sunday meetings commenced with the Sunday School, after which followed the Memorial Meeting. The Public Proclamation of the Gospel was very well supported.

The 21st Chapter of Luke was the New Testament reading for the day — a significant chapter of paramount interest to Christadelphians during the past century. The exhorting brother stressed that the Lord hath done great things for us, whereof we are glad. He recapitulated that Moses had been to Israel as "a nursing father." Israel had appealed to Moses for meat to eat in lieu of manna. Moses had indicated that the Lord's hand is not shortened that He cannot save.

God provided the quails and the Israelites eagerly partook of it. They had overlooked the urgent necessity of firstly expressing thankfulness to Yahweh for His bountiful provision. These important aspects, stated the exhorting brother, were written aforetime for our learning. How essential to heed the admonition of the Proverbs: "Keep my Commandments and live and my law as the apple of thine eye." Such admonition is similar to that all important warning issued by the Master in Luke 21 verse 34:

"Take heed to yourselves lest your hearts be overcharged with surfeiting and the cares of this life and so that day come upon you unawares."

We have no reason on any specious account to go back to the fleshpots of Egypt but rather to engage our hearts in the exercise recommended by the Psalmist "Bless the Lord O my soul and forget not all his benefits and may we all be able to exclaim the "Lord redeemeth my life from destruction."

The three public addresses were efficiently advertised. Special advertising signs were displayed in front of the Assembly Hall and these signs were splendidly "flood lit." The addresses were publicised under the theme —

"The Second Return of the Lord Jesus Christ to the Earth." The three following aspects were dealt with:—

1st—World Chaos and the Return of Christ.

2nd—The Certainty of Christ's Return.

3rd—The Coming World King.

Much interest was displayed by interested friends at these addresses.

The brethren had arranged delightful daily tours which proved intensely interesting. These outings enabled visitors to see and enjoy many scenic beauty spots throughout Perth and its suburbs, as well as country districts. A very pleasant trip by steamer was experienced on the "Swan" to Fremantle, thence returning to Peppermint Grove for a picnic luncheon under ideal conditions.

Monday evening was listed in the Ecclesial program as "Entertainment Evening." The theme was "Sing Praise unto the Lord." A very enjoyable evening was experienced, during which that valuable exercise of religious worship found expression in praise and adoration to the great and mighty Yahweh of Israel. Little wonder that the Perth Singing Class were able to testify in a thrilling fashion.

Such scriptural songs as testified to by the Psalmist in the themes of "I will extol Thee" and "The righteous shall be glad."

Tuesday was the Elpis Israel Devotional Evening. The theme was "The Hope of Israel." Two speakers addressed themselves to two aspects namely — Nationally — Spiritually.

How convincing have Scripture forecasts been proved. Do not our hearts burn within us as we contemplate anew the prophetic declarations and the remarkable evidences of fulfilled and fulfilling Scripture. Truly we see fulfilled or in course of fulfilment those events which prophets and righteous ones longed to witness. We are able to rejoice in these events and to realise as Peter did that we have not followed "Cunningly devised fables." A review of these thrilling items will ever prove an antidote to laxity in relation to these eternal and abiding issues of life.

The Mutual Improvement Society provided the speakers for the Friday evening gathering. The theme was "Be Strong in the Lord and in the Power of His Might." In a very commendable manner the three appointed brethren each spoke to the phrase — "The Strength of the Ancient Seers" — "Be Strong in the Lord" — "The Power and the Might of God." A spiritual feast had been provided and was enjoyed with a relish.

On Saturday the Perth Ecclesial and Sunday School Picnic was enjoyed amidst excellent surroundings and conditions at Bibra Lake. The spirit of fraternity was in full evidence. The occasion was like "an odour of a sweet smell" — delightfully fragrant.

God was praised in song and God was revered in our hearts by the reading and meditation of the Word and as our brother referred to the "Separation" which needs to be so carefully observed and maintained by faithful followers of the "Risen Jesus."

The concluding Sunday was a repetition of those all important spiritual exercises incorporating the remembrance of Him who has accomplished great things on our behalf. Our exhorting brother emphasised that we have not been redeemed with corruptible things such as silver and gold but with the precious blood of our Lord Jesus Christ. The experiences of the past and in particular the exercises of the past week we feel sure supplied an impetus to journey to the kingdom with renewed spiritual vigour.

The building of the Perth Assembly Hall eloquently testified and would always remain a constant witness to the co-operation that existed when willing hearts and hands with a grand objective set out to do God's work.

The Call of the Prophet of the past could be a call to the Brotherhood today "Stir up thy people to do thy work."

At the conclusion of the Sunday evening Public Proclamation effort a farewell service was held. Local and visiting brethren gave expression to the powerful bonds which operate in the Brotherhood of Christ. All exclaimed that it had been good to be together in the spirit of true fraternity. The Cause of Christ was the grandest objective in life. We had rejoiced together and the time spent amidst the loving hearts of the Perth Ecclesia will not only remain vivid in the memories of all but will prove an unforgettable experience of delightful fellowship in the Lord. The sweet communion of the Saints in Christ Jesus. J.M.

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Every year, in short, will now surpass its predecessor until the end. The prospect is animating to faith, which discerns the approaching consummation with joyousness of heart. None but the "rich in faith" will be approved at His coming. May this be ours with exceeding joy.

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Results are not the concern of servants whose place it is to work faithfully (oftentimes in the dark) while it is called to-day, knowing that God will work out His own purpose, perchance by our hands, if we yield ourselves instruments of righteousness.

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We have no liberty to be tolerant of good words and fair speeches that lead from the way of life. The elegance and finesse of modern literature become as poisoned treacle to the buzzing fly: attractive and pleasing, but killing.

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A man may protest against creeds and contend for the Bible as the only and sufficient rule of faith and practice, and not understand a first principle it contains. We know many instances of this; and that when their ignorance is demonstrated in the gentlest manner they begin to cry out "Sectarianism" — "Intolerance" — "Right of private judgment" — "No creeds" — "No human tests" — transparent devices to divert the unwary from the inconvenient and uncompromising obedience inculcated to the faith, anciently and once for all delivered to the saints."

—Dr. Thomas.





## *A Christadelphian's Memories of Israel*

(Brother Alan Philp, of Lakemba ecclesia, N.S.W., has returned to Australia after his recent visit to Israel. He will contribute some articles entitled "Memories of Israel". The first will be found helpful to any who are puzzled at the fact that prior to the Russian invasion, Israel is stated to dwell "safely.")

Perhaps the most powerful memory of Israel is the recollection that I saw "*the unvalled villages*" of Ezekiel 38: 11. Ezekiel states that the northern host shall say:

"I will go up to the land of *unvalled villages*; I will go to them that are at rest, that dwell safely (confidently), all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn my hand upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

As a settler at Kefr Hanasi in Northern Galilee, I was for a time an inhabitant of one of the "*unvalled villages*" seen in vision by the prophet Ezekiel. I have seen the vindication of God's Word in an Age which denies His existence; I have witnessed the evidence that He has spoken not in vain.

Back in Sydney, my thought oftentimes take me to Kefr Hanasi on the other side of the world. At such times I cannot help but feel saddened (Rev. 10: 9) by the knowledge that Israel's sufferings will be severe before Jesus Christ reigns over them from Jerusalem, the city of the Great King. We know that Russia will invade the land of Israel. Kefr Hanasi is an outpost village in the far north of Israel, only two miles from the Syrian border. It will probably feel the first shock of the invasion.

Some brethren have found difficulty in reconciling the prophecy that Israel dwells "*safely*" or "*confidently*" when destruction is also prophesied. The answer is that the Scriptures do not use "*safely*" in the sense of reflecting perfect security. The meaning is explained by Judges 18: 7-27 where we read that the men of Laish, who dwelt "*quiet and secure*" were wiped out. Ezekiel's statement that Israel dwells "*confidently*" does not mean that that condition of security is maintained once Russian planes and troops cross the borders. The internal security does not survive the altered circumstances. The same position is met in chapter 39: 6 where it states that Magog and

nations in the isles upon whom comes fire from God, will dwell "*confidently*" prior to the outpouring of Divine judgment.

Zechariah (13: 8) shows that a terrible time of trouble is ahead of Israel: "In all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them. I will say, 'It is my people,' and they shall say, 'Yahweh is my God'."

Of Israel's final deliverance we can be confident. In the meantime, the fact that the Jews in the land are yet to suffer most acutely, is distressing. Nevertheless, we must face up to the fact. What is the reason for the suffering which will be experienced? Why does not God cut short the work and prevent it? There is an answer, and my stay in Israel has enabled me to see the answer clearly.

God's desire towards Israel is that they should partake to the full of His spiritual and material blessings. When sin enters the camp, however, God's blessing upon Israel must be withdrawn, for He is of purer eyes than to behold iniquity. Sin must be punished. The teaching of Moses, the prophets, the Psalms, the Lord Jesus and the apostles, bears evidence to this fundamental truth.

Israel today is a nation without faith in the covenants. It does not look for the return of Jesus. It does not expect the resurrection of Abraham, Isaac and Jacob to inherit the earth. Within Israel are those who have turned to atheism. Most look upon the steady development of the State as the fruits of the efforts of the flesh alone.

One night at Kefr Hanasi, I was reading "*Exposition of Daniel*," (p. 106). Brother Thomas had written 80 years ago: "When Michael the great prince stands up for the overthrow of Israel's enemies, he find them and Israel shut up in unbelief — the Gentiles without faith in the Kingdom; and the Jews without faith in its King; both conditions being equally vital to a participation with Christ in the glory, honour, incorruptibility and life, which are the special attributes of the princes of the regenerated Israel. He will also find a *multitude of Jews* in the Holy Land, as faithless towards Jesus as the generation which crucified Him; for it is to take a spoil of these that God invades the land (Ezekiel 38: 8)." I was at that moment in a kibbutz of some 300 of the multitude referred to in "*Exposition of Daniel*." Brother Thomas walked by faith, I by sight.

There is interest in Christadelphian circles in the fact that some Jews in Israel preach Jesus, and call on the nation to turn to Jesus. However, to the average Jew in Israel, such a plea is merely the treasonable utterance of a traitor. They acknowledge the views expressed as the opinion of the speaker, but beyond that they have nothing but scorn for a fellow-Jew who believes in Jesus. Furthermore, acceptance of Jesus by Jews, for the most part is no acceptance at all, for the Jesus they accept is the non-existent phantom third

person of a non-existent trinity! As a nation in the land, they answer to the words of Brother Thomas above.

The Jews in Israel still have the heart of stone. They must yet be brought to realise their utter dependence upon Deity, and they must come to know His great purpose. The looming crisis from the North will achieve this. The Jews are conscious that their position is dangerous. At Kefr Hanasi, a road was constructed down to the Jordan River. "This will be excellent," said some of the Jews at the kibbutz, "we will be able to get down to the river in a few minutes now." "Yes," said others, "that is true. But the Syrians can come over Jordan and be up here just as quickly now." Visitors from Tel Aviv were astonished to find that the night-patrol consisted of one man equipped with a rifle and a torch. In Tel Aviv they were more concerned at the prospect of an attack from Syria, than were those at Kefr Hanasi, only two miles from the border! To allay the fears of the Tel Aviv visitors as to the future welfare of the kibbutz at Kefr Hanasi, it was promised that the matter would be brought forward at the next meeting of the Committee!

Israel has survived so many times in the past, Israel has stood so many times at the grave-side of the persecutor, that they KNOW they are going to survive this time. They are slightly contemptuous towards the prospect of danger. They are confident that they will triumph in the end. Survive they will, but not until, in the sanctuary of Moab (Isaiah 16), the *one-third* realise that a mighty warrior has stood up on their behalf, and in due time, in joyfulness mingled with sorrow, they humbly acknowledge Him whom their ancestors crucified.

—A.P.

**"PRAY FOR THE PEACE OF JERUSALEM, THEY SHALL PROSPER THAT LOVE THEE."**

The "Digest" is now being despatched to distributors by brother Eric Ritchie, 133 Cawarra Road, North, Caringbah, N.S.W. Any enquiries relating to the receipt of "Digest", altered addresses, etc., should be sent di-

rect to brother Ritchie. The printer has been keeping delivery of "Digest" right up to the delivery mark, and this means that copies should be received by distributors regularly every six weeks.

People are in a state of stupor from which nothing can arouse them but the seven thunders soon to issue from the throne. What then are we to do in the prospect of certain failure? Fold our arms, and exclaim, "it is no use to try; let us take it easy; and if the world is determined to perish, bid it good speed and away"? By no means. If the world is bent on suicide we have, meanwhile, a duty to perform, that we may perchance save some. Our order is to "contend earnestly for the faith once for all delivered to the saints." This is entirely opposed to do-nothingism. There can be no success without effort, though there may be much effort without success.

—Dr. Thomas.

What causes uneasiness to the merely political observer, causes joyful anticipation to the believer of the prophets, because of the assurance they bring of the verity of Yahweh's word, and the portent they furnish of the joyful event, in prospect of which Jesus told the disciples to rejoice.

# PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CON-  
CERNING THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

*(Continued from last issue)*

This is incorrectly rendered, both by Dr. de Lara in his letter, and in the English version. The Doctor renders it, "Hear, O Israel, the Lord is our God, the Lord is one"! In the English version it reads, "Hear, O Israel, the Lord our God is one Lord"! But neither of these is a translation. "Lord" and "God" do not express the sense of the original. As we have shown already, the word *Yahweh* or *Ehyeh*,\* has not the remotest affinity to the English word "Lord". We must, therefore, reject the above, which are mere paraphrases or transformations, and translate the formula literally, that knowing what Moses really did say, we may be able to understand what he said. And doubtless, it must be an important proclamation concerning the Invisible One, or he would not have called the attention of the whole nation of Israel to his words. The literal translation then, is,†  
*Hear, O Israel! I WILL BE our MIGHTIES is One I will be!*

This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person *who shall be*; and if you

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\*"Yahweh or Ehyeh." There is a subtle distinction between these two titles. *Yahweh* signifies "He who will be", *Ehyeh*, simply "I will be". This distinction is recognised by Dr. Thomas on p. 99 and in "Eureka," Vol. 1, pp. 99-100. In the latter place he writes: "The form of the name which subsequently prevailed over *Ehyeh*, is . . . *Yahweh*. . . *Yahweh* signifying "He who will be" is the memorial name the Deity chooses to be known by among his people. It reminds them that HE will be manifested in a multitude. . . ." (Publishers.)

†*Yahweh* signifies "He who shall be". In "Eureka," Vol. 1, p. 100, Dr. Thomas renders Deut. 6-4 as "Hear, O Israel, *Yahweh* our *Elohim* is the One *Yahweh*," that is, "He who shall be our *Mighty Ones* is the One who shall be." (Publisher.)

ask Moses what that person is, he tells you in Ex. iii. 14-16, and vi. 3, that the person who shall be is that same One who, four hundred and thirty years before was known to Abraham as the Strength of the Mighty Ones, who visited him from time to time, and whose messenger appeared to himself in the bush. This answer is equivalent to saying that the subject of the proclamation to Israel is "One who is, and who was, and who is to come, the Strength of All." He *is* while Moses makes the proclamation; He *was* in Abraham's time, and from an antecedent eternity; and He *shall be* when He comes as the Prophet like unto Moses. Nothing short of this can be educed from the words of Moses. Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation, that, at some future time, 'He', the Possessor of the Heavens and the Earth, the Most High, who admitted Abraham to His friendship, would appear in the midst of Israel; and that then, consequently, whatever His name might be called, He would be *Imma-nu-ail*, "God with us".

Now for this result to be manifested, one of three things was necessary; either that "Ail", the Eternal Spirit himself, should descend from unapproachable light, and plant Himself in the midst of the Hebrew nation *unveiled*; or, that a portion of free spirit, emanating from His substance, should be embodied, constituting "Holy Spirit Nature", or God *veiled*; or, that the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure. In either of these events, it would have been *God with Israel*, dwelling in the midst of them. But the first alternative was impossible: for *God unveiled* in any nation would be its destruction, for Moses testified that Yahweh declared to him, "There shall no man see me, and live"; and Paul, who taught the same doctrine as Moses, says, "No man hath seen, or can see Him"; and Jesus also bears the same witness, that "No one hath seen the Father, except he who is from Theos (Divine Power): the same hath seen the Father".

The purpose of the Eternal Spirit to become Elohim to Abraham, Isaac, and Jacob, through their seed, excludes the second supposition. Mighty Ones in Holy Spirit Nature often appeared in the midst of Israel, and were, for a time, God with them. There is a notable instance of this on record in Exodus xxiv. 10. It is there recorded that "Moses, Aaron, Nadab, Abihu,

and seventy of the elders of Israel, saw the Elohim, or Mighty Ones of Israel: and under HIS feet as it were a paved work of sapphire stone, and as it were the body of the heavens for clearness. And upon the nobles of the children of Israel HE laid not HIS hand; also they saw the Elohim, and did eat and drink. And YAHWEH said unto Moses, Come up to me in the mount, and be there: and Moses rose up, and his minister Joshua; and Moses went up upon the mount of the Elohim. And he said unto Moses, Come up to me in the mount, and be come again unto you". In this narration the distinction is maintained between Yahweh and the Elohim; Yahweh referring to the Eternal and Invisible Spirit; the Elohim to the individualized, or embodied, manifestations of power. The Elohim were visible; for Moses says the nobles of Israel saw them, and ate and drank in their presence. The Elohim had spread for them an entertainment of good things, and welcomed them to eat and drink without alarm: for "upon the nobles of the children of Israel HE (the invisible Yahweh) laid not His hand". Moses does not say that they saw Yahweh. He and Joshua alone were permitted to ascend to the mountain top; but even there, they did not see Yahweh; for "no man could see Him and live". They heard, but saw not.

In this scene, Moses and Joshua are types of Messiah in his approach to the Father; while Aaron, Hur, and their associates in company with the Elohim, are types of the saints, the immortal nobles of Israel, in the setting up of the Gospel-Kingdom. The Elohim were the representatives of the personages to be manifested from the seed of Abraham in the Age of glory; the same Eternal Spirit being the substratum, or hypostasis of the representatives, and of those whom they represented; for which cause "*He*" and "*His*" are affirmed of *them*. The Elohim and the Devouring Fire on the top of the mount were the typical manifestation of Yahweh's glory; which finds its antitype in glorious display of the things represented also in Ezek. i.; x.; xliii. 4; Rev. vi.; v.; xv. 2.

All these displays are Mighty Ones in Holy Spirit Nature, and therefore God: and God with them in the midst of whom the manifestation is made. The purpose of Yahweh excludes the Elohim of Sinai from the Elohim of the proclamation. This purpose is the *development of Elohim from the Human Race equal to the Elohim of Sinai*; or, as it is expressed in the words of Jesus, *isangeloi*, "equal to angels". The

Scripture reveals the principle upon which the Elohim of the Universe are developed by the Eternal Spirit. They are immortals, but were not always so. The Eternal Spirit, dwelling in light, is alone essentially immortal, without beginning; but all the Mighty Ones, or Gods, He has created, have at some period of their history, been subject to evil even as we. Moses teaches this in Gen. iii, 5, 22. The sagacious serpent, who had seen and heard the Elohim in Paradise—"the Stars of the Dawn and Sons of God"—told Adam and Eve that if they ate of "the Tree of Knowledge of Good and Evil, they should be as the Elohim ('gods'), knowing good and evil". The lie he told did not consist in saying this; for the Yahweh-Elohim admitted that, in the eating, and its consequence, they had become like one of them, to know good and evil. "Behold", said He, "the man has become as ONE OF us, to know *good and evil*; and now, lest he put forth his hand, and take also of the Tree of the Lives, and eat and live for Olahm; therefore Yahweh-Elohim sent him forth from the Garden of Eden". When this was affirmed of Adam and Eve, "the eyes of them both were opened, and they knew that they were naked", and they were both ashamed and afraid. This was the form of the "evil" which they experienced at that crisis; and Yahweh-Elohim testifies, that it was an evil they themselves had been the subjects of. Those who were Elohim contemporary with Adam had once been the subjects of shame and fear; and as these are symptoms of an evil conscience, they had once been sinners; and as it is the law of the Eternal Spirit's empire, that *sin works death*, so they must have been once mortal: which is a conclusion in agreement with Paul's testimony, that the Invisible One "only hath immortality". Hence, though in His universe there are multitudes of Immortal Sons of Deity, yet in all that universe there is but One whose immortality is underived, and that august person is He who created them. Thus all immortals but Himself were once mortal—sinners subject to death; and while so subject, as much in need of a remedial system as we.

(To be continued.)

# Christadelphian Newsletter

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

## Leaves from a Diary

### 4. "The Barren Rocks of Aden"

The excitement of contact with Colombo, which so many of our fellow-passengers felt, was soon swallowed up by the monotony of the 2,000 miles stretch of ocean between Ceylon and Aden. This occupied six days travel on our ship. Occasionally, on the horizon, other ships could be seen, plying a lonely course across the seas, and, once or twice, the headland of an island was sighted in the distance; but apart from these short glimpses, our world had again shrunk to the confines of S.S. Moreton Bay.

Nevertheless, in a detached sort of way, modern science kept us in touch with some of the more ominous rumbles of the troubled world that lay beyond our immediate circle. For example, the ship's radio told us that the Western world, and particularly the Jewish people, rejoiced over the death of Stalin, hoping that it would bring some relief to the international tension under which civilisation exists. Most passengers took relief in the declared policy of peace among the nations. Some expressed the view that it would pave the way for better things in the earth. In this they refused to face reality. Russia's peace plan is in full accord with

the Communist Manifesto of Karl Marx. Therein he taught that it is legitimate to use any possible means to advance the cause of Communism, even though, for a time, those means may seem to be a reversal of normal policy. The prophecy of Daniel hints at this, for speaking of the latter day manifestation of the "little horn of the goat" (Russia), the prophet was told: "His policy also shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many" (Dan. 8: 25).

Both Jew and Christian will yet learn that the Book they ignore is the only reliable guide to world events, and individual happiness. The day is rapidly approaching when men will appreciate the value and wisdom of Divine revelation. They will be induced to say: "Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim (mighty ones) of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem." Then shall "the knowledge of the glory of Yahweh fill the earth as the waters do the sea" (Isa. 2: 3; Hab. 2: 14). At long last the value of Divine know-



ledge will be appreciated in the earth, and men and women will recognise that in its absence they cannot reflect the virtues of God.

But the prevailing sentiment on the S.S. Moreton Bay was: "Let us eat, drink and be merry. . . ." The weather continued beautiful. Sunny days, blue skies, and calm seas helped to make travelling pleasant. One day we came upon a school of dolphins which extended for over two miles in length, and it was most enchanting to watch these graceful and speedy denizens of the deep sport in the water as they swiftly swam and dived in company with the ship. On another day a number of half-grown dolphins could be seen racing along in unison, leaping out of the water, and over the waves in perfect time with each other.

In fact, it was much more pleasant watching these fish than observing the habits of the two-legged animals on board who had the capacity for great intelligence but did not use it. There were some who revolted against the excesses of the previous ten days, but, even so, had no spiritual resources in themselves, and nothing of an elevating nature to occupy their minds. They were like ships without rudders, driven by the storms and currents of life; lacking purpose and direction. This is true of most people on land or sea, but it becomes more obvious on a cruise like ours. In normal life, men have plenty to occupy their attention. Their ambitions, their hobbies seem all-important, and they cannot appreciate their comparative little real worth in contrast with the epoch-making world events we are passing through, and which are leading to the consummation of Yahweh's purpose in the earth. They cannot see the vanity of life, its innate emptiness, so clearly emphasised by the book of Ecclesiastes.

How wise and important is the advice of the Spirit through Paul. We are told not merely to put off the old man, but to put on the new man (Eph. 4;

22). It is not merely the repudiation of evil, but its replacement with something that is good that is required. The merely negative approach — the rejection of evil — creates a vacuum which must be filled in some way. If it is not filled with something that is good, then the possibilities are that it will be replaced by an evil even worse than that originally repudiated. This was obvious about us. Some passengers, left to their own resources, cut off from normal avocations and interests, filled the vacuum thus created by an orgy of pleasure; others, rejecting the grosser aspects of the latter, but without any spiritual resources of their own, and despising the way of God, gave themselves over to boredom and complaints.

For us, every moment continued full of interest. We completed an issue of "Herald of the Coming Age," and portion of the next issue of "The Logos." In addition, we set about a close study of the prophecy of Nahum ("The Comforter," as his name signifies), and the study of this wonderful and dramatic book certainly helped to comfort some of the dreary sections of the voyage. We read of the great controversy between Nineveh and Jerusalem, how the mighty power of Assyria, in the name of Asshur its god, set at nought Yahweh who, declared the prophet, "will take vengeance on his adversaries, and reserveth wrath for his enemies" (Nah. 1: 2). Nineveh in its pomp and pride challenged the might of all nations with impunity, until it dared to blaspheme the God of Israel; then: "I am against thee, saith Yahweh Sabaoth" (Ch. 2: 13). The "kings of the east" were stirred up, and in graphic language the prophet describes their approach upon the city (Nah. 2: 3), the confusion in Nineveh (vv. 4, 5), the flooding of the Tigris and breaching of the walls (v. 6) and the destruction of Nineveh "as it was in the days of old" (v. 8) never to be rebuilt. It is said that when Alexander marched that way not a vestige of Nine

veh's ancient glory remained.

Six days out from Colombo the Aden Peninsula was sighted, high, rocky and of volcanic origin. Harsh, granite rocks jutted out bold and prominent from the water, as though daring any ship to come too close. Precipitous sharp peaks tore ragged pieces out of the skyline, and as the ship drifted nearer, the time-worn, eroded appearance of the "barren rocks" (as Aden is called) became even more apparent. On one side of our ship, a couple of Arab dhows were sailing. These clumsy looking, but swiftly moving sailing boats are reputed to date back to the days of the Queen of Sheba, and are therefore reckoned to be among the most ancient type of vessel still in use today. For more than 2,000 years the Arab shipbuilders have built their dhows in Aden, and it is said that there is today little difference in the design of these vessels or in the primitive tools used in building them. Certainly they seemed to blend in with the background, and one could imagine these Arab dhows inquisitively coming out to meet the Phoenician navy of Solomon as it called at Aden en route to the Tarshish of the east (1 Kings 9: 26). In a guide book issued by the ship it is recorded: "The early history of Aden is obscure but it would appear to have been well-known to the Phoenicians and was probably a great exporting port as well as an entrepot for merchandise from the Indies to the Hellenic world" (see 1 Kings 10: 22-23). Today Aden is one of the chief oil-fuelling stations in the world, and is a Colony of the British Crown. In "Elpis Israel" Brother Thomas mentions Aden thus:

"Dedan and Sheba were those parts of Arabia which lay convenient to the ivory, gold, precious stones, and spice countries of Africa and India. The Sultan of Muscat now rules the country of Dedan; while the British have planted their standard on the soil of Sheba, at Aden, the Gibraltar of the Red Sea, and

key of Egypt . . ." ("Elpis Israel" pp. 433-434).

Aden is a free port; thus goods can be purchased very cheaply from the stores. The passengers poured ashore to indulge in an orgy of purchasing, and the Arabs awaited with smiling faces to capture the stream of gold. Time ashore was restricted. This was a disappointment to us, for it did not permit us any opportunity to contact the people as we would have liked. They were too busy selling all manner of merchandise to stop and talk upon the political or domestic situation to us who, in their eyes, were fair game for exploitation. With good business acumen all questions relating to the attitude of Arabs to Jews were turned aside, and attention directed to goods for sale.

We walked along the evil smelling streets of this port which is hewn out of the granite rocks, past shops where salesmen called upon us to enter and buy, vainly dangling articles for sale in front of our eyes. Mangy goats were pushing their way through the crowds; taxi drivers were driving their cars slowly along the streets, vociferously offering reduced fares to passengers; natives, in filthy clothing, were recumbent asleep upon mattresses of rope under verandahs of warehouses. Outside one dark alleyway we were accosted by a tall, thin native who invited us to follow him. We did this, down a very narrow, dark lane. In the doorways of buildings were seen the huddled forms of Arabs, refuse of all kind lay about, and dark eyes gleamed out at us. We learned, later, that it was very risky to go down such lanes. One member of the ship's company was waylaid by the Arabs, drugged, and like the man in the parable of the good Samaritan "was stripped of his raiment and left for half dead." (Luke 10: 30). Fortunately for him, the drug wore off before the ship departed, and with a borrowed towel clad about him, he made his way aboard. As for us, the native led us to a store where the proprie-

tor made a vain but persistent attempt to sell us something.

The rocks of Aden were proving very barren for us, and as it was nearing midnight, we decided to return to the ship. The launch which took us from the wharf to the S.S. Moreton Bay demonstrated the confusion of languages that has resulted since Babel. Besides ourselves there were a German couple, some Italians, and folk of other nationalities. They were all returning to various ships in the harbour. We tried to converse with some, but beyond telling their particular nationality plus "We no speak English," we could not get anywhere. Thus a dead silence fell over the occupants of the launch with its skinny Arab pilots in their flowing, dirty garments, as it picked its way among the ships in harbour.

We fell into meditation. What a tremendous task awaits the King of Israel on his return, to transform these native peoples; to destroy the suspicion and greed so rampant in the earth; and cause the confusion of Babel to cease. Brother Thomas makes reference to this in "Eureka" vol. 3, p. 599 where he speaks of the alteration to be effected in the Arab nations:

"Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent,

happy, and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman. . . ."

Discipline and education will effect the change. But it must have a Divine basis. The discipline and education of the Gentiles will not effect it; but that of the Truth will. Thus the "remnants of the nations" (Acts 15: 17) that will escape the sacrificial blood-letting of Armageddon, and on the coming national "day of atonement" will "afflict their souls" before the Lord (Lev. 23: 29), will be brought within the scope of Yahweh's law and teaching (Isa. 2: 3) that they may learn to glorify Him. It is because the Gentiles have rejected God's way that they suffer as they do. This is the root cause of the poverty and misery seen on every hand; the superstitions which clog men's minds and hold them in bondage to error and ignorance. The disciplinary sword of Christ, plus the elevating influence of "the everlasting gospel" to be preached unto the nations in that day (Rev. 14: 6) will effectively cope with the problems of the times including those of such places as Aden.

Early next morning, long before dawn, the ship left Aden, and later that day we entered the Red Sea.

—H.P.M.

## New Cottage Meeting in Adelaide

We are happy to report that the work of the Elpis Israel Classes in Adelaide continues to function progressively, to the enlightenment of all attending. The studies in hand are many and varied, including the works of the pioneers, namely, "Elpis Israel," "Nazareth Revisited,"

"Phanerosis" and "Exposition of Daniel." These homely instructive gatherings have proved invaluable to many who have found understanding of difficult passages and subjects as well as the friendly association with those of like precious faith. We should feel privileged that we

live in times such as these when the indications point to the near return of our Lord.

The work of presenting these studies to those in isolation continues chiefly through the efforts of a band of industrious workers who toil generously so that those far distant may be fed spiritually and uplifted.

There have been presentations of books to various members newly immersed who have attended Elpis Israel meetings in recent months.

In all there are nine classes operating in and around Adelaide at present. Within the last few months a new class has been established in the foothills, north-east of Adelaide (about 10 miles by car). This area is chiefly given to vineyards and primary production and those who live in this area are blessed

in being able to escape the hustle and bustle of city life and yet be quite close to ecclesial gatherings.

This new class: The Modbury Class is studying "Elpis Israel" and have advanced some 30 pages or so. Leaders have voluntarily offered their services and it has been interesting to have some differing lines of thought and manner of presentation. Discussion by all is encouraged at this meeting and has been found to arouse and hold attention of those present.

At a later date it is proposed (God Willing) to hold three devotional evenings by combining with other classes in grouping together three districts in turn. These meetings should prove of value to all.

—A. COWIE.

## In Defence of the Faith

"Devil" comes from the Greek "Diabolos," signifying 'False Accuser' or 'Slanderer.' It is translated "slanderer" in 1 Tim. 3-11 and "false accusers" in 2 Tim. 3-3 and Titus. 2-3. Its general meaning is sin or lawlessness, whether manifested individually or politically. It is also applied to the unlawful lusts and tendencies of human nature which invariably lead to sin. It is not a supernatural being—Compare 1 John 3-8 with James 4-1 and 1: 1-15; also Heb. 2-14 with 1 Cor. 15-56; Rom. 5: 12-21; Rom. 6-23.

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**The June Number of**

*"Herald of the Coming Age"*

**"REWARD of the RIGHTEOUS"**

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# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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### SPECIAL ARTICLE FOR THIS MONTH.

### **Are We Too Intellectual ?—page 338**

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#### Thoughts for the Times

## Man's Folly



There is a better lot for man, if he would but put forth the hand. We behold not in the earth, as we see it now, the consummation of the divine purpose therewith. A poor outcome it would be of the stupendous power and wisdom we see at work on sea and land, if there were to be nothing higher than the incessant coming and going of countless perishing races and the highest of these an abortion. No, no! A destiny commensurate with the marvellous power put forth in its creation and maintenance is in store for this beautiful world. A habitation of joy will it be when the work is finished—a sparkling gem of the impoverishable universe. All wisdom and righteousness and excellence, and love and favour, and goodness, and strength and beauty will crown the blessed heads and swell with praise the hearts of the redeemed multitude that will be revealed with the rising of the sun, at the end of this dismal night of darkness and nightmare. This is the sum of the great and precious promises, made sure by transactions of unimpeachable historic record. Yet men turn away from this glory to be revealed. They seek good in that wherein is none. They spend their money for that which is not bread, and their labour for that which satisfieth not. They hew themselves cisterns wherein is no water. They turn away from the real and lasting concerns of the divine purpose, and bestow supreme attention on the concerns of this passing life, which, though important in their own place, are trifles in comparison with the things that are of God.

—R.R.

## **WORLD EVENTS**

### **IN THE LIGHT OF PROPHECY**

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

## **The Canopy of Glory**

*An American scientist, Professor Richardson, has recently made a suggestion for the regulation of climate in cities. This makes interesting reading in the light of ISAIAH 4: 4-6. We find that the man of science (a class which usually mocks at the Bible), makes a suggestion on the basis of the advanced knowledge of 1953, and comes close to a prophecy of a feature of the Kingdom Age. Isaiah was thus 2,500 years ahead of the modern scientist.*

*"In that day shall the Branch of Yahweh be beautiful and glorious . . . he that remaineth in Jerusalem shall be called holy . . . Yahweh will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all, the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."—ISAIAH 4: 2-6).*

Professor Ambrose Richardson, of Illinois, U.S.A., recently suggested the use of a gas-filled, plastic canopy to cover a city. The canopy would admit sunlight but exclude harmful rays. Rain would fall off the edges and be used for irrigation. It was claimed that houses need have no roofs and there would be no insect pests.

As far as we are aware, no serious effort has been made to put this idea into effect. It is a good thing that this is so. In most cities of the Gentiles such an arrangement would be far from a blessing. City life as we behold it today is not the life that God intended for mankind. The first recorded city was built by a murderer (Genesis 4: 17). The greatest city of antiquity, Babylon, was built by Nimrod, the greatest apostate the world has ever seen (Genesis 10: 10).

Man was meant to live on the land, in the wholesome atmosphere of a rural existence. In the delicate balance of nature, it was part of the wisdom of God that trees exude the oxygen that man breathes in, and in turn absorbs the harmful nitrogen that man breathes out. The absence or presence of trees has a marked effect on the health of people. A recent Town Planning publication perused contained a map

of Birmingham, England, and the surrounding suburbs and outer garden areas. A line was drawn round the heart of the city in a circle, and then further circles were drawn, each a few miles further distant from the centre of Birmingham. The death-rate showed a marked drop the further one was removed from the centre of the city.

Professor Richardson's canopy would admittedly protect the citizens from the extremes of weather, but at the same time the cities would not receive the benefit of the washing of their dirty buildings, dirty streets, and dust and germ-laden atmosphere. Furthermore, in this advanced scientific age, such an arrangement could prove dangerous from other directions. The scientists of another nation may effect a process whereby the gas used could be rendered inflammable. An attack by air could turn the canopy into a mass of flame and heat many miles square. This would settle over the entire city, burning the inhabitants to a cinder. Any who escaped the flames would probably die of pneumonia when the next rains poured into their homes, which the scientist points out, would need no roofs under his scheme.

Such an idea as the Professor's would only be practicable in an Age when the ruling authorities exercised perfect supervision over the health and cleanliness of the population, in a world where nations lived in peace. This, of course, points to the Kingdom Age, wherein "the inhabitant shall not say, I am sick," (Isaiah 33: 24), and when "the inhabitants of one city shall go to another saying, Let us go speedily to pray before Yahweh, and to seek Yahweh of hosts." (Zech. 8: 21). In addition, as the wise administrators of the Age soon to dawn will have perfect control over the elements as well, cities would need no canopies as contemplated by the scientist, for weather would be a perfect arrangement suited to the exact needs of each centre throughout the world. All arrangements shall be perfect.

But there is one city — Jerusalem — over which there will be a canopy, a canopy of glory. Isaiah 4 speaks of it. This is a detail of the Kingdom which has always been understood by the ecclesia as relating to the Kingdom Age. Brother Henry Sulley wrote of it at length in his book on the Temple of the Age to Come. Brother Robert Roberts wrote of it in "Ministry of the Prophets." This latter book has a particular relationship to the Australian and New Zealand ecclesias, as Brother Roberts was engaged on writing this during his 1898 visit to these parts of the world. His death in America on his return journey to Britain, meant his pen was laid down at the end of chapter 6, and Brother C. C. Walker finished the task. Let Brother Roberts speak on the canopy of glory:

*"Many are the beautiful thoughts suggested by this description. (Isaiah 4: 4-6). It is manifestly a description of literal things from the mention of "dwelling places," and "assemblies," and "Mount Zion," and from its analogy to what occurred in connection with the first divine encampment under Moses. When Israel journeyed in the wilderness, "the cloud of the Lord was upon the tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout*

*all their journeys" (Exodus 40: 38). This appears to be an indication of the physical accessories of the holy city. By day, it will be under the protection of a visible atmospheric canopy which will temper the heat of the sun, and at night this canopy will turn to a fiery radiance, giving light where otherwise darkness would settle on the scene. It will also act as a protection from all elemental disturbances — 'a covert from storm and from rain.'*

*This is a peep at weather in the kingdom. It will not be a perpetual calm, but will be subject in measure to the irregularities of present experience — though not to the same extremes, as shown by the difference between the blessings and the curses of Deut. 28:8, 12, as compared with 23, 24, 38 and 40; and Lev. 26: 4-6 as compared with 19-20. But even the healthful changes of the weather will not be felt in 'the camp of the saints, the beloved city.' No heavy rain showers will ever make things wet and uncomfortable; no storms will whirl dust into corners or shake the palaces with windy gusts. No glaring light will weary the eye by day, but the brilliant radiance of softened sunshine will soothe and charm the senses all day long. At night, there will be no inconvenient darkness, nor the blinding glitter of electric lights, but the soft brightness of diffused flame-light. By day and by night, and at all seasons, the physical conditions of life will be perfect. 'Upon all the glory shall be a defence.'*

*Visitors from the ends of the earth will discover a delightsomeness in the city that is the throne of the Lord that has never been found in the most splendid capitals of the age of sin. It is meet that it should be so. If 'glorious things are spoken of thee,' of the city of God, what else could we expect when God's averted face smiles upon His people in the bestowal of every good thing which the heart can conceive. 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love him,' but God hath revealed it unto us by His Spirit — 'at sundry times and in divers manners,' and certainly nowhere more luminously than in this book of the prophet Isaiah."*

How glorious this will be for all the peoples of the world, as Brother Roberts states, and also how glorious for ISRAEL, when all the tribes, from Euphrates to the great river of Egypt, settled for ever in their appointed cantons, shall see in the distance, over the holy sanctuary, the cloud by day, and the glorious flame by night. All Israel shall dwell in peace and confidence as the evidence of Yahweh's manifestation in the earth is visible to them throughout the length and breadth of the inheritance.

#### A VITAL LESSON.

There is a lesson to be thoroughly appreciated and applied by all Christadelphians, which arises naturally from the foregoing consideration. The Spirit of God in Isaiah testified 2500 years ago that this canopy of glory would come. And now in 1953, the scientist contemplates the same sublime thought of the protecting canopy. The



ecclesia of the 1st. century would have been able to talk of the coming canopy of glory over Jerusalem, 1900 years before the development of plastic gave the scientist the idea. The ecclesia need not stand in awe — as does the bulk of mankind — at the pseudo wisdom of the scientist. The airing of half-facts, half-guesses, mingled with a jeer at the Scriptures of Truth, should excite nothing but our profound contempt and pity for a most unfortunate class.

We have dealt in recent articles with the clergy. They have blinded millions with their fables, and have influenced the world to repudiate God's provision whereby it could have obtained mercy. Thus the world will experience the tragedy of Armageddon. The scientist must also take a share of the blame. During the past 100 years, the scientist — a few of their most famous names excluded — have heaped ridicule upon God's Word and its message of salvation. Although their theorisings have been proved false time and time again by further discoveries, they have maintained their attack upon the Scriptures, and undermined the confidence of millions. They have been one of the largest single causes for the lack of reverence in the world today. Thus the scientist — the second guilty party — aids in the development of the Armageddon Era with the perfection of terrifying weapons of destruction, which the nations prepare for use.

1953 sees a world snared with a device of its own making — Higher Education. The world is interested in knowledge of everything except God and His Truth. Higher Education is the gospel preached in most lands. The rising generation is encouraged to match its powers of reception against the vast realm of known facts now accessible. In this age of technology the world holds out attractive rewards to those who qualify to direct and entertain by their knowledge.

### *A DUTY FOR CHRISTADELPHIAN PARENTS*

Christadelphian parents will be wise to see their children do not aim too high. It is possible to aim so high in this world that the hope of the Kingdom becomes dimmed and finally goes out. It is not that the things learned are bad in themselves, but the human mind is limited in what it can receive. It can take in so much, and no more. If the rising generation is aiming so high that it can only take in the knowledge that the world demands it attain, the young brother or sister will not take in that knowledge, the beginning of which is "the fear of Yahweh." (Pro. 1: 7). Time and again in Christadelphian ecclesias, those who have aimed too high have gone right out of the Truth. This is an ever-present danger in the absence of the Master. In this materialistic age the danger is at its greatest. Thus a warning is sounded.

A place beneath the canopy of glory is far more worthwhile than the fading glory the world bestows upon its own. —B.P.

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## 2. Sin and Sacrifice

An article of exceptional spiritual value.



Our previous article discussed the innate unprofitableness of human nature in the things of God, and the introduction of the Law of Sin and Death, concluding in thankful contemplation of the mercy which God purposed from the very beginning.

### THE DIVINE BRIDGE.

Early after the fall of Adam (Gen. 3: 24), God spake of a WAY to the tree of Life. And there are promises and covenants. There is the great teaching of the Yahweh Name. But how? SIN! ——— and SALVATION; but what a gulf between them. How hopeless and dark was the situation. Salvation desired: man cut off from it by sin. The link is SACRIFICE.

Around these three great themes: Sin, Sacrifice, Salvation, the moral illumination of Deity revolves. The acknowledgment of human unprofitableness in sacrifice is the very basis of human salvation.

As Brother James Bailie of Birmingham has often said:

**"The great and vital test of a person in relation to the Divine Truth and moral law is his or her attitude to the God appointed institution of sacrifice. The longer one lives to understand Divine Truth, the more he appreciates that salvation revolves around covenants made and purged by sacrifice."**

### THE SIGNIFICANCE OF SACRIFICE.

Gen. 3: 15 gives us the embryo of the Divine Covenant of salvation. In the coats of skin which god *appointed* (not merely manufactured — v. 21), there was the shedding of blood — animal sacrifice — the Way of Reconciliation set forth.

At one ment between God and man could not come by God lowering His standard and minimising or ignoring sin. God devised a means of education, a symbolic ritual, a vivid picture in which man could express and endorse the mind of God on sin. The love of God did not allow sin to close the story, but opened the way of life in the acknowledging of the Divine principles, and their inworking into the life.

We see this ritual education which aimed at mind-transformation in the Cain and Abel episode. Cain, the human religionist, bringing to God what *he* thinks acceptable, and not feeling sufficiently abased

to see the need for the typical outpouring of natural life in a sin offering (Gen. 4: 7). Abel had *faith* (Heb. 11) — his mind endorsed the Divine principles. Likewise Yahweh smelt a sweet savour from Noah's sacrifice (Gen. 8: 20).

A basic understanding of sacrifice may be derived from the words of God to Noah in Gen. 9: 5. Here God permits Noah and his posterity to partake of animal food so long as the blood is not consumed, for the blood is the life of the flesh (v. 4). Later, this command was incorporated in the law. In Lev. 17, Israel were told that natural life residing in the blood, the blood of an animal was to be used to procure at-one-ment or covering of sin (v. 11). Bearing this in mind, Genesis 9: 5 becomes full of meaning:

*(a) The Text Divided*

- (1) "Surely your blood of your lives will I require."
- (2) "At the hand of every beast will I require it."
- (3) "And at the hand of man, and the hand of every man's brother (or, as it has been rendered: 'At the hand of one that is his brother') will I require the life of man."

*(b) The text expounded*

- (1) **The Principle.** Human life forfeit to God because of sin. Natural (blood) life fit only to be poured out.
- (2) **The Type.** Recognition of the principle was required in the offering of beasts in the stead of man. The man died "in the beast."
- (3) **The Antitype.** But "the blood of bulls and goats cannot take away sin." God's principles required declaration in a man, in one who shared the Adamic nature, in one "who is his brother," who should taste death for "every man" (Heb. 2: 9), and take away sin by the sacrifice of himself. (V. 6 emphasises that notwithstanding the unprofitableness of flesh, man must not treat the life of his fellow-man cheaply, nor engage in human sacrifice).

Thus we see that when a man brought a sacrifice, if he offered it in faith then it was:

- (a) An acknowledgment that he was worthy only of death.
- (b) Anticipatory of the One whom God should provide for his deliverance.

Here was sin consciousness and unity of mind with God.

### SACRIFICE UNDER THE LAW.

There were sacrifices and religious observances, beasts clean and unclean before the Law, which were incorporated into the Law of Moses in an orderly fashion suited for a nation. Thus when the Law was fulfilled and no longer in force, those observances prior to the Law ceased with it because they had become part of it.

The Law presents greater detail concerning the sacrifices. There are whole burnt offerings, peace offerings, meat offerings, drink offerings and sin offerings. To illustrate the Divine principles involved we will look at the *sin offering* of Leviticus 4 and 6.

Sin offerings were the main atoning sacrifices under the law and were for sins of "ignorance." The word comes from the Hebrew "*shegagah*" and signifies more than a man sinning without knowing it, and then later becoming aware of his irregularity. The idea is rather of "constitutional ignorance," for the Hebrew word bears the idea of natural tendency of flesh to "go astray" (the self centred quality of which we have spoken). The word is used in Gen. 6: 3 which should read, in place of "for that he also is flesh," rather, "in his going astray he is flesh." Thus sins of ignorance were sins which arose from the natural tendency of the flesh to go astray, or err, in contradistinction from sins of wilful despising of God's authority. They were sins of frailty as opposed to sins of open rebellion. (See Numbers 15: 22 — "erred" — "*shegah*" — to run wild, luxuriate, the natural state of vegetation unpruned).

This understanding is supported by Numbers 15 where all sin is divided into:

- (a) Sins of ignorance (*shegagah*) — v. 27.
- (b) Presumptuous sin (v. 30) for which there was no offering, only death.

The same contrast is presented in Psalm 19: 12-13.

Thus sin offerings are particularly connected with "sin in the flesh," or "sin used as a synonym for human nature" — sin which Christ who had no transgressions of his own, shared with his brethren. So it is appropriate that Jesus should be the "one great sin offering."

#### A PICTURE OF THE SIN OFFERING.

Leviticus 4 divides sin offerings into four kinds:

- (a) vv. 3-12 for the priest
- (b) vv. 13-21 for the whole congregation.

These were both burnt with fire and *not* to be eaten by the priests, for the blood was taken into the holy place. Paul, in Heb. 10: 10-12 has these particular offerings in mind as representing Christ — the high priestly offerer of his own flesh, himself being the true altar.

- (c) vv. 22-26 for a ruler.
- (d) vv. 27-35 for one of the common people.

These were to be eaten by the officiating priests in the holy place: and this eating signified the assimilation of the truth concerning sin. All true Israelites have "studied sin" and eaten the one great offering for sin (John 6: 51-58 — "Eat my flesh." 1 Pet. 2: 5 — "We are a holy priesthood offering up spiritual sacrifices"). The effect of eating the sin offering is to make a man most holy — for an understanding of *sin* separates him from the undiscerning mass.

So, in imagination, let us go back over the centuries. We will assume that the waywardness of human nature has led the congregation of Israel into manifesting a complaining spirit. They have not openly flouted God's commands, but have allowed "natural" weakness to overcome them. It is still sin, and must be repented of when realised. What then was done?

The elders solemnly come forth with a young bullock. They *press down heavily* upon its head, and then it is killed. By pressing down upon the animal, they *unite* themselves with it, become *one* with the sacrifice. As they watch the bullock's life ebb away, there is symbolised the sinners' rightful doom. They each have pressed the whole weight of his "body of sin" upon the bullock, and have therefore symbolically "died in the bullock," and literally acknowledged the justice of the Divine sentence of sin. Here is the acknowledgment that God cannot tolerate flesh in its sinful state for he is righteous!

Having manifested a sin conscious disposition, and faith in the Divine mercy, their sins are forgiven; Divine justice is upheld and His mercy made plain. Thus the sacrifice was not only

- (1) a solemn acknowledgment that "in the flesh dwells no good thing," but also an
- (2) expression of appreciation at the abounding grace of Yahweh. In the words of Psalm 130:
  - (1) v. 3: "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?"
  - (2) v. 4: "But there is forgiveness with thee, that thou mayest be feared."

And so down the Mosaic age a few Israelites understood and knew that "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51: 17), and this brought also the "sacrifices of praise."

#### MAN HUMBLLED: GOD EXALTED.

In the Mosaic enactment the greatness and holiness of God is set forth, and man is made to feel his insignificance. Read Brother Thomas' vivid description of the Day of Atonement in "*Faith for the Last Days*," and picture the scene familiar to the first century "Christian Jew." Blood flowed, fire burned, smoke ascended, sin was condemned, man humiliated, flesh consumed! There were washings and immersions setting forth man's need of moral cleansing! Only one man was allowed to go into the most holy place, and he only once a year. With what awful solemnity he would go past the veil into the very presence of Him who inhabiteth the Cherubim. Exclusiveness of approach!

How solemn it all was—Blood, fire, smoke, death—yet hearken! What sound is that we can hear? It is the sound of the bells upon the priest's garments as he officiates in the tabernacle. So he still lives. Mercy is toward us. But still God is exalted, even in mercy as well as in justice for "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is His faithfulness" (Lam. 3: 22-23).

#### THE LAW MADE NOTHING PERFECT.

Yet for all its great educative power, the

plete and perfect salvation of Yahweh. It was a constant reminder of human impotence, and a prophecy of coming deliverance. The sacrifices were only in the stage of part two of Gen. 9: 5. The *man*, the representative, the "every man's brother," was yet awaited; who should not typically but in his own body bear man's iniquity.

This is expressed in Heb. 10: 1-5:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."

There was continual remembrance of sins, and each year required a repetition of the Day of Atonement, until Yahweh manifested Himself in the body prepared. The law was discipline and bondage. It made faithful men sin-conscious, and for them it was a hidden prophecy of life to be revealed.

The law showed up transgression, and made true men feel the need for a saviour. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3: 19-20). Men under this law were justified only by Abrahamic faith, not by external observances, as we shall see more particularly when we devote a chapter to Covenants as expounded by the Apostles.

### A MYSTERY.

Under the law, reconciliation was incomplete. There was a mystery or secret permeating the Word which created the Mosaic world. God's Word gave light and guidance to believers, and in the hand of prophet, priest and king it founded the Israelitish world. From Adam to John the Baptist there was divine light, law and love. For 4,000 years there were covenants of promise and prophecies, signs and wonders, altars and sacrifices, foreshadowings and dramas, thrones, things visible and invisible, spiritual worship, gratitude and peace — there was sin, and evil, suffering and sorrow, disease, decay and death.

Everything in relation to the Word was bound up in a mystery (or secret). No word — no mystery. The belief and obedience of the Word did not cancel sin in man's nature. It did not take away mortality in human life. What was the hidden meaning of the High Priest clothed in garments for glory and beauty? Why were the Cherubim traced on the veil? Why did the High Priest go once a year into the holy place with blood? From Adam to John the Baptist

there was doctrinal prophecies, ritual, structural, festal, administrative, circumstantial, political prophecies. Nothing ended in itself. It was not complete, much less perfect in itself.

There was an Isaac bound to an altar; there was an Aaron called of God; there was a lamb offered at morning and another at evening; there was blood sprinkled on the mercy seat on the day of Atonement; and a lamb eaten at the Passover. But everything in the old testament had a focal centre, and awaited a definite end and issue; a perfect fulfilment.

*And the Word was made flesh!*

The mystery was revealed. The secret meaning of the Law was made clear. The offerings under the Law were typical and substitutionary. The offering of Christ was real and representative. Bulls and goats bore no relationship to sin. He really was human nature, though of unblemished character.

He was the real altar of unhewn stone, of earth, of brass. He was the High Priest who brought the offering, mediating for the people who can only approach through him. He was the whole burnt offering. He was the passover lamb. He was the meat offering. He was the drink offering. He was the sin offering. Brother Thomas has written:

"Jesus being set forth by the Deity a propitiatory for the remission of sins that are past through faith in his blood (Rom. 3: 25), exhibits him in relation to the believer of the truth as an Altar—the real Ail-elohai-Yisraail and Yahweh-nissi. The Word made Flesh was at once the victim, the altar, and the priest. The Eternal Spirit-Word was the High Priestly Offerer of His own Flesh, whose character was without spot: "holy, harmless, undefiled, and separate from sinners"; "who knew no sin"; yet whose nature was in all points like ours — sin's flesh, in which dwells no good thing (Heb. 9: 14; 7: 26; 2 Cor. 5: 21; Rom. 8: 3; 7: 18; Heb. 2: 14-17). The Flesh made by the Spirit out of Mary's substance, and rightly claimed therefore in Ps. 16: 8; Acts 2: 31, as His flesh, is the Spirit's anointed Altar, cleansed by the blood of that flesh when poured out unto death "on the tree." This flesh was the victim offered; the sacrifice. Suspended on the tree by the voluntary offering of the Spirit-Word (John 10: 18), "sin was condemned in the flesh," when the soul-blood thereof was poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isa. 53: 10); and by it sanctified the Altar-body on the tree. It was now a thusiasterion — an Altar most Holy; and all that touch it are holy; and without touching it none are holy" (Eureka, vol. 2, p. 224).

In Jesus on the cross, all the Divine principles, whether of justice or mercy, found their true focus. Henceforth men understand the mind of God toward sin by the crucified Jesus — not by shadows and pictures. God manifested himself in a son who was in himself the meeting place of God and man, shewing forth the Yahweh character, and making an exhibition of all that human nature is fit for. When once the real redeemer had come then shadows cease in the presence of the substance. To carry on shadow worship now would imply that there was intrinsic merit in outward observances; would indicate that

a man thought he could place God in his debt by works and ceremonies — but:

*The true Messiah now appears,  
The types are all withdrawn,  
So fly the shadows and the stars,  
Before the rising dawn.*

*Now, smoking sweets and bleeding lambs,  
And kids and bullocks slain;  
Incense and spice of costly names,  
Would all be burnt in vain.*

*Aaron must lay his robes away,  
His mitre and his vest,  
When God's own son assumes to be  
The offering and the Priest.*

*He was made sin in flesh to show,  
The way of life and love;  
For us he gave his life below,  
And pleads for us above.*

(Hymn 78 — old book).

—E. Wille, England.

What heart can one have to labour for the separation of a people from the surrounding apostasy, in view of their next move being to devour one another with intestine broil? I have no sympathy with any such situation.

—Dr. Thomas.

No organisation, not even an apostolic one, can work well, that is, scripturally, which is not composed of elements more zealous for the advancement of the truth, and the promotion of the glory of its divine Author, than of their own notions and exaltation.

—Dr. Thomas.

Let wise Greeks, or philosophers, acknowledge themselves fools, that they may be wise in the wisdom of God. Therefore, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men" — "which some professing have erred concerning the belief of the truth."

Let all classes of Israelites remember that of all the hundreds of thousands that followed Moses out of Mizraim, only two above twenty years of age had faith enough to enter the Promised Land. Israel under Messiah is indeed destined to rank above all nations in the policy of creation, but they can only do so when they are washed in "the fountain opened for the House of David, and for the inhabitants of Jerusalem, for a sin-offering and for uncleanness" (Zech. 13: 1)



Questions



Answered

## Modern Tarshish

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"My attention has recently been drawn to your comments in the January number of **'The Logos'** in which you criticise the article I contributed to **'The Christadelphian'** magazine on the subject of Tarshish.

You take particular exception to my statement that 'there is nothing in Scripture to justify the view that Britain is exclusively Tarshish and consequently specially favoured of God' — but if Britain were exclusively Tarshish, if all the prophecies relating to Tarshish applied to Britain and Britain only, surely you must admit that Britain would be blessed of God?

If you believe, which I trust you do, that the promise that God will bless all who bless His people Israel, still holds good, you must also agree that there will be a special blessing for the Tarshish whose ships are first to bring Israel's sons from afar. Dr. Thomas certainly thought so, for he said in "Elpis Israel" p. 445, regarding Britain's help to the Jews: "God who rules the world, and marks out the bounds of habitation for the nations, will make Britain the gainer by the transaction." In other words, will bless Britain.

There are other passages of Scripture where Britain, if Tarshish, would merit a blessing as the friend and protector of the Jews, or as a worshipper of God, as I think you will agree if you consider them carefully, viz. Ezekiel 38: 13 and Psalm 72: 10. You take the highly poetical and figurative language of Isaiah 2: 16 as applying to British ships. Do you think that verses 13 and 14 of that chapter are also to be taken literally?

If you look more carefully into the matter you will find that Britain has not now "by far the greatest merchandise marine navy in the world," but even if Britain were still in the lead it would not affect my statement which you criticise."

Your brother in Christ, H. Winter-Moore.

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**Answer:** The aspect of Brother Winter-Moore's article that we particularly criticised was the suggestion that Britain is "specially favoured of God," and not whether she is or is not modern Tarshish. With the Editor of **"The Christadelphian"** we believe that the evidence

that Britain is the modern Tarshish is so strong as to put the matter beyond doubt.

There is only one nation "specially favoured of God," and that is Israel, which nation is "beloved for the fathers' sake" (Rom. 11: 28). All other nations take their place under the general title of "the heathen." That is why we rejoice not in the fact that the accident of birth makes us an Australian, an American, an Englishman, or a Scotchman, but in the words of Psalm 87: 5-6: "And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. Yahweh shall count, when he writeth up the people, that this man was born there." We rejoice in the fact that we have been called "out of the Gentiles" and begotten of the heavenly Jerusalem (Acts 15: 14; Gal. 4: 26), which, says Paul, is our spiritual "mother."

Britain is not only referred to in Scripture as the latter-day Tarshish, but the latter-day Moab and Tyre as well. And the prophetic Scriptures that so deal with Britain reveal that the nation, in company with all other nations, must be thoroughly humiliated before it will be fit to receive the blessing of God. That Britain will be relieved of the measure of destruction that the papal countries will receive will be due to the fact that the nation will accept the decree of Christ, and not from any preferential treatment.

Even so, Britain will be disciplined. Isaiah 2: 16 states that the "ships of Tarshish" shall be among those things to be "brought low" in the day when Yahweh will be exalted among the nations. The "ships of Tarshish" can be taken literally or figuratively. In a literal sense the term relates to the British navy which is "proud and lofty" and virtually worshipped by the people of the British Commonwealth of Nations as their saviour; in a figurative sense the term symbolises the might of Britain. Therefore, says the Psalmist: "Thou breakest the ships of Tarshish with an east wind" (Ps. 48: 7).

Britain today has inherited the mantle of ancient Tyre (for Brother Winter-Moore is incorrect when he implies that Britain has not the largest mercantile marine tonnage in the world—it is far in excess of any other nation), and Isaiah declares: "Yahweh T'zvaoth hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through the land as a river, O daughter of Tarshish; there is no more strength. He stretched out his hand over the sea, he shook the kingdoms. Yahweh hath given a commandment against the merchant city, to destroy the strongholds thereof" (Isa. 23: 9-11).

Our correspondent questions whether Isaiah 2: 16 can be taken literally by asking whether we think vv. 13-14 should be similarly treated. But surely he can give a literal interpretation to verse 17 of this chapter, and if so, why not to the verse before it? If he requires a symbolic interpretation, we have supplied it above. The British navy symbolises British might.

We agree that if Britain blesses the Jew, if she continues to allow the Truth to have free course in its expressions, she will be blessed of God. But this is not preferential treatment meted out to Britain "because she is Tarshish"; it is a Divine law the benefits of which are open to any nation. We believe that the temporary set back to Britain in recent years is due to her repudiation of solemn promises made to Israel.

Brother Winter-Moore has misapplied the words of "Elpis Israel" p. 445. If this section is read carefully, it will be seen that Brother Thomas meant that Britain would be a gainer "in the transaction" because of the ransom that God would pay her for release of the captive, Israel. This ransom was Egypt (Isa. 43: 3), and that Britain has been a "gainer by the transaction," no one would doubt who is in possession of the facts. A careful reading of "Elpis Israel" will reveal that Brother Thomas anticipated no greater evidence of British power in the Middle East than is in evidence today.

—Editor.



## *Patient Continuance in Well Doing !*

"Patient continuance in well-doing" is well-pleasing to God, and will secure the blessing at last, even life for evermore (Rom. 2: 7). But like all courses that lead to good results, it is a course that is difficult; it is a course that implies something to endure. There were no need for patience if all were sweet and refreshing. But there *is* need for patience, as all can testify who have laid hold of the hope set before us in the gospel. All is not sweet and refreshing, but much, and almost everything, the other way. We are in a dry and thirsty land, wherein there is but an occasional streamlet (and that almost dry in its bed), to strengthen the weary traveller by the way. It is written, "It is good for a man to both hope and quietly wait for the salvation of the Lord." Doubtless it is good, but still trying, and perhaps good because trying. Our faith and patience are exercised in the attitude of waiting, and exercise of this kind gives spiritual strength and hardihood. "Tribulation worketh patience, and patience experience, and experience hope" (Rom. 5: 4). "We are saved by the hope, but hope that is seen is not hope: but if we hope for that we see not, then do we with patience wait for it" (Rom. 8: 24). We "wait for the Son of God from heaven" (1 Thess. 1: 10). We are "looking for that blessed hope" (Tit. 2: 13), and our looking and waiting and hoping prepare us for taking part in the joy of those who are to say in that day, "Lo, this is our God; we have waited for him; we will be glad and rejoice in his salvation" (Isa. 25: 9).

It is well to recognise this feature of our calling that we "be not weary in well doing." True it is that hope deferred maketh the heart sick; but if we recognise the fact that a certain deferring of hope is part of our trial appointed of God, we shall be enabled to "endure as seeing him who is invisible." If we look back, we shall see that the same affliction was accomplished in all of whom God's approval is recorded. In no case is it more strikingly exemplified than in the case of the man who is called "the friend of God," and who occupies the honourable position of father of the family whom God is begetting for Himself from among the sons of men. Abraham was called to leave the land of his nativity, and go to a country of which he was ignorant, with apparently no practical object. Obeying the command, he came to the land of Canaan, and sojourned among the children of the land as a stranger. His sojourn was long and trying. He was promised the land for inheritance, jointly with his seed, but had no information as to the time to which the promise referred, nor any indication for many years that he was to have seed. To the people of the land he must have appeared mad — a harmless neighbour enough, but indulging in the strange and unlikely fancy, that one day the whole country would be his, and that he would possess it jointly with a family as the stars of the sky for multitude. Abraham had a hundred years of this trial of patient waiting, and was gathered to his fathers, "not having received the promises, but having seen them afar off" (Heb. 11: 13). He must have had a dreary time of it, as all the

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Faith does not descend direct from heaven. It comes by listening to the Scriptures. This gives us the material and evidence for believing in and having confidence in God.

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people of God have had since his day. He had none of the historic landmarks which we possess, by which we are enabled to see a great part of the divine programme accomplished, and almost to feel the motion of the machinery which is hurrying on to the appointed consummation. True he had the advantage of personal intercourse, at intervals, with the Elohim, which would no doubt make up for a good deal. Still, it did not take the weariness from delay. In one sense it would aggravate it, since the visible reality of the promise and the personages who had to do with the communication of it, would be apt to inspire him with the desire for immediate realisation, and corresponding impatience with unexplained delay. Isaac and Jacob, "the heirs with him of the same promise" were similarly tried and similarly endured till they "fell on sleep and saw corruption." Joseph was put sorely to the proof before he saw the light. He had but little inducement as a slave to keep God in his remembrance, and make His will the law of his life. Yet was he steadfast for dark years of adversity, and, at last, sat on the throne as the light of his Father's house. David is an illustration of the same thing. He was anointed to be king of Israel without intimation that he would first be an outcast, whose life would be hunted with the whole power of the kingdom,

The bitterness came upon him unexpectedly and made him despondent. Said he, "I will one day perish by the hand of Saul." They must have been dreary times for David when hiding in the dens and caves of the earth, afraid to shew himself to civilised man for fear of his life. The keenness of his mental sufferings is reflected in many of the psalms written during that time, which though prophetic of the Messiah, were primarily the breathings of the afflicted spirit of David, of whom the Spirit made use to foreshadow the experience of his greater Son — the Root and offspring of David — who, before exaltation, was to be a "man of sorrows and acquainted with grief." This at once leads us to Jesus, the greatest example of suffering, affliction and patience. In all things he was tempted like to his brethren, yet without sin. He illustrates to us, as no case does, that God appoints dreary times for His people to pass through, before he lifts upon them the unveiled light of his countenance. Behold him! Was ever sorrow like unto his sorrow? He came to his own people with heart full of the pity of God who was enshrined in him. He looked on them with tears in his eyes, and bewailed the infatuation that resisted all divine entreaty. He sought to bless and do them good, in turning every one of them from their iniquities. But they hid their faces from him. They despised and rejected him. They gave him to insult and death. They esteemed him smitten of God and afflicted, little knowing that he was wounded for their transgressions, and he was bruised for their iniquity. The burden was too grievous to be borne. It broke the heart and whelmed the sufferer in death. Ah, thou Man of Sorrows, whose cry of agony rings down to this dark century of sin, and opens anew the fountain of thy grief in the hearts of such as love thee, thou shalt yet see of the travail of thy soul and shalt be satisfied. A seed shall arise from the dust of the earth, and shall praise thy glorious name, when, surrounding thee in the day of thine exaltation, they shall sing, "Blessing and honour, glory and riches, and wisdom and strength be unto him that sitteth on the throne, and unto the Lamb. . . Thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

—R.R.

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"Mine ears hast thou opened or bored," alluding to the custom used under the law, by which the willing servant was signified to be obliged by his own consent or choice to serve his master for ever. To this appointment the Son replied: "Lo, I come, I delight to do thy will, O my God; yea thy law is within my heart" (Ps. 40: 6, 8). To the same purpose the prophet says in the name of Messiah, "The Lord hath opened mine ear and I was not rebellious, neither turned away back" (Isa. 50: 5).

—Dr. Thomas.

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The man with one talent was condemned for not making use of it —not for his lack of ability. Indifference and slothfulness evoked from Christ strong condemnation—"Thou wicked and slothful servant,"



## Are We Too Intellectual?

A criticism sometimes made of Christadelphians is that we are too intellectual. And if anyone has met this criticism, let it be said in the first place that there is no doubt about the intellectual nature of the Truth. Nothing can subvert the fact that "faith cometh by hearing, and hearing by the word of the Lord" (Rom. 10: 17), and that it is this "confident anticipation of things hoped for" that "overcometh the world" (1 John 5: 4). "The just," says the prophet Habakkuk, "shall live by faith," of which the Apostle Paul reminded the Ephesians that there was but "one" (ch. 4: 5), one that was designed to be experienced in the "unity" (v. 13) of its adherents.

No, there can be no doubt that the Truth is an intellectual exercise. Otherwise, we should not find the Apostle Paul, as we do find him, commending the Thessalonians (2 Ep. 1: 3) because their "*faith groweth exceedingly*." Again, there can be no mistaking the declaration of the Master: "Every man, therefore, that hath *heard*, and hath *learned* of the Father, cometh unto me" (John 6: 45), or the conditions of the Master's invitation: "Take my yoke upon you, and *learn* of me" (Mat. 11: 29).

The Truth is an intellectual exercise. Despite whatever criticism is levelled against us, we are unassailable on that ground. We are definitely required to "think on these things" (Phil. 4: 8). That, however, is not the point of the criticism. It is, that we are *too* intellectual — that we are intellectual to the point where the Truth ceases to have any emotional appeal whatever, ceases to become vital and is reduced to the barrenness of mere mechanical observance.

When we pray for Jesus' return, do we do so out of a fervent desire to be relieved of this mortal body? This body of death? Or do we do so mechanically? With just a twinge of apprehension, a tinge of fear, or regret that since we are so much at home in the flesh, the life we are living will be ended so soon?

Those who criticise us generally will not question the fact that we are keen Bible students; that we are capable of rendering a Scriptural reason for our faith; the point seems to lie in this, that they suggest that we are no different from the Scribes and Pharisees of old, concerning whom Jesus said (Matt. 23: 2-3): "The scribes and pharisees sit in Moses' seat: all therefore they bid you observe, that observe and do; but do ye not after their works: for they *say* and *do not*."

What Jesus said, in effect, was: "They have the knowledge. Do as they say. But *don't* do as they do, for the fact of the matter is, they DON'T do." And when one comes to think about this, there is at least one outstanding example of this slovenly mental attitude afforded us in the twelfth chapter of Mark:

**"And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the Truth: for there is one God; and there is none other than he: and to love him with all the strength, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all the whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask him any question" (vv. 28-34).**

Now, if ever a man understood the duties of love this man did. If ever a man had succeeded in crystallizing in his own mind the whole duty of man, this man had. One of the scribes — and like his class, a writer, a student and a thinker. And yet in the same narrative, in spite of whatever technical equipment his class may have possessed, they received the condemnation of the Lord: "Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation" (vv. 38-40).

It would, indeed, be a sorry day for us if our faith were as dead as that of the scribes and pharisees! If the Truth were reduced to mere convention, and sin, now enthroned in the world, were to bring its manifestations, jealousy, envy, back-biting and the like, into the ecclesia.

This is a frightening prospect, one that should chill our hearts with its sense of dread. How clearly the Scriptures show the ease with which this attitude can grow upon us — ensnare us — destroy us. By what means can we ensure that the evils of this materialism will not drive spirituality from the ecclesia? By what means can our heritage be preserved? How can we cultivate spiritual gifts?

These questions crowd upon us as we grope for the answer. And the answer is not far from us. Remembering that Jesus is described as the "author and finisher of our faith," some would offer the general answer that we should follow his example, and it is right and proper that they should answer thus. But is it not better to point out the means that Jesus used to establish his example?

Some seem to have a very shadowy appreciation of Jesus' example. There are several things about him that we should keep constantly before our eyes — that "as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2: 14), that "we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4: 15), who "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5: 7), who "looked around and with *anger*" and "was grieved for the hardness of their hearts" (Matt. 3: 5), and above all, whose excellencing tenderness is displayed in the shortest verse in the Bible: "Jesus wept" (John 11: 35).

While aware of these and many other passages which stress the great humanity of Jesus, and obvious truth that "whatsoever is born of flesh is flesh," there are some moved by mistaken reverence who cannot see in Jesus a true representative of humanity, or anything less than the Son of God. There is no doubt that that Sonship conferred on him many spiritual advantages not possessed by you and me, but it did not alter his nature or lessen the suffering that had to be endured.

In the words of Hebrews 5: 8: "Though he were a son, yet learned he obedience by the things which he suffered." Here we see Jesus, not emerging from his baptism at Jordon and sweeping all opposition before him, but patiently enduring, learning, building up, suffering. This is the example that is set before us.

If we can contemplate Jesus *learning* obedience, we may really appreciate how close he was to us, and how closely our struggle resembles his.

What is there in learning?

Nothing much at all. Given the materials, it is merely practise. What makes a good musician? Practise! Simple enough! What makes a painter? A sculptor? Given the groundwork, the materials, it is practise! Nothing more, nothing less. This is so easy to understand.

What makes a plumber, a carpenter, a cook? What makes a clerk, an accountant, a machine-operator? The answer is, Practise! Yes, practise makes perfect, and this was never truer than in the life of the man or woman of God.

When Jesus commenced his ministry, he did so understanding all the necessary theory. The Law and the Prophets — "the law of the spirit of life in Christ Jesus" — were always in his mind, on his lips. He put them into practise.

But look at the same law and the same prophets in the hands of the scribes and the pharisees, and behold the result. Yea, behold and



wonder! And ponder. Think on these things. Talk is cheap. Practise is the thing that is hard to come by. But it is what is needed. What we need to do is to put into practise the greatest feature of God's law, and as both Jesus and the scribes have showed us, the greatest feature of that Law is love.

And how can we do this? Easily enough. By stirring up — "stir up the gift of God, which is in thee" (2 Tim. 1: 6). By awakening — "It is high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13: 11). By introducing tenderness, compassion, pity, these Christ-like emotions, into our daily lives — our dealings with fellow-men. By letting all bitterness, rancour and other emotions of the flesh find their conquest in the Law of the Spirit of Life in Christ Jesus. "Be not *conformed* to this world, but be ye *transformed* by the renewing of your minds."

—E. Spongberg.

### RECONCILIATION AMONGST VICTORIAN ECCLESIAS.

*We are in receipt of news and comments from various sources, which indicate the heartening aspect of imminent reconciliation amongst the city and suburban ecclesias of Victoria. This news is as freshening "as rain upon the mown grass." As national horizons darken and the "face of the earth" is turned from the words and invitation of life, it is encouraging to note that, generally speaking, the individual brother or sister is anxious for unity, especially so in view of the imminence of the Master's near return.*

*The following statement has been issued by the Beechworth (Vic.) Ecclesia:*

*"We, the brethren and sisters of the Christadelphian ecclesia at Beechworth believe the Birmingham Amended Statement of Faith sets forth clearly the Truth as it is in Jesus.*

*"The members of this ecclesia, therefore, are willing to partake at the Lord's table with all brethren and sisters, who endorse the above Statement themselves and require the acceptance of the truth set forth therein by those whom they fellowship.*

*On Behalf of the Ecclesia,*

*KENNETH GLADSTONE, Recording Brother.*

There can be no independence nor blessedness for the nations who worship the Beast and his image, and bear upon their foreheads the mark of his name (Rev. 14: 9-11). Their relations to these must be first obliterated; the past must be atoned for in the presence of Jesus and the Saints; and then, and not till then, "the nations will be blessed in Abraham and his seed," as the gospel of the Kingdom doth declare.

—Dr. Thomas.

## CALOUNDRA CHRISTADELPHIAN ECCLESIA BUILDING FUND.

The Caloundra Ecclesia wishes to acknowledge the following donations from Ecclesias and individual members all over the Commonwealth and New Zealand.

**QUEENSLAND:** Brisbane Ecc. (By Loan) £370, Donations £16/19/8 Bro. F.P. £10, Bro. & Sis. N.C. £1, Bro. S.S. £1/15/6, A Brisbane family £6, Bro. I.A. £5. Booval Ecc. £12/17/-, Bro. B.S. £5, Bro. C.S. £5, Bro. P.C. £1. Beaudesert Ecc. £3. Bundaberg Ecc. £2. Kingaroy Ecc. £2, Bro. W.B. £5. Mackay Ecc. £3. Caloundra Ecc. Sis. R.B. £5, Bro. & Sis. E.S. £1. Moggil Ecc. £2/6/6, Anony. 13/6. Nambour Ecc. Bthn N.F.H. £3. Rockhampton Ecc. £3, Bro. N.F.H. 10/-, Bro. K. O'T. 10/-. Southport Ecc. £5. Toogoolawah Ecc. £1/11/-, Anony. 10/-.

**NEW SOUTH WALES:** Albury Ecc. £7. Ballina Ecc. £5. Campsie Ecc. £10. Cessnock Ecc. £2, Sis. C. £1. Doonside Ecc. £20. Granville Ecc. £7/15/-. Hurstville Ecc. £16, Anony. £1. Lismore Ecc. £6. Newcastle Ecc. £25, Sis. N.J. 10/-, Bro. J.K. £1, Bro. G.B. 10/-, Sis. A.B. £1, Bro. H.D.D. £1, Well Wishing Bro. £5, Bro. A.H.M. £1. North Shore Ecc. £10. Bellbird Ecc. £2. Orange Ecc. Bro. G. £2.

**SOUTH AUSTRALIA:** Adelaide Ecc. Bro. G.B. £5, Bro. R.N.C. £10, Bro. M.M.W. £10, A Sis. in Christ, £1, A Bro. & Sis. £2, Bro. & Sis. C.M.H. £1, Bro. A.C. £1. Woodville Ecc. £5. Kadina Ecc. "Inasmuch" £5.

**WESTERN AUSTRALIA:** Perth Central Ecc. £12/16/-.

**TASMANIA:** Launceston Ecc. £5.

**NEW ZEALAND:** Dunedin Ecc. Sis. D.W.M. £1/5/0.

We wish also to acknowledge donation of a nice little organ approx. value £45, from Bro. F. Park, Brisbane.

| RECEIPTS              |      |    |   | EXPENDITURE           |      |    |    |
|-----------------------|------|----|---|-----------------------|------|----|----|
| Loan (Brisbane) ..... | £370 | 0  | 0 | Cost Land .....       | £120 | 0  | 0  |
| Donations .....       | 291  | 10 | 0 | Transfer Deeds and    |      |    |    |
|                       |      |    |   | Reg. Trustees .....   | 6    | 19 | 6  |
|                       |      |    |   | Total Cost Timber and |      |    |    |
|                       |      |    |   | Building Materials    | 339  | 7  | 11 |
|                       |      |    |   | Balance .....         | 195  | 2  | 9  |
|                       | £661 | 10 | 2 |                       | £661 | 10 | 2  |
|                       |      |    |   | BALANCE £195/2/9.     |      |    |    |

The above cost of Hall was lessened considerably by the generous assistance of the brother builders in providing timber, material and employees to complete the work.

Altogether we of Caloundra are happy in the loving support, both in word and in deed, which has been extended to us from all parts of the Commonwealth and New Zealand in helping us to erect a consecrated meeting place in the Service of our God and His beloved Son.

Caloundra Brethren and Sisters say, "THANK YOU ONE AND ALL."

Geo. Pryde, Finance Brother,  
July, 1953

C. S. Rasmussen, Recorder.

# Christadelphian Newsletter

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

## Comments and Activities on Truth's Publicity

The "Pix" article "What Is A Christadelphian?" has aroused much interest — and activity — amongst the ecclesias. Although only first news of reactions is just coming to hand, already we have heard of special lectures by Ballina (Northern N.S.W.), West Ryde, Lakemba, Hurstville (Sydney metropolitan) ecclesias. Regent Hall Gospel Extension Society is proposing to increase the amount of advertising it has been undertaking recently in "PIX".

Malvern ecclesia (Victoria) intended to place an advertisement in "PIX" for their study chart of Daily Readings. In reply to the advice to all ecclesias that any contacts arising out of the article from their respective districts would be forwarded to them for attention, Horticultural Hall ecclesia (Melbourne) has indicated its willingness to follow up any names and addresses referred to them. Bournville ecclesia (Birmingham, England) which was shown a proof copy by brother H. P. Mansfield whilst present at their "Elpis Israel"

Class, has requested several hundred copies for distribution to British ecclesias in order to foster interest in "Elpis Israel" Class work.

Any ecclesias contacting "PIX" with advertising matter are asked to bear the following in mind. When the final proofs were given to "PIX" for insertion, it was indicated that we would like to include in the same issue, a large advertisement inviting persons to write for our literature. The "PIX" Assistant Editor indicated that they would prefer that we not do this, as it may give the impression to the reader that "PIX" was merely running this series to catch advertisements. Their attitude can be appreciated. Therefore, any advertising, whilst mentioning "Christadelphian" should not specifically refer to the "PIX" article.

We hope — but do not promise — to include with each copy of the next "Logos" a copy of the article in question.

—B.P.

The earth as the fit habitation of a cultivated, godly, benevolent, and happy population, will be a very different place from what it is now, when with all its unmeasured potentialities of good, it is a mere battle ground for the selfish propensities, involving millions of blighted lives and broken hearts.

## Croydon (S.A.) Newsletter

"Phanerosis" is being studied by the Croydon Class, under the leadership of Brother Howard Dangerfield. The fact that this work is being re-produced in "THE LOGOS" has been of great assistance to us, as copies of "Phanerosis" are not plentiful. Our leader has made full use of that all-important aid to study — the blackboard, and although we have only penetrated the surface, so to speak, we are each and all thoroughly convinced that the claim of our Editor at the commencement of the reproduction:— (quote) "This work is most essential for the spiritual progress of every Brother and Sister," was no understatement.

To those of us who are young in the Truth, "Phanerosis" opens the door to a richer and deeper understanding of the life-giving Word: "Search and ye shall find, knock and it shall be opened unto you." What better aid in our search could we have than the works of our beloved pioneers? What better setting, than in the home study atmosphere, surrounded by Brethren and Sisters of like precious faith. The results of years of patient

study flows unstintingly (?) from the lips of elder Brethren in Christ, to the ready (if sometimes a little dull and uncomprehending) ears of babes and sucklings, and this atmosphere, side by side with sound doctrine, will keep us alive and progressing towards the goal we so earnestly desire.

### New Class at Christie's Beach, S.A.

We rejoice to hear of the commencement of an "Elpis Israel" Class at Christie's Beach, South Australia. What inspiration to us who enjoy the largely attended classes in the suburbs. Three or four Brethren and Sisters in semi-isolation! Not content to sit at home and hope for the best! Realising the need to be up and doing in order to be able to present before our Lord and Master at His appearing a character well pleasing in His sight. And not being forced to say on that day, "Lord here is thy talent, which I buried in the earth." We shall be glad at any time to give practical support in the way of speakers and general assistance.

—H.M.

## A Review and a Welcome

In and around the fair city of Adelaide, 9 Elpis Israel Classes operate. These are grouped into three sections: being southern, western and north-eastern groups. All meet fortnightly to study the works of Dr. Thomas, Bro. Robert Roberts and other early writers. Six classes are in various stages of "Elpis Israel" and the other three are considering "Phanerosis," "Thirteen Lectures" and "Exposition of Daniel" respectively. Good average attendances are experienced by all and in some cases 18 to 20 brethren and sisters are present, while others average 10 to 12.

Brethren and sisters in isolation

may take courage from these facts inasmuch as in large city ecclesias there are meetings held nearly every night of the week and often concurrently if one feels inclined to attend. To consistently support all meetings does take great inroads on the time and strength of the willing brethren and sisters. We are pleased to see so many support our study nights consistently and to take active part in them.

Also, it is gratifying to receive so many expressions of thanks from those receiving the Class Study notes.

Notes are available to anybody in isolation and will be gladly

supplied on request. At Christie's Beach, a seaside resort some 15 miles along the South coast of Adelaide, four or five Brethren and Sisters have commenced meeting together to study "Thirteen Lectures." This is good because we realise how important it is to keep the mind alert at all times preparatory to the return of the Master.

During the recent Youth Conference in Adelaide it was our pleasure to have in our midst many young Brethren and Sisters from other States. Sisters Betty and Ruth Bunderson of Coomblingah, Queensland, attended the Kingswood Class and

informed us that per medium of the study notes received, their family has been able to hold meetings in their own home.

These folk who live some 380 miles north of Brisbane have found help and strength through the study of God's Word, although having little access to central ecclesias.

We, therefore, wish to extend to any brothers or sisters travelling through Adelaide a cordial invitation to attend any of the classes and we promise to give them a hearty welcome and a satisfying spiritual feast.

Bro. A. COWIE, Sec.

## Melbourne Class Notes

Our study of "Ways of Providence" is now drawing to a close. We have found the book a source of profound interest; it has impressed us largely with the fact that the ways of Deity (which are "past finding out") are indicated in individuals and nations when such are instruments in the materialisation of His

purpose. In this regard we have considered current press reports of national turmoil and have made convincing progress by the aid of "Eureka" in ascertaining their Biblical counterpart. We are anticipating with much pleasure to commence a study of "Thirteen Lectures" in the near future.

### Leaves from a Diary

## 5. EGYPT TODAY!

The greatest thrill of our journey to date was when we entered the gulf of Suez from the Red Sea, and saw on our right the Sinaitic Peninsular which has witnessed, and is destined yet to witness, mighty and awe-inspiring manifestations of Deity. With the aid of powerful binoculars we could plainly see the nature of the country. Rugged granite hills rose precipitately from a stretch of golden sand; massive, harsh and steep. The skyline was jagged and uneven. Marks of age and erosion were apparent on the bare, rough, red granite hills that ran down to the shore. In the background could be seen higher, more

rugged hills and mountains, like some terrible wild sea, in which mighty waves had become petrified. Age has not softened the appearance of this place; the marks of creation still seem fresh upon it. And over it all broods a stark loneliness; no signs of habitation could be seen. It is said that even aeroplanes avoid it. Later in the morning, Sinai came into view, standing up boldly among its fellows.

As the ship travelled slowly along, we read again the account of the Israelites under Moses traversing this very district, witnessing the mighty acts of Yahweh both in the destruction of powerful enemies, and His good-

ness to Israel in supplying the essentials of life in the desert. Egypt, in its pomp and pride, was subjected to a great terror: "There shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Even though Israel was rebellious against Yahweh at this stage, yet, "for the fathers' sake," the nation was placed in a different category. "Against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that Yahweh doth put a difference between the Egyptians and Israel." (Exod. 11: 7).

The nation was brought to the Red Sea, across which a passage was effected. This was done, not in the clear calmness of daylight but amid the blackness of night, in fear of the enemy, at the height of a storm which drove the sea back (Exod. 14: 20). The Psalmist, recounting this event, declared: "The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook . . . thou leddest thy people like a flock by the hand of Moses and Aaron" (Ps. 77: 19-20).

Next day, on the other side of the shore, the wreckage of Pharaoh's host was seen, and the song of triumph was sung by Israel. "Behold the goodness and the severity of the Lord," counsels the Apostle Paul. Israel's experiences demonstrated what he meant. They murmured and received manna; they lacked water, and it was supplied by Divine intervention; they were threatened by the Amalekites and the Arm of the Lord was powerful to save. And as if to demonstrate how completely they must learn to rely upon Yahweh, they were lead into this inhospitable part before us; cut off from all contact with the world; lead into a maze of harsh and barren hills and mountains from which they had no hope of return. For a moment the ancient world experienced the might of Israel's God, and then the mountains of this Peninsular swallowed the nation up no more to be seen again, until it emerg-

ed as the Kingdom of God on earth. So we read of how they challenged the goodness of Yahweh by calling upon Aaron to make golden calves whilst Moses was in the mount; how he returned with Joshua and heard the shouting of the people, and in his wrath broke the tables of stone. There before us was the mountain, and we could appreciate how awe-inspiring these experiences would have been to the Israelites.

And our minds also went to the future. There, cut off from all contact with the world, the Judgment Seat of Christ will be set up; the marriage of the Lamb to his Bride will take place, and from this spot will emerge the multitudinous manifestation of Yahweh: a company of glorified saints with the Lord Jesus at their head; the symbolic "ten thousand" (Deut. 33: 2), a figure often used in Scripture to define a large but unspecified number (1 Cor. 4: 15; 14: 19; Ps. 3: 6; Song 5: 10; 1 Sam. 29: 5). It almost seems as though this part of the world before us, so arid and barren and isolated, so mountainous and hilly that even airlines seek to avoid it, has been reserved of Deity for purposes of His special revelations to His people. It was very exciting to us to see the great, harsh, bold red granite mountains so clearly.

Very few took our interest in the sight. The general indifference, and lack of knowledge was summed up in the question which was put to us as we were looking at Sinai through binoculars. "Excuse us," said a couple of passengers, "But could you tell us upon which of these mountains Noah left his ark?" They were quite indignant when we explained that these mountains were noted for Moses and the Israelites and not for Noah!

### THE SUEZ CANAL.

Next morning, our ship flew at its masthead the canal flag, a green background with the letter "C" picked out in white. The ship sailed majestically along the narrow waterway, with typical Egyptian scenery on its banks, whilst at various points,

groups of Egyptians were engaged on maintenance work in connection with the Canal. All looked quiet and peaceful, but politically a storm was raging. The minds of men were disturbed because of Egyptian demands on Britain in regard to control of the Canal.

What a significant influence the Suez Canal has played in world events, in the light of Bible prophecy! In "Elpis Israel" Brother Thomas had stated that "God would bring Britain's rulers to see the desirableness of Egypt which they would be induced by the force of circumstances, probably, to take possession of" ("Elpis Israel" p. 445). This proved to be very true. Yet, when it was first proposed, in 1846, to construct the Suez Canal, Britain vigorously opposed the proposition, believing that it would endanger her position in India, and reflect on her control of the seas. Despite great difficulties, however, the canal was built, and opened for traffic in November, 1869, the cost of construction being about £18 million.

According to a Guide Book issued by the ship, the British Government, in 1875, bought for just under four million pounds the 176,602 shares held by the Khedive. By that stroke Britain became the biggest shareholder in the Canal Company at a bargain price, and a bargain it has undoubtedly been to Britain. To date, on the original investment Great Britain has drawn, in dividends and repayments of capital, something like £50 million and the shares to-day are valued at over £44 million.

Of greater importance to Great Britain than dividends is the control of the canal, the vital artery of the British Empire. As the ship slowly traversed the 87 miles' waterway we realised that we were passing through territory that had not only witnessed the mighty acts of God in the past, but was still destined to witness them in the future. Brother Thomas was not only able to predict, from his understanding of Bible prophecy, that Britain would be compelled, "by force of circumstances, prob-

ably," to take possession of Egypt, but she would also be forced to retire therefrom "before the battle of Armageddon."

Later that day we berthed in front of a white, ornate circular building; the headquarters of the Canal Company in Port Said. Behind it could be seen the city which has a population of approximately 150,000 inhabitants. On board came Egyptian officials to stamp the passports of those desiring to go ashore, and with them came a swarm of itinerant traders hopeful of doing profitable business with the passengers.

On shore we engaged a taxi-driver to take us to various parts of the city we wished to visit. He was a thickset, morose Egyptian with a dirty, unshaven face; but a modern American motor-car. He did not volunteer much information, and we had to drag any comments from him. He said that conditions in Egypt were much better than when Farouk ruled. Farouk, he described, as a bad man; Noguib a hero. He took us to a French Roman Catholic Cathedral. We went inside. A couple of men cleaning up offered to take us over the building. It was, undoubtedly, most beautifully appointed. The nave had a dome-like ceiling, in the centre of which was portrayed the rays of the sun, whilst around the edge, other heavenly bodies were represented. Rose-coloured windows created a reddish glow in keeping with the heavenly scene. Below this were paintings of notable Roman Catholics, particularly Frenchmen. As usual statuary adorned parts of the church. From a position behind the nave we could see down into the body of the church. Here the full beauty of the design was apparent, for from here the ceiling of the body of the church showed up with a purple-bluish haze that blended beautifully with the rose-coloured light of the nave. As we walked around the church, the light of the ceiling seemed to change, so that from the back of the building it appeared a light pink. It was all very beautiful and effective. We sat in one of the seats and

meditated upon the scene before us. Here money and skill had been lavished upon a building designed to hold men and women in chains of ignorance and superstition; a system of religion in which God is dishonoured, and the Truth derided. The beauty of the building has little appeal when this is realised.

The words of Christ came to mind: "Whited sepulchres, outwardly beautifully, but inwardly full of all manner of wickedness." Everything was made to appeal to the flesh, that man might continue to be held in bondage.

We were taken to a Mahomedan Mosque, a circular building with a tall tower from which the "faithful" are called to prayer. We were met by two smiling officials who gave us large straw sandals to cover our shoes, for walking on the floor of the Mosque in shoes is not permitted. This was the Mosque at which Farouk used to worship, and the official who conducted us around, used to officiate for the one-time king. We were shown copies of the Koran, and taken up the tall tower, where a delightful view of Port Said and beyond, to the sea, could be seen. Far, far below us was a bread-seller calling out his wares, and in the distance could be seen the sea. Then down we went, round and round the spiral staircase until our heads became giddy, down to the Mosque itself where a number of worshippers had gathered, and were even then kneeling in prayer, and out to the glorious sunshine where we could breath freely once again.

From thence we turned into a poorer part of Port Said, to a narrow miserable dirty street, where the local Synagogue was located. We went inside. We were met by a nervous Jew who looked upon us with suspicion. We explained who we were, and spoke of conditions in Egypt and in Israel. But he seemed interested in neither. The Synagogue was a poor looking place, though the small community of Jews in Egypt are quite wealthy. We

were led to believe that they were far from Israel-minded, and so complacent in their wealthy positions in Egypt, and indifferent to the conditions of their brethren in Israel, that all they were concerned with was not disturbing public opinion too much. They feared what might happen should anti-semitism develop in Egypt. About 100 Jewish families remain in Port Said, and they lived in constant fear of what could happen should relationship between Egypt and Israel worsen. The general impression we subsequently received of Egypt indicated that they had every reason to be so.

We also made the acquaintance of an Egyptian businessman; an old gentleman wearing a red Egyptian Fez, and who, with his son and grand-children, conducted a very prosperous drapery business in Port Said. He was very communicative, and invited us to enjoy with him some refreshments including a health drink very popular in Egypt; a bright, yellow looking liquid, with a sickly sweet taste, made out of some type of grain. He explained to us the Egyptian crisis from the standpoint of his own country. "The British must leave," he declared. "We want to be masters of our own destiny. We have now a strong army and are capable of holding at bay any enemy."

"Your army did not prove very strong against the Jews," we replied.

He flushed crimson at this. "That was under Farouk," he said. "But now we are strong and united and will soon drive the Jews out of Palestine and restore it to the Arabs. In any case, we will not tolerate interference in our own destiny by a foreign Power."

"What if Britain refuses to leave?" we asked.

"Then we turn to Russia!" was the reply.

"Is Communism strong in Egypt?" we enquired.

"No," was the reply. "As Moslems we do not tolerate Communism, but if Britain does not go, we will turn to Russia!"

This seemed the prevailing



view everywhere. In all shops and public buildings there is to be seen the portrait of Neguib, and the popularity of this Soudanese is carefully cultivated by continuous propaganda. To us it is apparent that the shape of future events is already casting its shadow over the nations. As Brother Thomas has explained in "Elpis Israel" p. 445: "Britain's rulers will, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia." Russia will stretch forth her hands, and shall have power "over all the precious things of Egypt" (Dan. 11: 43).

Meanwhile, the Middle East is the focal centre of world strategy. It is the bridgehead of three main continents—Europe, Asia and Africa. The Power that would aspire to world domination must control this part. This is the reason of the current trouble between Britain and Egypt. And despite the boasts of Egypt, the nation is fundamentally in that condition predicted in the Scriptures: "a base kingdom . . . it shall not exalt itself any more above the nations" (Ezek. 29: 14-15). For all the pomp and show of power, Egypt requires cleaning both morally and physically. The sections devoted to business are showy enough, but the native quarters are squalid and evil. Poverty, ignorance and disease is widespread. Egypt has the highest ratio of blind people in the

world, it has one of the highest death rates among the nations, some 50,000 die of cancer every year; there are 30,000 lepers and only 700 beds to care for them; Tuberculosis, Malaria and other diseases are common. There is only one Power that can help Egypt in the true sense, that One who has declared: "He shall smite and heal it." (Isa. 19: 22). Yahweh will ride upon his "swift cloud" (the Rainbow Angel, or body of the Saints) into Egypt, and destroying the power of Gogue established therein, He will educate the masses in the principle of the Truth: "Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh in that day" (Isa. 19: 21). The control of Egypt will pass to some of those "who have overcome," and who will be granted "power over the nations" (Rev. 2: 26), and in this will be fulfilled the words of the Psalmist: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord" (Ps. 68: 32).

As our ship left the shores of Egypt, and commenced to plough its way through the Mediterranean, our thoughts turned to the consummation of Yahweh's purpose in the earth, for in all that we had seen there were found evidence of the fulfilment of the prophetic word. —H.P.M.

## PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CONCERNING  
THE MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE  
DR. JOHN THOMAS

*(Continued from last issue)*

But at the fitting up of earth as a new arena for the display of the power and wisdom of the Eternal Spirit, they who figure in the work, had attained to their eternal redemption; and had become "spirits" — Holy Spirit cornoreal intelligences — because they

had been born of the Eternal Spirit or Father. To what orb or planet of the universe they are indigenous, is not revealed; but as they are ab-original to an earth-born race, they are not sovereign here; but only, as Paul says, "public official spirits, sent forth for service on account of those thereafter to inherit salvation" (Heb. i. 14).

These, then, are not "our *Elohim*"—they are not the *Elohim* of Abraham, nor the *Elohim* of Israel, to whom the "*Sh'ma Yisraail*" refers.\* These *Elohim* or Sons of Power, are to be developed from the earth-born seed of Abraham, upon the great moral principle of the intellectual universe, expressed in the two words, "faith" and "obedience"—an obedient faith, *tested by trial*. This principle necessitates the existence of evil in the system, where the development of God is in progress; for there can be no trial where evil does not exist. The Eternal Spirit has, therefore, wisely created evil—first as the punishment of sin, and secondly to afford scope for the manifestation of the approved. Upon this principle Abraham's faith was tried and perfected; and upon the same principle, though not in the same way, the faith of all scripturally recognized as "his seed", is tried and perfected to this day.

The *Sh'ma* proclaims a plurality of *Elohim*, but does not define the number. Moses tells us elsewhere that they should be as stars of the heavens for multitude—"So, O Abraham, shall thy seed be". To this agrees the testimony of the Apocalypse, where it is written "I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands". "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. 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 lead them unto living fountains of waters; and God shall wipe away all tears from their eyes": These are they whom Ezekiel saw in a vision, moving on-

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\*The "*Sh'ma Yisraail*" is the proclamation made by God to Israel in Deut. 6-4 (see p. 53). The words are rendered in our version as "Hear, O Israel." (Publishers.)

ward in victorious career. "In their going", says he, "I heard the noise of their wings like the noise of great waters, as the voice of Mighty Ones, or in Hebrew *shaddai*: the sound of the speech was as the sound of a host". Daniel also saw them in vision. "I beheld", says he, "until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, and his wheels burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened". Whence came all these thousands of the fiery stream? They are all the Sons of Power: Spirits born of the Spirit; Israel's Elohim, or Mighty Ones; who were once Jews and Gentiles in unprofitable flesh: sinners under sentence of death, but justified by an intelligent and obedient faith. These are the Elohim of the *Sh'ma Yisraail*, the *hypostasis* of whom is the ONE YAHWEH—the One Eternal Spirit multitudinously manifested in the Sons of Eternal Power. When these became apparent, at THE ADOPTION, to wit, *the redemption of the Body*—the "One Body"—then will be revealed the Mystical Christ—the seed of Abraham—the "Son of Man clothed with a garment down to the foot, and girt about the breasts with a golden girdle; his head and hairs white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if glowing in a furnace; and his voice as the sound of many waters"—the voice of the redeemed of all kindreds, and nations, and peoples and tongues.

Such is the hidden mystery of the *Sh'ma Yisraail*, revealed in the Nazarene proclamation of the Moses-like prophet and his apostolic associates. "Hear, O Israel, the Eternal Spirit, who has surnamed himself 'Ehyeh', or *Yahweh*, because He will be for a Starry-Multitude of Sons of Power for Abraham, is nevertheless, but One Eternal Father, and they in Him are One! "To us", then, "there is but one Power, 'the Father', out of whom are all, and we for Him; and one Lord Jesus Anointed, on account of whom are all, and we through him". All this development of an earth-born family of Sons of God, who shall take their stand in the universe as Seraphim and Cherubim of Glory, is through and on account of Jesus Christ. He is the foundation, the chief and precious corner stone of this new manifestation of the Father-Spirit. Truly, as Moses says, it is a "Glorious and Terrible Name—*Eth-Yahweh Elohekha*—'the I shall be thy Mighty Ones, O Israel'."

We think that by this time our readers will have comprehended the Mosaic teaching concerning God, which is the basis of the revelation which the Eternal Spirit hath given of Himself in the subsequent communications made to Israel through the prophets, Jesus, and the apostles. We have seen that Moses did not teach three persons, three essences, or three anythings in One Godhead. By *Godhead* is meant the source, spring, or fountain of Deity—the Divine Nature in its original pre-existence before every created thing. He teaches that this Godhead was a Unit—a Homogeneous Unit, undivided into sub-thirds, or fractions.

#### Deity Manifested Through a Son.

At this point of the inquiry, the true believer meets the Jew face to face in the approving presence of Moses and Jesus. They all agree on this point, and say in the words of the *Sh'ma*, "there is One Yahweh". Compare Deut. vi. 3, with Mark xii. 29-32. By doing so the reader will see that Jesus was as emphatic and precise in his teaching concerning God as Moses; and that those who heard him teach understood him in the Mosaic sense; for a Scribe (and all the Scribes were students of the law, and zealous for their interpretation of Moses) said to him: "Well, teacher, thou hast said the truth: for there is one God, and there is none other but He": upon which Jesus remarked, "Thou art not far from the kingdom of God".

But here the agreement ceases at the threshold; for not content with one Eternal Spirit named *Yahweh*, the rejector of Jesus contends for only *one eloahh*. But Moses nowhere teaches that there is but one *eloahh*; nor does he use the phrase *One Elohim* — a singular numeral with a plural noun. On the contrary he teaches the existence of a plurality of *Elohim*. The *Sh'ma* does not say "Yahweh our *Eloahh* is one Yahweh, or one *Eloahh*"; but "Yahweh our *Elohim* is one Yahweh". Moses and Jesus are agreed in this also; for if either of them had taught that there was *but one eloahh*, they would have been in opposition, or if both of them had so taught, they would have left no room for a Messiah who should be called *Yahweh-Tsidkainu*, as in Jer. xxiii. 6; xxxiii. 16, *He shall be our righteousness*; and *Elohai kol-haretz*, "Elohim (plural) of the whole earth", as in Isaiah liv. 5. To have taught the doctrine of *only one Eloahh*, as well as *only one named Yahweh*, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a *personal* Christ, nor a *multitudinous* Christ, the latter being constituted of *all in him*, the persons!

## *Upholding the Purity of Apostolic Doctrine and Practice*

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**THE SUFFERINGS OF THE JEWISH RACE.**

# The Good Shepherd



*Christ's shepherdly tendance is a privilege of the present hour, though it may not be manifest. It is of the nature of that guidance in the ways of providence with which the fathers in the Old Testament times were acquainted. This guidance is now exercised by Christ under the power he received from the Father to which he referred in saying, "All power is given unto me in heaven and in earth." That this power has special reference to the development of his brethren is evident from Paul's statement that God "hath put all things under his feet, and gave him to be head over all things to the church, which is his body" (Eph. 1: 22). He himself, in the messages to the seven ecclesias in Asia, sent through John in Patmos, asserts and illustrates the exercise of this power in various ways. He describes himself as "walking in the midst of the seven golden candlesticks (that is, the ecclesias)." He says he knows all about their affairs; that he has set before some an open door that no man should shut; that he has given others space to repent without effect; that against some he will fight, and that they will not know when he comes upon them; and that the object of his visitations is "that all the ecclesias shall know that I am he that searcheth the reins and hearts.*



## The Sufferings of the Jewish Race

In vain they wandered from country to country, and traversed the wide world over for a place of refuge — France, England, Germany, Russia, Switzerland, Italy, Spain. Almost every so-called Christian nation has bound them with a yoke of iron, and shed their blood like water.

In Europe the curse has been universal, has continued, and still continues, for although in England we have been awaked to a knowledge of our sin, and the Jew is admitted to the same social and political privileges as his Christian fellow subject, yet the phrase Jew-baiting is one today familiar to our ears in Germany, Russia, and in other lands.

It would be impossible for me to give an outline of the dreadful story in the time at my disposal. The first century of the Christian era, it is said, saw over a million of them fall by the sword, their temple burnt, their city levelled without one stone being left upon another, and the feeble remnant driven into slavery in all parts of the world. In the second century, having marvellously recuperated under Adrian, though always under oppression, they revolted, and five hundred and eighty thousand were slaughtered. Judea became a desert. Each successive century the remorseless persecution continued.

In the third, the unhappy people were forbidden to visit their beloved Jerusalem under pain of death. In the fourth, before being banished from Rome they had their ears cut off. In the fifth, driven from Egypt, and fleeing to Persia, they encountered most terrible persecutions. In the sixth, worn out by their miseries, they again revolted, and for a third time Palestine was the scene of a massacre, similar to those under Titus and Adrian, which had nearly annihilated the race. It were impossible to describe the sufferings of this imperishable people during the long centuries of the middle ages.

If all the historians of these dark days were not agreed, the record would seem incredible. Popes, councils, bishops, monks, kings, and peoples seemed equally infuriated against them; more than once they were all but destroyed in a general massacre, and thousands were slaughtered throughout Europe. They were compelled everywhere to bear on their persons a badge of infamy, to serve as marks to the brutal crowds.

In France, seven times recalled by the Sovereign to obtain money, they were seven times plundered and expelled. In Germany

they were mercilessly treated. In England, to use the words of Walter Scott, "The whole nation, from the rapacious barons to the foolish mob, banded together to persecute them." But in Spain it was that the climax of their afflictions was reached. There a million of them were compelled by fear to abjure their religion, and six hundred thousand others banished at one time, forced to embark with their wives and children, unable to find any European land willing to afford them shelter. But they survived it all. —J.W.

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(Excerpts by an address given some years back, by a non-Christadelphian. The terror of Spain was not the climax. It was exceeded by the awful persecution of Germany when six million Jews were destroyed. And the evidence of that last terrible time can be seen today, in a couple of rooms, in a dark and gloomy cellar, on Mt. Zion, Jerusalem. There is seen the money issued to Jews in the ghettos and concentration camps of Germany, with the figure of Moses on it, pointing to the Law — in the eyes of the Jews an abomination; shopping bags and jackets made from the heavy parchment of the Jewish holy books; thirty-two urns containing ashes of Jews destroyed in Nazi incinerators; and, most horrible of all, the soap issued to Jews, and stamped with initials which showed that it had been made from the fat of Jews rendered down for this horrible purpose. Yet, despite all the persecution of the centuries, the Jew remains; a living testimony to the truth of God's Word. Today he is struggling to establish a nation; tomorrow he will be acknowledging his king. God has limited the period of suffering by the word "until" (Luke 21: 24); then shall the Deliverer appear for the spiritual regeneration of his people (Rom. 11: 25). The long night of Jewish mourning will be over, and the bright dawn for the people of God — spiritual and natural — will begin. We have personally witnessed the awfulness of Jewish persecution, in the Chamber of Horrors (as it is called) on Mt. Zion; may it be that shortly we shall be privileged to see the glory of a regenerated nation, acknowledging its God in truth, and His son as their Deliverer and King. . . . Editor).

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"Thou castest my words behind thee," saith God. No man, sect, or party can offer a greater insult to Yahweh than this; for it is testified that He hath magnified His words above all the attributes of His Name (Ps. 138: 4).

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Let wise Greeks, or philosophers, acknowledge themselves fools, that they may be wise in the wisdom of God. Therefore, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men" — "which some professing have erred concerning the belief of the truth." Clemens, Origen, and such like, are the Hymenaeuses and Philetuses of the Church, who have made void the gospel by their tradition, —Dr. Thomas



## The Divine Titles

**Question:** I notice that you use the Divine titles quite frequently in "The Logos," and upon this I would ask two questions: (1) Do you think this is necessary? and (2) Are you following apostolic procedure in so doing?

**Answer.** In reply to question No. 1, we do not think the understanding of the Divine titles is necessary for the comprehension of the first principles of Truth leading to baptism, but it is necessary if we desire to develop to the fuller meaning of the purpose of Yahweh. After all, the Apostle exhorts us to "go on unto perfection" (or maturity) in the knowledge of Truth (Heb. 6: 1-3), and it was a ground of his condemnation of certain Hebrew brethren that "when they ought to be teachers, they had need that one teach them again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5: 12). The constant imbibing of the milk of the word, instead of developing to maturity in the ideas of God, is not a feature that is commended. "Everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age (maturity, rendered "perfect" in some places — 1 Cor. 14: 20; Phil. 3: 15; Col. 1: 28), even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5: 14).

The two fundamental doctrines of God's Word are the truth concerning flesh and that of God-manifestation. These subjects are susceptible of simple explanations, or the student can, by comparing Scripture with Scripture, take them further, and come to a deeper and more beautiful understanding of them. Simply expressed, God-manifestation is the revelation in the individual of the mind and character of Deity as the basis for the clothing upon of the Divine nature at the return of the Lord Jesus Christ. This fundamental doctrine has been given added interest by the use of Divine titles which help to illustrate and epitomise the purpose of God (see Num. 14: 21). Thus the importance of understanding the names and titles which Yahweh, Himself, has selected to express His purpose and person. We honour Him by so doing, and surely this, in itself, shows the importance of the subject. If we were to assume a name or title, would we feel honoured if such were distorted or pushed on one side as unimportant? Our Heavenly Father has selected certain names and titles as expressive of His character and person, and we honour Him by trying,



in a humble way, to come to a better understanding of them. We do this in anticipation of the time when all the world will comprehend this knowledge, for Yahweh hath said: "I will cause them to know mine hand and my might; and they shall know that my name is Yahweh" (Jer. 16: 21).

Let us see how a knowledge of these titles can transform a passage. This is the best manner to determine if a subject is valuable or not. In Joshua 22: 22 we come upon the statement: "Lord God of gods he knoweth. . . ." Analyse the wording. Using the A.V. we may well ask, what "gods" is Deity "Lord God" of? Immediately we are faced with difficulty. But give these names the original designation and the difficulty vanishes. "Lord God of gods" becomes "Yahweh Ail Elohim": "He Who will be the Strength of the Mighty Ones," and in the light of the subject of God-manifestation this becomes a statement of greatest importance. Deity is acknowledged in the titles used as He who will be revealed as the Strength of a community yet to be manifested, who will then be "equal unto the angels" (Luke 20: 36). Elohim, or Mighty Ones. This title alone, amplified and extended becomes a challenge to the materialistic conception of modern philosophy, so prevalent, in so many different forms today.

Of course, we have little patience for those who merely use the Divine names and titles without comprehending their true meaning but this is beyond the question you ask. Further: we hardly think that brethren would go to the trouble of seeking out these names without following up their search by an application of their knowledge. We know of no other subject that has given us so many hours of intellectual and spiritual value as this one, nor one that has extended our understanding of the purpose of Yahweh better.

Coming to the second part of your question: Did the Apostles use the Divine titles? we answer in the affirmative. We believe they did. The Jews do today, so why would not their more intelligent fellows of the first century? When Christ went into the synagogue, and read from the prophet Isaiah, as recorded in Luke 4, he undoubtedly would have read the Hebrew version. There are scholars who declare that the Hebrew titles were injected into the Greek text of the N.T., and state that the evidence for this is found in certain ancient manuscripts.

But we do not need to go outside our own Authorised Version for this evidence. When Christ, upon the cross, prayed unto his Father, he used the title "Ail" or "El" (Matt. 27: 46). The same title is used in the name given to Jesus — Emmanuel: "God (or El) with us." Hebrew titles are used in such places as Romans 9: 29 and James 5: 4 rendered in our version as "Lord of Sabaoth."

We thus rest on good grounds for the use of Divine titles, and it was of extreme interest to us in recent months, when attending ecclesias in Germany, and a small meeting of believers in the return of Jesus in Jerusalem, who hold many doctrines in common with ourselves, to find them using the Divine titles, though using different versions of the Scriptures.

—Editor.



## The Seven Pillars of Wisdom.



*The "Book of Proverbs" is usually considered as a series of wise sayings to be drawn upon as occasion demands, but without much general design. The following article suggests that there is a very definite plan in the arrangement of these proverbs; that even as the Bible likens wisdom to a house with seven pillars (Prov. 9: 1), so the early chapters of Proverbs present these seven pillars as progressive stages in the attainment of the final ideal—Divine Wisdom.*

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"Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding." This is the *command* to all who walk in the "fear of Yahweh" (Prov. 1: 7), and to this same end our brother Paul prayed that our Ephesian brethren, though rich in faith and love, might yet be given the "spirit of wisdom and revelation, that the eyes of their understanding being enlightened, they would come to know the hope of their calling, and the riches of the glory of their inheritance."

The whole Word of God works upon us to this end, being able to make us wise unto salvation, but if there be a book that stands out, it is the book of Proverbs. This is usually regarded as a collection of "dark sayings" (Ps. 78: 2) which are to be used as the occasion serves, but it is true of the first nine chapters at least that they are "set in order" (Eccles. 12: 9). Their purpose is declared to be to "give subtilty to the simple" (ch. 1: 4) and their end the building of a "house" (Ch. 9: 1).

God's way is perfect (Ps. 18: 30-32). We have set foot on that way, and He is prepared to bring to perfection that "good work" which He has begun in us (Phil. 2: 13). Being His workmanship, when the work is completed, both in us and in those whom He has foreknown, it will be said that "Wisdom hath builded her house, she hath hewn out her seven pillars." This number, seven, indicates the completeness, perfection and cessation of labour (Gen. 2: 2) in relation to this work upon which Wisdom is even now engaged. The way to perfection, that we must follow if we would be "pillars" in this temple (Rev. 3: 12), is demonstrated in the chapters which lead up to this grand consummation. Since that way is ordered of God, it is perfect in itself. We are being conformed by Him to the image of His son (Rom. 8: 29) and to this end we have our "time" allotted to us, which constitutes our opportunity and our trial. God determines

what shall happen to each one of us during that time, ordering all (Prov. 16: 33) which "chances" upon us (Eccl. 9: 11)\*. God brings upon us that which He determines, and none can resist His will, nor by their own strength or wisdom change His proposals.

Since God "maketh our way perfect," it can be divided into seven stages, just as His ordering of the affairs of the kingdoms of men from the days of John until Christ reigns in Jerusalem is perfect in conception and execution, and therefore divided by him into seven seals (see the Apocalypse). In the book of Proverbs, each such stage in our path to wisdom is introduced to us by the phrase "my son," which occurs seven times in the first three chapters (At ch. 1: 8, 10, 15; ch. 2: 1; ch. 3: 1, 11, 21). Thus we are led to the climax of the early verses of chapter four, for if we have faith, and let patience have her perfect work (James 1: 4) we shall receive a "crown of glory." In chapters four to seven we look at this life in Christ from another aspect, still divided into seven parts by the recurring phrase "my son" (At ch. 4: 10, 20; ch. 5: 3; ch. 6: 1, 3, 20; ch. 7: 1). On these seven pillars, doubled unto us to show us that the thing is established by God (Gen. 41: 32), rests that fulness of understanding of the Word (John 1: 1-4) which is displayed in the 8th chapter of this book, and which will bring us unto life eternal (John 17: 3).

What, then, is this way which has "promise of the life that now is, and of that which is to come" (1 Tim. 4: 8)? The beginning, as we have already said, lies in the "fear of Yahweh," which Job tells us "is wisdom; and to depart from evil is understanding." The proverb declares that the "fear of Yahweh is to hate evil." But we are simple, and cannot discern our right hand from our left. We must know what evil is, before we are able to depart from it, let alone learn to hate it. So we come to our first pillar.

## FIRST PILLAR (Ch. 1: 8-9) EXHORTATION TO WISDOM.

*"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace about thy head, and chains about thy neck."*

The exhortation is to learn, and the knowledge to learn comes to us through two channels. There is our own application to the Word of God, which begets us into a "living hope," and is the expression

\* The sense we have given is contrary to the general understanding of this passage, but it is sustained when we consider the meaning of the words employed by the Spirit here. "Time"—"A fit and proper time," "an opportunity." See Eccl. 10: 17, where the same word is translated "in due season." The princes ate during the appointed time. "Chance"—"What happens to anyone," "an incident." (Root meaning "to strike"). The idea of casualness or lack of direct control is not here. See 1 Kings 5: 4 where the same word is translated "occurent." The occurrences or happenings in the days of Solomon were ordered by God (1 Kings 11: 12). Both good and evil "chance," or happen to us all, as God orders it for our ultimate profit. The world suffers evil, that it may repent, but instead blasphemes God (Rev. 16: 11). We suffer evil, and rejoice (Heb. 12: 5-13)—A.

Editorial Note: Let us make no mistake here. Yahweh's purpose will stand despite man's folly, but this does not mean that He orders all things that happen to us. Very often we suffer evil because of our own foolishness, and not because it is Divinely controlled—See Psalm 81: 12-13 and "Ways of Providence" chapter 1, see also Jonah 3: 9-10; 1 Tim. 2: 4.—Editor.

of our Father, and we have also the voices of our brethren, where they are "faithful men," able to teach others also (2 Tim. 2: 2). These are part of the ecclesia of God, that fair woman who is the "mother of us all" (Gal. 4: 26; Rev. 21: 2). We see, also, the first hint of the promise for the life that now is, in the assurance that the knowledge which we gain will add grace and beauty unto us.

## SECOND PILLAR (Ch. 1: 10-14). CONFLICT WITH EVIL.

*"My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; let us swallow them up alive as the grave; and whole, as those that go down into the pit; we shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse."*

So soon as we listen and pay heed to the voice of instruction, we come into difficulty. Before any way that we chose to go was right in our own eyes, but now we see that one way only is right, and that the way by no means the easiest to follow. As a consequence, we are subject to an enticing, there is conflict between good and evil in ourselves now that we are coming to see what evil is a little more clearly. How shall we resist this enticing back into ways which we had determined to forsake?

## THIRD PILLAR (Ch. 1: 15-33). PRACTICAL VALUE OF WISDOM.

*"My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof."*

*Wisdom crieth without; she uttereth her voice in the streets. . . . How long will scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit upon you, I will make known my words unto you."*

*"Because I have called, and ye refused; I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof, I will also laugh at your calamity; I will mock when your fear cometh; when it cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me; for that they hated knowledge, and did not choose the fear of Yahweh. . . ."*

The Word of God is our defence, and it cries loud in our ears, if we have but ears to hear. "Turn," is the plea, "and I will make known my words unto you." The knowledge to which we come at this time is before us for the rest of this chapter. We realise that God will desolate the wicked, who disregard His word, and will preserve in safety those who hearken to His voice (Gal. 6: 7). This knowledge is a comfort to us in the loneliness that is the inevitable consequence when we "turn aside" at the reproof of the Word (1 Pet. 4: 4).

#### FOURTH PILLAR (Ch. 2) DEVELOPING IN UNDERSTANDING

*"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding . . . then shalt thou understand the fear of Yahweh, and find the knowledge of God. . . . Then shalt thou understand righteousness, and judgment, and equity ;yea, every good path.*

*When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil who leave the paths of uprightness, to walk in the ways of darkness . . . that thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."*

Those things which we have come to know should evoke a response in us. We should receive the Word with gladness. We "incline our ear," we "apply our heart," yea, we "cry after knowledge, lift up our voice for understanding" (see James 1: 5). This being our spirit, we "understand the fear of Yahweh, and find the knowledge of God." Jesus gave the same assurance to his disciples (Matt. 7: 7). These are positive words. We can meet the suggestion from one or another that the "deep things of the Spirit," as they are styled, are not for them. This is usually coupled with the thought that they ought

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We must be content to receive with gratitude what God has proposed according to His own good pleasure. We must not act like spoiled children, and insist upon having our own way, or nothing.

—Dr. Thomas.

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not really to be for us, either, and that we are misdirected in our efforts if we apply ourselves to such things. We may be told that a knowledge of such things is not necessary to salvation. But it is *absolutely necessary* to salvation for us to have the frame of mind depicted for us in the early verses of this second chapter. This attitude of mind is an integral element in our progress towards our crown, and if the attitude of mind is there, then the result is beyond doubt. If

we seek wisdom, we shall find her. With many things in our daily life, wherein we turn to God for help, we may well ask amiss, and receive not. God knows far better than we our strength and our weakness, and He may withhold many things from us lest we "consume it upon our lusts." But not so wisdom. Seek her, and **YOU WILL FIND HER.**"

—E. A. Stallworthy, England.

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*"We do not cease to pray for you, and to desire that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and INCREASING IN THE KNOWLEDGE OF GOD."*

—Paul's Prayer—Col. 1: 9-10.

(We hope to present the three remaining "pillars" in our next issue).

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#### **"What Is A Christadelphian?"**

The Sydney Domain meeting (featured in "Pix" article) conducted three special efforts following the publication of the article. Although July weather is very cold in Sydney, the ecclesias supported the efforts wholeheartedly. Regent Hall and Lak-

emba conducted the first two meetings, whilst Hurstville support was most prominent at the third. The Hurstville Young People's Singing Class attracted large audiences by their singing of anthems, and much literature was distributed.

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The flesh of Sin, or the Old Adam, alias the Devil (and he has many aliases) is an intensely feeling and pious personage. Hence, wherever you see the Old Adam in his high places, whether the heavenlies be civil or spiritual, you will generally find him with a thick mantle of wool over his own shaggy wolf-skin. —Dr. Thomas.

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Wherever the truth is faithfully advocated by mouth or pen, an antagonism will always spring up. It was so in the days of the Apostles, and if we be identified with the word they taught, we must lay our account with sharing with them in the odium and maltreatment they experienced from professors of the doctrine they taught.

—Dr. Thomas.

\* \* \*

"Why call ye me Lord, Lord, and do not the things that I say?" We ought not to bully friend or foe; we ought not to indulge in the harsh expletives of the natural man; we ought not to backbite with the tongue; we ought not to retaliate in word or deed. The knowledge of Christ, without the spirit of Christ, is worse than the ignorance which alienates from the life of God.

\* \* \*

Moses and the prophets must be expounded, and the great things they testify concerning the crisis that has come upon the world, made as familiar to the faithful as household words.

## The Strength of the House of God

*"We have an altar (Christ), whereof they (those outside the Covenant) have no right to eat" (Heb. 13: 10).*

One of the most beautiful parables of God's Word is the vision that Jacob, the Supplanter, received as he fled from the wrath of his brother Esau to seek his fortune and a wife at Padan-aram. Temporarily cast out of his father's house, lonely and despondent, he lay himself down to sleep in a place he afterwards named Bethel (Gen. 28). There was little comfort or hope in his situation. Using stones for pillows, he stretched out under the dark sky of Palestine from which the stars seem to lean out clear and bright in a manner never experienced in the city, reminding Jacob of the promise to Abraham: "So shall thy seed be."

He dreamed. A ladder stretched from earth to heaven. Angels of God ascended and descended thereupon. Yahweh stood above it, and proclaimed a promise and prediction of great importance and encouragement to Jacob and his posterity.

A ladder is a medium of connecting distant points out of reach by ordinary means; by its use man can gain a position not possible without its aid. The two points in the vision are revealed by consideration of what was connected by the ladder. At its foot was Jacob, a lonely, outcast, wandering in the land. At its top was the representative of Yahweh proclaiming the promise to Abraham, stating that He would be with Jacob and his posterity; that He would protect him in his wanderings, and bring him ultimately back into the land from which he was about to flee.

By Jacob is meant not merely the man, but the nation which sprang from him. "I am with thee, and will keep thee in all places; whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (v. 15). As the previous verse shows, this promise involves not only the patriarch but also his seed which would be "as the dust of the earth," and would "spread abroad to the west, east, north and south." Thus, long before Jacob was married, this remarkable book, the Bible, predicted the future destiny of the nation that was to spring from him: their scattering, into all parts of the world, their preservation as a people, and their ultimate regathering again to their land.

How were Jacob and his posterity to be preserved, and ultimately inherit the land? The angels ascending and descending the ladder reveal the answer. They were to be Yahweh's medium for the accomplishment of His purpose. They supervise the affairs of men

bringing them ultimately into conformity to the Divine will, so that the Divine purpose might be accomplished in the earth. They are, as Paul shows, "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14). Thus angels were placed in control of Israel: "Behold," said Yahweh to Moses, "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Exod. 23: 20). In the terms of the parable, this angel would ascend and descend the ladder between Yahweh and Israel to accomplish the Divine purpose with the people of God. Through such angels (the Elohim—Ps. 8: 5) Yahweh operated for the benefit of the elect. "The Angel which redeemed me from all evil, bless the lads," declared Jacob of the sons of Joseph. In these words, the patriarch gave expression to the overshadowing care of God in his affairs. And during the long night of Gentile rule, the angels of Yahweh have been busy, ascending and descending the ladder, guiding the destiny of nations to the consummation decreed of Him. They have preserved Israel, for Paul declared: "Unless the Lord of Sabaoth had been with us we would have been as Sodom and Gomorrah" (Rom. 9: 29). They have overthrown kingdoms and set up others in their place, for Daniel declared: "The God of heaven ruleth in the kingdom of men giving them to whomsoever He will . . ." They have protected the elect of God, for the Psalmist wrote: "The angel of Yahweh encampeth about them that fear Him" (Ps. 34). This has not preserved the elect from evil, but it has meant that no evil can happen to them unless the Father permit it.

Since the ascension of the Son of God, all power has been delivered into his hands, and through the medium of the Elohim, he is controlling the affairs of the nations. This is not so apparent as it will be one day when, as Christ told Nathaniel: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1: 51).

### THE HOUSE OF GOD

The dream, therefore, revealed to the lonely Jacob that though he was banished from his home, though he was a wanderer in a strange land, he was not without help. God supervised his destiny. "I am with thee to save thee," declared Yahweh through Jeremiah. "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30: 11).

Spiritual Israel also enters the same category. To them the encouraging message of Yahweh is: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Yahweh, and their righteousness is of Me" (Isa. 54: 17).

When Jacob awoke from his dream, he realised the significance of it. "This is none other than the House of God," he declared (Gen. 28: 17). The place was accordingly named Bethel or "House of God."



and often appears in the text of Scripture in the latter form (Judges 20: 18, 26; 21: 2). For a time it was the centre of worship Israel.

Jacob, thus, recognised the significance of his dream. He took the stone upon which he had been resting all night, and set it up as a pillar, pouring oil upon the top of it (Gen. 28: 18). Here was "the stone of Israel" (Gen. 49: 24), the foundation stone of the House of God, anointed with oil. The antitype is seen in the Lord Jesus anointed or Christed with the spirit of God. The patriarch thus revealed in type that the House of God, the House of living Stones and Pillars (see Rev. 3: 17), must draw from above, from the Spirit, that oil which will anoint them. In Christ they are in "the Anointed" and are constituted as anointed as Paul shows — 2 Cor. 1: 21. Apart from this anointing, a man is useless for the Divine purpose.

### JACOB RETURNS TO BETHEL

After many years wandering away from the land of promise, years which Jacob describes as "evil years" (Gen. 47: 9), he returns to Canaan, and was instructed by God to present himself at Bethel again, "Arise, go up to Bethel, and dwell there; and make there an altar unto El that appeared unto thee when thou fleddest from the face of Esau thy brother" (Gen. 35: 1). This was clearly a moment of solemn import, and Jacob recognised it as such. He made special preparations. He instructed his household to destroy any strange gods among them, to wash themselves and change their garments. Thus cleansed he appeared at Bethel for the purpose of worship. He constructed an altar and worshipped thereon, naming it El-beth-el — *The Strength of the House of God* (El).

First the stone was anointed, now it is used as an altar, and named the Strength of the House of God. In both pillar and altar we see, in type, the Lord Jesus — God manifest in the flesh, first by the anointing, then as the altar. In the antitypical pillar and altar we see the Strength of the House of God. In accordance with this truth, the Lord Jesus was named Immanuel, which being interpreted is, God (El) with us (Matt. 1: 23).

For the moment, Israel does not realise this wonderful fact. In the days of Paul it "served the tabernacle" not comprehending that the altar of the Temple had been replaced by the "living altar" (Heb. 13: 10). Today they still remain in blindness, serving the husks of Judaism, or imitating Gentile indifference to worship in any form. Nor will there be any great change in this attitude until the day of glory when the Lord Jesus will be revealed in the earth. At that time they shall "look upon Me whom they have pierced, and they shall mourn for him" (Zech. 12: 10). The "Me" whom they pierced was Yahweh, for in rejecting Jesus they rejected the Father, and the "him" whom they shall mourn will be the Son who shall then be accepted of them. As Jacob was called to Bethel and was his

the altar named El-beth-el, so Israel after the flesh will be called home for the same purpose. They shall at last recognise that the Strength of the House of God is the living altar they have rejected for so long.

But first, as with Jacob, there must be a cleansing and repudiation of idols. "In that day," says the prophet, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13: 1). They shall wash and be clean; they shall change their garments, or change their attitude to the Truth. "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36: 25). At the altar of Bethel they shall worship, understanding in that day the significance of their long history, being humbled in the knowledge of their past blindness.

And spiritual Israel, also, will appreciate the true significance of this altar. They will then understand how the angels have ascended and descended the ladder for their benefit. They will realise to the full extent how the altar, and the altar exclusively is the source of their strength. They will comprehend the true significance of the title: "I am the El (God) of Bethel."

Thus the remarkable incidents of Scripture not merely record historical facts, but present in parable the future destiny of Israel. They comprise valuable exhortatory matter for spiritual Israel, concerning whom, the Lord Jesus has declared: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is new Jerusalem which cometh down out of heaven from my God; and I will write upon him my new name" (Rev. 3: 11). —H.P.M.

### *The Sacrificial Mission of the Lord*

## 3. The Righteousness of God

*"Who his own self bare our sins in his body to the tree"*

—1 Pet. 2:24.

An article of exceptional spiritual value.

We now have a double background for our consideration of Jesus Christ and him crucified. (1) We have established the self centred, unprofitable nature of flesh and blood. We have seen man fixed in the earthy natural body system of things — under the law of Sin and Death. (2) We have seen God exalted and man humbled in the ritual system of sacrifice which God established to

a) exhibit pictorially the moral worthlessness of human nature.

b) foreshadow the one who should exhibit the same principles in his representative flesh. We concluded on the note, that the substance having come, God's mind was henceforth focussed in him. To him must we look to gain that frame of mind that will constitute us *at one* with God.

### SIN LIFTED UP

Sin had placed man in a condition from which he could not deliver himself. Therefore God's own arm brought salvation. God was manifest in the flesh. He sent forth His son, born of a woman. That holy thing, Jesus, came into the unclean, unprofitable system of things. The Son of God came to wear the filthy garments of the Adam nature (Zech. 3). He came to suffer being tempted, being encompassed with infirmity, being put to the proof in all points like as we are, yet without sin (Heb. 3: 18; 4: 15; 5: 2). Those *self*-preserving lusts, fundamental to human nature, resided within him. He felt their force and overcame them, sustained by the strong cryings and tears to Him who was able to save him from death. All his life he buffeted his body, resisted the devil and brought his every thought into subjection to the Father. He was made *sin* for us in the sharing of our nature (2 Cor. 5: 21), in the study of the Divine sin records; in the suffering at its hands; in the experience of it in his environment. And in the full and deep understanding of what he was doing — bearing the sin of the world to the tree — he laid down his life.

What was the meaning of this tragedy? What did it set forth? Let the following testimonies answer. It was to

|                   |                                                 |
|-------------------|-------------------------------------------------|
| BRUISE .....      | the SERPENT'S HEAD—Gen. 3: 15.                  |
| DESTROY .....     | the DEVIL—Heb. 2: 14.                           |
| CONDEMN .....     | SIN IN THE FLESH—Rom. 8:3.                      |
| PUT AWAY .....    | SIN—Heb. 9: 26.                                 |
| TAKE AWAY .....   | the SIN OF THE WORLD—John 1: 29.                |
| DESTROY .....     | the WORKS OF THE DEVIL—1 John 3: 8.             |
| DESTROY .....     | the BODY OF SIN—Rom. 6: 6.                      |
| CAST OUT .....    | the PRINCE of this WORLD—John 12:31.            |
| PUT OFF .....     | the BODY of the SINS of the FLESH — Col. 2: 11. |
| ABOLISH .....     | the ENMITY—Eph. 2: 15.                          |
| BARE TO THE TREE  | OUR SINS IN HIS BODY—1 Pet. 2: 24.              |
| LIFT UP .....     | the SERPENT—John 3: 15.                         |
| CRUCIFY .....     | the FLESH with its LUSTS—Gal. 5: 24.            |
| CRUCIFY .....     | the WORLD—Gal. 6: 24.                           |
| OFFER .....       | HIS BODY—Heb. 10: 10.                           |
| or positively to: |                                                 |
| DECLARE .....     | GOD'S RIGHTEOUSNESS—Rom. 3: 26.                 |

Let each testimony be examined with all its context, and it will

be appreciated that in *the lifeless body of Jesus hanging upon the cross, crucified through weakness, was the appropriate declaration that Divine light, wisdom, profitableness, do not belong to the flesh.*

All his life Jesus had triumphed over the self-gratifying lusts which had defeated Adam, and now the very source of all self pleasing and sin was condemned in one not guilty of personal transgression. Here was the personal focus of God-manifestation exhibiting the cardinal principle on which the Yahweh Name is developed: viz. flesh crucifixion. Jesus gave us his own exposition of his sacrifice when he said to Nicodemus: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up" (John 3: 14).

The Israelites had to look at a ritual exhibition of what had bitten them, lifted up on an ensign (nis-Yahweh Nissil). They had to look with *faith* at a representation of what was killing them, and think, as it were: "That is what has bitten me and rightly so." Thus that which was the cause of death, when lifted up became the means of life.

Jesus tells us to "see" him upon the cross along the same lines. The sting of death is sin (1 Cor. 15: 56), and here was sinful flesh impaled upon a cross. Jesus, in effect, says: "I represent human nature, unprofitable and unholy, the cause of all your woes. Understand this when you look upon me and be ye saved." The only way for us to realise sin was for it to be lifted up, in the person of him who was made sin for us (2 Cor. 5:21). We cannot have redemption unless we see in him that which has caused death. Here was the transfixing and placarding of human nature.

Here was the *declaring of God's righteousness* or right ways. The love of God has given us the opportunity to see and humbly acknowledge what has "bitten" us; to understand that God's pleasure is not in the will of the flesh, which was so vividly set aside, but in the doing of His will alone.

### IN HIS BODY

The passages we have quoted make it plain that *sin* (as human nature is called because it *will* cross the Divine line of Law) was in the Body of Jesus to be condemned. That is, his human body was a unit of natural life and contained all the selfish lusts that trouble us; and was thus a fitting representation of that which destroys us.

"He bore our sins!" Some say he bore them mystically like the animal sacrifice or scapegoat. This will not do! He was the real sacrifice, not the type, and bore our sins really. Where? "In his body" (1 Pet. 2: 24). So Peter's words end all argument. Our sins were loaded upon him. When a man takes another's burden it becomes his. Our sins became his in his bearing our flesh and blood nature with all its impulses.

So holy, harmless and undefiled was his Yahweh-declaring character that Jesus felt the unprofitableness of human nature very

acutely; and the very impulses which in us lead to sin were a source of distress and suffering to him. Thus in a Psalm which unquestionably applies to Jesus, we have the groanings of his soul concerning the nature of which he partook. Psalm 40: 12: "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." "For *our* sins he groaned."

Again Psalm 18: 23-24: "I was also upright before him, and I kept myself from mine iniquity. Therefore hath Yahweh recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight." Only Jesus could express the thoughts of v. 24, and therefore v. 23 is also concerning him, who kept himself superior to the iniquitous nature that is ours and was his. Quietly read Psalm 69 and meditate upon Jesus taking our foolishness upon himself (v. 5). Be moved at v. 20: "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none" — and then reflect that as the Son, the firstborn of God, he was "heir of all things."

### HE EMPTIED HIMSELF

Brother Gates has beautifully written:

"Consider then the high position of Jesus, the first-born son of the Great Uncreate, the Eternal. The highest position next to the Father that is possible. And yet consider the low position in which he found himself! Born of a woman, born of Adamic stock, subject to passions and afflictions, born even of one of the lowest of women (humanly speaking) born in obscurity, not in a royal palace; brought up in a place of ill-repute, cursed and burdened with sin's flesh, compassed with infirmity, tempted, tried, bruised, scourged, spat on, hailed before judges and priests as a malefactor, condemned to death, nailed to a cross, dying the death of a felon, even making his grave with wicked!

"Such was the position this firstborn Son of the Great Creator of the Universe found himself in. And not once do we find him protesting at his position. Not once does he exclaim to the Father: "Why hast Thou made me thus?" Never do we find him resentful or cursing the day wherein he was born. Never did he object to the low position in which he was born. He did not even cite the case of Enoch, a man who walked with God and was translated that he should not see death. How much more deserving of translation was Jesus, who was more righteous than any man! Think of it, brethren and sisters! Well might the apostle exhort us to "Consider him who endured such contradiction of sinners against himself."

Instead of thus asserting his rights as the Son of God, our Lord associated himself willingly with the course His Father had mapped out for him. He was always a ready partner with the purpose the Father had in view. He and his Father walked together perfectly. Jesus studied and knew the Scriptures intimately, and he applied the types and prophecies to himself. He knew by study of the Scriptures what was the Father's will; he associated himself with that will and performed it. All this he did for us; he did not assert himself nor claim high things for himself, but considered his brethren and their

we appreciated that in *the lifeless body of Jesus hanging upon the cross, crucified through weakness, was the appropriate declaration that Divine light, wisdom, profitableness, do not belong to the flesh.*

All his life Jesus had triumphed over the self-gratifying lusts which had defeated Adam, and now the very source of all self pleasing and sin was condemned in one not guilty of personal transgression. Here was the personal focus of God-manifestation exhibiting the cardinal principle on which the Yahweh Name is developed: viz. flesh crucifixion. Jesus gave us his own exposition of his sacrifice when he said to Nicodemus: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up" (John 3: 14).

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salvation. The words of Paul show the noble self-sacrifice of our sympathetic high priest:

"For ye know the grace of our Lord Jesus Christ, that, though he were rich (though he was Son of God) yet for your sakes he became poor (he took not on him the nature of angels but he took on him the seed of Abraham) that ye through his poverty might be rich" (2 Cor. 8: 9).

The teaching of the Apostle is clear. Jesus took upon him the low position in preference to claiming equality with the Father for our sakes. He co-operated with the Father in His plan to bring many sons unto glory. Paul speaks of this again in Philippians where he exhorts that we should not look upon our own things or care for ourselves merely, but should care for our brethren. He cites the case of the Lord Jesus as the supreme example of this:

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not a thing to be grasped at, to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself becoming obedient even unto death, yea the death of the cross."

In this quotation, we have used the Revised Version. Paul clearly is showing that in Jesus being obedient and humbling himself, he was doing it because of his care for others. He looked on the needs of his brethren, put on one side his own desires to demand equality with the Father, and finding himself in the low position of flesh and blood nature willingly became the Father's servant and accomplished all his requirements. He did it that others might be redeemed. "Greater love hath no man than this, that a man lay down his life for his friends." This is what Jesus did. Consider, then, his great love for his brethren. What praise he merits!

And what praise he will receive when the great multitude of the redeemed join countless angels in singing: "Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." And then all creatures join in: "Blessing and honour and glory and power be unto him that sitteth upon the throne, and to the Lamb for ever and ever."

If this lies in the future, shall we let our praise fall short now?

—E. Wille (England).

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Our war against the clergy is one of principle, not of the hatred to the men. We are ever ready to act the good Samaritan towards their persons, while we contend against their traditions and blasphemies to the death.

—Dr. Thomas.

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# Christadelphian Newsletter

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

## LEAVES FROM A DIARY:

### The Mediterranean--Malta--Gibraltar

The Psalmist declares: "They that go down to the sea in ships, that do business in great waters; they see the works of Yahweh, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end" (Ps. 107: 23-27). Jonah records such an experience, and so does the Acts of the Apostles in regard to Paul the prisoner (Acts 27). And we, also, were to have our taste of it. In almost the very same spot as "the tempestuous wind called Euroclydon" (Acts 27: 14) struck the ship upon which Paul was a prisoner, and reduced it to a wreck on the "island called Melita" (i.e. Malta—Acts 28: 1), so on the day after we entered the Mediterranean, our ship was driving into the teeth of a three-parts gale. As described by the Psalmist, the waves seemed to mount up to heaven, and then go down to the depths. There was much reeling to and fro, and staggering like drunken men, as the passengers (and myself in particular) tried to ward off the awful feeling of sea-sickness. Every remedy was tried in turn, from swallowing tablets, to walking briskly around the deck;

but by 5 in the afternoon I capitulated. The ship was tossing around pretty badly, the cold was acute, I felt sick and miserable "and at my wit's end"; finally retiring to my bunk where I felt much better.

Nothing is said in the record in Acts as to whether Paul felt sick or otherwise. In a much smaller boat than ours, placed down below in confined space, with stuffy air, it is most likely that the discomforts of sea-sickness were felt by Paul; but to the great Apostle, with his abounding faith, this would be but a small detail in the accumulation of trouble that faced him at the time. Nevertheless we felt a fellow feeling for his sufferings as we approached the "island called Melita" in the teeth of a howling gale, and surrounded by a fierce and angry sea.

By noon next day, Malta could be seen in the distance. There is something fascinating about land when one has been at sea for some time, and the passengers all congregated on the fore part of the deck to watch the island come slowly nearer. The Maltese were very excited. Here was home; and it did not matter that the day was cold and bleak, or that it was steadily raining. To them the sun was shining, and all was bright and beautiful; for they were home.

But to us, Malta was a tiny is-

land, shrouded in mist, that appeared grey and cold in the distance. It is only about 16 miles across, with a population of some 300,000. It is not mountainous. The highest point is only about 600 feet above sea level, but it is very hilly, and rises steeply out of the water. As we slowly drifted nearer, we could see the houses, flats, warehouses, shops piled, as it seemed, one on top of the other, from the water's edge, up the side of hills, to the skyline above: a confused jumble of stone. Ancient fortifications, battlements, and strange old-time houses rubbed shoulders with modern buildings built upon bombed-out sites since the last war. It all looked quaint but there was something strange about it, something ugly which I could not place for the moment. And then it became apparent. In all the medley of stone and building, no trees, or shrubs, or gardens, or verdure of any kind could be seen. Just a grey mass of concrete and stone, jumbled together in closest proximity. It might have been "romantic" as so many passengers remarked, but it was also ugly.

The Harbour is beautiful. It is similar to Sydney Harbour on a small scale. Little inlets here and there provide anchorage for shipping. Malta is essentially a fortress, and ships of the British Navy (Tarshish) were everywhere in evidence. Here an aircraft carrier; there a family of submarines with its parent supply ship; in another place a flotilla of destroyers berthed closely together, and looking like a line of soldiers on parade. Our ship tied up opposite Valletta, the main city of Malta, and was immediately surrounded by a number of native passenger boats (called Dghajsa) which offered to taxi the passengers from ship to shore at a cost of 9d. These are very attractive little boats, pointed at each end, with a high prow like a gondola. The owners take pride in decorating their craft with highly coloured designs, and at all hours of day and night they wait on the ships in harbour.

Our impressions of Malta were

quite different from those of many other passengers. They viewed the island from the standpoint of "Romantic history" the traditions of the past. We tried to ascertain what is going on in the city today. Where they often saw beauty, we saw ugliness, because they viewed it with the eyes of tourists, and we tried to see it from the standpoint of the Maltese.

Though not high, the island is very steep and hilly. Valletta the capital is built on hills. Deep chasms run through the city, and houses run up and down the sides of what were once precipitous valleys. Every inch of territory is precious, and apart from a few acres of terraced fields, divided into holdings by stone fences, the island is entirely built upon. Narrow winding streets, about 14 feet wide (often less) plunge up and down, and round about, in wild disorder. Tiny shops, often no more than 12 feet square, display all kinds of wares. There are no trams, no railways, so that people rely upon taxis, horse cabs or buses to go from place to place. Many streets are so steep that they have been formed into steps, and no vehicular traffic can pass down.

In these streets play the children, for there is no such thing as gardens or backyards to play in. The front door is the street, and the houses are built back to back. The clothes line is often the main street. Garbage is thrown into the street, and there the cats and dogs fight for it. Thus, in the poorer parts of the city, above the noise of shouting, the quarrelling of animals over the garbage, the shrieking of women, there arises a terrible stench that nearly made us sick. These were parts of Valletta that the other tourists never ventured into.

We walked past some of the ill-ventilated houses. Dark, cold, dirty, ancient affairs they looked — but "very romantic" from a distance. They are poorly ventilated, poorly lighted. In one place a few sticks of furniture could be seen down the en-

of a long, dark, narrow passage-way, and the shrill voice of the Maltese mother could be heard scolding some of the children. But look in the other direction, and there was the beautiful harbour, whilst in the distance could be seen the blue of the Mediterranean gleaming in the sun.

The Maltese are short, dark and very fond of colour. When Paul was shipwrecked there (Acts 28: 1) Luke declared that the "people treated him with great kindness," and today they still seem to manifest that same quality. They are kind, but solemn. They are not a laughing, happy people like the Sinhalese; and, indeed, they have precious little to laugh about!

The prevailing religion is Roman Catholicism. Everywhere its influence can be seen. The shops, and buses, and public buildings display religious pictures. Churches abound on every hand. On street corners are found religious figures set in the houses. Scores of priests and nuns wander through the streets. Money is lavished on the church and on religion, but the condition of the people remains evil.

Marks of age are everywhere in evidence. Many buildings are hundreds of years old, and renowned in history. Their walls are eroded by age. Along these narrow winding streets, and into these handsome, ancient buildings there once marched the knights of old, the Grandmasters of the order of St. John who by the power of the sword, and the shedding of blood tried to force the authority of the Pope upon the people. In his cause were these ancient cannon and armaments of old used; for him were built these battlements and fortifications that go right down to the water's edge. And because it was for the Pope, so ignorance ate into the very soul of the people, and does so today. Malta lives in the past, and fears the future.

This was evident from some conversations we had with Maltese. We spoke with a member of the police-force; a pleasant faced man who did not seem

to mind stopping to talk, and volunteered quite a lot of information. Communism, he declared, was effectively held at bay in Malta because of the prevailing religion — Catholicism. Living conditions were far from good. Inflation was rife. Rents were cheap (about 10/- per week), but food dear, and the average wage of £4/10/- per week made things difficult. He complained that the Americans and British praise the Maltese for their defence of the island against Italy and Germany, but today the Americans assist Spain with finance, but refuse to help Malta; and the British want to control the island through their Governor, but expect the Maltese to pay his wages. He declared there was little opportunity for advancement in the island, opportunities were so limited. Moreover he feared the future. World conditions were ominous. The possibilities were that Malta would again be in the foreline of battle. He had five children, and did not want them to be caught in the fire of war. He hoped to win the lottery, so that he could resign from the Police Force and migrate to Australia. What a hopeless outlook for the future, and yet what more could Catholicism offer him? In every word he had spoken there was found the living expression of the prophetic Word concerning modern conditions, so that whilst he was despondent because of the prospect, there was a sense of encouragement in it to us who realise the only possible solution.

This policeman was tired of Malta, and frightened of the future.

During the war, Malta suffered over 1,000 air-raids. It was bombed worse than any other country in the world with the exception of Germany. (We have seen evidences of the latter — the bombing must have been terrible). On all hands, even today, there are seen bombed-out buildings, heaps of rubble and ruin. And Malta expects a repetition of this tomorrow. Fear, therefore, fills the hearts of its people. They would

get away if they could, but they are finding it increasingly difficult to do so, for countries where they could have once found refuge are today closing their doors against them.

On another occasion we were standing on a high cliff that rises sheer out of the water for 200 feet, and overlooks the harbour. A wonderful panoramic view lay before us. Far below, the water of the harbour was a deep blue, with the reflection of the sun gleaming and glistening on its surface, creating millions of jewels. A great liner was entering the heads, and in the little inlets could be seen other ships tucked away: battleships, liners, tugs, vessels of all kinds. The city stretched away into the distance. All looked peaceful and quiet. But next to us was a Maltese Civil-servant who transformed the scene for us. The part of the city we were looking at, and which looked so picturesque with the blue of the sea in the foreground, and the sky above, was actually a slum area where he once used to live. "It might be nice to look at," he declared, "but it is terrible to live in!" The houses are damp and old. Underneath, out of the sight of prying eyes, were the fortifications of Malta, and there 14,000 men laboured. We could hear a faint, "boom, boom," in the distance. "That," he said, "was the Maltese soldiers training." Thus the peaceful scene before us was changed. He told us that Malta was an island fortress. It relies upon war for its source of prosperity. Peace and disarmament means unemployment and want for Malta. Whilst the threat of war continues, the nations must arm, and there is work for the Maltese; remove the threat of war and the Maltese starve. With the terror of the last war still fresh in memory they look timidly and fearfully into the future, knowing that if the present international situation develops they will again experience the misery of aerial warfare.

Our Maltese friend told us how the people lived in fear of their lives during the last war. Every

hour they lived in dread of the news, for so often it told of friends or relations killed. Food became scarce. Actual famine set in. It seemed that the island must give way through actual starvation, when, at last, four food ships (out of a convoy of 24 ships) arrived, and the people nearly went mad with joy. So the siege continued. "We fear the future," he declared. Though he was a civil servant, in the employ of the Government, he was not well paid. Food was high. Rent, alone, was cheap. War might come. He had a family to consider. He was leaving for Melbourne next year, where he hoped to set up as an Accountant.

How truly the words of the prophets, and of the Lord Jesus Christ, are fulfilled in the condition of the world about us. Insulated from the spirit of fear and ominous foreboding, we, in Australia, do not appreciate how much "men's hearts fail them for fear." How much more will this be so as the dread crisis of the latter days really develops!

It is important for Britain to retain the control of Malta. Though it cannot produce enough food for its own requirements, and its industry is practically nil, its strategic importance is very high. Malta is a link in the British chain of power stretching from Gibraltar in the west, to the Suez Canal and Aden in the east. It is as a dagger pointing at the heart of Italy and North Africa, and so long as Britain retained control of Malta, any victories that Rommel gained in North Africa were minimised by this threat in the midst of the sea.

The tourist, in Malta, is shown the relics of past greatness: the long "honour rolls" of Grand Masters who played a notable part in the history of the island and of Europe, the records of victories when the power of the Knights of St. John extended far beyond the confines of Malta, the glory of the Cathedrals, the armoury in the Palace, the grand reception hall of the Masters, the beautiful tapestry recording incidents in a history rich with

wordly glory. But today all these things are faded — a symbol of the condition of the people. They live in the past. The Maltese look back on their history with nostalgic pride, but meanwhile permit squalor and misery to prevail in this city of one time supposed valour and power. For not only are these records of the past antiquated, so also is their water supply, their sewerage, their transport system and other aspects of their life.

The time is coming when these relics of the past will be swept away with the religion that holds the people in bondage and ignorance, and the spiritual merchants who trade in "the bodies and souls of men" (Rev. 18: 13-margin) giving nothing in exchange but a lie. Paul probably preached the Truth in Malta (Acts 28: 11), and perhaps laid the foundation of an ecclesia there; but, as has so often happened, "false teachers" perverted the gospel so that in time the Apostasy has come to flourish in the island. But we were privileged that we could see beyond all this to the time when the minds of men will be transformed by the presence of the Lord Jesus in the earth, and the knowledge of the Law that shall emanate from Zion (Isa. 2: 2-4), to the time when even the Maltese will be induced to say: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). That time alone can save Malta from the fear that grips its people today.

And so we left Malta. The blue of the Mediterranean again closed us in, until, in the distance, the Rock of Gibraltar was seen. This was a most impressive sight. The day was clear and fine, and the ship sailed close by the Rock so that a splendid view

of it was obtained. It stood up steep and massive, rising out of the sea like a clenched fist defying the nations, symbolising power. Whilst we were passing the Rock an aeroplane flew overhead, and the guns spat forth fire. We could hear the boom! boom! boom! from the rock, and then (almost directly above our ship it seemed) we could see the flash and smoke of the shell. This was doubtless practise shooting. But it was very impressive, and reminded us again of the warlike condition of the nations. There is no doubt about the significance of the times in which we are living.

We finally came to Southampton, and the Moreton Bay tied up to another proud "ship of Tarshish", the Queen Elizabeth. We duly presented ourselves at the Custom's counter, and without much trouble had our luggage cleared. Running at right angles to this counter was a barrier, and behind this was assembled a crowd of people waiting to receive friends and relatives. We looked a little hopelessly at this barrier, feeling a trifle awkward in a strange land, wondering how we would possibly recognise anybody. And then we saw a copy of "The Logos" being waved in the air, and in the genial company of brethren Pennington and Cherry felt immediately at home. They had travelled 125 miles from Birmingham in order to meet us at Southampton, and here Brother Colquhoun and I were to separate; Brother Colquhoun for London where Brother and Sister Hooper were waiting to meet him, and I to Birmingham. Our long sea journey of nearly five weeks was over, and the English section of the journey was about to begin.

## Presentation of 'Elpis Israel'

"Elpis Israel" presented to "PIX" staff: The Editor of "Pix", and three other members of the staff who were closely associated with work on the recent article

on the Truth, have each been presented with a copy of "Elpis Israel." The Lakemba ecclesia (N.S.W.) made the gift,

## Melbourne Class Notes

Melbourne Class makes donation to Jewish Fund. We acknowledge receipt of £5/5/0 from North Suburban (Vic.) Cottage Class, to be added to the general contribution from other classes towards the relief of Jewish orphans in Palestine. With it is a letter indicating the excellent progress maintained despite the cold weather and many distracting attractions "At the last meeting of the Class" states our correspondent, "we concluded our reading of Ways of Providence. This work is designed to show how the purpose of God in the emancipation of the world is determined by individuals and nations at the will and pleasure of Jehovah. The simplest and most elementary activity or experience may lead to the fulfil-

ment of some tremendous step forward in the programme set out by our Heavenly Father in His purpose of establishing for ever the throne of David upon the earth. The meeting wherein we concluded our study of Ways of Providence was held at the home of bro. and sis. Baker of Fairfield. It was well attended and included bro. and sis. Les Dunstan who have decided to meet regularly with us. At our next meeting a fortnight hence, we will commence a study of Thirteen Lectures by Robt. Roberts."

We can assure our brethren and sisters in Melbourne that a treat is in store for them in their study of this wonderful work.

## Class Report

Christie's Beach Elpis Israel Class. A recent communication from the secretary of the Christies Beach (S.A.) Class indicates encouraging progress. The letter refers to the enjoyment and exhilaration received from the study of The Apocalypse with the aid of "Eureka" and other

standard works. We appreciate only too well the thoughts and sentiments of our correspondent for it is indeed a remarkable study and the marvellous assistance of Dr. Thomas gives an added thrill to the night's enjoyment.

## PHANEROSIS

AN EXPOSITION OF THE DOCTRINE OF  
THE OLD AND NEW TESTAMENTS CONCERNING THE  
MANIFESTATION OF THE  
INVISIBLE ETERNAL GOD IN HUMAN  
NATURE

DR. JOHN THOMAS

*(Continued from last issue)*

Well, then, Moses and Jesus both taught a plurality of Eloahhs. Jesus said I am Eloahh, and my Father is Eloahh, and the children of God by resurrection, each one is Eloahh; and all together we are thy Elohim, O Israel, and yet but one Yahweh. But the Jews

repudiate such a God-Name as this. It is incomprehensible to them; and in their opinion, nothing short of blasphemy. It was so repugnant to their notions of things that when Jesus taught it "they took up stones to stone him"; and declared that they did so, because that he, being a man, made himself *Eloahh* in saying I am the Son of Ail (Jno. x. 333-36). Like Dr. de Lara, they objected to the idea of Yahweh having a son; and of that son being a man; and that man consequently *Eloahh* or God. Hence, when Jesus asked them "What think ye of Christ? Whose son is he"? They did not answer, "He is the Son of God"; to have done so would have been to admit that he would be equal to God, which they considered blasphemy. They therefore adhered to the fleshly view of the matter, and replied, "*He is the Son of David*". This was equivalent to saying that he was equal with David only; and consequently, not equal with Deity. But this position was pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by inquiring, "How then doth David in spirit call him *Adon* (lord, superior, ruler, &c.,) saying, Yahweh said unto my *Adon*, Sit thou at my right hand till I make thine enemies thy footstool? If David then call him *Adon*, how is he his son"? They could not answer this; "no man", says Matthew, "was able to answer him a word" (chapter xxii. 41-46).

The point in this argument is a question of equality; and therefore of Deity, or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent he would have been no more than a son of Jesse; and if simply David's son, he would have been socially inferior, inasmuch as in society, and especially in Hebrew society, fathers take precedence of sons. This being admitted as contained in their premiss, upon what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, "they judge after the flesh". They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man. They have no conception of a Christ, who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same Spirit from the dust; and therefore generated by the will and power of *Ail*,

still less did they see that such a Son of Power should become a son by a spirit-generation from among the dead. The Jewish mind cannot penetrate "the veil of the covering"; so that all his reasonings begin and end in flesh, "which profits nothing". It is not to be wondered at, then, that the Jews, as Dr. de Lara says, "reject with scorn and ridicule the idea of God having a son; of coming down from heaven and enacting with the Virgin Mary the scene related by Luke". Their minds are so sensual and earthly that they cannot ascend to the contemplation of "heavenly things". What they know naturally, as brute beasts, of these things they can speak; but higher than flesh they cannot rise until the Lord shall come and take away the veil.

But, as we are taught in the Old and New Scriptures that a remnant of Israel shall be saved, we would, in the hope of our writings meeting the eyes of one or more of that remnant, reason with them concerning the Christ. We would invite them again to the question Jesus put to their fathers, saying, "What think ye of the Christ? Whose son is he"?

But no one, Jew or Gentile, can give a reasonable answer to this question who is ignorant of Moses and the prophets. And the reason of this will be obvious to every intelligent person from the consideration of the facts that "Christ", as the subject matter of a system of knowledge, is peculiar to their writings. Moses' writing may be said to have started the subject. It is true that the Christ-idea was in the world before Moses lived. Adam and Eve received the first promise of his appearing in listening to the sentence upon the serpent in Gen. iii. 15. Enoch, the seventh from Adam, predicted his coming with his ten thousand saints; and Abraham saw his day, and was glad. Still the convictions and hopes of these ancients would have been lost but for Moses, who was caused by Yahweh to put them on record, and to commit the writings to the custody of the Hebrew nation. It is, therefore, exact enough to say, that, as far as we are concerned, the Christ-idea and the Christ-doctrine, originated with Moses. He treats of it at large in his five books. After him the Christ-idea was dramatized, not related, but represented by Joshua at the head of Yahweh's hosts in the conquest of the Holy Land from the Gentiles. It was also dramatized in the history of David and Solomon, and the Mosaic doctrine concerning Christ, amplified by Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and all the prophets. The idea and teaching,



then, concerning the Christ being a special system of inspired knowledge peculiar, exclusively peculiar, to the prophetic writings, how can a man rationally answer the question, "What is the truth concerning the Christ? Whose son is he"? in ignorance of what they testify? It is impossible. We must study Moses and the prophets, or we can know nothing as we ought to know it concerning the "Wonderful One", through whom the knowledge of the "Eternal Spirit Name", or God, is revealed. It is impossible to know God apart from the Christ-doctrine of Moses and the prophets; for the knowledge of Christ is the knowledge of God-manifestation to man. Let us put it in another form, thus: blot out from the oracles of God the instruction concerning Messiah, and there would remain no revelation of God behind. The Christ-doctrine is the key to the Sh'ma; to the Memorial Name for a generation of the race; to "the glorious and Fearful Name", and to all the remarkable combinations of words, grouped together without regard to grammatical rules, and so thickly distributed upon the sacred page. Let us then, hear Moses and the prophets: "for *they wrote of me*", says Jesus; and "if ye believe not their writings, how can ye believe my words"? Jesus had no hope of a man, in a scriptural sense, believing his doctrine, who did not believe Moses, and if he and Moses were not credited, the ignorance of the unbeliever alienated him from the life and blessedness of God; for, he says, "this is Aion-life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent".

The first idea, then, that Moses gives us of the Christ is that

1. He was to be born of Adam's race;
2. He was to be the seed of the Woman and Son of God;
3. He was to be killed;
4. He was to rise from the dead; and
5. He was to destroy the power that killed him.

All this is expressed or implied in Gen. iii. 15. It teaches us by implication that he was not to be forgotten of the impulse of the flesh, nor of the will of man; so that in being born of the human nature, he would be directly Son of Woman, and only indirectly Son of Man. But, if he were not directly Son of Man, he must have been directly Son of Power as Adam

was, who had no human father. Adam's father was the Eternal Spirit, self-named Yahweh, who formed him from the dust. Eve seems to have understood that the Seed of the Woman was to be somehow related to the Spirit, afterwards named Yahweh; for when, in her inexperience, Cain, her first-born son came into the world, she said "I have *gotten* (a play upon his name *Cain*) a man *eth-Yahweh*". In the English version, the text reads "I have gotten a man *from* the Lord". But "from" is not in the Hebrew. There it reads *ish-eth Yahweh*, a man the Yahweh. But was Eve acquainted with "Yahweh" as the name of the Spirit? Abraham was not. If she were not, the words would seem to imply that she regarded Cain as the promised acquisition; or she may have considered that she acquired him of the Spirit, whom Moses, in the record, styles *eth-Yahweh*, in which case *ish* would be in construction, and signify *man of*. If she said *a man of the Spirit*, then she regarded Cain as begotten of the Spirit; but if she said *a man the Spirit*, in both cases Moses substituting *Yahweh for Spirit*, she regarded him as the seed of the woman promised; and still from the Spirit, rather than from Adam. Be this as it may, the event proved that he was neither "of the spirit", or a Spirit-man, but of the flesh, in the rebelliousness thereof, and therefore, earthly, sensual, and demoniac.

Abraham seems to have been taught representative-ly, that the son of the woman was to be in his origin a son of power, that is, of God, and not of the will of man; he was taught this representatively by the case of Isaac. Isaac was as much a Son of Power as Adam and Jesus, in relation to the flesh. Had there been no preternatural interposition of Spirit-power, there would have been no Adam, Isaac, nor Jesus. Now Isaac was a type of Christ; for Moses writes that Ail-Shaddai said to Abraham, "in Isaac shall be chosen for thee a seed". Isaac in his generation, or a circumstance of his begetting; and in his figurative sacrifice and resurrection, was the representative of the Christ to his father Abraham; by which he was taught

1. That Christ the Son of Woman, was to be of preternatural paternity; and therefore, Son of Power, or God; and to descend from Isaac;
2. That he was to be killed as a sacrifice; and
3. That he was to be raised from the dead

These things were expressed, and implied in the

representation; so that, had the question been put to Abraham, "What thinkest thou of the Christ? Whose Son is he"? He would have replied, "He shall be Son of God".

But this, perhaps, may be objected to as only inferred, and not positively declared—that Moses does not say in so many words, that the Seed of the Woman was to be Son of God. But it may be replied, that the doctrine of *Sonship to God* is a peculiarity of the Christianity taught by Moses. What is the idea of *ish eth-Yahweh* but that of a Son of God, whether we read it, "a man the Yahweh", "a man of Yahweh", "a man of the Spirit", or a "man the Spirit"? It is a man of preternatural paternity in the estimation of the speaker. The Jews regarded Adam as the Son of God, and the idea came to them from Moses, who gives him the paternity. See Luke iii. 38.

It is truly absurd for Jews to talk of "shrinking back and standing sternly aloof, the moment they are told that God has a Son"! Were Moses in their midst he would certainly be ashamed of them. If they will not hear Jesus, do they not hear Moses deliver God's message to Pharaoh, and say, "Thus saith Yahweh, Israel is my Son, my first-born. And I say unto thee, Let my Son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son, thy first-born". Upon what principle was the Hebrew nation Yahweh's Son? Upon precisely the same principle that the Son of Mary claimed to be Son of God—upon that of Spirit-paternity. Isaac was the father of the nation, and his begetting was miraculous. The nation descended from him was a "miraculous conception"; and Jews consider those who believe that God has a Son, and in the miraculous conception, of that Son, "should be set down as demented, and only entitled to pity, and to a cell in an asylum". All that the Jews say against the narrative of Matthew and Luke concerning the birth of Jesus, might be turned with equal force against Moses' account of the birth of Isaac. Matthew says, that "Mary was found with child of the Holy Spirit"; and Moses clearly shows that if the Holy Spirit had not affected Sarah, there would have been no Isaac, and consequently no Hebrew nation. The peculiarity of Isaac's paternity is the ground of Yahweh's claim upon Israel as His son. "When Israel was a child, I loved him, and called My son out of Egypt". These are the words of Yahweh by Hosea; and though spoken of a multitude, in that multitude is included the Messiah; who federally speaking, was in the loins of Nahshon at the

Exodus; and personally, came out of Egypt at Herod's death.

The idea, then, of God having a son is Mosaic, and not of Nazarene origin. But we are not left to inference and implication in relation to the Christ being Son of God. That he should be both Son of Man and Son of God—"of man", by his mother, and "of God"; by his Father—is expressly stated in 2 Sam. vii. 14; 1 Chron. xvii. 13. In the *Berith Olahm*, or Covenant of the Aion, recorded there, Yahweh informed David that he should have a Seed or Descendant, who should be resurrected to sit upon the throne of the House of Israel; and that Yahweh would be his Father, and he, the Seed, should be His Son. Hence, David expected that the Son of the Woman who is to bruise the Serpent's Head, would descend from himself, and therefore be Son of Man; but that he would be begotten in one of his female descendants by the Spirit of Yahweh, and therefore be Son of God. This was the kind of Christ expected by David; and therefore in Psalm cx. he styles him "Lord", although His son.

The *berith* or covenant, that promised this, was ever present to the mind of David. The truth of this is apparent abundantly in the Psalms; besides that, he would constantly have before his mind, what he tells us was "all his salvation, and all his delight". He understood that the subject of this covenant was the Second Adam; for when it was delivered to him, he exclaimed, "Who am I, Yahweh Elohim; and what is my house, that Thou hast brought me thus far? And yet this was a small thing in Thine eyes, Elohim; for Thou hast spoken concerning the house of Thy servant to a far distant time; and Thou hast regarded me according to the oracle of the ascending Adam, Yahweh Elohim". And in 2 Sam. vii. 19, he says of the covenant, "This is the oracle of the Adam, Yahweh Elohim".

David's mind then, was full of this remarkable idea, *that the Son of God was to descend from his loins*. No Jew can refute this proposition. They are as dumb in its presence as when Jesus silenced their fathers that they could not answer him a word. To the carnal mind the idea is no doubt absurd and incomprehensible, because it judges according to the flesh. How could the Son of God be born of a woman? This is "a great mystery", says Paul, "God manifested in flesh"; and with all the love of mystery, and acuteness of the human mind, Jews nor Gentiles can

make nothing of it apart from Moses and the prophets.

Now look at a few sentences from David's pen, as illustrative of his views of things in connection with the Son of God, who was to descend from him. "The truth to David Yahweh swore; He will not turn from it; saying, from the fruit of thy body I will set for thee on the throne. If thy sons will keep my covenant (*berith*) and my testimony which I will teach them; even their sons shall sit on the throne for thee *until* AD *adai-ad*. Because Yahweh has chosen (to be) in Zion; he has desired it for a dwelling for Him. This, saith He, is My rest *until* AD; here will I dwell, for I have desired it. There I will make a Horn to bud forth for David. His enemies will I clothe with shame; and upon Him shall his crown flourish".

1. From this we learn, that the Davidian Son of God is to be a King upon a throne in Zion, where David's sons have already reigned.
2. That the throne on which they sat is to have existence until AD;
3. That it should continue from David's time until AD, on condition of his sons keeping the covenant and the testimony.
4. That the Son of God Yahweh would consequently be the Ascending Adam, Yahweh Elohim, whom in Psalm cx. David in Spirit sees at the right hand of power.

We may remark here that *ad* is a remoter period than *olahm*. Ad does not arrive till *olahm* has passed away. It is an indefinite series of ages *beyond* the thousand years of Messiah's Aion. David's throne is for this period, styled in Daniel, "a season and a time". *Olahm* ends where Ad begins; so that "until Ad" is to the end of *Olahm*. Paul refers to this when he says, in 1 Cor. xv. 24; "Then cometh the END when he, Christ, shall have delivered up the kingdom to God even the Father . . . that God may be all things in all men". This is what obtains *beyond olahm*, or *in Ad*. When the end of *Olahm* touches the beginning of Ad, a change in mundane affairs again ensues. It is the epoch of the crushing of the serpent's head, which occurs 1,000 years after his being bound. "The Son of God reigns *until* He (the Eternal Spirit) hath put all enemies under his feet". This is Paul's testimony; and that "until" is the "until Ad" of Psalm cxxxii. 12, 14. When "all enemies" are destroyed, there will be no occasion for any more reigning; for

to continue a reign after the last enemy is destroyed, and God is "all things in all", would be for God to reign over himself, which is absurd.

Now David's thone would have continued from David's time until Ad, without interruption, if his sons had kept Yahweh's covenant and testimony; even that testimony which should be delivered to them after David wrote—"which", says he, "I shall teach them". This testimony was the Gospel of the Kingdom, which the Eternal Spirit had sent Jesus of Nazareth to proclaim to Israel—the Spirit's words put into the mouth of the prophet like unto Moses, which a man can reject only at the hazard of damnation (Deut. xviii. 15-19). But they despised the Covenant of Promise, and therefore the sons of David were excluded from the throne at the Babylonish captivity; and the throne itself abolished until the Son of God should come as "The Repairer of the Breach; the Restorer of the paths to dwell in" (Isaiah lviii. 12).

But David saw that the Son of God would not be allowed by the kings of the earth and their partizans to enter peaceably upon the possession of his throne; in fact that they would do their best to prevent it. In his last words he styles them "a thornbush to be thrust away, and consumed"; and though they should fill the Son of God with iron and the shaft of a spear, he should nevertheless smite them, and by the power of the Eternal Spirit, be established in Zion as King over the nations to the utmost bounds of the earth, as testified in the second Psalm. Will a Jew read this, and persist in denying that Yahweh has a Son? In that testimony he will find predicted a conspiracy to murder "Yahweh's Anointed", and so get quit of his yoke. But that it is only temporarily successful, because of the interposition of Divine Power. Yahweh laughs their impotence to scorn, and tells them that notwithstanding all efforts against it, He will set His King on Zion, after He has raised him from the dead, according to the words, "Thou art my Son, this day have I begotten thee; and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces as a potter's vessel".

(To be continued.)