

VOLUME TWENTY

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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SPECIAL ARTICLE FOR THIS MONTH. The Influence of the Holy Spirit

Thoughts for the Times

Christadelphians

who harmonise with the stipulations of the Divine Founder of Christianity.

A Church of Christian disciples is an assembly of persons who believe the things of the Kingdom of God, and of the Name of the Lord Jesus, and thus believing, have been immersed into Christ, and patiently continue in the faith and well-doing of their vocation, reading, marking and inwardly digesting all things revealed in the Scriptures of truth. Such were the disciples, first called Christians at Antioch. These Christian disciples shone as lights in the world, holding forth the Word of Life. They counted not their lives dear unto them, but hazarded every reputation, liberty, wealth, and friends, for the Word's sake. Their treasure was in heaven; therefore their anchor was within the veil. The icy coldness of their old nature was thawed into the genial sympathies of the new man by the benevolence of God. Heart clung to heart, and hand joined in hand, the expressive symbol of unity and love. We want to behold a Church of Christians such as these; we fear that such an one is yet a stranger in our world. When such a community of churches is restored, we shall glory in it as a Reformation in verity and deed.

—Dr. Thomas, in 1846.

(Let our individual light so shine in our particular ecclesia that we do our part in establishing such a condition as is outlined above . . . Editor).



THE LOGOS

Introduction to Volume 20



With this issue, another milestone in the record of "THE LOGOS" has been reached, and we enter upon our twentieth volume. This means, for the reader, the time to renew his subscription, for these all fall due with the commencement of a new volume. The early remittance of the money is of great assistance to us, for it relieves our hands of much of the drudgery of office work, permitting us to give greater attention to the more important aspects of the Truth's labour. The generosity of many friends, who remit more than the amount asked, will permit us to offer the Magazine to those who through adversity, or other reasons, cannot pay the subscription price. We are keen that all should have the "Logos" who desire it, and therefore ask such not to be hesitant about applying for it.

The past twelve months have been significant for "The Logos," culminating in a trip abroad by the Editor, that has brought him into close contact with readers in England, with ecclesias in Germany, and with fulfilling prophecy in Israel. The effect of these contacts and experience, we feel, will be reflected in the current volume as it develops. A delightful aspect of the visit to England was the manner in which brethren who are interested in "The Logos," suggested certain improvements, and these, it is felt, will be reflected in the current volume as it develops.

The journey abroad also had the effect of emphasising the importance of the Truth. The world trembles on the verge of a crisis that could destroy the present system of things. Family life is everywhere in decline, and the evil environment of the times sometimes seeps into Ecclesial life at the expense of spirituality. Christadelphian home-life needs to assume the pattern of a spiritual oasis in the wilderness of life; a place where the Word of God is prominent and the Truth is elevated. The instructions to Israel are good for these times: "These words . . . 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: 7).

THE WORLD: A SPIRITUAL WILDERNESS.

It is almost a decade, now, since the world's greatest statesmen of the day, in a pronouncement termed "The Atlantic Charter," promised that the post-war world would see freedom from tyranny and the establishment of the four freedoms: freedom from want and fear,

freedom of religion and speech. The statement was given much publicity by the Press which confidently predicted that a turning point in history had been reached.

Today, however, the utter futility of placing confidence in man to bring peace and happiness to this earth is surely apparent. Little is heard of the "four freedoms" now: in fact, an iron despotism just as bitter as anything conceived of by Hitler, shackles larger areas than he ever controlled. Selfishness, greed, a vain pursuit after elusive pleasure, indifference to the suffering of others, a loosening of morals, impatience with the restrictions of God's way are the prevailing characteristics of today. In lands of plenty, man's incompetence and greed threatens the continued production of the very necessities of life, whilst in more arid or over-populated countries, millions starve, and millions more eke out a bare subsistence. Political chaos, industrial disputes, international bickering comprise the news of the day, whilst over it all, like a heavy black cloud of gloom, there looms the threat of World War III, a conflict which promises to deluge civilisation in a flood of bloodshed and violence made even more terrible than the last, by perfected Atom bombs, and swifter than sound jet planes.

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

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8: 11). Mankind does not recognise, in current evils, the judgment of God, and therefore sees no reason to amend its ways. They give lip service only to Deity. "In trouble they visit Yahweh; they pour out a prayer when His chastening is upon them" (Isa. 26: 16), but "they will not learn righteousness" in the true sense (v. 9). They "repent not of their deeds," therefore, with increasing violence, the crisis of these latter days develops.

The problems of today are not unique. Israel passed through a similar period in the time of Haggai. Then, as now, wages were high, but the purchase value of money was small. The people "looked for much, and, lo, it came to little." "He that earned wages, earned wages to put in a bag with holes!" (Hag. 1: 6-7). There was an illusion of wealth, but the people "did not know where the money went." Unlike today, however, the prophet could point to a solution which would bring relief. The people had given great attention to the accumula-

tion of personal wealth, but had not been rich towards God. They had beautified their own homes, lavished attention upon their own wants, but had neglected the things of the Truth. The prophet warned them: "Consider your ways!"

The people heeded the Divine counsel. There came a national revival in Divine things, and from the prophet there came a change of language. "From this day," said Yahweh through Haggai, "will I bless you" (Ch. 2: 19).

There is no hope of such a revival among the Gentile nations. The current international problems are doomed to merge into the "time of trouble such as never was," predicted by Daniel. The moral of Haggai's words is applicable only to "the little flock of Christ," the true Israel of God scattered throughout the earth.

NO HOPE OF RELIEF.

There is no prophet of wisdom, today, to guide the Gentiles into paths of right, and provide a satisfactory solution to the various problems that face the nations. There is no far-seeing statesman, moved by the Word of God, to direct the issue with infallible wisdom. Rather is there "a bridle in the jaws of the people causing them to err" (Isa. 30: 28); a veil spread over the eyes of the nations, causing them to stumble and fall (Isa. 25: 7). The "bridle" is selfish ambition which is leading nations to destruction; the "veil" is blindness of heart to the things of God. Thus the world looks in vain for a solution to its problems. True, various policies and ideologies are temptingly held out, but these do not provide the answer. Mankind proposes to hew out cisterns which can hold no water whilst neglecting the fountain of living water near at hand. In desperation millions turn to the round of pleasure and sport as an escape from reality.

The student of God's Word, however, is quietly confident despite the disturbing nature of events. He knows that human affairs are being Divinely supervised and disposed so as to bring about a pre-determined result. Christ is the invisible controller to this end. "All power is given unto me," he told his disciples just prior to his ascension to the right hand of Power (Mat. 28: 18). He is using that power for the preparation of a place when he and his brethren may abide together. "In my Father's house," he told them, "are many mansions (or abiding places). I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself" (John 14: 2). The "house" to be prepared, in which are found many abiding places, is the Kingdom of God; today in course of preparation though unknown to the world of flesh (Matthew 25: 34)

"I will come again." There is ineffable encouragement in these words to all who are downcast with trouble or doubt. I come to take the lead, to suppress oppression, to establish righteousness, to solve the problems of the age. I come to judge my people, to deliver the Holy Land from the Iron Teeth and Brazen Claws of Daniel's fourth beast; to build again the kingdom and throne of David; to conquer

the kingdoms of Europe, destroy the Papacy, rid the world of violence, and establish my rule over all countries.

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

(An Order Form for "The Logos" will be found on the inside cover of this issue).



The Example of Ruth

"It is the glory of God to conceal a thing; but the honour of kings is to search out a matter."

One of the most remarkable and beautiful features of the Scriptures is the manner in which the Deity has hidden in the names and titles found therein, instruction, and exhortation, for those of His people who are prepared to search them out.

The *Book of Ruth* is much more than a love story. It teaches many lessons we do well to learn: of the relations between God and man, and between man and man. It shows the over-ruling Providence in the lives of those who place their trust in God, and illustrates the fact that out of the bitterness of soul, the result of disillusionment and sorrow, the plan of God oft-times works. In the names of the persons and places concerned in this great drama can be found some most important instruction.

Authorities give the following as the significance of the names used:

- Elimelech** — "All is King."
- Naomi** — "Pleasant."
- Mahlon** — "Sickly."
- Chilion** — "Wasting away."

Orpah — “Hind.”

Ruth — “Tender, friendly.”

Boaz — “In him is strength.”

Bethlehem — “The House of Bread.”

Moab — “One derived from a father.”

Elimelech's actions denied the name he bore. In a time of famine, he forsook the House of Bread, and went down to Moab, where, appropriately enough, he died.

Naomi, his wife, was of a different calibre. Beset by sorrow and hardship, she never lost sight of her faith in her God: She recognised His hand in her affairs, though unable to understand the reason of the severity of her trial. Looking forward to a life of poverty and loneliness, she sent back her daughters-in-law, that their prospects in life might not be jeopardised.

Mahlon and Chilion, the sons of Elimelech and Naomi, betrayed the weaknesses their names suggest, both physically and spiritually. Contrary to God's commands, they married women of Moab. They were “sickly”; they “wasted away,” and died, while still young men.

The significance of the name “Orpah,” appears when we turn to Psalm 29: 3-9. “The voice (thunder, see context) of the Lord maketh the hinds to calve.” A hind is a female stag, an animal noted for its timidity. At the sound of thunder, a pregnant stag will cast its young in its fear. How illustrative of Orpah! Her first intentions were excellent. She resolved to go with Naomi and serve the God of Israel as Naomi had endeavoured to instruct her. But Naomi pointed out the difficulties that lay ahead, and it was as thunder to Orpah. Her new-found faith was abortive. She cast it aside in her fright, and went back to her own people. (We find many “Orpahs” in our preaching of God's Truth even today!)

Ruth was a girl “altogether lovely.” She left behind her all that had been her life, and for love of Naomi, and in her new-found faith in Israel's God, she left Moab for Bethlehem. “Whither thou goest I will go; where thou lodgest I will lodge: thy people shall be my people, and thy God my God,” was the vow by which she cast her old ways behind her for ever, and looked forward to a life of insecurity (according to worldly standards) with the necessity of performing the most menial tasks for the sustenance of herself and her ageing mother-in-law. Ruth became an adopted Israelite by this vow. By birth a stranger from the Covenants of Promise, she now allied herself to them of her own free will.

Moab was the son of Lot's eldest daughter, conceived in sin, an illegitimate. Down through the ages his descendants had caused Israel to sin. It was the King of Moab who called in Balaam to curse Israel. It was the daughters of Moab who caused Israel to “commit whoredom,” and to “bow down to their gods,” thus bringing the Lord's anger upon Israel (Num. 25: 1-3). If Bethlehem, then, be the “House of Bread,” surely a fitting title for Moab would be the “House

of Sin"! His "father" was the flesh (John 8: 44). When Israel and Moab were friends, Israel was on the path to destruction!

The man who protected Ruth in the House of Bread, and subsequently married her, was Boaz, the "Strong One." He is revealed as an honest, upright, sympathetic man, reliant upon his God, quite ready to shoulder the troubles of others, and to honour his obligations. He deliberately had his helpers leave behind the gleanings which were the sustenance of Ruth and Naomi.

With these things in mind, follow the story through again, and see how many forceful lessons it contains. It is in two parts — first: of a family leaving the House of Bread for the House of Sin; secondly: of a girl who follows the reverse path.

The first action brings nothing but disaster. And how often, alas, it is illustrated in spiritual Israel in our own times, when those who leave the "House of Bread" go down to the "House of Sin," seeking an easier existence, more pleasure, more wealth. There many meet and marry the children of sin, and so many, being already "sickly," soon "waste away," and die.

When will we heed the commands, the examples, the exhortations of Scripture! They are forceful and clear. In the words rung from Balaam's lips: "The people shall dwell alone, and not be reckoned among the nations." In the words of God Himself: "Come out from among them, and be ye separate, and touch not the unclean thing." Then why so many defections, and what are we to do about it? Is it that there is a famine (for the Word) in Israel? That its people are insufficiently fed by those whose duty it is to provide sustenance for the Household? Is it that there are not enough real labourers in God's fields, that we are too easy-going, too tolerant of "Moab," too anxious to enjoy the pleasures that "Moab" offers? In a word, that we are trying to serve God and Mammon, so that the borderline between Israel and Moab is becoming indistinct?

Whatever the causes of failure may be, the remedies are easily defined. They are positive! It is the solemn and holy task of each one to follow the example of Ruth. She honoured her vow. She left behind for ever the old ways and associations of her life. In the House of Bread she laboured daily in the fields of Boaz (the Strong One), gathering the gleanings left by him to sustain both herself and Naomi. She received a fitting reward.

Our vows have been made, and they mean the same as hers did: a complete cutting off from the "House of Sin," and association with the God of Israel, a lifetime of service in the "House of Bread." Our "Strong One" (the Lord Jesus) and His "servants" (the Apostles) have left behind, in the Word, sufficient "gleanings" for our sustenance, if we will but gather them regularly and diligently. And has He not said to us: "Go not to glean in another field, neither go from hence, but abide here fast"? Remember the condemnation of Scripture upon those who do not obey this injunction: "If after they have

escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Peter 2: 18-22). For then, like Mahlon and Chilion, they have sickened and died.

But for those who faithfully fulfil their vows, and who, "washing themselves, anointing themselves, and putting on their (God-given) raiment," present themselves clean and pure before "Boaz," he will surely spread his "skirt" over them until the Morning dawns. Then, filling her to the full with the Bread of Life, He will take His Bride to Himself, and give unto her joy to all eternity. —E.B.W.

[It was our pleasure to be present at the Woodville (S.A.) Ecclesia on the occasion when the above exhortation was given. We were impressed with its originality and freshness and can thoroughly recommend its important message to every individual in the family of God.—S.L.M.]

The Jews turn their faces homeward. We see all the elements of the situation as outlined in the Word of God, and we see them approaching their positions, which they will occupy, when the Rod of Yahweh's strength is sent forth to rule in the midst of His enemies.

Numbers are no mark of truth. We think nothing of numerical force; one testimony of a prophet outweighs a host, though marshalled by all the divines and philosophers of the age.

—Dr. Thomas.

Let them beware of crotchets, or the magnification of things unimportant in themselves; and let all things be brought to the Law and the Testimony. Dwell upon the promises of God, and upon the obvious teaching of His word. Let this be the Polar star and no mariner need make shipwreck of the faith.

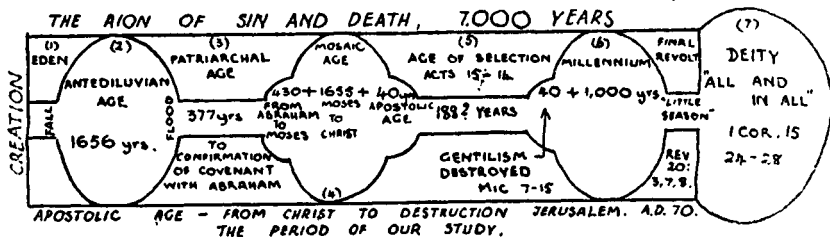
—Dr. Thomas.

Why springs the Christadelphian heart with joy at a spectacle that fills the earth with fear? Because of the assurance it gives of the nearness of that Mighty One who will deliver this groaning world from the bondage it has served for ages under sin-constituted governments; and bless it with a universal empire of peace, plenty, truth, enlightenment, righteousness and goodwill for evermore.

The world worships success, which is the passport to its favour and admiration. Not so with Him, whose servants we claim to be. He commends and rewards the merits of his brethren, although they may not have been attended with success. He does not forget his own failure, when he "laboured in vain" and spent his "strength for nought," and in vain, in the work of bringing Jacob again to Yahweh (Isa. 49: 4, 6). We prove and brighten our own faith in labouring under difficulties and discouragements to develop faith and good conduct in our contemporaries. Let us then, be of good courage, and, nothing daunted though the clerical and editorial "spirituals of the wickedness in high places" be as thick or multitudinous as the tiles upon the houses of Birmingham, or the shingles upon those of New York.

—Dr. Thomas.

The Influence of the Holy Spirit— In the First Century and Today!



To get the most out of this article, the section of "Eureka" entitled "The Seven Golden Lightstands and the Seven Stars" should be considered. Ephesians 4 was read by the class, and the Presiding Brother introduced the subject matter for the evening, most of the passages quoted by Brother Thomas being referred to by everyone present.

Our previous study saw John projected in the Spirit so as to be present in the day of the Lord. He was shown a vision of the multitudinous Christ in glorious militant manifestation, conquering the earth (Rev. 1; 12-16). Yet John, a mortal saint who hopes to be a constituent of this multitudinous Christ, falls down at his feet. Further: in chapters 2 and 3 this multitudinous Christ gives messages to the seven ecclesias in Asia. We hope to form part of this "one like unto the son of man," and yet we were not there passing on a message to the ecclesias of A.D. 96. This presents no difficulty when it is realised that the vision represents *Spirit* of Deity, and that Jesus was the nucleus of the multitudinous body to be developed, and which is therefore fittingly described as "one like unto the Son of Man." Spirit in the completest Son-embodiment up till then attained (i.e. Jesus Christ — Rom. 1: 3), gave the message to the seven ecclesias. Spirit further developed into a far more complete Son embodiment — filled out by the extension of Jesus into his brethren, will execute the Judgments written. Thus *the Spirit* is the prime actor throughout, and when Jesus sent the messages, yea even when Yahweh performed all His wonders of old, *we* were potentially there, so that in the glory of the Spirit Nature we shall be able to speak of the Glory that we had with the Father before the world was. In the words of Paul, "all things are for our sakes."

SPIRIT OUTPOURINGS.

The seven golden lampstands represented in the first instance the seven ecclesias of Asia Minor. The "seven stars" represented their spirit-gifted elderships (v. 20). In the section before us, Brother

Thomas is presenting (1)—A clear picture of the organisation under the Spirit of the early ecclesias; (2)—The use of that organisation as a type of a more complete outpouring of Spirit when the Saints shall illuminate the nations, as a result of executing “the Judgments written” (see pars. 5, 9, 13 in the section from “Eureka”).

The chart which Brother Thomas gave us in the section entitled “For Ever and Ever” illustrates time bearings in the purpose of God. Three great epochs of spirit activity concern us: (a)—At the beginning of the Mosaic Age; (b)—At the end of the Mosaic Age, i.e. the Apostolic Age; (c)—At the beginning of the Messianic Age; the Millennium.

The outpouring of the Spirit at the end of the Mosaic Age is our main concern tonight, but as Brother Thomas shows, it was typified by events at the beginning of the Mosaic age, and was, itself, typical of events yet to be manifested at the beginning of the Messianic Age (see par. 10).

THE MOSAIC TYPICAL OUTPOURING

Ephesians 4: 7, 11 speaks of the activity of the Spirit in the first century as a gift and gifts from Christ: “And he gave. . .” This is a quotation from Psalm 68: 18 where God’s Mosaic manifestation is made the type of later manifestations. In Numbers 18 God gave the Levites as a gift for the service of the tabernacle. With Aaron they were the spirit-gifted eldership of the “ecclesia in the wilderness” (Acts 7: 38). The first-century elderships occupied the same position. They derived their authority via the Apostolic eldership, just as in the wilderness the authority was derived via Moses. In the wilderness there was rebellion against the Apostle Moses (Num. 12: 2; Num. 16: 3). The same happened in the last 40 years of the Mosaic Age against the Apostles of God’s providing (2 Cor. 10: 10). This latter is called “speaking evil of dignities” (2 Pet. 2: 10 Jude 8 in both of which chapters, the Apostolic Age is paralleled with the wilderness wandering).

We are led to the parallel between the Apostolic period and the Kingdom Age in Acts 2. Peter is warning his fellow countrymen of the serious results of their crucifixion of Jesus. The gifts of the Spirit had just been poured on the Apostles. In explanation of this, Peter refers them to the prophecy of Joel, and applies Joel 2: 23-32 to the circumstances of that day.

Brother Thomas beautifully expounds Joel 2 in his article on “The Baptism of the Spirit” reproduced on P. 214 of “Faith in the Last Days.” He renders v. 23: “For he hath given to you the teacher of Righteousness, and he shall cause to descend for you a rain; a teacher and a latter rain in the first month.” The teacher of Righteousness was, of course, Jesus. When he ascended on high he sent the Comforter to be poured upon the Apostles and their brethren the power of His Spirit. But that outpouring was an earnest, or foretaste, of some-
 a even greater still lying in the future (2 Cor. 1: 21; Eph. 1: 13;

Job. 6: 5). It foreshadowed the outpouring of Spirit-rain, in the month Nisan, when the passover shall be fulfilled, in the Kingdom of God (Ezek. 45: 21; Luke 22: 15-18). Verses 28-32 contain words which Peter rightly applied to his own day, yet which, at the same time, are expressive of the latter rain. The phrase "afterward" of v. 28 is better rendered "in the last days" whether of Judah's commonwealth or Gentile times. The great and terrible day of the Lord, with its blood, fire and smoke in its application to Peter's day was the dissolution of the Mosaic Commonwealth by the Roman armies of the Prince in A.D. 70.

This parallel will help us to grasp Brother Thomas's points expressed in pars 5, 9, 13.

THE GIFTS AND HOW THEY OPERATED.

If the Truth is to express its real power, we must visualise the future glory as if it were already here. Make it real. See it. The same principle is also true of the past which is the foundation of the future. Let it live. Use the imagination on it.

If we turn to 1 Cor. 12, we have a list of the spirit gifts. It is helpful to number them in your margins: (1)—Word of Wisdom; (2)—Special knowledge; (3)—Faith to remove mountains; (4)—Healing; (5)—Inworking of the powers (Bro. Thomas' rendering). (6)—Prophecy; (7)—Discerning whether a man had the Spirit; (8)—Ability to speak foreign tongues; (9)—Interpreting the same.

Verse 28 mentions the same gifts in different words.

"Helpers" would be wise counsellors, who would help to discern whether the claims to Spirit-possession were sound. "Governments" would possibly signify those who inworked the powers into others. Possibly at first this was with the Apostles only, though later we find Timothy able to separate men by laying on of hands (1 Tim. 5: 22).

Now these gifts did not mean that at the beginning a fixed quantity of God's spirit was poured into a man as into a reservoir. If this had been so his mind would have been in perpetual circuit with God; he could not have erred. The question of how apostasy could ever arise would have been most puzzling. Whereas Paul told the Ephesian elders (Acts 20: 29-30) that from their own selves would men arise speaking perverse things. Rather were the gifts the setting apart of certain men, as the ones through whom, when God desired to reveal himself, He would. God, being a God of order and not of confusion, was saying in effect: "Look; this is the man to whom you are to look for prophesying, or healing etc. etc." Then from time to time there would be a surge of power from on high to supply the needs of the Ecclesia via the ones set aside for the purpose. The revelation might come suddenly to one of the gifted ones in the midst of the assembly as in 1 Cor. 14: 30. In this case, the one who had received his revelation less urgently during the week was to hold his peace. For, says the Apostle, the spirits of the prophets are subject unto them.

thereby indicating that they were not mere automatons. So, in the assembly of the saints, in an orderly fashion, the elders would rise one after another to teach, to reveal something new, to give new light on old truths, interspersed by psalms and spiritual songs. Their teaching, by the spirit, did not exempt them from hard study of the Word such as our brethren have to do today; but it gave them an infallible guide such as we have now in the New Testament.

So I visualise Bro. Quartus studying the book of Exodus, and while he is meditating on the significance of the High Priest's garments in ch. 28, the Lord reveals to him that the Priest bearing the iniquity of the holy things is typical of Jesus bearing our iniquity in his body to the tree, by having our nature. He is thrilled at what he has learned. It causes many other Scriptures to fall into line, and he would feel much as we do when we lay hold of one of those thrilling link-ups of Scripture. Have you never got up from your books and paced the room from the sheer joy of new found treasure in the Word? Where Bro. Quartus needed the Word of inspiration direct, we can turn to 1 Peter 2: 24, and Paul's exposition of Psalm 40 in Hebrews 10 etc., to learn the same things. Brother Quartus realises that the saints do not assemble for a few days, and so he puts these thoughts down on parchment, so that when they do meet, he will have the whole matter ready for them.

Now change the scene. Brother Hymaeneus is too fond of studying the Greek philosophers and gets his head full of their notions, although he reverences Moses and the Prophets to an extent. He is meditating on the death of Moses, and the fact that Moses is excluded from going into the land of promise. "Why didn't God comfort him by telling him that at the Resurrection he *would* enter the land?" Then he gets a flash of what he thinks is inspiration. "Why, Moses went straight to glory; and that is how the Lord saw him at his transfiguration!" He is thrilled at his new found Platonic ideas and mistakes them for the inspiration of the Spirit. On the first day of the week, he rushes of to the meeting to expound his serpentine ideas. One or two simple souls acclaim it, and others look puzzled. Then Brother Gaius, who is the brother with the gift of "discerning the spirits," gets up in alarm and says with some agitation: "Brethren; Brother Hymaeneus is deceived. The Lord would not so speak. Do you not remember what our Brother John wrote to us that we were to 'try the spirits whether they be of God' (1 John 4: 1)? Moreover, I have here the scroll of Moses where it is written that if a prophet speaks contrary to the Word of God, even if his sign comes to pass, he is not to be believed, but God is testing us (Deut. 13: 1-3). Take warning from the man of God in the time of Jeroboam who was slain by a lion because he hearkened to a prophet who contradicted the Lord's commands (1 Kings 13). Think, too, of Ezekiel's warning against prophets who say, 'The Lord saith,' when all the time they are following their own spirit (Ezek. 13)."

And so we leave the faithful brother of our imagination with-
standing the error and contending earnestly for the faith,

THE PURPOSE OF THE GIFTS.

Paul speaks of some of the gifts being the "best gifts": the most to be sought after (1 Cor. 12: 31). In Ch. 14: 1 he cites "prophesying," or inspired original teaching as the most valuable of the gifts. It was not so sensational as the gift of tongues, but it was the most edifying of the gifts. It built up the ecclesia into the mental and moral qualities required by God. Paul's purpose in writing chapters 12-14 was to warn against brethren envying one another's supposedly more sensational gifts, in the spirit of competition. It was the "one spirit" though there were a number of manifestations. The purpose of the gifts was that when all the various manifestations were put together there should be present in the ecclesia, the *completeness* of the mind and spirit of God. The end was the permanent and important thing; the means were temporary. This latter thought is crystallised in 1 Cor. 13.

Here it is shown that *love* upon the basis of faith and hope was to be developed in the saints. If this did not develop then the gifts were not profiting the ecclesia. God is love. God and His character are described in Exod. 34: 6-7. Thus love is the Yahweh quality of mind—merciful, longsuffering, gracious, abundant in goodness and truth, but that will by no means clear the guilty.

It will be noted that Brother Thomas translated "we know in part" as "we know *from* parts." One gift to this one, and another to that one, so that when all came together, the complete "one faith, hope and love" might shine forth from the putting together of the parts. When they thus shone, these official brethren or "spirituals" were the "star" or "star angel" of that ecclesia. Paul expresses this beautifully in Ephesians 4: 15-16: "Speaking the truth in love ye may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth (the various gifts), according to the effectual working of every *part*, maketh increase of the body unto the edifying of itself in *love*." That is 1 Cor. 13 in a nutshell.

THE PERFECT MAN

In Ephesians 4, Paul also shows that the various gifts were for the perfecting, or completing of the Body—bringing it to a unity of faith, a knowledge of the Son of God—to the measure of the stature of the fulness of Christ: a perfect man condition. Brethren have often discussed whether this refers to the completed New Testament, or the perfection of the saints in the Kingdom. To attempt an answer will summarise all that we have considered.

The spirit of God is His power, His wisdom, and all that emanates from Him. Men have to work it into their beings so that it dwells in them as incorruptible seed developing a new man and producing imperishable fruit; even Yahweh's attributes.

This spirit took the form of shadow gifts to Israel in the Aaronic

priesthood, and the Law of Moses, wherein the outward gifts enshrined the whole inner spirit.

In the development of the new age of selection (Acts 15: 14), the Ecclesia was in a childhood condition, and needed direct gifts to bring it to maturity. So God's spirit was distributed partitively. *The object of the parts was that the whole underlying kernel: faith, hope and love should be developed.* This was the more excellent way. This is that which is perfect or complete, of which Paul says in 1 Cor. 13 that when it is developed, then the imperfect is done away. (Note in both Ephesians 4 and Cor. 13 the reference to the childhood condition).

That which is perfect is exhibited in two phases: (1)—A moral fulness, (2)—A corporeal fulness. The former was exhibited when the Spirit's partial distribution was put together into a perfect whole. The expression of the Spirit was thus complete, and all wisdom was in it. This is finally seen in the completed Word of God. One brother expressed the thought that the New Testament is the Spirit Eldership in print.

The final fulness of the Spirit will be seen when all knowledge and power are incarnate in the saints immortalised; the perfect man developed in the old body of the past.

As the "perfect" is exhibited in two phases, so the "partial" is done away in two phases. (1)—Upon the full development of faith, hope and love in the Word, the Spirit in its full driving force was available to mentally and morally suffuse men, so that it could take possession of their minds and become the Holy Spirit in them. (2)—When fully manifested in the Spirit bodies of the accepted saints, then all the Spirit will be shared by all the saints; not each a part in any sense. As Brother Thomas declares: "All the elements of the Perfect Man will be equally wise and equally knowing."

Love, on the basis of faith and hope, was not perfectly exhibited until the New Testament was completed. Gifts having authenticated the perfect, no further miracles can at present really give us more of the Spirit than is already in the Word to be laid hold of. These mortal tabernacles are the only obstacles to our laying hold of all the treasures of wisdom.

Faith, hope and love is the maturity of the spirit—the perfect. We lay hold of it in two stages, in the ultimate of which we shall know even as we are known. When all that could be done this side of immortalisation was fully existent and set forth, then the temporary scaffold disappeared.

POINTS FROM CLASS DISCUSSION

(1) We are not at a disadvantage as compared with the ecclesia of the first century. Whereas there was only a spoken comment on the Old Testament by the Spirit gifted prophets, which had to be re-

membered, now we have the whole commentary at hand to be referred to at any hour.

(2) Why does Brother Thomas introduce a diatribe against the clergy into so beautiful a section? (Par. 12). The attack was shown to be most appropriate in this place. The main fallacy of the Catholic and Anglican churches is that their ministers are the ordained successors of the Apostles, and that they are the spirit gifted elders of this day. When we understand this section, we have a complete answer to these pretensions (see also the section, "Apostolic Succession" in "Elpis Israel"). Seeing the hollowness of these claims there should follow a mental reaction — indignation! Nowadays many brethren think it is unnecessary, but the Spirit commends a hearty hatred of them which are evil. Brother Thomas was filled with such holy anger. Hence his righteous outburst.

(3) Faith, hope and love in the wilderness are all we have; not an authoritative ministry. Hence centralising tendencies in the brotherhood, and one ecclesia, man or magazine arbitrating and determining international fellowship relations is unscriptural.

(4) The Pentecostal Churches claim to have the gifts of the Spirit, and make great show of gibberish which they claim is speaking in the tongues of angels. Someone gets up at their meetings and gabbles in what sounds like Welsh spoken backwards. Then the interpreter gets up and translates the breathtaking message that "Many souls will be saved in the hall tonight." Then they work themselves up into feelings which they mistake for the Spirit, and then some experience an excitement that they call conversion. We try the spirits, and as they preach a gospel different from Paul's, we reject them. The section from "Eureka" before us helps us to see a fundamental fallacy of the Pentecostal Foursquare Gospel movement. They interfere with God's parable based upon the Palestinian climate, which, unlike the English, has two well defined times of rain with a dry season between. The Apostolic era was the early period, and until the latter rain is manifested at the appearing of Jesus there is a long dry time. The Pentecostals say it is raining already.

—From Notes by E. Wille.

A man faithful to the Word must lay his account with the detractors and treachery of mean and wicked professors. This is their day. When the Lord comes, he will reckon with them and us. If Christ's brethren indeed, we can afford to wait, "therefore, judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart."

—Dr. Thomas.

The Sacrificial Mission of the Lord

4. The Father and the Son

"Who his own self bare our sins in his body to the tree"

—1 Pet. 2:24.

An article of exceptional spiritual value.

In order that we might get as full a picture as possible of the Sacrifice of Jesus, we now turn to the relationship of the Father to the work. Yahweh was engaged in the laying of Zion's foundation stone; "God was in Christ reconciling the world to Himself." The whole work was of God's initiation, yet the Son lovingly co-operated. Thus phrases sometimes used such as "Jesus had to die," "God was obliged to give Jesus eternal life," and so forth, are unhappy. They do not faithfully reflect the true situation which was of Father and Son hand in hand working to make a morally sanctifying declaration to man — to reconcile men to God; to lead them to a frame of mind where they would endorse the Creator's ways and be at one with Him.

One of the most beautiful expressions of this theme that I have heard was given in an address at Bournville by Brother H. C. Gates, and later reproduced in the magazine *Simplicity Toward Christ*. It meets my present plan so well, that I reproduce the appropriate part.

"And lo, a voice from heaven saying: 'This is my beloved Son, in whom I am well pleased.'"

In the gospels we have presented to us the work of the Father in conjunction with a Son. These terms "father," and "son," in relation to God and Jesus, are terms expressive of reality as much as between human fathers and sons. Indeed, we could say that the affinity between Jesus and His Father was greater than any which has ever existed in the history of mankind.

As a father takes pleasure in his son, so God did in Jesus. A natural father will take care that his son grows up properly, obediently; he takes care over his education so that he is fitted for a career; he guides him, nourishes him, loves him, and, at times, chastens him. All this God did for His son. The Father was performing a great work. His whole purpose of redemption centred in a son, and a son of such character as would achieve that redemption. He caused Jesus to be brought forth in the manner which is described in the gospel records; and from that time onwards guided, educated and nurtured him. Isaiah presents the following picture:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall

bring forth judgment to the Gentiles . . . He shall not fail nor be discouraged till he have set judgment in the earth. . . . I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant (victim) of the people, for a light to the Gentiles" (Isa. 42: 1-6).

We wish to emphasise two points from this passage. First, the words, "*In whom my soul delighteth,*" and second, "*I will hold thine hand and will keep thee.*" We might have thought that the Almighty could have no parental affection such as man experiences. On the contrary, we find He is the supreme example of it. "*In whom my soul delighteth,*" is an expression revealing that affection.

God produced His son for a special purpose, and in a special way. Everything concerning him was arranged beforehand. We have only to consider the various prophecies relating to the birth of Jesus to realise that he came at the right time. Great care was taken that God's only begotten Son should come at the time when circumstances and environment in the Jewish nation were right for the work in hand. The "dry ground" was prepared; the transgressors in Judah were rapidly attaining their fullness; the common people were in darkness and needed great light. All these circumstances were right for the proper education and experience of the Son of God.

For thirty years God was holding the hand of His son, guiding him and giving him what was needful for his great work. But Jesus was no automaton; he was a separate person although so closely knit to the Father. We have little knowledge of those first thirty years, but the curtain is lifted when Jesus was 12 years of age to show us how the work was progressing. We behold a wonderful Son even at this early age. It gladdened God's heart when He saw His son growing up so well. This is no idle sentiment; the Scriptures clearly show it to be true. Undoubtedly the soul of the Father was delighted with the answer of Jesus to his mother: "Wist ye not that I must be about my Father's business?" God was preparing His son for His redemptive work. At the end of thirty years, He sent him forth with His divine approval. Jesus came to John to be baptised of him in Jordan. When he came up out of the water the Spirit rested upon him, and a voice came from heaven: "This is my beloved Son, in whom I am well pleased." The Father could look back over the past thirty years and note the result. The Son had given His pleasure. No higher praise could be given than these simple words: "Well pleased."

Consider what God was doing. He had specially begotten a Son, prepared him; then sent him forth. What for?

"In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins" (1 John 4: 9-10).

What amazing love! All this was done by the Father that we might live. He need not have sent a son; He could have left the human race to grovel in sin and death. But God is love, and herein is

His love shown. He sent forth His son to bring release from sin and death. Consider, also, in what way he produced the Son:

“But when the fulness of the time was come, God sent forth His son, made of a woman, made under the law” (Gal. 4: 4).

If the mind is staggered at God’s love in providing a Son to be a means of redemption, how much more is it overcome by the thought of his lowly birth. Made of a woman; made in the fashion and likeness of mortal man. Surely no lower beginning for God’s Son could be imagined. Again we would emphasise the reason — for us. “He hath made him to be sin for us” (2 Cor. 5: 21). And the Apostle continues: “. . . that *we* might be made the righteousness of God in him.”

After the sending forth of His Son, God made a further pronouncement, this time in the hearing of three people: Peter, James and John, on the Mount of Transfiguration. God’s estimation of His Son at this stage was still the same: “Well pleased.”

Not once did the Son give the Father displeasure, such was the affinity and unity which existed between them. Jesus often spake of the love which his Father had for him, the love of a father for an only son, the Son of His love, as he is called in the Greek of Col. 1: 13. When we get a proper appreciation of the love of the Father for His Son we shall be prepared for the full understanding of the love which is shown in the crucifixion.

“He spared not His own Son, but delivered him up for us all (Rom. 8: 32).

“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3: 16).

These passages give us some idea of the “wrench” to the Father when He delivered up this Son whom He loved, to be bruised, beaten, mocked, spitefully entreated and nailed to the cross. Would any natural father who loved his only son willingly deliver him to be cruelly treated? Think of it, reader. This Son of His love, this one whose hand He had holden, whom He cherished and loved, not only for those 33 years, but from before the foundation of the world (John 17: 24). Would not God have rather shielded and protected His Son, kept him from harm, rescued him from the evil machinations of his enemies? Assuredly He would. Yet, for our sakes, He spared him not but delivered him up.

Abraham was a type of this when he was fully prepared to sacrifice his son whom he loved. He laid Isaac on the altar, and stretched forth his hand to slay him, and was only stopped by the voice from heaven. God, however, delivered up His Son completely, and did not rescue him at the last moment. Yet it pleased the Lord to bruise him; He put him to grief. It gave Him both pain and pleasure; pleasure because it was achieving the bringing of many sons unto glory. Such was the love of the Father in providing His own Son to be the propi-

tiation for our sins. We should not take a detached view of the crucifixion, but should try to enter into the feelings of the Father and Son. For assuredly they have feelings as the words of Scripture show. A study of the passages quoted, together with others of a similar character, will give us a deeper appreciation of the great love which lay behind the action of the Father in giving His Son and delivering Him up.

Now consider it all from the point of view of the Son. He had the same concern that He should please His Father, as the Father was concerned about Him. We have Christ's own declaration: "I do always those things that please my Father" (John 8: 29). The "pleasure" of the Father consisted in the work which He required to be carried out. Jesus fully performed this, and so "the pleasure of the Lord prospered in his hand" (Isa. 53: 10). Many times Jesus made reference to this pleasure and work which he was performing:

"My meat is to do the will of him that sent me, and to finish his work" (John 4: 34).

"I seek not mine own will, but the will of the Father which hath sent me" (John 5: 30).

Always Jesus had an acute conscience in regard to the Father's work, he knew what must be done, and was at pains to do it. He did not think of his own ease and pleasure.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9: 4).

"I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4: 34).

How well is his attitude expressed in Psalm 40: "Lo, I come to do thy will, O God." "I delight to do thy will" (Ps. 40; Heb. 10). These words demonstrate the mutual pleasure of the Father and the Son. The Father delighted in the Son, and the Son delighted to do the Father's work. Such a happy combination and co-operation has never been seen elsewhere. It was so perfect that Jesus could say: "I and the Father are one." At the end of His ministry, the Son could say: "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17: 4).

What was that work? It was not confined to the sacrificial death, though that was the crowning act of love. The passages above clearly show that the work extended over the 3½ years. The previous 30 had been the time of his preparation and education, and the 3½ was the time allotted for the work which the Father required to be done. That work was briefly stated by Jesus in the words: "I have declared thy name." The Father's name is a "good name," and is expressive of all His attributes. These were fully exhibited by the Son. He was "God with us." He manifested all the characteristics of the Father. Jesus, himself, was so sure of this that he could positively declare to Philip that if a man had seen the Son and observed his works, he had thereby seen the Father also.

As we read the gospel records, let us think of Jesus as the human exponent of the Divine. As we read of him in Judea and Galilee,

with the sick and the afflicted, feeding the multitudes not only with bread, but with living words, preaching glad tidings to the meek, declaring God's judgments, rebuking the scribes and Pharisees, upholding the righteousness of the Law, and cutting through the traditions of the Jews; in every circumstance and on every occasion we see Jesus doing exactly what the Father wanted him to do; and the Father always looking down from heaven and saying, "well pleased." What a grand achievement and perfect partnership!

Finally, our minds go to the end, to that moment, bitter to both partners, when the Father "delivered him up for us all," when He left His Son to the mercy of the rabble, to be spitefully entreated and spat on, mocked, tortured, crucified; to that awful moment when Jesus, the beloved and only begotten, felt alone and helpless. Previously he had declared, "The Father hath not left me alone." No, the Father had held his hand and kept him, gave him of His power. But now, this only Son cries out in his anguish: "My God, my God, why hast thou forsaken me?" (Matt. 27: 46). He was quoting from Psalm 22 which not only gives us words which were to be used by the Son, but also discloses his thoughts at this time of agony. Consider and meditate upon the extreme pathos of the following expressions of feeling:

"I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet (Ps. 40: 14-16).

Shortly after experiencing this, Jesus said, "It is finished."

What was finished? The great work of the Father which he, Jesus, had performed. The grand partnership and co-operation of the Father and the Son for 33 years came to an end. The Father left the Son; He withdrew His hand for the purpose of accomplishing the death of His beloved, that death which was to effect a great deliverance for many others. God "delivered him up"; He "gave" His Son. The Son willingly co-operated and performed what was required of Him. What love was displayed on both sides! For what purpose? The Scriptures emphasise that it was done "for us," that we, mere creatures of the dust, might be redeemed from death, and inherit all things.

The death of the Son was only temporary. It could not be otherwise. He had done nothing worthy of death; and so, his soul was not left in hell, neither his flesh did see corruption. He was shown the path of life; he was raised to the Father's presence wherein is fulness of joy, to His right hand where are pleasures for evermore (Ps. 16: 11).

In due course, the Son will be sent again. "He shall see his seed, he shall see the travail of his soul, and shall be satisfied." Those sheep for whom he laid down his life will be gathered unto him; many sons will be brought unto glory, to the eternal praise of the Father and of the Lamb.

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 (continued from p. 362 in our last volume) suggests that there is a very definite plan in the arrangement of these proverbs. The Bible likens Wisdom to a house with seven pillars (Prov. 9: 1), and the early chapters of Proverbs present these seven pillars as progressive stages in the attainment of the final ideal—Divine Wisdom.

•••••
FIFTH PILLAR (Prov. 3: 1-10). APPLYING KNOWLEDGE.

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: so shall thou find favour and good understanding in the sight of God and man. . . . In all thy ways acknowledge Yahweh, and He shall direct thy paths. Be not wise in thine own eyes: fear Yahweh, and depart from evil. . . . Honour Yahweh with thy substance, and with the firstfruits of all thine increase. . . ."

Having understanding of the fear of the Lord, having found the knowledge of God, what then? We have to *keep* that which we have learnt and forget it not. We have, as it were, to bind it unto ourselves, write it upon the fleshy tables of our heart, trust in God, and refuse to lean upon our own understanding. This is not the matter of a moment. It is a way of life, a "continuing in the faith, grounded and settled, not moved away from the hope of the gospel," predicated upon the knowledge that we have come to.

I think it is necessary, at this point, to make a distinction between the "knowledge of God," and the "wisdom of God." Our progress has not yet brought us to wisdom. We are but at the fifth stage. We have knowledge, the word usually translated thus implying the "knowing of a thing, both as to commencement and completion." Miriam, the sister of Moses, when he was placed in the reeds, "stood afar off, to wit (same word in Hebrew) what would be done to him." Here we can gather the sense of the word; but wisdom implies more than that. Wisdom is the weighing of knowledge, reasoning and action based upon that which is known. Moses exhorted Israel: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it." They had knowledge, being taught by Moses. But he continued: "Keep therefore and do them: for THIS is your wisdom and your understanding." "*Keep . . . do. . . .*" That is wisdom. So,

having come to know the will of God, like the Israelites of old, our task is to both keep and do those things which are written (Rev. 1: 3). Our knowledge has to become a living power in our lives, and this is the fifth stage of our progress, summed up in the words of the proverb: "He is IN the way of life that keepeth instruction."

We find, too, that blessing comes as we keep in this way. Jesus, as he grew to manhood, increased in wisdom and stature, and in favour with God and man. This is our experience also. We come to have a good report of them which are without. Our understanding leads us to practice, also, those primary practical things wherein we can play our part whilst we grow to maturity in the things of the Word. We walk in the spirit of Prov. 3: 9; we do good unto all, especially unto them which are of the household of faith. We are hardly in a position to feed our brethren with the "meat" of the Word, which they require more than their necessary food, but we can "serve tables" (Acts 6: 2). Let us not be weary in well-doing: for in due season we shall reap, if we faint not. This is the exhortation of the Apostle, and his promise is the promise of verse 10, and an echo of the words of Jesus himself (Luke 6: 38). So we walk in the way of life.

SIXTH PILLAR (Prov. 3: 11-20) THE TRIAL OF FAITH.

"My son, despite not the chastening of Yahweh; neither be weary of His correction: for whom Yahweh loveth He correcteth; even as a father the son in whom he delighteth. . . ."

And where are we led? All who have walked in this way know the answer. We are led into tribulation. This is the next phase of our life in the Truth, a very necessary element in our struggle towards perfection, and one which we cannot escape if we "keep instruction." As we read these next few verses, the exhortation of the Apostle in the letter to the Hebrews comes immediately to mind: "If we endure chastening, God dealeth with you as with sons. . . . We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? . . . He chasteneth us for our profit, that we might be partakers of His holiness . . ." (Heb. 12: 5-10). "Chastening," the correction which we need, helps to keep us separate from the world, and thereby enables us to perfect holiness in the fear of Yahweh. God brings us into tribulation, puts us under trial, that He may know what is in our heart, whether we will keep His commandments, or not (Deut. 8: 2). It is true that we have entered into a covenant to obey His word, but will we keep that covenant? God sought to know this of Abraham (Gen. 22: 12), and He must know it of us also. Do we "fear him" of a truth? That is the question that has to be answered.

Have we learnt that we must live, not by bread alone, but by every word that proceedeth from the mouth of God? To both know, and practise, this is wisdom, and wisdom comes only under the chastening rod, the flesh being what it is. A proverb once again con-

denses the matter, for we read that "the rod and reproof bring wisdom." If we gain the peaceable fruit of righteousness in this way, we shall "want nothing" (James 1: 3). That will be our happy state if we submit to chastening, and learn its lesson. "Happy is the man," we are told here, "that findeth wisdom, and the man that getteth understanding." Of course he is happy; he wants nothing. Godliness with contentment is great gain, and the man who finds wisdom is indeed content. He is without anxiety, for he has "treasure in heaven, where neither moth nor rust doth corrupt, nor can thieves break in and steal." This treasure is more precious unto him than rubies, he knows of nothing that he might desire which he can compare with it (Prov. 3: 15). "I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

SEVENTH PILLAR (Prov. 3: 21-35) CONSTANT VIGILANCE

"My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble . . . for Yahweh shall be thy confidence, and shall keep thy foot from being taken."

It is possible, of course, for tribulation to have an adverse effect upon us. Tried with fire, we may prove to be wood, hay or stubble rather than gold or silver. It is possible, and the world around us continually demonstrates that possibility, to take tribulation without resignation; see no purpose in it, and so gain no comfort from it. Though we have come to know the riches of God's goodness toward us, it is yet possible for us to become a castaway. Because this IS a possibility, our seventh pillar comes into view, at verse 21 and onwards. Having fed upon the sincere "milk" of the Word, having fed upon the "strong meat" of apostolic exposition of that Word (Heb. 5: 12), we can discern between good and evil, and are thus enabled to show forth fruit (Gal. 5: 22).

Having, in the fear of Yahweh, departed from evil, and forsaken the corruption that is in the world through lust, we apply ourselves diligently to those things which we have learned (2 Pet. 1: 5), and are neither barren nor unfruitful in the knowledge that is ours. We shall be doing those things set out in verse 27 onwards, a course of life summed up by Jesus when he said: "All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."

If we remain steadfast, immoveable, always abounding in the work of our Lord in this way, then we shall, at the same time, reap those benefits outlined in verses 23-26 which are so reminiscent of the 91st Psalm. *These words of promise apply to you, and to me*, if it so be that we hold fast, and become mature in the things of the Spirit. Wisdom *has* promise of the life that now is. That is not to say (we have already done otherwise) that suffering and tribulation will not

come upon us. We, like Job and all the faithful (Rev. 20: 4), may see an evil day. But we shall be sustained therein, for our God is faithful, and will not suffer us to be tempted above that which we are able to bear. We know the end of the Lord, we know that he is very pitiful, and of a tender mercy. We are able to say, then, at such times, with Paul, that "we are troubled on every side, yet not distressed: we are perplexed, but not in despair: persecuted, but not forsaken: cast down, but not destroyed: always bearing about in our body the dying of the Lord Jesus (Prov. 9: 2) that *the life* also of Jesus might be made manifest in our body." If we so walk, that *life* will be our crown.

THE CROWN (Prov. 4: 1-9)

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

The early verses of this chapter summarise all that we have looked at so far, and lead us to verse 9, which is a Hebrew parallelism full of significance. It is written: "By grace we are saved, through faith, and that not of ourselves, it is the gift of God." Grace is a "gift of God": favour shown unto us, and consisting of something to which we can lay no claim, nor can by any means earn. What is this gift, this "ornament"? (*leviyah* in the Hebrew). The significance of this word, which appears nowhere else in Scripture, is "to be joined closely" (see Gen. 29; 34). God's great gift to us, proclaimed in that Name made known to Moses at the bush, is that we shall be joined closely to Him, be "one" with Him and with His son (John 17: 23).

Thus the grace of God will be manifested toward us, who are but dust and ashes, and this great gift in store will be our "crown of glory." The crown is the symbol of kingship, and the sons of God will be the Elohim of the earth. The crown of the wise is their riches (Prov. 14: 24). Our riches are laid up in heaven, and the treasure hid there (Col. 3: 3) will become our crown, and constitute our glory.

This is not the "glory" seen of Moses in the mount (Exod. 33: 18), though we are to share that also (1 Pet. 5: 4). The Hebrew word, here translated "glory" has a very different meaning, which we can see by considering the use of the same word in Psalm 89. There we read: "Blessed are the people that know the joyful sound . . . in thy name shall they rejoice all the day . . . for thou art the *glory* of their strength" (vv. 15-17). Our riches lie in knowing that glorious and fearful name: YAHWEH. A name full of promise to those that bear it. When wisdom has hewn out her seven pillars, that Name, written anew on them, will be their strength (Isa. 40: 31). "*He will be*" manifested in them.

Such is God's purpose toward us, such is the course which He has planned for us, such is His great goodness and love toward each one of us. And if God be for us, why can he be against us?

Be confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1: 6). Wisdom is the principal thing. Therefore get wisdom, and with all thy getting get understanding.

Is the way hard? We know that it is not, that the yoke is easy, and the burden light. The Word, which makes us wise, lights the path clearly before us (Ps. 119). It is not hidden from us, nor is it afar off. It is nigh unto us, in our mouth, and in our heart, that we may do it (Deut. 30: 11). We have before us life and good, and death and evil. Which are we choosing?

The excellency of wisdom is, that wisdom giveth life to them that have it (Eccl. 7: 12).

—E. A. Stallworthy, Kent, Eng.

A Shining Light at Modbury (S.A.)

—The pleasant district of Modbury (S.A.) can be a dangerous one to the unwary traveller on a dark night. The artificial lighting arrangement by the authorities that be is not only sparse but almost negligible. Yet, on Friday, 28th August, the light shone brightly from the home of Bro. and Sis. Hodges, when the fortnightly meeting of the Elpis Israel Class was well attended. Indeed, this light of truth in a world dark and despairing, is to the wise traveller, a bright gleam of hope and encouragement. A pleasant fire, dispelling the rigors of a particularly bitter S.A. winter, diffused a warmth to the members, who, under the chairmanship of Bro. M. O'Connor entered into the night's study with equal warmth and zest. After the presentation of a copy of "Elpis Israel" to Bro. Chas. O'Connor by an interstate

visitor, the meeting gave close consideration to the subject of the Serpent's Subtlety. The cunning of this smooth, silent reptile beguiled Eve into believing the lie of present immortality. The counterpart is detected today in the similar teaching of Christendom, who would construe that God was the author of a lie when he declared "No man hath ascended unto heaven with the exception of Christ". From these beginnings . . . these shafts of light . . . we receive the full impetus of the value of Bible Truth. Pursuing our way with the Truth of the Word as our yardstick, members of E.I. Classes throughout the world, enter into their studies with a zest and exhilaration comparable to that Bible character who was not content ere the most precious of all gems was located and possessed.

—S.L.M.

The arming of the world is a divinely pre-determined event, going steadily on amid all the discussions of journalists, the protests of politicians and the regrets and sighs of philanthropic men. To those who are looking for the Lord, the absence of this symptom would be discouraging. Its presence, though depressing enough on the natural side, is cheering in the gloom because of what it points to.

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 . . .

IN ENGLAND

The background to this section of our travels is to be found in 24th Isaiah. This chapter records the indictment of Yahweh against Israel: "Yahweh maketh the earth empty and waste" (v. 1). The "earth" in question is that referred to in Isaiah 1: 2: the Jewish earth. Because it had "transgressed the laws, changed the ordinance, broken the everlasting covenant," therefore the curse of God was about to consume it (vv. 5-6); all joy and gladness would be taken from it (vv. 7-9), and the people scattered into all parts of the Gentile world.

But in verses 13-15, the prophet shows that "when thus it shall be in the midst of the land among the people," there would yet be found a very small remnant "as the shaking of an olive tree, and as the gleaning grapes when the vintage is done" which would "lift up its voice and sing for the majesty of Yahweh" (v. 14). This remnant of believers would be found in "the isles of the sea," a Hebraism for distant parts; in other words, among the Gentiles. The prophet thus saw the witnessing community of the saints, existant at a time when Israel was estranged from God. This "witnessing community," though Gentile in origin would be Israelitish in outlook and belief; for it would be found "glor-

ifying the name of Yahweh Elohim of Israel."

The Authorised Version represents the Prophet as exhorting this community to "glorify Yahweh in the fires." The word in the Hebrew rendered "fires" is Urim, and should be translated "lights." It is the word used to describe the light which was reflected from the gems found in the breastplate of the High Priest as he officiated for the people. Malachi 3: 17 makes reference to certain "living jewels," whom Yahweh will select as His special treasure, in the day when He shall be revealed in His son, upon the earth again.

Thus Isaiah exhorts this witnessing community to "glorify Yahweh as lights," and his words are supplemented by Paul who wrote that Christadelphians should "be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they should shine as lights in the world" (Phil. 2: 15). Isaiah's exhortation is applicable to the Christadelphian Movement found in Gentile lands today. They are particularly significant to us, for they are written against a background of international trouble destined to sweep away the present constitution of things. For in verses 17-23, the prophet shows that

the Jewish crisis, earlier referred to, is but the type of a similar "time of trouble" which will sweep away the iniquities of Gentile rule, as surely as Judah's constitution was ultimately destroyed. He shows that "fear, and the pit, and the snare" would engulf mankind. His words, in these closing verses of this chapter, epitomise the troubled condition of the world today leading to the time of ultimate glory when: "The Lord of hosts shall reign in Mt. Zion and in Jerusalem, and before His ancients gloriously" (v. 23).

These troubled conditions comprise the environment in which Ecclesias exist today, and they present peculiar problems to the elect of God in these closing days of the Gentiles.

It was the presence of this witnessing community in England that made the prospect of a visit to that country at all attractive; and it was against a background of crisis such as Israel describes that we were privileged to make this trip.

The English countryside is glorious. I well remember the motor trip from Southampton to Birmingham in company of Brethren Cherry and Pennington. The bright, refreshing green of the English fields, cut into little squares, and running up and down the undulating countryside was a lovely contrast to the horizon of water we had become accustomed to after nearly five weeks at sea. The narrow, twisting lanes and roads, the long lines of trees, looking cold and naked without leaves, the old-fashioned two-storeyed homes with wisps of smoke arising from the chimneys all seemed to fit in perfectly with a background of grey and chill wind. The clean and tidy towns and villages we passed through (Newbury, Oxford, Stratford, etc.) were grand after the squalidness of the East.

But more enjoyable than the scenery was the conversation in the car as we wended our way northward. Despite the fact that these brethren spake with a strange accent, there was a unanimity of thought that reveal-

ed we were "at one." The conversation "glorified Yahweh Elohim of Israel" (Isa. 24: 15).

My headquarters in England was Birmingham. There are more Christadelphians in Birmingham than in any other city in the world. In England, it is like the hub of a wheel; from there you can travel quickly to any point of the compass in the Island. Thus during my 14 weeks in England, I travelled north, south, east and west, stopping en route at Birmingham, and staying, usually, at the hospitable home of Brother and Sister Clamp. Here I had free access at will, and could walk in unannounced at any time of the day or night, to invariably receive a cheery greeting, and most hospitable attention.

I had made the trip to England as the guest of the Bournville Ecclesia, an Ecclesia based upon the pioneer writings, and that does not tolerate error. On that basis, I was quite happy to be their representative throughout England. Bournville is an outer suburb of Birmingham, and from this centre I was able to extend out to the various "Elpis Israel" and "Eureka" Classes in Birmingham, and to the Ecclesias in the Midlands. A great number of ecclesias were contacted, for not only Sundays, but most week-nights also were occupied with appointments. And in travelling up and down the country, enjoying the wonderful hospitality of the Brethren, many delightful friendships were made. Many brethren who were once only signatures on the end of a letter, are now known to me in far more intimate fashion. I would thus travel from north to south of England, usually stopping at Birmingham en route, there to replenish clothing, and to attend the Bournville "Eureka" Class, or some similar week-night meeting.

I had a very strange experience on one occasion. I was speaking at the Bournville "Eureka" Class, and answering a question put to me by one of the members, and which gave scope for reference and brief exposi-

tion of different parts of the Word. It was all so familiar to the pattern of things home in the "Elpis Israel" classes, I felt so much "at one" with the circumstances of the study, that gradually all sense of distance and difference of countries faded away; the faces around the trestle tables in the Bournville Meeting Hall became a mere blur, and I thought I was at home. It was not that I thought of home, but thought I was home, and subconsciously I thought: "Another half an hour, and I will be wending my way towards Tennyson." But another question brought me to my bearings, and with a shock I realised I was not in Australia, but 13,000 miles from home. Thus the Truth has the power to unite us as one, though we come from distant parts, live in a different environment, and oft-times look at life from a different viewpoint.

My itinerary had been prepared for me before I arrived in England, and the parts of England I visited were limited to where this took me. It brought me into contact with many of the Midland Ecclesias: Dudley, Lye, Birmingham, King's Heath, Bournville, Coventry, etc. It took me into the north, to Yorkshire, to such places as Leeds, Heckmondwike, Huddersfield, Halifax, Manchester. To the west and south, to Wales, Bristol, Bournemouth, and various ecclesias in London. In each place visited, we tried to express the three-fold objective of the Class movement: - Firstly, the individual aspect; we must save ourselves first and others if we can. We can only do that by the means that Yahweh has provided; the sanctifying power of His word. He has declared: "Without faith it is impossible to please him" (Heb. 11: 6). Acts of kindness, qualities of character developed without faith as the motivating power do not please God, for they are often manifested side by side with a rebelliousness against the spirit and commandments of that Word which He has "magnified above all his name" (Psalm 138:

2). Given faith, however, nothing is impossible. It can transform our lives, and reproduce in us the Divine characteristics we see reflected in the Son. Paul, further declares: "Faith cometh by hearing the Word of God" (Rom. 10: 17). How important, therefore, is the study of the Word; and here the writings of the pioneers can help us. The Bible is not an easy book to understand; as Paul says, "The natural man receiveth not the things of the spirit of God" (1 Cor. 2: 14), and frequently we, like the Ethiopian, need "some man to guide us" (Acts 8: 31). This does not mean that we give lavish deference to Brother Thomas, but that we use his incomparable expositions for the better understanding of the only volume of inspiration in our possession: the Bible.

Secondly: having absorbed the Word in measure, we have a duty to our brethren. We need to become a cell of strength in the Ecclesia. We need to express in action what we have learned in theory. We need to become virile in the things of God, ever anxious to perform His service. In our conversation, in our addresses, in our way of life, we want to express the truths we have absorbed. By this means we will attract others to the same way of thinking; we will become examples in word and conduct, and an influence for good in our particular circle.

Thirdly, we have a duty to those outside. Having tasted of the "good things of God" we need to be active in the proclamation of these things. The Bride should co-operate with the Spirit in saying to the perishing: "Come" (Rev. 22: 17). There is work for all in the realm of Gospel Extension work: in the distribution of leaflets, personal contact work, the formation of home study groups where the first principles can be expounded of the Abrahamic faith for the benefit of the stranger with the Bible in hand.

In emphasising the objectives of study we made reference to the exhortation of Barnabas

contained in Acts 11: 23. Only nine words of that exhortation remain with us today, yet they are filled with important instruction. He exhorted that "with purpose of heart they would cleave unto the Lord." In these words, Barnabas revealed that we cannot just drift into the Kingdom. We must have an objective before us, and see it clearly. The Truth must become more than mere theory, something merely discussed (or argued about!); we need to make it real and tangible, clothing it with substance. The word about us: fleshly pomp, and pride, and power, which to so many appears as the permanent thing in life, is actually but the shadow, soon destined to pass away, in order that eternal things might be revealed in the earth. How important, then, that we who recognise this fact in doctrine should acknowledge it by action. The power of the Word in the heart of the believer will assist to that end.

Ecclesial appointments took us to the cities of the north, the home of the textile industry in England, and also of the early efforts of Brother Roberts. Grim, black, awful cities many of these are testifying to the utter folly of man. Smoke belches forth from a hundred chimney-stacks, blackening the sky, creating a pall of fog and murch over a drenched landscape (as it often seemed to me). I entered Manchester by an over-head railway line, looking down into deep valleys caused by long streets of multiple-storeyed houses, all identical with their fellows, all with doors opening out on the street itself and thus unrelieved by the slightest growth of green, all with a coating of black soot from the chimneys of this mighty city. A terrible contrast all this to the beautiful deep green of the English fields, and the lovely, soft clean atmosphere of the English countryside. Yet, in such a grim environment, millions are forced to live, in this age of folly.

The effort at Heckmondwike was particularly pleasurable, for there around the deeper things

of the Word, many enjoyable hours were spent. I had been asked to give an exposition of Habakkuk at a special fraternal and tea-meeting that had been arranged. A similar evening had been conducted at Bournville. I pointed out that the address took a long time, that Bournville had divided the night into two parts providing refreshments in between, and occupying some three hours for the meeting. Heckmondwike went a little further. They commenced their meeting at 6:30. I spake for about an hour, after which there was a fifteen minutes interval for refreshments. I then gave the second part of the address, speaking again for over an hour, at the conclusion of which the chairman said there would be a ten-minutes break so that anybody who had to catch transport could leave, after which the meeting continued with questions and answers. We did not leave the hall until about 10:30 that night.

On the Sunday afternoon (the next day) I exhorted, and in the evening gave the public lecture. By then I was feeling a little tired. A brother approached me: "Are you ready, Brother Mansfield?" "Yes," I replied. "Are you going home now?" "Oh! no!" was the reply, "The Law of Moses Class commences in a few minutes' time." Around the trestle tables at the back of the hall, the brethren and sisters were assembled for this purpose. On the Monday evening, the "Eureka" Class was in session.

The influence of these study meetings is quite obvious in Heckmondwike; it is seen in the vigorous, virile approach to the things of the Truth.

In the south, in London, I attended many of the Ecclesias and the "Elpis Israel" Classes associated therewith. Here in the world's greatest capital, the Truth has not had the influence that it has in Birmingham. Though it is a mighty city, equalling the population of Australia, it is a howling wilderness as far as the truth is concerned, with here and there an ecclesia holding aloft the flickering light

stand of Truth. A tremendous city of broad streets and lovely parks, but also of narrow streets, of hideous slums, so that London can be lovely and awful at the same time. The time is coming when all such cities will be broken up, and the whole constitution of life altered to the glory of Yahweh (Num. 14: 21).

Thus my visit to England came gradually to a close. A letter was received from brethren in Germany inviting me to visit the Ecclesias in that country in company with Brethren Bassus and Bognor and Sister Dudt who were then in England. This meant extending my stay for a further fortnight almost, and provided the opportunity of accepting certain appointments that had been offered. This included the King's Heath Ecclesia, where we presented an exposition of the Altars referred to in Scripture, at the Birmingham Elpis Israel Class where a couple of full evenings were devoted to an exposition of Zephaniah; at the Birmingham Ecclesia where Haggai's prophecy was expounded. This last address brought many friends together for the last time prior to my leaving the Midlands. From the north, from Heckmondwike, were some whom we had learned to love and esteem in the Truth, from Lye, Coventry, Bournville, Dudley,

and other Midland meetings there came brethren with whom we had laboured for the past few weeks in the Word.

At last the time came to wave goodbye to my good friends in the Truth in Birmingham, and in company with those two who had welcomed me to the country (Brethren Pennington and Cherry) proceed for the last time to the New Street Station and catch the outgoing train. This conveyed me to Wales, to the Mumbles Ecclesia where a week-end programme had been arranged; from thence deep into the south of England to Bournemouth, to an Elpis Israel Class that had commenced; east to London, to meetings on the Tuesday and Wednesday evening; finally, to co-operate in a fare-well meeting at Forest Hill Ecclesia for the benefit of the German brethren and sister and myself. On Thursday morning, in company with these three, I waved goodbye to a goodly company of brethren and sisters, and settled down to enjoy the fellowship of my German companions who though speaking a different tongue, yet were united by the common acceptance of the things believed.

(We hope (God willing) to give a few further impressions of the English visit in our next issue).

Studies Proceeding in Brisbane

• Brisbane "Elpis Israel" Class: Brother Alf Bailey reports the commencement of an "Elpis Israel" Study Group in Brisbane, Queensland. This meeting is held every Wednesday at 7.45 p.m. at the residence of Brother and Sister George Davis, 344 Milton Road, Auchenflower, Brisbane, Queensland. All Brisbane readers, and Brethren and Sisters visiting Brisbane from the country districts, or interstate,

are welcome. At the present time, "Ways of Providence" is being studied. This book, by Brother R. Roberts, whilst simply written and simply developed, is one of his most beautiful writings, and is most edifying. It shows the Hand of God in the lives of His people in the past, and is a reminder of the constant care with which the saints are surrounded in this age of sin and death.

Prompt Subscription Despatch is Appreciated

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)

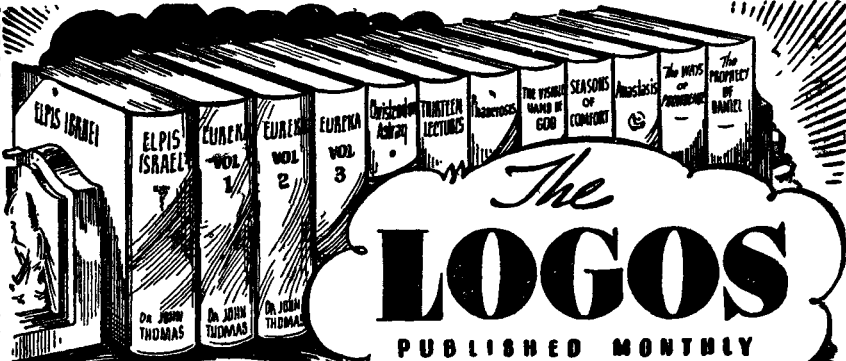
In two places David refers to the Mother of the Son of God. In his last words, he tells us "that Yahweh's Spirit spoke by him, and that his word was upon his tongue". He spoke then, by inspiration. The Spirit, then, afterwards, incarnate in the Son of God, says in Psalm cxvi. 16, "Yahweh, truly I am Thy servant; I am Thy servant, the Son of Thine Handmaid; Thou hast loosed my bonds". This deliverance is in answer to his prayer in Psalm lxxxvi. 16, "O turn unto me, and have mercy on me; give Thy strength unto Thy servant, and save the Son of Thine Handmaid. Show me a token for good; that they which hate me may see, and be ashamed; because Thou, Yahweh, hast helped me, and comforted me". The person here styled Yahweh's Handmaid, is the woman of Gen. iii. 15, and as Christians believe, the Mother of Jesus, whom Elizabeth her cousin, styled "the Mother of our Lord"; and Gabriel, "the highly favoured of the Lord", who a handmaiden she averred herself to be. "The *Holy Spirit* shall come upon thee", said Gabriel, "and the *power* of the Highest One shall overshadow thee; *therefore* also, that Holy One that shall be born of thee, shall be called 'the Son of God'". Creative power was to be preternaturally exerted as in the formation of the first Adam and of Isaac; and therefore the product was the Son of Power, that is of God.

We see, then, from Moses and David, that Christ was the Son of Woman and the Son of Yahweh; will the Jews, who object to Jesus on the ground of what they call his illegitimacy, which if proved, would make him unholy or unclean, show us how such a Christ could be born upon any other principle than that narrated by Luke? But we must conclude for this time, with the remark for further elucidation hereafter, that that which is born of Deity is Deity, as Jesus has declared.

In previous pages, expository of Scripture revelation which the Eternal Spirit has given concerning "God", we have shown—

1. That Moses, the prophets, and Jesus all teach that the Godhead is *one* AIL, or Power; and that this unity is absolute;
2. That they teach, that the ONE SELF-EXISTENT ETERNAL AIL hath never been seen by any mortal man—that He is an undivided and invisible unity, pre-existent before the beginning of all things, intelligent and material:
3. That they teach, that He dwells in unapproachable light:
4. That they teach, that SPIRIT emanates from His substance; and the SPACE, which is unbounded, or infinite, is filled with this SPIRIT—Spirit which is seen in the lightning; and heard in the thunder, “the voice of God”:
5. That they teach, that all created things are *out* of this Spirit, and *by* it; and therefore *out of and by* the Eternal Power; who is consequently “the Father” of whatever exists:
6. That they teach, that “there be Gods many and Lords many”, which are called *Elohim, Shaddai, Adonai*, and so forth; and that these are *created intelligences* — corporeal manifestations of the Spirit of the light-inhabiting ETERNAL INCREATE:
7. That they teach expressly or by implication, that these created deities have all been originally subject to evil even as we; and that they have become Immortal Gods after the moral and physical type exhibited in the biography of Jesus of Nazareth:
8. That they teach, that all immortals are “*the sons of God*”—of Him who only hath immortality as an essential quality of His self-existing and uncreated substance:
9. That they teach, that in seeing God, men saw embodiments of the Spirit of the Eternal Increate, not the Eternal himself, “whom no man can see and live”; and that these embodiments are Sons of Power, *i.e.*, of Deity.
10. That they all teach, that the doctrine concerning God reveals *the multitudinous manifestations of the ONE ETERNAL INCREATE by His Spirit*; which is styled “the Manifestation of the Sons of Deity”:

(To be continued.)



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

No. 2

October, 1953

Vol. 20

**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**



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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.: Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zee), etc.

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

Paul.

VOLUME TWENTY

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Mistaking the Shadow for the Substance.

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 imperishable 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.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

Significance of German Revival

"Our worthy friend of the Advent Harbinger is, no doubt, very anxious for the appearing of the King in power and great glory. So am I, and for more reason than need be expressed. But we must take care not to allow our wishes, or desires, to lead us to conclusions not in harmony with the testimony and sound reason. I would have no delay; but I am compelled to confess that there will yet be some. The working out of the approaching judgment upon principles illustrated in God's past dealings with nations, and empires, requires time — a dozen years at least; and in these days of steam and electricity how much may be accomplished in that period! This brief delay will perhaps be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance. Let us not therefore be impatient of arguments that do not confirm us in our wishes. "Thy will, O Lord, not mine, be done!" should be pre-eminently the disposition of the student of the prophetic word. I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon, the Great City has also to be divided into three parts; and 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 (Jewish) colony (in Palestine) is forming and prospering to tempt the spoiler to his destruction by the stone power, on the mountains of Israel.

—Dr. Thomas, Herald, 1852.

More than 100 years have passed away since the above extract was written, and yet we still await the Lord's return. Brother Thomas anticipated the second advent early in the present century but time has shown him to be wrong in his computation of this event. But apart from this, the above extract is remarkable for what it predicts of the future, indubitably showing that its author based his statements upon the infallible Word of God. There is today a Jewish colony, forming and prospering upon the mountains of Israel; the delay in the appearance of Messiah has permitted the development of a "people prepared for the Lord", whilst the "war among the powers" preceding the battle of Armageddon has undoubtedly taken place. The recent war has had the effect of weakening all European nations to the end

that the development of the latter-day crisis can take place: the forming of the feet of the Image.

Twelve years ago, a triumphant German army had conquered Poland, subdued Norway, crashed its way ruthlessly through the Low Countries of Western Europe, penetrated the Maginot Line, and occupied France. Britain remained alone, almost weaponless and besieged, her army narrowly escaping annihilation at Dunkirk. In the plenitude of his power, Hitler rivalled the mighty Napoleon in conquest, and if he had concentrated all his striking force against Britain, it is possible that the island may have experienced the lot of other countries. But by some quirk of fate, as millions believe, the Nazi forces were turned east instead of west, and engaged the Soviet in a death struggle. The fierce embrace of the Bear, the interminable spaces of Russia swallowed up the resources of Hitler, and laid the foundation for his ultimate defeat.

Whilst the Germans became bogged down on the Eastern front, the Western Powers built up an impressive array of munitions, and at the opportune moment, Germany was subjected to the most intensive bombardment in history. Wave after wave of bombing planes swept over the country ruthlessly reducing towns and cities to rubble, leaving a trail of devastation throughout the territory of the "Third Reich." It is said that the bombing of England accounted for some 60,000 civilian casualties, but in one night of Allied bombing on Germany, some 50,000 civilians were destroyed, and the total number of casualties ran into hundreds of thousands. Germany had cursed the Jew, murdering in its pogroms some 6,000,000 of this ancient race. It had not heeded the warning of history: "Yahweh doth put a difference between the Egyptians and Israel," and that His curse rests upon the nation that curses His people (Exod. 11: 7; Zech. 2: 8). And Germany felt the effects of that curse. By 1945 she was a defeated and bleeding nation. Even today, street after street in the towns and cities of Western Germany still are in ruins, a grim reminder of the awfulness of the onslaught when "the Austrian and German domain . . . was turned into a region of flame. . . ." ("Elpis Israel" p. 354).

World War II, we believe, accomplished that which Brother Thomas refers to in the extract above when he writes: "I see a war among the powers . . . which must precede the battle of Armageddon." It has reduced the European Powers down to a level that permits the development of Russia as a world power, and is helping to form the feet of the image.

Was it a mere quirk of fate that caused Hitler to turn east instead of west at that crucial time? We do not believe it was. We believe that Hitler, like the Assyrian of old, was "the rod of Yahweh's anger" (Isa. 10: 5). The Assyrian did not consciously act as Yahweh's rod. As the prophet stated: "He meaneth not so, neither doth his heart think so; but it is in his heart to cut of nations not a few" (v. 7). In other words, Yahweh used the ambitions of the Assyrian to

accomplish His purpose in the earth, and once this was effected, the Assyrian was punished because of his pride and wickedness. Yahweh used Nebuchadnezzar to the same end. Ezekiel draws a word-picture of the King of Babylon using divination to determine the course he would take. He represents him as "at the parting of the ways," wondering whether to turn south against Jerusalem, or in another direction against another nation, and resorting to his pagan priests and practises to decide the issue (see Ezek. 21: 21). But as the prophet told Zedekiah, Yahweh would override the decision, and use Nebuchadnezzar as His sword to punish His people, therefore: "At his right hand was the divination for Jerusalem." As a result, the message of woe was directed against the King of Israel: "Thou, profane wicked prince of Israel . . . Remove the diadem, take off the crown, etc. . . ."

Hitler's disastrous move was no quirk of fate. He was induced by circumstances to attempt a move that proved suicidal and brought the nation to ruin because it was the purpose of Yahweh that it should be so. World War II laid the foundation for the post-war world leading to Armageddon. It weakened Europe sufficiently to permit Russia to march in; hence the words of Brother Thomas: "I see a war among the powers etc. . . ." As the German forces were rolled back before the might of the Russians, the international prestige of the Soviet rose in the scale of the nations. Communistic philosophy began to be viewed in a new light, so that since the conclusion of the war, millions have embraced it who previously would have nothing to do with it.

In the first flush of victory, the Allies declared Germany would never again be permitted to rise, never again would be allowed to re-arm. As the Russians converged upon Berlin from the east, and the Anglo-American forces from the west, an iron control was clamped down upon the hated enemy. Complete disarmament was demanded; never again was there to be a German army.

The armies of occupation found the country a shambles. 25 per cent. of all homes were in ruins. Railway stations were piles of debris; rolling stock heaps of scrap. There was not a single heavy-duty railway bridge left across the Rhine. The highway system had been shattered by high explosives.

In the midst of these ruins, the Germans began to rebuild. By persistent, determined efforts the towns and cities were cleaned up. What building material could be used was apportioned for new dwellings which have risen at the rate of 400,000 per year. In comparison with many other nations, the Germans work long hours at lower rates of pay, and in consequence the nation has become a serious competitor in the world's markets. In West Germany production is now 140 per cent. above pre-war level, and during the first half of this year 40 million pounds worth of goods were exported, including 45,000 "Volkswagen" motor cars.

Meanwhile, the Allies had found in Communism a more insidious and determined enemy than Nazism. When the cold war broke out, they were forced to defend their one-time enemy against the en-

croachments of their former ally, and this was accomplished only at heavy cost. Britons and Americans were heavily taxed to help defend a Germany which was competing with them in the world's markets, with manufactures which undercut theirs, because they were free of this heavy burden. In comparison with austerity in England there was plenty in Germany. The question was soon asked: Why should England pay for the defence of Germany?

This was the background to the development of NATO: the North Atlantic Treaty. This treaty not only permits, but encourages Germany to rearm. It links as one most of the countries west of the Iron Curtain, and encourages the formation of a composite army comprising members of all these nations. It calls upon Germany to pay for some of the cost of defence against Russia.

There is one fly in the ointment. If Nato develops, Germany with its current prosperity, its new-found national life, its overwhelming population and efficiency must inevitably become the dominant power in this western bloc of nations (it excludes Britain). Then Europe and Asia will be dominated by two Powers: Germany and Russia. They will comprise the props upon which the old world will rest.

Today the Iron Curtain divides Europe into two, very much the same as when the Roman Empire was separated into its Eastern and Western Divisions during the middle ages. The significance of this is revealed by Daniel's prophecy of the Image.

The prophecy of Daniel 2 will be familiar to all "Logos" readers. Nebuchadnezzar saw a vision which represented the procession of history down to the time when "the God of heaven shall set up a kingdom that shall never be destroyed." Babylon was represented as a head of gold, Medo-Persia as breast and arms of silver, Greece as belly and thighs of brass, Rome as the legs of iron, divided Europe as feet and toes of iron and clay.

In exposition, we are familiar with the explanation that the two legs of iron fittingly symbolised Rome inasmuch as the once united Empire was ultimately divided into two parts: Eastern and Western Rome. But the king was also told, that in addition to the image representing a procession of history, reaching down to these times: "The God of heaven maketh known what shall be in the latter days" (Dan. 2: 28). In other words, there is to be a "latter days" manifestation of the complete image. All the nations found upon the territories comprised therein will be welded together in one great confederacy to be shattered by the "little stone" power. Brother Thomas has written:

"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. . . ." ("Elpis Israel" p. 327).

Today the Soviet threatens Persia and Turkey, whilst its power has driven deep into Europe and Asia. Obviously the latter-day

manifestation of the Image seen by Nebuchadnezzar is forming before our eyes.

It stood upon two legs, and these two legs primarily referred to the Eastern and Western division of Rome. In *Exposition of Daniel*, Section 26, Brother Thomas emphasises that the latter-day manifestation of the two feet have yet to appear. He looked to the Germanic Power (Austria in his day, for modern Germany had not then come into existence) and Russia as the two supports of the united majesty of the Image. Russia will prove the dominating power, using the might that Germany will develop, and confederating the nations into one composite whole. Thus we are seeing the forming of the feet of the Image in European events today. The Western Powers are concerned that once Germany has sufficiently developed her own resources she might turn towards the Soviet, the Bible prophecy serves to confirm their fears.

The Image stood upon its two feet and was destroyed by a "little stone" representative of the Kingdom of God. This "little stone" is comprised primarily of the Lord Jesus Christ and his brethren. It is the stone in the sling of David that will smite the Goliath of these days with destructive force. Christ must therefore return before the Image is complete and stands in Jerusalem. This is the message of the prophets, and the manifestation of these things in the earth is an exhortation to us all to prepare for the great impending crisis of these days. We can watch with interest, with excitement, the gradual forming of the feet of the Image. —H.M.

"Like Israel of old, there are still far too many in our meetings who do not know the difference between what is holy and what is profane: what is clean and what is unclean. Yes! And who bring strangers, uncircumcised in heart, and encourage them to offer strange fire on the Altar. I find this constant and oft-recurring warfare in the ecclesia far from my liking: it is quite contrary to my nature, not from any fear of being disliked, but because of the physical state it reduces me to. I shake and tremble, my heart pumps as though it will burst, and I can scarce control my tongue. In short, I am afraid. And my main fear is that I shall not say the right thing, or be capable of gain-saying the adversaries by effectively upholding the truth. Yet I cannot hold my peace, and so I will continue with God's help to oppose all who try to subvert the Truth, and trust that I shall continue to find that 'little strength' that will encourage me to continue the fight. . . ." (Extract from a letter)

"Today, a jet bomber flying from the east at 600 miles an hour at 40,000 feet might be first spotted by radar over Germany, tracked into France, engaged and pursued over Belgium or Holland, and finally dealt with off the coast of England, or over Denmark. And, in that, the whole business need not have lasted more than twenty minutes. Speed has shrunk the countries of Europe — compared even with the last war — to something about the relative size of an English county." — From a B.B.C. talk. (See Rev. 16: 20: "Every island fled away, and the mountains — symbols for nations and empires — were not found.")

In 1939 the radio equipment of an aircraft carrier cost £12,000. Today it costs £345,000, or about thirty times as much. So the increasing burden of armaments rests heavily upon the modern world,

Questions



Answered

Baptism : A Symbol of Suffering

"Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?"

1Cor. 15: 29.

A reader (E.H. — W.A.) asks what is meant by Paul in the above quotation. Perhaps there is no verse in Scripture upon which so many varied and conflicting replies could be given. Certainly it was not vicarious baptism that the Apostle had in mind, for this error had not then developed in the Ecclesias as it later did. It is also obvious that whatever is meant by the words "baptised for the dead," it presented an overwhelming appeal to reason in support of the resurrection. A course of action was revealed by certain brethren that arose out of their intense belief that they will be brought again from the grave unto life eternal.

In Scripture, baptism is used as a symbol of violent death. We are "baptised into the death of Jesus" (Rom. 6: 3) which was a death of sacrifice. Using the word in this sense, John the Baptist warned his generation that there was one coming who would baptise the nation "with fire" (Mat. 3: 11, Luke 3: 16). He was referring to the Divine judgments that fell upon Judea in A.D.70 after the "wheat" had been harvested by the gospel call. Again, the Lord Jesus, indicating the sufferings he would undergo on the cross, declared: "I have a baptism to be baptised with, and how am I straitened till it be accomplished" (Luke 12: 50). His sufferings were therefore "a baptism on behalf of the dead" for by his stripes we are healed.

Moreover, the Lord Jesus revealed that the Apostles would be submitted to a similar "baptism", and it is obvious by the drift of the conversation that they understood the word in this sense. In Matthew 20: 22-23 and in Mark 10: 38-39 the Lord questions them: "Can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptised withal shall ye be baptised."

Such terms as "*the cup I drink,*" and "*the baptism with which I am baptised*" are clear and distinct references to the sufferings of Jesus culminating in his death on the cross. These sufferings com-

prised a "baptism for the dead," and his disciples were told that they would manifest a similar faithful ministry of sacrifice and martyrdom on behalf of others. Their lives would become a "*baptism for the dead.*"

Thus Paul wrote that he desired to come to a full knowledge of "the fellowship of his sufferings, being made conformable unto his death, if by any means I may attain unto the resurrection of the dead" (Phil. 3: 10). Paul gave his life in sacrifice for the Truth that he might gain this objective. His baptism in water at the hands of Ananias was the earnest of a life of martyrdom to the Cause terminating in death itself. By his life of service and sacrifice many were saved, and this can be well styled a "baptism for the dead."

The Apostles stood in a different category to the rest of the Called out in Christ. "God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ, we are weak, but ye are strong; ye are honourable, but we are despised" (1 Cor. 4: 9). In 2 Cor. 4: 10 Paul describes them as "always bearing about in the body the dying of the Lord Jesus that the life of Jesus might be made manifest in our body" (2 Cor. 4: 10). Here was a living "baptism into the death of Christ," a true "partaking of Christ's sufferings" (1 Pet. 4: 12). In these things the Apostles were set forth as a spectacle, they were "appointed thereunto" (1 Thess. 3: 3) that those who are styled "the dead" (see Eph. 2: 1; Luke 9: 60), might come to a knowledge of the Truth and live.

Those who were "baptised for the dead" therefore, were the Apostles whose faithful testimony to the world was maintained in the face of suffering and death, and who, in doing so, were being "baptised with the baptism that Jesus was baptised with." They continued this living martyrdom until life itself was claimed, in confident hope of the resurrection from the dead to life eternal.

With this meaning of the term, the context of this verse falls into its proper place. If there be no resurrection as some in Corinth were teaching (v 13), "why," asked Paul, "stand we (the Apostles) in jeopardy every hour?" (v. 30). Paul protested that "he died daily" for the cause, in that his life was constantly sacrificed on its behalf. His was a daily baptism for the dead, but where was the use of his sacrifice, if the dead will not rise? In that case, wrote the Apostle, "Let us eat and drink; for tomorrow we die" (v. 38).

This use of the word "baptism," in addition to its more obvious meaning, reminds us that our immersion in water after confession of faith should be but the beginning of a life of sacrifice for the Cause we have espoused.

—Editor.

Every schism that has ever rent the body of Christ has been caused by human leaders striving to glorify themselves, to magnify human authority.

—J. Thomas

The Sacrificial Mission of the Lord

5. Suffering for Us

"Who his own self bare our sins in his body to the tree"
—1 Pet. 2:24.

An article of exceptional spiritual value.

We have seen that the condemning of sin, destruction of the devil, or placarding of the serpent nature upon the cross does not require the weaving around it of a technical theory. Understand his nature, amplify the understanding with the Mosaic pedagogue (Schoolmaster — Gal. 3: 24-25), and then the death of Jesus has its own power to transform.

The sacrifice of our Saviour was a showing of the *way* of self-crucifixion.

The crucified Jesus says: "Cast out the fleshly; obedience to the will of God alone matters."

It is said NOT as a legal treatise
as a learned theory
as a technical release from sin

but in vivid, heart-rending, soul-touching *suffering* of Jesus. Suffering, which once we have seen and taken it in we can never forget. It lives with us. We bear, like Paul, the marks in our body of our crucified Lord.

TO BRING US UNTO GOD

God has ever spoken to men in a living powerful way. Pagan drama and Greek tragedy was but a perversion of the way in which God by sacrifice, tabernacle, and priesthood enacted His ways vividly before man.

Greek tragedy in particular was not merely for man's amusement. The stories were well known e.g. Redemption by the dying god; but the object was to present the ways of the gods for the reflection of men. The audience in support with the players were expected to see, reflect and experience catharsis, which means purging. This Pagan perversion presents a dim image of the world's greatest spectacle or tragedy, and we are expected to "see" it and experience "catharsis."

It was the most powerful way in which God could send a message to man.

Christ is no theory but the very heart of our new life. His life, and especially his death, will automatically have great moral effect upon us, if we maintain constant contact.

Our petty conceits: pride, self-importance, ease of offence, plea-

sure-seeking, will all fade away before the suffering Jesus. We shall gain a proper perspective as vividly we behold the rejection of all human standards and values on the cross. God and His will alone matter; all else to be crucified.

In short, Christ lived and died to *wean us* from the ways of men. God manifested Himself in Jesus to *lift us up* out of the earthiness of flesh, to a grasp of His mind and will. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3: 18).

"CONSIDER JESUS"

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Pet. 4: 1-2). Consider how he suffered in cutting off the flesh, in doing the will of God. Consider it till the tears flow, and you will find that you are being armed with the same mind. And so, for the rest of this chapter, we will look at his sufferings, instead of hurrying over them as it is so easy to do, and we shall be influenced and stimulated. Let our imagination be used scripturally, and let us experience "catharsis." page

A PERFECT LIFE

Look first at his life. We say he was perfect. "Which of you," he asked, "convinceth me of sin?" Just consider it. 33 years and perfect seven days a week, twenty-four hours a day. We know it was only possible because he was the direct product of Holy Spirit, but even so, what a wonderful man! He was burdened with our humanity yet overcame every prompting, omitted nothing that ought to have been done; said nothing that ought not to have been said; lived all his life to the will of God and *nothing else*.

What a standard. How we are humbled when we consider. How we need mercy. I doubt if we are perfect for a day!

Yes, he is so much above us. Yet he is near, and we feel towards him as one of us, as an elder brother whom we respect and love.

But what a strain it must have been! What suffering it must have entailed, just living a life in which the flesh should not reign!

SUSPENSE

Consider the last three years, his public ministry. During this time he went about the land teaching, doing good and manifesting the Father *knowing precisely what would befall him and when it would happen* (see his reply to Herod—Luke 13: 32-34). What suspense! What a terrible load of suffering, and for us brethren and sisters, Shall it be wasted on us?

Not only suspense at physical suffering but the mental suffering also, the shame of frightened friends forsaking, and wicked foes mocking.

He knew it all throughout these three years. Need we wonder that he spent long nights in prayer; again an example to us.

Physical suspense is terrible, and is not to be spoken of glibly. Take the worst we have known; multiply it tenfold; end it with lingering death impaled on a tree; add a hundred-fold mental suffering, and look forward to it for three years. You have then a little idea of how our Saviour suffered.

Yet never a mean word, a godless thought, or a shameful act, for all the time he *studied sin* in the Word.

✕ "TO DO THY WILL"

How the flesh would have sought to evade it, found excuses for so doing, by short circuit of Divine plan. How frequently the fickle crowd offered him the crown. How often satan showed him the Kingdoms of the world.

But no! "I come to do thy will." And the natural mind was rejected.

He never sought even praise of men. When he was at the height of his popularity in the second year, he dashed all human hopes of "success" by driving away the majority of the followers and time-servers by hard sayings (see John 6). He showed a studied disregard of human expediency and rejection of the mind of the flesh.

"TOWARD JERUSALEM"

Yes! the suspense must have been great. Two more years and I have to be crucified. A year passes. This time next year! At the next Passover I shall be forsaken, tried, spat on, struck, nailed to a tree. Ten months. Nine months. Eight months. . . .

Compassed with infirmities, tempted in all points like us, from time to time terror, cold fear, would grip his heart, and he would go to his Father in prayer for strength, and would remember the joy set before him.

Seven months. . . . Six months. . . . Five months. . . .

About this time he began to bend his feet obediently to Jerusalem in accordance with the Father's will. The disciples tried to dissuade him. But it cannot be that a prophet perish out of Jerusalem; and so with trembling heart but steady step he journeys that way.

Voluntarily he goes to his doom, knowing that his words and deeds will bring many sons to glory, that the travail of his soul will bring many children to the birth.

LONELY.

As he proceeds in this direction, he becomes sadder, more reflec-

tive. The disciples notice it and are puzzled. He gives them little hints. He even tells them plainly that he must be delivered to the rulers and crucified. They cannot understand it. Not even John comprehends, so there is the added burden of loneliness. He knows no man after the flesh; he doesn't allow Peter to deflect him: "Thou savourest not the things that be of God, but of men.*"

What a load it all was for human shoulders to bear. Consider him: 33, in the prime of life. So much could be done if he could but live; but so much more could be done by accomplishing the purpose of the Father! With strong crying and tears he besought the Father for the strength that came.

LAST DAYS

So he comes to Jerusalem. Even here, though possessed by great heaviness, we see his selfless compassion. We see him weeping over Jerusalem — which was about to reject him — and he looks forward to Zion's glad morning and is comforted. We hear his wonderful words concerning the signs of coming judgment of guilty Judea. We see him defeating his enemies by his skill in argument, and then comes the Passover, the institution of the feast we commemorate each week. What agony of mind was his that evening. His foreknowledge told him just what was in the mind of Judas, and he knew what Peter would do. How his heart must have quickened its beat. That feeling: "at last it's here"; only a few hours more!

Yet ever mindful of his one purpose, he shows them the lesson of humility. He washes their feet. What self control. What an example for us to exercise in smaller matters.

THE PASCHAL LAMB.

Then the supper — one of you shall betray me — gloom settles on the room. This passover — he knew what it meant — he was the paschal lamb. How bitter would the bitter herbs be to him! The anguish of Jesus' mind is revealed in the words to Judas: "That thou doest, do quickly." Judas goes out. The Lord was anxious for the end.

—E. Wille.

(concluded next-issue)

* See Mark 10: 32. See the lonely figure going in front. They behind argue who shall be greatest. How it hurt him! Do WE hurt him?



12. He Who Shall be Our Ensign

"We have an altar (Christ), whereof they (those outside the Covenant) have no right to eat" (Heb. 13: 10).

The Apostle Paul taught that the details of Israel's history should be studied as types foreshadowing the life of the believer in Christ (1 Cor. 10: 11). These types and shadows help to place the Truth in its proper perspective, they reveal the true Israelitish nature of the hope, and show forth valuable lessons for the spiritual guidance of those who are "heirs of salvation."

Previous articles in this series (see Volume 19) demonstrated that a properly constructed Altar typified God in sacrificial manifestation. It typified the fulness revealed in Christ Jesus. The type was an altar of stone, the fulness a living altar, even Christ (Heb. 13: 10); the type was a dead animal, the fulness the Lamb of God, brought again from the dead; the type could never give life, the fulness provides life more abundant in the Kingdom of God.

Foreshadowing such wonderful truths, epitomising the very purpose of Yahweh, specific commands were laid down, not only as to how an altar should be made (Exod. 20: 22-24; Deut. 27: 5), but also the places where it could be set up (Exod. 20: 24); for it is not to be thought that the ancients were permitted to build an altar haphazardly at will, upon the whim of the moment. Yahweh's wishes in this regard had to be ascertained, and He selected places of particular historical or etymological importance. Thus when we seek out the significance of these places, and mentally visualise the Altar as the centre of the story they have to tell, some beautiful aspects of God's truth are revealed, some parables and prophecies that provide a deeper insight to the Divine purpose.

GOGUE FORESHADOWED

Such an occasion is recorded in Exodus 17. Led by God, Israel were struggling through the wilderness, along a route that took them down the coast of the Gulf of Suez to an unknown destination, the precincts of Sinai. This lonely, isolated and mountainous region was to swallow them up completely, separating them from all other nations. There they were to be given a law, and consecrated as a peculiar nation unto Yahweh, finally emerging as the Kingdom of God on earth, to occupy the land promised to Abraham.

But before this happened, an important lesson was taught Israel; one calculated to prepare them for their high destiny, if only they had taken heed to its significance. Amalek attacked the host of Israel. The attack was unprovoked, and threatened to destroy the nation

which was completely ignorant of the arts of war. Joshua was selected to lead the army against the enemy, and was encouraged by Moses to fight, not in his own strength, but in that of Yahweh Sabaoth. "Go out and fight with Amalek," instructed his leader, "and I will stand on the top of the hill with the rod of God in mine hand" (Exod. 17: 9).

According to Josephus, Amalek's army comprised a confederacy of all peoples in the district. Doubtless they feared the approach of this unknown Power that had been so miraculously freed from Egyptian domination. Possibly they attributed the overthrow of Pharaoh's host to natural causes, and decided they would challenge the issue with Israel by a contest of arms. Amalek was not without prestige. It is described by Balaam as "the first of the nations" (Num. 24: 20). In his prophecy he makes reference to the redoubtable "king Agag" (v. 7), and from the fact that the same name is found in 1 Sam. 15: 8 also in connection with Amalek, it is thought that *Agag* was a title used by the leader of the nation in the same way as the title *Pharaoh* was used by the ruler of Egypt. Balaam, in his prophecy, contrasted Christ with Agag, predicting concerning the coming King of Israel: "He shall be higher than Agag, and his kingdom shall be exalted" (Num. 24: 7).

Here, then, was a confederacy of nations under Agag, which in effect said concerning Israel: "Come, let us cut them off from being a nation!" It types the latter-day confederacy of nations to come against Israel in the land, to be destroyed by the power of Christ. This idea is strengthened by the comments of some authorities who state that "Agag" should be rendered "*Gogue*", as it is in the Septuagint Version.

A DIVINE VICTORY

Israel would have been destroyed that day but for Divine intervention. So long as Moses stood with the rod of God outstretched in his hand, Israel prevailed; but when the rod of God was not outstretched, Amalek prevailed. This taught Israel that the victory lay not in their own prowess. As the Psalmist later sung:

*"A king is not saved by his great army;
 a warrior is not delivered by his great strength.
 The war horse is a vain hope for victory,
 and by its great might it cannot save.
 Behold the eye of Yahweh is on those who fear Him,
 on those who hope in His steadfast love,
 That He may deliver their soul from death,
 and keep them alive in famine" (Ps. 33: 16-18: R.S.V.)*

Victory lay with Yahweh, and not with Israel after the flesh. "Some trust in chariots, and some in horses: but we will remember the name of Yahweh our Elohim" (Ps. 20: 7). This was David's attitude, and the attitude also of those of "like precious faith" in every age. It is the Name of Yahweh, His overriding care, that has preserved Jewry down through ages of persecution, and not the innate virility and might of Jews. Numerically Israel has never been

strong, and yet it has retained an identity denied more powerful and numerous people. It has retained this even though bitter trouble has sometimes driven Jews to desire assimilation into Gentilism, has sometimes caused them to prefer national death rather than the terrible isolation that has been theirs. Left to the flesh, Israel would have succumbed. As Paul declared (quoting Isaiah): "Except Yahweh of Sabaoth had left us a seed, we had been as Sodom and been made like unto Gomorrah" (Rom. 9: 29). Israel will ultimately win through, and conquer nations more mighty than itself. It will do this not in its own strength, but in that of God. And what is true of Israel as a nation, is true of spiritual Israel as individuals. If they would conquer the flesh, they will not do it in their own might, only in the strength of Yahweh. "This is the victory that overcometh the world, even our faith," taught John (I Ep. 5: 4), and Paul adds his testimony: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57);

"LIFT UP THE HANDS"

But the flesh is weak, and oftimes fails. This was brought home to Israel on this occasion in the clash of arms with Amalek. So long as Moses' hands remained outstretched Israel prevailed. The figure of their leader on the hill, with supplicating arms extended to heaven, became a symbol of victory to the striving host beneath. But when through weakness and weariness of the flesh his hands became heavy, and dropped, Amalek prevailed. As the day wore on, Moses had to rest, and his hands had to be supported. He selected a stone to rest upon, whilst Aaron and Hur upheld his hands, and at the close of the day victory was with Israel.

Every discerning Israelite would have seen in the events of that day the triumph of Yahweh, and not of the flesh. In every instance the latter had proved weak and unprofitable. If any confidence had been placed in it, failure would have resulted. If Israel had battled with Amalek without the help that came from on high, defeat would have been their portion. If Moses had relied upon his own strength to keep his hands outstretched, he would have failed his people. The lesson is obvious and clear to all; it is emphasised in the one great offering, in the triumph of the Lord Jesus Christ himself. He placed no confidence in the flesh; he drew his strength from on high, and so succeeded.

It is most likely that Paul drew his exhortation of Hebrews 12: 12 from the incident of Moses at Rephidim: "Lift up the hands which hang down . . ." The flesh cannot help us in the fight of faith, but we can, with confidence, rest upon the Rock of Israel, have our hands uplifted, and gain the victory.

"YAHWEH NISSI"

Victory over Amalek was celebrated by the building of an altar which was appropriately named: *Yahweh Nissi* meaning "He Who Shall Be Mine Ensign." As earlier articles have shown, the altar represented

the Lord Jesus (Heb. 13: 10), or God in sacrificial manifestation. He is the "Ensign" by which victory can come to Israel. "Who shall deliver me from this body of death?" asks Paul. In effect, he replies: "Yahweh-nissi." "I thank God," he says, "through Jesus Christ our Lord" (Rom. 7: 24-25). Only by drawing spiritual strength from above will we succeed. The power of the Word, supplemented by prayer, will strengthen and sustain us in our walk through life. That is why the Disciples were told, when asking concerning a certain measure of faith: "This kind goeth not out but by prayer and fasting" (Mat. 17: 21). That is why the Apostle declared: "Faith cometh by hearing the Word of God" (Rom. 10).

The man of the world thinks to succeed by his own power, strength or ingenuity. The man of the spirit puts no confidence in the flesh, but sees in the Yahweh-nissi Altar that which can bring him victory. It is under that Ensign he elects to fight.

The Yahweh-nissi altar is also prophetic of the ultimate victory of the Spirit over the flesh in a national sense. As the confederacy under Agag was destroyed, so that of Gogue will be also. The antitypical Yahweh-Nissi altar will destroy it, a multitudinous altar comprising the Lord Jesus and all in him. Upon this altar of spirit-victory will the Gogian confederacy be offered as a sacrifice, and the nations at large invited to save themselves by acknowledging justice of the slaughter (Ezek. 39: 17). Thus Isaiah proclaims: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he (Yahweh) lifteth up an ensign (Heb. *-nes*) on the mountains" (Isa. 18: 3). "In that day there shall be a root of Jesse, which shall stand for an ensign (Heb. *nes*) of the people; to it shall the Gentiles seek; and his rest shall be glorious" (Isa. 11: 10). That will be the day of Yahweh's triumph in the earth. The serpent-power will be dealt a blow that will ultimately prove fatal. And it will be administered: "Not by army, nor by power, but by my spirit, saith Yahweh Sabaoth" (Zech. 4: 6).

After the victory of Rephidim, Yahweh instructed Moses: "Write this as a memorial in a book that I will utterly blot out the remembrance of Amalek from under heaven." Moses repeats these words saying: "Yahweh will have war with Amalek from generation to generation." Here is recorded Yahweh's unceasing hostility to fleshly institutions that are reared up in opposition to His ways. From generation to generation the warfare continues down to our own times. But the day of victory is at hand. Flesh everywhere will be subjected to the law of the Lord, and their institutions overthrown. Men, at last, will look with faith towards the living Yahweh-Nissi Altar, at last recognising the Truth they have despised so long. Yahweh will be elevated in the earth, and His victory established before all men.

—H.P.M.





Truth versus Fable

JOB'S SATAN

Job's satan is usually represented as a supernatural being, a fallen angel borrowed from the mythology of paganism by an apostate Christendom. How different are the simple words of Inspiration. He is referred to as a man who has travelled much, and therefore professes to know what mankind is like. "Satan" is an Hebrew word, signifying "adversary," so that this much travelled, conceited man is the opponent or adversary of Job.

We are also told why he is an adversary unto Job. He believed that Job only gave glory to God because of the way God had so abundantly blessed him. If God were to withdraw that blessing, Job would soon fall away from his steadfastness.

Tradition makes the incident recorded to happen in heaven, and represents the adversary as a fallen angel attending a meeting of angels in heaven. Yet the facts show plainly that it all happened on earth. The book reveals that on a certain day, when the sons of God came together to worship and give glory unto God, that a son of God who had been travelling in distant parts associated himself with them for this same purpose.

THE ECCLESIA IN JOB'S DAY

"Son of God" defines one who believes and worships the only true God in contradistinction to the rest of mankind who worship idols and live according to their lusts. Since Abel there has always been the division on earth between the sons of God and the rest of mankind. Genesis 6 speaks of the corruption of the former by intermarriage with the latter, with the result that they were drawn away from their allegiance to God, and wholesale wickedness abounded.

The same division exists today. John declares: "Behold what manner of love the Father hath bestowed on us, to call us sons of God" (1 John 3: 1). We have the reason given why men are called the sons of God: "As many as received him (Christ, the Son of God) to them he gave power to be called sons of God, even to those that believed on his name" (Rom. 8: 14). "For as many as are led by the Spirit, they are the sons of God" (2 Cor. 8: 17-18). "Wherefore come out and be separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Men are constituted sons of God who are "in Christ," the Son of God, irrespective as to whether they were born before or after his advent. The former looked forward to his day, and like Abraham, "were glad."

Thus there were mortal men in the days of Job who constituted the sons of God of his generation, and who assembled together to worship and give glory to God. Among their number was Job's adversary, the "satan" of the book named after him. This book also names other "sons of God": Eliphaz the Temanite, Bildad the Shuhite, Zophir the Naamathite, and a young man called Elihu. These were probably leaders among what was later termed in the Greek tongue, the Ecclesia. They constituted part of the congregation of the called out ones.

DEITY VISITS THE ECCLESIA

It was not unusual for the angels of God to appear among men, and to speak or act in the name of Yahweh. Genesis 18 records the incident of Abraham providing food and drink and feasting with three men who later revealed themselves as angels of Yahweh, and who spake in His name. Moses was told by God: "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared . . . for my Name is in him" (Exod. 23: 20-21).

These facts illustrate Job chapter 1. There is a gathering of the sons of God before the angel of Yahweh. Among the former is a much travelled man who believes that Job was an imposter, and only served God for the wonderful things that God had done for him. This man was an avowed enemy of Job, and did not claim, like the other three, to be a friend of Job. He was powerless to harm Job, and was only able to do those things which God permitted him to do. This is certainly contrary to the satan of Paganism and the Apostasy.

JOB TESTED.

We read of the angel speaking in the Name of Yahweh: "Hast thou considered my servant Job? that there is none like him in the earth, a man perfect and upright one that fears God and departs from evil." To this invitation, the conceited much-travelled Son of God who professed to know men replied: "Doth Job serve God for nought? Touch all he hath, and will he then bless thee to thy face?"

God allowed this man his wishes to demonstrate the righteousness of Job, and to establish a principle in adversity for future generations. Job's asses were stolen by the men of Sheba and his servants were slain. Lightning destroyed his sheep and their attendants. The Chaldeans stole his camels and killed his servants. His house collapsed and killed all his sons and daughters. But to the confusion of his adversary, Job still retained his integrity. He rent his clothes in mourning, but nevertheless worshipped God, saying: "Naked came I from my mother's womb, and naked shall I return. Yahweh gave and Yahweh taketh away. Blessed be the name of Yahweh."

It is important to notice that Job does not ascribe his affliction to his adversary, but realises that it is from Yahweh Himself. How different is his attitude to that of the Apostasy which ascribes to a fallen angel all the powers of evil.

But the adversary is not entirely satisfied. We read of another occasion when he and the rest of the sons of God were again assembled to worship and give glory to Yahweh. The question is again put to him: "Hast thou considered my servant Job? that there is none like him on the earth. A man perfect and upright. One that fears God and departs from evil. He still keeps his integrity, although thou movest me against him, to destroy him without cause." Job's adversary issues a challenge: "Skin for skin, all that a man hath will he give for his life. But put thy hand on him and smite his bone and his flesh, and will he then bless thee to thy face?" The angel of God replied: "Behold he is in thy hand, only spare his life."

The thing desired by Job's adversary came upon Job. He was smitten by a burning ulceration, from the sole of his feet to the crown of his head. He took a potsherd and scraped himself, and sat down in the ashes. The disease was like that called *Eliphantas* by the Greeks, a form of black leprosy. The limbs swelled badly, and in some cases rotted away. The victim was troubled by a terrible itch. Often the only relief was death itself.

But despite this terrible illness, Job retained his integrity, and the accusations of the adversary were defeated. Job remained the same loving servant of God. Even his wife tried him by saying: "Do you still hold fast your integrity? Blessing God and dying?" Job answered: "Thou speakest as one of the fools, shall we accept good from God and not accept evil?" Through all this Job sinned not.

With this demonstration of Job's faithfulness, the adversary disappears from the scene. He probably realised that his accusations were false and acknowledged the fact. In any case, he is not heard of again. This is quite different from the Satan of the Apostasy who would represent him as working through the three friends of Job. They tried to show that all Job's troubles came upon him because of his wickedness, and this wresting of the truth called forth the wrath of God. "Yahweh said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42: 7). They were instructed to offer sacrifices, and request the help of Job to plead and make intercession for them, lest destruction should come on them. Satan did not work through them; they were themselves responsible for this wrong attitude of mind.

—R.W.A.

Let every man bend his strength to the saving of himself. Look to no man; lean on none. Fight your way through the darkness; there is light beyond. By and by our highest aspirations will find their goal in the Kingdom of God. When God makes up His jewels, our souls will luxuriate in excellence. From all ages, and all ecclesias will those be gathered who please Him and meet His purpose.

—R.R.

* * *

The desire for Revenge caused Ahithophel to oppose God.

The King's Counsellor

How "Good" was Ahithophel's Counsel?

To understand the attitude of Ahithophel in joining the faction of Absalom in the revolt against the authority of King David, is to realise how deep-seated were the causes which were moved by Yahweh in the determining of Israel's affairs. Arising, too, out of this consideration come the hidden incentives and dark influences which thrust men into calamitous passions and wicked acts. This setting of human propensities against the background of the Eternal presents a lively appreciation of the interwoven righteousness in the tapestry of the Divine purpose.

The record says that the Lord was determined to defeat the *good* counsel of Ahithophel. This appears to be the turning point of the narrative. The query at once arises on the paradox presented in the inspired text: Why, if the counsel was "good" did God move for its frustration? Then again: Could any advice against the Lord's Anointed really be good? It could be asked: In the circumstances, was not the advice bad?

It is characteristic of Revelation that often the related text does not offer the desired explanation. Such is oftentimes found far away in other incidents and in totally differing circumstances. A reference to Luke 16: 1-8 throws light on a problem not easy of solution. The Lord Jesus in certain of his utterances seemingly countered his controversialists on their own principles, rather than on what was actually true in fact.

This clue unravels the difficulty apparent in the conduct of David's traitorous counsellor, and the comment in 2 Sam. 17: 14 is crucial, since the incident is one of the most striking illustrations in the life of David of the Divine directive in the political affairs of Israel's domestic history.

The design in the parable of the Unjust Steward cancels out the fact that the man was not pointedly condemned for his sharp practice. An entirely wrong conception of this parable has prevailed. Among other heathen philosophers, Julian the Apostate thought that Christ was here condoning acts of dishonesty. The difficulty is removed if it is noted that the relevant point is the means used in the steward's scheming to extricate himself from an unpleasant position. The steward showed forethought well calculated to serve his end. Therein, taught the Lord Jesus, are the children of this world wiser in their generation than the children of light. The wicked are often more adept in moulding their means to the end. But do the children of light as diligently seek the kingdom of God?

Similarly, the Pharisees are set forth *not* really as "just persons which need no repentance" but that (as Jesus adroitly inferred) they thought themselves so. The concealed kernel of Divine wisdom is thus manifest. By these comparisons it is seen that Ahithophel's advice was good and sound and in the interests of the man to whom it was given. Yet in point of fact, it was wicked and atrocious advice intended to entrap David in defeat, if not disaster. Yet plotters against the Lord's Anointed all forget the Divinely decreed anticlimax that "transgressors shall be taken in their own naughtiness." Ahithophel's end is a dreadful reminder of the surety of the Divine purpose, despite the opposition of evildoers. Those who design wickedness shall certainly be entangled in the net they have spread for the feet of the righteous. So many of the things seen in the life of David are timeless shadows of an ageless past. In the Lord Jesus the things that happened are seen antitypically. The type and anti-type, King David and the Lord Jesus, are imperishably engraved that men might know and understand the everlasting glory of the called in Yahweh, and the doom of those who oppose themselves to the Eternal will.

AHITHOPHEL: A TYPE OF JUDAS

Out of these strivings and moods urged on by the desires of the flesh comes many a lesson for those whose sole longing is for the things of the Name. Men fight and clamour for the greed that is within them. They seek their own lust. But there are times when Yahweh uses even their hatred and tumult to demonstrate His eternal purpose, and to show to those whom He calls, the unfolding of His changeless will. One is apt to ponder the words: "The voice of the Lord cutteth out the flames of fire" (marg). David survived all the fierce raging of fiery passions which scorched so many reputations; but how many were consumed in the Lord's dividing of the flames? (Ps. 29).

Ahithophel was well-named "brother of folly." What greater foolishness than to deliberately enter into conflict with the Lord's Anointed? His conduct compares in many ways with the miserable misdeeds of Judas Iscariot. Suicide by hanging was the fate of both. It is a warning for all the Lord's enemies. Both men schemed a betrayal; both perished in their own pit. Both occupied "high places for sin" (Jer. 17: 3). Surely no man was ever more "ensnared by the transgressions of his lips" than was Absalom's ill-fated adviser.

Most of the prominent actors in this episode appear to have been animated by a hatred of David. As Solomon was to write later (no doubt with this and similar circumstances in mind) "hatred stirreth up strifes." Ahithophel was moved by the spirit of revenge, and his subsequent action well illustrates the inspired Word (Prov. 10: 12; 12: 12-15).

Ahithophel was no fool. But wisdom and sagacity which had raised him to high office as the King's Counsellor became blighted

and warped by evil resentment. David was too shrewd a judge to choose men of trifling ability for his state officers (1 Chron. 27: 33). The most brilliant minds, however, are apt to fall into error unless evil promptings are checked as soon as they arise in the thoughts.

There is a striking analogy in the case of these two men. Both acted traitorously to masters who advanced them to places of confidence. They had this in common that they exhibited all the base ingratitude of human nature, and both paid the same bitter penalty. The closer this period of Israel's history is studied, sombre shadows are projected into the centuries that were to come. As David pre-figured the mighty form of the Son of God, even so many of those in his court and service cast lengthening shadows before, and were finally silhouetted in the followers and contemporaries of the Lord Jesus.

¹ This is the beauty of the narrative. Especially in the Psalms is seen the splendour of the Divine purpose. Many events in the lives of King David and his companions in arms provide an exquisite imagery (though tragic at times) of the greater events which were and are to come in the advent of the Rod out of the stem of Jesse (Isa. 11). As figure after figure move across the stage of those tumultuous times, so unfolds the sin-drama of hate and rebellion, treachery and strife. Yet the final scene does not end there. Those days and incidents foreshadowed the passing of human passions and the ultimate triumph of Divine love in all the grandeur of righteousness and peace; the blaze of Israel's wealth and everlasting glory in the City of God renewed in abiding fame

Maybe, David had his counsellor in mind when he wrote the words: "He that worketh deceit shall not dwell within my house" (Ps. 101: 7) Also: "The mouth of the wicked and the mouth of the deceitful are opened against me . . . with a lying tongue." Then comes the stroke of Divine vengeance: "Let his days be few and let another take his office" (Ps. 109). Thus the King's counsellor and the treasurer of that little band around the lowly Nazarene are linked in the threads of prophecy, and their guilt expiated in a common ruin.

THE CAUSE OF AHITHOPHEL'S HATE.

Why did Absalom send for Ahithophel (2 Sam. 15: 10-15)? There were many other advisers in Israel, men eager and willing to serve this new Government established in Hebron. Rebellion always seems to offer the adventurer and speculator a more promising field than the more stable days of peace. How did Absalom, who sent his spies and trumpeters throughout the tribes of Israel, assess the Gilonite's leanings? What did he know of the secret fires smouldering, hate fed, in the heart of David's counsellor?

Absalom saw in Ahithophel the possibility of a useful tool. He reasoned that he would greatly strengthen his own position and prestige in drawing such a notability of his father's court into his own

camp. This was the beginning of the partnership of death. The pact between the two men was brief. For the one it ended in self-destruction by hanging. For the other, so sadly, almost derisively, named the "Father of Peace" to be murdered by Joab, his own cousin, as he hung helpless, caught by the hair in the boughs of the oak on the battlefields of the Wood of Ephraim.

So the intrigue worked itself out. As David was able to sing of Yahweh: "Thou hast known my soul in adversity and hast not shut me up in the hand of the enemy" (Ps. 31).

The rebellion thus briefly reviewed, it can now be considered why David's trusty counsellor fell so easily to Absalom's party. When David caused the death of Uriah under the walls of Rabbah, he murdered the grandson-in-law of Ahithophel (2 Sam. 11). And when Bathsheba was polluted, David deeply wounded the family honour of his renowned counsellor. Bathsheba was Ahithophel's grand-daughter. Now Uriah was one of the thirty-seven officers of the Royal Guards; and Eliam, father of Bathsheba and son of Ahithophel, held a similar honour. The two men were thus brother-officers, and what more likely that the Hittite should marry Ahithophel's son's daughter. This elucidation is built up on 2 Sam. 11: 3 and 23: 34-49. If, as appears, the Eliam mentioned in the first text is identical with the officer mentioned in the second, then we have the key to these tragic events.

THE REVENGE OF AHITHOPHEL.

Absalom doubtless summed up the situation correctly. He was quick to turn the tangle of events to his own advantage. It was a case of two men, each swayed by the vilest passions, but from different incentives, being drawn together to overthrow the Lord's Anointed. It is not clear when the office of King's Counsellor was conferred, but at the time of the great rebellion which so sorely shook David's throne, Ahithophel was esteemed high in public reputation, and his defection must have been a sore blow to the King.

It is at this point that notice must be taken of the unhappy interview recorded in 2 Sam. 12: 1-13. The significance of Nathan's prophecy emerges clearly in the light of Ahithophel's defection. The parable of the ewe lamb was devastating condemnation. The Gilonite carried the incident and its implications in his heart. Absalom's rebellion gave him the opportune moment. He would help forward the affliction. Like many another in similar circumstances, he felt that he was doing God's work maybe. Nathan's words must often have recurred: "Now therefore the sword shall never depart from thine house . . . thou hast killed Uriah . . . thou hast taken the wife . . . thou hast despised Me. . . ." Doubtless it was all a jumble. But out of such thoughts came the *good* advice given to Absalom and his fellow rebels.

Otherwise, Ahithophel must have been a man of fine parts to have attracted David's attention. He had the failing, however, that he

nursed a sullen, revengeful spirit; a brooding which eventually led to the anguish of soul in which he saw no way out save in suicide. His embittered mood was not lost on Absalom, himself an accomplished intriguer. It is thus easy to trace the thread which enmeshed David's life in the sin of murder and adultery into the very means whereby conspiracy came to a head. Ahithophel accepted the invitation to the council of war. His advice was good sound military sense. It had a political flair, too. That was the repercussion. Was not Ahithophel an old servant of the King's? He was suspect. Was there an unseen Divine representative at that council (cf. Dan. 10: 18-20)? And so, through Hushai the King's companion, God worked.

Even as David had sullied the honour of Ahithophel's house, so the Gilonite persuaded Absalom to abase himself with his father's concubines left to look after the palace (2 Sam. 15: 16). But the plan for a swift pursuit was rejected (2 Sam. 17: 1-14). The secret scheme agreed upon between David and his friend Hushai the Archite succeeded. God thereby turned the counsel of Ahithophel into foolishness (2 Sam. 15: 30-37). So Absalom wasted his time in the pavilion on the palace roof; and David, seizing the respite, fell back on Bashan and mobilised his forces.

REPERCUSSIONS OF DEFEAT.

“And when Ahithophel saw that his counsel was not followed, he saddled his ass and arose, and gat him home to his house in the city, and put his house in order and hanged himself. . . .”

The victory at the Wood of Ephraim was decisive. The two arch-plotters were dead. The sword did not depart from David's house. The solace of victory was saddened by mourning for a favourite, though traitorous, son. Yet Yahweh's justice is vindicated on all. The conspirators fell into the pit they had dug for the Lord's Anointed.

Ahithophel's folly lay in seeking a personal revenge when he should have been content to let the matter rest in Divine judgment. Yahweh had dealt with David for his sin. But Ahithophel, by his attitude, refused to accept the Divine decision; he repudiated God's right to try His own servant. He repudiated God's right, and it is ironical that Absalom declined Ahithophel's plan of campaign. The refusal of this advice sealed the fate of the conspiracy.

“For the Lord had appointed to defeat the good counsel of Ahithophel to the intent that He might bring evil upon Absalom.”

The lesson of these events is not hidden. Ahithophel was the King's counsellor. If he had diligently served in his office, he would not have nursed the revengeful spirit that led to his undoing. If faithful to his trust he could not have joined himself to conspiracy. He chose plotting. And tragedy came. Yet through it all the finger of the Creator and Controller of the universe is surely seen, bending

even the baseness of wicked men to establish His own designs in the earth.

In betraying his master, Ahithophel entangled himself in the follies and perversities of his times. He sought to frustrate God's way in the earth, and himself perished in the attempt. The Divine warning is re-echoed in Paul's exhortation centuries later, to another and worthier son in Israel: "No man that warreth entangleth himself in the affairs of this life." Absalom's interests lay outside the scope of Divine things, therefore sympathy of his desires was wickedness.

Seen against the background of Yahweh's displeasure, Ahithophel's suggestion is vindictively subtle (2 Sam. 12: 7-14; 16: 20-23). Ahithophel appeared to be using the Divine condemnation of David to legalise his own revenge. If David sinned in secret God reproved him openly. "For thou didst it secretly, but I will do this thing before all Israel, and before the sun." The Gilonite's counsel to Absalom to take his father's concubines on the house top and "before the sun" was a using of the Word for private purpose. How many have since succumbed to the same temptation.

The conspiracy, if successful, might have destroyed David. Hence the Divine intervention through the medium of Hushai's counsel which defeated the "good" advice of the King's counsellor who betrayed his trust. Divine appointments often prove unacceptable to the flesh. The true servant submits to the will of God. Ahithophel died because he failed to harmonise his likes and dislikes within the framework of Divine principles. He allowed his distemper to cloud his vision. He forgot the Law which said that to Yahweh alone "belongeth vengeance and recompense" (Deut. 32: 25).

—H. E. Doust.

The glory and honour of enlightening, civilizing, and spiritualising the heathen world is reserved for Jesus and the Saints. When they begin to work the world will wake up from its present stupefaction and clerical intoxication. The influence and power of the blind guides of all nations will be blasted. God will show mankind that their present spiritual leaders are hypocrites and imposters; and having severed their bonds, He will, by His saints, teach them of His ways; and by the breathings of His Spirit through them as the leaves of the forest of good trees, heal the nations—"the leaves of the tree were for the healing of the nations" (Rev. 22: 2).

—J. Thomas.

Out of the chaos of the present evil state, God is developing a glorious system, which in due time, will be manifested, filling the earth with glory, and showing that there is no waste of time or material in the evolution of the wonderful work, although to our limited apprehension there may appear much of both. "He doeth all things well."

—R.R.

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 . . .

A Divided Brotherhood

The subject of Ecclesial division looms large in England. Possibly the smallness of the Island, plus the comparatively large number of Christadelphians therein accounts in measure for this. Brethren of different sections of the Brotherhood are brought into closer contact with each other than is the case in Australia, with the result that differences and difficulties tend to become magnified.

Thus we found the subject of inter-ecclesial relationships a prolific if not profitable topic, tending to dominate discussion at the expense of more important matters. Whole evenings can be wasted in negative talk on the abuses of the current Ecclesial system, and the mind deflected from the grand, edifying and elevating truths of God's Word. Too many see in Ecclesial re-union the solution of all problems, whereas, in fact, if Ecclesial re-union comes, the basic problems of the life in Christ still remain. It is impossible to have Ecclesial union, and yet not experience true unity, the true fellowship of the gospel one with another. Not only possible, but this condition actually exists, and we do not have to go to England to discover it. It can exist in any Ecclesia in any part of the world. With or without unity we have

a work to do, and we must not allow any adverse conditions to impede it.

Yet, despite all this, reconciliation in the Brotherhood would mean a lot for many. At present, in every section, there are brethren capable of helping others who feel they are prevented from doing so by barriers that time and disputes have erected. There are tiny fragments of Ecclesias, wasting away, isolated and separated from "those of like precious faith" because of the technicalities of fellowship. Mere union with other groups is not sufficient in these cases; spiritual regeneration is what is required. Much money is spent (and justly so) on presenting the Truth to the stranger by brethren who sometimes seem reluctant to extend the same energy to helping those nearer home. Above all, we must remember, that tacit agreement with a Statement of Faith without the sanctifying power of Truth dominating the individual is of little value.

We found a disposition, in some, to minimise faults manifest in the section to which they belong, whilst they tried to justify their particular stand by magnifying the supposed failings of others. We found brethren sitting in judgment on Australian ecclesias whilst being very

ignorant of the true conditions existing here.

Salvation is an individual matter, and depends upon the use we put to the means Yahweh has supplied to this end: the sanctifying power of His Word. Where this is neglected, arrangements made between delegates of two divided Ecclesias that "fellowship" shall be established, will avail nothing. Fellowship depends not on Ecclesial rules, but upon "walking in the light." Where this exists: "We have fellowship one with another" (1 John 1: 7). If there are some found not "walking in the light," the Apostolic counsel should be adopted; they should be "rejected" (Tit. 3: 10).

The folly of the current methods (which we believe have gone right beyond Scriptural precept or the teaching of our pioneers both of whom would be disfellowshipped by groups of ecclesias today if they maintained their attitude on certain matters) is illustrated by arrangements entered into by two Ecclesias. Allegations of error were made by one (A) against the other (B), and after protracted discussion and dispute, division occurred. Ultimately, after the lapse of nearly a quarter of a century, fellowship was resumed between these two groups although neither altered in any particular its standing in doctrine or attitude towards fellowship. It is now acknowledged by A that the allegations against B were trivial, yet at the time the division occurred, the fact that B was out of fellowship with A virtually put it out of fellowship with many ecclesias which were in total ignorance of the facts of the case. Fellowship was refused B even though today it is admitted it was "walking in the light." Wisdom cannot endorse this procedure, nor does Scripture authenticate it.

It may be denied, but remains none-the-less a fact, that with the Central Meetings in England, fellowship is extended not upon the qualifications of the individual, but on whether the Ecclesia he meets with has its "Intelligence" accepted by "The

Christadelphian." We say this without any rancour, for our relations with Brother Carter are extremely cordial, but it is a situation that has developed over the years, and is acknowledged, with regret, by many brethren who feel and see the sad results of the present system, though they feel shackled and hedged in by their apparent inability to do much about it. Moreover, this method is no guarantee of purity in doctrine, as we discovered, though it does cut off some who are sound in the faith. It tends to drive error underground where it may remain smouldering in an ecclesia until some crisis occurs and it bursts into flame.

Early in our stay in England, we were asked to contact Brother Carter of "The Christadelphian." A meeting was arranged between Brother C. Cooper, Editor of "The Fraternal Visitor," Brother Carter, and myself at 21 Hendon Rd., Sparkhill, Birmingham. The discussion that took place, and which occupied several hours, was on an entirely unofficial basis. It seemed to me that the Australian situation was judged upon the emanations of certain individuals who are certainly not representative of ecclesial outlook here. In England, it is claimed, the prospects of unity are better today than at any previous stage. It is further alleged that it is the toleration by the "Fraternal Visitor" Ecclesias, of the teaching of the late Brother J. J. Andrews on the Responsibility question that delays matters. We discussed this with certain brethren suspected of teaching this error, but this was repudiated by them. They agreed that light was the ground of responsibility, and that anyone wilfully rejecting the light, in full knowledge of his action, would be punished by God. On the other hand, they claimed that an extreme was taught by others, inasmuch as lecturing brethren and pamphlets have stated that the audience having listened to the address or read the pamphlet, was now in a state of Responsibility to resur-

rectional judgment! Thus extreme begets extreme. We subsequently met Brother Carter on two other occasions, and discussed in addition to these matters features relating to the publication of the Truth's literature.

We also made the personal acquaintance of Brother A. H. Jannaway of "The Family Journal" group of Ecclesias. Again the discussion ranged around Ecclesial fellowship. We told Brother Jannaway that we fully endorsed the Scriptural procedure of disfellowshipping heretics, but could not see the warrant for withdrawal from brethren who are sound in the faith. Brother Jannaway justified separation from the F.V. ecclesias on the grounds that they believed on condoned partial inspiration. He was greatly surprised when I told him that this is incorrect, that Brother Carter himself had repudiated the charge in "The Christadelphian" therein stating that this was no longer an issue. Thus it is that ignorance and misunderstanding can enter in to keep brethren apart.

In the quaint and historic city of Bristol we called upon Brother F. Walker, an elderly member of the Berean section who has performed valuable service for the Truth over the years. At great expense of time, labour and money, he has issued a series of very interesting books, many of them culled from the writings of the pioneers not easily accessible to most. A book of particular interest, published by Brother Walker, was "Jehovah Jireh." It outlined the development of a Sunday School at Southmead, England, and claimed that in the unusual circumstances revealed, the hand of God was displayed. In reading this book some years ago, we thrilled to the enthusiasm expressed in its nearly 300 pages.

Brother Walker, now grown old in the Faith, though still virile in outlook, has decided to give up publishing, and wished to dispose of his stocks. He took us up to his storeroom and showed them to us. There was a large stack of these books "Je-

hovah Jireh." I commented on it and asked regarding the continued progress of the Sunday School—to learn that as a result of ecclesial contention it had closed down shortly after the publication of the book!! Another sidelight to the hurtful effects of controversy taken to extremes: so necessary if an essential of the Truth is challenged, so futile if (as in this case) it is not.

In London, in one of the most interesting streets in the world (Fleet St.—the home of journalists and publishing houses), we kept a couple of appointments with Brother M. Joslin, Editor of "The Dawn." This group had recently performed a valuable service to the Brotherhood by republishing "Nazareth Revisited," Brother Roberts' splendid work on the Life of Christ which has been out of print for so long. (This book [nearly 550 pp.] is available from "Logos Publications" in Australia at 18/- per copy plus postage 1/-). We commended Brother Joslin's committee for its efforts in this direction. Brother Joslin told us that he was now negotiating with "The Christadelphian" office regarding "The Life and Work of Dr. Thomas." For many years this has not been available, and when produced (we are prepared to accept orders in advance to be supplied when available) should meet with a ready response. We agreed with Brother Joslin that the Brotherhood should not permit such work to go out of print. Despite the cost, they should be looked upon as standard works, and be always available. We commended his committee for its labours in this direction.

On another occasion, arrangements were made for us to meet a brother who, repudiating association with all groups, maintained a position of grand isolation, though he was within easy access to Ecclesias. His demand was for an absolutely pure fellowship in which only well-formed "grain" would find a place, and the tares ruthlessly rejected. He had accusations of inconsistency against the various "Je-

groups with which he had been in contact, and he volubly gave his impressions of them. Whilst we were in sympathy with his desire to be associated only with those who were consistent (are any of us really in that category?), and who reveal a complete unanimity of thought even in details, the utter impossibility of hoping to see the attainment of this state under present circumstances is surely clear. Brethren speak and act as though the current ecclesial associations comprise the whole hope and purpose of the truth. In reality they comprise mere scaffolding to be removed in due time when the perfected "house of God" will be made manifest. Meanwhile, for a short period, until the apocalypse of the Judge, we must put up with the often discouraging nature of our Ecclesial relationships in the knowledge that He who walked in the midst of the seven Asian Ecclesias still does so today, and is cognisant of our trials and endeavours. How we react under current difficulties may well determine our acceptance or rejection at the Judgment Seat. There is little difference between the Ecclesia of today and that of Ezekiel's day (Acts 7: 38), and the grounds of Yahweh's indictment against those who He had elevated to the position of shepherds was: "The disease have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them" (Ezek. 34: 4). As a consequence, the sheep "were scattered through all the mountains and upon every high hill." The prophet continued: "Ye have thrust with side and shoulder, and nushed all the diseased with your horns till ye have scattered them abroad" (v. 21). Isaiah, also, condemned Israel because "fear toward Yahweh is taught by the precept of men," and he

warned the people that the time would come when the "meek shall increase their joy in Yahweh," but certain would be cut off: "The scorner is consumed, all that watch for iniquity are cut off; that make a man an offender for a word, and that turn aside the just for a thing of nought . . ." (Isa. 29: 13, 21). Perhaps there has been a little too much "thrusting with side and shoulder," and "pushing with horns" in Ecclesial life.

We hope that the above will not be misinterpreted as signifying that error should be tolerated. We feel that the policy of "The Logos" over the years has demonstrated the reverse of this. Let us vigorously repudiate doctrinal error (particularly regarding the first principles) and refuse to fellowship those who persist in it. The heretic should not be accepted in a meeting; but this is an entirely different thing to the current habit of cutting off entire ecclesias who may be quite sound in the Faith. Any ecclesia that condones false doctrine is doing a serious disservice to the brotherhood.

There is another aspect of this matter that should not be overlooked. In his parable of the sheepfold, Christ drew attention to the hireling who flees from the face of the wolf when the flock is attacked. On the other hand, the good shepherd guards the lambs in times of danger. In some instances, estimable brethren have imitated the action of the hireling instead of the shepherd. Instead of guarding the sheep and protecting them from their rapacious enemy they have fled in the face of danger. To use plain terms, instead of fighting the error, as the Prophets and Apostles did, many (like the sincere and earnest brother with whom we were discussing these things) have left the meeting leaving the errorist free course to the expression of his ideas so that in time many of the sheep and lambs that have remained, have been adversely influenced.

In contrast to the teeming millions of earth's population,

the friends of the Truth are so few as to be almost negligible. And in whatever country they are found, very often their efforts on behalf of it are relatively poor. Very often, the condemnation of Malachi to Israel, can apply to us, that the second-best is offered to the Lord, and our first efforts given to the things that make for our own comfort or convenience. A lot of time and effort may be put into the preparation of an address, and the attendance, even of brethren, turn out very poor and lifeless. (We are not referring to England now. Generally, we found attendances very good and interest keen). These circumstances of apathy, the divided state of the Brotherhood, and so on, can cause the flesh to become discouraged. But we must rise above this, giving our very best to the things of God whatever the reaction. In every age, Ecclesial circumstances have been similar to those of today. Look at them under the guidance of a spirit-directed Eldership: torn by schism, troubled by error, poor in number. Look at the condition of the faithful remnant during the ministry of the prophets: often driven underground by the belligerent attitude of Godless men, the prophets ridiculed and tormented, God's truth rejected or distorted. Look at the antediluvian period: the sons of God freely mixing with the world, the Truth of God set aside by fleshly imaginings, a handful of men and women in a generation ridiculed by their contemporaries. Yet under such adverse conditions, found in every age, Antipas has developed and set forth a testimony for the Truth. The voice of Truth has often been small and thin, but nevertheless those who have not bowed the knee to Baal have ever existed and been known of God. And even if nobody hearkens but Him, what have we to fear of or complain? Is our work unto men or unto God?

So we need not be discouraged, even though our members be comparatively small. We have the Truth and need to press on

in our efforts on behalf of it. If our environment be an adverse one, let us see in it valuable training ground, to perfect those qualities that will fit us for the high office we will ultimately assume, when "the knowledge of the glory of Yahweh shall cover the earth as the waters do the sea" (Hab. 2).

Some in England, and in Australia, expressed dissatisfaction with our efforts on behalf of reconciliation. They felt that we could and should have done more. We are not the judge of this, of course, nor was it our primary objective in making the journey. Reconciliation is a matter for Brethren on the spot, who understand conditions and can establish a workable basis. Each can play a part in this by being an exponent in the purity of the faith, for nothing we have said in the foregoing should be interpreted as suggesting that error should be condoned or tolerated.

Salvation is an individual matter, and depends upon the assimilation of the Word of Truth. Where this finds a lodgment in the heart of the believer, and a reflection in his life, there will be established a fit foundation for the clothing on of immortality in the Age to come. Thus the Bible must become the rule of life. This is where the value of the pioneer writings can come in. Though not inspired or infallible they are an invaluable aid to the better understanding of that which is Inspired and Infallible, and therefore help to make the life-giving, sanctifying ideas of the Word shine forth all the clearer. Study groups designed to that end can become a valuable adjunct to Ecclesial life. By the knowledge thus revealed, the Statement of Faith will become more than a set of doctrines to measure the acceptance or rejection of a brother; it will become the foundation upon which will be built a knowledge of the Truth. It was encouraging to attend so many of these classes in England. Some were quite large in number; others were tiny. Some were held in halls; others in the humble

dwellings of the brethren where sofas, chairs, floors and other available space was requisitioned to accommodate those who had come to hear the satisfying things of the Spirit explained — and to take their part in the

discussion. Here true fellowship was experienced, in the bonds of love and peace; here was not only union, but true unity of mind on the basis of "What saith Yahweh!" —H.P.M.

Bible Markings at Prospect E.I. Class

DANIEL 4

(These notes, comprising an itemised exposition of the Book of Daniel are continued from last volume — see p. 271).

Verse 17: "The watchers and holy ones" — The Elohim into whose care the affairs of Israel had been placed (Heb. 1: 14; 2: 5). They comprise the Elohimic "Eyes of Yahweh" (Gen. 18: 21; Exod. 23: 20; Ps. 103: 20; Gen. 28: 12; John 1: 51; Zech. 4: 10), and watch over the destiny of nations. "Giveth it to whomsoever He will" — Jer. 27: 4-5; Dan. 5: 18; Dan. 2: 37. "Setteth up over it the basest of men" — The Septuagint renders this: "And will set over it him who is set at nought by men." The Chaldee version makes reference to one person: "The lowest (one) of men He will set over it." It is the purpose of Deity to take control out of the hands of men and place His Son in charge,

and then the Kingdom of men will be given into the charge of "him who is set at nought by men" (see Ezek. 21: 27 — "Exalt him that is low" is another reference to the Lord. 1 Cor. 1: 26-30).

Verse 20: "The tree". Note verse 22: "It is thou." The Assyrian Power was often referred to as a "tree" in Scripture (see the context of Ezek. 31: 3).

Verse 22: "It reacheth to heaven" — The Babylonian ambition knew no bounds (Ecc. 3: 21; Isa. 14: 11-13).

Verse 23: "Leave the stump of the roots thereof in the earth". Though Babylon was to give way to subsequent dominions, the roots of its influence and teaching has remained, and have produced fruit in the religions of the ages. Thus Christendom (so-called) is termed "Babylon the Great" in the Apocalypse (Rev. 17: 5).

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)

11. We have shown, that these Sons of Power ("sown in weakness, raised in power") in the aggregate constitute THE NAME OF YAHWEH — a Name of Multitude; a myriad-manifestation of THE SPIRIT OF THE INVISIBLE GOD — THE ONE I

SHALL BE: "God manifested in flesh"; which is a grand mystery, but apostolically revealed:

12. We have shown, that Sonship to the Eternal One is an Old Testament element of this great mystery; and that an individual son was as necessary to the development of the "Many Sons", as an Isaac was to "Israelites indeed"; "*we through Jesus*".

These things having been demonstrated: much rubbish has been cleared away. Trinitarianism and Unitarianism have both received a quietus. There are not three Gods in the Godhead; nor are there but three in manifestation; nevertheless, the Father is God and Jesus is God; and we may add, so are all the brethren of Jesus gods; and "a multitude which no man can number". The Godhead is the homogeneous-fountain of the Deity; these other gods are the many streams which form this fountain flow. The springhead of Deity is one, not many; the streams as numerous as the orbs of the universe, in which a manifestation of Deity may have hitherto occurred.

The Anointed Cherub.

"God", said Jesus, "is spirit"—*pneuma ho Theos*. Heathen Greek writers, whether poets or orators, generally meant by *Theoi*, the plural of *Theos*, nothing more than supernatural beings of a higher order than men.* The word, in itself, had attached to it none of those more metaphysical conceptions which belong to our term *Divine* as significant of the uncreated and eternal. The great teacher, Jesus of Nazareth, did not use the word *Theos* at all, inasmuch as he discoursed not in Greek. The probability is that he used the word *Ail*; and that John who wrote in Greek, selected *Theos* in the singular number, and appropriated it to a Hebrew signification, which the teaching of Jesus would explain. "There shall not be there other Elohim before Me". This was said by Yahweh to Israel. When Jesus, therefore, spoke about God in relation to bowing down, and serving or worshipping Him, he had doubtless referred to *Ail-Shaddai*, who afterwards named himself Yahweh, commonly pronounced Jehovah. "*Theos* is Spirit", then, is equivalent to saying *Ail* or *Yahweh* is *Spirit*. But the proposition of Jesus is not limited to individual unity; its scope is multitudinous. *Spirit* is *Theos*; that is, whatever is Spirit is *Theos*—is of a higher nature than that of mortal men.

(To be continued.)

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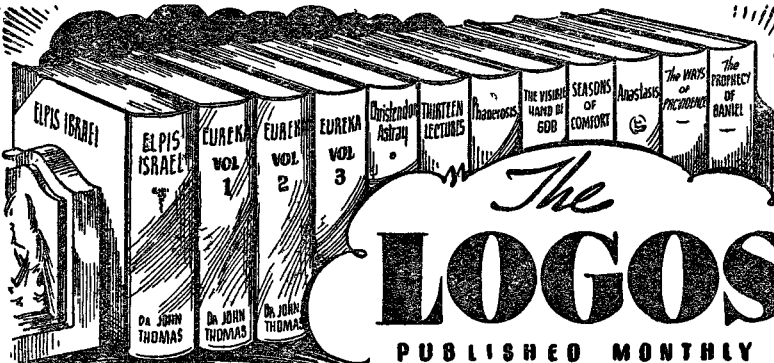
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No. 3

November, 1953

Vol. 20

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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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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.: Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zee), etc.

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

Paul.

VOLUME TWENTY

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

The Comfort of Love

Remember this also, for your comfort, that this love that is in God, the Father, and in the Lord Jesus Christ, is supreme in the heart of every member of the house to which you belong. You may not see much of it now. You may know more of being "in heaviness, through manifold temptations." You are scattered and lonely just now; but nothing can change the purpose of God to "gather together in one" the family of His love, and in the love that will pass in unchecked and flowing stream from heart to heart in their glorified assembly.

Is there not in these things, power to sustain the heart in the midst of all the "sufferings of this present time?" What could be more consoling than the confidence that the love of God protects and guides us now in the darkness and silence: that the love of Christ is engaged solicitously on our behalf, though we cannot see or know it by mere sensation? and that, after a brief conflict, with the toils, weaknesses and disappointments of our mortal years, we shall enter into a realm of being and an order of society in which love will be our atmosphere, joy our light, praise our life, and peace and joy our everlasting habitation. There is no situation in life in which these convictions are unable to impart courage, and nobleness, and purity.

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

Threat to Israel

"Christ will come, though the fourteen hundred millions of earth's population should join in one voice to deny him. Jerusalem will rise from her ruins if every man should shout himself hoarse in opposing it. The Kingdom of God will come though all the kingdoms of the world unite, as they will, in war to prevent it. Christ will reign at the appointed time, though there should not be a man in this generation to bid him welcome at his arrival."

—Brother J. Thomas.

We need to be reminded of the above fact, because oftimes the forces that oppose truth seem so strong as to have every appearance of being permanent. And in addition to this, we tend to colour certain events by our feelings, and interpret them in accordance with how we would like them to happen. For example, we have great interest in the development of the Jewish sign; we know that in the return of the Jews to Palestine there is being established the nucleus around which will be formed the Kingdom of God, and therefore there is a tendency to minimise the faults and magnify the virtues of the current experiment.

However, the destruction of an Arab village on the north-eastern border of Israel, the threatening advance of Jordanian military forces towards the affected area, plus the protests of America and Britain, have not merely served to bring Israel into prominence in the world's press, but also remind us of the imperfect nature of things as they exist. They emphasise that apart from the intervention of God in the return of His Son (the King of Israel), there is no hope for the future of this (at present) tiny nation.

We can understand how the current crisis developed without justifying the action of any of the parties involved. Ever since the emergence of the Israeli State, the Jews have been subjected to constant threats and acts of violence by their powerful and numerous neighbours. They have been forced to maintain a constant armed vigilance on a very wide front, for though the territory occupied by Israel is only tiny, so uneven is the border, that some 800 miles have to be guarded on the eastern side alone. Moreover, at one part, in the centre of the land, Arab infiltration is so deep as to almost divide

the state into two, for at its most narrow point, only eight miles separates the Mediterranean from the eastern border of Israel. In Israel, therefore, settlers live under the constant shadow of an hating and hated enemy, Arab skirmishes across the border are a nightly occurrence, and bloodshed is common.

When it is realised that many of Israel's citizens have experienced terrible persecution in the countries from whence they migrated, that they have felt the horror of Hitler's concentration camps, that they bear about on their bodies the marks of torture, that they have witnessed the brutal killing of friends and relatives, and have turned to this new State to obtain relief from these conditions, only to find there a continuation of the same terrible tension, one can understand how pent-up emotions would result in violence.

There is nothing, of course, that can excuse the killing of innocent people — of women and children as is alleged in the incident publicised in the Press—but to us it seemed, when we were in the land, that the Jews were constantly being incited to such incidents. Despite constant Arab attacks across the border, the Government was doing all within its power to hold in restraint the indignation, and desire for revenge, on the part of the people, the militia was kept well back from the border and its place taken by armed police, the Arab "refugees" were being paid liberally for the land they had voluntarily vacated in Israel when the War of Liberation (Jewish-Arab war) commenced, whilst diplomatically every attempt was being made to conciliate Israel's neighbours.

Israel, of course, lives on its nerves. The people work harder than most for smaller returns (many work without remuneration apart from the daily necessities of life). Many of the officials we met seemed worn out with the incessant work they are called upon to perform. It is a tiny nation, in a hostile world, with few compensations, and because the Government often refuses to take action when Arab infiltrators come across the border and Jews are killed, so reprisals such as the recent one are inevitable. Each settlement teaches its members not only to work and to farm, but to fight and defend their holdings. Under such terrible tension families are born and reared.

Whatever moralists say to the contrary, the world of Gentilism teaches that might is right and brutality pays. The condition of Germany today points the lesson to that. Despite the damage of war, the sadism, the brutality, the violence of the Hitler regime, Germany today is an honoured nation among the nations—far better off than many over whom she lorded it a few years back. Her present condition surely teaches that ruthless disregard of others pays in this materialistic age. The same lesson has been shown to Israel. The United Nations' Organisation did nothing to hold in restraint the Arab Federation when Israel was proclaimed a nation in 1948. In fact, with the blessing of some of its members, the Arab and Egyptian armies poured over the borders, and almost swept Israel

out of existence. It has not moved to prevent the Arab attacks that are almost a nightly incident in Israel since. By its ineptitude in these and other matters, it has taught Israel to rely upon force and retaliation rather than justice, and made inevitable such an incident which today the U.N.O. deplors.

The Arabs claim that the infiltration of the Israeli border comes from Arab refugees who have been ejected from their homes and holdings by the Jews. But this is a sad distortion of fact. The Jews never ejected the Arabs from their homes. They voluntarily left at the instigation of Arab leaders who were confident of driving the Jews from Palestine during the War of Liberation. On the other hand, the Arabs did drive from the land those Jews who had holdings in the territory they conquered from the Jews, and, moreover, have allowed those same holdings to fall into neglect.

America was the first nation to express "horror" at the action of Israel. Human memory is short. It was America that instigated Atomic warfare, dropping the first Atom bomb on a defenceless city of civilians in Hiroshima, killing thousands of men, women and children.

America's "horror" was echoed by a British protest. Here, again, the comment was a little hypocritical. In so scathingly denouncing Israel, Britain forgets its own ruthless bombing of German cities, in which 25 per cent. of all homes were destroyed, and hundreds of thousands of defenceless people—including women and children—were destroyed.

Thus in condemning Israel, the world condemns itself also.

Douglas Wilkie, prominent political commentator in the Australian Press, sees more in the incident than a spontaneous act of revenge. He writes:

"It was almost certainly staged by Israel to force the hand of U.N.

Israel believes that an Israeli-Arab settlement should come before, and not after, an Anglo-Egyptian settlement of the Suez dispute.

In the last war, the Israelis argue, the strategic problem was to guard Egypt against attack from the West. Now, however, the danger is a Soviet advance from the East, across Persia or Turkey — and Israel.

The Israelis say that any Middle East defence organisation which omits them is unreal, and imperils Israel's very existence . . ." (Adelaide "Advertiser").

Students of Bible prophecy will see great significance in these comments, especially in the light of Ezekiel 38 and other chapters.

Meanwhile Ishmael remains true to his predicted character: "He will be a wild man, his hand will be against every man, and every man's hand against him . . ." (Gen. 16: 12). Nevertheless, as God declared to Abraham, he shall ultimately "dwell in the presence of

his brethren." Peace will be established between Isaac and Ishmael by the Prince of Peace.

In "Eureka" vol. 3, p. 599, Brother Thomas writes:

"Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea and Paran, Haleb, 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 (Christ and the Saints) so recently developed in Teman, and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous trees and shrubs."

In a remarkable prophecy styled "the burden upon Arabia," Isaiah foretells the change that Ishmael shall reveal after Yahweh has disciplined him. "The travelling companies (nomads) of Dedan" (a descendant of Ishmael) are represented as "bringing water to him that is thirsty," and meeting with bread "him that fled" (Isa. 21: 14—the R. V. gives the future tense). This is an act of kindness (see Deut. 23: 4) sharply contrasting with the present hostile attitude of the Arabs to Israel.

The time this prophecy will be fulfilled is not indicated in the Authorised Version, but in the Revised Version, the words "in Arabia" are rendered "at evening." (v. 13). In another place Isaiah declares: "Behold at evening tide trouble . . ." (Isa. 17: 14). In the midst of this trouble the multitudinous Christ shall emanate from Sinai, shall discipline the Arabs, destroy the power of Russia in Egypt, and turn north against Gogue entrenched in Jerusalem. Meanwhile the ancient rivalry between Isaac and Ishmael shall cease. The Arabian wilderness shall blossom as the rose, the disciplined Arabs' shall meet with kindness their one-time enemies who will then be found fleeing from the depredations of the Russian Gogue prior to his destruction by divine intervention.

In Ezekiel 38: 11, Jewry is represented as "dwelling safely" in the land, and this is sometimes urged as a reason why the time is not ripe for the return of Christ. The Jews are far from "dwelling safely" today, nor can we expect much betterment of their condition in the absence of the Prince of Peace. The word rendered "safely" should be rendered "confidently" as the margin renders it, and this does express the attitude of Israel. Despite the terrible tension in the land, and the threat of violence from powerful enemies that surround them, they are confident of the future, and believe that they can surmount the difficulties that face them.

The Jews rejected the sacrifice of Yahweh in their midst 1900 years ago, and in consequence have themselves been given over to sacrifice ever since. They become the "daily sacrifice" and thus the prophecy of their dispersion and down-treading is represented as "the vision of the evening and morning" (i.e. sacrifice—Dan. 8: 26).

Israel will not "dwell safely" in the true sense of the word until Messiah's times when a change of heart and mind will be manifested in the people.

With that change in the people there will also become a great change in the land. Isaiah declares: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60: 18). These are the times of violence, wasting and destruction. We wait the times of salvation and praise, when men will look towards Jerusalem with a new vision and different understanding: "They shall use this speech: Yahweh bless thee, O habitation of justice, and mountain of holiness" (Jer. 31: 23). By the understanding of the Word we are able to anticipate this time, and look forward in confidence and hope to the future.

—P.M.

A Day of "Small Things" — see Zech. 4: 10.

FORMATION OF THE CHRISTADELPHIAN ECCLESIA OF ADELAIDE
February 5th, 1886.



Copy of Letter sent to Bro. Roberts, Birmingham, England.

Several persons resident in the city and suburbs of Adelaide having become dissatisfied with the sects with which they had been identified, and believing that the teachings of the people known among men as Christadelphians or brethren of Christ to be in accordance with the Scriptures of Truth, communicated with Bro. Jas. Mansfield, who with his wife were in fellowship with the Ecclesia meeting at Goolwa and with Bro. Jas. Brown who with his wife were in fellowship with the Ecclesia meeting in the Protestant Hall, Melbourne, Victoria, but now resident in South Australia.

The communication was with a view to the formation of a Christadelphian Ecclesia to meet in the city or suburbs of Adelaide as from time to time may be determined for the worship of Almighty God, the observance of His Son Jesus Christ our Saviour, and for the mutual help, comfort and edification in the Scriptures of themselves and all who may in the future join their fellowship.

A preliminary meeting was held on Wednesday, December 1st, 1886 in response to an invitation by Bro. Brown. The following friends met him and Sister Brown at their residence, Park Street, Hyde Park, namely Bros. Mansfield, Funnell (late Wesleyan), Hopkins (late Primitive Methodist) who with Sister Hopkins were baptised by Mr. Colbourne of Park Street Chapel (he not endorsing their views of the Kingdom and Name of Jesus Christ), Bro. G. Parsons of Bentham Street Chapel (Baptist), who stated that when baptised he was a be-

liever in the Kingdom and the Name, and Mr. J. Ellis (Baptist) who desired re-immersion. After some time spent in conversation upon the Truth it was decided that Bros. Brown and Mansfield, who expressed their confidence in Mr. J. Ellis as a believer in the things concerning the Kingdom of God and the Name of Jesus Christ, should meet at the house of Bro. Mansfield on Friday evening for baptism. This was accordingly done after the reading of the 6th of Romans.

On the following Sunday evening, December 5th, the first meeting for the breaking of bread in remembrance of the Lord's death and for the edification of the Brethren, was held at the house of Bro. and Sis. Hopkins, there being present—Sis. Brown, Bros. Mansfield (presiding), Funnell, Parsons and Ellis. At the close of the meeting it was decided to meet on Wednesday at the house of Bro. Hopkins. On Sunday 12th, the brethren again met at the house of Bro. Hopkins to break bread. On Tuesday, the 22nd, Mr. J. Stephens was examined and reported to be a fit subject for baptism and on Wednesday 23rd they met for the purpose of baptising Bro. Stephens which was done by Bro. Mansfield.

We have continued to meet on Sundays and Wednesdays since our foundation, and have engaged a hall in the city for the proclamation of truth. We trust that our efforts may be blessed by turning many to the only gospel. We have founded a Sunday School in connection with our ecclesia, the first attendance being 11 children. We hope we shall have a very much larger attendance when we commence in our new hall. Should anyone you know be coming to South Australia please give them credentials that we may admit them to fellowship. Our presiding Brethren are Bros. Brown, Ellis, Mansfield—Managing Brethren: Brown, Ellis, Hopkins — Treasurer: Bro. Ellis,—Secretary: Bro. Funnell.

May the God of Abraham, Isaac and Jacob sustain us in our battle for the Faith once delivered to the Saints, and may we be kept till our Master appears in all good conscience.

Greetings to our Brethren in Birmingham . . . H. B. Funnell.

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(Since these small beginnings, over 600 have put on the sin-covering name in Adelaide. . . Editor).

When a man is deeply and continuously engaged in an atmosphere of Divine thoughts, he has neither time nor inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil.

—Brother Thomas.

* * *

This is what we want, and is wanting — a revival of reading and searching the Holy Scriptures. If we can effect this, the truth will triumph in hearts where only prejudice, carnality and ignorance now reign.

—Brother Thomas.

* * *

A man knows not what he can accomplish till necessity is laid upon him.

Privileges of the Ecclesia

If our tribulations are many and heavy, we must remember that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges, and to exalt our troubles "above measure." A just estimate of our standing in Christ will show us that the sufferings incident to the present form of service are not to be compared with the "riches of His grace" in whom we stand, and the "eternal weight of glory" to which we are called by the Gospel.

The Jews thought too little of the incomparable position of favour which they occupied, until they were removed into the enemy's land, and their joyous feasts were subverted, and all their "pleasant things" taken away. In many cases the loss of a thing brings a more quickened realisation of its value than its possession. Hence, it is said, "Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old." But the remembrance came too late — it was the choking remembrance of neglected, and now lost mercies. During their possession of them, they failed to stir themselves up to any appreciable devotion; the prophetic warnings were lost upon them — listen to one of them, "Woe to them who are at ease in Zion." This describes the evil of their ease, from the divine point of view — they were at ease, "as easy as an old shoe," in divine activities. "Ye careless daughters give ear," cried one prophet; "I will punish the men that are settled on their lees," cried another.

Now, the ecclesial counterpart to this is the Laodicean state of being, "neither cold nor hot." Because this was the case with Israel, God "cast them out of His sight," and for the same reasons Christ says to the ecclesia at Laodicea, "I will spue thee out of my mouth." The meaning of which is this: God hates luke-warm service, He cannot endure it. He only appreciates a zealous-hearted work, and an agonising endeavour in the channel of His purpose. We cannot wonder at this; for who is there that likes a slothful servant? What diligent man can appreciate a creature that merely swings backward and forward like the door upon its hinges, without any earnest purpose in life. To such a son he says, "get out of my sight," or if he be a servant he says "be off about your business," or if he be a friend he says "I have no pleasure in you." The motto of these slack-hearted children of Zion was "The Lord will not do good, neither will he do evil." It takes much the same form in our day.

Their mental apartments are well furnished with every requisite for this present evil life, but they are not rich toward God. They are not "up and doing" in divine things; in these they are willingly to the rear the year round. This means spiritual starvation, and ossification of the bones in the new man — in a word a slow consumption

of all that is vital in regard to Christ. What was said to Zion is applicable to us; listen to the stern prophet's word to reviving Israel: "Let not thine hands be slack."

"Grace abounding" has only its proper sequel in the "always abounding in the work of the Lord." God has abounded towards us, and He asks us to abound towards Him in "every good word and work." Abounding people are precious in proportion to their scarcity. It is a joy to contemplate them, they are a fertilizing river wherever they go. They "strengthen the weak hands, and confirm the feeble knees." They rejoice in the Lord, and joy in the God of their salvation, and have no confidence in the flesh. The work of the truth is to multiply such from among the sons of men. It is slow work and hard work to take them out at all, but it is still more difficult work to get men off the carnal platform of the mere natural man, on to the sublimer altitudes of the spirit, where everything is revealed to us in its true character, and not least ourselves; that we may know wherein the full image of Christ is yet short coming, and may go to work upon the case with a view to the perfection which is enjoined upon all the Father's children, as the basis of His final approbation: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"THE WICKED"—Psalm 50: 16-20.

The wicked are to a great extent very pious and religious people. They have a "zeal of God, but not according to knowledge." Being ignorant of God's righteousness they go about with great diligence and enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with the sweetest music the praises of Him they profess to worship. The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion"; so that Christianity is thought to be habited in "fine linen, purple, silk and scarlet"; to walk in silver sandals; and to be "adorned with pearls and precious stones" (Apoc. 18: 12). But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is, "THOU CASTETH MY WORDS BEHIND THEE," saith God. No man, sect, or party, can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified His word above all the attributes of His name (Ps. 138: 4); and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honorable" (Isa. 42: 21). "I came not," said he, "to destroy the law and the prophets, but to fulfil; for the heaven and the earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled." He continually impressed upon his hearers the necessity of believing the words of God and of doing His commands: and never ceased to make "the obedience of faith" the test of men's devotion and affection for him (Jno. 14: 15; Rom. 13: 10).

—"Eureka", vol. 1, p. 16.



13. Moses' Altar with Twelve Pillars

"And Moses wrote all the words of Yahweh, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel"—Exod. 24: 4

The above verse is one of those portions of Scripture that we usually quickly read, barely noting the facts recorded therein, and subconsciously disposing of them as of little real value to us some 4,000 years divided from them in point of time.

But we feel that this series of articles has demonstrated that the building of an altar was ever pregnant with hidden meaning.

Israel left Egypt a rabble of slaves; it emerged from Sinai transformed into the Kingdom of God on earth. Yahweh proclaimed through Moses: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Exod. 19: 5-6).

This great change in status was brought about in the lonely and barren precincts of Sinai, when the people accepted the covenant of Yahweh. Moses had recited to them its terms, and they had un-animously replied: "All the words which Yahweh hath said will we do" (Exod. 24: 3).

As the verse above describes, the accepted covenant of Yahweh was then recorded by Moses in a book, and rising early the next morning, he built an altar, setting up around it twelve pillars representing the twelve tribes of Israel.

In the altar and pillars are firstly seen the two contracting parties: Yahweh on the one hand, and Israel on the other. But as sinful flesh cannot approach the Creator without blood, so He is represented in sacrificial manifestation as an Altar.

"Moses rose up early in the morning." When Israel accepted the covenant of Yahweh, a new epoch commenced for the nation, foreshadowing that greater epoch, that "morning without clouds" (2 Sam. 23: 4), when Christ our Altar (Heb. 13: 10) will be surrounded by the perfected Israel, and the Divine Abrahamic covenant will be consummated.

The anti-typical Altar surrounded by the twelve pillars of Israel was seen in Judea 1900 years ago, in the person of the Lord Jesus

and his disciples. They are likened to pillars in Israel (Gal. 2: 9). To them was promised sovereignty over the twelve tribes of Israel (Matt. 19: 28), so that each one, in his day, was representative of his particular tribe. In the Lord and His Apostles, then, we can see the Altar and its Pillars, though his contemporaries did not recognise them as such.

The fulness of the type, however, awaits the glorious consummation of the covenant, when again from the precincts of Sinai, there will emerge the Kingdom of God, in the persons of the resurrected and glorified saints who constitute the "commonwealth of Israel" (Eph. 2: 12). In the midst of this glorious host there will be the King, the "altogether lovely one," the whole being represented by the altar surrounded by its twelve multitudinous pillars.

WHY THE LEVITES DID NOT OFFICIATE

Israel accepted the covenant of Yahweh with its promise of blessings, and its threat of curses. To ratify it blood was shed in sacrifice; it was divided into two, and half sprinkled on the altar. Again the words of the covenant were read in the hearing of the people; again they accepted their responsibilities, and the rest of the blood was sprinkled over them whilst Moses proclaimed: "Behold the blood of the covenant which Yahweh hath made with you concerning all these words" (v. 8).

It is interesting to notice that the Levites did not prepare this sacrifice as was the custom later. The record states that Moses "sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto Yahweh" (v. 5). At this stage, Israel had accepted the covenant, and was a "kingdom of priests." As such, the firstborn in a family acted as priest on behalf of his relatives. When the firstborn of the Egyptians were slain, blood on the lintel and side door posts was needed to protect the Israelite firstborn males from a similar fate. They thus became the special property of Yahweh, and were consecrated to Him as a memorial (Exod. 13: 11-16). These "young men of the children of Israel," were doubtless some of the firstborn of the families of the tribes acting in their priestly capacity. Later the Levites were chosen for service in connection with the tabernacle, instead of the firstborn, because, when the people broke the covenant with Yahweh a short time after they had entered into it by making the golden calf, the Levites alone voluntarily returned to their allegiance and showed zeal for the Divine honour (Exod. 32: 26-29).

Thus Yahweh declared: "I have taken the Levites from among the children of Israel instead of all the firstborn: therefore the Levites shall be Mine" (Num. 3: 12). The Levites thus became the "legal" firstborn in Israel, and presided over the duties of the sanctuary.

THE PRIVILEGE OF THE FIRSTBORN

In Scripture, the title "firstborn" describes position or rank rather

than age. According to the Law of Moses, the firstborn succeeded his father as head of the family, or tribe. To him was granted a double portion of the inheritance (Deut. 21: 17; 2 Kings 2: 9), and he represented the family. In every point, therefore, except in longevity, Christ makes a suitable "firstborn" (Col. 1: 15). He represents the family of God in its approach to Deity, and the first honour of the inheritance is his (Rom. 8: 17).

The Law also provided that the actual firstborn could forfeit his position by misconduct or inability (see 1 Chron. 5: 1), and in such cases, a more worthy younger brother took over his privileges. As we have seen above, the firstborn of Israel were superseded by the Levites, because of their misconduct in worshipping the golden calf. Scripture provides several other examples of this. Esau sold his birthright to Jacob, and fulfilled the prophecy made before his birth: "the elder shall serve the younger" (Gen. 25: 23); Ephraim was blessed as firstborn by Jacob, even though he was the younger son (Gen. 48: 14-19), a decision endorsed by God who speaks of "Ephraim the firstborn" (Jer. 31: 9); Simri was elevated head or firstborn though he was younger in years, doubtless because he revealed qualifications lacking in the actual firstborn (1 Chron. 26: 10). On the other hand, to guard against abuse, the Mosaic Law prohibited the elevation of a younger son to the position of firstborn on the mere whim of his father, just because he was more beloved than his elder brother. The latter could not be deposed except for misconduct, or inability to undertake his duties.

The type is beautifully fulfilled in Christ Jesus. He has been elevated into the place of the firstborn instead of Levi who forfeited it by misconduct. He not only represents the "family of heaven" in its approach to Yahweh, but in him all the prerogatives and dignity of the Father are revealed. He is firstborn (Col. 1: 15), not by virtue of longevity (which confers no merit) but by fact of moral excellence.

Because of this, God declared to David, "*I will make him my firstborn, higher than the kings of the earth*" (Ps. 89: 27). The seal of the Father's approval was the resurrection of the Son (Rom. 1: 1-4). This constituted him firstborn. In the words of Paul: "He is . . . the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1: 18), the "firstborn among many brethren" (Rom. 8: 29).

Those "in Christ" are also elevated to the position of firstborn. They are "an ecclesia of firstborns," whose names are "written in heaven" (Heb. 12: 23), being of God's own will "begotten by the Word of Truth," that they should be "a kind of firstfruits of his creatures" (James 1: 18). These "wait on" and "follow the Lamb" (i.e. the Altar), being "firstfruits unto God and to the Lamb" (Rev. 14: 4). Thus they sing: "Thou hast redeemed us by thy blood out of the nations, and made us unto our God kings and priests . . ." (Rev. 5: 9-10). As the firstborn of Israel was redeemed by the blood of the

Passover Lamb, so these "firstborn of nations" are redeemed by the Lamb of God whom they encircled in the vision seen of John in Patmos. Peter describes them as "a chosen generation, a royal priesthood, an holy nation, a purchased people" (1 Pet. 2: 9.).

The type of the young men of Israel ordered by Moses to prepare the sacrifice for the altar, will be fulfilled in the Kingdom when the Ecclesia of firstborns shall "serve him day and night in his temple" (Rev. 1: 6; 7: 15).

THE "LAST SUPPER" FORESHADOWED

It is important to notice that Moses first cleansed the Altar by sprinkling half of the blood shed in sacrifice upon it, and afterwards the people by sprinkling the rest of the blood upon them.

In like manner, Jesus first partook of the bread and wine, and afterwards passed it to his disciples, saying: "This cup is the new covenant in my blood which is shed for you."

By his action in eating the bread and drinking the wine first, Jesus demonstrated that he was himself involved in the benefits that came through his shed blood. His nature was the same "sinful nature" of all mankind (represented by the stone of the altar), with this difference, that in Him we see God manifest in the flesh (1 Tim. 3: 16; 2 Cor. 5: 19). Thus the altar was made of unhewn stone (Exod. 20: 22-24), not shaped by human thought or contrivance, unpolluted by actual transgression. Jesus was saved by his own shed blood: "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). "Rejoice greatly O daughter of Zion," declared the Spirit through Zechariah. "Behold thy King cometh unto thee; he is just and saving himself" (Zech. 9: 9—margin).

Like the altar that required to be cleansed before Israel could use it as a medium of ratifying their covenant with Deity, so Christ our altar was first to benefit from his shed blood. He was granted a change of raiment, putting off the "filthy garments" of the flesh (Zech. 3: 3), and becoming clothed with glorious divine nature.

"I WILL NOT ANYMORE EAT THEREOF UNTIL . . ."

After sprinkling the people with blood, Moses, Aaron, Nadab, Abihu and seventy elders of Israel then ascended into the Mount where like Peter, James and John later, in the Mount of Transfiguration, they were treated to a manifestation of divine glory, emblematic of the Kingdom (Matt. 17: 2). "They saw the Elohim of Israel, and there were under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in clearness" (Exod. 24: 10). This was not the Creator Himself, but a representative. Ezekiel saw a similar vision (Ezek. 1: 26), and John also in the isle of Patmos (Rev. 4).

The leaders and priests of Israel were thus separated from the body of the people and invited to "come up hither" (see Rev. 4: 1) to meet the Elohim of Israel. There they saw Him upon a "paved work of a sapphire stone," and "as it were the body of heaven in its clearness."

Ezekiel describes his vision of this glory as that of the firmament (or "body of heaven") which was set a throne as the appearance of a sapphire stone. In his description, the "paved work" becomes a throne, and the "body of heaven" becomes the firmament, fit symbols for that glorious reign yet to be established in the rarefied political heavens of the millenium.

The beautiful, blue transparent sapphire is a fit emblem of the reign of Christ, that "morning without clouds" when the glorious light of the Sun of righteousness will be reflected in the deep azure of the political heavens.

The blue of heaven is caused by the light of the sun being reflected by countless specks of solid stuff hanging (invisible to us) in the air. They are of just such a size that they catch the bigger waves of light which make other colours, but throw to our eye the shorter waves of light which make the blue.

Reducing this to the symbol before us, the political heavens of the age to come will be filled with the countless seed of Abraham, which will reflect in reduced measure the glory that shall emanate from the Lord Jesus, the Sun of righteousness, who will arise with healing in his beams (Mal. 4).

In the presence of this glorious vision of the future, the elders of Israel ate and drank with the Elohim of Israel. It was quite a normal procedure for the two contracting parties of a covenant to thus celebrate an agreement; the covenant-victim becoming part of the feasts. It reminds us of the partaking of the Passover by Christ and his disciples, and the greater celebration of it in the Age to come: "I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22: 16). This the Elders of Israel typified.

THE COVENANT BINDING BEFORE ACCEPTED

When Moses proclaimed Yahweh's covenant before the people, could they have refused it? The answer is: Only on penalty of death. They had witnessed the mighty acts of Yahweh against Egypt; they had seen Amalek decisively defeated by His power; they had been marvellously cared for during their wanderings, they were in a state of light, and therefore responsible. The alternative was life or death: "I have put before thee this day, life or death, blessing or cursing, therefore choose life, that thou and thy seed may live." If Israel had rejected the covenant, Israel would have been cut off. Having been brought nigh unto God, one thing only was permissible: obedience to the divine decrees. Infraction or rejection would have been met with punishment. They were already under law, before the covenant

had been accepted (see Exod. 16: 26-28), and a covenant, when uttered by Deity, becomes a commandment. "Yahweh declared unto you His covenant, which He *commanded you to perform* . . ." (Deut. 4: 13).

Some speak as though a person can accept or reject the covenant of God at will; that if the covenant is not accepted, then he will not come under condemnation. Such a thought drags Yahweh down to the level of a man bargaining for the future. Its fallacy is clearly revealed in Scripture, which shows that light is the ground of responsibility. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos 3: 2). To the enlightened rejectors of His covenant in His day, the Lord declared: "That servant which knew his lord's will and prepared not himself neither did according to his will, shall be beaten with many stripes" (Luke 12: 47). "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48). "If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin" (John 15: 22). It was doubtless this doctrine that caused Felix to tremble as Paul warned him of judgments to come (Acts 24: 25). When God speaks a word, flesh must hearken and obey. His covenant is not stated to be accepted or rejected at the whim of man. "He *commandeth* all men everywhere to repent" (Acts 17: 30), and those who knowingly refuse to do so will come under the condemnation to be meted out to those who despise the divine will.

Israel, at Sinai, had no choice but acceptance or death. They were cut off from all contact with the world; they were in a barren and isolated region, shut in by granite mountains, without hope of sustaining themselves. Rejection of God's offer meant annihilation.

Yet with Yahweh there is mercy. Israel was reminded of that, for under Sinai there stood the altar, and around it the twelve pillars speaking of a purified Israel. In the case of sin repented of, there was the opportunity of forgiveness, for Yahweh is merciful and long-suffering towards those who look to Him in faith. As the Israel of God, let us look back to Sinai with its altar and twelve pillars, and forward to the time when the antitype will be fulfilled, and we like the appointed Elders of Israel, may eat and drink with the Elohim of Israel in the Kingdom He will establish.

—H.P.M.

"I rejoice that "The Logos" is publishing "Phanerosis" in its pages. I owe to "Phanerosis" and "Eureka" a debt of gratitude for opening the Scriptures to my understanding the sublime doctrine of God Manifestation." (Extract from a Letter).

Men incline to glory in numbers, and this is always offensive to God. Gideon had to reduce his 32,000 to 300 before God would deliver Israel by his hand, "Lest Israel vaunt themselves against me, saying Mine own hand hath saved me" (Jud. 7: 2).



Can Love and Jealousy be Reconciled ?

Through Zephaniah, Yahweh says: "All the earth shall be devoured with the fire of My jealousy" (Zeph. 3: 8). Earlier the prophet makes reference to "the day of Yahweh's wrath," when "the whole land shall be devoured by the fire of His jealousy" (1: 18).

As a seeming contradiction to this, we have the words of John: "He that loveth not knoweth not God, for *God is love*" (1 John 4: 8). The thought is repeated in v. 16: "We have known and believed the love that God hath toward us. God is love."

God is love, and yet the prophet says that the whole earth is going to be devoured in the fire of His jealousy. Is that love? "God is love," says the Apostle, whilst, in effect, the prophet says "God is jealous." Indeed, that is a Scriptural truth, for we read elsewhere: "Yahweh, whose name is Jealous, is a jealous God" (Exod. 34: 14). God is jealous — but God is love.

YAHWEH'S FLAME

Can jealousy and love be reconciled? In what way is the devouring of the peoples of the earth with fire, in jealousy, a manifestation of love? How do these two thoughts knit together — for we know that they cannot contradict one another? We shall see that they are complementary one of the other: that, in fact, the two words are but different ways of expressing the same idea. We have a Scripture which brings these two aspects together as one, for we read: "Love is strong as death: jealousy is cruel as the grave. The coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it" (Song 8: 6). The word *cruel* would be better translated as "*firm*," "*inflexible*," or "*unyielding*" (margin gives "*hard*"). Secondly, the phrase "most vehement flame," is, in the original, "*a very flame from Yah.*" The verse then reads: "For love is strong as death: jealousy is as firm and unyielding as the grave: the coals thereof (from this unity of love and jealousy) are coals of fire, a very flame from Yah."

Thus love, which is jealousy, is described as "a very flame from Yah" which, says the *Song*, many waters cannot quench, nor the floods drown. What are the waters and floods which strive to quench the love of God, manifested as a flame from on high? John was told: "The waters which thou sawest, are peoples, and multitudes, and nations, and tongues" (Rev. 17: 15). They will be unable to subdue this manifestation of the love of God, however much they try.

So we see that love and jealousy are knit together, but it is not enough just to say that. Let us see *how* they are knit together, these two thoughts which seem so contradictory if we are just looking at the surface of things. Let us begin by thinking about jealousy: not any jealousy, not the sort of jealousy that is more often described in the Word as "envy," but rather "Godly jealousy," even "a very flame from Yah." The Hebrew word comes from a root which means "to become very red", and when we contemplate the jealousy of God, we can see the connection. The *Song* speaks of "coals of fire," Zephaniah also mentioned "fire" in this connection, whilst we read "The Lord thy God is a CONSUMING FIRE, a jealous God" (Deut. 4: 24). Fire is continually associated in the Scriptures with jealousy, and at the same time with the judgments of God, the recompensing of evil, and wrath against the wicked. But this recompensing of evil, and the consuming of the wicked, brings blessing and goodness in its train. In Psalm 79, we find that after reading that "the jealousy of Yahweh burneth like fire," the 12th verse brings us to the delightful end: "So we thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations."

"BEHOLD THE GOODNESS AND SEVERITY" — Rom. 11:22

We have many practical examples in the Word to show us that this is so. To take only one, we remember that when Moses brought Israel up out of Egypt, Jethro "rejoiced for all the goodness which the Lord had done to Israel, whom He had delivered out of the hand of the Egyptians." But the consequences, viewed from the Egyptian standpoint, were dreadful. They had suffered the plagues, and then armies had been destroyed. God's jealousy for His people, for His Name, His love toward them, necessitated the outpouring of judgments upon the idolators of Egypt. These things are essential elements of His character, for He says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments (Exod. 20: 5). His love is manifested towards those who keep His commandments, and that NECESSITATES that He be jealous on their behalf, visiting the consequences of wickedness on those who do wickedly, and hate Him. Thus He "flushes up red" as it were, being "a consuming fire."

We, today, look forward to a great climax, when God's mighty hand will be revealed once more, and His arm made bare before all the nations, when He will "pour upon them His indignation, even all His fierce anger" (Zeph. 3: 8). But that same act is an act of love towards Israel, for the prophet concludes: "At that time will I bring you again . . . for I will make you a name and a praise among all people of the earth" (v. 20).

Thus an essential element of the love of God is a strong, unchanging, inflexible purpose, likened unto death, which cannot be escaped, and is as unyielding as the grave. He is jealous for His

Name, placed in Israel, and now resting on both Jew and Gentile who have hearkened unto His call, and for their sakes He visits His wrath, as coals of fire, upon the heads of the wicked. These judgments cannot be stayed or quenched, the peoples of the earth, for all their millions, cannot hinder His purpose, or thwart its completion, and the display of love which is embodied in these happenings towards His children. He has spoken, and He will perform it.

LOVE, NOT SENTIMENT, REQUIRED

Can we now appreciate more fully the way in which God manifests His love toward us, and that jealousy is indeed a necessary element of His love? Jealousy is but a manifestation of love toward those that are in His Name. But we, being in the Name, are required to grow in Godliness, we are expected to display in ourselves, to the utmost possible as lies in each one, those moral attributes of God which were displayed in all their fulness through Jesus. Do we? Has our love the qualities about which we have just been speaking? Is our love one towards another knit with jealousy?

Our brother Paul, writing to the Corinthian brethren, said that he was "jealous over them with a Godly jealousy" (2 Cor. 11: 2). Having seen them espoused to Christ, he feared lest they might be beguiled, and turned away from the truth, by the lusts and desires of the flesh, as was Eve of old time. So he exerts himself on their behalf, hating the garment "even spotted by the flesh." Have we this care one for another? Do we have compassion upon those that err from the truth, and strive to the utmost to save them? Do we love one another?

Love is so much more than a generally pleasant disposition one toward another. In fact, sometimes, to manifest such a disposition would be to fail in love. We have seen the love of God, we have seen that He is actively concerned for our well-being, and we know that "all things are for our sakes." That which is happening in the world today, whether it be war, the decisions of statesmen — all things are for OUR SAKES. They are bringing us steadily nearer the day for which we look, even the appearing of our Lord Jesus Christ, who will be revealed in "flaming fire, taking vengeance on them that know not God." Even NOW the vials of the wrath of God are being poured out, nation is being set against nation, and men die — that the meek may inherit the earth.

· WE NEED TO CARE FOR OUR BRETHERN

This is the manner of the love of Yahweh toward us — are we actively concerned, from day to day, for the well-being of our brethren? Though we ought to care, and I am sure, do care for one another's immediate, practical needs, we need exhortation that we may have regard, also, — nay, especially, for the ultimate well-being of our brother. There is no greater good that we can do for our brother, than help him on the road to life. If he gains the Kingdom, everything is gained; if he does not, then everything else is meaningless.

So we must have in mind not only one another's daily necessities in material things, but above all one another's daily needs in spiritual things. We must, each and every one, feed one another with the "bread of life," encourage one another to drink of that "living fountain," labour to give one another "meat in due season." We must encourage, rebuke, plead, exhort, and **BE AN EXAMPLE OURSELVES**. Much effort is required of each one of us; not only those who stand up and speak. The responsibility is laid upon us all. And we will have to exercise much care and patience, much courage, because oftentimes we will be misunderstood, and our motives misconstrued. This is true love, this is the love of God, even "love in the truth." As Paul says, "it rejoiceth not in iniquity, but rejoiceth in the truth."

Among faithful brethren and sisters, those who love the truth, such endeavours will show forth fruit. But none can be expected from the unfaithful, those whose hearts are still in the world, who have forgotten, if they ever knew, that they have been called to glory and virtue. Their true character is not always apparent, for we can meet wolves concealed in sheep's clothing.

But the "love of God," if truly shed abroad in our hearts, will be equal to this situation also. Our task in relation to such is to oppose evil when it is made manifest, and, if necessary, expose it as such, in order that the simple be not deceived. And, of course, in the last extremity, we may have to "have no company with" or "avoid."

The basis of our action in this, as in all else, must be the Word, and this element is not forgotten by John in saying that "God is love." Indeed, it is this thought, in the first few verses of the 4th chapter that leads him to say it. This warning by John, and similar things that we find Paul saying from time to time, are manifestations of their love toward the brethren. And we, now, are expected to exercise the same discerning care, each and every one of us. Not all who "name the Name of Christ" are truly His, for we are exhorted to "beware of evil workers." If we love another, and our love is Godly, we will beware of the spirit of tolerance that is abroad in the brotherhood today, on the one hand, or that spirit of "self-righteousness," Pharasaic in character, which can be seen on the other, and which is sometimes manifested in the rejection, out of hand, of those whom they style "brethren and sisters." Let us test by the truth all who come to us welcoming those who love it, and opposing those who manifest error.

If we so act, it is possible that we shall be misunderstood, for the true love, which is of God, is but rarely understood. The misunderstanding, the displeasure, the criticism of others will have to be courageously borne, for that is another element of love. It is hard, steadfast, unyielding, and "beareth all things, endureth all things."

Love beareth all things. Love endureth all things. As it is written: "Greater love hath no man than this, that a man lay down

his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Herein is love, "not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins."

"BELOVED, IF GOD SO LOVED US, WE OUGHT ALSO TO LOVE ONE ANOTHER."
—E. A. Stallworthy, England.

The Sacrificial Mission of the Lord

5. Suffering for Us

"Who his own self bare our sins in his body to the tree"
—1 Pet. 2:24.

An article of exceptional spiritual value.

(Continued from p. 44)

In spite of the load on his mind, accentuated by his impending crucifixion, the Lord unburdened himself to his disciples in the most wonderful words ever written (John 13: 16). He expounded the Yahweh Name, which is a sacrificial Name. In these words, he bound his friends to him in intimate union: he showed the key to the new life which should spring from him. He as the pivot — the Vine of which they were the branches. The motive force of their life was to be He Himself: especially as he was about to be revealed in the utter crucifixion of himself. Die to yourself and God will glorify you. With his disciples, he walked along, in the evening shades, to the garden of Gethsemane, where often he came for quiet and solace. As he turned his feet to where he knew he would be arrested, he continued to pour grace from his lips; but just imagine his feelings.

GREAT WRESTLINGS. Having arrived at the garden, he prayed publicly for his disciples to God; and what a prayer (John 17)! "My soul is exceeding sorrowful, even unto death." Then he advanced into the thicket, a stone's throw from the three disciples, and prayed to his Father. We see him there; near breaking point: the pent up feelings break out; reaction to the calm comes along. We see the tears, the sweat like blood roll off his brow — weary — agonizing suspense. An hour or so from now. They have started out. "Father I hardly know how to face it. If it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." So he wrestled with the weakness of human nature. His friends were little help. They slept. Was he angry? No, "The spirit indeed is willing, but the flesh is weak." Again he prayed: "O my Father, if this cup may not pass away from me, except I drink it, thy will be

done." Angels ministered to him; no doubt pointed to the glory that should follow after the tribulation. The prayer, the angels, and the knowledge of the Father's watchful eye were a solace to him. Confidence returned.

SURRENDER. The moment has come: "Rise, let us be going: behold, he is at hand that doth betray me." He hears their footsteps in the distance, and through the trees break the wicked men. Freely he surrenders.

The absolute denial of self, the abnegation of the natural instincts, to self defence. See, they momentarily fall backward. What power! He could have driven them away, and slipped from their presence. But how, then, should Scripture be fulfilled.

It is too much for Peter. He seizes a sword and cuts off Malchus' ear. With what noble benevolence Jesus heals it, and rebukes Peter. How lacking in malice; what control of self. What patience: prepared to quietly await the day of vengeance, did good to the unthankful. How opposite to the ways of flesh. Are we experiencing Catharsis?

FORSAKEN. At this stage, all the disciples fled, every one for his life. Yes, and we would have done the same. What a bitter drop for Jesus. How desolate — friendless in the hands of cruel enemies. What suffering — meekly led away like a lamb to the slaughter.

"REVILED NOT AGAIN". Then the first (unofficial but real) trial by Sanhedrin. Dignified, he holds his peace. When he does speak he is smitten by the officer. How our blood boils at the injustice of it all.

But the flesh was to be denied, crucified, and so we get the divine comment (1 Pet. 2: 20-24). "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who, his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." *Leaving us an example!* Yes, and how unworthy we are of our suffering saviour.

We are full of the spirit of self-justification, of petty pride and grudges. How Christ unbares our paltriness! What right have we to *self* esteem? Self is to be subdued, cut off, crucified. The will of God alone matters.

Finally, the high priest adjures him to give evidence against himself. No argument against the legality of such a request. He had received a command of his Father to lay down his life — to show the

way of *self-denial* — and “so he who had kept silence when he might have spoken, now spoke when he might have been silent.” He is the Christ, the Son of God, and he tells them he is, predicting his coming glory. His fate is sealed with this statement. He is “guilty of death.”

SUFFERING. Try to imagine it. He did it for us. See a crowd of angry men around him. See them make brutal sport of him. The head swims at the indignities heaped upon him. They strike him—hard: probably with foot as well as fist: “Take that, and that!” This, to the Son of God! They spat at him. The spittle of not just one, but a crowd of men, hurled right in his face — how horrible. Surely here is human nature at its worst; exposed by the perfection of Christ. “Blindfold him” — “prophesy who struck thee!” — shouts of ribald mirth. Think of all this going on at intervals through a sleepless night. What a preparation for the awful morrow.

A BITTER BLOW. Meanwhile Peter denies his Lord three times. The Lord may even have caught a few words of it. What a bitter blow. The Lord turned and looked upon Peter — and Peter wept bitterly, and was evermore emptied of any confidence in the flesh.

The formal legal trial. They have no evidence. Again they ask him, again he answers. A silence here would have been awkward.

BEFORE PILATE. Next before Pilate. Here if he handled matters carefully with political dexterity, he could have escaped. Pilate laboured hard to release him (so long as no self sacrifice was involved). A little co-operation from Jesus, and a way of escape might have been evolved. Pilate knew that for envy they had delivered him. But Jesus avows that he is the King of the Jews. There is no attempt at evasion. Thus saying he plays into the hands of his enemies. He is condemned as guilty of insurrection.

BEFORE “THAT FOX.” Next to Herod who hoped to see a free conjuring show. His one thought in the face of this suffering was his own pleasure and amusement. Jesus wouldn’t even speak to so evil a man, and so another “opportunity” was lost. They put on him a gorgeous robe and with more brutal mockery, Jesus was returned to Pilate. Will his mortal nerves stand it much longer?

SCOURGING. Back before Pilate, he is delivered to be scourged. This was a most terrible whipping; enough to kill a man. Down comes the knotted scourge on his bare back tearing the flesh and drawing blood at every stroke.

Then he is arrayed in purple and mocked and insulted by the heartless Romans. A crown of thorns is rammed on to his head. What agony! And they continue to insult and hit him.

Yet after all this he continues resolute in duty. Pilate talks with him: “I have power to release thee; Are you the Son of God?” Does

he break down in tears and retract? No: "Thou couldst have no power except given thee of heaven." What admiration and love we feel for him.

"He that saveth his life shall lose it: who so loseth his life shall find it," and so Jesus made no attempt to save his natural life. There is no value in saving the flesh; it is only fitted for destruction. In the discipline and overcoming of it there is life; so he was content to lose it, and struck no blow to keep it.

Comment is superfluous. Let us follow him, armed with the same mind.

BEARING HIS CROSS. He starts the journey to Golgotha carrying his cross. Broken in body and heavy in spirit he cannot manage it. He stumbles: he gets up: to stumble again. Read Psalm 22 to ascertain his feelings as he goes to death midst the taunts of his enemies. Simon is made to carry the cross for him. As Jesus stumbles on, in the midst of his heart-broken grief, he speaks pitifully to the young women of Jerusalem who would suffer in the siege to come.

At Golgotha he declines the pain-benumbing drink; he will meet death in his full senses.

"AND THEY CRUCIFIED HIM." Few words these. The soldiers strip off all his clothes, for men were crucified naked. What indignity he had to suffer! Shall we be afraid of being put to shame for his sake? It was for us he suffered. They lay the cross on the ground and take the tired and bleeding body. They lay him on the cross on the ground, on his back, and seizing hammer and strong nails, they drive the nails through hands and feet as if he were a piece of senseless wood! How terrible the agony! How agonised the face; the sweat-beaded brow, the heavy groans.

The cross with its bleeding burden is uplifted and planted in the hole in the ground. There he is lifted on high — writhing in agony we can hardly imagine, exposed to the scorching Palestinian sun, the burning pain of the nails, the torture of overcharged veins, the intolerable thirst constantly increasing — enough to make him rave. Think of all the pain you have ever known, and add to it unquenchable thirst. It is impossible to stop moving the body to obtain relief from each new attitude of pain — yet each move brings new and excruciating pain.

Yet he doesn't rave, and we thus behold him at his greatest. He pities these ignorant soldiers: "Father forgive them: they know not what they do." How high he is above all human ways: burning thirst, throbbing head, breaking heart—yet what words and thought.

He hung there the antitype of the uplifted serpent, setting forth the source of all human desires as fit only to be put away. His sensitive holy mind would, with understanding, hate the thoughts that lead to sin, the things of this body that are natural and sweet but opposed to the law of God,

CRUEL MOCKINGS. Listen to the mockers' beneath: "He saved others, himself he cannot save." "If thou be the Christ come down." Could we have stood it? What a challenge to the one who had raised Lazarus. He never proposed for a moment to leave the cross though the power was available. Obedience comes first. What an appeal to human self-justification; but he ignores it, content to leave his vindication to God. They mock in vain.

COMFORT. Then the little bit of comfort from a malefactor. His disciples forsook him, a political robber clave to him. What a lovely promise to a thirsty, dying man. "PARADISE"—what a word!

"IT IS FINISHED." Next, consideration for his mother. "Mother behold thy son." Hour after hour, the terrible increasing agony. Then the final words as the Eternal Spirit leaves him, and he feels the full wretchedness of unaided flesh: "My God (Ail), My God (Ail) why hast thou forsaken me." This piercing nail—"I thirst," and the hardly audible whisper: "Father into thy hands I commend my spirit." "It is finished!" Death of a broken heart.

"ARM YOURSELF WITH THE SAME MIND." What suffering—for us. Let us arm ourselves with the same mind. Let us think about the sufferings of Jesus, and try to be worthy of him. Let us:

- a)—Manifest gentle resignation—none of the aggressiveness of the flesh.
- b)—Resist the temptation to give undue stress to the luxury of nice homes, and to scheming and worrying about temporal things.
- c)—Constantly bear in mind how he submitted his flesh to destruction, destroyed all values set on high by the world.

"He that loveth his life shall lose it. He that hateth his life in this world shall keep it unto life eternal" (John 12: 24-25). Christ's sufferings show this true set of values. Yet we are so absorbed with our petty affairs—getting, improving, pleasure, pride, self-importance, motive-seeing, standing on dignity, what people think of us, what we think of people, and all these inner springs are organised in the world's systems; social, political and ecclesiastical.

Yet it is all hollow, and Christ shows us that it is.

Paul declares: "They that are Christ's have crucified the flesh" (Gal. 5). I am sure we must all be humbled as we think of his suffering. Let us resolve to allow his noble bearing influence us and suffuse our lives. Let us read the practical advice in the epistles, and see Christ as the motive power. Let him be the pivot of our lives.

Let us esteem ourselves as nothing and less. Let us rejoice that he is risen from the dead and will come again, and will choose us if we walk in the ways of denying the flesh. Let us walk closely to him, and then we may have the privilege of singing: "Worthy the

Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing; for thou hast redeemed us unto God by thy blood from every kindred, tongue, people and nation: and hast made us unto our God, kings and priests, and we shall reign on the earth."

But remember first, that we must take up our cross and follow him. God chooses men who are empty of themselves that they may be full of Him.

—E. Wille.

(Concluded.)

THE TRUTH.

Divine authority is needed to hold a meeting together, and this authority resides in the Truth! Let a meeting refuse to allow the Truth to reign, and divine authority will sooner or later bid it adieu. When the authority of God has gone, each man begins to speak and act in his own perverse and shortsighted way. This necessarily leads to confusion and bad feeling, a condition which is speedily followed by division. The brethren may push to the front its orators, pander to the whims and cranks of this one and that one, arrange attractive tea-meetings, and resort to every device that the brain can conceive, but all will be useless. What is the lesson? Let us be loyal to the Truth — let us tremble to slight it. If we have been guilty in this matter, let us repent and reform. If we have not been guilty, let us refrain from being highminded—let us fear! What is the Truth? The teaching of Christ and the apostles, referred to as "the word of truth, the gospel of your salvation" (Ephes. 1: 13): focalised for us in the Statement of Faith.

Seletea.

Things are not as they ought to be. Sharks and serpents of the sea, creatures that have crept in unawares, are deadening the power of the truth by their evil influence. "They discuss everything and settle nothing." The impression their twaddle makes upon the mind is, the impossibility of attaining unto things divine. They are like vultures and crows who feast on garbage. They can tear and rend; but to build up, and improve, to enlighten and adorn, is utterly beyond their reach.

—Bro. Thomas.

* * *

All that has been done effectually for the truth in our day, has been done by the system of "coming out strong"; contending for the faith once delivered to the saints, and frankly and plainly declaring what is the truth, and what are profane and old wives' fables. At the same time, in these pleas for plain speaking, there is no defence of buffoonery, coarse satire, and vulgar personal tirade. In certain hands, plain speaking will, no doubt, degenerate to those abominable excesses, but this is only the abuse of a good thing.

* * *

No believer understanding this prophecy (the Apocalypse) could be seduced into fellowship with the clerical institutions of the world; because he would see them all in their native deformity and sin.

—Brother Thomas.



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 . . .

A Day of 'Small Things'

The weeks spent in England were very fully and pleasantly occupied. Almost every day brought its Ecclesial appointment, and its quota of interest, so that to record it all would take a book. Some of the meetings attended were large, others were small; but in the things of the Truth, the success or failure of an effort should never be assessed by numbers. The work should be done as "unto the Lord and not unto man," and a lecture, an exhortation, or discussion at a home-study group should be entered into with equal zest whether "mere flesh and blood" attends, or prefers to honour the gathering by its absence. Many incidents in Israel's history, like that of Gideon and his 300 men decisively defeating the numerous and powerful enemy without even striking a blow, point the lesson to that.

It was pleasing to learn that in many ecclesias in England, the "few" are turning to the study of the divine Oracles with the aid of the pioneer writings. This "food" is as needful to the growth of the Spiritual man as natural food is to the growth of the physical body. Time and again, in his epistles, Paul stresses that truth, and in his prayers on behalf of various ecclesias, he repeatedly called it

to mind—showing how essential he deemed it (Col. 1: 8-9; Eph. 1: 16-17). The Bible is not an easy book to understand (Prov. 25: 1), and the tendency of flesh is to turn with impatience from that which it does not easily grasp, and for which it does not see immediate tangible results for the time expended. That is why the trashy literature found on every bookstall has such a huge sale, and why the popular "Digests" which tickle the mind without educating it, can boast of their large circulations.

As a community, we are called to be "sealed in the foreheads" (Rev. 7: 3). To be thus we need to give ourselves to the serious study of the Word, and seek to progress therein. It is not a matter of "understanding all mysteries," and being able to explain every difficult section of Scripture, but of doing what Paul exhorts: "increasing in the knowledge of God" (Col. 1: 10). The study groups are designed to that end.

We met with these groups in all parts of England, and in various circumstances, some of which were most unusual. For example, on Thursday evenings, in the very centre of Birmingham, in the business premises of Brother Pennington (wholesale electrical equipment distrib-

butors), bordered by the law courts, the police station, the recruiting department, the offices of the Catholic Insurance Coy, and the headquarters of the Salvation Army, an "Elpis Israel" class is regularly held: a little gleam of light in the midst of the surrounding spiritual darkness. On the occasions we attended, we had some grand meetings there. The atmosphere of a business office was replaced by that of an earnest study group. Advertisements for radiators and fluorescent lighting, and samples of electrical equipment were pushed on one side as Bibles, copies of "Elpis Israel," note-paper and pencils took their place, and the grand truths of the divine Oracles were distilled.

On one occasion we were invited to attend a home-study group that involved some considerable distance in travel. The invitation had been given rather hesitantly because it was thought hardly worth while making the journey for such a small meeting. We did not look at it in that light however. We have frequently found these smaller meetings more beneficial to us than larger ones, and therefore accepted this invitation gladly.

At the due time we were knocking at the door of a humble dwelling in one of the poorer districts of a large manufacturing city. The street was dark and gloomy; the meagre street lighting struggled half-heartedly against fog and drizzle. The door opened out on to the street, and led into the main room of the house in which the meeting was to be held. This presented a vista of faded wallpaper and worn furniture illuminated by a single electric light globe that shone harshly from the ceiling. To the world, perhaps, the company partook of the nature of its environment, and also looked faded and worn. But as the glorious truths of God's Word were studied in concert, and the evening developed, it became obvious that we were in the company of those described by James as "the poor of this world rich in faith, and

heirs of the kingdom which he hath promised to them that love him" (James 2: 5). The surroundings were soon forgotten, and before the night was over that little meeting, in the humble home, in the dark street of a gloomy manufacturing city of England, had taught me something in the matter of faith.

"Despise not the day of small things," the prophet was told (Zech. 4: 10). There is a tendency to despise the small home-study group, but in our experience it can create a core of strength in an Ecclesia and exert an influence for good quite beyond its numerical extent. Jesus concentrated upon the education of but twelve disciples, and from them sounded out a message that "turned the world upside down," and is still efficacious to that end 1900 years later. The Lord once likened the things of the Kingdom to a mustard seed, which is among the smallest of seeds, but grows into the largest of herbs. It is not numbers, or personal brilliance, that is required, but a humble faith, and this cometh, as Paul reminds us, "by hearing the Word of God" (Rom. 10: 17).

Another small but impressive gathering was the meeting at Coventry. The congregation comprised about 35 brethren and sisters who met in an upper room in Lochurst Lane, Coventry. Everything was of the very plainest, and the procedure somewhat different to what I had been used to. Following the custom of Brother Thomas, the exhortation follows the Breaking of Bread instead of preceding it, and the exhorting brother sits in the body of the meeting until called to the front, at which time the presiding brother vacates his chair on the platform for one in the meeting (I found, later, the Yorkshire ecclesias follow this pattern). The Scripture reading for the day was from Deuteronomy, and in my exhortation, I showed how Moses the Mediator constantly reminded the people how they had been taken "out of" Egypt from the "house of servitude"

(Deut. 5: 6; 5: 15; 6: 12, 21, 23; 7: 8 etc.). Stephen described the nation as the "ecclesia in the wilderness" (Acts 7: 38). The word "Ecclesia" signifies a people called out by divine invitation, and thus aptly describes the condition of Israel who was called out of Egypt. Yahweh declared: "I brought thee out of the land of Egypt, from the house of bondage" (or servitude—Deut. 5: 6). He has done the same for us who were in servitude to sin. "REMEMBER," He counselled Israel, "thou wast a slave in the land of Egypt, and that the Lord brought thee out thence" (v. 15). To us he speaks through Paul: "REMEMBER that in time past ye were Gentiles according to the flesh . . . but now ye are brought nigh" (Eph. 2: 12). The reason for Israel's call was explained by Moses thus: "He brought us OUT from thence, that He might BRING US IN" (Deut. 6: 23). We, too, have been called OUT of the world about us, that we might be "BROUGHT IN." Outside is a howling wilderness, which can be fitly described as Moses described that through which Israel wandered: "A great and terrible wilderness, wherein were fiery serpents (the serpent-power), scorpions, and drought, where there is no water" (Deut. 8: 15). Israel was forced to rely upon the somewhat monotonous diet of manna and the water that came from the Rock — typifying our food, the spiritual manna, the water of life from the Word.

A feature of English ecclesial life is the frequent "Fraternals" that are held, and to which neighbouring ecclesias are invited. These usually take the form of a tea-meeting. We spake at several of them, the largest of which was Dudley where a commodious hall had been hired to hold the goodly attendance of brethren and sisters present. The Bournville Ecclesia also held a Fraternal whilst we were there. A Bournville Fraternal is a variation of the usual meeting. Instead of commencing with tea, refreshments are served in

the middle of the evening which is divided into two parts, one speaker occupying both these sections, either expounding the Word, or answering questions. Thus a speaker is selected who has made a particular study of a section of Scripture, and he is expected to be sufficiently prepared to speak for considerable length and detail upon his subject, and to answer any queries that might be put. The brethren and sisters come prepared with pencils and note-paper, and usually take notes of the matter expounded.

The Fraternal at which I spake lasted nearly three hours, divided by refreshments in between. I had been invited to speak upon the theme: HABAKKUK'S MESSAGE FOR THESE DAYS, and a very full hall listened very attentively to some deep matter upon this little-known "minor" prophet. The length of time permitted me to give the matter in some detail. The first portion of the address expounded chapters 1 and 2, allowing the second address, after refreshments, to be occupied exclusively upon chapter 3. This permitted me to outline the march of the multitudinous Christ from Sinai into Egypt and north to Jerusalem, where the power of Gogue will be destroyed. As we had clearly seen Sinai on our journey through the Red Sea, I was able to draw upon the physical aspect of its environs to illustrate the prophecy. The five "woes" of Habakkuk 2 permitted the exposition to drift into the range of exhortation: "Woe to greed" (v. 6); "Woe to covetousness" (v. 9); "Woe to selfishness" (v. 12); "Woe to the insatiable pleasure seeker" (v. 15); "Woe to the idol worshipper" (v. 19). There are modern idols in spiritual Israel, as there were idols in natural Israel, in the days of the prophet!

Lecture titles, given to me, presented an extreme of subjects, from an elementary topic such as "Does it Matter what we Believe?" at Finsbury Park, to "The Problem of Evil" at Manchester, and "Assyria and Baby-

lon in Type and Antitype" at New Eltham. The latter gave me a great deal of concern. The canvas was so wide, I was troubled as to how I could compress it within the time allotted. Finally, I dispensed with Assyria altogether, and dealt exclusively with Babylon. I took the first four chapters of Daniel as the foundation, and showed how the various incidents were types pointing forward to the history of the future. It was a case of Bel of Babylon versus Yahweh of Israel. Behind the former was ranged all the material pomp and power of the age; the latter was represented only by a few captive but faithful Jews such as the prophet. In chapter 1, Nebuchadnezzar tried to force the wisdom and learning of Babylon (the clergy of the day) on to these faithful Jews, but ultimately he was forced to acknowledge (as the "wise and prudent" of today will finally do) that "in all matters of wisdom and understanding he found them ten times better than all the Chaldeans" (v. 20). In chapter 2 he was given a vision of the Image of composite metals, and in the interpretation thereof, he was shown that God rules in the kingdom of men and intends to supercede the rule of flesh by a Theocracy which will be universal in its scope. In view of the revelation and interpretation of Daniel, Nebuchadnezzar was forced to acknowledge that the God of the Hebrews is All-wise (v. 47). In chapter 3, the King tried to defeat the purpose of God by making an image all of gold, and forcing all peoples to bow down before it. Daniel had shown that whilst the gold of the image represented Babylon, the silver showed that a new power was to dominate. Nebuchadnezzar's golden image was the answer to the prophet's interpretation. The power was not to go from Babylon, thus all nations had to bow to the king's golden image. He tried to make the rule and religion of Babylon compulsory, irrespective of the claims of God, or the conscience of men—

as Babylon the Great has done since (Rev. 13: 8). But in the remarkable deliverance of the three faithful Jews, Nebuchadnezzar was forced to admit that Yahweh was All-powerful; His will will prevail (v. 28). In Chapter 4, Yahweh revealed to the pompous king that rulers and statesmen are but the instruments through whom His purpose is accomplished. In the plentitude of his power, Nebuchadnezzar had boasted of his might and accomplishments, but the finger of God touched him, and he was reduced to the level of the beasts of the field until he should learn "that the Most High ruleth in the kingdom of men." Again he was humbled to the acknowledgment that Yahweh was supreme (v. 37). I pointed out that Nebuchadnezzar typified Gentilism — though Babylon had gone, Babylon the Great remained—and as he was forced to recognize that Yahweh was All-wise (Dan. 2: 47), All-powerful (Dan. 3: 28), and Supreme (Dan. 4: 37), so, also, a succession of events will force the nations to acknowledge the same truths ultimately. This brought me to Chapter 5, the drying of the Euphrates by the Kings of the East (Cyrus and Darius of Medo-Persia), the breaching of Babylon's wall, the death of the profligate and blasphemous Belshazzar, and the elevation of Daniel and his companions. This was linked with Revelation 16 where these events are used by Christ to typify current events leading to the establishment of the Kingdom of God, thus revealing the typical significance of Daniel's prophecy to our times.

But it was the study groups that provided the greatest scope for effective work to be done. There, in the more intimate association, it is possible for brethren to help one another more than in the more formal meeting. There the Word of God is brought under the closest scrutiny, and analytically considered to the benefit of those who attend. Both "milk" and "meat" are provided, so that

both young and old benefit. But in regard to these study groups, the words of Christ are true to these times: "the fields are white unto the harvest but the labourers are few." There are plenty who will participate in the glamour of public speaking, but who are reluctant to give their attention to these smaller meetings. Yet I found in all ecclesias (and these observances are true of Australia and other parts) there are those who are looking for a lead in these matters, somebody to form the study group and give themselves to its service.

On the other hand, there are some capable of leading, capable of acting the part of shepherd to the flock, but who go about it the wrong way. There are two ways of guiding sheep: the method adopted by the shepherds of Palestine 1900 years ago, or the modern Australian method. The Palestinian shepherd called his sheep by voice, and they distinguished the sound of his voice and followed him; the Australian farmer uses a sheep dog that yaps and bites at the heels of the sheep, driving them unwillingly to the desired place. An Ecclesial shepherd must learn to lead the sheep by the power of the Word, whereas some prefer mere denunciation; yet there is no permanent reform in the latter unless the sanctifying power of the Scriptures expounded, is brought to bear upon the individual.

We must remember, too, that some have not progressed to the stage where they can assimilate the meat of the Word, and if we insist upon administering it, we will choke spiritual growth. Paul told the Corinthians. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3: 2). Every individual should strive to attain unto a maturity of mind in the things of God, and those who are in the position of being able to help their brethren, should strive to assist in this direction, by a careful selection of "milk" and "meat,"

I did not visit an ecclesia in England in which there was not material in which a study group (even though small) could not be formed, using the pioneer writings as a basis of study. This is a challenge to brethren in England capable of taking up this work; but, as Brother Thomas once stated, we not only require faith to see beyond the difficulties that face us, but we also must match our faith with tact to succeed in the work.

For some years, England like Australia has existed under a virtual dictatorship, the dictator being the Government. The nation has been regimented and hedged in by restrictions, so that more and more power has been vested in fewer people. The effect of this environment can play a part in Ecclesial life, to the end that individuals lose that independence of outlook in the study of the Word that is so essential. The tendency then becomes for one to attend meetings and listen to addresses rather than study the Word itself, so that whilst one might be considered a good ecclesial member and "always in his place" (and we cannot afford to despise this attitude of service) he is, at the same time, sadly lacking in the knowledge of the deeper aspects of Truth. He makes no progress towards maturity in the things of the Name. It is the personal, intimate contact with the Word itself that is the sanctifying medium, and books like "Elpis Israel" and "Eureka" are valuable because they draw us to the Word. We cannot read them properly, as their author intended them to be read, without constant reference to the Bible. Social functions, whilst performing a service, should not be permitted to deflect from the study of the Word. The world must be opposed, not introduced into the Ecclesia in a modified form. These reflections, of course, do not apply exclusively to England.

Politically, the current world crisis looms large in England. Being so close to the enemy, having experienced the bombing of the last war, it is in-

evitable that it should be so. Overhead jet-planes were constantly practising; preparations for war are to be seen on every hand, whilst conversation with people in trains, trams and buses revealed that a terrible fear lurks subconsciously in the minds of most. Working hours are longer, the cost of living and wages much lower in England than is the case in Australia. Pleasure and sport does not dominate the public there to the extent it does here — probably due to the difference in climate. Compulsory military service affects the brethren as here, and whilst I was there, one applicant from Bournville was refused exemption and consigned to the Gloucester Gaol. He was permitted to take his copy of "Elpis Israel" and Bible, and brethren regularly meet with him. It is not the first time an "Elpis Israel" (Israel's Hope) Class has been conducted in a prison.

The work, the strange environment, the adverse climate affected me so that I experienced a period of acute insomnia. I had two completely sleepless nights in succession, during which I found new meaning in the words of the Psalmist: "My soul waiteth for the Lord more than they that watch for the morning: "I say, more than they that watch for the morning" (Psalm 130: 6). What an urgent longing the Psalmist must have had for the advent of Christ. How real to him was the refreshment that day shall bring. With his hope and confidence resting exclusively on that, there was nothing in the present life worth seeking for. He longed for the "morning without clouds" to appear; the arising of the "Sun of righteousness with healing in his beams."

But the insomnia was affecting my health. I decided to see a doctor, free medicine being a part of English life. Accordingly I presented myself in a dingy waiting room filled to capacity with an assortment of men, women and crying children. After a while the sound of a bell ad-

vised us that the next patient was wanted, and I found myself stumbling down a long, cold, dark, narrow passageway to the "surgery". Briefly the doctor listened to my complaint, gave me an order on a chemist for some sleeping tablets, and after presenting me with a card to sign, dismissed me. The system seemed completely wrong, that drugs should be so easily dispensed, and the real cause of the complaint neglected. The tendency is for people to become addicted to drugs rather than seeking nature's cure. Here we have a further side-light showing the need for Christ's return. Then life will be established upon such foundations as to effectively provide for the health of the community, and the habit of medicine and pill-taking into which so many people have fallen will be broken. No longer then the widespread advertisements making extravagant claims for expensive nerve tonics and pain tablets, but wise legislation will care for the physical wellbeing, as well as the spiritual development, of the people.

On two subsequent occasions I visited the doctor; the first to replenish his former prescription in case it was needed on my return home, the second to obtain some effective tablets for sea-sickness. On the second visit he became quite communicative. He agreed with me that a measure of assistance is good, but the tendency is to take the least line of resistance, for people to rush to a doctor on the slightest provocation — whilst he often administered a palliative instead of seeking the real cause of complaint.

Meanwhile arrangements were completed to visit the ecclesias in Germany. When the time came to set my face towards the first step on my journey homewards, it was with the realisation that the visit to England had been profitable to me. I had learned much and had forged many friendships on the basis of things eternal, and I hope, too, that the campaign was helpful in some measure to those centres visited. —H.P.M.,

WHERE ECCLESIAS CAN ASSIST.

The following comments were gleaned from a quarterly report recently given at the Woodville Ecclesia.

The Librarian was stating the urgent need to bring the writings of our pioneer brethren more prominently before those newly immersed into the sin-covering Name of Christ. He stated that many lack the valuable knowledge of the Scriptures to be found in such works as "Elpis Israel," "The Law of Moses," "Seasons of Comfort," "The Ways of Providence," "Christendom Astray," "Faith in the Last Days" etc. — books which have stood the test of time, and can aid in simplifying the truths of God, so that those young in the Truth are led to the meat of the Word. In fact, some are even in ignorance that such works exist.

Recently (in another State) he came in contact with a sister who had been through a Christadelphian Sunday School and is now living in isolation, who never knew that each Ecclesia has a library where books can be purchased that are invaluable for the further enlightenment of the Faith. She knew of "Elpis Israel," but did not know of the existence of many of the other books. Yet among them there are books suitable for all; some of which are much lighter and easier reading than others, and are

suitable for gifts for intermediate scholars.

Perhaps, he suggested, this is the reason why we see, in the homes of brethren, piles of magazines such as "Women's Weekly," "Women's Day," and similar periodicals which can only centre our minds upon the vanities of the day, rather than the elevating and thought-provoking works of the Truth.

Many say they need some light reading. They can receive it in such books as "Ways of Providence," and "Nazareth Revisited." And how much more profitable is the reading of these works than the trashy nonsense retailed in the popular weeklies? Moreover, God is well pleased with the sacrifice that puts time aside to "think upon His name" (Mal. 3: 16). Such reading helps to focus our minds upon the hope of our calling, so that we are mentally prepared for the time when, we hope, divine nature will be clothed upon us.

The Librarian made an appeal that in buying gifts, brethren and sisters give preference to the Truth's literature. By so doing, the donor will be presenting something of lasting value, and calculated to build up the receiver in the things that count above all. Paul declared: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

—C.C.W.

The truth concerning Christ is simple and perfectly glorious: he is offered to men for justification unto eternal life, on condition of faith in the good that God has testified of him; that he was the Son of God, to take away sin; that he was raised from the dead to immortality and high priestly intercession over his own house; that he will return again to set his house in order, to sit in the high places of the earth, and to award his followers honour, glory and immortality in the kingdom he will establish.



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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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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.: 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 TWENTY

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Vigilance and Earnestness Required

There is a natural desire to be among those who shall not taste of death, a desire stimulated to the highest pitch in the presence of the accumulating signs of the nearness of the day of the Lord; but it matters little "whether we wake or sleep." We can but fill the length of our probation in either case. If we die, we lose nothing if our course is pleasing to Christ; if we live to the Lord's coming, we gain nothing if he accept us not. It must be manifest that the whole importance lies in the practical conformity of our daily lives to his will—a conformity relating to many common matters, as men reckon, but which are very important matters when we reflect that on the matter of daily living the judgment will be based which determines our final lot. It is best to think of ourselves as on a level in this respect with the brethren of the apostolic age. They had none of the signs of the Lord's coming before their eyes, yet were they exhorted to be sober, and vigilant, and watchful, and earnest to the point of always abounding in the work of the Lord. If we are different from them as to the time in which we live, if we see the tokens all abroad in the earth, of which they knew nothing, pointing to the arrival of the time for the Lord's return, we have only all the greater reason earnestly to addict ourselves to apostolic rules of life, and to remember and obey all the commandments which the Lord has given for the guidance of his house in his absence. God grant the help of His countenance in all our endeavours to prepare for the coming of the Son of Man.

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

The Biggest Scientific Hoax of the Century

"A person without a knowledge and belief of the sciences cannot understand the Bible." This is downright nonsense. What are called "the sciences" by the sciolists of our day were unknown to the "wise and prudent" of Paul's time; and also to the "babes"; and yet these babes are said to have understood the scriptures. He tells us that Timothy understood Moses and the prophets from childhood; yet he was ignorant of Chemistry, Natural Philosophy, Electrical Science and so forth. "I thank thee, O Father," said Jesus, "that thou hast not revealed these things to the wise and prudent, but to babes; for so it seemed good in thy sight." It is these very sciences, in which smatterers are constantly dabbling, that obfuscate their unskilled intellects, so as to make them unimpressible by the word. They catch a glimpse of a scientific principle, which they are unable to verify for themselves; and with this imperfectly understood, and all their scientific stock-in-trade, they set up their theories in judgment upon the Bible; and command it to speak thereto, upon pain of their pronouncing it unintelligible! Such is the folly of the wise in their own conceit.

Those who were "taught of God" by the enlightening influence of the word preached; and had the good sense to rest satisfied with the truth once for all delivered to them, were nourished by it, and grew to be strong young men and fathers in Christ (Rom. 3: 21; 1 Cor. 11: 3; 1 Jno. 6: 45, 1 Jno. 2: 12-14). These were "not wise after the flesh," in the general; but "foolish," "weak," and "base," in the estimation of the "wise, mighty and noble" of the world (1 Cor. 1: 19-31). In the beginning it was a contention and conflict between the wisdom of the Deity and the wisdom of the flesh for the ascendancy. The Flesh or the Devil denounced the wisdom of the Deity as sheer folly, and the Deity, through His inspired servants, retaliated the charge; and threatened to confound the Devil's Wisdom by the simple principles they affirmed."

—Bro. Thomas.

AN EVIL THEORY CHALLENGED.

It is reported that the Piltdown Man skull has been revealed as an "elaborate hoax" (*Advertiser*, 23/11/53). For nearly fifty years

this has been advanced as proof substantiating the theory of man's evolution from a lower form of life. Now even scientists admit they have been completely hoodwinked and misled.

The theory of evolution (or evil-ution as it could be called) challenges the fundamental teaching of Scripture: that Deity created heaven and earth, and all that is therein. It seeks to establish the principle that blind chance is the father of all we survey in this wonderful world about us.

The theory is insidiously propagated in works of reference as well as in popular fiction. Beautifully produced volumes (like Arthur Mee's *Children's Encyclopaedia* and similar works) introduce it wherever man's beginning is referred to, and though the same books may also present aspects of the Bible, they are brought forward almost apologetically, as moral stories fit only for children, on the level of *Aesop's Fables*.

The theory of evolution is introduced into the curriculum of schools, and fed to the young minds of children, thus establishing, at an early age, a foundation of disrespect for things divine. Authoritative reference books treat it with a dogmatism that would suggest that it is no longer theory but fact. Yet nothing could be further from the truth.

In a modified form, it finds support from many of the clergy today, who though they may not go as far as certain scientists in their repudiation of God, nevertheless give tacit agreement to their God-defying theories, and reject the Bible record of creation.

Strangely enough (though many do not realise the connection) the greatest influence of this doctrine is seen in politics. It has begotten a materialistic philosophy that explains all life in terms that reject God, a respectable atheism that recognises the Bible only as a book of morals, but not worthy of the close study of the adult mind. In the political field, this doctrine finds its form in Communism. It is acknowledged that Karl Marx gained his inspiration from it.

MEN IMPATIENT OF GOD'S WAY

Subconsciously, the world wants to throw off all connection with God. It finds the restrictions of His way of life limits the expression of its desires and ambitions. The churches realise this, but try to hold men in check by fear. They teach that God is a God of anger and vengeance only, and that the wicked will be punished in a hell of fiery torments. The theory of evolution goes to the other extreme. It dismisses responsibility to God by repudiating that He exists. The Truth, of course, rejects both extremes. It accepts the existence of God as beyond dispute, and whilst acknowledging His righteous judgments against a rebellious world, recognises that He is supremely a God of love and draws men to Himself by such.

Jewry attempted to de-throne God, and the disastrous history of Israel stands as a reminder that men cannot do this and come off un-

scathed. Gentilism is travelling the same road in a more blatant and evil way, and will ultimately feel the judgments of God which will fall with devastating force, demonstrating beyond all doubt that He exists. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness," declared the prophet (Isa. 26: 9).

Acceptance of Deity as the intelligent Creator of heaven and earth means that we should acknowledge His supremacy and seek to do His will; means that we should respect His revelation, and listen to His voice revealed therein. Mankind has looked therein, or heard a distortion of it from its priests, does not like what it reads or hears, and tries to shrug off responsibility to the Divine. Its philosophy is, "Let us eat, drink and be merry. . . ."

But its enjoyment has a very hollow sound in this age of atomic explosives, and war that reaches to the ends of the earth.

Having rebelled against God, faced with the fear of the future, it is in a cleft stick and does not know which way to turn for comfort or assurance.

In addition, it is faced with the present drift of things — immorality and crime is becoming more and more vicious, sex is blatantly fed to the mind of the young through pernicious "comics," violence is on the increase throughout the world.

The world is reaping the fruit of an evil and erroneous theory (evolution) that has cut its children adrift from all contact with the Bible. The scientists who propound it are the real enemies of mankind.

And now even atheists accept that one of their main exhibits is nothing but a gigantic fraud, showing them to be fools as well as enemies. As the Psalmist says, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works. . . ." (Ps. 14: 1).

EVOLUTION A FICTION

The Bible has never been discredited, though countless attempts have been made to do it. The evidence of prophecy alone baffles the minds of scientists and sceptics. They have no answer to it. The wonders of prophecy are so remarkable that only a fool would refute their truth.

Yet there have never been wanting fools in the earth, and it has been the coupling of the names of learned "fools" (in the sense of Psalm 14: 1) with the theory of evolution that has beguiled the simple.

From time to time, scientists have proclaimed remarkable discoveries by which it has been claimed, the doctrine of evolution has been transported from the state of theory into the realm of fact. These discoveries amount to a few old bones, a tooth or two, a piece of a skull, or a few old weapons, and over these grisly remains scien-

tists have wrangled and argued, and presume to dispute the existence of the Almighty. Artists with vivid imaginations, have built up their conception of what this "missing link" looked like, and museums have helped on the fiction by creating models of the so-called "proof."

To give a seeming authenticity to this dream-theory, an amazing vocabulary has been invented which serves to confuse the faithful and impress the simple. Thus five small fragments of bone, discovered in Java during 1891-92, and which the *Encyclopaedia Britannica* asserts shows "the human brain in the act of evolving," is grandiloquently styled *Pithecanthropus Erectus*. A portion of a skull, the right half of the lower jaw, and two teeth, found at Piltdown, Sussex, England, was created into a whole man, plaster casts were made of him and his supposed wife, and his title became *Eoanthropus* or dawn man.

The scientist quotes these long names as though they can transmute fantasy into fact. They show more faith in a few old bones, than so-called Christians do in the Bible itself.

And so the foolish fiction continues.

UNBIASED WORKS OF REFERENCE

A statement found in print is a guarantee to many people that it is true. And if it is found in a work of reference which bold publicity has built up to be accepted as "authoritative," then it is received as beyond all question.

For many people, to quote such a work as the *Encyclopaedia Britannica* is an end to all strife. To them such a work of reference is beyond reproach. Usually the statement, "The *Encyclopaedia Britannica* states . . ." is uttered in a modulated tone of voice that implies almost the presence of Divine inspiration, whereas a quotation from the Bible is treated with scorn and ridicule, by the same ignorant people.

Yet upon many important subjects, these works of reference are hopelessly biased, and upon none more so than the theory of evolution.

In an article upon Man, the *Encyclopaedia* asserts that the discovery of a few bones in Java, referred to above, "caught the human brain in the act of evolving." This is not presented as an expression of opinion, but with all the dogmatic assertion of incontrovertible fact.

Ignorant people read this, accept it at its face value, and their faith in God's Word is shaken.

Yet the *Encyclopaedia* is almost flatly contradicted by the official guide book of the Natural History Museum which says concerning this same discovery:

"The remains are so fragmentary that they admit of more than one interpretation. They comprise the roof of a skull, two

molar teeth, and a thighbone probably belonging to a single individual, though this is uncertain, and they are considered by Dubois (who discovered them—Ed.) to represent a link between the gibbons and man.

“The roof of the skull is remarkably like that of the gibbons, which still live in Java, with a low crown and prominent brow ridges; but it is relatively large, approaching the skull of a small man in size, with a brain capacity apparently almost within the human limit, and some peculiarities which seem to be distinctly human. The two molar teeth, on the other hand, are more nearly like those of a gibbon than a man. The thigh-bone implies an upright gait, but it is not completely human, the lower end especially being reminiscent of the gibbon. *Pithecanthropus Erectus* may, indeed, be an ancestral man, or it may be merely a gigantic and precocious gibbon.”

Yet the *Encyclopaedia* advances this fragmentary evidence with the dogmatic assertion that here is the human brain “in the act of evolving,” whilst the glorious, faith satisfying, and ennobling truths of God’s Word are ignominiously thrust to one side.

The argument of Paley, advanced some two hundred years ago, has never been satisfactorily answered. He illustrated his argument for the existence of a Creator by taking a watch, which he assumed was discovered by chance lying on the ground. He reasoned that no man in his senses would think the watch was explained if somebody told him it was “one of the possible combinations of material forms,” or that it was “nothing more than the result of the laws of metallic nature.” Finally he summed up as follows: “The conclusion which the first examination of the watch, of its works, construction, and movements suggest is that it must have had, for the cause and author of that construction, an artificer who understood its mechanism and designed its use.”

The same is true of the world about us. In the words of the Psalmist: “The heavens declare the glory of God, and the earth showeth His handiwork.”

It is true also of the most remarkable and wonderful piece of literature extant — the Bible. A careful consideration of the evidence will convince that “the hand that made it is Divine.”

The Bible cannot be explained apart from its claim to be the Word of Yahweh.

“The wisdom of this world is foolishness with God,” declares the Bible. Wise men, in the sense of Daniel 12: 10, will reject such theories as evolution with the ridicule they deserve though all the Encyclopedias in the world are ranged against them.

What God hath said, is an immutable rock; it will destroy those who fall against it.

GULLIBLE SCIENTISTS.

And now, it is claimed, the famous skull of the Piltdown man is the century’s biggest scientific hoax. The *Evening News* reports: It

is now clear that the distinguished archaeologists who took part in the excavations at Piltdown were victims of a most elaborate and carefully prepared hoax. . . . The jawbone and canine tooth are those of a modern ape made to look like fossil specimens. . . . The jawbone has been stained with iron and chromate, and the molar teeth and canine tooth had been artificially pared down."

Yet scientists had gravely stated that these bones were up to 600,000 years old.

How much do they really know?

The *Encyclopaedia Britannica* declared: "It is certain that the fossil fragments of this human skull were as old as the date of deposition."

A learned article is devoted to this subject, claiming that the Piltdown skull demonstrated an evolutionary growth from the Java skull. The article states: "The brain of Eoanthropus (Piltdown skull) has risen many stages above that of Pithecanthropus, the bone implement affords evidence of manual skill and of inventive ability on the part of its owner."

The fact that it now has been revealed as a colossal fraud certainly demonstrates some "inventive ability" on the part of its owner, but not in the way the *Encyclopaedia* imagined!

There will have to be some recasting of the article on man in the next edition of the *Encyclopaedia*. But the Bible doctrine of man has never required any modification. It is as true today as when it was first revealed.

The *Advertiser* in an Editorial (23/11/53) says, "It seems almost incredible that generations of anthropologists should have been fooled by the Piltdown skull."

But such hoaxes have been before. In 1838 Boucher de Perthes, French Archaeologist found what he declared was incontrovertible evidence of a fossil man. His workmen had unearthed pre-historic axes, a complete jawbone, a couple of teeth, and a fragment of bone. He was impressed with the idea that they seemed to differ from the normal human type. (This distinction was in fact illusory, it was what he had expected to see!) His discovery was proclaimed to the world. These human remains proved his theory of the antiquity of the race, and challenged the Bible conception of creation. The account of this is recorded in *The Discovery of Man* — The story of inquiry into human origins, a book which is itself opposed to the Bible account of things.

"Visitors came flocking to the gravel pit. The most distinguished French professor of Anthropology, M. Quatrefages, and members of the British Royal Society, came over to see the find. Quatrefages communicated to the Institute a learned paper in which he accepted the authenticity of the jawbone. The battle had begun, and the public, eager to watch a spectacle in which the opposing armies were those of tradition and prejudice (this

is the manner in which scientists describe those who have faith in God's Word—Ed.), against the new science whose aim was to establish that man had lived at an age far beyond that in which any universal Deluge could have occurred, awaited the outcome of events with excitement well blended with the pleasures of anticipation."

Ultimately the discoveries were shown to be completely fraudulent. The axes found all proved to be of modern fabric. Their patination was proof of that. They had been manufactured and "salted" by avaricious workmen in the gravel in order to create the necessary context for the jawbone — for these workmen were being paid extra money for results. The jawbone was ultimately traced to a site not far from Abbeville. A workman had found it and brought it to the Moulin-Quignon pit, where it also had been inserted in the gravel, ready to be discovered. It was an ancient jawbone, but not a fossil, and of a period probably not even prehistory. It was Gallo-Roman or Celtic.

Even so, the scientists refused to be convinced. Boulter continued to assert the genuineness of his discovery.

The moral of all this is found in the statement by Brother Thomas at the head of this article. An increasing knowledge of what God has revealed will build up faith, and having this we have access to the true wisdom. In the estimation of the world we might be esteemed "foolish," but the time is rapidly approaching when the world's wisdom will be destroyed and the glorious light of Divine revelation will flood the earth. Then it will be said: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1: 20). No longer will the scientist be elevated before his fellows, for "no flesh shall glory" in the presence of Yahweh manifest in His son. "The Law from Zion, the Word of Yahweh from Jerusalem" (Isa. 2) will become the infallible work of reference to which all men will look. Glory to God will be elevated in earth, and such blasphemous and childish doctrines as evolution will be thrust into the obscurity they deserve.

—E.P.

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called"

—1 Tim: 6: 20.

Israel's Trade Agreements Show Favourable Balance.

For the first time since the State was established, the trade balance of exports over imports within the framework of bilateral trade agreements, has been favourable to Israel. In the first six months of 1953, Israel exported goods to the value of 11.65m. dollars and imported to the value of 8.6m. dollars. Finland was the best customer, buying 33.5% of Israel goods. Exports were almost double last year's, while imports fell by 1.2m. dollars.



The Complete Type.

JOSEPH:

Man of Sign

It usually requires two characters to typify the Lord Jesus Christ. For example, David and Solomon combined prefigure the Lord as Man of War and Prince of Peace; Joshua the high priest needed the presence of Zerubbabel governor of Jerusalem who laboured to build the Temple of Yahweh to completely foreshadow the King and Priestly characteristics of Yahweh's servant the Branch (Zech. 3: 8 — margin). In Joseph we have the complete type; a man whose life foreshadowed in great detail the past and future glory of Messiah. Only Inspiration could select to record such a life which is a complete parable of the purpose of God in Christ.

The inexhaustible mine of precious gems, which the earnest seeker after truth is able to unearth, places the Inspired Word on a level attained by no other literature. There is food for the meanest intellect, and nourishment for the wise and prudent in such records as the account of Abraham and his wanderings, of Sampson's valour and strength, of Gideon's slaughter of the Midianites with a mere handful of men, and the gripping word picture of David in his mortal combat with the proud and blasphemous Goliath, to mention but a few of those simple and stirring stories which impress the mind with God's greatness.

The babe in Christ can draw the obvious encouragement and help therefrom; the more mature can take the matter further, and by searching deeply into the record unearth additional information of value and assistance in the development of the mind of Christ. "Wherewithal shall a young man cleanse his ways?" asks the Psalmist, and replies thus: "By taking heed thereto according to thy word" (Ps. 119: 9). Again: "Incline thine ear unto wisdom, and apply thy heart to understanding. If thou seekest her as silver and searchest for her as for hid treasure, then shalt thou understand the fear of Yahweh, and find the knowledge of God" (Prov. 2: 4-5).

In these articles we intend to apply this instruction to the parable of Joseph and see how completely the life of our Lord is foreshadowed therein.

How we have thrilled to the account of that little child, beloved of his father, who was sent to enquire of the welfare of his brethren who hated him. We remember how he received evil for good, how he was stripped of his coat of many colours and thrown into a pit to die, how he was saved therefrom by the rapacity of Judah who de-

sired to be technically free of the murder, and sold his brother for twenty pieces of silver, to a wandering tribe of Ishmaelites. Our heart used to ache when we had read to us how he was delivered unto the lordly Potiphar, and was subsequently thrown into prison after doing his best to help his master, having served this arrogant autocrat with an honesty that may easily shame many today. But our downcast heart was soon made glad when Joseph reaped the reward of those who sow seeds of righteousness. God's hand was revealed; he was taken out of prison, and having been divested of the garments of bondage was given a change of raiment. In his new robe he stood before the king, who gave him a name and position second only to his own, that at the name of Joseph every knee should bow. Thus was "all Israel saved" by one they had formerly rejected, and shamefully ill-treated.

Upon this pure milk of the Word we grew, and in process of time our heart began to marvel at the deeper import of the story. We found that it concealed a prophetic message. It was not only milk but meat as well. Joseph became to us a "man of sign"; his life was an allegory prefiguring the life of Christ 2,000 years before his birth. Doubtless Jesus made reference to this type when after his resurrection he expostulated with his disciples: "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory?" And the record continues: "Beginning at Moses, he expounded to them the things concerning himself" (Luke 24: 25-27). Jesus was a keen student of the Word of God, and he would recognise that the story of Joseph was prophetic of himself.

Here is an apparently straightforward narrative concealing beneath a simple setting the work of Christ both past and future. His first advent, his death, resurrection and ascension to his Father, the mission of the Apostles, the call to the Gentiles, are all there represented. We are taken into the future, when he shall return to subdue the world, and the will of God will be established in the earth, when the nations will obey the righteous laws of Christ, and say: "Thou hast saved our lives, let us find grace in the eyes of our Lord" (Genesis 47: 25). The completion of this plan, Yahweh's 7,000 year plan, is still over 1,000 years away, but here, in the Book of Beginnings (Genesis) is made clear the only hope for a world fast sliding into Armageddon.

"THE INCREASER"

Joseph means "*Increaser*." There is great significance in the meaning of Bible names. We have only to think of such names as Abraham, Sarah, Jacob and others which were designed by God to illustrate His purpose. Through Abraham God promised a Seed which would multiply or "increase" as the dust of the earth for number (Gen. 13: 16). The seed is Christ, who buried in the earth, will ultimately be revealed as a "tree of life" (Rev. 2: 7), the branches and leaves of which will be the multitude of brethren, the saints;

figuratively the 144,000. Thus to Abraham, God revealed the rudiments of His plan to *increase* from one man to a multitude. He made firm this promise by incorporating it into a name by which the descendants of Abraham might know Him, but which was not revealed to the patriarch himself (Exod. 6: 3). That name is Yahweh Elohim, incorrectly translated Lord God. Yahweh Elohim signifies: "He (Deity) who shall be mighty ones." Other Divine proclamations taught that He would be first manifested in an individual (the Lord Jesus), and later in a multitude of mighty ones, which would form the "increase" of this first Mighty One. In line with this thought, the Psalmist addressed Yahweh: "Thou ledest Joseph like a flock" (Ps. 80: 1). In this statement both singular and plural are used together; Joseph is an individual, and Joseph is a flock. In similar manner, the title "Christ" is used individually and multitudinously. This emphasizes how significant was the meaning of Joseph's name. It expressed the truth that the man whom he represented would increase, and that Yahweh would lead him like a flock.

Joseph was a shepherd. In the Psalm already referred to we read: "Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock, thou that dwellest between the cherubim, shine forth!" Here Yahweh is referred to as a shepherd. Jesus was an extension of Yahweh like an arm is to a man, so that we read: "His own arm brought forth salvation" (Isa. 59: 16). As a youth grows up to follow the calling of his father, so Jesus likewise became a shepherd. He declared: "I am the good shepherd, the good shepherd giveth his life for the sheep, but he that is an hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep. I am the good shepherd and know my sheep" (John 10: 11-13).

The lives of both Jesus and Joseph illustrate these things. The hirelings spoken of by Jesus were like the brethren of Joseph. Both Joseph and Jesus were hated by their brethren because of their righteousness and wisdom, and because they realised that each was a prince in his father's house. Both were young; Joseph being born towards the end of Israel's life, and Jesus towards the last days of Judah's commonwealth.

"THEY HATED HIM WITHOUT CAUSE"

We read of Joseph: "Now Israel loved Joseph more than all his children because he was the son of his old age." "Joseph, being seventeen years old was feeding the flock with his brethren, and Joseph brought back their evil report" (Gen. 37: 2-3). Thus Joseph and Jesus were both loved of their father and hated of their brethren. The late Brother C. C. Walker wrote: "Jesus gave an evil report of his brethren who saw he was beloved of God. He troubled them with His parables and reproofs, and they hated him for his words."

Of the hatred of their brethren, let us first look at Joseph the type, then Jesus the antitype. "And Joseph dreamed a dream and he

told it to his brethren and they hated him, and when his brethren saw that their father loved him more than all his brethren they hated him and could not speak peaceably to him" (Gen. 37: 4-5). In time this hatred knew no bounds. We read "The archers sorely grieved him and shot at him and hated him" (Gen. 49: 23). David wrote prophetically of the hatred which would emanate from the Scribes and Pharisees: "Many bulls have compassed me about, strong bulls of Bashan; they opened their mouths against me as a ravening and a roaring lion" (Ps. 22: 12-13). Later David wrote: "Let not them that are mine enemies wrongfully rejoice over me (i.e. over Christ) neither let them wink the eye that hated me without a cause" (Ps. 33: 19). Jesus recognised the application of these words to himself, and quoted them as being fulfilled in the hatred of his detractors (John 15: 25).

What was the cause of this hatred? It matters not if we take Joseph or Jesus, the answer is the same. It was due, partly, to the wisdom that emanated from their lips. Both spake in parables, and when Joseph recounted one such (the dream he had dreamed), the record states: "They hated him yet the more for his dreams and for his words, but his father observed the saying." The brethren of Joseph recognised that the dream concerned them, and the same, exactly, is written of his antitype: "The chief priests and Pharisees heard his parables and perceived that he spake of them, but when they sought to lay hands on him they feared the multitude because they took him for a prophet" (Matt. 21: 45-46).

It is important to notice, that both in the case of Joseph and Jesus, their words were not altogether unheeded, some hearkened and took notice. It is to these few, with an hearing ear, in every generation, that the Spirit speaks, and they will comprise the treasure of Yahweh in the day when He will make up His jewels. Mary was an example of such. Although she did not fully understand her wonderful son Jesus, she listened and "kept all these sayings in her heart" (Luke 2: 51). In reply to his disciples who wanted to know why he spoke in parables, Jesus said: "Because it is given unto you to know the mysteries of the Kingdom, but to them it is not given. Therefore speak I to them in parables, but blessed are your eyes for they see and your ears for they hear" (Matt. 13: 9-16). Are our ears attuned to discern such dark sayings as the one before us? God intended us to. Solomon said: "It is the glory of God to conceal a thing, but the honour of Kings is to search out a matter" (Prov. 25: 2). As kings and priests in prospect (Rev. 5: 9) it is our honour to search out and proclaim the hidden wisdom of God

We may note, in parenthesis, the discernment of Jacob in the parable of Joseph, and his faith in the resurrection of the dead, for when he asked Joseph: "Shall I and thy mother, and thy brethren bow down ourselves to thee?" Rachel, Joseph's mother, was already in her grave,

THE EVIL REPORT

Joseph, the man of sign, was sent into a far country by his father to report on the condition of his brethren (Gen. 37: 13-14). The record states that when they saw him afar off, even before he came near them they conspired to slay him. There is a very marked parallel in this, and in the first advent of Jesus. It is illustrated in the parable of the vineyard recorded in Matthew 21: 33-39. Jesus outlines the sending by God of prophets all down the ages whom Israel rejected, ill-treated and slew. In v. 37 he said: "But last of all he sent unto them his son saying, They will reverence my son. But when the husbandmen (leaders of Israel) saw the son (Jesus) they said among themselves, This is the heir, let us kill him, and let us seize his inheritance. And they caught him and cast him out of the vineyard and slew him.

This is the exact antitype of what occurred between Joseph and his brethren. As they saw the approach of Joseph, they said one to another, "Behold the dreamer cometh, come now, therefore, and let us slay him" (Gen. 37: 23-24). And it came to pass that when Joseph came unto his brethren that they stripped him out of his coat of many colours that was on him, and they took him and cast him into a pit.

—A. Pennington, Bourneville, Eng.

(This study will be continued next month, God willing).

J.N.F. and The Dead Sea.

The Dead Sea, freighted with potential wealth, is paradoxically one of the most neglected regions in the country today. Most of Israel's natural mineral resources are known to be concentrated here; however, the possibilities they offer cannot yet be fully exploited. One of the reasons for this—although it is not readily apparent—is the lack of a convenient source of food in the area. What this really means can only be understood by one who has seen the Potash Works in operation at Sodom or visited the lonely mines in the heart of the desert and watched huge truckloads of food being hauled daily to the work camps from faraway markets. Naturally, the extra heavy costs of transporting provisions add to the difficulty of industry in the Negev.

But if the soil at the Dead Sea can be brought to life again, industry will have a local agricultural hinterland—settlements will rise on this forgotten frontier and produce food for the entire region. The work at En Gedi will show whether this is possible.

Ten years ago, the J.N.F. set up three pilot plants, the first three outposts in the northern Negev; today no less than 52 villages dot the harsh plains of the Negev, guided by the findings of the three pioneering settlements. Today, another pilot plant is in the making in an unexplored part of the south at En Gedi in the Dead Sea area. The soil here is unarable, cracked and eroded, covered with rocks and brush. And yet, En Gedi was once famous for its grape vines and fruit trees! The Bible tells us that this part of the country was once fertile; the vision of bringing the land to life once more has the backing of history.

(See Lev. 26: 32-35; 1 Kings 9: 8-9; Ezek. 36: 9-15).

14. The Altar in the Tabernacle

"Thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: and thou shalt overlay it with brass"—Exod. 27:1, 2.

There was a notable difference between the tabernacle altar, and all those we have considered to date, in this series of articles: instead of being constructed of unhewn stone or earth in accordance with the instructions of Exod 20: 22-24, it consisted of a hollow frame of acacia wood made to divine pattern, overlaid with brass, and furnished with rings and staves that it might be transported from place to place. On its upper corners were projections called "horns."

The altar stood at the very threshold thus constantly reminding Israel of man's fallen state, that no access to Yahweh was possible except by blood. Brother Roberts has some beautiful thoughts upon this in *The Law of Moses* p. 149:

"A right apprehension of the lesson of the tabernacle—a right interpretation of this structural parable—goes far to enlighten the mind as to the true attitude of man before God. This speaking parable invites worship on the basis of Divine choice only, and the choice exercised only where there is the right and obedient mind: 'humble and contrite of heart, broken in spirit, trembling at His word.' It, therefore, condemns all 'natural religion,' so-called: and places the religions that tribes and nations have invented for themselves where Paul placed them when he said, 'God in times past suffered all nations to walk in their own ways'; 'and winked at these times of ignorance' (Acts 14: 16; 17: 30).

"There can truly be no such thing as natural religion when religion is seen as the institution of reconciliation or re-binding (religion) which God has appointed for the restoration of condemned sinners to His favor. They are all 'alienated from him by wicked works,' and how can people in that position dictate to God the terms of their reconciliation? God has been pleased to make advances: it is those advances that sinners must receive and adjust themselves to. The nature of them is indicated in this Mosaic parable. There stands the tabernacle in the midst of its court—formed by the white curtains of righteousness. Righteousness is **that ONLY which God considers right**. People not in harmony with this—who neither know nor conform to His revealed will—are by the sheer necessity of things outside the encampment of reconciliation, which He has set up in the earth in Christ. Even when they see this and want to enter, circumcision is required. In the case of the Jew after the flesh, circumcision of

the flesh was the sufficient part in the shadow of things. But in the substance of all this shadow, there must be circumcision of heart; the cutting off of 'the desires of the flesh and of the mind' as the rule of life—and the recognition of God's choice, God's appointment, God's invitation, God Himself—as the only basis of approach: 'circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ' (Col. 2: 11).

"As we look at the shadow again, we see circumcised men approach 'the door of the congregation' with something in their hands: either a lamb or a kid of the goats, or it may be, leading a sheep or bullock or goat or heifer. Their circumcision is not enough; they must offer sacrifice to be accepted. This is connected with the leading feature of the court, inside the gate — the great altar of sacrifice — 'hollow with boards' — a temporary structure covered with brass, and measuring about eight feet long and broad, and nearly five feet high from the ground, with horns at the four corners on which to bind the heaped-up sacrifices with cords; and four rings for the insertion of staves to carry it when on travel; a brazen net-work underneath to give free action to the consuming fire: and accessory utensils—such as pots, shovels, basins, flesh hooks, fire pans — all made of brass (Ex. 38: 1-7).

"The language of this part of the type is unmistakeable. It tells us that sinful man, even with the utmost docility of spiritual circumcision, and desiring to come within the walls of righteousness, cannot approach God acceptably except by sacrifice. What the significance of this is we have often had to consider. In the type, it was an animal, whose life-blood poured out was a confession that God is just in requiring death as the visitation of sin; that He who is so great in the undervived and deathless nature and vastness of His being; who is so unsearchable in the greatness of His power and the perfection of His wisdom — is righteous in making disobedience and slight a capital offence not to be passed over even by mercy, except when His dreadful sovereign supremacy has been asserted, recognised, and vindicated."

The "Law of the Altar" (Exod. 20: 22-24) laid down that an altar should be erected only at those places where Yahweh placed His name, that is, those places that had witnessed a theophany, or divine manifestation. He had done so in Israel; His name was conferred upon the people (Num. 6: 23-27), and it was appropriate that the tabernacle altar should be carried from place to place in the centre of the nation during its perambulations towards the promised land, rather than a new altar be erected at each stopping place. Under these conditions, an altar of unhewn stone or earth would be most inconvenient if not impossible; thus the peculiar construction of the tabernacle altar: a hollow wooden frame covered with brass.

But the meaning was the same. It typified Yahweh in sacrificial manifestation, first exhibited in an individual — our altar, the Lord Jesus Christ (Heb. 13: 10); secondly in a community, the multitudinous Christ.

CONSTRUCTED OF "THAT WHICH IS DESPISED"

The hollow frame was constructed of shittim wood (acacia). The Shittah tree, or Acacia, is a small thorny tree, not particularly elegant, which grows plentifully in the wilderness of Sinai. The wood is hard and close-grained; a fitting symbol for flesh. The Hebrew word comes from a root meaning, "that which is despised."

All of this is appropriate to symbolise the Christ-altar. Isaiah declared: "He shall grow up before Yahweh . . . as a root out of a dry ground (the wilderness of Judaism): he hath no form or comeliness and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53: 2-3).

All this was symbolised in the humble, thorny acacia tree growing in the wilderness, and which provided the wood to form the frame of the altar.

The wooden frame of the altar was covered with plates of brass that had been through the fire. Concerning this, Brother Thomas has written in *Eureka* vol. I, p. 177 (old edition):

"These plates represented 'the flesh of sin' purified by fiery trial. 'Gold, silver, brass, iron, tin and lead, everything,' said Moses, 'that may abide the fire, ye shall make go through the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water'" (Num. 31: 22). The connexion of the plates with sin's flesh is established by their history. They were 'the censers of those sinners against their own souls,' Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into 'broad plates for a covering of the altar'; and for 'a sign to the children of Israel' (Num. 16: 37). The Brazen Altar, which was four-square, had four horns of brass, one at each corner; and in sacrifice, the blood was applied to the horns by the priest's finger; and the rest was all poured beside the bottom of the altar (Exod. 29: 12). These Horns represent the same thing as the Four Cherubim, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zechariah, and John; only in the Brazen State, which precedes the Golden Olahm, or Millennium. As Horns of Brass they "execute the judgment written," as a consuming fire, for brass and offering by fire, is the association of things in the type. The Brazen Altar and its Horns of Brass, then, are symbolical of AIL, the Eternal Power, in Elohistic, or sacrificial and judicial manifestation in flesh. . . . The Horns of the Brazen Altar are the Eternal Spirits' Strong Ones who disperse the empires of antiquity, and subjugate the kingdoms of the latter days to Him and his Anointed; so that the current of the world's affairs will be directed by His Elohim in the ensuing thousand years, or Daniel's 'season and a time'."

Thus we can see how the glorious future of Messiah's times was shadowed in the past. Then Yahweh's Name shall be vindicated in the earth, and those inanimate things of the Mosaic dispensation will find their reflection in the glorious, living manifestation of Divine omnipotence revealed in the Lord Jesus and his saints.

The altar will live, and to its "horns" will be tied the Sacrifice of the Age to Come — even those nations who stand up against the Prince of princes, the King of Israel, our living Altar, to be destroyed without hand. The altar in the Tabernacle constantly reminded Israel of this wonderful consummation.

Questions



Answered

DID JESUS INHERIT DIVINE CHARACTERISTICS.

(A.G. — Manchester, England).—We thank you for your letter and budget of literature. With some of what you write we are in agreement, and with you, we believe that a correct understanding of the nature of Christ when on earth is essential to a proper grasp of the Truth. We also acknowledge that man is mortal because of sin, that as descendants of Adam we have inherited the physical consequences (but not the moral guilt) of his transgression, and are thus, in normal circumstances, death-doomed creatures.

We disagree with you, however, when you reject the fact that any benefit accrued to Jesus because he was begotten by the Holy Spirit. Here we find you rather inconsistent. You are insistent upon the truth that because Jesus was a descendant of Adam, (Luke 3: 38) he inherited Adamic nature (Heb. 2: 14), and yet you reject the equally important fact that Deity being the Father of Jesus had some impress upon his character.

Apart from this, why the necessity for a virgin birth? You say, in your booklet *The Real Christ*: "We learn that his birth of Mary by the power of God made him Son of God, and had to do with his future position as King." But the quotations you advance to support this are quite inconclusive. Jesus' position as King of Israel was determined by his earthly descent from David (Mat. 1: 1), and only because of his conquest of sin could it be said, "and he shall reign for ever." No, the unique circumstances of Jesus' begetting caused him to be named Emmanuel, or "GOD with us" (Mat. 1: 23). Paul taught: "For what the law could not do, in that it was weak through the flesh, God (did)" (Rom. 8: 3). God accomplished in Jesus what the flesh unaided could not do. "God was in Christ, reconciling the world unto Himself" (2 Cor. 5: 19). The means of reconciliation were designed and implemented by God who revealed Himself in Christ to that end. Thus looking at Jesus we see not merely the flesh — death-doomed and in need of redemption — but also God in manifestation. He was the son of man whom Yahweh made "strong for Himself" (Psalm 80: 17), the one upon whom He "laid help" (Ps. 89: 19), the mighty one "strengthened" by the Divine arm (v. 21), "God manifest in the flesh" (1 Tim. 3: 16).

It is true that upon him was bestowed the Holy Spirit without measure, and that this helped to make him "of quick understanding in the fear of Yahweh" (Isa. 11: 2-3), but there had to be that bias

towards divine things that would make the bestowal of the Holy Spirit really effective, and this the Lord inherited from his Father, constituting him in truth "God manifest in the flesh." The fact that it required one born by Divine interposition, inheriting Divine characteristics, before a truly righteous member of the human race was revealed, demonstrates the folly of placing any confidence in the flesh. It shows conclusively that if we would be righteous, we must seek the strength that cometh from God alone: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4: 7).

Could Jesus have sinned? Was God alone responsible for his character? To the first of these questions, the answer, undoubtedly, is in the affirmative. He was "tempted in all points," and temptation is only possible where exists the possibility of sin. To the second question we reply that the virgin birth, the bestowal of the Spirit without measure, created the *means* whereby Christ could overcome, but without his willing co-operation, the spirit of self-sacrifice and humility that he revealed, this would have been impossible. Therefore, the character manifested was Jesus' character — a reflection of the Divine. But it can also be said that if the foundation, or predisposition towards Divine things was not in Jesus, as a result of the virgin birth, the development of an entirely righteous life would have been impossible. Thus in the Son we see the impress of the Father.

Against this you quote the *British Medical Journal* of March, 1946: "There is no evidence that acquired characteristics are inherited." You advance this statement to refute that Jesus inherited anything from God being his Father. I do not know if you understand what is meant by "acquired characteristics," but in the scientific world, an "acquired characteristic" is one developed *after* birth. For example, by education a man might acquire a flair for reading and amassing knowledge that in time becomes characteristic of him. This is an "acquired characteristic," and it is not known whether it has any effect upon heredity. But the *British Medical Journal* would not be so foolish as to state that "characteristics are not inherited." It is an accepted fact that both mother and father supply these. They determine whether the child will be dark or fair, whether it will have a predisposition towards certain things or not. Heredity can produce a genius in music or in science, but this predisposition can be spoiled after birth if the proper environment or conditions are lacking. For instance, a child can have an inherited characteristic or bias towards music, but if proper training is not applied, or if the child dissipates its bias, it will not develop into a musician. So that to have a bias towards anything is not to interfere with free will, or the need for individual effort on the part of the one possessing it to develop the inherited characteristic. A lazy person will allow good characteristics to remain dormant.

Jesus inherited from his Father those characteristics that with proper training and effort, supplemented by the effluence of the Holy Spirit developed into the wonderful Man revealed in the Word. His

nature was the same as our own: "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" (*Christadelphian Instructor*, Answer 44). The lesson of his life teaches that the flesh unaided will not develop divine characteristics, we must lean upon God for His help and His strength revealed in the Word of truth. Christ can dwell in our hearts by faith, and if this be true we will show the influence of that indwelling in our lives. As a result of that, because God was in Christ, and Christ dwells in our hearts by faith, the words of John 14: 23 are fulfilled: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Thus will we be strengthened to overcome, and those about us will see the influence of these things in our lives, even as the effect of God in Christ was revealed (so much more fully) in his life and character. —Editor.

Courage and Faith in the face of Discouragement.

Isaiah's Vision of Glory

Isaiah (his name means *Salvation of Yah*) was the first of the prophets, and expounded the ultimate salvation of Judah and Israel, to be revealed in Messiah's times. But in addition to this message of hope, he was given one of expostulation and reproof against the people of God which became the burden of all prophetic utterances afterwards. Moreover, he commenced his long ministry of over sixty years, fully knowing that the people to whom he would speak would turn a deaf ear to his exhortations. His mission was a failure before it commenced, as far as national conversion was concerned, so that faith and courage of the highest order was demanded of him to maintain his work in the face of the discouragement and opposition he was called upon to endure. And what is true of Isaiah in this regard, applies to all the prophets.

Perhaps the consideration of this fact might cause us today to view our work in the truth in a new light, and instead of being discouraged by circumstances, to labour on, like the prophets, even though, for the moment, no tangible results accrue, or, in fact, a deaf ear is turned to our appeals.

THINGS WERE NOT AS THEY SEEMED.

It was a time of crisis in Israel though all seemed well. Uzziah had passed to his rest, and the youthful Jotham had ascended the throne. He did "that which was right in the sight of Yahweh," repairing the Temple, and strengthening the fortifications of Jerusalem and Judah. Moreover, he prevailed against the enemies of Judah,

decisively defeating the Ammonites, and subjecting them to tribute. The record concludes: "So Jotham became mighty, because he prepared his ways before the Lord his God" (2 Chron. 27: 6).

Nevertheless, as Paul was able to write later in regard to seemingly prosperous ecclesias, "the mystery of iniquity doth already work," so Isaiah could discern seeds of apostasy developing in Judah. There were those who stooped to graft, so that judgment and justice were perverted (Isa. 5: 23), those who were immersed in pleasure and at the same time manifested a distaste for God's word (vv. 12-13), those who gave all their energies to the building up of their own power, but were not rich towards God (vv. 8-10), those who hypocritically "called evil good and good evil; put darkness for light, and light for darkness" (v. 20).

Though outwardly all seemed well, an evil cancer troubled the body politic of Judah, and the prophet recognised it would grow in extent as time developed, until it threatened the existence of the whole nation.

Yet outwardly it seemed a prosperous and happy time for Judah. Everything seemed to be going well, and we can, perhaps, imagine the impatience that would be exhibited towards anybody who dared suggest otherwise.

It needed the Spirit of God to assess the true condition; that Spirit which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, discerning the thoughts and intents of the heart" (Heb. 4: 12).

It was the discerning influence of the Spirit that caused the prophet to speak unto apparently prosperous and religious Judah, and term it: "Sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters. . . ." (Isa. 1: 4).

It was the Spirit that caused Isaiah to reveal the true condition of the nation, in a remarkable vision recorded in the 6th chapter of his prophecy.

A VISION OF AWFUL OMEN

He saw a manifestation of Divine glory. He saw Yahweh seated upon His throne, His presence filling the temple, and surrounded by seraphims proclaiming His ultimate purpose: "The whole earth is full of His glory"

So awe-inspiring was the sight that the Temple shook, and as the prophet looked, it suddenly filled with smoke, shutting off the vision of glory.

This is similar to what happened on the day of atonement. On that most solemn occasion, the High Priest entered the Most Holy Place, which constituted the throne of Yahweh in Israel, and in which was seen the Shekinah glory of God above the mercy seat and between the cherubim. But before entering therein, the altar of incense

was replenished, the curtain dividing the Holy Place from the Most Holy was drawn back, and a cloud of incense filled the place.

The day of atonement, was a day of "blood (in sacrifice), fire (burnt offering) and vapour of smoke (consumption thereof)." It was a "day of coverings," in which sins were covered over or expiated, but if one refused to accept the mercy of the atonement, he, himself, was cut off.

That is why Judah, having refused the atonement in Christ, were subjected to a national day of atonement ("day of Yahweh") in the holocaust of A.D.70. "I will shew wonders in heaven above, and signs in the earth beneath," declared God. "Blood, and fire, and vapour of smoke" (Acts 2: 19). The heavens and earth of Judah's commonwealth was thus given over to sacrifice.

Isaiah's vision anticipated this consummation. The prophet doubtless understood its import, for he declared: "Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Yahweh Sabaoth" (Isa. 6: 5).

This confession of weakness, and plea for mercy, had its answer. One of the Divine symbols surrounding the throne of Yahweh took a live coal from off the altar, and touching Isaiah's lips therewith declared: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (v. 7). The altar had this sanctifying effect, for whosoever touched it was considered holy, and as it typified Christ (Heb. 13: 10), so it is through the Christ-altar that the Isaiah class are cleansed from iniquity.

THE PROPHET'S MESSAGE

Again he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" The changed Isaiah was willing to be the emissary of Yahweh: "Here am I; send me!"

The message was a depressing one: "Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (vv. 9-10).

The prophet then enquired, "Lord, how long?" The reply was: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and Yahweh have removed men far away, and there be a great forsaking in the midst of the land" (vv. 11-12).

Such was the unsavoury message that not only Isaiah had to proclaim, but all the prophets down to the greatest of them all, the Lord Jesus Christ. These men went forth upon their ministries knowing that no permanent reformation in Israel was possible, that the nation

would continue to turn a deaf ear to the divine plea, and bring upon itself the desolation decreed. The prophets thus suffered ignominy, ridicule and persecution in a cause that they knew was hopeless if they looked for national reclamation. Their words constituted a testimony against Israel which the nation rejected. The certainty of this rejection forced the prophets to try and seek that remnant with an hearing ear and seeing eye which would "tremble at the word of Yahweh." Thus they were taught of God to eschew the big, flamboyant movement for the more difficult and discouraging work of building up "the few" in divine truths. Courage and faith was necessary in this work. They could not look for present results. They had to constantly see the vision of Isaiah, and hear the voice of the Seraphim: "The earth shall be filled with His glory." With that glorious hope in mind they pressed on.

In this regard, the mantle of the prophets rests upon humble brethren of Christ today. In their exhortations to spiritual Israel, in their proclamations of the truth to the world, in all their work for divine things, the same courage and faith, the same vision of the future should be the motivating influence. We cannot expect great results; the work should be done as unto the Lord and not to men.

"CITIES WASTED AND LAND DESOLATE"

The prophets' then, had a depressing message to deliver to the people, but a vision of hope to anticipate, when the glory of Yahweh will fill the earth, when "the first dominion" shall come to a cleansed and rejuvenated Israel.

In this 6th Isaiah, the prophet typified the Lord Jesus Christ. Antypically Christ delivered the message given to Isaiah. In John 12: 40-41 he quotes these very words and applies them to himself (see also Matt. 13: 13-15). The people closed their eyes and ears to his message; they refused to be converted, to accept the mercy of Yahweh in His son, and were given over to sacrifice.

Isaiah had been told that the message should go forth to an unheeding people until "the cities be wasted without inhabitant, the land be utterly desolate, and there be a great forsaking in the land."

His words had partial fulfilment when Nebuchadnezzar took Judah captive. It had complete fulfilment when the antitypical Isaiah (Jesus—the name means the same as Isaiah though in reverse: *Yah saves*) proclaimed his message to an unheeding generation, and the nation was swept into oblivion by the Romans. He warned the people of coming judgments, of the siege that would destroy city and temple, of the Roman invasion that would bring to an end Judah's commonwealth and scatter its people throughout the ends of the earth.

The rejection of Christ's message brought the measure of Jewry's iniquity to the full. Divine punishment broke forth upon them with devastating force in A.D.70. The desolation and scattering com-

menced. Jerusalem was completely destroyed, and its site ploughed as a field in fulfilment of Micah 3: 12. About a century later, when a remnant had returned to Palestine, Hadrian, emperor of Rome, was so incensed at his treatment by Jewry, that he aimed to exterminate them from the earth. Jews were prohibited entrance to the land, and the words of the Seraphim to Isaiah were literally fulfilled. Buchardt, in his book of travels, published 1707, names over fifty Palestinian towns entirely without inhabitant. He visited these places beholding only desolation and loneliness.

THE LIFE OF ISRAEL IS IN THE HOLY SEED.

The concluding verses of Isaiah 6 are difficult to interpret. As they stand in the A.V. they read that a tenth part shall return to be again eaten, or swept with destruction, and in *Eureka*, Brother Thomas likens the tenth to the pre-millennial return to be "eaten" by Gogue, when he descends to "take a spoil and a prey." There is approximately a tenth in the land today, so that it could be said to have been fulfilled already. Alternatively, it could apply to the destruction under Rome. The regathering under Ezra and Nehemiah was but a tithe of the nation that went into captivity, and after Isaiah's message had been sounded in its unhearing ears by the greatest of all prophets (the Lord Jesus), this tenth was again consumed by the legions of Rome under Vespasian and Titus.

The important section of this prophecy is the promise in the latter portion of v. 13. A better rendering (as per the *Companion Bible*, or *Revised Standard Version*) is: "Still, there is in it (the land) a tenth part; and it (the tenth part) shall again be swept away; yet as with the terebinth and oak, whose life remains in them when felled, the holy seed will be the life thereof."

These are wonderful words. Throughout the centuries, Israel has been like a terebinth or oak that is felled, and yet the stump or root remains in the earth, and in it is life to spring forth again. The "holy seed" is the life thereof. In every age there has been a remnant which has heeded the words of Deity. Abel, Seth, Enoch, Noah, Shem, Abraham, Moses, David, the prophets, and so on, down to our own times, when Gentile believers grafted into the stump of Israel, constitute the holy seed. The characteristic of this seed is a "trembling at the word of Yahweh." "Thus saith Yahweh: 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).

As this "holy seed," the true life of Israel, sees the stirring of the nation into activity again in these days, it can lift up its head in hope, realising the time is at hand when the statement of the Seraphim will be fulfilled: the whole earth is filled with His glory. Paul declared: "If the fall of Israel be the riches of the world (in that the way was made open for Gentiles to enter into covenant with God) and the diminishing of them the riches of the Gentiles (by being engrafted into the holy seed); how much more their fulness?" (Rom. 11: 12). The regathering of Israel is the sign of the return of the Lord, "life

from the dead" (v. 15), and greater riches for the elect.

But we must make sure that we are of the "holy seed," the characteristic being that it has a seeing eye and hearing ear for the things of God. History has proved that the Ecclesia can be as dumb of perception as was Israel, for flesh and blood does not change, whether it be Jew or Gentile. The remnant of all ages will be saved, and it is the responsibility of all that they be found among its number, otherwise the destruction, hinted at in the name "Seraphim," will be lot of those who though apparently religious, in fact despise the Word of Yahweh.

—J. Mansfield.



The Ascendancy of Gogue.—Absolutism will certainly triumph, and the propagandism of the leaders of the democracy of both worlds will expedite the crisis. The scribe well-instructed in the Kingdom of Heaven will desire all speedy success to their efforts, and the as speedy subjugation of the democracy to absolutism; not, however, because he loves despotism, but because he loves truth and righteousness, and sighs for its permanent establishment over the nations. But, is Russian despotism a truthful and righteous incorporation? The very reverse. In its full manifestation it is "The Dragon" (Rev. 20: 2) —a hideous tyranny, more terrible than any that hath yet calumniated the truth and played the adversary against all righteousness. But the "wise who understand" know that the "Kingdom" which they pray may "come" that "God's will may be done upon earth as it is in heaven," cannot be established until that despotism—the absolutism of Gogue (Ezek. 38) — shall be revealed in all its magnitude and power; and possessing the city of Jerusalem, shall prepare to grasp the sceptre of the father India. Upon this ground it is, and upon this alone, they say: "Down with the Democracy and success to Absolutism for a little time." The amputation of a limb is a severe operation, but sometimes necessary to the life of the patient; even so, the trouble coming upon this generation is terrible, but it is an element in the regeneration of society, and its future blessedness in Abraham and his Seed, that cannot be dispensed with; if, therefore, the cure of the world's maladies be a consummation devoutly to be wished, in the same ratio is it desirable that Democracy and Absolutism should come to blows, and that the latter should prevail.

—Dr. Thomas (1852).

Three hundred Jews who went back to Morocco from Israel, but now wish to return, have formed a special organisation to aid them in seeking their way back to Israel.

If your efforts please the Lord, they are not in vain, even if apparently aimless. Remember Noah.

An Age of Books (From Woodville Recorder's Newsletter)—

We live in an age of books. Libraries are filled with them giving free and easy access to all sorts of writing upon all sorts of subjects. We live in an age of reading. Most of the regular users of public transport are to be found reading as they are carried to and from their work. Having increased leisure hours, an advanced education feeds for the most part upon fiction. If you visit the libraries you will see the greatest number of books in the fiction section, and they bear the marks of much use. The religious section is usually in one of the corners, and the books here in an excellent state of preservation. They are often found in the same place on the shelf for they enjoy very little turnover.

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 . . .

From England to Germany

On 3rd July, my visit to England came to an end. In company with Sister Rosle Duddt of Stuttgart, Brother Bogner of Esslingen, and Brother Bassus of Berlin, I caught the boat train for Harwich at Liverpool Station, London. A goodly company of brethren and sisters were there to farewell the four of us, and though there was some satisfaction in thus commencing the first stage of my journey homewards, it was painful saying good-bye to those I had learned to love in the Lord.

Time never stands still, however, and the little group of brethren and sisters on the station soon became a blur of waving hands and handkerchiefs, and then was lost to view. I turned back into the carriage which seemed full of foreigners speaking strange tongues. Of my three companions, only Sister Rosle could speak a little English whilst I am utterly ignorant of German; so that for a time there was an awkward silence.

I wondered whether I had not made a mistake in accepting the invitation to visit the German ecclesias; whether the difference in language, custom and outlook might be too great to penetrate; whether it would not have been more profitable to have spent the extra time in England.

Then occurred a little incident that helped to break down the barrier of reserve. An official came through the train asking for Passports. Unfortunately I had packed mine away in the only trunk I was taking through Europe: Could the matter of the Passport be waived? It could not! There was nothing for it but to get down the large suitcase, and placing it on the table with which all seats were provided, to search as for hid treasure. To find it I had to take out nearly all the clothes I had so carefully packed away, with the result that a small mountain of shirts, socks and other garments overflowed into the arms of my three German friends to their great amusement, and the obvious enjoyment of the rest of the carriage. At last the missing Passport was found, the clothes were dumped back into the case, and it was again packed away.

All sense of reserve had been destroyed by my predicament. We settled down to try and discover some means of fraternal intercourse. I handed to Brother Bogner a letter in German in which Brother Hoffman of Adelaide extended greetings, and then with pencil and paper I sketched a map of Australia shewing the vast distances that divide Ecclesias here, the number of members at each place, and other features of interest.

This was supplemented by a few words interpreted by Sister Rosle for me.

At Harwich we boarded the S.S. Zeeland for our voyage across the North Sea to the Hook of Holland. Gradually the coast of England receded from view, became but a smudge on the horizon, and then faded altogether. I sorrowfully watched it disappear. Over three months of intense and delightful activity were behind me. I had been stimulated beyond measure by some of the splendid gatherings around the Word of God that I had attended. Now, in the passage of time, it was all over, and again a horizon of heaving water hemmed me in. (It heaved too much for some passengers including one solitary little Scotch lad dressed in national costume, to whom I gave a tablet and a cup of tea).

It was on the S.S. Zeeland that I again discovered the universal language that can unite those of different tongue or temperament. It is not Esperanto as is claimed by the British Esperanto Association. In England one sees publicised the objectives of this so-called synthetic universal language. "The aim of Esperanto," it is claimed "is to end the confusion of tongues which began in the Tower of Babel, to further world peace, since an international language is common ground upon which all peoples may meet in understanding."

But a common language will not bring this desideratum, though it may go a certain distance. There must be a common acceptance of principles, aims and objectives, and these must be of a quality to induce world peace. Speaking of the Kingdom age, when the Truth shall be the "common ground upon which all peoples will meet in understanding," Yahweh declares: "Then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve Him with one consent" (Zeph. 3: 9). The word rendered "language" is "saphah" in Hebrew, and is rendered "lip" in Malachi 2: 7 and Psalm 31: 18.

The "pure lip" of the Kingdom Age will be the universal acceptance of Divine principles, and the elevation of the glory of Yahweh by all mankind. This will unify at present divergent outlooks, and overcome all those barriers that currently divide men and nations.

Already it does so among believers though they may live in widely separated countries, among different environments, or speak strange tongues as we did on the S.S. Zeeland. The German brethren had their Bibles and I had mine. In the crowded lounge of the ship we commenced a discussion on the signs of the times which drifted into the realm of events subsequent to Christ's return. I would quote a verse which they would immediately turn up, and upon it I would make a comment or two which would be interpreted by Sister Rosle Dudd. It required the utmost economy of words on my part, plus intense concentration to grasp the significance of statements interpreted back to me. But the best interpreter was the Bible itself, and a constant flow of Scripture references that were complementary one to the other, and so self-explanatory, helped to develop the subject.

I found that I was in agreement with Brother Bogner as to the imminence of Christ's return, and the outline of events which will bring him, in company with the saints, to the embattled precincts of Jerusalem. Brother Bassus felt that Matthew 24: 14 yet awaits fulfilment: "This gospel shall be preached in all the world for a witness unto all nations; and then shall the end come." I tried to point out that this verse was fulfilled in the ministry of the Apostles, that they were divinely commissioned to "Go and teach all nations" (Mat. 28: 19), that "the end" referred to was the end of Judah's Commonwealth, fulfilled in A.D. 70, that the word rendered "world" really signifies "habitable" and relates to the world extant in the days of the Apostles, the Roman Empire, and, finally, that Paul

states that this had been fulfilled in his day, saying, "The gospel was preached to every creature under heaven" (Col. 1: 23).

How much of this explanation was comprehended by my German brethren, I know not, for by this time the shaking of the boat has so affected my interpreter (Sister Rosle) that she had been forced to leave us to our discussion. It was a strange experience, discussing the Scriptures with brethren whose "tongue I did not understand," and in such a strange environment, and as the discussion warmed up, and the two German brethren became more and more vehement and voluble in their different viewpoints, whilst I tried to intervene by flourishing my Bible and pointing an expressive finger at certain key verses, our little group became the centre of attention.

At last we reached Holland. Here Brother Bassus left us after a very ceremonial farewell (I got used to these, after a while, in Germany) to continue his journey to Berlin. Our train took us through the flat, rather monotonous countryside of Holland until, after nightfall, we crossed the German frontier. I entered Germany feeling very hungry and tired. Apart from a sandwich just out from London I had had nothing to eat all day, and had been burning the candle at both ends for some time. As we passed over the frontier, a uniformed officer, a military-looking man, that reminded one of a Nazi officer, opened our door and harshly demanded Passports. Mine was ready, and sleepily I handed it to him, to have it stamped and returned. Then in guttural tones he asked "Any tea, coffee, cocoa!" A deep silence fell upon the carriage, but to my tired, hungry body the question represented only one thing — refreshments! "Yes," I replied. "I will have a pot of tea!" Again the question was harshly thrown at me. Again I misunderstood its import — this time ordering sandwiches as well! In utter confusion the custom's official

retired, and those in the carriage who knew sufficient of English to follow the conversation, roared with laughter.

At 2 o'clock that morning, we arrived at Remscheid in the Rhineland. A Mr. Lohman was there to meet us, and drove us from the station to our destination, the home of Mr. and Mrs. Yblagger. I thus had my first glimpse of a German town by the headlights of a swiftly moving motor-car that seemed to be travelling on the wrong side of the road. We passed along unusual cobbled-streets, past strange old German buildings, down forest-lined roads, and onwards.

Mr. and Mrs. Yblagger were Roman Catholics, but their daughter Christel had accepted the Truth, and was an enthusiastic student of the Word, and keen worker for the extension of the Gospel. The Truth had gripped her heart so thoroughly that it had to find some practical expression, and this took the form of interesting others in the wonderful message she had embraced. She had formed a lending library of the Truth's writings in German, which she loaned to folk whom she had interested in these things, in and around Remscheid. She had arranged for a gathering of these friends to hear the Truth expounded by Brother Bogner during our stay there.

On Saturday afternoon, therefore, a group of perhaps twenty or more met at the home of Mr. and Mrs. Yblagger for this purpose. Brother Bogner expounded the Gospel message for perhaps an hour or so, at the end of which time the meeting was thrown open for any questions that might be put. Christel acted as interpreter for me, having quite a good grasp of English. Many questions were put — familiar questions such as we have replied to time and again in similar study groups for interested friends in Adelaide: Can the Bible be relied upon? Is the serpent to be interpreted literally or figuratively? What of the thief on the cross? and so on. I was invited to answer some of

these questions, and in some cases did so before the actual question was interpreted for me by Christel — not that I understood German, but from the Scriptures quoted I could discern the nature of the question from similar experience, in similar meetings, in Adelaide.

Again I was impressed with the unique and remarkable experience. Here, in the midst of Germany, among a people who spoke a strange tongue, I felt the unifying power of the Truth believed, and felt completely at home.

Among the assembled company there was one gentleman who seemed to listen to Brother Bogner's discourse, with a look of ineffable boredom on his face. He sat with his head resting on the back of his chair, his eyes closed, and a look on his face as though he silently refuted all that was said. During question time he burst into angry eloquence. With gestulating arms he launched into a torrent of words repudiating all that had been said. "You come here telling us strange doctrines, saying we should be baptised, and leave the church," he said, "but these things are not important. What we want is the love of Christ in our hearts; the sermon on the mount expressed in our lives." Much more of similar import was dogmatically and angrily stated, as he figuratively swept us from the face of Remscheid with his hands. I was called upon to reply, and learning that he could speak English, I answered in that tongue. I quoted the case of Cornelius: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10: 2). I asked our friend whether his character equalled that of Cornelius. The answer was in the negative. I pointed out that even so the angel told Cornelius there was something that he "oughtest to do," and drawing attention to the balance of the chapter, showed how he had to hearken unto certain doctrine,

accept it and become baptised.

I spake as definitely as my friend had done, and also used my hands as eloquently as he did, for I was speaking in English, and it was necessary to destroy the bad impression his words had made on the meeting. He had not expected this opposition and a couple of times angrily rose from his chair to more forcibly refute the power of the Word. It was rather a dramatic moment, for now it was the audience that was listening to a strange tongue, whilst our friend and myself battled out the Truth in English, in the centre of the room. Again he brought up the matter of love, insisting that what we want is the love of Christ in our hearts. I agreed, but I said, "You are not manifesting love by your action. Christ alone is the arbiter of how his love should be manifested, and it should not be left to the arbitrary will of men. In this regard the words of Christ are conclusive. John declares: 'This is love, that we walk after his commandments' (1 John 5: 3; 2 John 6). You speak of 'love' as though we can please ourselves in obeying or neglecting Divine commandments. Your words are not motivated by a love of Christ which would seek to please him by scrupulously seeking out and expressing his will, but rather by hate. You want only to please yourself, but you camouflage this by claiming licence on the much misunderstood, and distorted phrase 'the love of Christ.'" I took him to the Word of God and forced him to reason on certain passages. Gradually his excitement subsided, and, finally he agreed that Scripture certainly endorsed our attitude. After the meeting, we had a further short chat on these things, and as a result, the Adelaide Gospel Extension Society is now contacting him with literature on the Truth.

(It is pleasing to report that I have since been advised that Mrs. Yblagger has accepted the Truth).
—H.P.M.

Woodville Classes: Good attendances, and some splendid nights, have been reported from the two "Elpis Israel" Classes held in conjunction with the Woodville Ecclesia. At one the book "Elpis Israel" is used as a basis for Bible study, and at the other "Phanerosis". The latter work lends itself to the elucidation of some splendid, elevating and little known thoughts of Bible exegesis, and the group that meets regularly at the home of Brother C. Wigzell for the purpose of study, feels that it has made some progress over the past year. It is not possible that every point expounded has been absorbed, but if only a gleanings of the wonderful subject of God manifestation is grasped, much good is accomplished.

Bible Markings at Prospect "Elpis Israel" Class (Continued from p. 63).

Daniel 4: 23—"A band of iron and brass." In the image of Daniel 2, brass and iron represented Greece and Rome. The Gentile world has been banded together by Greek and Roman Catholicism, represented in Daniel's prophecy as the "little horns" of the east and west (Dan. 8: 9, 7: 8). Thus whilst the Babylonian tree has been hewn down, its root (or theological teaching, the foundation of so-called Christianity) has "remained in the earth," even "with a band of iron and brass."

Verse 25—"Seven times shall pass over thee."—"Seven times" or 2,520 prophetic days. Nebuchadnezzar, in his madness, represents Gentilism which has its

period. Dated from his times 606—603 B.C., 2,520 years stretches to modern times, to 1914, 1917 when the Great War broke out which laid the foundation for the current crisis which shall lead to Armageddon, and when the doors of Palestine swung open for Jews to return. In other words, we live at the end of this period of Gentile madness.

Verse 26—"Let my counsel be acceptable unto thee." Daniel tries to inject a little sanity into the king, and divert him to the worship of the true God. It is no more effective than much of our preaching today!

Verse 30—"Is not this great Babylon that I have built" — Archaeological discoveries have unearthed the pomp and boast of Nebuchadnezzar. The following inscription has been found: "I finished the great twofold wall of Babylon. I made strong the city with bricks burnt hard as stones, and piled high in huge masses as mountains. Behold besides the Imgoul-Bel, the impregnable fortifications of Babylon. I made inside Babylon on the eastern bank of the river such a fortification as no king before me had ever made. I excavated the ditch: with bricks and mortar I bound its bed; I built above it a strong rampart. I adorned its gates. The portals and pillars I plated with bronze. Against presumptuous enemies, the foes of Babylon, I made use of great waters like those of the seas. Thus I made strong the defences of Babylon. May it last forever. Babylon the city which is the delight of my eyes, which I have made glorious."

It is well to be zealous for ecclesial purity; but if we are to abstain from ecclesial association till we find an ecclesia that is perfect, we shall never have ecclesial association at all. We must have compassion as well as zeal. We are all imperfect, and unless we practise some of the charity that "hides a multitude of sins," we shall hinder and destroy instead of helping one another.

—Robert Roberts (1886)



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)

Hence he declared to Nicodemus, "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit". Here are two natures—the *Man-nature* and the *God-nature*. We all know by experience what flesh is. It is a wind that passeth away. It is vanity and "profiteth nothing". We do not, however, know experimentally what the *God-nature* is; all we can at present know is what is testified concerning it in the teaching and experience of Jesus and the word. He was flesh, having been born of the flesh, though not by the will of man; and he is now Spirit, having been born of the Spirit from the grave to incorruption. Jesus then is Spirit. Paul styles him "a life-imparting Spirit", and "the Lord the Spirit". Being Spirit, he is therefore *Theos* or God. He is now no longer flesh and blood; but HOLY SPIRIT NATURE—a flesh and bones embodiment of Spirit; and therefore of the One Yahweh.

Jesus is the type, or pattern, in whom is illustrated the plural manifestation of divine and multitudinous unity—ONE *in many, and yet that many ONE*, as symbolised in the Mosaic *Sh'ma Yisraail*. This idea was the basis of the doctrine, which Jesus said was not His, but the teaching of Him that sent him—that is, of the Eternal Spirit or Father. "My doctrine is not mine", says he, "but His that sent me. If any man will do His will, he shall know of the teaching whether it be of God, or whether I speak of myself" (John vii. 16, 17). His doctrine consisted of "the words" which Moses predicted in Deut. xviii. 18, the Eternal Spirit, Yahweh, would put into his mouth; and to which, if anyone will not hearken, "*he shall be destroyed from among the people*" (Acts iii. 23). We hope all who contend for the sufficiency of the faith of the demonized in the divine Sonship of Jesus will defer to this. We repeat, for the illumination of such speculators in Old Man theology:

That justification unto life and glory in the kingdom of God, is predicated upon three things:—

1. Upon believing the testimony concerning Jesus Christ;
2. Upon receiving the doctrine of the Eternal Spirit he delivered to the world; and
3. Upon one so believing, yielding an assured and affectionate obedience to the precepts he enjoins.

“Thou hast”, said Peter to him, “the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God” (John vi. 68) In this Peter connects the *words* and the *personality* of Jesus as the subject-matter of faith. This is to “*believe on Jesus*”—to accept him according to his claims; and to receive his words as reported by them whom he commissioned to preach them. And “this is the work (ordained) of God, that ye believe *into him whom*, He hath apostolized”, or sent forth. “As my Father hath taught me”, continues Jesus, “I speak these things”; and “If ye continue in my word ye are my disciples indeed; an ye shall know the truth *which I have heard of God*, and ‘the truth’ shall make you free” (John viii. 28, 31, 32, 40). Hear also what he said on another occasion, in regard to this matter. “He that believeth on me, believeth not on me, but on him that sent me”; which is equivalent to saying *he believes the doctrine I am sent to teach* — doctrine which originates not from me as Son of Mary; but from the Eternal Spirit who sent me, and, by His effluence, dwells in me, speaking through me, and working by me. Therefore, he said, “If any man hear my words, and *believe not* (those words), I (the son of Mary) judge him not”. Who shall judge him then? God, certainly; and because God’s doctrine is not believed; for says Jesus, “He that rejecteth me, ‘and’ *receiveth not my words*, hath that which judgeth him; ‘the word which I speak’, that shall judge him in the last day. For I have not spoken of myself; but the Father who sent me. He gave me a commandment what I should make known and what I should treat of”. Nothing can be plainer, more intelligible, or emphatic than this. We may confess that Jesus is the Christ, the Son of God, as did the demonized of ancient and, still do, of modern times, but this will give us no right to the things comprised in “the great salvation”; we must not only believe this, but we must also intelligently believe the doctrine which that Son was sent to teach the Jews. If we are ignorant or ashamed of this, we shall be condemned, though we

may make the loudest professions of faith in, and of love and devotion to, Jesus. What can be more to the point than these sayings of Christ—"If a man love me, *he will keep my words*; he that loveth me not, *keepeth not my sayings*; and the word ye hear, is not mine, but the Father's who sent me". A man cannot keep the words of another if he be ignorant of those words, neither can he believe them: hence, no one scripturally loves Jesus who is ignorant or faithless of his teaching. A man ignorant of the truth taught by Jesus, though ever so sincere in his belief of error, is in his sins, and under sentence of death; for it is only that truth believed and obeyed that frees from sin and its consequences. "Sanctify them through thy truth, O Father; thy word is truth". This is the sanctifying element of Christianity; and that truth is the word of the kingdom harkened to and understood by the honest and the good of heart (Matt. xii. 19, 23; Luke viii. 15). But they who, in face of these plain statements of Jesus, persist in averring that a man is justified, and becomes one of the saints of God, and obtains a right to the life, honour, glory, power and riches of the kingdom, by acknowledging the paternity of Jesus, while he is ignorant of the doctrine he received from the Father, and delivered to the apostles, are neither honest nor good of heart in the Scripture sense of the expression. They are the Ecclesiastical Know-Nothings, of whom Paul writes in 1 Tim. vi. 3, 4, saying, "if any man teach otherwise, and consent not to wholesome words, 'the words of our Lord Jesus Christ', and to the teaching which is according to godliness, he is smoky, *knowing nothing*—destitute of the truth", and so forth. This is the condition of the clergy, ministers and scribes of universal "Christendom", as it is called; and of the leaders of the people whom they cause to err. The wholesome words of the Lord Jesus are ignored by them all; for if they do not in so many words declare that he lied, they practically convert his teaching into falsehood by their abominable traditions. He declared, that if a man did not believe the gospel of the kingdom he and his apostles preached, that man should be condemned; but they in word or deed say, "No; a man may be saved though totally ignorant of the whole matter". For what else is the language of the religion-gettings and "consolations of religion" ministered by the clergy to their ignorant dupes on every side? They make void the doctrine of Jesus by their traditions and practice, and speak evil of the truth they pretend to preach.

(To be continued.)

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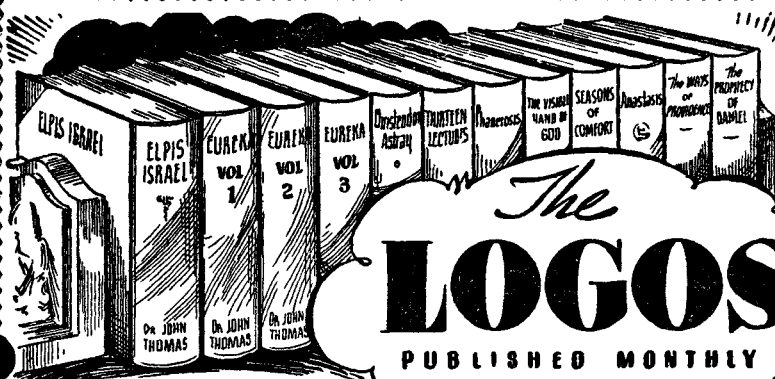
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Acts 15: 14

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J. Thomas.

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

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

Paul.

VOLUME TWENTY

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times.

Great and Precious Promises

We cannot exhaust the goodness and glory of these promises — of these assured prospects of the brethren of Christ. We are favoured to know plainly what they mean: that we shall all be changed — changed in our physical, our material, our actual nature, for "as we have born the image (partaken of the nature) of the earthy (the nature of the first Adam), we shall also bear the image (partake the nature) of the heavenly — (the nature of the last Adam). "This corruptible must put on INCORRUPTION; this mortal must put on immortality." "He shall change our vile body, that it may be fashioned like unto his own glorious body." Christ is a living illustration of what a spiritual body is — a body living, not by blood, but by the incharged presence of the primal life-power of God in every atom — a body incorruptible in substance, glorious in aspect, powerful in faculty, honourable and holy in all its functions — perfect in its enjoyments. These are sober facts. It looks not like it now. We know life only in connection with the weak, earth-cleaving, unclean, and dying nature of present experience, and we are liable to droop under that knowledge. We that are in this tabernacle "do groan, being burdened." We find life a cloud, a vanity; and looking through the smoky atmosphere of our feelings, we see but darkly and faintly. But these feelings are not to be trusted. This is the lesson we have to learn. We are so to exercise our senses on these things as to be able to say to ourselves whenever there is need, "Get thee behind me, Satan."

—R.R.

January, 1954

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“The More Excellent Way”

——— 1 Cor. 12 : 31

In apostolic times ecclesias were headed up in certain brethren styled *elders* or *bishops*. These were in authority, and had the rule over their brethren and sisters (Heb. 13: 17). The possession of the “gifts of the Spirit” was the seal of their authority. In this way each ecclesia became a little community, with an organisation set up by the power of the Spirit: a “body” Paul calls it in 1 Corinthians 12: 18. Each member of the body had his part to play, either as an elder labouring for the “perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph. 4: 12), or as one of the “flock of God” feeding upon the food thus provided (1 Pet. 5: 2). And over all, invisible but constantly present, there was Christ, the “head” of the body (Rev. 1: 13).

This method of organisation was designed and ordered by God to meet a special need. As Paul points out, it was not the best way, and would be expected to give place in due time to that “more excellent way” which he goes on to describe in 1 Corinthians 13, the chapter on “love.” Notice that the Spirit gifts constituted the means whereby order and precedence were established in the early ecclesias. “God hath set some in the ecclesia, first apostles, secondarily prophets, thirdly teachers, after that miracles . . .” (1 Cor. 12: 28). But this was not to be the case when “that which is perfect” had come (1 Cor. 13: 10). Then, as we learn from v. 8, these various gifts would disappear. Prophecies would fail, tongues cease, and knowledge vanish away.

In due time this came to pass. The gifts were withdrawn, and “faith, hope and love” alone remained to a remnant of the saints scattered abroad (Rev. 12: 17). Thus the *visible* organisation instituted by the Spirit vanished, leaving faith, hope and love to knit the brethren and sisters together as a community of “called out ones,” all resting upon that common foundation laid by the apostles, even the “truth in Jesus” (Eph. 4: 21). Do we appreciate this? Do we see this 13th chapter, not merely as an individual exhortation to each one of us, but also as the basis of our association together as an ecclesia? The system of things outlined here by Paul is intended to *replace* the visible organisation which knit together and strengthened the early ecclesias. The condition of things which followed upon the disappearance of the gifts has lasted right down to our own times, so that this same chapter remains to us today, as our basis of organisation, as brethren and sisters together in Christ Jesus.

A comparison may make the point I have in mind clearer. We have in the brotherhood today what is termed the "Statement of Faith" setting out the things which we believe, and also the "Constitution," a set of rules which attempt to define our relations one toward another. The Statement of Faith is the foundation of association. Paul declares (1 Cor. 3: 11; 2: 2) the foundation to be "Christ Jesus, and him crucified," that gospel which he, and all the apostles, set forth. Our Statement is an attempt to define that glorious message of hope.

The "rules" purport to control our actions toward our brethren, seeking to ensure that we receive exhortation, that the sick are visited, and the evil is rejected. This man-made affair is, as we shall see, a poor substitute indeed for the principles which Paul sets before us in the 13th chapter. A common defence for our present way of working is the need for brevity, but Paul is here prepared to be very brief. Three things, says he, should govern our walk in Christ, and our relations with our brethren, and the greatest of the three is love.

LOVE IN ACTION

Love is the greatest, because it is a major term, comprehending both faith and hope. We see this from verse 7, where we are told of love that "it *believeth* all things, *hopeth* all things." The "all things," of course, are the "all things" of God's will and purpose. Love does not believe "old wives' fables." We have to recognise that it is possible to believe and hope, without rejoicing in, and obeying the Truth. This is to fail in love. True love, on the other hand, cannot be manifested except upon the basis of a true belief and a fervent hope.

How is this love of which we are now speaking manifested? Not by the display of knowledge, nor by the display of inordinate affection, but by the display of OBEDIENCE. Of course we realise that obedience to God's will can only rest upon knowledge. It is even as Jesus said: "If ye love me, keep my commandments" (John 14: 15, 23). Love, then, is essentially action, doing something. Brother Roberts once wrote that "love and works are synonymous terms in the vocabulary of the Spirit" (*Logos*, Vol. 17, p. 145). An old sister I know has a very happy way of putting it. She says that "it is no use loving anybody unless you *do* something about it." Love is displayed by "doing" things, by doing those things which are in accord with the will of God. Love is manifested in action.

To speak of actions regulated by love, in the Scriptural sense of that word, is to say much more than perhaps we at first realise. I have no doubt you are all familiar with that list of Godly qualities which Peter sets before us (2 Ep. 1: 5-8). We begin in faith, says the apostle, and if we apply ourselves to these things which he mentions, giving ourselves diligently to them, we shall come, at the last, to love. Before we can love, we are taught, we must have faith, courage and knowledge, we must be able to control ourselves and endure; we must comprehend our relationship toward God our

Father, and be properly disposed toward our brethren. These various qualities which Peter mentions are graded one to the other, and express the way in which we shall increase our stature in Christ, and grow in love, as the years go by. The apostle brings in love at the last because it is the crown of a Godly character. Love in the Truth can only be displayed against the background of all these other qualities. We must remember, too, that Peter mentions them all as necessary, and not merely as an ideal to be striven for. Though so excellent, and beyond ordinary human conduct, they must be acquired, little by little. Without them at the last, we shall have failed, for the Apostle goes on to say: "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (v. 9).

LOVE CAN BE MISUNDERSTOOD

Because those actions which display love are the manifestation of a Godly character, love is necessarily bounded by certain standards. Paul sets out the outstanding attribute thus: "Love . . . rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13: 6). Love is governed by truth and right, as revealed by God. It is this governing factor in true love which makes it so difficult for us to discern it in action. We are liable to call those who walk in love very hard names sometimes. There is a very instructive little conversation, bearing on this point, in 1 Kings 18: 17. "And it came to pass, when Ahab saw Elijah, that Ahab said to him. Art thou he that troubleth Israel? And Elijah answered, I have not troubled Israel, but thou, and thy fathers, in that ye have forsaken the commandments of Yahweh, and hast followed Baalim." Our times are much the same as those. The Truth has now run, in these last days, a course of more than 100 years. We are men, no better, nor worse, than Israel of old, and just as liable, therefore, to misjudge the situation, as Ahab did. If we go on perhaps 250 years, we find Jeremiah crying to all Judah: "Stand ye in the ways, and see, and ask for the old paths, where is that good way, and walk therein, and ye shall find rest for your souls" (Jer. 6: 16). Let us heed that loving exhortation.

Love, as the world sees it, and as we are liable to see it, is sentimental: all honeyed words, fair speeches, so that those who contend earnestly for the faith in the spirit of Elijah or Jeremiah, are condemned. But let us heed the words of Paul, and recognise that if we walk in love one toward another, we shall find it necessary, at times, not only to encourage, to pity, and to forbear, but also to rebuke and oppose. It is because true love combines all these qualities that it can operate effectively as our "rules," and govern our relations one with another. True love is adequate, not only to the knitting of brethren and sisters together as one in the "bond of perfectness" but also the driving out of evil, should it rear its head.

Look at it another way. We have to love as does God, for God is love. Does the love of God prevent Him being angry? Does the love of God prevent Him from cleaving the earth sometimes, and

allowing a Korah, Dathan or Abiram to go down into the Abyss? Did the love of God prevent him drowning countless multitudes in the days of Noah, or burning thousands of others in the fires of Sodom? Why did God do all these things? Because He loves us, His children, and hates evil (Ps. 97:10). And so, if we know the Truth, and love God's Word, we shall find ourselves at times in opposition to those that spurn that Word, and fail to give heed to its precepts.

But love is also a manifestation of grace. Paul says that "love suffereth long, and is kind." The examples I have quoted above show that. God waited patiently for 120 years whilst the ark was preparing, though the "wickedness of man was very great," and was prepared to let the cities of the plain escape if ten righteous men could be found therein (Gen. 18: 32). We also must have patience and compassion. No doubt it is this subtle blending of grace with truth that makes love so difficult to acquire. Righteousness and mercy must each find their place.

Do we not feel, as we think of these things, how full, how wise, how excellent, how difficult to attain love is? It is, indeed, the "bond of perfectness" (Col. 3: 14). The difficulty is to realise that it is easy to be active in the circles of the Truth, find pleasure in the friendship of brethren and sisters, devote ourselves to tasks which we are persuaded further a "good cause," and yet fail in love. Paul calls such a spirit "zeal, but not according to knowledge" (Rom. 10: 2). Love, on the other hand, is rooted in knowledge, for it "believeth all things," and "rejoiceth in the truth."

We have all much to learn in this matter. The right understanding of love must be ever before our eyes if we are to attain unto it. If we delude ourselves into thinking that a general "charitableness," and the friendly atmosphere which passes in the world for love, is our goal, then we shall miss our objective. "Love in the truth" commands patience and continual effort, with the vigorous suppression of our own prejudices, partiality and selfishness. We must never mistake "tolerance" for love. We must strive continually to blend together both grace and truth. Love of this sort demands honesty and courage. Paul says of it that it "beareth all things," implying thereby that such a way of life will bring us many things which we shall have to bear and endure.

"The letter published a few months back regarding the visit to England, and the various 'fellowships' noted, points to the dire need for individual discernment of the necessity for soundness of Faith in each one of us. Human nature being what it is there seems no hope for unity of belief in many instances; and this sad state must remain till the Lord come with healing in his beams.

"Still it is with thankfulness that we have witnessed some reconciliation in various towns and countries, and such results are definitely encouraging of better things to come."—J.E., N.Z.

Jesus was supreme in the manifestation of love. The emblems on the Table are a perpetual reminder of all that he bore so patiently on our behalf. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). Yet though Jesus walked in love all his days, he was hated of many. The world, the generality of people around him, who saw him, talked with him, and heard his words, hated him. They hated him so much that they sought, and eventually succeeded in procuring his death. The lesson I wish to stress from this is that those who walk in love, as defined by Paul, are not necessarily liked. Those who love the Truth love Jesus, but he was hated of others, though he personified love. This experience was not peculiar to Jesus alone. It was the common experience of all the faithful from the days of Abel onwards, who was slain by his brother because of his steadfastness in the Truth. And it will be shared by us, too, if we are steadfast. We are in good company, then, if we are disliked, and even hated, for our faith and the testimony which we make for the Truth as circumstances arise.

Yet let us be careful even in this. To be valiant for the truth is good, to contend earnestly for the faith is admirable, but to find gleeful sport in such things is odious. Love must be the centre, the impelling rule in all our actions. We have to be kindly affectioned one toward another, and toward all men. We have to be patient and forbearing in the face of another's weakness, and the difficulty which they may have in seeing things as we see them. We must strive to let the love of God fill our hearts. Then if we meet those who though they are called our brethren, yet seem to have their hearts in the things of this world, who seem to have forgotten, if they ever knew, that they have been called to glory and virtue, then we shall find love equal to the situation. Seeking the ultimate well-being of all, love will strive to know, to understand, to discern, waiting patiently for the true aspect of things to become clear. Where it finds one called a brother in whom the spirit of the world abides still love will oppose, and if necessary, expose, in order that the simple shall not be deceived.

To behold love as the guiding principle of a man's character is very beautiful; to see it in a whole community is wonderful. Yet this is what Paul expects of us all. He has put before us a "more excellent way" which we are expected to follow. This chapter (1 Cor. 13) should be our "rule," governing our ecclesia as well as our private life. Before love can be manifested ecclesially it must, of course, dwell in each one of us. Love must start in individuals, and its growth is only gradual.

Let us persevere!

E. A. Stallworthy, Kent, Eng.



Hurtful Extremes Among Brethren

An instructive example of the way in which the study of the Word can lack true balance and perspective came to our notice recently. As it illustrates the necessity of bearing in mind *all* the relevant Scriptures in answering a problem we reproduce our experience.

We visited a certain elderly brother who had been suffering from a nervous breakdown. He was still in a state of extreme depression. We had a beautiful conversation upon the Word which manifested his love of the truth, and a considerable understanding. When we were alone, he poured out his soul to us. He was certain that he was one of those to whom it would be said, "Depart from me" at the judgment seat. He was sure his motives, even when he appeared to do right, were not pleasing to God. God is a great King and a consuming fire: this brother was, in his own estimate, fit only to be consumed. He wished that the great ordeal might be over. Time marched for him with leaden feet as he was daily tormented by the diabolos within, and as he waited for death and/or the judgment seat to come. He felt it was a great comfort to know that at least he was only doomed to eternal death and not eternal torments. Many brethren and sisters have doubts about their worthiness — but this was the most extreme case we had met.

A fortnight later we visited another brother and sister whose attitude was precisely the reverse. They rejected the doctrine that all the saints would rise mortal at the Lord's appearing to stand before His Judgment Seat. They maintained that the Judgment Seat was superfluous for the righteous. When baptised we pass from death to life, and are no longer under condemnation. Through our Lord's sacrifice, our sins are forgiven, and we are clothed in white. During our life thereafter, we may often sin, but we have an Advocate in Jesus our High Priest, and if we confess our sins, he will forgive us. Therefore they said that they believed God meant what He said, and they accepted His assurances. Perfect love, in them, had cast out fear, and they had boldness to approach unto him with full confidence. They were walking in the Spirit, not in darkness, and were therefore clean through the Word. They could have confidence in him, and like Paul knew that there was laid up for them a crown of life, if they did not cease contact with the Word and Prayer. They *knew* that if Christ were to come now *they would certainly be in the Kingdom.*

This extreme worried us as much as the first. Though seemingly supported by certain Scriptures in Romans, Timothy and John's let-

ters, yet it seemed to be presumptuous and lacking in the contrite spirit. We know that we shall not be in the Kingdom on merit precisely, and to deny the Judgment Seat is a serious departure from the faith.

We give our comments on the two extremes, by reproducing the essential parts of a letter we wrote to the depressed brother, and then an examination of the Scriptural position on the views advanced by the confident brother and sister.

AN ANTIDOTE TO DEPRESSION IN THE TRUTH.

My dear Brother E————,

Ever since we returned from ————— I have been seeking the opportunity to write to you, but various duties have hindered hitherto.

I found my conversation with you very stimulating and provocative of thought. You have such a deep grasp of the principles and ways of God that it is a sorrow to me that you should have reached such a low state of depression. I wish we were nearer, as I think we could be of help one to the other. You need the contact of younger minds who are thoughtful on the Word, who could share their Scriptural problems with you. It would take you out of yourself, and give them the benefit of your experience. If an occasional letter to you will help, I would like to correspond with you; especially as you were so kind and frank to me.

Let us review some of the agreed principles of the Truth. They are not a set of dry doctrines, a set of positive and negative tenets about the soul, hell, heaven, the kingdom, the devil, trinity, etc. They comprise the glorious purpose of Deity to develop a family on earth in whom He may manifest Himself. God manifestation not human salvation, as such, is the great purpose of the Eternal. The type of people in whom He will dwell are not the "good" in the sense the worldly moralist uses the term, but those who by a deep and bitter struggle against the weakness of the flesh within themselves, in the Ecclesia, and in the world lay the foundation of it. It is not of works lest any man should boast (Eph. 2: 9). Brother Roberts once remarked that "God chooses men who are empty of themselves that they may be full of Him." God purposes to rule the earth through men who have been emptied of all reliance upon themselves, and who lean exclusively upon the rock of Israel; men who have learnt like the Master, through suffering, that the flesh profits nothing, that in the flesh dwells no good thing; men who accept the Divine estimate of human nature, and who amid almost overwhelming weakness nevertheless do not desert the Truth, but endure to the end, endeavouring to see all things from the Divine point of view. Yahweh will ultimately become the "all things in all." For this to be possible, the flesh must be thoroughly repudiated *now*; and I have rarely heard a more thoroughgoing repudiation of the flesh than that which you gave when you denounced the devil within you.

Hundreds of Scriptures could be advanced to prove what I have summarised above — but you know them. You need only to have your mind stirred up by way of remembrance to realise that in these principles there is *comfort* for you. 2 Cor. 4: 15 is a powerful summary of the purpose of Deity: "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." If you find yourself accepted of God by Christ at the Judgment Seat will you not leap for joy, will not your praise be lavished upon your Redeemer, that one who felt so unworthy as you has nevertheless been chosen for the unspeakable elevation into the Millennial heavens. In view of your present mood you will marvel at the riches of his forbearance, and you will be a most suitable instrument for His purpose because you do not think in terms of having a *right* to be there, and would, therefore, be an ever humble instrument in the King's hand. Think of the glorious throng of the redeemed, expressing similar feelings of gratitude, saying: "Lord when saw we thee . . ." proclaiming: "It is of the Lord's mercies that we have not been consumed because His compassion fails not" (Lam. 3: 22), or "If thou, Lord, should have marked our iniquities, none of us should have stood" (Ps. 130: 3), and, "The Lord hath not dealt with us after our sins, nor rewarded us according to our iniquities" (Ps. 103: 10). What a volume of thanksgiving will surge up from the throng of the accepted in Sinai, and how it will glorify Yahweh and give Him pleasure (Rev. 4: 11; Num. 14: 21). Such an emotion could not ascend from a crowd of just persons who need no repentance.

It was in order to obtain this surge of gratitude, this close binding affection and appreciation, that God has constituted the world as revealed in the Word. If He had made human nature of stronger material, or given His saints less trials, or if His choice had been based upon something other than a struggle upwards towards Christ, then His objectives would not have been attained. As you struggle onwards reflect on these facts, seek confirmation in the Word, and the peace of God will enter your heart to dwell side by side with the restlessness of doing battle daily and hourly with the diabolos.

Of course I am not suggesting a presumption on Divine mercy, nor advocating that we "sin that grace may abound." Such would not manifest that humility and contriteness of spirit that trembleth at the Word, and in which Yahweh delighteth (Isa. 66: 2). There must be a diligent seeking to work the attributes of Deity into our make up. We need to recognise where we fail because of the weakness of the flesh. Only thus can we avail ourselves of the Advocate, even Jesus Christ the righteous (1 John 2: 1). Only thus are we able to confess our sins to him who is faithful and just to forgive us (1 John 1: 9). An endeavour to let the Word be a power in us, a striv-

"The articles do build up a love within us for the Word of God, and encourage a search in the Scriptures for a deeper appreciation of matters of importance brought to our attention. May we follow after love, and with one purpose walk in the example of our Master Christ Jesus until he come."—Sister A.R.R., Canada.

ing to reach up to the example of Christ, and a consciousness of sin when we fail is bound to develop a substantial amount of positive righteousness in us. And I know that although you are very despondent and hard on yourself, yet over the years you have so developed.

God is not angry when His servants who love Him in truth sin through weakness of the flesh. 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 (Ps. 103: 13-14). I am not emphasising the need to develop positive righteousness, because you are already painfully aware of this, but what I am stressing is the Divine mercy that is available to you and me. "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." - With such messages of hope ringing in your ears, will you not take courage, be stirred up to hope in His mercy.

A "PERFECT HEART"

Even our very sins — when we abhor ourselves for them like Job (40: 4) — are all part of the development of the Truth in us. It is worth reading through Kings and Chronicles and studying the occurrence of the phrase "a perfect heart." This is what we need to attain the Kingdom. What does it mean? Amaziah of Judah did that which was right in the sight of the Lord, but *not with a perfect heart* (2 Chron. 25: 2). On the other hand, we have in Aśa a king — (and a brother, like us, on probation) of whom in 2 Chron. 16 a number of grievous faults are catalogued — including extreme irritability — yet the Divine summing up of the real trend and desire of his life was "the heart of Aśa was perfect all his days." There is much food for reflection in the ways of God in those two characters.

Three other brethren of ours stand out in this matter. David, the man after God's own heart, Samson, the great hero of the faith, and Hezekiah who also had a perfect heart. Each of them sinned grievously, yet was still beloved of God.

David. See his ups and downs in life, his lapses of faith when he fled to the Philistines, his many weaknesses apart from his great sin; yet shining through all this is a fundamental faith and unfettered love of God. No standing on dignity where the Truth was concerned. No, he would dance before the Lord, and even to the "valley of the shadow of death" he maintained that spirit. But think of his great sin. Was not the David who emerged from it (having accepted the chastening of the Lord, and acknowledged his error) a greater, fuller, more mature brother of the Lord? Did it not empty him of all his self-sufficiency?

Likewise Samson. All his follies with Delilah after he had faithfully judged Israel for twenty years (Judges 15: 20) brought him into the hands of the enemies of Israel. As he toiled in the prison, he would have ample time to reflect on how the events which led to the loss of his two eyes had caused the enemies of Yahweh to blas-

pheme. In those sad days when time marched for Samson with leaden feet, he was actually receiving his final training for the abundant entrance into the Kingdom that is going to be administered unto him. That the training succeeded is evident from his last words in Judges 16: 28. Oh that he might be permitted to undo the harm to Israel that he had wrought in the events which culminated in the loss of his two eyes! So he joined the ranks of the "all who died in faith" (Heb., 11).

My third example is Hezekiah. Brethren often say that Hezekiah asked for an extension of life, and when he received it promptly went and spoiled his previously clean record. They deduce that therefore he would have been better without his extra years. Actually the experiences of these years, his very weaknesses then manifested, brought him low, humbled him before his God and made him ready for the Kingdom. After his recovery he manifested the pride of life in the matter of the Babylonian ambassadors. It was God who developed the situation to see what was in Hezekiah's heart. Hezekiah still had a large element of that fundamental of human nature. It was necessary that it should be brought out into the open, that Hezekiah might plainly see it and then repudiate it (2 Chron. 32: 25, 26, 31). When he had seen himself as God sees him, then Hezekiah humbled himself. This experience, and the deliverance from the Assyrian by the arm of Yahweh (this was after his illness—Isa. 38: 6), finally shaped Hezekiah for his place in the Kingdom. Had Hezekiah died with that pride still not openly manifest, but nevertheless in his heart, clogging his spiritual life, he would not have had the opportunity to lay aside this weight. So we see how his very sin is an element to his perfection.

I have wandered far and wide in my effort to encourage to hold fast and not be discouraged. In the depression of your present mood our Father is giving you the necessary preparation for the Kingdom. This will be the great tribulation out of which you will have come if you will allow God to make to you the gift of a part in the Kingdom. Please refer to the Word, and meditate on the thoughts set forth. Consider what it is that God aims to produce in us, and get a sense of purpose about your inward struggles. Meanwhile accept my heartfelt love in the Hope of Israel. With prayers on your behalf, Your brother in patient waiting for Christ.

—W.M.

(God willing, this article will be completed in our next issue when the other extreme, mentioned in the prefatory notes will be handled).

Friendly people are to be met with; people interested in your personal affairs, or the workings of the Truth in an ecclesiastical sense; but where are those whose hearts, emancipated from the pettiness of this provisional life, are pre-occupied with a genuine appreciation of the great things that are of God, and filled with hopes, and sighs and prayers? They are here and there; their name is not legion.

—R.R.



JOSEPH : Man of Sign

(Continued from p. 109)

Last month the foundation was laid for what is continued in this article. We saw that in great detail the life of Christ is foreshadowed in that of Joseph. His name signifies "Increaser," and epitomised Yahweh's purpose to increase from one Man to a Community. He was a shepherd, and so also is the Lord Jesus (John 10: 11-13). He proclaimed the truth in parable, as did also the Lord Jesus. His words were heeded only by a minority as were those also of the Lord Jesus. He was hated by his brethren without just cause as was also the Lord Jesus. He was sent into a far country by his father, to report on the condition of his brethren; and so, also, was the Lord Jesus.

There is a significance in the very places to which Joseph was sent. "Israel said unto Joseph, Do not thy brethren feed the flock in Shechem, come and I will send thee unto them. And he said, Here I am. And he said unto him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again" (Gen. 37: 13-14). Joseph went first to Shechem, and then to Dothan. Shechem was noted for the treachery of Levi (Gen. 34), and was later constituted a Levitical city of refuge (Josh. 21: 21). In the last words of Jacob, Levi's treachery in Shechem is prophetically linked with the priestly treason against Christ in Jerusalem. "Their swords are weapons of violence," declared Jacob (see margin). And in anticipation of the future, he continued: "Oh my soul, come not into their secret assembly; mine honour be not thou united, for in their anger they slew a man (Jesus), and in their selfwill they digged down a wall" (or destroyed a city — Jerusalem, given into the hands of the Romans in A.D.70) (Gen. 49: 6-7).

Jerusalem was a city dominated by the Levites (priests) in the days of Jesus. It is recorded that he "set his face steadfastly to go toward Jerusalem" (Luke 9: 51). His purpose was to keep the Feast of the Passover, which God had appointed, and exhibit before his disciples its *double meaning*. From now it was to be the memorial feast for all Christ's brethren, Jew or Gentile, pointing *backward* to what he had accomplished in his life, death and resurrection, and *onward* to the grand possibilities of the future, when it shall be "fulfilled in the kingdom of God" (Luke 22: 16). It is, therefore, of great interest to note, that the second place Joseph went, seeking his brethren, was Dothan which signifies *Double Feast*. Dothan, like Golgotha, was in the immediate vicinity of Jerusalem.

HATRED OF JOSEPH'S BROTHERS.

His approach was noticed by his envious, jealous brothers. "When they saw him afar off, before he came near unto them, they conspired against him to slay him, and said one to another, the Master of dreams cometh. And it came to pass when Joseph was come unto his brethren, that they stripped him out of his coat of many colours that was on him, and took and cast him into a pit" (Gen. 37). In similar manner did they conspire against Jesus, and mock his claim to be king of the Jews (Mat. 27: 29). In fact, Jesus anticipated this, in a remarkable parable that seems a paraphrase of this incident in Genesis. He likens his Father to a "householder which planted a vineyard and let it out to husbandmen, and when the time of the fruit drew near, he sent his servants (the prophets) that they might receive the fruits of it." Being unsuccessful in this approach, he at last "sent his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, and let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Joseph and Jesus were both subjected to similar conspiracies and attacks.

The coat of many colours, worn by Joseph, is worthy of attention. Such coats were made of strips of cloth of various colours. To possess one was considered a signal honour, and usually indicated the status of prince or leader. We are not told what colours went to make up the coat worn by Joseph, but they were doubtless those used in the Tabernacle: scarlet, blue, purple and gold worked into fine twined linen. These colours foreshadowed characteristics of the anti-typical Joseph. *Scarlet* stands for sin nature and mortality (Isa. 1: 18), for Jesus was made in all points like his brethren, in the likeness (sameness) of sinful flesh. *Purple* is usually associated with Royalty, the Caesars wore purple, and Christ used this colour to denote the regal aspect of the Roman Catholic Harlot in Rev. 17. It prefigured the kingship of the Lord Jesus (John 19: 1). *Gold* stands for the purity of a tried faith (Job 23: 10); a self-evident sign of priceless value, personified in the life of Christ as in no other. *Fine linen* represents righteousness (Rev. 18: 8), of which he was the complete exponent.

The coat was taken off Joseph, as the garments of Jesus were later confiscated by the soldiers (John 19: 23). Three years later, however, he once more stood before Pharaoh in a changed raiment, and was presented before the people in garments that suitably typified his high office.

In the false report taken back by the ten brothers, we see prefigured the hardness of heart of the Scribes and Pharisees nearly 2,000 years later. "They took the coat of many colours, and they brought it to their father and said, This have we found, know now whether it be thy son's coat or no" (Gen. 37: 32). This was a lying inference. Compare it with the attitude of the Scribes and Pharisees. When Jesus had been raised by his Father, the guilty Scribes and Pharisees,

goaded by pricks of conscience "gave large sums of money to the soldiers, saying, Say ye his disciples came by night and stole him away while ye slept" (Mat. 28: 13).

DEATH AND RESURRECTION

In casting Joseph into a pit, his brethren fulfilled beforehand the thing which was to happen to Jesus. It is written, "And they took him and cast him into a pit"; later, we read: "They lifted Joseph out of the pit." Thus the pit never closed upon him; he was brought out alive. The Spirit in David anticipated the feelings of Christ at this time: "Deliver me out of the mire, let me not sink, let me be delivered from them, let not the pit shut her mouth upon me" (Ps. 69: 14-15). Again: "I waited patiently for Yahweh and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, and He hath put a new song in my mouth" (Ps. 40: 1-3). Again: "For thou wilt not leave my soul in hell (the grave) neither wilt thou suffer thy Holy One to see corruption" (Ps. 16: 10).

The fact that Joseph came out of the pit without seeing corruption typified that Jesus would do the same. Paul said: "And concerning that He (God) raised him up from the dead now no more to return to corruption, He said on this wise, I will give you the sure mercies of David, wherefore He said also in another Psalm, Thou shalt not suffer thy holy one to see corruption." Joseph typified the death and resurrection of the Lord.

A further striking likeness is found in the betrayal. Judah said unto his brethren, "What profit is it if we slay our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and let not our hand be upon him." Thus they sold him "for twenty pieces of silver" (Gen. 37). It is too plain an allegory to fail to recognise in this transaction the sale of Jesus into the hands of the enemy by Judas for thirty pieces of silver, but it is not always recognised that the names of the two betrayers are identical. Judah is Hebrew, Judas is Greek. Therefore, when Jesus claimed to know his betrayer, he could do so on the basis of information supplied by Moses. The difference in money value between Joseph and Jesus is as it should be, for a servant is not greater than his lord.

We all know that Jesus was handed over to Gentiles, just as Joseph was, but to see the full significance, note the instructions contained in Numbers 19 regarding the slaying of the sacrifice. Firstly the offering was to be "without spot, wherein is no blemish, and upon which never came yoke (bondage to sin). It was then handed over to the priest, but it was not the priest who did the actual slaying. The offering was taken outside the camp and slaughtered by an attendant before the priest (Num. 19: 2-3 R.S.V.). In the crucifixion of Jesus by the Romans, in the sight of the priest, without the city we have the exact antitype of this Mosaic ordinance.

The Spirit in David had predicted this: "For dogs (Gentiles)

have compassed me, the assembly of the wicked have enclosed me, they pierced my hands and my feet. They parted my garments among them, and cast lots upon my vesture, but be not far from me, Oh Yahweh; O my Strength, hasten to help me; deliver my soul from the sword, my darling from the power of the dog (gentile)"—Ps. 22: 19-20. In the same chapter it is prophesied: "Many bulls (animals of power who pushed with the horn) have compassed me, strong bulls of Bashan have beset me round, they opened their mouths against me as a ravening and roaring lion" (vv. 12-13). The brethren of Joseph were guilty of roaring against him, and the Scribes and Pharisees did the same to Jesus. Luke records that they were instant with loud voices requiring that he might be crucified, and the voices of the priests prevailed crying, "Crucify, crucify him."

Joseph was sold into the hands of the Ishmaelites and taken to Egypt where his wise counsel brought relief to Egypt as well as to his own brethren who had rejected him. In similar manner, the anti-typical Joseph, having been rejected by his brethren, has gone down to Egypt with the message of salvation. This was of God who declared through Isaiah: "It is a light thing that thou 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."

—A. Pennington, Bournville, Eng.

The Bane of the Church.

Some will attend a "big meeting," and there, under the exciting influence of singing, and the mellifluous voice of some oratorical adept, give in his adhesion to the reformers, with a mind as barren, a head as empty, and a heart as apathetic, as the worst enemy of the Truth could desire. A few days or months, at most, sufficiently prove the truth of this. In the absence of preaching, his religion departs. He has no taste for the worship of God and the reading of the mere word of truth; he forsakes the assembling of himself with the disciples, and being admonished is astonished at the liberty with a "free man"; thus he rebels, and thus develops the genuine and native hue of his ungodly character. Woeful experience verifies this state of things. The error, I fear, lies with those who are entrusted with the instruction of the congregations. They labour more for the enlargement of the church than for its edification. The weakness of an army consists in large undisciplined numbers; and so does the inefficiency of the church. A church with little Scripture intelligence is more injurious to a neighbourhood than its utter destitution; for ignorance generates disorder and corruption, to the serious prejudice of the best causes. This anxiety for numbers has been the bane of the church in all ages. It compromises principle, paralyses discipline, and breaks down the landmarks of the Truth. We ought then to be as firm against the influx of corruption, as rigid in its exclusion.

—Brother J. Thomas.

Love will flourish when faith and hope are swallowed up in the glories of God's revealed purpose. Faith and hope are greatly marred if love stands not with them. A pugilistic and cantankerous faith, scarcely supported by a hope at all, and which has chased away the leading beauty of the groups, is an abomination. A man with neither faith, hope nor love, is an insipid being indeed, a tree twice dead and plucked up by the roots.

FOR YOUNGER READERS

Designed for the encouragement of those who have commenced the walk along the pathway to life and those who contemplate so doing.

"How can a young man keep his way pure?
By guarding it according to thy word."

—David (Ps. 119: 9 — R.S.V.).

OUR MISSION.

Dear Reader,

This new feature is the culmination of some serious thought arising from a criticism occasionally levelled against "The Logos." It has been suggested that whilst its articles are of deep spiritual value, there is too much "meat" for the young or inexperienced reader. The Scriptures prescribe "strong meat" as essential to those of "full age," and "milk" to the "babes" and "unskilful." We believe that a constant supply of "meat" must be maintained if the Brotherhood is to be strong and vigorous in the service of Christ, and also that a supply of

"milk" is equally essential to form a foundation for a well balanced diet for younger members. It has been decided to incorporate this Section in "The Logos" without reducing the existing Sections, in the hope that the need of both classes of readers may be more suitably met.

Here we intend to concentrate on younger readers — to provide for their needs, to assist with their problems. We hope to make suggestions for pleasurable and profitable use of spare time in Christ's service, to introduce books that can provide valuable and enjoyable reading, to give hints on Bible study that will

TO OUR READERS

With this issue we have enlarged "The Logos" four pages by the inclusion of a new section devoted to younger readers in Christ, and those about to undertake that step. It is on trial for a few months. If it proves helpful to such we hope that it will become a permanent feature of the periodical. The co-operation of the reader is sought to that end, by bringing the attention of this section under the notice of his own children, or younger members of the Body. From all — both old and young — we would like to learn of any impressions they may have gained from this section, for it is only by volume of correspondence we can gauge whether such a feature is successful or not.

It will be realised that the incorporation of four extra pages cannot be done apart from additional financial expense. We do not intend increasing the subscription price of "The Logos", which remains as heretofore. Readers can help, however, by promptly remitting their subscription, and by bringing the existence of this journal under the notice of others. An order form will be found on the inside back cover of this issue, and we shall be happy to forward sample copies to any who may be interested.

— Editor.

FOR YOUNGER READERS.

enable you to derive the maximum benefit from your reading without drudgery, to suggest thoughts based on the Sunday School syllabus that may assist your class work, to answer any problems, personal or doctrinal. Is there any subject you cannot grasp, or that you find difficult to explain to your friends? Send it in and we will try to help you. We hope, also, to include some interesting and unusual facts about the Bible. Perhaps you could add some suggestions to this list, or suggest better methods of conducting this section. If you can assist us in any way, we shall be glad to hear from you. This is **your** section; help us to make it of a high

standard!

In this issue we present an article, "What is a Christadelphian?" We suggest that a proper understanding of the significance of this name will solve many of those perplexing problems of "separateness," what is "lawful" or "unlawful" to us? Give a little thought to it, and, if you desire, let us know your reactions. There is also an answer to a problem which has perhaps perplexed some of you, and other matter that we hope you will find helpful and interesting. Regarding any of these items, we shall be delighted to hear from you.

With sincere regards,
F. Russell.

WHAT IS A CHRISTADELPHIAN ?

The name "Christadelphian" is formed by adding the Greek word for "brother" to the name of Christ. Thus a Christadelphian claims to be a brother of Christ. The truth of his claim must be demonstrated by fulfilling the conditions which Christ expects of those who would be his brethren. Christ acknowledges as his brethren and sisters all those who perform the will of God. Before one can do God's will he must know what God requires, and this knowledge can only come from the Bible. A person cannot be a true Christadelphian unless he has an understanding of God's purpose as revealed in the Bible, and unless he strives to live as God would have him live.

God purposes ultimately that all the earth shall be filled with His glory; that it shall be peopled with glorious immortals who will render praise and glory to His great and holy name. As a foundation for this, He now demands of His creatures that they shall, of their own free will, submit themselves entirely to His commandments. In the beginning Adam was given a law which he chose to disobey; he refused to submit to God's commandment, and rebelled against

His will. The sentence of death was imposed upon Adam and all his descendants. The present evil state of the world is due entirely to man's rebellion against God, and this evil state will continue until all rebels are purged from the earth. Christ came to do the will of God. He completely subjected his own will, his own thoughts, his own words, his own deeds to the will of his Father. His words and works were not of the flesh but of God; he so completely demonstrated the character of his Father that he could say, "He that hath seen me hath seen the Father." This is the pattern of the life which God desires of us. We are all children of Adam, we inherit his rebellious nature, we naturally do what we like to do, what gives us pleasure. The life in Christ is different. The true believer, the true Christadelphian, though still a son of Adam, still possessing his rebellious nature, strives earnestly and constantly to repress his own inclinations and do those things which God likes him to do, those things which give Him pleasure. Such a person experiences continually that inner conflict of the flesh against the spirit which Paul experienced, but

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they have the comforting assurance that they can overcome as Paul did (Rom. 7:18-25), and that they can lay hold of that same "crown of life" which is reserved for Paul and all others who love the appearing of Jesus Christ. This is the purpose which God will yet fulfil despite the rebellion of man.

The endeavour to please God must become the supreme motive in our lives. How can we make it so? The Bible tells us: "Let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord" (Jer. 9: 23-24). The power of the Word is the sanctifying medium, and God is well pleased with those who will "hear" and meditate upon it. Only by a constant attention to its teaching can we attune ourselves to the mind of God and gain that inner strength to overcome self. Only in this way can the true Gospel be discovered, and the God dishonouring falsehoods be revealed. False doctrine cannot be tolerated — we have no alternative but to withdraw from those who preach "another gospel." The Word of God inscribed upon our hearts will become a transforming influence in our lives with the result that others will see our good works and glorify our Father. Christadelphian exclusiveness is fully in accord with Bible teaching. The Christadelphian who does not wage ceaseless war on the enemies of Christ is not worthy of the name he bears. These enemies are to be found in the churches with their blasphemous doctrines, in the theatre, dancehall, racecourse, hotel and other houses of pleasure, with their constant appeal to the lust of the flesh. Is the name of God ever uttered in these places without being blasphemed? Can

we give pleasure to God by patronising them? Perhaps the life in Christ may seem rather dull and unattractive. If so, let us face the position squarely. The service of Christ is a sacrifice of self (Rom. 12: 1). Nevertheless it does offer pleasure, but of a higher, more satisfactory kind than that of the world. There is relaxation in the company of such heroes as David, Daniel, Samuel, etc.; there is the thrill of unravelling the mysteries of God, either in company with others, or through the writings that some have left behind them; there is comradeship in working together for an ideal: the extension of God's truth; there is the peace of God which passeth all understanding. These things afford a genuine pleasure which far transcends anything the world can offer, for, as Paul declared. "Godliness hath promise of the life that now is, and of that which is to come." The Truth causes us to see the transient nature of things about us and the enduring value of the things of God. We discard the dross and hold fast to the pure gold. We build our lives and character upon the rock of divine truth, not on fables of human imagination, and so it is that we return again and again to that solid foundation — the Bible. Let us then take the Bible, take the "milk" or "strong meat" according to the maturity of our spiritual digestions, and let us find peace and hope within its pages.

**"We love the good old Bible,
The glorious Word of God;
The lamp for those who travel
o'er all life's dreary road.
The watchword in life's
battle, the chart on life's
dark sea;**

**The beautiful dear Bible, it
shall our teacher be."**

"O taste and see that the Lord is good".—Ps. 34: 8.

"Small talent and large perseverance will succeed where the brightest gifts will fail if patient continuity be lacking."

FOR YOUNGER READERS.

Bible Difficulties.

WAS JESUS DIFFERENT?

Question: "Recently, in Sunday School, I had to learn Lesson No. 44 from the 'Instructor,' and I found it rather difficult to understand the answer given. If Jesus was different to other men, how could he be 'in all things made like unto his brethren?' If he was not different, how could he overcome sin where all others have failed? Perhaps you could simplify this matter for me."

x x x x

Answer: This is one of the most beautiful and important subjects in the Bible. It is also one of the most difficult to understand from the natural reasoning of man. It is only by cultivating the Divine outlook that it can be grasped. Ever since the days of Jesus disputings and divisions have raged round the subject of his nature (see 1 Jno. 4: 1-3; 2 Jno. 7). Many disciples left following Christ because of their lack of comprehension in this direction (John 6: 66).

The physical nature of Jesus was identical with that which we bear. This is testified by Heb. 2: 14-18 which you quote, also by Romans 8: 3 and other passages of Scripture. There was, however, something different about him which Paul is not concerned with in this passage (Heb. 2: 17), but which he discusses elsewhere, and which gave him that extra means to overcome where all else have failed. This was necessary for the purpose which God had in Christ (Eph. 3: 11), and which was set in operation by his divine begetting when the "Word of God was made flesh" (Jno. 1: 14). God's purpose, as expressed in His Word, is that the earth shall be filled with a race of glorious immortals who will manifest HIS glory (Isa. 60: 21). The salvation of man is but an incidental item in this purpose; it is a means to an end, not an end in itself. This purpose is de-

veloped in three stages: in an individual, "Christ, the first-fruits," in a community, "they that are Christ's at his coming," and finally, in all the earth, "that God may be all in all." There are also three stages in the development and manifestation of God's glory in each individual — mental, moral, physical — and Christ, as must all who would follow him, passed through these three stages.

Christ was filled with wisdom (mental), he was without sin (moral), and now he is of like glorious nature with his Father (physical). Was this wonderful work performed by strength of will power independent of God, or by following the dictates of the flesh? By no means, for then Christ would have occasion to glory before the Father, and He has declared that no flesh shall glory in His presence. On the contrary, it was the power of God operating within our Master which enabled him to overcome every evil tendency. God was in Christ (2 Cor. 5: 19; Jno. 14: 10-11), God with us (Matt. 1: 21; Isa. 7: 14), God was manifest in the flesh (1 Tim. 3: 16; Jno. 14: 7-9). He was God's servant to extend His salvation to all the earth (Isa. 49: 6), the son of man, the man of God's right hand, made strong for the work he had to do (Psalm 80: 15-17). He was a rod from the stem of Jesse, and a branch from his roots (i.e. the seed of David and also of God—Isa. 11: 1; Rev. 22: 16), filled with wisdom, of quick understanding in the fear of the Lord (Isa. 11: 2-5), by the power of the spirit of the Lord which rested upon him.

These passages, which could be multiplied, indicate clearly that Jesus was more than "mere man," and yet we must remember that despite his mental and moral qualities, his physical nature was identical with our own, with all the weaknesses that we know so well. He had to redeem himself from death (Heb. 9: 12-R.V.; 5: 7), was touched with the feeling of our

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infirmities (Heb. 4: 15; 5: 2), had to offer for himself (Heb. 5: 3), and partook of the same flesh and blood which is common to all (Heb. 2: 14-18). The honour that is due to Christ for his part in God's work, is that he willingly submitted to God's requirements at all times (see Luke 22: 42), submerging his own personality so completely that he spoke not of himself nor sought his own glory, but did all things to the glory of God (Jno. 7: 18).

Consider carefully the answers and Scripture proofs given to Questions 41-46 (Concerning Christ) in the "Instructor," or, for a more comprehensive treatment of this subject, consult "Christendom Astray," Lecture 6, on "The Nature of Christ."

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("FOR YOUNGER READERS" is conducted by Bro. F. Russell. All correspondence should be directed to Bro. Russell, Box 226, G.P.O. Adelaide, S.A.)
Newsletter.

Many Christadelphians have a library of their own. Such is a useful asset. Here one book should be pre-eminent and "well thumbed" — that is THE BIBLE. It is indeed THE BOOK and a library in itself, not of fiction but of fact, being the Divine record of God's plan of salvation through Jesus Christ. It reveals God's estimation of every field of human activity, and is therefore "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." We do well not to forget the "unto all good works" for these alone indicate our knowledge to be more than academic and our reading to be with understanding. It is not how much we read, any more than physique depends on quantity of food consumed; on the contrary it depends on the quality and on the assimilation. A few verses digested by heart and mind are more profitable than many chapters merely waded through. Here the cow has a lesson for us. She eats and then sits down and quietly chews it over and over again — thus she gives us milk. A similar process of assimilation will give us the "sincere milk of the word that we might grow thereby" and our spiritual physique be such to count us among the "chosen generation, the people for a possession to show forth the excellencies of Him who called us out of darkness into His marvellous light." Works by Christadelphian writers should find the next prominent place in our library. These form a valuable help to our study of God's Word, for in them are the expressed thoughts of those who certainly "chewed it over" and thought it out. The dominating motive for books in our possession and use should be FOOD FOR THOUGHT, and STRENGTH FOR ACTION TO THE GLORY OF GOD. —C. F. Cookson.

Enclosed you will find Postal Order for another year's subscription to your invaluable Magazine. I appreciate your labour of love in its continuance, for it has been a storehouse of information to me, and a help to probe the deep and hidden things of the Scriptures. The world finds itself in a precarious state, and the leaders of nations know they are faced by grim realities from which there is no escape. Here in the U.S.A. we no longer hear the isolationist loudly trumpeting to withdraw from entangling alliances, but rather politicians exhort that we must strive to keep Russia where she is. The aeroplane and guided missiles make every nation a fair target and defences must be kept for any sudden attack. The Scriptures have made us aware of this state of things long ago, and our pioneers wrote of these awful conditions. May the time soon come when the Master returns to bring peace to this earth."—A.J. (U.S.A.).

15. Balaam's Seven Altars

"And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams . . ."

—Numbers 23: 1.

Forty years had passed since Egypt felt the power of Yahweh in deliverance of His people, a new generation of Israelites had succeeded their fathers who had perished in the wilderness. At last, the long, monotonous, and difficult wanderings were almost at an end, and the reorganised tribes neared the borders of the Promised Land. The Amorites and Moabites stood in the way of approach. An embassy was sent out requesting a peaceful passage of the land, but the inhabitants, suspicious and fearful of this formidable host whose exploits had preceded its sudden appearance near their territory, refused to accede to the request. Their feelings were expressed in the words of the men of Moab: "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field" (Num 22: 4). Sihon, King of the Amorites, prepared to resist Israel, but was decisively defeated, and Israel occupied the land. There were heard songs of triumph, of terrible omen for Moab whose borders lay now so close: "Woe unto thee, Moab! Thou art undone, O people of Chemosh . . ." (Num. 21: 29).

The victories continued for Israel. Og of Bashan attempted what Sihon had earlier tried, and suffered a like fate. The remnants of the Amorite villages were destroyed, and at last Moab stood fully exposed to the onslaught of the dreaded foe.

This is the background to one of the most remarkable incidents in Scripture, and to some of the most beautiful prophetic words contained therein. No one can read the account of Moab's desperate attempt to procure a curse on the people of God by recourse to Balaam the noted prophet of the East, without being thrilled at the manner in which the curse was turned into a blessing by Yahweh; no one can read his wonderful outline of Israel's future (dictated by God), without being moved by the glorious language, and grand ideas expressed.

Many centuries later, Micah (whose name signifies: *Who is like Ail?*) reminded the people of this incident. In exhortatory vein, he

called upon them to remember the facts of their past history. Through him, Yahweh declared: "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him" (Micah 6: 5). Balak of Moab had panicked in the face of Israel's victories and the implied threat of their presence. To accede to their request for peaceful passage through his territory would be to lose any advantage of defence if the hated enemy was bent upon destruction, to have recourse to war had proved futile to greater powers than Moab; Balak determined to use other means. It was recognised that Israel fought in the name of Yahweh, and he decided to counter the Divine presence with means of equal potency. There was a prophet whose prognostications and warnings had become legendary in the land. Why not join with Midian in hiring this prophet from the territory of Babylon (Num. 22: 5: 23: 7) to curse the people of Israel, for "I wot that he whom thou (Balaam) blessest is blessed, and he whom thou cursest is cursed" (Num. 22: 6).

The decision was made, and prominent men of Moab and Midian were sent to Balaam with rich rewards to induce him to throw the weight of his presence and status into the combined efforts to resist, and destroy, the power of Israel. Ultimately the prophet was prevailed upon to despise the warning of God, and to journey to Moab with the express purpose of cursing a people he should have blessed.

He arrived at Kirjath-Huzoth (Num. 22: 39), and with great pomp and ceremony, was conducted to a hill adjacent to the city, a centre of Baal worship, a height from whence the camp of Israel could be plainly seen. At the instigation of Balaam, Balak built seven altars, and jointly the king and the prophet offered animals in sacrifice upon the seven altars on the hill of Baal over against Kirjath-Huzoth.

But all these rites and formality were in vain. Yahweh intervened to "put a word in Balaam's mouth." Standing by the burnt sacrifice smoking upon the seven altars, surrounded by the princes of Moab and Midian with Balak at their head, and with the camp of Israel stretching out in the distance below, Balaam offered these words:

"Balak, the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, who Ail hath not cursed? How shall I defy, whom Yahweh hath not defied?"

Words of blessing poured from his lips, words that spake of Israel dwelling secure, alone, not reckoned among the nations, words that recounted the multitudinous might of this people whom Balak would have destroyed, words that proclaimed the permanency of Israelitish things — "Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 7-10).

No wonder Balak mourned: "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether."

Another situation was tried, new altars were erected, further sacrifices were offered . . . but all in vain. Blessings in greater measure continued to pour from the lips of Balaam, a growing crescendo of glory for Israel reaching a crisis with the statement that a Star should arise out of Jacob, and a Sceptre out of Israel, that would dominate Edom and Moab, and destroy the power of Babylon from whence Balaam had come.

At last Balak could stand it no longer. Impatiently turning to the prophet he declared: "Flee thou to thy place: I thought to promote thee unto great honour, but, lo, Yahweh hath kept thee back from honour."

But Balaam earnestly desired the reward, and though he could not find the means of cursing Israel, he nevertheless brought a curse upon the people of God by his evil advice. He astutely counselled Balak to arrange for the daughters of Moab to associate with Israel, to contract friendships with the leaders of the nation, and through this means draw the people of God away from their allegiance to Yahweh. This was done with evil consequences.

Balaam means *Waster of the People*. He stands in Scripture as a type of those who pervert the Word of Yahweh for reward (2 Pet. 2: 15, Jude 11), and whose evil counsel, if followed, will bring destruction to the people of God. The Ecclesia in Pergamos was warned because it tolerated in its midst such a class of persons (Rev. 2: 14). Balaam's modern counterpart is the clergy who are "wasters of the people," who pervert the Word of Yahweh for reward, whose evil counsel if followed will bring destruction upon those who take heed to it, who have no affinity with the hope of Israel.

Let us go back in thought to the hill of Moab and to the drama thereupon enacted, and see how completely it represents the modern religious world. We have a place consecrated to the worship of Baal; modern Christendom is the antitype of that. We have a multiplicity of altars erected there, the various divisions of Christendom so-called is the modern counterpart of that. These altars were designed to curse Israel, and the religious world about us is founded upon a repudiation of the Israelitish nature of the hope. Over these altars, and superseding the priests of Baal, who were no doubt in attendance, there presided a prophet, whose name signified *Waster of the People*, a prophet who was bitterly opposed to the Hope of Israel, who tried to bring about the destruction of the people of God, who proved but a *false prophet* to those who hired him, and who was forced by circumstances to finally acknowledge the Truth. His modern counterpart is the Pope, the "false prophet" of Revelation 16: 13, the spiritual head of the multiplicity of altars in Christendom today, one hired by the heads of nations to do his nefarious work, but who, ultimately, will witness the triumph of Israel, and then to be cast out of the way as was Balaam.

Balaam not only came from Babylon, but his headquarters, whilst

in Moab, was Kirjath-Huzoth or the *City of Streets* (see margin — Num. 22: 39). Apocalyptically, Catholic Europe is represented as a City of Streets, for in Revelation 11: 8, the figurative dead bodies of the two witnesses are said to lie “in the street of the great city, which spiritually is called Sodom and Egypt.” A street is a division of a city, and there were ten such divisions or streets in Babylon the Great over which the Pope had spiritual rule (Rev. 17: 12).

Balaam was a religious man with strong pretensions to wisdom and righteousness. Because of his reputation he led astray the mighty men of Moab and Midian, he was even able to lead astray some of Israel by his evil counsel, but it is significant that one of the last acts of Moses was to arrange for the overthrow of Moab and Midian and the destruction of Balaam. Yahweh declared unto the Leader: “Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people” (Num. 31: 2). The same chapter records that the five kings of Midian were destroyed, and that “Balaam was slain with the sword” (v. 8).

The Star out of Jacob
There is yet to be a “day of Midian” noted for battle, confused noise, “garments rolled in blood,” “burning and fuel of fire” (Isa. 9: 5). The Victor in that day will be the Star out of Jacob: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and establish it with judgment and with justice from henceforth even for ever The zeal of Yahweh Sabaoth will perform this” (vv. 6-7)

This day of Midian will see the mighty ones of the Gentiles destroyed before the power of the antitypical Moses; it will see the destruction of the modern “false prophet” and his followers — Balaam and his dupes, it will see the overthrow of the multiplicity of altars designed to curse Israel. “At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars (the Balaam-altars of Christendom) the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities (Kirjath-Huzoth, or Babylon the Great — see Isa. 26: 1, 5) be as a forsaken bough . . .” (Isa. 17: 7-9).

Meanwhile faithful Christadelphians will protest against the multiplicity of altars that modern Balaam has caused to be erected, they will protest against all attempts to curse the hope of Israel, they will attempt to protect their fellows against the corrupting influence of modern Balaams, and warn their followers not to fall into the mistake of Israel, that friendship with Moab is fatal. The time is hastening when the antitypical Moses will be with us, when he will select out mighty men from among spiritual Israel to go forth to hew down the military leaders of Gentilism, to destroy its false prophets, to break down its altars, to manifest the glory of Yahweh in the earth by the proclamation of His truth, thus calling all men to worship around the one true Christ-altar, the only way of righteous approach

unto the Creator of Heaven and Earth. That day will see a revulsion throughout the earth against such as would pervert the Word of Yahweh, or curse the hope of Israel: "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth" (Zech. 13: 3). Such ruthless action against those of one's own blood shall be called forth by the intense love of God that shall be engendered in the hearts of mankind. So keen will be the appreciation of His goodness, that anything reflecting to His dishonour will not be tolerated. Let us anticipate the spirit of that day by now seeking to reflect the glory of Yahweh in our lives, that we might escape the influence of the Balaam-doctrine, and stand approved with Phinehas in the day of victory for Israel soon to be revealed (Num. 25: 11).

—H.P.M.

"I often think upon the compulsory retirement of valiant and faithful servants of God — as Paul's years in prison, from whence issued many of his precious Epistles; John in Patmos, where he received the Apocalypse; Elijah's three years by the brook, "fed by the ravens" — how lonely! — "I am left alone," he said, "and they seek my life." The hand of the Lord was in it. We can trust Him. Would not a letter or two from some of the 7,000 faithful have greatly cheered him? But he knew not their whereabouts, and probably they did not know his."—A.B. (England).

Genuine Converts.

Few converts only are made by appealing to the understandings of men, while thousands may be added to any craft by working upon the passions, as the blind guides of "Orthodoxy" do upon the people of this day. For my own part, I desire to belong to a pure body of Christians, and therefore, I cannot rest without raising my voice, however weak it may be, against the corruption within, and the source of it from without. I am not to be led away by the utopian speculation of converting the world in an enlarged sense, with our feeble means, we have not yet arrived at that period; the proclamations of the "everlasting gospel" will do that at the appointed time. But we live in a day of thrilling and momentous interest to every right hearted believer: a day of preparation for the reception of the returning bridegroom. The business of our lives, therefore, ought to be to clothe ourselves, and persuade others to do so, individually and congregationally, with the resplendent robe of righteous actions, compared to linen pure and white, in Rev. 19. It is a small minority only of mankind, whose taste is suited to this employment. The self-denial is too great. We must, then, be careful how we admit persons into our communities.

—R.R.

"Who are the Christadelphians, and What Do They Believe?"— We can still supply this booklet which is ideal for distribution Price: Australian — 60 copies £1, English or N. Zealand — 60 copies 16/-, American — 60 copies 2 dollars 50, to which postage should be added. Apply to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

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 . . .

Germany Today !

The lesson of history teaches that it does not pay to curse the Jew. Nation after nation has tried it, but has suffered in consequence. Pharaoh was shown that "Yahweh doth put a difference between the Egyptians and Israel" (Exod. 11: 7), even though the latter had departed from some elements of the faith. Tyre rejoiced when Yahweh punished His people, and was punished for so doing (Ezek. 26: 2). Edom and Ammon mocked "the house of Judah when they went into captivity" and became subject to the vengeance of the God of Israel in consequence (Ezek. 25: 3-7; Obad. 10-15). God told Abraham that He would curse those that cursed him, and the truth of these words is recorded with a pen of iron in the downfall of many nations. For in cursing Israel, the nations set at nought the God of Israel as well.

Some have tried to justify anti-Semitism on the grounds that the Jew has offended God, but Yahweh uses this very excuse as an indictment against those who thus boast. . . . "All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against Yahweh . . . the hope of their fathers" (Jer. 50: 7). To this, Yahweh Himself answers: "Israel hath not been

forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel" (Jer. 51: 5). The consummation of God's purpose does not rest upon flesh and blood; His promise to Abraham will come to pass despite the rebelliousness of Israel.

Though eight years have passed since World War II came to an end in Europe, Germany today illustrates the lesson of history referred to above. Ten years ago Jews were ruthlessly torn from their families, thrown into concentration camps and brutally persecuted by the leaders of the nation. The Nazi regime cursed the Jew, and Germany, in turn, has felt the weight of the Divine curse. And though the awful tragedy of war makes one long for that time to come when Truth shall prevail in the earth, and a Divine government shall legislate for mankind, as students of the Word we must understand that the world is being punished for its iniquities. Germany was not only anti-Semitic in outlook, but also a foremost worshipper of Rome, and therefore guilty of blasphemy before the God of Israel. In consequence, upon Germany, and upon all nations, there has been poured out "the vials of the wrath of God" (Rev.

16: 1). The world-wide trouble, and approaching crisis of these days is God's punishment upon nations and people that will not heed him. Revelation 16 represent angelic voices applauding God for the vials poured out: "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus, for they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy" (vv. 5-6). The nations do not see it like that. They are as blind as Israel was as to the requirements of God, and the warning of the times. In the words of Revelation: "They gnaw their tongues for pain, and blaspheme the God of heaven because of their pains and their sores, and repent not of their deeds. . . ." (Rev. 16: 11). Germany, of course, is not the only nation guilty of this crime, for it involves all nations of the earth today.

As terrible as the bombing of England must have been, that of Germany far, far exceeded it. In England I had been shown some of the effects of the German raids. For example, in Bristol there still remain, untidy and uncared for, what were once homes and shops and warehouses open to the heavens above, sections of walls standing starkly above heaps of rubble and ruin, fighting a losing battle with nature. In Manchester the centre of the city had been destroyed through enemy action, but the civic authorities had wisely turned it into a car-park and garden. Parts of Coventry and London — noticeably around about St Paul's — still show evidences of the terrible inferno that had rained down from heaven a few years ago.

But it is all as nothing in comparison with what is still seen in Germany, where the terrible extent of the reprisals can still be assessed. Street after street of the cities was systematically and ruthlessly levelled to the ground by precision bombing. It is said that the total number killed in

England through aerial bombardment was 60,000 people, whereas in Hamburg alone 60,000 were killed, Cologne 65,000 and Pfortzheim 25,000 in one night of bombing. Twenty-five per cent. of all homes in this nation of 80 million people were destroyed; every bridge over the mighty Rhine was smashed; the roads, railroads and stations of Germany became a shambles. In Cologne 95 churches (92 of which were Catholic) were completely destroyed or very badly damaged.

Today streets of new homes and buildings, as well as bombed out sites tell the story of that terrible period when the curse of God rested on a nation that had so brutally cursed the Jew. Yet the recovery has been remarkable. Much of the rubble and rubbish has been cleared away, useful building material has been salvaged, and despite the terrible fire and destruction of eight years ago, the cities, generally, have a neat and clean appearance. The people seem to be working with a grim determination to rebuild the economic power and industrial resources of the nation. Their attitude contrasts sharply with the more casual methods at home (see Ezek. 39: 6). Even England with its much longer working week (48 hours) than Australia (40 hours), with a greater output per man-hour, does not compare with that of Germany. The people work well and live frugally; they are not burdened with heavy taxation spent in preparing for war; the result is that Germany prospers to a far greater degree than her victors! I visited an Industrial Exhibition in Stuttgart. The quality and variety of goods on display was outstanding. One manufacturer of equipment told me that buyers from all over the world were present at the Exhibition, because Germany could undercut the nations in the goods she produced. She was today exporting to many countries throughout the world, though some were now raising heavy tariffs against the influx of her goods.

Yet it was not all prosperity in Germany. Under the very shadow of the ruins of the last war, the armies of the next are preparing. Whilst staying in Stuttgart, I would take my typewriter out on a verandah in the home of Sister Dudt, from whence a beautiful vista of hill and vale, of forest and vineyard could be seen. It was summer in Germany, and all nature seemed to smile. But close handy, one of the main railway lines of Germany passed over a bridge across the valley before me, and I would sometimes be interrupted in my work by the rumble of a military train carrying its load of recruits and munitions — the German army rebuilding.

Germany is undoubtedly the dominant power in Western Europe as Russia is that of the East, and of all Europe for that matter.

All this finds a place in the prophetic programme. In "Exposition of Daniel," Brother Thomas declares that the latter-day manifestation of Nebuchadnezzar's Image will reveal a confederation of nations standing upon two legs, Russia and Germany, with the former holding the dominant position. The Iron Curtain of Russia virtually cuts Europe into two as in the days of Charlemagne, answering to the two legs of the Image. Despite the efforts of the Democracies to draw Western Germany irrevocably into their camp, Bible prophecy decrees otherwise. Ultimately Britain and America will be driven from Europe. Meanwhile, the feet of the Image are being formed.

In Remschied, a memorial meeting was held in the home of Mr. and Mrs. Yblagger, a half a dozen brethren and sisters participating in this feast of remembrance. Brother Bogner gave the word of Exhortation in German, followed by a few supporting words in English by myself. Brother Bogner spake of the Yahweh Name, how we are called out of the nations, and united "in the Name." In the Name, all distinctions of nation-

ality no longer exist; we become "one in Christ Jesus."

Remschied (it means "fresh air") is in the Rhineland of Germany, and is "beautiful for situation." It is surrounded by thickly wooded mountains from whence can be seen glorious panoramic views. The Remschied Gardens are a riot of colour set in a border of green. An air of peace and goodwill overshadows the city despite whole blocks of ruined buildings, and this atmosphere is accentuated over the weekend when young men and women parade in the colourful traditional costumes of Germany — or step out to the stimulating music of the inevitable military band. For the Germans seem to rejoice in martial music, and find great pleasure, on all occasions, in marching to it.

We entrained at Remschied for Stuttgart; an all-night journey which brought us often in view of the Rhine, and through many mighty cities of Germany. Our carriage was quite full. There was a German in it who had been a prisoner of war in Siberia for five years, and who had had such terrifying experiences that he had returned completely broken in health. Though quite young, in his early twenties, he had lost all his hair with worry, and was very emaciated. Nevertheless, he looked a typical Nazi, and one could imagine him in uniform with thousands of others, shouting for Hitler whilst the going was good. In fact, it is rather strange, the feeling one has in Germany, and I can quite understand how antipathy would develop in one dominated with the spirit of nationalism which I am not, of course. I look at people and wonder what their attitude was ten years back: were they Jew-baiting Nazi then? The German folk, even strangers, seem very kind now. They help me on and off the trains with my luggage, they go about their business quietly and efficiently, they are spotlessly clean; and yet the spirit of regimentation seems there — as though, if another

Hitler arose, they would follow him with the same intensity they now use in cleaning up their towns and doing their work. There is much in them to admire. There is not the blatant use of cosmetics by young girls that is so apparent in Australia; sex is not advertised so crudely and prominently as is the case in America, England or Australia; there is not the widespread smoking habit seen among women to the same extent as is elsewhere. They are, above all else, very courteous. When introduced to a German, he stands stiffly to attention with head bowed, hand extended, and a gracious little speech of welcome for the visitor. When he takes your leave, the same thing is repeated. Sometimes he is clutching your hand for minutes at a time whilst saying goodbye — rather embarrassing to one brought up in a more casual environment. But, before my leave, I had learned to equal, and even excel, the Germans in their speeches, saying "Goodbye" in long, rolling sentences — so that leaving became a long, complicated business! Particularly as often neither party understood what the other was saying.

Stuttgart means "Garden City" and well lives up to its name. It is the Birmingham of the German Ecclesial world, and whilst staying there I attended several meetings of the brethren, and visited a number of them in their homes. In the living room of a flat in a four-storeyed building in Feuerbach, a number of brethren and sisters periodically gather together around the Word of God. A couple of brethren acted as interpreters, each supplementing the efforts of the other. I endeavoured to present my ideas in short, dramatic sentences in order to help the interpreters, and my comments seemed to come through quite well. I tried them out on a play on words, and the reaction showed that this had been successful. I dealt with world conditions, the return of the Jews, the significant

trend of life about us in the light of Bible prophecy, and then emphasised the Israelitish nature of our hope. The Truth has called us "out of the nations" (Rev. 5: 9) with all their various patriotisms and national glorifying, and united us "as one" in Israel's hope (Gal. 3: 28). This hope overrides all geographical and linguistic distinctions, and despite the difficulties that may encompass us, permits us to see beyond the world about us to the "glory to be revealed." Our neighbours and friends see a change in us without recognising or understanding from whence it comes. I made mention of certain prognostications of Brother Thomas, and stated how they had been challenged in Adelaide by the so-called "Rev." Escourt-Hughes, but time has shown that every confidence can be placed in the Truth.

Following the talk — it was delivered without formality to a room-full of brethren and sisters — many questions were asked, and then, inevitably, I was asked concerning my travels. I explained my interest in visiting England and Germany — that I might contact those of "like precious hope." The trip had been profitable to me, for I had been built up spiritually by the brethren with whom I had come in contact. Like Paul, we are all "comforted together" by "the mutual faith" of others (Rom. 1: 12); in that lies the power of a good example. Secondly, I desired to visit Israel, to learn firsthand of the conditions of "the Jews that had escaped, and concerning Jerusalem" (Neh. 1: 2), and as it was essential to pass through southern Europe to reach Israel, I thought I would do so via Rome in order that I may see this so-called "eternal city" before it "blew up" (Rev. 18: 21-24).

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"Moral force is strengthened and increased by constant use, but decays and perhaps finally disappears if neglected."

Adelaide Classes Closing Night for 1954.

A large audience listened to two addresses upon the theme: "Watch and Pray." Brother L. J. Colquhoun spoke on the subject of "Watch" and drew attention to the notable signs of the times, particularly in regard to Israel. He gave an eye-witness account of the Israeli scene, and exhorted the brethren concerning the imminence of Christ's return. Watchfulness should be the keynote of our existence; we should watch the signs of the times, we should watch our own characters. The diabolos of the flesh is strong, the environment in which our days are spent is evil, and constant vigilance is required that we might attain unto the hope set before us.

Brother Mansfield's address on "Prayer" drew attention to the pattern of prayers found in the Word. He showed how the worthies of old intelligently used the Divine titles in their prayers to the throne of grace, and stressed the reverential approach manifested by them. It is a great privilege to be able to pray unto the omnipotent Creator of heaven and earth, and when engaging in the exercise we need to do so with the utmost humility, recognising it as such. A brief exposition of prayers of Hezekiah and of Daniel was given, and it was pointed out that the latter was a "prayer for the peace of Jerusalem," that still awaits its complete answer.

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Bible Markings at Prospect Class (Continued from p. 125).

x x x x
Daniel 4: 33 — "The thing was fulfilled." There is a passage in the inscriptions of Nebuchadnezzar, unearthed by archaeologists, that seems to refer to this period of madness and isolation of the King. Therein he refers to a period during which "the seat of the kingdom did not rejoice my heart," and during which he did no building nor "sing the praises of Merodach." "Did eat grass as oxen." Nebuchadnezzar thus suffered from Lycanthropy, a disease in which a man imagines himself to be an animal and acts accordingly. The King here represents Gentilism which suffers from national Lycanthropy, and is represented symbolically as bestial in policy and outlook (Dan. 7: 4).

V. 36 — "My brightness returned." In Dan. 5: 36; 7: 28 the word is rendered "countenance," i.e., his intelligence.

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Sydney Classes

Opening nights for 1954 have been quite successful. In view of the stirring times in which we live, the gradual unfolding of the purpose of God in world events, the obvious imminence of the consummation of Yahweh's plan, individual and intimate contact with the Word of God on the part of brethren and sisters is an essential. The classes are designed to that end; all are invited to attend, further information as to class nights being obtainable from Brother B. Philp, 117 National Ave., Loftus.

A Re-statement of a First Principle (Simple Truth Series, No. 23).

"You will never go to heaven," is the catchy title of the latest pamphlet issued by Brother H. H. James, 1024 Ellis St., Hastings, N. Zealand. The booklet clearly proves that earth is the inheritance of the righteous, and answers difficulties that may be advanced against this truth. The matter is reasoned out in a style that should appeal to those who are prepared to study the Scriptures for themselves. The cost is (Australian currency) £2/16/3 per 100 plus postage, English or N. Zealand currency £2/5/0 per 100 plus postage, American currency approx. 8 dollars 30 per 100 plus postage. Orders should be directed to Brother James at the address above.

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)

And it is but pretension; for of that truth they are obstinately ignorant in all its details, knowing neither the Father, nor Jesus Christ whom He has sent; and treating with contempt or indifference and neglect the words he delivered, if by any chance or accident any of them happen to come before them. But of such the Lord hath said, "Whosoever shall be ashamed of me 'and of my words', of him shall the Son of Man be ashamed when he shall come in his own glory, and in the Father's, and of the holy angels" (Luke xi. 26).

But to return from this digression penned for the especial benefit of those who pay but little regard to the doctrine taught by the prophet like unto Moses; who are willing to honour Jesus with empty words of piety and love, but are positively averse from being troubled with his hard and inconvenient instructions; we proceed to remark that in the words of eternal life which he delivered, he declared the principle that "the flesh profits nothing". When, therefore, he said, "He that seeth me, seeth Him that sent me"; and elsewhere, "He that hath seen me hath seen the Father", he excludes the idea, that the Flesh born of Mary's substance was the Father. This was not the Father, but simple flesh; for "that which is born of the flesh", said he, "is flesh".

He that seeth the Spirit, then seeth the Father; for it was the Spirit that uttered the words through Jesus, as clearly appears from his saying, "The words that I speak unto you I speak not of myself; but *the Father that dwelleth in me*, He performs the works", or miracles. The Flesh, or Mary's Son, was the earthen vessel, the Cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words; "The Spirit of Yahweh rested upon him" after his anointing. He was

filled with the Effluence of the Eternal Substance, and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers, and from evil influences, which could not harm him until the protecting effluence was withdrawn. This resting upon, indwelling and covering, was the sealing and anointing of the Father, foretold in Dan. ix. 24—"Sealing the vision and prophet, and anointing the Holy One of the holy ones". And John the Baptist bare record of this, saying, "I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him". The Spirit Dove was the seal or mark of the Father; the form or shape assumed by the Divine Effluence in the anointing of Jesus. John saw this Spirit Dove, and so did all the surrounding multitude; for Jesus said to them, "Have ye not at any time heard the Father's voice, or have ye not seen His form? Or have ye not his declaration abiding in you; that him whom he hath sent, to this one ye should not give credit"? In these inquiries, he referred to what was well-known to all who attended John's proclamation. The Father's symbol was the Dove, and "the voice", the declaration, "This is my beloved Son, in whom I am well pleased". They had seen and heard this, the sealing and acknowledging the prophet—the Father bearing witness to the Son—yet did they not give credit to the doctrine he set forth.

This sealing and anointing of the *Cherub*, was the subject of the following testimonies. "And the Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the spirit of knowledge and of the reverence of Yahweh, and shall make him of quick understanding in the reverence of Yahweh; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall be judge the poor, and contend with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. xi. 2-5). But this was only partially accomplished at the epoch of the anointing. The judging of the poor, the contending with equity, the smiting of the earth, or nations, and the slaying of the wicked, are events hereafter to be developed in the day of the power of the Son of Man. The testimonies of Matthew, Mark, Luke and John, abundantly illustrate

the former, or inceptive part of Isaiah's prophecy, which, in its fulfilment, became the earnest of the certain and literal accomplishment of the rest.

In Isaiah xlix. 2, the effect of the anointing is thus foretold: "Yahweh hath chosen me from the womb; from the bowels of my mother (Mary) hath He made mention of my name (by Gabriel). And He hath made my mouth like a sharp sword; in the shadow of His hand (or power) hath He hid me, and made me a polished shaft; in His quiver hath He hid me; and said unto me, thou art My servant, O Israel, in whom I will be glorified". Here the Cherub of the Spirit bears the name of his ancestor Jacob, whose name was changed to Israel, which signifies "Prince of Power", *i.e.*, of God, in our vernacular, His mouth was truly like a sharp sword, for it cut deeply into the hearts of the self-righteous hypocrites of his day, who gnashed upon him with malice and dislike. When he opened his mouth to speak, the "word of power" uttered wisdom, counsel and knowledge; and of this word, Paul says in Heb. iv: 12, "It is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart". In Eph. vi. 17, he exhorts the saints to take it as the weapon of their warfare against all crotchets and imaginations that exalt themselves against "the knowledge of God"—the knowledge revealed by Him. "Take", says he, "the Sword of the Spirit, which is the Word of God"; and with this "stand against the devil's wiles" (verse 11).

But the Cherub of the Eternal Spirit in the days of his flesh and blood did not wholly fill up the idea presented in the phrase "made my mouth as a sharp sword". In his future manifestations, he is represented in the Book of Symbols as having "a sharp two-edged sword issuing forth from his mouth". We refer to Apoc. i. 16, and xix. 15. In the latter place, the use he is to make of the sword is stated in these words, "that with it he should smite the nations". The interpretation is, that at his approaching advent, he will assume the position indicated in the chapter in relation to his associate Cherubim, on the one hand, and the hostile nations on the other. Being the Commander-in-Chief, or "Captain of Salvation", the Word of Power goes forth from his mouth. He commands that the nations be smitten, and his orders are

obeyed; and though they make great resistance, they are finally overcome by the energy whereby he is able to subdue to himself (Phil. iii. 21).

When we contemplate the Cherub before his sealing and anointing, we see only the Son of Mary—"the Seed of the Woman," in the words of Moses; and Son of God, in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is, that he dwelt in Nazareth, and was subject to Mary and Joseph; and worked at the trade of his mother's husband. He knew his real paternity was not of Joseph; he never went to school; yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and was the beloved of all who knew him (Matt. i. 23; Luke ii. 40, 46-52; Mark vi. 3; John viii. 15; Psalm cxix. 97-104). He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam, and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh if he preferred it, rather than the Divine law. This was the case also with Jesus, who, in his discourses, always maintained the distinction between what he called "*mine own self*", and "*the Father Himself*", who dwelt in him by His effluence. "The Son", said he, "can do nothing of himself"; and this he repeated in the same discourse, saying, "I can of mine own self no nothing". He refers all the doctrine taught, and all the miracles performed, to the Father, whose effluence rested upon and filled him. If this be remembered, it will make the "hard sayings" of his teaching easy to the understanding.

Thus, in John vi. 38, Jesus says, "I came down from heaven"; "I am the bread that came down from heaven—the bread of life; if any man shall eat of this bread, he shall live in the Aion, and the bread that I will give is my flesh". These sayings caused the Jews who heard them to inquire, How can this man have come down from heaven whose father and mother we know? And, how can he give us his flesh to eat? These inquiries were prompted by their rule of interpretation, which has been the rule of their posterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the

flesh. "Ye cannot tell when I come", said Jesus, "and whither I go. Ye judge after the flesh". They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognize the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where he was before"; that the Spirit claimed the Cherub born of Mary as "His flesh", because it was prepared for Him (Psalm xl. 6; Heb. x. 55); and that he gave this flesh, which he calls "my flesh", for the life of the world; which flesh Paul says, "*through the Eternal Spirit* offered himself without fault to God". Judging according to the principles of flesh-thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven concerning the Christ and him crucified. "Thy words were found, and I did eat them", says Jeremiah; but the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads, and inwardly digests the subject-matter of the Father's doctrine, he eats and drinks it, and is "taught of God", as all must be who would be saved. That doctrine sets worth the things of the kingdom of God, and the things concerning Jesus Anointed, among which is the sanctifying of those who believe the promises covenanted, through the offering of the body of Jesus once. They who understand the doctrine of the Father and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him*". This in-dwelling is by faith the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith". When the words or doctrine, of the Eternal Spirit concerning the kingdom and name are the subject-matter of our faith, we dwell in Christ and Christ dwells in us. The Jews did not see into this, because they judged after the flesh, which, in this great matter of God and salvation, is altogether ignored as unprofitable. "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life"; therefore, if these words dwell in us, "Spirit and life" dwell in us, otherwise not.

We must judge them, after the Spirit, for "the deep

things of God", which are "the things of the Spirit of God are spiritually discerned". There is a sense then, attached to the spirit-and-life words of Jesus enunciated by him, in preaching the gospel of the kingdom, which the natural man, judging after the flesh, cannot receive. It is evident that the son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection: how then, says the man who thinks only after the flesh, can "the Son of Man ascend *where he was before*"? This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus, "How can these things be"?

(To be continued.)

CONCERNING BOOKS.

7th Day Adventism Acknowledges Brother Thomas.

"Through Turmoil to Peace" is a large book of nearly 500 pages, well bound, splendidly printed and illustrated on first class paper, and issued by the Seventh Day Adventist Organisation. It sets out to demonstrate that the Bible is true, that prophecy has been vindicated in the rise and fall of nations, and draws attention to the fulfilling purpose of God in modern times.

Much of what this book proclaims will be familiar to Christadelphian readers. In fact, in parts it reads like a Christadelphian publication. 7th Day Adventist doctrines are not set forth very definitely or prominently. The author is obviously familiar with "Elpis Israel," and many sections of his book read very much like a paraphrase of Brother Thomas' expositions. Many pages are devoted to expounding the return of the Jews to Palestine, and the uprising of Russia as signs of the last days. Pages 327-328 comprise a long extract from "Elpis Israel" on this theme (the author mentioning Brother Thomas and his book by name), at the conclusion of which he says: "Dr. Thomas did not live to see the fulfilment of Ezekiel's prophecy, for he was laid to rest in 1871. But were he living now, he would not need to alter a word of the above quotation. How true are the prophecies of the Bible when they are correctly applied! Verily the word of our God standeth for ever; and as we see these marvellous fulfilments of the prophetic utterances of the Hebrew prophets, we should become more firmly established in our belief in 'the more sure Word of prophecy.'" The author could have concluded by quoting Brother Thomas' thorough repudiation of 7th Day Adventism (Millerism)!

"A prophet is not without honour, save in his own country and among his own people," declared the Master. Side by side with this book, we have received a publication from America by a Christadelphian denouncing the writings of Brother Thomas. In this we have a modern application of the words of Isaiah: "The child shall behave himself proudly against the ancient, and the base against the honourable" (Isa. 3: 5). Let us be careful. The writings of Brother Thomas are invaluable, not because he wrote them, but because they take us back to the Bible and educate us in its truths as no writer has done since,

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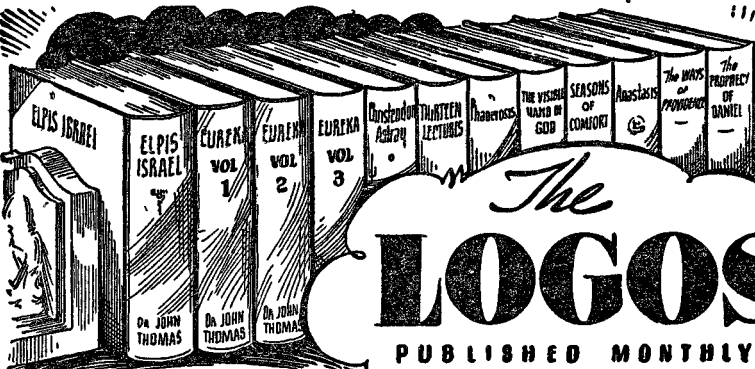
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No. 6 February, 1954 Vol. 20

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Acts 15: 14

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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.: 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 TWENTY

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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Avoid Worldly Extremes

We need all the helps we can get in our struggle with this tendency that draws to death. There is no fear of going to an extreme here. The danger is all the other way. Extreme in a spiritual direction is self-corrective, because the commands of the Spirit daily pondered, will remind the liable extremist that there are other duties beside reading the Bible, studying the truth, and prayer; that there are duties in many things pertaining to this life which require attention, and which yet may be so performed as to be as much a doing of the will of God as any act in which we can engage. But the other extreme is not self-corrective: it binds its slaves in stronger and stronger fetters. The man who goes to an extreme in saving money, becomes more and more saving. The man who goes to an extreme in developing business, becomes more and more devoted to that object, and increasingly indifferent to everything else. The man who goes to an extreme in careful provision for family exigencies, becomes more and more careful and anxious, until the words of Christ, which tell us to be without carefulness, cease to have the least meaning for him. He imagines his spiritual interests will take care of themselves; at all events he can spare neither the time nor the money necessary for the promotion of them, and so precious life is wasted and thrown away. In the day of Christ, the only valuable possession will be the answer of a good conscience in being able to think that we have used life, in things few or many, as the servant of the Lord Jesus Christ — as good stewards of the grace of God — and have not unfaithfully appropriated it to ourselves.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

When Reading is a Curse



Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and His ideas (Rom. 8:7; 1 Cor. 2: 14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of Truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is — READ THE SCRIPTURES DAILY. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the word.

From the Preface to "The Bible Companion."

A BLESSING TURNED INTO A CURSE

It is estimated that during the last twelve months, Americans spent over £40,000,000 in the purchase of books, excluding the money spent on periodicals and newspapers. Over 700 million books were sold, including 300 million paperback books. The latter were issued at an extremely cheap price — about 25 cents each — the publishers depending upon huge sales to make the profits. To attract attention, these "books" are issued with lurid covers, deliberately designed to excite the worst passions of human nature, whilst their contents deal largely with sex and murder. One title alone — a sadistic murder story — sold five million copies,

Add to this the flood of similar "literature" published in all other countries, plus the weekly and monthly periodicals and illustrated magazines with a pornographic bias (and some of the better class papers are tending in that direction to boost sales), and one can begin to assess the terrible impact of evil suggestion that is thrown at the public in these last, Noahic days.

No wonder the thin voice of the Truth makes little impression. Preaching will never effect a permanent change in this Godless, materialistic age; the heavy hand of discipline will be required to cleanse the world. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9).

According to reports one of the paperback Publishers declared: "We know what our surest sellers are, so now the biggest advance royalties are paid on books with the highest sex content." ("Advertiser").

In recent years, many magazines with standards of decency, even though catering for lighter reading — like the *English Strand* — have gone to the wall. It has been either a case of reverting to the evil methods of contemporaries, or with increasing costs of production and a static circulation, going out of business.

The effect of all this is seen in the blunting of public morals, in child delinquency, increase in crime, a greater incidence of divorce, a more flagrant repudiation of God's way.

It has been said that mankind's greatest boon is the printing press — it has brought within reach of millions the world of ideas that was once beyond them. But that which *could* be a blessing, in the hands of unprincipled men becomes a curse. In more cases than otherwise, the printed word — mass-made, backed with expensive publicity, and sold for a few pence to ensure a widespread circulation — has not been for the benefit of mankind but the very reverse.

HOW READEST THOU?

"Give attendance to reading," exhorted Paul. Like every other Scripture, this must not be taken from its context. Reading can be good or evil, a virtue or a vice, a blessing or a curse, a means of elevating the mind or debasing it.

In any case it is a powerful influence in life. It induces thought; thought results in action; actions develop character; and character will determine whether we attain unto life eternal. That is why the Apostle Paul, instancing certain truths that are venerable, just, pure, lovely, of good report, virtuous and praiseworthy recommends that we "think on these things" (Phil. 4: 8).

Thought can lead to life or death. Think of the effect of five million copies of one sadistic murder story circulating among a nation! The book when read is not burnt; more often than not it is

passed on to somebody else to read. Add to it the millions of other similar books and periodicals, and try and assess the influence of all the evil thought thus engendered. No wonder mankind is "dead in trespasses and sins."

THE BENEFIT OF ALL THIS

Paul says that "all things work together for good to them that love God" (Rom. 8: 28), and that "all things are for their sakes." Conjure up in your mind the thousands of people who read the same newspaper, many of them limiting their reading habits to the scandals raked up out of the gutter of human life. They absorb, in concert, the same ideas thought up by biased journalists grinding out the stuff demanded of them by their editors, mass-producing the mind of a nation, instilling into it hatred if need be, leading it on to war and violence. Every event of importance is distorted to serve the cause of the moment, and reported in such a way as to indicate that virtue is the exclusive preserve of a particular nation or movement, though opposition accounts are just as convincingly set forth from their particular viewpoint.

How does this work for the "good of those that love God?"

Propaganda is widening the breach between east and west; it is developing the two-fold division of the nations between the Russian and English-speaking worlds that is so clearly the subject of Bible prophecy. In addition, the literature of today is bringing to a head that depravity so clearly seen among the nations; it is inducing the state of things outlined by Paul in 2 Timothy 3: 2-7: men that are "proud, blasphemers, unholy, despisers of those that are good . . ." In the days of Abraham, the "iniquity of the Amorites was not full" (Gen. 15: 16), but by the time that Joshua led Israel into the land, it was fully ripe and deserving of the crushing disciplinary action that Yahweh instructed. These paperback novels of America and other nations are helping to create a public attitude to God and His Word that will result in the outpouring of His wrath as in the days of Noah, the days of Lot, or the days of Joshua. It is creating a condition that makes the return of Christ imperative.

A WARNING VOICE

Read again the extract from *The Bible Companion* at the head of this article. It expresses sound truth. The daily reading of the Bible should become an important feature of every Christadelphian home, drawing the individual members of a family together in a mutual respect of God's Word. The home then becomes a little oasis in the desert of life.

This is a superficial age, and it is easy to be misled by the spirit around us, and find in "Digests" in the popular weeklies and monthlies, the full extent of our reading. Sometimes responsible brethren remind us that we are no longer in the Victorian era, that

long expositions of the Word are not appreciated. Such statements are usually made as though we have advanced on the custom of a hundred years ago. This is not the case, and we will be better if we go back to the standards of what is acknowledged as a greater period of learning than the present. If we are wise, we will avail ourselves of the long expositions of Brethren Thomas and Roberts, with all their detail of exposition, with all their multiplicity of quotations from the Word. It is easy to popularise the Truth, attempting to express it in pretty words and simple language, and in so doing rob it of all virility and power.

Sixty years ago, the grandfather of the writer brought up a large family of boys and girls on £2 per week. It was not easy. There was no "forty-hour week" then, no set time for lunch, or breaks for morning and afternoon tea. The working day was long and tiring, and overtime was often demanded without additional pay. But in spite of all this, he found time to carefully read such long works as *Elpis Israel*, *Eureka*, *Nazareth Revisited* and similar works. The daily readings were never overlooked. A library of the truth's literature was carefully built up by extreme economy, every volume representing a definite sacrifice in money, so much actual physical energy and toil. We have reached easier times. A forty-hour week, easy conditions, greater facilities, and more money should give us better opportunities for the study of the Word, for reading the writings of the pioneers. But it does not seem to work out that way. It is a superficial age, an age of paperbacks, with little true learning to its credit. In the brotherhood *Elpis Israel* is found "too difficult," whilst *Eureka* is looked upon only as a text-book to be dipped into occasionally. Let Readers of *The Logos* sacrifice some of their time for the proper study of these thought-provoking expositions of our pioneers; the results will be well worth while in these Noahic days, when the danger is that the sons of God may be ensnared by the world about them. They will then appreciate the need of standing aside from it, and awaiting with anticipation the apocalypse of the Lord Jesus who will appear for the salvation of the wise, but the destruction of the ungodly.

—E.P.

It is the clergy that make men infidels by teaching them nonsense, which makes the Bible unintelligible and fabulous to thinking men who try to interpret it by their traditions. This Gibbon, Hume, and others, found it impossible to do; and, therefore, instead of rejecting the foolishness of the clergy, and holding on to the Bible as not responsible for the sophistry of learned fools, they rejected the whole affair, and avowed themselves the disciples of Nature, and the hierophants, of what is termed by that school, "Nature's God."

—Brother Thomas.

The people hear us prove all we affirm, still they remain faithless; for they have no faith in the Bible: and, therefore, as the Lord said to his hearers, "If they believe not Moses and the prophets, how can ye believe my words?"

16. Mounts of Blessing and Cursing

"I set before you this day a blessing and a curse . . . and it shall come to pass, when Yahweh thy Elohim hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal" (Deut. 11: 26-29).



The setting up of an altar was invariably connected with a crisis in the life of those associated in the building of it; a crisis so dramatic as to fix in the mind of the worshipper the fact of Divine intervention. We can share the thrill of these occasions, and enter into the spirit of them, if we are prepared to expend a little thought upon these incidents "recorded for our profit" (1 Cor. 10: 11). The best way to do this, is to create a mental picture of that which we read. Do not merely read that Joshua passed over Jordan, that the walls of Jericho fell down, that Ai at first successfully resisted the Israelitish attack only to fall later — but search out the details of these facts, try to create a mental picture of them in all their exciting drama, and read the account as an Israelite, familiar with the occasion, would read it.

We met a Jew in Israel who read the Bible in that manner, and it was a revelation to hear him talk of the land. Though he was ignorant of the true purpose of Yahweh, and interested merely in the historical narrative, he had so read and reread the latter, absorbing every detail, that such books as *Joshua*, *Judges*, *Samuel* and *Kings* were more than dry statements of fact; they lived in his mind, and were as interesting and as vitally alive as any newspaper. This was reflected in his manner of describing the land and its background. He did not say, "Here Israel defeated the Philistines," thus giving it an impersonal flavour, but, "Here *we* defeated the Philistines," identifying himself with it. He described the incident as though it had occurred the day before yesterday. Though he was not a guide, he could certainly have taken up that profession with great skill. As a Jew, he completely aligned himself with Bible history; and as spiritual Israel, we should do the same with greater effect. If we make these Bible facts live as we read them from year to year, seeing in Israel the development of *our* nation, we will never complain that the Scriptures are dull or uninteresting.

We hope this series has revealed that there is something of great interest behind Bible facts, well worth the search to obtain.

A DRAMATIC INTERLUDE.

Prior to entering the land, Yahweh instructed His people, that they were to assemble by the Mounts Gerizim and Ebal; on the latter Mount an altar was to be built, upon which were to be inscribed the words of the Law; the blessings and cursings of the Mosaic covenant were to be recited in the ears of the people, and they were to reply with a resounding "Amen" — so be it! (Deut. 11: 26-29; 27: 11-26).

The time came for these instructions to be carried out after Israel had obtained a foothold in the land. Miracle and wonder had testified to the presence and omnipotence of Ail Shaddai with the host of Israel. The waters of the Jordan had divided to allow the people to go over dryshod, Joshua had made personal contact with the Elohist "Captain of Yahweh's army" — that Divine, invisible army of the heavens (Josh. 5: 14-15), the walls of Jericho had come tumbling down, and at Ai, Israel had experienced the cursings and blessings of the Law, in their early defeat and final victory.

To keep their appointment with Yahweh, the tribes marched from Ai due north, along the mountainous region of central Palestine, until Shechem was reached between Ebal and Gerizim; already a place of great significance in the books of Moses they carried with them. Thus there was a lull in the fighting, between the taking of Ai and the notable victory of Bethhoron; a period of waiting and tension for the inhabitants, as they fearfully watched for the next move from their hated enemy. It was too much for the men of Gibeon (Josh. 9: 3-4). They capitulated, and by representing themselves as a far distant nation, gained an advantage over Joshua by a binding pact of peace. Actually Gibeon was very close to Ai. They had undoubtedly witnessed the dramatic overthrow of the city, and the miraculous destruction of Jericho, and realised that resistance was hopeless.

The defection of Gibeon was a serious blow to the other nations of Canaan. Gibeon was no minor city, but the headquarters of a powerful Tetropolis (Josh. 9: 17), commanding an important pass that was the strategic key to the western and southern portions of Palestine. With Gibeon in the hands of Israel the way was open for the conquest of the rest of the land, and particularly Jerusalem which was only about five miles distant. At all costs the approach had to be closed to the Israelites. Adonizedec of Jerusalem gathered about him the kings of the south with the object of taking Gibeon and closing the pass to the south. The confederacy converged on the Gibeonites; a frantic appeal for help was made by them to Joshua; the host of Israel made a forced march to relieve the siege on the city, and the successful Israelites drove the enemy west to Beth-horon.

The battle of Beth-horon, or Gibeon, and the subsequent destruction of the confederacy of kings, is one of the world's decisive battles.

The effect of the victory drastically altered the course of world history, and continues to do so even today, for Israel lays claim to Palestine on the grounds of the occupation under Joshua. The occupation of Palestine by Israel — and this was the crucial battle — laid the foundation for all that followed, down to the ultimate sacrificial offering of the Lord Jesus, and the proclamation of a message that has “turned the world upside down” ever since. The Canaanites were doomed. The measure of their iniquity was full. The time had arrived for a new stage in the Divine purpose. The man for the job (Joshua) as well as the times, were superintended of God. The decisive battle was fought and won. There was “no day like it before or since” (Josh. 10: 14).

It was during the uneasy lull before this important engagement, that the altar was built on Mt. Ebal, and the telling message it proclaimed taught to the people of God.

THE ALTAR ON EBAL.

Shechem was the first halting place of Abram as he entered the land of promise. There he heard the voice of Yahweh's representative, “Unto thy seed will I give this land” (Gen. 12: 7). It was situated in a valley, in Central Palestine, overshadowed by two mountains: Gerizim and Ebal. Gerizim abounded with trees and pleasant verdure. From its steep sides and slopes burst forth thirty-two springs which filled the valley below with verdant growth, bringing the blessings of living water to the environs of Shechem, later constituted a city of Refuge. It was there that Christ drew the attention of the Samaritan woman to the living water of the Gospel, “a well of water springing up into everlasting life” (John 4: 14). Gerizim was the Mount of Blessing, and its very nature was fit to typify what it symbolised. Ebal, on the other hand, was the Mount of Cursing. It towered over 200 ft. above Gerizim, and was a barren, rocky mountain, a fit symbol for the cursing of the law.

In accordance with instructions given to Moses, the tribes of Israel were assembled at this spot to renew their covenant with Deity. Six of the tribes were assembled on the lower spur of Gerizim, and six on Ebal. The Tabernacle with the priests and levites who carried it remained in the valley below. The curses of the Law were recited in the hearing of the people, and they answered with a loud “Amen” that resounded along the valley of Shechem. The Mosaic covenant was thus dramatised in the sight of the people. Yahweh declared: “Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of Yahweh your Elohim, which I command you this day: and a curse, if ye will not obey the commandments, but turn aside out of the way” (Deut. 11: 26-28).

But something more was needed than a repetition of the Law. Yahweh knew, and Moses knew that the people would prove disobedient; the nature of flesh is such that they must inevitably come under the curse of the Law. Moses declared: “I know that after my

death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you" (Deut. 31: 29). The law could not give life. It did not take precedence over the Abrahamic covenant. It was designed that it might reveal sin as sin, that man was inevitably doomed to death, apart from the mercy of Yahweh, in the sacrifice and altar He would provide (Rom. 7: 13). The Law was thus as a schoolmaster, leading men to Christ, that they might be "justified by faith" (Gal. 3: 24).

Therefore on Mt. Ebal, on the Mount of Cursing, there was erected an altar of unhewn stones (Joshua 8: 30-31), speaking of Deity in flesh in sacrificial manifestation. It reminded Israel that though they might come under the shadow of the curse of the law, a merciful heavenly Father had established the provision for repentance and forgiveness. On the altar were inscribed the blessings and cursings which epitomised the Law of Moses, the effect of which "Christ our altar" (Heb. 13: 10) was to experience in his life.

A TABLEAU OF THE COVENANTS

The scene enacted on Gerizim and Ebal graphically prefigured the covenants of promise. The blessings and cursings resounding from the mountains epitomised the Mosaic covenant. The loud *Amens* that echoed back from the people was the acceptance of the covenant. But the presence of the Altar upon the Mount of Cursing reminded the people that "by the works of the law there is no justification," for "all have sinned and come short of the glory of God." Justification was only possible through discerning the significance of the "blood of the covenant" shed in sacrifice upon the altar of unhewn stones. Yahweh, alone, in sacrificial manifestation, could help the people. The eyes of the people would thus centre upon the Altar on stony, rugged Mount Ebal, and from thence they would turn in faith to Shechem beneath whence could be seen the spot where Abraham received his promise and built his altar, the well of Jacob, and the town later to be consecrated a city of refuge.

The Altar typified "Christ our Altar" (Heb. 13: 10) who "confirmed the promise made unto the fathers" and opened the way that "Gentiles might glorify God for His mercy" (Rom. 15: 9). It had inscribed upon it the law of Moses (Josh. 8: 31); and its antitype, too, was "made under the law" (Gal. 4: 4) completely obeying its ordinances and taking heed to its teaching. It was set up upon Mt. Ebal, and thus associated with the curse of the law; and concerning our living Altar we read: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3: 13).

What an impressive tableau was enacted in the sacred precincts of Shechem! The one mountain green and flourishing, the other arid and dry; and both with the lower slopes clothed with the people of the tribes. The tabernacle and its attendants in the valley below.

The lonely Altar speaking its message of hope. The echoing blessings and cursings of the Law. The loud "Amen!" All a meaningless ritual to those uninstructed in the deep things of God, but a symbolic picture of His purpose as revealed in the two covenants of promise: the Mosaic and the Abrahamic. It presented the faithful in Israel with an impressive vision of the future when the mercy of Yahweh would supersede the condemnation of the Law, and lead men to the glory to be revealed in association with Christ, the true and living Altar.

It is instructive to note that following this demonstration, faithful Joshua read all the words of the law in the hearing of the people. None were exempt from this. All had to appear: "the congregation of Israel, with the women, and the little ones, and the strangers" that walked with them. They were instructed in the principles of righteousness, educated in the ways of Yahweh; for knowledge is power in these matters.

Having completed Yahweh's instructions, this brief interlude during the early invasion of Palestine closed. Joshua Chapters 9 and 10 take us back into the atmosphere of intrigue and war. We read of the astuteness of the men of Gibeon, the fear of the Canaanites, and the development of the situation that finally resulted in the decisive battle of Beth-horon. But the lonely Altar on Mt. Ebal remained there. Shechem became a most sacred spot in Israel, the headquarters of the worship of God. And later, just prior to the death of Joshua, the tribes were again gathered together at that spot (Joshua 24: 1), they were reminded of all the benefits they had received at Yahweh's hand, and the covenant was again renewed between them and their God (Joshua 24: 25).
—H.P.M.

The Greatest Scientific Hoax of the Century.

This is the title of the current issue of "Herald of the Coming Age." It takes the opportunity of the recent revelations concerning the Piltdown Skull Man to challenge the conception of evolution, and reveals how flimsy is the support for this theory, and how biased are many of the claims made for it. The article includes evidence showing that the Bible can be thoroughly relied upon. Single copies of this issue of "Herald of the Coming Age" will be supplied at 6d. each. Bulk parcels: 60 copies £1 including postage. In England, sample copies will be supplied on application to Brother A. H. Cherry, 22 Northfield Road, Kings Norton, Birmingham 30, England. Please include postage with application.

Limited Supplies.

We have small supplies of the following books, which we offer at special reduced price: "God's Way" — An outline of the plan of redemption at 1/3 per copy; "The Oracles of God" by John Carter — An examination of the Bible's witness to itself at 2/6 per copy; "The Epistle to the Galatians" by John Carter at 2/6 per copy. Please add postage, and apply to "Logos" Publications, Box 228, G.P.O., Adelaide, South Australia.



The Complete Type.

JOSEPH:

Man of Sign

(Continued from p. 143)

Previous articles have traced the analogy between the life of Joseph and that of Jesus until the former was carried down into Egypt and sold into the service of Potiphar.

SERVITUDE AND TRIAL

It was as "a servant" that Joseph entered the *house of bondage* (Egypt), but it was not long before Potiphar noticed the sterling quality of his slave. The Spirit records: "Yahweh was with Joseph, and he was a prosperous man, and his master saw that Yahweh was with him, and Yahweh made all that he did to prosper in his hand." Notice the similarity of the description of Jesus in Luke 2: 52: "And Jesus increased in wisdom, and stature, and in favour with God and man." Jesus, like Joseph in Egypt, lived among the Romans as a peaceful, diligent Israelite who gave them no cause for offence.

Although blameless in Potiphar's sight, Joseph underwent trial and temptation to the limit. Anyone conversant with orientals are aware of the deep passion which is part of their make-up. Let us never under-estimate the temptation in the daily pleadings of the Egyptian woman to forsake his purity of life. She stands as a type of the evil world which seeks to seduce God's children to enjoy the pleasures of sin for a season. Proverbs 7 speaks of the "strange woman which flattereth with her words," who says to the young man void of understanding, "Come, let us take our fill of loves until the morning." The chapter concludes: "Her house is the way to the grave, going down to the chambers of death." Although blameless, Potiphar listened to the lies of this worldly woman and consigned Joseph to the pit.

Compare Joseph's experience with that of Jesus, tempted in all points like as we yet without sin, suffering hunger to the limit for forty days and nights, facing three great temptations which cover the wide range of sins known to man, and yet emerging the conqueror. In spite of all this, Pilate listened to the Judean harlot and consigned Christ to the pit (see also Heb. 2: 17-18; 5: 8).

Consider the wonderful description of Joseph which the Spirit gave through David: "He (God) sent a man before them (Israel) even Joseph (Increaser) who was sold for a servant, whose feet they hurt with fetters. His soul came into iron, until the time came: until

the time that his word came: the word of Yahweh tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes as his pleasure, and teach all his senators wisdom" (Ps. 105: 17-22). The parallel between Joseph and Jesus is obvious. Both were servants, both were fettered with iron, both stood before the King to be proved worthy before being elevated to rulership, both stood the test and were allowed to go free (Jesus to life eternal), both are destined to bind princes (see Psalm 149).

CONDEMNED BY MALEFACTORS

It takes many tiny brush marks to make a perfect picture. The closer we examine the life of Joseph the more complete do we find the analogy. Two thieves were crucified with Jesus; both mocked him at first, though one ultimately showed wisdom, and appealing to Jesus, received the promise of ultimate escape from death. Two men also shared the suffering of Joseph, one the King's butler, the other his baker. Each dreamed a dream, and in the interpretation thereof Joseph prophesied restoration of life to the butler, and death to the baker. The butler served in his honoured place when Joseph was elevated in Egypt. In like manner, the repentant thief will live and serve with Christ in the paradise of Deity, when all the earth shall be filled with the glory of Yahweh as the waters cover the sea.

At this point, a slight inconsistency may be thought to exist. Jesus "died once." Why did Joseph suffer the type of death twice — at the hands of his brethren in the pit, and by his imprisonment in Egypt? There is no contradiction here. The Jews engineered the death of Jesus, though Gentiles carried it out. The high priest passed the death sentence, the priests shouted to Pilate, "Crucify him! crucify him!" though Rome carried out the execution. The whole world was guilty — Jew and Gentile — and at the hands of both Jesus suffered two deaths.

It was fitting that Joseph should suffer. Not only was faith tested, but flesh was emptied of pride, and he was prepared for the higher destiny prepared of God as ruler over Israel and Egypt. His sufferings not only benefited himself, but were the means whereby the whole world was ultimately saved. In a larger sense this is true also of Christ. How well the words of Joseph to his brethren will be fulfilled by his great antitype: "God did send me before you to preserve life, to preserve you a posterity in the earth, and save your lives by a great deliverance" (Gen. 45: 5, 7).

A. Pennington, Bournville, Eng.

The work of Christ's brethren is to prepare themselves, and as many others as possible with them, to meet the King at his appearing.

—John Thomas,

FOR YOUNGER READERS

Designed for the encouragement of those who have commenced the walk along the pathway to life and those who contemplate so doing.

"How can a young man keep his way pure?
By guarding it according to thy word."

—David (Ps. 119: 9 — R.S.V.).

TAKING STOCK

Dear Reader,

We trust that this section of "The Logos" will prove a source of strength and encouragement to you in the things of the Truth. If we can help you in this direction, do not hesitate to write us. Progress in Christ Jesus is an essential. The alternative is retrogression. We cannot stand still. An experienced brother, of many years standing in the Truth once reminded us in this in the following words: Men in business take stock. Those who omit to do this incur a great danger — they risk having to face ruin suddenly and unexpectedly. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are all traders — they have all been entrusted with Christ's goods. They are required to make headway — to buy, to sell, and to get gain. A time of reckoning is ahead — it must come (see Matt. 25: 14-30). Let us take stock, or in other words, let us examine our standing in the Truth. Are we going backwards or forwards? Where are we say, in comparison with our position at the time of baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures greater? Are we stronger in our power of resistance in the matter of the world's forbidden pleasures? Are we, in relation to our income, more liberal in our contributions to the Truth? Are we more helpful in our meetings — better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it.

We will progress if we open our minds to the teaching of the Bible. In this regard we hope that your mind may be exercised in the features raised for consideration this issue. We have answered the question: "What is the meaning of 'Ecclesia'?" We have expounded upon some points advanced from the problem considered in our last issue. These are vital matters, and we commend them to your close attention.

With sincere regards,

F. RUSSELL.

WHAT IS THE MEANING OF 'ECCLESIA'?

This is a Greek word meaning "a called assembly." Paul's experience at Ephesus illustrates its usage. The silversmith, Demetrius, fearing that Paul's teaching would have an adverse influence on his trade, called together an assembly to consider appropriate action against the Apostle (Acts 19: 24-26). Later on the town clerk "dismissed the assembly" (v. 41). The word rendered "assembly" is, in the Greek, "ecclesia." Here was an assembly of people called together for a particular purpose. The Senate or Council of ancient Greece was called the Ecclesia, because its members were called out from the people for the purpose of making laws. (Notice the use of the term "lawful assembly" of v. 39; this was in contrast to the unlawful ecclesia called together by the agitation of Demetrius).

There is a particular significance attached to this word in the New Testament which cannot apply to the above examples. Paul established assemblies of the Brethren throughout the Roman world, styling them, in his epistles, the ecclesias. The Revelation contains messages addressed to the seven ecclesias of Asia. In most of these places, the English version uses the word "church," but the original word is "ecclesia." The word church means "the possession of a lord," and thus fails to convey the essential idea of Ecclesia which is an assembly "called out." Why did the inspired writers (always so careful in the selection of the right word) use this word, and so convey to their converts that they were "called out?" Why do Christadelphians reject the word "church" which all Christendom employs, and use the word "ecclesia" which is meaningless to most people?

The answer to these questions is intimately bound up with the answer to the question: "What is a Christadelphian?" considered last month. Paul told the

Athenians that God had previously suffered all nations to walk in their own ways, but now He commanded all men everywhere to repent. James describes the effect of this command: God is taking out from the Gentiles a people for his name (Acts 15: 14). Israel of old was called out from Egypt (Hos. 11: 1), but now the time had come for Gentiles to be called out as fellow-heirs (Eph. 3: 5-6; Acts 2: 39). All who answer this call constitute part of the assembly or ecclesia (Heb. 12: 23) of called out ones, that they "might shew forth the praises of Him who has called them out of darkness into His marvellous light" (1 Pet. 2: 9). They are thus a distinct or separate people, being "set apart" or "sanctified" unto Divine service (Eph. 5: 25-27). This "separateness" is not merely a change in their relationship to God, it is not mere theory without any practical expression in life, it is a "cutting off" of the thoughts and desires of the flesh. Israel was constituted a "holy nation" (i.e. set apart — Ex. 19: 6), and so were commanded to refrain from any association with the surrounding nations (Ex. 34: 12-17). Spiritual Israel is also commanded to remain separate from unbelievers who are styled "unclean" (2 Cor. 6: 14-18). David shews the definite line of demarcation between the righteous and ungodly (Ps. 1). True believers (Christadelphians) stand in the same position today as they have always stood. They have no fellowship with the unfruitful works of darkness, they are a called out assembly, an ecclesia. They are not a sect or denomination of Christendom, and they repudiate all association with the "Church," an apostate system which has ever "made war with the saints" (separate ones — Dan. 7: 21), and which God regards as an "abomination" (Rev. 17: 1-6). They stand aside, also, from national ambitions, earthly politics, human philosophies, fleshly pleasures. "Our conversation is

in heaven," "we look for an heavenly," "we walk not after the flesh, but after the spirit" (Eph. 3: 20; Heb. 11: 16; Rom. 8: 1).

Christadelphians are commanded "to walk not as other Gentiles walk, in the vanity of their mind," in darkness, "alienated from God through ignorance," but to put off this former manner of life, this "old man," to put on the new man, to be renewed in the spirit of the mind, to present our bodies as living sacrifices (Eph. 4: 17-24; Rom. 12: 1-2). They have no part in the things of this world (Jno. 18: 36) which are to pass away, but have been called to that kingdom that cannot be shaken (Heb. 12: 26-29). This is the significance of the word "ecclesia." The Christadelphian Ecclesia is the Assembly of those

called out to be Brethren of the Anointed One. We can attain to this assembly only by maintaining that separateness which we professed when we assumed the name of Christ. David's advice will help us to this end: "Blessed is the man whose delight is in the law of the Lord; and in His law doth he meditate day and night."

"O how love I Thy law! it is my meditation all the day.

How sweet are thy words unto my taste!

Yea sweeter than honey to my mouth!

Through thy precepts I get understanding:

Therefore I hate every false way."

Ps. 119: 97-104.

BIBLE DIFFICULTIES OUR EXAMPLE

QUESTION: "In last month's issue you stated that Christ was "made strong" for the work which he had to do, that it was the power of the spirit of the Lord resting upon him which enabled him to gain the victory over sin. How then can he be set forth as an example to us (as Peter declares—I Pet. 2: 21-22), and how can we be expected to attain unto the standard which he set?"

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Answer: Whilst Peter declares that Christ has left us an example that we should follow in his steps, he does not by any means suggest that we can follow this example perfectly. Moreover God does not require us to attain to the perfection exhibited by His son. If that were the case, then we could not be saved, for Paul informs us plainly (Gal. 5: 17) that we cannot reach the standard of perfection. Paul himself would be rejected, for he testifies his inability to overcome the "law of sin" in his body (Rom. 7: 19, 23 etc.). This

fact is virtually denied by many who maintain that man's nature is not essentially evil, that he can, of his own strength, overcome sin, and that the victory of Christ was gained by his own unaided willpower. If these things were so, surely God would require perfect obedience as the basis of acceptable approach to Him! On the contrary, the Scriptures plainly teach the impossibility of unaided man attaining to perfection because of the weakness of his nature, hence the necessity for the Redeemer being "made strong." It is recorded of man that "the whole imagination, with the purposes and desires of the heart, is only evil continually" (Gen. 6: 5 mg), "the heart is deceitful above all things, desperately wicked" (Jer. 17: 9), "what is man that he should be clean. . . that he should be righteous" (Job 15: 14), "who can bring a clean thing out of an unclean? not one" (Job 14: 4), "none can redeem his brother" (Ps. 49: 7), "he cannot keep alive his own soul."

It was therefore necessary, in the Divine plan, that God

should redeem man unto Himself. "God . . . condemned sin in the flesh" (Rom. 8: 3), "God was . . . reconciling the world unto Himself" (2 Cor. 5: 19). In His wisdom, it was determined that the Redeemer should bear the same condemned sinful nature as his brethren (see Heb. 2: 14; Gal. 4: 4 etc.), that God's righteousness might be declared in his sacrificial death (Rom. 3: 25). But before Christ could redeem his brethren he had first to redeem himself from death (Heb. 13: 20). He had to render perfect obedience, completely overcoming the tendencies of the flesh. For this purpose he was "made strong," he was a special man in every sense, a body prepared (Heb. 10: 5), and given the Spirit without measure that he might be an innocent bearer of our nature. Christ, the second Adam, overcame where the first Adam had failed, and thus laid the foundation for a new "family" in the sight of God. We belong by birth to the family of Adam; we can belong by adoption to the family of Christ, and therein lies the way of redemption. We are not in any way special creatures, we have not the power of the Spirit, God does not compare us with Christ, our relationship to Him depends upon the family to which we be-

long. If we had to attain unto the standard of Christ, salvation would be impossible.

We must recognise our own limitations, look to Jesus the author and finisher of our faith, see the lesson of his crucifixion, looking upon him in faith that we may be healed of the serpent bite of sin (Heb. 12: 2; Jno. 3: 14-15). It is our wisdom to put on the name of Christ by baptism (Gal. 3: 27), to crucify the flesh with the lusts thereof (Gal. 5: 24), and by a patient continuance in well-doing seek for glory, honour and immortality (Rom. 2: 7).

What is the lesson of Christ's life? It is this: That apart from the help of God he would have failed to overcome. We must see that lesson everytime we contemplate our Master, and, in recognition of the inability of the flesh to develop that righteousness unaided, seek the strength that comes from God, by hearkening to His voice in His word, and seeking His communion by prayer. Do that, and we will find ourselves strengthened in life's battle; neglect it, and we will inevitably sink under the troubles that encompass us. Paul exhorted that "we may be found in Christ, not having our own righteousness, but that which is through faith in Christ" (Phil. 3: 14, 11, 9).

Unusual Words in the Bible.

Suborn. This is a legal expression found in Acts 6: 11 — "They suborned men." It must not be confused with "subpoena," a word in common use today, which is an order issued by the Court commanding any person to attend the Court "under penalty" (the English meaning of subpoena) if he should dis-

obey. To suborn is to induce a person by some dishonest means, usually bribery or violence, to submit false evidence to the Court or to divert the course of justice in some way. It is a criminal offence resorted to by unscrupulous persons to gain their own ends. Examples of this practice are found in Acts 6: 10-14; Mat. 26: 59-61.

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1. Seeing the Invisible

The Apostle exhorts us to "Look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2). If the "joy set before" the Lord was something vague or dim, he would have lacked that incentive to so completely "despise the shame" attendant upon his ministry on earth — and he is presented as our example in this. How vivid is the joy set before us? Does it dominate us with its reality to the extent that we are prepared to forego the so-called pleasures of the moment to attain unto it? With the object of concentrating a little thought upon this theme, we introduce, this month, the first of a series of articles designed to take us into the future, and reveal, in measure, some of the glory to be revealed. The success of the series depends upon the Reader. If he is induced to "think upon these things," to exercise his mind upon the "hope set before him," he will be helped to create a vision of the future that can assist him to be mentally transported to the day of Christ. Should he be in a position to add to the ideas expressed in these articles, or if he disagree with features advanced, we shall be pleased to hear from him. With the author, we invite him to collaborate in a sort of "postal Elpis Israel Class" to the end that we might be mutually assisted to a better understanding of Yahweh's purpose to be revealed in the earth at the apocalypse of the Lord Jesus.

—Editor.

All too often our hold upon the Truth is less secure than it should be through a cloudy vision of the future. As Christadelphians, we acknowledge that Jesus Christ will return to earth to reign as a literal king; that the result will be a vast betterment of human conditions; and that we may be associated with him in the government of that day. Nevertheless, from the conversations and addresses of many Christadelphians, one wonders how many of us have a *vivid* picture of the Kingdom, and our work in it? How many have advanced beyond the conception of things briefly expressed above?

Better instructed saints will be heard speaking of the "Kingdom restored to Israel," and the blessing of Abraham coming upon the nations. Such realise the Israelitish nature of the Kingdom, and *The Logos* has done valuable work in developing such an outlook. However, it is possible for such terms to be but phrases. Does the future *Live?*

It is our desire to help one another that the Kingdom may live with a reality greater than the things by which we are daily surrounded. "The just shall live *by faith*." According to Paul, faith is that quality of mind which looks to the past, is utterly assured of what God has accomplished (the full persuasion of things not seen), and upon that basis is absolutely convinced of the glory that lies in the future (the confident anticipation of things being hoped for — Heb. 11). Faith has its foundation in the past, and its substance in the future. Faith lives in the present as though the future glory were already a reality, and in the certain knowledge that the angels are at work guiding our personal affairs, and the destiny of nations towards the triumph of Zion. Thus we endure, as "seeing the invisible," knowing that the things existent about us are not permanent but transient, and, in relation to the Divine purpose, unreal. They are but shadows and vanity (2 Cor. 4: 17-18, Ecclesiastes), doomed, shortly, to pass away.

"FOR THE JOY SET BEFORE US"

Some, like the Corinthians of old, maintain that we ought to love God because it is the right thing to do; any thought of a future reward acting as an incentive is altogether too mercenary. Paul answers this high-sounding philosophy of Altruism in 1 Cor. 15: "If in this life only we have hope, then we are of all men most miserable." He "fought with lions in Ephesus" because of the hope of the Resurrection and subsequent glory. Others say that the important thing is to live aright *now*, and not be too concerned about the future. Such miss the point that justification is by *faith*; that our very love of Zion's future glory and belief that God is the rewarder of them that diligently seek Him, is the key to salvation, and the very root of righteous conduct (see Heb. 11: 6)*.

Jesus endured "for the joy set before him"; Enoch *saw* the coming of the Lord (Jude); Abraham rejoiced to *see* the day of Christ with gladness (John 8: 56); it comprised all David's hope and all his desire (2 Sam. 23: 5). When Daniel was despondent at the long time that was to elapse before the day of glory should dawn, it was a vision of the multitudinous Son of Man that sustained him (Dan. 10). So also with the prophets. Isaiah *saw* the Seraphim and the Adon on his throne; Ezekiel *saw* the Cherubim and the glory filling the temple of the future; Habakkuk *saw* Eloah come from Teman and

* We would not dispute that "we ought to love God because it is the right thing to do," but such a thought should never be advanced as a reason for not anticipating the future. The man in love with God must hate the present with all its blasphemy and atheistic attitude. The veneer of respectability will never delude him. He will be found like Peter, "looking forward and earnestly desiring the day of God" (2 Pet. 3: 12-R.V.), realising that the future will see the "glory of Yahweh cover the earth as the waters do the sea" (Num. 14: 21). His love of God should cause him to turn with abhorrence from the present, and lay hold, in thought, of the future when Yahweh shall triumph in the earth. As to concentrating upon our manner of life, such an ideal deserves the highest commendation, but does not exclude fixing our eyes intently upon the future. Moses was divinely commended because he "had respect unto the recompense of the reward" (Heb. 11: 26), and Paul taught that they shall attain unto eternal life who "love the Lord's appearing" (2 Tim. 4: 8). A vision of the future will provide us with that incentive to live properly, causing us to see beyond the doubts and difficulties of the moment. — Editor.

the heathen overthrown, and was moved to the beautiful spirit of: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; YET will I rejoice in Yahweh, I will joy in the God of my salvation" (Ch. 3: 17-18).

Our minds must enter into fellowship with all these worthies whose names are written in the book of life. We must *see* what they saw, and indeed we are privileged, for we have the records of what they all saw, in the completed Word of God. This present series of articles is an attempt to give a more detailed picture of our work in the Kingdom, and to stimulate the meditation of brethren and sisters upon the topic.

HOW TO SEE AFAR OFF

Some say that the Scriptures do not give us much information upon the subject, and that many of our anticipations are speculative. They fail to see that a clear picture of our work as Yahweh's glory-bearers, King-priests of the Melchisedec order, is a far more powerful

SPECIAL NOTICE

Readers will appreciate a regular instalment of "Phanerosis" each month in *The Logos* by the inclusion of extra pages, so that at least four to six pages of this excellent exposition will appear regularly.

The Section designed for younger readers under the supervision of Bro. Frank Russell has been well received. It is hoped to encourage our younger readers thereby to a deeper study and research into the Word of God.

This additional feature, together with "Christadelphian Newsletter" and "Phanerosis" considerably enhances the coverage of the *Logos*.

The contents as now arranged provide a spiritual meal that should meet every need in the Brotherhood.

The *Logos* has grown in size since its inception twenty years ago—yet our subscription rate has not advanced commensurately with each increase.

You, reader, can positively assist us in three definite ways:

- (1) By promptly remitting your subscription;
- (2) By bringing the existence of "The Logos" under the notice of others;
- (3) By notifying us of any who may be interested in receiving it so that we can send on sample copies.

The success of the new features will be assured if you bring it before younger members of your family, and encourage them to take notice of its contents.

incentive to Godliness than just a hazy idea of living for ever with Jesus on the earth. Such critics are not correct to say that there is little detail of the future given beyond broad generalities. If we imbibe the spirit of the whole Word, and see what details we have on that background, we shall be surprised at the extent of our knowledge. We admit there will be features upon which we cannot attain finality, but the exercise of the mind will be of great value. We shall be thrilled and sobered as we think of the great work in which we hope soon to engage.

We purpose, therefore, to give a sketch of the condition of affairs among the mortal population of the earth as administered by ourselves as the Spirit's representatives, if God accepts us. This survey will be based on:

- (1) **Direct information such as Isaiah, Ezekiel, Micah, David and others give us.**
- (2) **Deductions from the way in which God's theocracy worked in the past, under the Law of Moses and the rulership of David and Solomon.**
- (3) **The application of the lofty ways and principles of God as revealed from Genesis to Revelation, to the affairs of a mass of mankind.**

We present our studies as a challenge to the thoughtful reader to search the Scriptures and put our reflections to the touchstone of what is written. Such an exercise will be found a great stimulus in itself. Then we invite the co-operation of the reader to join with us in a postal *Elpis Israel* Class, as it were, to set down on paper his own understanding of the matter, difficulties that suggest themselves, Scriptural support they have noted. Thus together we ought to gain a clear picture of what we hope to be doing in a few years' time, instead of calculating futile figures in stuffy offices, mass-producing the inventions of men in soulless factories, and the multiplicity of unlovely tasks we are compelled to engage in whereby we provide for our own — howbeit performing them as "unto the Lord." The reflections of readers can then be incorporated into this series. We purpose to consider first the status of the saints, then the complete abolition of all things human, then to exhibit the revised Law of Moses as the foundation of the future which we may help to administer, and from this to visualise the *land* and *family* as the basis of mortal life in the millennium.

—E. Wille.

(Next article — God willing — "The Saints as Rulers")



From the Epistle to the Romans

The Nature and Condemnation of Sin

"By one man sin entered into the world, and death by sin"

—Rom. 5:12.

In the above words the Apostle goes to the very heart of the subject. What is sin? Paul is not concerned with providing a technical definition. He chooses a far more effective method of teaching. He provides the key to the door of knowledge which we must use for ourselves if we are to come under the classification of "Workmen that needeth not to be ashamed, rightly dividing the Word of Truth." We are directed to the consideration of "one man"; and to the very beginnings of human history (see Gen. 3).

SIN CONCEIVED BY EVIL SUGGESTION

I very much like the direct manner of our Statement of Faith which, in Clause 5, commences with the words: "Adam broke this law." We all know what that law was; and we know that the breaking of its constituted sin. Therefore it might be equally well said: By the disobedience of Adam, sin entered into the world. Sin is disobedience: a breaking of God's commandment, "Thou shalt not!" Moses, under divine guidance, goes into much greater detail than our Statement of Faith could possibly do. He reveals the dominating factors which enter into that act of disobedience. On the part of the woman, the first element is *the influence of an evil suggestion*. Do we fully realise the deadly power of evil suggestion? It is an insidious influence against which we must constantly be on guard. The suggestion of the serpent first attributed an ulterior motive as a basis for the commandment (Gen. 3: 1, 4-5).

The initial step towards sin was when the woman received the evil suggestion which weakened her reasoning faculties by its deadly poison. It is important that we carefully consider the far reaching consequences of such a first step. But before we proceed, let us consider another temptation in which the tempter uses precisely the same method of approach. Jesus had been forty days in the wilderness without food (Mat. 4: 1-3). We have no conception of what he endured during those long dreadful days and nights; but we are told that he afterward hungered. Hunger is a natural and may be a very urgent desire of the flesh. The tempter tries the same approach which had proved so disastrous to the tempted in Eden. It takes the form of a question designed to create doubt. In Eden the question is: "Hath

God said?" In the wilderness the tempter questions the Voice and the Spirit manifestation at Jordan: "IF thou art the Son of God . . ." The potency of this question, or implied challenge, is seen in the despair of John the Baptist when he sent his disciples from his prison to ask: "Art thou he who should come, or look we for another?" (Mat. 11: 1-6). Under his ordeal of suffering, John's confident assurance in his interpretation of what he had seen and heard at Jordan had become shaken. Jesus was suffering the pangs of hunger when the tempter proposed what upon the surface appeared to be a very natural and innocent question: "IF thou be the Son of God." Upon the face of it, it was a strange situation for the Son of the Most High God to find himself in. Hunger belongs to the beggarly elements in the world.

INORDINATE DESIRE AROUSED

We know how the Son of God defeated the tempter. But not so the woman. She listened to the evil suggestion instead of IMMEDIATELY DENOUNCING IT AS DISHONOURING TO GOD. She was not hungry, as Jesus was; there was good food in abundance within reach. There was something more, however, than the natural enjoyment of good food. The suggestion incited an active desire for that which was forbidden. John describes this kind of desire as a "lust of the flesh." The word "lust" is defined by Webster as "an eager and especially an inordinate or sinful desire."* The woman's mind, poisoned by evil suggestion, indulged in sinful desire to eat of the forbidden fruit. We are told: "She saw that the tree was good for food." The narrative continues: "And that it was pleasant to the eyes." There is much in Nature, the greater Garden of God, that is given for our pleasure to behold, so much of beauty for innocent enjoyment in no way related to inordinate or sinful desire. To the woman, now under the evil influence of the tempter, the beauty of the forbidden fruit became "the lust of the eyes."

There is profound significance in the final description by Moses: "And a tree to be desired to make one wise." In the Garden of Eden the standard of wisdom was that of the Elohim. Man, says the writer to the Hebrews, is made "a little lower than the angels." A great evil in human relations is that which is commonly described as *inferiority complex*. Man may attain to equality with the angels. Such is our hope, if we continue steadfast in our faith. To the woman's poisoned mind, however, the forbidden fruit presented an immediate release from inferiority. It would, according to the tempter, "make one wise." And so lust became translated into action. "Lust (inordinate desire for possession of that which is forbidden) when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death"

* Though in general this definition describes "lust" as used in Scripture, it does not invariably do so. See Deut. 12: 15, 20, 21; Deut. 14: 26. In the New Testament, the same Greek word as is rendered "lust" in most places, and concerning which the above definition applies, is used of a good desire in Luke 22: 15; Phil. 1: 23, and 1 Thess. 2: 17.—Editor.

(James 1: 15). How full of meaning are Paul's words: "By one man sin entered into the world, and death by sin." And he continues: "And so death passed upon all men, for that all have sinned" (Romans 4: 12).

SIN IS AN AFFRONT, AN INSULT

There is in the world at large, and even so in the Household of Faith, considerable misunderstanding upon the nature of sin. In the world of Christendom is the doctrine of "original sin;" and in the Household of Faith a term very much used is "Adamic condemnation." Neither of these terms are to be found in the Inspired Writings; and therefore at this time we need not concern ourselves with them. Of much greater importance to us is a clear understanding of what Paul teaches concerning the nature of sin. By his illustration, directing our attention to "one man" he has demonstrated the basic meaning of Sin. Adam and Eve disobeyed the commandment of God. He says again in Romans 4: 19, "For as by one man's disobedience many were made sinners," and contrasts this disobedience of Adam with the obedience of Christ, who, he says in another epistle: "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross" (Phil. 2: 8). So in Romans, Paul refers to the "obedience of one" thus emphasising *the primary meaning of sin by way of contrast*. Again, in the 15th and 18th verses, he uses the word "offence." This is a very informative word; it conveys not only the idea of infraction of law, sin and transgression, it implies insult, affront. It relates to anything which hurts or wounds the feelings. More than that: in law it covers in general any crime which is *not indictable but punishable summarily*. This word "offence" reveals to us better than any other word could do the serious implications of one man's disobedience. It exposed Adam and Eve to *complete extermination*. It was an affront, an insult, to the Creator and Giver of all the blessings of life with which they were surrounded.

The Scriptures show that the woman was deceived. She should not have been, but she was; and she sinned in consequence of the deception. The man, however, was not deceived. In his case it appears evident that he held his wife in higher esteem than God. The words of God are: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree." The voice of the created was heard in preference to the voice of God. Three of the Gospels: Matthew 19: 29; Mark 10: 29-30; Luke 18: 29; record the specific teaching of Jesus: that the things of the Kingdom of God must have supremacy over parents or brethren, or wife, or children; and those who love their relative according to the flesh greater than their love for Christ, are not worthy of him. Precisely the same principle is laid down in the Law of Moses: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying: Let us go and serve

other gods, which thou hast not known, thou, nor thy fathers . . . Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him . . . Because he hath sought to thrust thee away from the Lord thy God" (Deut. 13: 6-10).

The eternal God demands supremacy in all creation; hence the vital force of the first and greatest of the Commandments.

MORTALITY ASSOCIATED WITH SIN

The word "sin", as it is used in the Scriptures, covers a wide field of meaning. In its primary sense it is disobedience; infraction of God's law. It has, however, extended meanings; and it is in connection with such meanings that misunderstanding exists. Paul, in Romans, uses such terms as "sinful flesh," "sin in the flesh," "sin that dwelleth in me." To rightly understand his teaching, we should again use the key to the door of knowledge which he has given to us. His expression, "by one man," takes us back again to Adam. We look for a moment at the divine decree, "Dust thou art, and unto dust shalt thou return." We are not going to speculate upon what might have been Adam's future had he not sinned. He did sin; and it is his sin and its consequences we are concerned with. Let us look at the facts: "Dust thou art." Adam was never anything else. We know the story of his creation; and that as a creature of the dust God had pronounced him "very good." Prior to his sin there is no indication of a "dying" state. With the breath of life man had become a "living soul." The position is now reversed: "Unto dust shalt thou return." He is now a dying soul. We are reminded of the penalty clause in the law: "Dying shalt thou die." From the state of being very good, Adam had passed into a dying state; he became related to death, the exact opposite of his former state.

We should not confuse the issue with other technical definitions of the word "mortal," such as "capable of dying," etc. Adam's "very good" nature became a dying nature by divine decree. We must not allow our attention to become distracted from the significance of this fact. In their dying, or mortal, state, Adam and Eve became parents. Cain and Abel were born. A divine decree in Creation is that each should reproduce "after his kind." It is important to keep this decree well in mind when considering human nature as it now is.

We might here briefly consider the terms "Original Sin" and "Adamic Condemnation." They stand related to each other as Cause and effect. The original sin is the act of disobedience in the Garden of Eden when the man and woman partook of the forbidden fruit. Adamic condemnation is best expressed by the inspired words of Moses: "Unto dust shalt thou return." Adam and Eve both incurred the penalty: "Dying thou shalt die." Our teacher, the Apostle Paul, drives home the lesson: "The wages of sin is death" . . . "and so death passed upon all men for that all have sinned." We have all inherited

from Adam and Eve their death-stricken physical natures; and we have all, by sin, earned the wages of sin. "There is none righteous, no not one." We have seen how evil suggestion resulted in the excitation of lust (an inordinate desire for that which is forbidden) in the mind of a creature which had been pronounced "very good." From this view point we can see how *much more effective are impulses to sin in a body in which, to use Paul's description, "dwelleth a no good thing."* "For that all have sinned" covers the human race. The impulses to disobedience, the motions of sin, are inherent in human nature; and in Paul's teaching we find such impulses or motions classified as sin: "Sin that dwelleth in me" (Rom. 7: 17-18).

GOD SUCCEEDS WHERE HUMANS FAIL

With these facts in mind, consider Paul's teaching in Romans 8: 3. He writes: "For what the law could not do, in that it was weak through the flesh . . ." "The flesh", here, refers to mortal human nature, the impulses and activities of which the law was designed to regulate. What the law could not do, because of the weakness of humans, "God sending His own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." A multitude of words have shrouded Paul's important teaching here, and rendered much confusion. Jesus, the son of Mary, of the line of David, was tempted in all points like unto his brethren; yet without sin. He did not sin as his brethren sinned, but having mortal nature, he was, like his brethren, fully acquainted by experience with all its sinful impulses. Jesus condemned sin in his own flesh by suppressing all the evil inherent in it. In his final hour of trial he could say: "Nevertheless not as I will, but thine be done." Brother Roberts, in a sentence, sums up this aspect of the matter: "Sin had hold of him in nature, which inherited the sentence of death from Adam, but it had no hold of him in his character" (*Blood of Christ*, p. 16). Thus it is written of him that he was holy, harmless, undefiled, separate from sinners.* I think one of the difficulties of theorists upon human nature lies in their failure to rightly assess time between Adam and ourselves. Adam is blamed for a great deal of evil that could be related to far less remote circumstances.

Paul writes very beautifully of ultimate deliverance from this condition of evil. In Hebrews 10 two phrases occur which are highly important to us by way of exhortation: "Consciousness of sins" (RV), and "Remembrance made of sins" (vv. 2-3). Paul was truly sensitive to the evil inherent in the flesh. He says: "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would that I do not; but what I hate, that I do . . . I delight in the law of God after the inward man; but I see

* It should be noted that in the passage quoted (Hebrews 7: 26) Paul is not referring to the state of the Lord during his earthly ministry, but his present status in the heavens, thus: "He ever liveth to make intercession for them. For such an high priest BECAME us, who IS holy, harmless, undefiled, separate from sinners, and MADE HIGHER THAN THE HEAVENS." The high priest, on the day of atonement, is the type referred to by Paul.

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. O wretched man that I am! Who shall deliver me from the body of this death? I THANK GOD THROUGH JESUS CHRIST OUR LORD" (Rom. 7: 14-15; 22-25).

We must be on guard against a common tendency to go beyond that which is written upon basic truths. There is no ambiguity in the Word of God. Let there be no confusion in our minds; but rather accept revealed Truth with singleness of mind and heart. We have seen that sin is primarily disobedience. That which relates to active sin, such as inordinate desire for that which is forbidden; unbelief; dishonour to God; and all selfish impulses of the flesh; because they all bear upon acts of transgression, are designated sin. Sinful impulses may be suppressed, but never eradicated from mortal nature. They can only be removed by death. But from death, by the mercy of God, creatures may emerge to become clothed upon with immortality. Mortal nature, as a "filthy garment" must be removed. "For this corruptible must put on incorruption, and this mortal must put on immortality . . . Then shall be brought to pass the saying that is written: Death is swallowed up in victory" (1 Cor. 15: 53-58).

—W. Woodley, U.S.A.

Books Worth Reading.

If we would make headway in the Spirit's teaching we must read, and we must study. Our reading, too, must be of the right kind. The book to read is the Bible, and after the Bible, the works of men who have best understood the Bible. Can we name such works? Yes, here is a list of the eight best books in the world: "Eureka," "Elpis Israel," "Phanerosis," "Christendom Astray," "Nazareth Revisited," "The Ways of Providence," "Seasons of Comfort," "The Law of Moses." These are the books that should first find a place in a brother's bookcase — the books to consult before reference is made to the unreliable commentaries of the clergy — the books that ought to be found in every Christadelphian library throughout the land — the books which we should encourage our children, our friends, and our enemies to read. In speaking thus, are we indulging in fulsome praise? Friends of the Truth will not say so. These books, and no one can disprove the statement, reveal to us, as no other writings in existence do, the way of salvation — they enlighten, and create faith — expose the deadly errors of popular theology — unfold to us the wonderful depth and beauty of divine revelation — solve problems, and thresh out difficulties which perplex and baffle the ordinary man — reach an altitude in understanding which none of us, e'er Christ comes, can ever expect to reach, let alone excel. Emphatically can we say of the authors of these books, "These men are the servants of the most high God, who show us the way of salvation."

—A.T.J.

The Earth — Not Heaven — The Reward of the Righteous.

This book challenges the conception of immortal soulism, and in a forthright manner, expounds the truth concerning the mortality of man, the state of the dead, the hope of eternal life, the doctrine of the resurrection, and the inheritance of the righteous. This booklet is offered at a subsidised price for distribution purposes; 10/- per 100 copies plus postage.

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 . . .

Farewell To Germany

One of the most impressive things I saw in Germany was a copy of "Elpis Israel" that had been translated by Brother Knupter into German, laboriously typed on quarto paper, and bound in cardboard covers. About a dozen such copies are in circulation. As I handled the copy before me I thought of the labour of love for the Truth which each one represented. They should be treasured by those who possess them, and earnestly studied because of the treasures of expository truth they contain.

I was also shown a copy of Brother Sulley's "Temple of Ezekiel's Prophecy", and a coloured plate of his drawing of the building with the caption in German. It is very interesting to see the familiar works of the Truth in a strange language. They provide spiritual meat without which one cannot really progress in the Truth. I do not suppose that Brother Thomas ever imagined the books he wrote would become so widespread as they have done since his death. The "people prepared for the Lord" are represented, not only in England as he felt they would, but in many foreign parts, and distant isles (such as Australia) as well.

Following the meeting at Feuerbach, I attended one at

Ludwigsburg. It was held in the large living room of Brother Glosse's home on the second floor of a Departmental Store of which he is proprietor. A nice group of brethren, sisters and interested friends were present, and, by request, I gave a talk upon the Truth, based upon Genesis chapter 3. Again I was impressed with the remarkable atmosphere: so similar to home study groups in Australia — so different, with its unusual environment, and babble of foreign tongues. Several interested friends enlivened the meeting by interjecting with questions upon the Bible (these were relayed to me through the translator, except on those occasions when I could guess their nature because of the Scriptures quoted) and this gave the opportunity for extended comment which continued until late into the night.

The evangelical attitude of brethren in Germany is outstanding, and seems to be attended with marked success. There seems to be a readiness on the part of all to bring the most casual conversation with strangers around to the Bible and the Truth, whilst on the part of strangers, there does not seem to be that cynical attitude to Bible matters, that is so apparent home. I may be mistaken

in this, however, and may have judged the general public on a few exceptional cases. The brethren of Germany are to be commended for their keenness in Gospel extension activities. This is a virile aspect of Truth, and providing it is supplemented by private study into deeper matters, should help to strengthen the movement in that country. The latter is an absolute essential in these trying, difficult days. We live in a superficial age when despite a shorter working week, few seem to have the time or inclination for reading and study. The more studious Victorian age is despised by moderns who prefer to receive their news or information in snippet form, from the headlines of newspapers, or a few words gabbled over the wireless. The truth expressed in the Preface to the "Bible Companion" should be stressed to every newly-immersed brother or sister, and constantly reiterated to the Ecclesia as a whole. In these fast-moving, superficial times the formative influence of the Truth tends to be overlooked.

In Stuttgart I made the acquaintance of brethren Waldner and Reich. The former has been in receipt of "The Logos" for some time; the latter is an elderly brother between 70 and 80 years of age who has laboured for many years in the Truth. Brother Reich could not speak any English at all, and we had to depend upon Sister Dudt for translation. Once again I found the universal language of the Truth a great aid to conversation. I invariably replied with a suitable quotation from the Scriptures which Brother Reich would refer to in his version. For example, he explained that he found it impossible, with advanced age, to labour so continuously in the service of the Truth as he was wont to do; he tired quickly now! To this I replied with Isaiah 40:30. He said it was a delightful experience to meet a brother from so far away who was at the same time so close in point of outlook — and my reply incorporated Rev. 5:

9-10. He made mention of the time when instead of the distracting philosophies and religions of today, mankind shall be united under the banner of Truth and Christ — and in supplementary comment I made reference to Zephaniah 3: 9.

A very delightful interlude occurred in Esslingen which I trust the Reader will excuse me introducing into these reminiscences, but which helps to illustrate the very kindly spirit found among the family circles of the brethren. I was invited to the home of Brother and Sister Videman for tea. Brother Videman had been my chairman at the two previous meetings. Though neither he nor Sister Videman knew English, their little daughter Elizabeth, aged 14, one of a family of four, could speak it quite fluently. She is a merry little girl, and we got along famously together. Through her I was able to explain something regarding Sunday School work in Australia, and learned that she was a good scholar in Sister Dudt's class. Little Elizabeth captivated me with her laughing eyes as she would explain some play on words she had learned in the course of her lessons in English. She joins the ranks of those many other delightful little companions I left behind in England, some of whom I have heard from by letter since. When we left the house to attend the meeting, Elizabeth came with us, and putting her arm in mine, and with her younger sister holding my other hand, I was conducted through the prettier parts of the city.

The meeting was held in the Council Buildings, and rather hot and stuffy they were the night we assembled. The evening was divided into two parts: a Memorial Meeting followed by a Fraternal Gathering. About fifty or sixty brethren and sisters were in attendance. I delivered the exhortation through a splendid interpreter who had been hired for the occasion, and endeavoured to stress the solidity of the Rock of Faith upon which we stood — the one, firm, un-

yielding, reliable foundation in life. I also drew attention to the copy of "Elpis Israel" I had seen earlier that day, stating how the truths expounded therein had stood the test of time and critics and recommending the brethren to make use of their privilege in that regard.

The conduct of the gatherings is much more informal than is the case in England or Australia. It is nothing for members to audibly discuss a point briefly in the midst of an address, or loudly interject with a comment. The family atmosphere of the gathering was particularly stressed on the occasion I met with them, for it synchronised with the birthday of an aged sister. She was presented with a gift by the brethren and the singing of an anthem.

The Fraternal meeting commenced by the singing of the Anthem: "Pray For the Peace of Jerusalem" first in English, then in German; and very impressive this was indeed! Here is seen the power of Truth, that out of a nation that has so bitterly cursed the Jew, there resounds the prayer to Yahweh that He should bless His ancient people.

I was then called upon to speak concerning conditions in Australia, and various experiences en route to England. I made reference to the "Elpis Israel" classes, pointing out that it is the close, individual study of the Word that is most efficacious in the building up of a character such as Christ will approve at his coming, and that the writings of the pioneers of the Truth can assist to this end. I tried to show how prophecy was being fulfilled in the world scene, and how we had been impressed with this fact during our travels abroad. The very things that cause the world to mourn was a symbol of joy to us, for they showed that Christ's second advent was imminent. The judgments of God were being prepared against nations and peoples who "knew Him not," and disregarded His word, and the pouring out of these judgments would pale into insignificance the destruction that Germany had experienced dur-

ing World War II. The nations would be disciplined to make way for the righteous rule of Christ. Meanwhile, the "Name of Yahweh" is a strong tower, in which the righteous can safely shelter.

I was presented with a bouquet of flowers after the meeting. This is quite a common thing in Germany, but I found it rather strange and awkward.

Next day I boarded the train for Switzerland. A little group of brethren and sisters were in attendance on the platform to wish me "Godspeed." The last handclasps were made, the last greetings given, and once more the wheels of the train began to revolve, and the waving figures on the platform became smaller and smaller. The train passed swiftly through southern Germany, through a vista of valley and thickly wooded hill; little villages came into view, very clean and neat with the inevitable church spire dominating the scene and were left far behind, the girls and housewives busily working side by side with the men in the farmlands, hardly wasting the time to glance up at the train as it rattled by.

In time we came to Schaffhausen, on the Swiss border, from whence could be seen the Rhine Falls, said to be the third largest in the world. It was a beautiful sight: the massive mountains towering up harsh and rugged against a grey sky, the roar of the river as it poured over the Falls, and the eternal spray as it rose high above the splash of the water. My stay in Switzerland was a period of rest, amid beautiful scenery of mountain, and lake, and glorious colour; but in spite of its many attractions, its undoubted beauty testifying to the wonder of Creation, I very much missed the loving companionship of those "of like precious faith." I looked forward with anticipation to the next stage of our journey: linking up with Brother Colquhoun in Rome, and proceeding with him to that land that must thrill any Christadelphian more than any other: Israel.

—H.P.M.

News from Interstate Classes

South Brisbane: Brother A. Bailey, Class Secretary reports: "We are delighted with our study class — both attendance and interest are on the upgrade. We are determined to make our study class even more enthusiastic and profitable during 1954 if possible. An interested friend who made a point of attending the class last year was recently baptised into Christ. I have been asked to arrange another study class in another suburb so that those living in that area may be able to regularly attend. Distance is too great to allow regular attendance at Brother Davis' class at Milton. The Brisbane River bisects Brisbane, and the small number of bridges necessitates very round-about journeys for some.

One of the highlights of 1953 was a visit by Brother B. Philp from Sydney the first week-end in November. We usually meet Wednesday evenings, but arranged a special class at the Ecclesial meeting-place for the Sunday afternoon. 23 were in attendance and an excellent study resulted.

(We have been advised that Brother E. C. Williams from Lakemba will be with this class during the current month.—Editor).

Lakemba (N.S.W.)—The opening night for 1954 saw 24 brethren and sisters in attendance. About 6 regular members were absent on holidays etc., but five new members were present. We are continuing our studies in "The Law of Moses," and spent the evening considering "The Male Element in Sacrifice." In addition to our usual sources of reference we dipped into "Seasons of Comfort" and "Further Seasons of Comfort." There are several exhortations in those books which outline the wonderful work which sisters can do in the Truth, even though they are barred by commandment from engaging in speaking activities. A principal lesson drawn from

our study was that we all, brethren and sisters, as the Bride-elect, have to be in strict subjection to our Living Head, even the Lord Jesus, walking in his commandments.

Bankstown (N.S.W.). — "The Royal House of the Kingdom" from "Elpis Israel" was the study for our opening night this year. Two new members were welcomed. We had the pleasure of the company of three interested friends. Two first came into contact with the Truth through special lectures conducted at Yagoona in association with the Lakemba G.E.S., and seem likely to prove good soil into which the seed has been sown.

Prospect (S.A.). — (Bible Markings on Study of Daniel in conjunction with "The Exposition of Daniel" by Brother Thomas. (Continued).

Daniel chapter 5. — The Overthrow of Babylon.

Historical background: Evil-Merodach succeeded Nebuchadnezzar (2 Kings 25: 27). He was slain after a reign of two years by Neriglissar (a general), a son in law of Nebuchadnezzar. The usurper reigned four years, leaving the throne to Labarso-arked, his son, a mere child. Within less than a year, he was murdered, and Nabonidus, a Babylonian Lord, foremost in the plot, ascended the throne, marrying a daughter of Nebuchadnezzar. Cylinders found at Ur reveal that Belshazzar (grandson of Nebuchadnezzar — Jer. 27: 7) was the eldest son of Nabonidus, that he was created regent with his father, and that he was in Babylon (although his father was not) when Cyrus took the city. Some of these facts have been unsuccessfully challenged by critics of Daniel's prophecy.

Belshazzar types the deterioration in human government at the time of the end. His name signifies: "Bel shall save the King," but when the time came,

the Babylonian god Bel was found unable to do this. As Isaiah had prophesied: "Bel boweth down, Nebo stoopeth, their idols . . . are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity" (Isa. 46: 1-2).

Verse 1 — "Belshazzar made a great feast." — According to Herodotus, this was a time of public rejoicing, an annual fes-

tival, which resulted in the attention of Babylon being diverted from the great crisis of the times — for it was besieged by Cyrus. In like manner, the attention of the world is today diverted from the real crisis of the age, the imminent appearance of the anti-typical Cyrus, who will come upon the world "as a thief" (Rev. 16: 15). Belshazzar's feast was foretold by Jeremiah (ch. 50: 24; 51: 39, 57). (to be continued — God willing.)

Asiarch. This is a Greek word translated "chief of Asia" in Acts 19: 31. The Roman province of Asia embraced the regions of Mysia, Lydia, Phrygia, etc., corresponding roughly to modern Turkey. A number of principal towns in the province were awarded the distinction of conducting an annual festival and games in honour of the emperor, to be held in the various towns in rotation. A committee was appointed each year, composed of prominent men in each of the towns, which had the responsibility of supervising all arrangements for the celebration. These men were called "Asiarchs" or "Chief men of Asia," and they exercised considerable influence in the pro-

vince. Although they were elected for one year only, they were frequently able to secure their re-election, thus making the appointment, in effect, permanent. As religious toleration was a characteristic of Roman rule at this period, the Roman religion being broad enough to embrace all national idols and deities, the Asiarchs were more or less religious overseers, supervising and, wherever possible, amalgamating the various religious factions in the province. This may account for the friendly feeling which some of them had towards Paul, hoping to find a place in their assembly of Gods for this strange God whom Paul served.

Who Are the Christadelphians and What Do They Believe?

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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)

To this question, the answer, in principle, is, that "that which has been born of, from, or out of, spirit, is spirit"; and as "God is Spirit", is therefore Deity. "The Spirit breathes where he pleases, and thou, Nicodemus, hearest his voice; but thou perceivest not how he is come, and in what he goes away; thus is everyone who has been born of the Spirit". Nicodemus and his contemporaries heard the voice of the Spirit, breathed forth in the words of spirit and life, uttered by Mary's Son, who they knew was a teacher come from God. But they did not perceive that this teacher was the Eternal Spirit, nor did they comprehend *how* he came. Judging by flesh-appearances, they only saw Mary's son, as they saw Isaiah or one of the prophets, as teachers from God. They did not perceive that Jesus was "a body prepared" by special Spirit-creation, the Cherub upon which the effluent power of the Eternal Substance rested; and that upon him, and through him, he walked through the country, breathing forth his voice in the doctrine taught, and his power in the miracles performed: not perceiving this, still less did they comprehend that the Effluent Power would so thoroughly change the constitution of the "Body Prepared", that it should be no longer corruptible flesh perpetuated in life by blood and air, but should be transformed into spirit-flesh and spirit-bones, constituting a Spirit-Body — a *rational*, corporeal substance — essentially incorruptible, glorious, powerful, deathless, and quickening; and that in this, as *corporealized* spirit, the Effluent Power that had "come down from heaven" — from the abode of the Eternal Substance, "which no man can approach unto" would "ascend where he was before". They did not see into this any more than our Trinitarian, Arian, or Sabellian contemporaries do.

These accept symbols created by the controversies of past ages, but can explain nothing, having no scriptural understanding of the "heavenly things". The Son of Man born out of the flesh was flesh — mortal blood and flesh, but he is no longer so. The same Son of Man has been transformed into incorruptible spirit-substance, and is therefore spirit; and as spirit (not as flesh) is "where he was before". He is "Yahweh the Spirit", the fleshly element being an accretion to the Effluent Power, which does not change the constitution of the Spirit, but is spiritualized thereby.

Between the two living manifestations, was interposed *the death-state*. In this state, the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross, "My AIL, my AIL, why hast Thou forsaken me"? The effluent power by which he had taught and worked was withdrawn from him *for some time before he died*. The Spirit no longer rested upon the Cherub, yet that Cherub continued to live as other men. In process of time he expired. He was now, like the Cherubic Veil of the Temple, "*rent in twain*". It was no longer affirmable that "I and the Father are one"; but that "I and the Father are twain"; for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psalm xxxviii. "Yahweh's arrows stuck fast in it, and His hand pressed it sore. There was no soundness in the flesh; its wounds stank; and its loins were filled with a loathsome disease; feeble and sore broken, his lovers and friends stood aloof from His stroke, which had consumed him, and laid him low in a horrible pit". This was the death state of the Cherub. Will any one affirm that that dead body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned; and had it been left there, it would have crumbled into unprofitable dust (Psalm xxx. 9).

But, in the wisdom of the Eternal Substance, this could not be permitted. This flesh must be born again, and its ears must be opened (Psalm xl. 6; Heb. x. 5). The Eternal sent forth His spirit, and "healed his soul" of that "evil disease", which his enemies said, "cleaved fast unto him, that lying down, he should rise up no more" (Psalm xli. 4, 8). But the Eternal Power defeated their machinations, and proved them to be liars; for He turned the body into Spirit, and

made it "one in nature" with Himself—the Spirit-Son of the Eternal Spirit, equal in power and glory—GOD.

In this Holy Spirit Nature, the effluence of the Eternal went away. "In what he goes away, Nicodemus, thou dost not perceive". He did not comprehend that the emanation of the Father's substance, converged and focalized, and rendered visible in the Spirit-Dove—that the Spirit which had thus come, would go away corporealized in a body born from the grave, to the place in which he was before, and there rejoice in the glory possessed before the world was.

These things being understood, it is not difficult to understand the import of the sentence; "thus is every one that has been born of the Spirit". He is first in the flesh, subject to disease and death. This, however, is to be superseded; and those who are "taught of God", and by that teaching are enlightened by the spirit-and-life words of the truth, which brings them to "the obedience of faith", are transformed or "fashioned like unto the body of His glory". This occurs at the epoch of the resurrection, termed by Paul, "the redemption of the body"—the One Body—"the manifestation of the Sons of God", who all become "like him" in body, as they have been in faith and practice—Spirit, because born of the Spirit, and therefore God, because, "Spirit is God".

Well may the apostle exhort believers to "walk worthy of God, who has called them to His kingdom and glory". It is indeed "a high calling", and a great manifestation of divine love, bestowed upon men by the Father, that He should invite them to become His sons, and when manifested in the divine nature, be in them "all things for all". When we contemplate such a destiny, that we are to be elements of the Spirit-glory, the Cherubic manifestation of the Eternal Spirit, which is to fill the earth as waters cover the sea, we ought, indeed, to "purify ourselves, even as He is pure", and to live superior to the mean and petty considerations of time and sense. "Walk worthy of God"—worthy of a position in which we shall be *isangeloi*, equal to the angels, "the sons of God being the children of the resurrection". But here we must leave the matter for the present. We shall now resume the consideration of the Cherubic manifestation of the Spirit.

Manifestation of Deity in the Cherubim.

The subject of this chapter, in relation to the Old

and New Testament revelation of "God", is the Effluent Manifestation of the Eternal Father in the Cherubim.

The first place where "Cherubim" occurs, is in Gen. iii. 24, which we translate thus: "And He caused to dwell at the east of the Garden of Eden the Cherubim, and the flame of destruction (lit. of the sword) turning itself to guard the way of the tree of the lives". From this and the context, we learn, that the dwelling place of the Cherubim was eastward in Paradise and contiguous to the tree of lives, to which none could approach who were unfaithful and disobedient. This is the teaching of Moses, who though acquainted with the Egyptian dogma of "immortal souls" in the mortal bodies of all men, women, and babes, taught there was no immortality for faithless and wicked men. In this, Moses and all the prophets, Jesus and the apostles, are all agreed. Men must become Cherubim, they must dwell in Paradise and there eat of the tree of life, as the condition of an interminable existence. All others are obnoxious to the "flame of destruction", styled by Daniel "a fiery stream that issues and comes forth from before the Ancient of Days; in whose presence minister thousand and thousands, and ten thousand times ten thousand stand". In this, Daniel exhibits the allegorical signification of the Mosaic narrative respecting the devouring flame. It issues and comes forth from before the Ancient of Days and his thousands, at which time, Daniel testifies, "the judgment sits, and the books are opened". The Eden Cherubim, and Daniel's Ancient of Days and company, are doubtless allegorical, the former of the latter; for Moses wrote not only of the literal, but of that in such a way that he intended something else than is contained in the words literally taken. His writings are therefore both literal and allegorical; and to understand them in their allegorical sense we must pay strict attention to their literal significance, which is "the form of the knowledge and the truth". The literal narrative is "the form"; the "knowledge and the truth" the allegorical signification of that form.

Daniel's Ancient of Days and the ten thousands that surround him in judgment, are equivalent to "the holy messengers and the Lamb", in Rev. xiv. 10, where we find fire and brimstone before them tormenting their enemies—the full allegorical development of the Eden Cherubic flame that guarded against all approach to the "tree of the lives" by the unfaithful and disobedient. "Whosoever was not

found written in the Book of Life, was cast into the lake of fire burning with brimstone”.

The etymology of the word “Cherubim” is said by Gesenius to be obscure; and he suggests what he calls “a new derivation”. He says “if the word be of Semetic origin, perhaps we may take the root *charav* as having a meaning like *kharam* “to prohibit from a common use”. Hence, to consecrate, &c. “So that ‘cherub’, would be keeper, warden, guard, that is, of the Deity, to guard against all approach”. Hyde, in his *Religion of the Ancient Persians*, page 263, supposes that “‘cherub’ may be the same as Kerub, the first letter being *koph*, instead of *caph*, and signifying one near to God, His minister—one admitted to His presence”. Both these derivations are in accordance with the truth concerning the Cherubim—nevertheless, not satisfactory to our mind. We believe that the word is derived from the root *rachav*, “to ride” whether on an animal or in a vehicle. By transposing the first two letters and heemantively inserting *wav* before the last, we have “cherub” or that which is ridden—in the plural, “cherubim”. This convertibility of the verb *rachov* into the noun “cherub” is illustrated in Psalm xviii. 10, thus:—

wi-yoph cherub-al wy-yirchav

new &, cherub-a upon rode-he-And

In Psalm civ. 3, the clouds are styled Yahweh’s *r’ chuv* or chariot, which is “ch’rub”, with the first two letters transposed.

(To be continued.)

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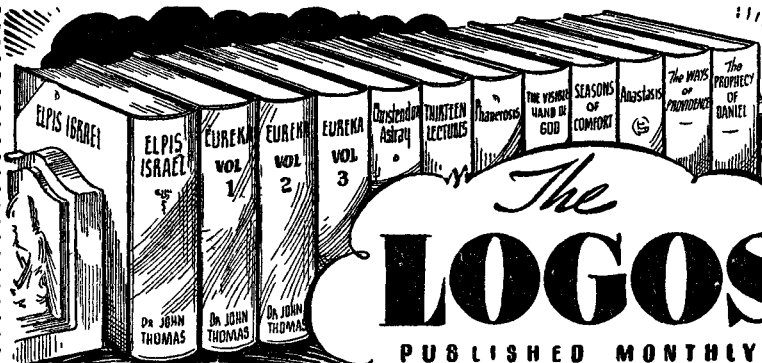
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*"Blessed are they
 who hear the logos (word) of God and keep it" ...LUKE 8/20*

No. 7

March, 1954

Vol. 20

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 OF A PEOPLE CALLED OUT OF GENTILE
 DARKNESS UNTO DIVINE LIGHT**

Acts 15: 14

*"Do what is right, be valiant for the Truth, teach it with-
 out compromise, and all the lovers of the Truth will approve
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J. Thomas.

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

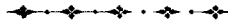
"Take Heed to Thyself and unto the Doctrine."

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

Paul.

VOLUME TWENTY

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

As We Sow We Shall Reap

"He that is called being free is Christ's servant." No rich man professing the Truth is rich for himself. He may act as if he was; but he will find his mistake at last. He is Christ's slave, for this is the word used by Paul. To put it in another apostolic way, he is Christ's steward. What he has belongs to Christ, and although the use of them is at his absolute discretion, no man having the least right to dictate, he will be called to account for the use he has made of the Lord's property. Does he use it for his own gratification and honour, or for the doing of the Lord's commands? The verdict of the day of Christ will be according to that fact: and in that day there will be no respect of persons. Every man shall reap as he sows. Some men sow to the flesh in pot houses and among lewd fellows. Some sow to the flesh in gilded parlours, and conservatories and croquet grounds in polite society. The judgment will place them both in the same rank at last. Some men sow to the Spirit in shabby clothes, mean houses and meagre half-pence; and a few do the same work among fine furniture and lawns, and five pound notes. Both will reap life everlasting. The lesson for the saint, be he high or low, is that conveyed by Paul in the words, "None of us liveth to himself, and no man (in Christ) dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's" (Rom. 14: 8). It is wise to take this fact home now, and let it have full effect in our lives. A life if based upon it is considered "extreme" and fanatical; but who considers it so? Not the Lord's people, and certainly not the Lord, for he commended Mary over Martha, in having chosen the good part that should not be taken away, and he has said that no man can be his disciple who does not discern him sufficiently to prefer him above every folly and every interest in life. Why should we defer to the opinion of those who, with all their refinements, are not the Lord's friends?

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

The World's Choice of Evils

The conflict (Armageddon), however terrible, is not doubtful. The Seven-Horned Lamb overcomes them (i.e., the Beast and the Kings of the earth and their armies) in spite of all their improvements in artillery and the art of war, for he is the Almighty King of kings, and Lord of lords, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They can drive three hundred pound shot through iron armour plates several inches thick; and discharge with great rapidity breach-loading rifles; but this outside force is not almighty. The shadow of the Spirit's power has greater resistance than armour plates of the greatest thickness. Cannon balls and rifle shot cannot penetrate it; while he can crumble into dust without a blow defences of the hardest steel. The 144,000 first-fruits are themselves "spirit," on the principle laid down by Jesus, that that is spirit which is born of the Spirit. Being spirit, they are in the shadow of the Spirit's power — a polished shaft in his quiver, like the great Captain of their salvation. No projectile can reach them to hurt them. A storm of rifle bullets will fall before them like paper pellets from walls of granite. The artillery of the beast's armies being thus rendered powerless, they have no defence against the tormenting fire and brimstone of the 144,000 of the Lamb. The Beast and deceiving False Prophet become captives; and those who sustained them by the sword, are made a sacrifice of with great slaughter (ch 13:10) in the great Day of Retribution, when the Seven-Horned Lamb, with his invincible attendants, shall go forth into all the earth.

—Brother J. Thomas, "Eureka," Vol. III, p.397.

Failure of the Berlin Talks

"They shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed" (Daniel 11: 27). These words of the prophet aptly describe the futility of Gentile diplomacy, and could be used to sum up the results of the recent "Big Four" conference in Berlin. Gathered around the conference table to hammer out a solution to the deterioration in international relationships, the world's statesmen failed to reach agreement on the most important feature of all: the future of Germany and the problem of divided Europe. The failure of the talks serves to emphasise once more how diametrically opposed is the policy of Soviet Russia to that of the Western Democracies, and how far they have drifted apart since the last war.

For then there was agreement. The exigencies of war had seen to that. Ten years ago there had been complete unanimity that Germany was to be completely disarmed, never to have the power to wage war again. But events since then have forced the Democracies to modify their views, and caused them to put forth a plea for a united Germany free from all foreign interference. This has not come as the result of an altruistic attitude of benevolence towards a fallen enemy, but has been dictated by grim necessity. The collapse of the Hitler regime created a political vacuum in Europe which Russia has attempted to fill; and the Soviet to-day presents an even **greater and** more insidious threat to the future of the Democracies than did ever Germany.

The abortive results of the Berlin talks reveal that ultimately war with Russia is inevitable. No sooner had this emerged from reports of the meeting, than the U.S. replied by publicising the extent of the "awesome destructiveness" of atomic weapons in the possession of the army. It was stated that an atomic weapon used in a test conducted during 1952 completely obliterated the test island in the Eniwetok atoll, tore a cavity in the floor of the ocean a full mile in diameter and 175 ft. in depth, produced heat and blast that would have devastated an area three miles in all directions.

Now, it is claimed, the weapon then used is already out of date, being superseded by more powerful explosives.

Will Atomic Weapons Be Used?

One newspaper Editorial suggested that so terrible are the potentialities of these weapons that their existence may provide the greatest safeguard for peace; none would dare to use them.

But there are not wanting men who would hesitate at nothing to fulfil their ambitions; the dropping of an atomic bomb on Hiroshima should remind us of that.

The publicising of the details of the H-weapon by America was no doubt a grim warning to Russia and the world as to what can be expected should war break out.

Bible prophecy supplements this warning. It speaks of a "time of trouble such as never was" (Dan. 12: 1), of the destruction of the political heavens and earth "by fire" (2 Peter 3: 15), of mutual slaughter among the confederated armies at Armageddon when they turn their weapons on each other (Ezek. 39), of widespread devastation "from one end of the earth to the other" (Jer. 25: 32), of people descending "into the holes of the rocks and caves of the earth" to escape the evil, of death becoming so common and the future appearing so black, that there will be no opportunity of burial nor lamentation of sorrow for those who have gone (Jer. 25: 33).

The testimony of Zechariah is particularly gruesome, and suggests the "delayed action" of atomic warfare. Speaking of that which shall overcome the armies, that will gather to Jerusalem to battle, the prophet declares; "Their flesh shall consume away while they stand

upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12).

A comparison of modern weapons with those referred to by Brother Thomas in the extract from "Eureka" above, demonstrates how much cleverer man has become in the art of destruction. The principle he expresses remains unaltered, however. Man's inventions will ever fall far below that of Divine Power; there is a limit to his destructiveness, and what he will be permitted to discover and harness. Ultimately he will be forced to bow before the Strength of All manifested through the glorified saints.

Problems Beyond Control

A materialistic philosophy is sweeping the world which teaches the worship of Self, and casts off all connection with God, and has brought the world into a terrible state. No less an authority than Sir Winston Churchill has expressed this. In a message delivered on the occasion of the presentation to him of the 1953 Nobel Prize for literature he declared:—

"Since Alfred Nobel died in 1898, we have entered an age of storm and tragedy. Never in the field of action have events seemed so harshly to dwarf personalities. Rarely in history have brutal facts so dominated thought, or has such widespread individual virtue found so dim a collective focus. The fearful question confronts us: Have our problems got beyond our control? Undoubtedly we are passing through a phase where this may be so. Well may we humble ourselves and seek for guidance and mercy."

Sir Winston Churchill is in a position to assess the true drift of world events. His summing up is: "Our problems have well-nigh got beyond our control. It is a confession of absolute impotence in the face of the ruthless procession of events leading to a terrible destiny. In the words of Scripture, there is "no way of escape" in the schemes of man from the problems that oppose humanity

It is significant that this statement was made at the investiture of the Nobel Prize for Literature in Stockholm recently. It was followed by the presentation of the Nobel Peace Prize to General G. Marshall, former U.S. Secretary of State, but this latter was interrupted by agitators in the gallery shouting and throwing leaflets down on to the audience. Perhaps the audience felt that a peace prize was premature in this age of hate and preparations for war.

Nobel invented dynamite. He recognised its great possibilities. It could be harnessed for the benefit of mankind, or used for its destruction. It could be a valuable ally in building reservoirs and similar projects, or become a deadly enemy and destroy them. It could help the growth of cities by its use in quarrying, or destroy these cities in war. It could be used in engineering and mining for breaking up rock or minerals, or it could be used in battle to break the spirit of the enemy. So terrific were its possibilities that Nobel was assured that it contained the answer to the threat of war. He believed that men would be so fearful of its consequences as to outlaw war altogether!

The world has gone far in the development of explosives since the days of dynamite.

Nobel had amassed a huge fortune in life, and his will directed that the interest of his estate should be used to endow yearly prizes for outstanding work of merit in the realm of science, literature and world peace. Most people think of the last — an outstanding contribution to the fraternity of nations — when they speak of the Nobel Prize. It is grimly appropriate to the contradictory state of man that this prize should be endowed by one whose invention has contributed so largely in making war more horrible. It is also a reflection upon the folly of man that the raw materials which make up some of the highest explosives known to modern science also give man medicinals of great healing power. Deity has given into the hands of man means that he can turn to his good or ill, and man alone is responsible for the direction in which he uses them.

World events speak not only of the folly of man, but of the imminence of Christ's return. We stand related to things that are not temporary but eternal; we look forward to the end of Gentile times and the establishment of a Kingdom "which shall never pass away." The world about us—political, social and religious—is heading for destruction. We need to stand aside from it to-day if we would avoid the fire that will purge it to-morrow. The Divine army of immortals, referred to by Brother Thomas in the extract above, will, with irresistible power, sweep away the debris of man's ruin to establish a condition of things that will result in the "glory of Yahweh covering the earth as the waters do the sea" (Num. 14: 21).

—E.P.

The Home

A sister's calling requires her to regard her house as a convenience in this wilderness, and not as a thing she is to live for. It is not with her a principal object of attention. She will be careful to keep a clean house and a comfortable house, but a stylish house she has neither time nor taste for. What God requires of her will demand the time, and the skill, and the means, which a fine house would consume at her hands. The will of Christ has the first place in her affection. She looks at some women who profess to be Christ's, and yet have no time for anything beyond the demands of the house; the things of God find no place with them. Bright furniture and spotless carpets seem more to them than Christ fellowshiped in deeds of kindness to comfortless hearts, and the gospel preached to the perishing. The true daughters of Sarah reverse all this, and dispense with much that is considered indispensable in wordly households, because they find that to give such things the attention considered genteel, they must neglect the claims of high things. This, indeed, is the only safe rule to follow. It may separate us oftentimes from the "respectable" people so called, but it will place us in the company of apostles and prophets, who were at a discount in their day, because they esteemed the reproach of Christ greater riches than the treasures of Egypt.

J.R.



The Complete Type.

JOSEPH :

Man of Sign

(Continued from page 176)

Prisoner of Death

Joseph remained in prison for "two full years" (Gen. 41: 1). When this time had expired, it came to pass "in the morning" (v.8) that Pharaoh, being troubled concerning a dream, and learning of his ability to interpret them, sent messengers to fetch Joseph. We are told they "changed his raiment" before presenting him to the King.

Jesus was likewise raised upon the third day, very early in the morning (Luke 24: 1-7). Two men were found at the tomb (v.4), messengers of Deity who had been sent to take Jesus from the pit. Like Joseph, his affliction had been very sore. David wrote of them thus: "Attend unto my cry, for I am brought very low. Deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name. The righteous (angels) shall compass me about, for thou shalt deal bountifully with me" (Ps. 142: 7).

There is a further significance of the period of time spent by Joseph in the prison house of death. Hosea prophesied that three millennial days would elapse before the Lord Jesus should be raised up in the "greatness of his strength." "Come and let us return unto Yahweh, for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two (millennial) days (i.e., 2,000 years) will He revive us; in the third day we shall live in His sight." The Christ-body will live and reign 1,000 years according to Rev. 20: 4

A Change of Raiment

Returning to the type we read: "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon, and he shaved himself" (Gen. 41: 14). In Leviticus 14 we are given an account of the curing of leprosy which was symbolical of mortality and sin's flesh. Before the sufferer could be pronounced clean he had to be brought into the city where he was isolated for seven days, "but it shall be on the seventh day that he shall shave off all his hair off his head and his beard." Even the hair which grew out of such flesh was deemed to be unclean and was cut off; every vestige of contamination had to be removed before the sufferer could be pronounced clean.

It is further stated that Joseph "changed his raiment" before being presented to Pharaoh. The meaning of this is revealed in the parable concerning Joshua the high priest (Zech 3:1). Joshua is the Hebrew form of the Greek word Jesus. Concerning this "man of sign" it is written: "Now Joshua was clothed with filthy garments and stood

before the angel; and he answered and spake unto those that stood before him saying, Take away the filthy garments from him, and unto him he said, Behold, I have caused thine iniquity to pass from thee and I will clothe thee with a change of raiment." It is obvious from the subsequent words of Zechariah that this related to the Lord Jesus, and concerned his change from mortality to immortality. Joseph's change of raiment to meet the King falls into the same pattern of things, for in this parable Pharaoh himself becomes a man of sign representing the Deity.

Joseph's New Name

Having observed the wisdom and demeanour of Joseph, Pharaoh asked: "Can we find such a man as this, a man in whom is the spirit of Elohim, there is none so discreet and wise as thou art! Thou shalt be **over my house**, and according to thy word shall all my people be ruled. Only in the throne will I be greater than thou" (Gen. 41: 38-40). This is a parallel to the tributes paid to Christ in the following texts: "God hath given unto him a name that is above every name, that at the name of Jesus every knee shall bow." "He must reign till he hath put all enemies under his feet, but when he saith all things are put under him, it is manifest that He (Deity) is excepted which did put all things under him" (1 Cor. 15: 27-28).

To Joseph, the King gave a new name, "Zaphenath Paneah," and a wife, "Asanath" (Gen. 41: 45). Joseph's new name signified **Saviour of the World**, whilst Asanath in our tongue becomes **Dedicated**, a fit title for the bride of Christ.

"The Children Which God hath Given Me" (Heb. 2: 13)

To Joseph and Asanath were two sons born. We believe these typed the believers, many of them Gentiles, who have come out of the world. It is worthy of note that they were **adopted** by Jacob. In accepting them as Israelites he declared: "As Reuben and Simeon they shall be mine, and thy issue which thou begettest after them shall be thine and shall be called after the name of their brethren in their inheritance." Joseph introduced his two sons with the statement: "These are my sons whom God hath given me in this place." Jacob replied: "Bring them, I pray thee, unto me, and I will bless them, and let my name be named on them, and the name of my fathers, Abraham and Isaac" (Gen. 48: 5, 8, 16).

The latter part of this prophetic blessing has in it the substance of Gal. 3: 28-29, which declares: "There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Joseph Revealed to His Brethren

When the Saviour of the World is in the earth again, he will be first revealed to his bride. There will be a considerable lapse of time before he makes himself known to his brethren after the flesh, during which they will be tried, and be caused to drink to the full the dregs of the cup of suffering. When Joseph made himself known unto his

brethren, he said: "I am Joseph, doth my father yet live?" His brethren could not answer him for they were troubled at his presence. Later they "fell down before his face, and said, Behold, we be thy servants" (Gen. 50:18). Joseph replied: "Fear not, for I am in the **place of God**. Ye thought evil against me, but God meant it unto good to **save much people alive**. Now fear ye not, and I will nourish you and your little ones, and he comforted them, and spake kindly unto them." How appropriate are these words to the Lord Jesus: "God did send me before you to **preserve life**, to preserve you a posterity in the earth, and save you by a great deliverance."

The fulfilment of this is predicted in Zechariah 12:10-14: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon me whom they have pierced and mourn." "One shall say unto him, What are these wounds in thine hands, and he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). All this will result in much heart-searching and mourning (Zech. 12:12-14). Like Joseph, Jesus will tell his brethren that the evil they intended was, in fact, good; for apart from the slaying of himself no flesh could be saved. He will make them realise that they must touch the Christ-altar, even as his sons have done down the ages. For his death was not to placate a vengeful Deity, but a symbol of what is due to flesh. They should have understood that, for it was demonstrated in the wilderness when the brazen serpent was set on a pole, and those looking thereon in faith were healed. These features will be demonstrated to them in the future, and they will become part of that great posterity which will acknowledge the righteousness of God in Jesus Christ.

Altered Conditions in the Earth

When all Joseph's family had been gathered into Egypt, he brought them and the Egyptians into subjection to Pharaoh in a very interesting manner, in which there is a hint of conditions admirably suited to a time still future. At the present the world is governed largely by money; it has been the root of evil for countless generations. If that Pharaoh."

The people were thus made entirely dependant upon the King who fed them with bread, and gave them seed for sowing. Did this bring happiness or misery? Undoubtedly happiness. The people, for the first time in their lives, had a feeling of security and stability. To Joseph they said: "Thou hast saved our lives! Let us find grace in the eyes of my lord and we will be Pharaoh's servants."

There was one notable exception, however. Verse 22 records: "Only the land of the priests (princes) bought he not." Again: "Joseph made it a law over the land of Egypt unto this day that Pharaoh should have a fifth part except the land of the priests only which became not dependance upon money could be broken, and if men could be taught that man does not live by bread alone, it would go a long way to establishing "glory to God in the highest, and on earth peace among men of good will." In measure, this is what Joseph did. First he gave

his father and his brethren a possession in the land (Gen. 47: 12), "nourishing" them (vv. 14-17). Then, as the crisis developed, he gathered up all the money, and when this failed, the people brought their cattle. Finally, they declared: "There is not ought left in the sight of my Lord but our bodies and our lands" (v.20). Thus both lands and people became the possession of Pharaoh, so that Joseph declared: "Behold I have bought you this day and your land for Pharaoh's" (v.26).

In conclusion, we pay our respects to this great man whose life was typical of his Lord. A man of great faith, he kept always in the forefront of his mind the ultimate establishment of his people in the land as God had promised Abraham (Gen. 15: 14-16). When Jacob died, Joseph gathered all the male adults of Israel, and made a journey to Canaan to bury his father in the tomb of Abraham. He no doubt saw how comfortably they were settling down in Egypt, and hoped that this would serve as a rebuke. Later, when his own death drew nigh, he told his brethren: "I am about to die, but God will visit you, and bring you up out of this land, to the land which he swore to Abraham, Isaac and Jacob." He took an oath of the sons of Israel, saying: "God will surely visit you, and you shall carry up my bones from hence" (Gen. 50: 25).

In the course of time this was faithfully carried out by Moses and Joshua, and is recorded in the honours list of the faithful: "By faith, Joseph when he died made mention of the departing of Israel, and gave commandment concerning his bones." Remembering Joseph, and all whose faith is like unto his, we can well conclude with the words of Hebrews: "And all these, having obtained a good report through faith, received not the promise, God having provided some better thing for us that they without us should not be made perfect" (Heb. 11: 22, 39, 40).

—A. Pennington, England.

Our Heritage

If we do our duty we shall be assisted. This is a matter of promise. If we are attentive to God, He will be attentive to us. "Draw nigh to God, and He will draw nigh to you." The converse is true. Neglect God and He will allow you to fall. There have been many illustrations of this in history. All nations were related in the first instance, to the fountain of Divine knowledge through Noah, but they slighted God, honouring themselves, each other, and their own affairs, like the multitudes of our own day, and God departed from them, and gave them over to the reprobateness of mind which is manifest in all the sculptures of antiquity, and the state of man universally. The lesson is that those who neglect or hold loosely what they have, are in danger of being deserted by God, and led into ways that shall be for their hurt.

J. Thomas.

* * *

No believer understanding this prophecy (the Apocalypse) could be seduced into fellowship with the clerical institutions of the world; because he would see them all in their native deformity and sin.

J. Thomas.



CORRESPONDENCE

SEVEN PILLARS OF WISDOM

R.H., Surrey England, takes issue with the suggestion advanced by Brother Stallworthy in his article on Proverbs published in the final issue of our last volume and continued in the first number of the present one, and suggests as an alternative the explanation put forward many years ago by the late Brother Andrew when contending for the inerrancy of Divine inspiration. He likened the theory of partial inspiration to the sin of chipping away and weakening "wisdom's pillars" which he defined by quoting Ephesians 4: 6: "There is one body, and one spirit, one hope, one Lord, one faith, one baptism, one God." They are complete and need no addition, neither must anything be taken away from them. The only occupants of wisdom's temple are the believers of these basic truths. These believers, after their acceptance and obedience to the Truth, grow in further knowledge of the same wisdom of God. If this be neglected they fail to fulfil the object for which they enter Wisdom's temple.

(There is no doubt about the truth of these words. Those seven truths comprise the basis of divine wisdom, and only those acknowledging them enter Wisdom's Temple. But, having entered, there next follows the application of wisdom, and that is Brother Stallworthy's point in the two articles referred to. Upon the foundation of the seven principles of Wisdom outlined in Ephesians 4, we commence our walk to the Kingdom which brings us under the influence of certain experience which can best be met by following the inspired admonition of the Book of Proverbs. The latter should not be divorced from the seven truths of Ephesians 4; both go hand in hand. We therefore can find place for Brother Stallworthy's suggestion, and the one above also.—Editor.)

* * *

A WARNING TO "LOGOS" READERS

T.R., Herts, Eng.—We have to hand the printed copies of your letters to Brethren J. Carter and E. Wille. We wonder what your motives are in sending out such matter, what you are attempting to accomplish, or in what way you are trying to help your brethren, or elevate Truth? If you want to assist "The Logos," or any of its contributors, to a better understanding of doctrine, there is a correct way of so doing, but it is not illustrated by your present methods. You are falling into the error of Israel, an error indicated by Yahweh when He accused certain ones of "watching for iniquity," of "making a man an offender for a word" (Isa. 29: 20-21). In Ezekiel 34: 10 Yahweh declares He is against the shepherds of Israel, because "the diseased I have ye not strengthened, neither have ye healed that which was sick," but "ye have thrust with side and shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad" (v.21). We need to beware that we do not follow the same error as these shepherds of Israel, and in our blindness feel we are doing God service, when the contrary is the truth.

You make reference to the policy of "The Logos" as though the erroneous teaching "now current" is found in only one direction. Let us point out that some of the errors referred to are accepted and publicly taught by brethren in your own fellowship. The time is come when those who stand for Truth should co-operate for its extension both within as well as without the Body of Christ.—Editor.

Forgiveness of Sin

Two months ago we quoted an example of two extremes that recently came to our notice. The first was the case of an elderly brother in a state of extreme depression, who was certain he would be among the rejected at the Judgment Seat of Christ, even though he had striven to maintain the faith. We reproduced a letter that was sent to him, encouraging him to rest in the mercy of a loving heavenly Father, and not be unduly cast down.

The other case related to a brother and sister whose attitude was precisely the reverse. In their eyes they were saved. They rejected the conception that they would be raised mortal to appear before the Judgment Seat (actually our visit was to put them right on this matter) for they already knew that they were approved. When the principle of personal unworthiness was urged, and the fact pressed home that we only gain the Kingdom through the love and mercy of our heavenly Father, they quoted the words of John: "If we confess our sins, he is faithful and just to forgive our sins" (1 John 1: 9). They continued; "Through our Lord's sacrifice, our sins are forgiven and we are clothed in white. During our life thereafter, we may often sin, but we have an advocate in Jesus our high priest, and if we confess our sins, he will forgive us. Thus the white garments by which we were symbolically clothed at baptism continue white and pure. There is no need to appear before a judgment seat to find out if this is so, for salvation is assured."

This extreme worried us as much as the first. Though seemingly supported by Scripture, yet there was manifested an objectionable over-confidence and presumption, lacking in that contrite spirit advocated throughout the Word. Here is our reply to this extreme.

Sin an Insult to God

Dear . . . ,

I feel the matter of our discussion is so important as to demand great plainness of speech on my part. You may think my words are hard, but try and appreciate the spirit behind them. Read, too, the letter in last month's "Logos" and blend the ideas expressed.

There is sufficient truth in what you say to give a seeming support from the Bible; your fault lies in taking a truth and pressing it beyond its legitimate application. Your absolute assurance of personal righteousness before God, based upon a sort of automatic forgiveness of sins, and coupled with a professed certainty of life

eternal, appeared most objectionable to me. The idea that we can turn with easy self-assurance to the Throne of Grace, and **almost demand** that sins should be wiped out, arises from a failure to appreciate the true nature of sin.

Sin is primarily an affront, an insult to God. When acknowledging sin, we must recognise that we have defied God's commandments, and thus a very humble and contrite manner of approach is demanded of us. We cannot presume upon forgiveness of sins as you are doing. We are the guilty party, and it is not for guilty ones to hold up their heads in arrogant confidence. Surely the lesson of the parable concerning the importunate woman has been overlooked by you. It was only by her constant and tearful pleading that her request was finally granted.

More Than Prayer Required

Despite your quotation of 1 John 1:9, something more than confession of sins is required for forgiveness to be granted. When the Pharisees approached John for Baptism, he demanded as a pre-requisite that they "bring forth fruits meet for repentance" (Matt. 3:8). The leaders of Israel were rebuffed at the attitude of John. In their estimation they were righteous, their garments were clean and white, they were confident of salvation, and to be thus categorically and publicly repudiated was an affront to their self-esteem.

John demanded some demonstration of righteousness, he required fruits meet for repentance, and Christ will demand the same of us at the Judgment Seat. There must be not merely confession, but an earnest attempt to overcome sin.

We can all take heed of Paul's exhortation: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). When we examine our characters, we find that we fall so far below the ideal in Christ that we are constantly humiliated in our own sight. "When men are cast down," declared Eliphaz, "then thou shalt say, There is lifting up; and He shall save the humble person" (Job 22:29). These words are true, not because Eliphaz uttered them, but because they are endorsed by James 4:10. Contrast the over-confident, arrogant prayer of the Pharisee, in contrast to that of the publican. It was the latter that departed "justified" (Luke 18:14).

But you are presuming upon the forgiveness of sins, and claiming that mere confession of these cancels them out in the sight of God. We read that "God resisteth the proud, but giveth grace unto the humble" (James 4:6). There must be a forsaking of pride and arrogance, and an attempt to perform the will of God in faith, without which, no amount of confession will result in forgiveness. "God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth" (John 9:31).

Christ taught that something more than prayer is required for the forgiveness of sins, even the performing of God's will. He declared: "If ye do not forgive men their trespasses, neither will your Father in heaven forgive your trespasses" (Mark 11:26; Matt. 5:24). Without

some practical evidence of good faith on our part, we cannot hope in the mercy of God. Many other Scriptures confirm this. Paul taught, "Without faith it is impossible to please God" (Heb. 11:6). If we neglect this manifestation of these qualities all the confessing of sins will be futile. The burden of the exhortations of the prophets confirm the foregoing. Prayer, sacrifice and religious exercises had become mere formalism to the Jews. God refused to listen to the first (Isa. 1:15; 59:2), rejected the second (Hos. 5:6), and condemned the third (Mal. 2:3). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to DO justly, to LOVE mercy, and to WALK humbly with thy God" (Mic. 6:8). Have you developed this trinity of virtues to perfection? If not, how can you presume upon life eternal as you do?

More Than Forgiveness Required

God forgives iniquity "for His own sake." So declares Isaiah 43:2. Glorification of Yahweh is therefore the foundation of forgiveness. We glorify Yahweh, of course, when we acknowledge His majesty and our sin, and by pleading that He overlook it. But more than this is required; we must glorify Him in "deed and in truth."

Forgiveness is the cancelling out of an insult, an affront to His honour. We apologise to God, and He overlooks the insult. But it establishes nothing; it conveys no merit for reward. It merely clears the ground for continued approach to Him. Without forgiveness our case is hopeless; but even with it our future is not assured. It is negative, whereas God requires some positive attribute of Truth, the forsaking of sin, the "overcoming" of self (Rev. 2:5, 7, 11, 17, 26; Rev. 3:2, 3, 5, 10, 12, 20, 21), the building into our lives of those divine characteristics exhibited in the Son. When we do this a foundation is established suitable for the clothing on of Divine nature, and God "for His own sake," will forgive our sins. We must have something more to offer God than prays for the forgiveness of sins.

This is borne out by the experience of Moses. As advocate on behalf of Israel, he typified Christ. In reply to his pleading, Yahweh declared: "I have pardoned according to thy word. . . ." (Num. 14:20). But that generation of **pardoned** Israelites did not inherit the land except Joshua and Caleb who had something to their honour besides confessed sins. The pardon merely established the principle whereby the nation could continue to approach Yahweh. The Psalmist declared: "Thou wast a God that forgavest them; though Thou lookest vengeance of their inventions" (Ps. 99:8).

Some Sins are Not Forgiven

A consideration of 1 Sam. 3:14, Isa. 22:14, Jer. 2:22 shows that there have been times when God has refused to forgive sins, even though supplication has been made to do so. The very epistle you quote teaches that there is a "sin unto death" for which no amount of praying will purge (1 John 5:16). Consider, also, the warning of Christ. He declared that the Judgment Seat will reveal some who shall cry: "Lord, Lord, have we not performed wonders in thy name?" To

which He will reply: "I never knew thee, depart from me, ye that work iniquity" (Matt. 7: 23). If sins are forgiven and eternal life gained so easily as you suggest, why will these be condemned? The answer is that with all their confession of sins, they continued to "work iniquity." Christ taught: "Straight is the gate, and narrow the way that leadeth to life, and few there be that find it." We need beware that we are not like the Laodecians who declared that they had "need of nothing," but were self deluded, not knowing that they were "wretched, miserable, poor, blind and naked" (Rev. 3: 17).

"Work out your own salvation with fear and trembling," declared Paul (Phil. 2). There must be a genuine repentance of sin (2 Cor. 11:21). The confident self-assurance of the Pharisaic prayer will reap only condemnation. There must be an abject humbling before the Creator, an attempt at forsaking the sin, and repudiation of self. Paul is the classic example, and is set forth as such (see 1 Tim. 1: 15-16). There was a complete change, an entire repudiation of his former manner of life, plus constant pleading that his original attitude of mind should be forgiven, wiped out. Paul did not presume on that

Sins of Ignorance

The Scriptures reveal that one can sin in ignorance. Paul did this (1 Tim. 1: 15). The Law of Moses also provided for such cases, and when the fact of such a sin came to the notice of the guilty party, the Law exacted a greater penalty for sins of ignorance than for some others, the reason being that ignorance itself is a sin against God. Human nature is so deceitful, that the possibility is that we, too, commit sins of ignorance which therefore remain unconfessed, and presumably unforgiven!!

God had provided the means for forgiveness of sins, if a correct approach is made unto Him. He has also provided the way unto life eternal, and if we walk in that way we will attain unto it. Humility of mind and vigilance of outlook, plus the earnest desire to live in accordance with Divine principles will gain for us the Kingdom. If we do this, we have no need to fear the future, for whilst we remain "unprofitable servants" (Luke 17: 10), yet it is God's good pleasure "to give us the Kingdom," "to do exceeding abundantly above all that we ask or think" (Eph. 3: 20). This is the attitude of mind you should cultivate, rather than the confident self-assertion you revealed in conversation.

Finally, I do urge, that in repudiating the Judgment Seat of Christ (Rom. 14: 10; 2 Cor. 5: 10; John 5: 22, 27), in rejecting the clear teaching of mortal emergence (Rom. 8. 11; Isa. 26: 19) you are challenging the Word of God which He has elevated above all His name (Psalm 138: 2). You do not realise you are so doing, and in this lies the danger of your position, and the folly of assuming that because the way is made open for forgiveness of sins, all sins are therefore accounted for. We earnestly suggest that you review again your standing in these matters, and commend to your attention the reading of **Anastasis** by Brother Thomas. Your brother in the Hope of Life Eternal.

—W.M.

FOR YOUNGER READERS

*Designed for the encouragement of those who have
commenced the walk along the pathway to life and
those who contemplate so doing.*

What Bible to Select

Dear Reader,

I have been asked what Bible I would recommend for a young student. The question takes me back many years to the first copy I purchased. In those early days, the thing that counted was a clear, readable type on good paper, and with sufficient marginal space to allow for some cross references and explanatory notes that were entered in with an indelible pencil. It was the sort of Bible that is frequently seen in the hands of brethren and sisters, and a very good, serviceable friend it proved.

My next was a Schofield Bible. I was impressed and attracted by the footnotes and explanatory additions therein. These were frequently quoted by me to others in proof of Bible truth—until I found Schofield very much astray on important features of truth. I had the embarrassment of somebody quoting him back to me in support of the doctrine of the Trinity, and having already used him to buttress an aspect of truth, I was placed in an awkward position. As my knowledge grew, I found that I not only distrusted Schofield's comments, but was entirely dissatisfied with relying upon the annotations of others. I wanted my own system of notes and cross-references. The spirit of my desire is expressed in the Mosaic Law. This commanded the King that when he came to the throne he had to "write him a copy of the law" (Deut. 17). This was his personal duty. He could not call up one of the Scribes to do it for him. The purpose of this instruction is also revealed. When the King himself wrote this book of the law, it is obvious that he would be the more impressed with the truths it contained. Read for yourself Deuteronomy 17:18-20.

About this time I had commenced reading very thoroughly such works as "Phanerosis", "Elpis Israel", "Thirteen Lectures on the Apocalypse". The pencil notes in my Schofield were obliterating the original printed ones as more and more of the Beauties of God's Word were revealed to me. I determined to obtain a Bible that would provide ample scope for my own comments, cross references, and explanations of difficult passages.

Browsing around a bookshop I came upon an interleaved Bible. Every second page was blank, affording grand scope for my objective. I wanted complete notes on the Revelation, Daniel, Ezekiel as well as other writings of prophets and apostles. But there were disadvantages. The book was very bulky, and even so, to conserve space, the publishers had printed the text in very small type which was difficult to read.

Then I came upon what I thought was the ideal book: a loose-leaf Bible. Blank sheets were given with the book, and two screws

at the back allowed the Bible to be taken to pieces, and loose sheets placed wherever needed. The text was printed on extremely thin India paper to save bulk, and the loose leaves meant that only sufficient were used as required. I began to collate notes to my heart's content. The comments on Revelation, Daniel, Ezekiel, the Epistles, and other aspects of study grew day by day. There were, however, disadvantages that soon became apparent. The comments were on a different page to the text itself causing a slight delay in reference one from the other; in taking the Bible to pieces the punch-holes became worn, giving the book a ragged appearance (I wore out two copies); and I quickly tired of having to take the book to pieces in order to put in a blank sheet every time I wanted to do any annotating.

About this time I made the acquaintance of the Interlinear Bible. This gave the Revised Version as well as the Authorised Version, and was a large Bible with a good wide margin capable of taking many notes. Its disadvantages were that the two versions were a little confusing, whilst the type of paper used meant that only pencil notes could be made—and these usually rub or become dull or illegible with time.

Finally I came upon what is termed a "Wide Margin Bible", issued by the Oxford University Press. Though printed on India paper, it is a special paper that will take ink. It answers all my requirements. The margin is sufficiently large to take all the notes I wish to make, the book is not over-bulky, the print is clear and good, I can indulge my fancy in using coloured inks for references in contrast to comments and so forth, my annotations are close up against the text which is invaluable for public speaking, private instruction, or debating, and with all the heavy use I give it, it still retains its good appearance.

This is the Bible I recommend you. I have recommended it to others and have been responsible for selling many of them, and, I believe, they have been found very satisfactory. They can be obtained from some book-shops, from some Ecclesial libraries, or, in England, from the Christadelphian Office, 21 Hendon Rd., Sparkhill, Birmingham.

They range in price from about £6 each to £8 according to the binding. This may appear high, but the cheapest in this Bible is a beautiful volume, and when it is considered that a Christadelphian uses his Bible every day, £6 or £8 is not a lot—particularly in these days of inflated currency. It is a Bible I can thoroughly recommend, and if you give yourself assiduously to the study of the Word with the objective of marking and inwardly digesting what you read, it is one that will give you many hours of pleasure and profit.



Bible Difficulties



Justified by Faith or Works?

Question: "In Romans 4:2 it is testified that Abraham was not justified by works but by the righteousness of faith (v. 13). On the other hand, James declares that Abraham was justified by works (James 2:21, 24). This appears to be a direct contradiction which I would like you to explain for me.

x x x x

Answer: This does appear to be a direct contradiction, but a careful reading of the two places quoted by you will show that the contradiction exists only in the mind of the reader, and not in the Word of Truth. It is essential that we distinguish between the meaning attached in one place to a particular word, and that which is attached to the same word in another place. A key to the solution of this problem is found in Romans 3:20: "By the deeds of the law there shall no flesh be justified". The Law to which Paul refers is the Law of Moses (see also Gal 2:16; 3:11) which God gave to His servant Moses. This law was "holy, just and good," a perfect law for the purpose which God intended it to fulfil (Gal. 3:24), but it could not of itself give a title to life, it could not take away sins, nor make the comers thereunto perfect (Rom. 8:3; Heb. 10:1, 4; Rom. 6:23). Paul encountered much opposition from the Pharisees and Judaizers who sought to establish their own righteousness by the deeds of the law, and so rejected the righteousness of God (Rom. 9:31, 32; 10:3).

They perverted the Gospel of Christ, and troubled those who had obeyed the truth (Gal. 1:7; 3:1-3). The Epistle to the Galatians discusses this matter at length, and it finds frequent mention in Romans and Hebrews also. Again and again Paul contrasts the two themes—salvation by the works of the law, and salvation through faith in Christ (Gal. 3: 2, 5, 10, 13, etc.). The law is described as "a yoke of bondage," a yoke which they were unable to bear (Gal. 5: 1; Acts 15:10) and if justification rested upon it then Christ became of no effect (Gal. 5:4). But in Christ the condemnation of this law is done away, blotted out, the law is seen as a shadow pointing forward to Christ who is the substance and end of it (Col. 2: 14; Heb. 10: 1; Rom. 10: 4).

Having established that justification is not attainable through the works of the Law of Moses, Paul introduces the positive aspect of truth by teaching that we are justified by God's grace through Christ, and this he terms "the law of faith" (Rom. 3: 24, 27). "A man is justified by faith without the deeds of the law" (v.28). This is another key verse for it lays the foundation for all that is discussed in Romans 4. Abraham was not justified by the works of the Law of Moses (it was not in existence then) but rather through the faith which he demonstrated being fully persuaded that what God had promised, He was able to perform (Rom. 4: 2, 3, 13, 19-

22). This promise was confirmed in Christ (Rom. 15: 8), who, through faith and obedience to the Father's will, accomplished his own redemption (Heb. 9: 12, R.V., Zech. 9: 9 marg.) and opened the way of redemption for all those who come to God through him. "For by grace are ye saved through faith; and that not for yourselves, it is the gift of God; not of works lest any man should boast" (Eph. 2:8-9; Rom. 5:12, 15). The law of grace excludes any boasting on man's part so that no flesh may glory in God's presence (Rom. 3: 27; 4: 2; 1 Cor. 1: 29-31).

Thus far we have considered Paul's argument, "Man is justified by faith, without the deeds of the law." Now let us consider this in the light of James' words. He does not contradict Paul, but rather develops Paul's argument taking us a step further. "Faith without works is dead . . . by works was faith made perfect" (Jas. 2: 22, 26). Abraham is called "the father of the faithful" (Gal. 3: 7, 9), yet faith was not in itself sufficient to save him (Jas. 2: 21-24). Paul demonstrated the impossibility of attaining to salvation through the observance of the Law of Moses, for "as many as are of the works of the law are under the curse." Even Christ was cursed by the law, born under the law to redeem them that were under the law (Gal. 3:10, 13; 4: 4, 5) so that the way of salvation can come only from God (2 Cor. 5: 18, 19) who is our Saviour (Titus 3: 4-5). Christ is God's servant through whom His salvation is extended to man (Isa. 49: 6; Titus 3: 6) so that we may be justified only by His grace (Titus 3: 7).

The Law was weak because of man's inability to keep it, and so God accomplished man's redemption by providing His son as an offering for sin (Gal. 3: 10; Jas. 2: 10, 11; Rom. 8: 3; Jno. 3: 16). It was through faith in Christ that Abraham was justified (Jno. 8: 56; Heb. 11: 13) and not by works of the Law—which was not then given (Gal. 3: 17). James teaches clearly that we are not under the Law of Moses, and that we shall be judged by the law of liberty, the royal law of love to one's neighbour (Jas. 2: 8, 12) which Paul contrasts with the yoke of bondage (Gal. 5:1, 13, 14). He emphasises that we cannot be justified by works of the Law of Moses, for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (Jas. 2: 10). Salvation is by faith in Christ, not by the Law of Moses; but faith is ineffectual without works which demonstrate and perfect that faith (Jas. 2: 14-20 cf. Matt. 25: 31-46). While Paul teaches that salvation is attained, not by works of the law but by faith in Christ, James goes a step further and teaches that faith in Christ must be demonstrated by works. The first necessity for salvation is faith in Christ (Rom. 3: 22), which is followed by baptism into his name (Mark 16: 16; Acts 16: 30-33; 22: 16) by which we become heirs of Abraham, and to the righteousness imputed to him through faith (Gal. 3:27-29; Rom. 4: 13, 14, 20-22). It is then necessary to come out from the world, to walk after the spirit, to be transformed, to walk in newness of life, to present our bodies as living sacrifices wholly devoted to the service of Christ, that God's name may be glori-

fied (2 Cor. 6: 14-18; Gal. 5: 16-26; Rom. 12: 1, 2; 6: 4-6, 13, 18; 1 Cor. 10: 31). In short, faith must be made perfect by works, for faith without works is dead (Jas. 2: 22, 26) and only a living, virile faith will find acceptance at the last day (Matt. 25: 40, 45).

Paul and James then are in complete agreement in teaching

that man is justified by faith, made perfect by works. Any apparent contradiction between the two is caused by confusing the works of the Law spoken of by Paul, with the works of faith referred to by James. A careful reading dispels any such confusion and demonstrates that wisdom is justified of all her children.

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War and desolation are no part of a Christian duty. "The servant of the Lord must not strive, but be gentle unto all." This principle, faithfully and duly observed by all the Lord's servants in his absence, will prevent them from avenging their own wrongs; or lending themselves as instruments in the quarrels of others, be they individuals or nations.

J. Thomas.

* * *

The destruction of Greek and Latin Catholicism from the earth, and the restoration of the Kingdom of Israel in all Syria, from the Mediterranean to the Euphrates, and from the mountains of Amanus to the Gulf of Persia, the Red Sea, and the Nile, as covenanted to Abraham and his seed, are the inevitable consummation luminously revealed in the State records of the Hebrew Commonwealth, among whose recorders were the prophets of Yahweh; a consummation that will be hastened greatly when commenced; for "a short work will the Lord make upon the earth" (Rom. 9: 28).

J. Thomas.

* * *

The 119th Psalm does not praise the written testimony too strongly. Tongue cannot tell the sweetness and the peace that are in them. Yet people feed on the literary husks of the hour, and wither into ignoble ennui, that ends at last in death of all kinds.

R.R.

* * *

If a man neglect the reading of the Scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him.

R.R.

* * *

The world is steadily drifting towards a time of trouble such as never was, as has long been foretold. Happy are those who are in the secret of the Lord's purpose as revealed to His servants the prophets. They survey the gathering elements not only without trepidation, but with a joyful sense of God's visibly maturing purpose, which after the convulsion will bring peace and well-being to all mankind.

R.R.

Altar Parables and Prophecies

17. "He who shall give Peace"

Judges 6: 24

Gideon's victory foreshadowed even greater triumphs for the future.

The most celebrated of all the victories of the Judges in Israel was that of Gideon. He assumed the lead at a time of depression and chaos for the nation. Unnumbered multitudes of foreigners, with lordly and pagan appearance (Judges 8: 24-26), ravaged Palestine, ruthlessly dominating the people, holding them in a thralldom of fear and terror from which they had not the faith to break out.

Yet they were finally dispelled through the medium of three hundred unarmed but faithful men — showing conclusively that the victory was with Yahweh; He gave peace.

A consideration of the circumstances of this remarkable occasion will assist in comprehending the type, and perceiving the significance of the altar built by Gideon, with its wonderful title.

Israel Weakened by Apostasy

The defeat of Sisera, sometime earlier, had effectively subdued the last of the original inhabitants of the land. It was followed, however, by a time of apostasy. Baal-worship reared its head all over the land. As a result, Yahweh withdrew His protection, and Israel was suddenly faced with a new threat to its national existence. From the east, hordes of Midianitish invaders swarmed across the border, down along the Plain of Esraelon which gives access to the coastal plains and the south, down as far as the seaport of Gaza. Israel, forsaken of Yahweh because of paganism, weakened by internal disunity because of divided outlook among the people, fell an easy prey to their savage and ruthless attacks. Two kings, Zebah and Zalmunna, and two inferior princes, Oreb and Zeeb, ruled the Midianitish tribes. Gorgeously robed Arabs (Judges 8: 26) lorded it over impoverished Jews, killing the herds, destroying the crops, murdering the people, so that survivors fled to the hills and caverns of the mountains (Judges 6: 3-4).

It is under such conditions of servitude that Gideon is introduced to the Bible student. He is found secretly threshing wheat by his father's winepress in Ophrah, and brooding over the fallen state of his people (v.13). Gideon was a member of an outstanding family in Manasseh, that had been severely reduced through the national

disaster. His brothers, all of whom were of regal appearance (Judges 8: 18), had been murdered by the oppressor, and so low had the fortunes of his family fallen, that from being the highest in the tribe, it is described as "the meanest in Manasseh" (Judges 6: 15).

The cause of the family decline is also hinted at in the narrative, for his father's winepress where Gideon was secretly threshing his wheat, was the local centre of Baal worship, and was overshadowed by an Asherah, or wooden symbol of a goddess (rendered **grove** in the A.V.), probably devoted to the licentious worship of Ashtaroth (Judges 2: 13). And Gideon's father, if not Gideon himself, was an ardent follower of these pagan deities, as subsequent events revealed.

The Yahweh-Shalom Altar

To the brooding Gideon, then, a messenger appears with a word of hope. In the name of Yahweh, he is commissioned to deliver the people who were appealing to heaven for aid. He doubts the Elohist credentials of the messenger, but with true Eastern hospitality prepares a meal for him. The meal becomes the sacrificial offering ignited and consumed by Divine fire. Gideon realises that he is in the presence of the supernatural. His conscience is smitten as he calls to mind the degrading spiritual condition of the nation, and his own compromising association therewith. He pleads for personal forgiveness, and his plea is heard. The rock of the winepress becomes the foundation for an altar which is appropriately named **Yahweh Shalom**: "He who will give peace." Two bullocks are offered thereon, the first as a peace offering, the second as a burnt offering.

Having made his peace with Yahweh, the Judge is commanded in regard to the work of national redemption. The text of Judges 6 reads as though two altars were built, but the probability is that only one was set up, and that verse 24 should be understood in the sense of anticipation.

The instructions are explicit. There must be some recognition of public guilt before Yahweh would move for the deliverance of His people. Gideon is instructed to destroy the altar of Baal and wooden Asherah (grove), the symbols of Israel's sin; to cleanse the site and consecrate it as a centre of Divine worship. This was accomplished, but, significantly, it was done secretly, at night, for fear of "his father's household" (Judges 6:27). Gideon's own relations were enmeshed in the pernicious practises of the times.

"Contender Against Shame and Confusion"

Next morning excitement reigned among the townspeople. The altar of Baal was in ruins, the unmistakable Yahweh-altar of unhewn stones (Exod. 20: 25), stood in its place, and on it were the ashes of the sacred Asherah and consecrated bullock of Gideon's father (probably reserved for some pending Baal function). It speaks volumes that they turned immediately and blamed Gideon, thus identifying him with the truth. Evidently his voice had been previously raised in protest against the prevailing apostasy. Now, like Christ, his antitype, his death is demanded. Joash, the father of Gideon, spoke up in his defence. He reasoned with the people that if Baal was a God he was able to plead his own cause; it was impious on the part of the people to do so, for that implied the impotency of Baal.

Joash signifies "**Yah is strength.**" As he stood before the people with the ruins of the Baal altar scattered about and the ashes of the sacred pole and bullock smoking upon the Yahweh-altar, his name became a challenge to the defenders of Baal. They therefore called Gideon, Zerubbabel: "**Let Baal plead,**" thinking to call down a curse upon him, but his name was changed to Jerubbesheth: "**The Contender against Shame and Confusion**" (2 Sam. 11: 21).

In all this there is a graphic foreshadowing of the future. Gideon is a type of Christ. His name means "Hewer down," that is, a warrior, and one of the titles of Christ is "Mighty God" or **El Gibbor** (Warrior of Ail — Isa. 9: 7). As Gideon came from a mighty house of regal appearance, reduced to meanness by the depredations of Israel's enemies, so also did Jesus of the fallen house of David. As the household of Gideon's father was led astray by error, so also was that of Judah in the days of the Master. As Gideon laboured during the night to destroy the altar of Baal, and bring respect to the Yahweh-altar and thus earned the title of "Contender against shame and confusion," so also does the Lord Jesus. As the dawning of a new day found Gideon's neighbours questioning the meaning of the Yahweh-altar, and set in train the events that led to the ultimate destruction of the enemies of Israel, so it will be at the coming of the Lord Jesus. As there were two stages in the ministry of Jesus Christ, first as the Lamb of God for the sin of the world, and secondly as the Lion of the Tribe of Judah, to restore the throne of David "as at the first," so there were two stages in Gideon's work. First the cleansing of himself and the setting up of the Yahweh altar as a means of redemption, and afterwards the destruction of the Midianitish enemy.

But the most eloquent of all the types and shadows is provided by the altar itself. It is the symbol of Deity in sacrificial manifestation, triumphing over the enemy, and bringing peace to the people. As the Yahweh-Shalom (He who shall give peace) Altar was based upon the Rock of Ophrah, so Christ our altar (Heb. 13: 10) rested upon the Rock of Israel (Ps. 18: 2). The broken fragments of the Baal-altar, the smoking ashes of the sacred pole and consecrated bullock, spake clearly of the triumph of Yahweh over the false religion of the day, and prophetically pointed forward to that greater triumph of the future when the people, everywhere, will forsake the altars of modern Baal for the truth, "neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17). It is His purpose "to give peace," but it can only come by the elevation of His Name, and the repudiation of the blasphemies of Christendom. Nor will it come by preaching, but only by a rugged breaking down of altars and sacred poles, by the sacrificing of consecrated bullocks to Yahweh, and a vigorous crushing of the enemy under the heel of the anti-typical Gideon ("Hewer-down").

The Unfit Rejected

Having made peace with Yahweh, Gideon was next commissioned to effect the national deliverance. The trumpet, calling the people to war, was heard throughout the land, but few heeded it. Only those within his immediate vicinity at first assembled. Again it was sounded.

Tardily his own tribe, Manasseh, responded. A third time messengers were despatched, and the northern tribes, Asher, Zebulun and Naphtali, sent contingents of soldiers (Judges 6: 35). Thus some 32,000 men reluctantly assembled unto Gideon, so that the place of their gathering was called **The Well of Fear** (Harod). The symbol of Divine help was given in the sign of the fleece and the dew, and preparations were made for war.

These unusual activities did not proceed unnoticed by the enemy. It was obvious that the rebellion affected the northern tribes only, so that the Midianites assembled a tremendous force in the valley of Jezreel, a very convenient centre of operations from whence a decisive blow could be struck against Gideon.

Thirty-two thousand poorly armed men were hardly sufficient to engage the numerous and powerful enemy with much hope of success. But it was nevertheless too great for Yahweh's purpose. Yahweh-Shalom was to be vindicated in the land. The victory was to be with Him, and not with flesh. Some of the 32,000 had come perhaps by compulsion, others in the sudden flush of the moment; the majority lacked faith, and in that period of tension and waiting before the battle commenced, when reports of the enemy's might were being circulated, their courage evaporated. Gideon was told to put into operation the instructions of the Law (Deut. 20: 8). The call thus went forth: "Whosoever is fearful and afraid, let him return and depart early from mount Gilead" (Judges 7: 3). This removed 22,000 from the army, and it must have seemed to Gideon that all his efforts in gathering together the host were in vain! Even so, the remaining number was still too great for Yahweh's purpose. The rash among the people were removed. The army was brought down to water, and those who heedlessly satisfied their own wants without caution, or thought, were weeded out, leaving only the more restrained—300 men. "By these three hundred will I save you," declared Yahweh-Shalom (Judges 7: 7).

Type and Anti-type

The rest of the story is well-known. The secret mission of Gideon to the camp of the enemy, and the dream of the Midianitish soldier overhead by him and his attendant; the sudden attack of the 300 men, sounding the trumpets, smashing the pitchers, holding aloft the flaming torches, and giving forth the terrible shout of Israel's war-cry: "The sword of Yahweh and of Gideon"; the panic in the host of Midian, the mutual slaughter and complete rout of the enemy, the pursuit of the army in which the rest of Israel joined in, the slaying of the two princes and kings, the punishment of the rebels in Israel, and, finally, the combining of the sacerdotal as well as the civil authority in Gideon. He whom Israel formerly rejected, they wanted now to make king (Judge 8: 22)

It is all a picture of the future drawn from the very imperfect past. Several times in Scripture the victory of Gideon is referred to as a type of Armageddon (Hos. 1: 11; Isa. 9: 3-5; Isa. 10: 24-27). Its locality (Jezreel) signifies "Ajl sows" and related to the harvest then

gleaned by the Powerful One of the heavens. Armageddon will be a similar "day of Jezreel" in which Yahweh-Shalom will be manifested through Gideon and his 300 men (Christ and his brethren) — Hos. 1: 11. Then will be seen the glory of the antitype of Gideon the warrior: the man Christ Jesus elevated from a house that has been humbled by the enemy, the contender with shame and confusion, the destroyer of Baal, the exponent of Yahweh's glory, the Judge of Israel, reducing the 32,000, the many called, to the few chosen 300 men. His mighty victory will be seen on a world scale: the sudden and unexpected attack on the entrenched armies at Jerusalem (Zech. 14: 3), the mutual slaughter of the confederated host (Ezek. 38: 21), the co-operation of Israel after the flesh in destroying the remnants of the enemy (Zech. 14:14), the elevation of the previously rejected Warrior of God to the head of the State (Zech. 12: 10), the combining of the sacerdotal as well as the civil authority in his person (Zech. 6: 13). This remarkable incident out of the past, types, in an imperfect way (for a type is necessarily imperfect), the glory that will be the antitypical Gideon's (the Lord Jesus) in the day of triumph for "the chosen" in Israel.

As Deity rejected the service of 31,700 men out of an host of 32,000, let us never place undue importance upon numerical strength. It is not the numbers who attend a meeting, or associate with the Truth that count, but the few, or many, whose hearts are really touched by these things, and show a faithful response to the requirements of Yahweh

But the central figure of the whole story, and the one most frequently overlooked when it is recounted, is the altar built upon the rock of the winepress. Without the altar, victory would have been impossible. There would have been no peace for Gideon or for Israel. And the vision the townspeople saw after Gideon's encounter with the angel will be the vision the world will ultimately witness: the altar of Baal in ruins, the unmistakable Yahweh altar of unhewn stones (Deity in sacrificial manifestation) reared up in its place, and upon it the ashes of the sacred pole and consecrated Bullock consumed in the fire of Yahweh. The world will yet see this symbol translated into fact when Babylon the Great with its altar to Baal is destroyed. As the townspeople of Gideon shouted with anger, so a lament will arise from those who have been immersed in the worship of a false Christendom: "Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness; for in one hour is she made desolate" (Rev. 18:19). But this will be the means whereby peace will be brought to men and nations; the evil destroyed that righteousness might be elevated. As Zephaniah declares: "Yahweh will famish all the gods of the earth (by denying them worshippers); and men shall worship Him, every one from his place, even all the isles of the nation" (Zeph. 2: 11). Peace will come to this earth; peace with God, and with each other; peace that shall flow from the presence and acceptance of the Yahweh-Shalom altar (the Lord Jesus Christ) in Jerusalem, for in this symbol of the multitudinous Christ, will be seen the manifestation of **He Who Shall Give Peace.**"

—H.P.M.

2. The Saints as Rulers

Among those who criticise the exhortation to concentrate attention on the future inheritance of the Saints are some who say that such a study is but a manifestation of human pride. They deprecate brethren seeking a position of power in the Kingdom, or displaying an ambition to attain unto "ten cities." We ought to be content with a **humble** place in the Kingdom, and not think highly of ourselves.* The Truth calls us to lowliness and simplicity, not to greatness, pomp and ceremony . . . and so on.†

It sounds very noble and holy to discount any ambition for position, but in actual fact it is an insult to God, whose good pleasure it is to **give** us the Kingdom. Truly, if we were thinking that our own unaided efforts would gain us the Kingdom, or if we took an attitude of self-righteous superiority as if we are somebody of intrinsic importance, then we should be unworthy of the Kingdom. As Brother Roberts once said: God chooses men who are empty of themselves that **they may be full of Him.**" But if we have laid hold of that frame of mind at the foot of the cross of Christ, and attained to that consciousness which is the basis of reconciliation: then we shall not be motivated by conceit and self-esteem. Nevertheless, we shall not hesitate to constantly contemplate the unspeakable exaltation that can be ours in the grace of God, and the more we consider it, the more shall we be humbled at the greatness of God's mercy, and spurred on to greater effort to show our appreciation in action, that we may make our calling and election sure

To every word of the Prophets, a promise of exaltation is attached; to every command of Christ, elevation to greatness is made the motive force; in all the exhortations to holiness by the Apostles, the reward and power over the nations is made the incentive. Search and see if this is not so. The examples are too numerous to give in full: "I will make them of the synagogue of Satan come and worship before thy feet," "Ye shall receive a crown of glory that fadeth not away," "God

Such a statement sadly distorts the true motives of a research as this. Obviously those who are dissatisfied with the reward held out to them will not receive the humblest position in the Kingdom. Moreover, in so speaking, Brethren stand in judgment on the Lord himself, who exhorted his disciples to so labour that they might be worthy of ruling over "ten cities" (Luke 19: 17). The man who "kept his pound laid up in a napkin" was so lacking a vision of the future that he could not discern any benefits accruing from trading; his counterpart is the brother who cannot see the advantage of denying the world to-day, that he might enjoy the fruits of that greater Age to come.—Editor

*Here is a confusing of things that differ. We are called to lowliness and simplicity now, but to greatness and honour in the future.—Editor

is a rewarder of them that diligently seek Him," "Fear not Abraham . . . I am thy shield and exceeding great reward," "If we suffer with him we shall also reign with him," "Ye shall receive the reward of the inheritance," "I press toward the mark of the prize of the high calling of God," "They that sow in tears shall reap in joy," etc., etc.

The whole point of the Gospel is future glory; God's glory certainly, but with you and me permitted to share in it, "when he shall come to be glorified in his saints, and to be admired in all them that believe." Paul specifically prays (Eph. 1: 17-18) that God might give unto the Ephesian brethren the spirit of wisdom and revelation in the knowledge of him. The main feature of this enlightning of the eyes of their understanding was that they might know "what is the hope of His calling, and the riches of the glory of His inheritance in the saints"

Let us have our eyes open to this vision which will alone sustain in these dark days. Let us shun these belittlings of the future glory, and like David rejoice unashamedly in the Hope of Israel

The Princes Who Shall Rule

We now submit a few of the passages that speak unmistakably of the future greatness of the Saints, in that day when "a King shall reign in righteousness, and Princes shall rule in judgment" (Isa. 32). The subsequent words of this chapter describe how the King of Kings with his companion-kings "out of the Sun's rising" will cause men's actions to be apparent for what they are to the eye of unerring justice. Judgment will dwell in the wilderness and righteousness in the fruitful field; and out of that righteousness will come peace, quietness and assurance for ever. This glorious state of affairs, which will be widespread throughout the earth, will be performed through the ministrations of the saints armed with the power of the King in Zion

Zechariah 6: 10-15 symbolically presents the coronation of the King whose name is "The Branch." Joshua the High Priest typifies the priestly attributes of Christ as he is crowned. He will build the temple and bear the glory and shall be both a King and a Priest. Associated with this typical Joshua are other men of sign: Helem, Tobijah, Jedaiah, Hen. They, too, are crowned, and thereby share the bearing of the glory. They sit down with him in his throne.

This Melchisedec priesthood is taken up in Rev. 5: 9 where the saints, then glorified, praise their Lord and Redeemer, who has made them unto their God Kings and Priests that they may reign on the earth. Rev. 20: 4 tells us that this living and reigning with Christ occupies a thousand years, during which the satanism of human nature is chained. In other words, while the dead sea of nations will be purified by the life-giving Fountain that will emanate from Jesus in Zion by means of his brethren, yet there will still exist an element of impurity in the miry places (Ezek. 47: 11). Sin will still be in the flesh of the mortal population, and it will be our joyous task to keep it within bounds by discipline and education, until its complete abolition in the post-millennial revolt. This "binding of Satan" is also

described as "Power over the Nations" which will be given unto him who overcomes and keeps the works of the Lord till he come (Rev. 2: 26-27). Faithful saints will rule the nations with a rod of iron, breaking the rebels as a potter breaks rejected vessels.

Matthew 25 describes how faithful saints are going to be invited to enter into the joy of their Lord. This joy consists of those who have been faithful in a few things being made ruler over many things (v.21). The same theme is presented in Luke 19. Here the faithful are given authority over five or ten cities according to the effort they displayed for the Name of Yahweh in their mortal pilgrimage. From Malachi I: 11 we learn that in all the world the name of Yahweh of Armies will be great, with incense and a pure offering being offered in every place. Combine these references, and there is presented the idea of saints having a definite area of jurisdiction, so that city rulership, as set forth in Christ's picture of reward, is no mere rhetorical flourish. Zephaniah 2: 11 gives the picture of every man worshipping Yahweh from his place, even to the remotest isles. This will only be when with their own eyes they constantly behold the strong immortal pastors given by God to the Gentiles as well as to Israel (Jer. 3:15). These shepherds will feed them with knowledge and understanding.*

"Thine Eyes shall See thy Teachers"

Isaiah adds to the picture (Ch. 30: 20-21) that the teachers in the Age to come will not be "removed into a corner" but will be at hand constantly. The ears of the mortal inhabitant about to err will hear a word behind him saying: "This is the way; walk ye in it." Do not our hearts thrill at the concept of such noble and constructive work? We are now in training for it, and will only be chosen if we are heart and soul in love with the ways of Yahweh which we hope to then administer. Churchill, Menzies, Eisenhower, Malenkov — great names to-day, wielding mighty power, but doomed to pale into utter insignificance in comparison with the honour that Jesus wills to bestow upon us who are "but dust and ashes."

Psalm 19 likens the saints unto heavens ruling over the earth in the Age to come. In the midst of them, tabernacles the Sun of Righteousness. Healing will be in his beams (the saints under a further symbol — the "horns" or "beams of light" in Hab. 3: 4). Paul shows how this Psalm should be applied. He gives it more than astronomical significance by giving it a first application to the Apostles, the luminaries of the ecclesial heavens, who preached the gospel in all the

*Notice how the developing purpose of God is created by linking Scripture, passage with passage. "Because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17); "Ye (disciples) shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mat. 19:28); "I will give pastors according to Mine heart, which shall feed with knowledge and understanding" (Jer. 3: 15); "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:20-21); "The earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14); "Men shall worship Yahweh, every one from his place, even all the isles of the heathen" (Zeph. 2: 11); "For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith Yahweh Sabaoth" (Mal. 1: 11). Little imagination is needed to turn the above references into a living picture of the future.—Editor.

habitable (Romans 10: 16). In the coming Age, Apostolic speech and knowledge will pervade the whole earth by means of the saints who will declare the glory of God. Nothing will be hid from their all-seeing eyes and omnipresent power. Then from vv.8-11 of this Psalm we have the quality of the law which we hope to teach and administer set forth. It is a perfect law; it will convert, make wise, rejoice the heart, and enlighten the eyes. It will endure for ever. It will cleanse and warn, and bring many to the great reward which lies in the keeping of the statutes of Yahweh.

Zechariah 4 gives another lovely symbol illustrating our future activities. Here the multitudinous Christ is likened to a seven branched lampstand. The oil of the Spirit will burn brightly in this Divine apparatus of glory, illuminating the nations who, at present, stumble in darkness. The light will not be natural light, but that of Yahweh Who is light, and in Whom is no darkness at all. This vision again portrays unspeakable elevation for us, but also makes it clear that it will not be for the purpose of displaying any light or glory of our own. Rather will the earth be full of the knowledge of the glory of Yahweh as the waters cover the sea.

The reader can profitably multiply references to the grand mission of the Saints in the future, thus gaining the incentive to fill himself now with the oil that will place him among the wise virgins in that day. All the testimony combines to give a picture of God calling out a people to be the future administrators of the earth. Do we not long to begin the task of bringing man into the right material conditions wherein spiritual progress will be possible? Thus it is profitable for us to learn how the mortals will be living in the Millenium, for our work will be, under Christ, to produce the situation.

May we so labour to attain, for they that turn many to righteousness will shine as the stars for ever and ever (Dan. 12:3). Paul declares that such stars vary in brilliance and prominence — yet all exhibit the one fundamental spirit (1 Cor. 15:41). None should be discouraged by the variation of reward. A close look at Matthew 25 and Luke 19 shows a different approach. The Matthew parable shows an equal reward — SALVATION for equal use and progress with differing talents. The effort put forth is the ground of reward. The Luke record sets forth a PROPORTIONATE reward for varying use of equal capabilities (a pound). Here all the saints are viewed as being equal from God's standpoint, and if they strive actively, then, whatever their initial position, it can with God's help bring forth tenfold. To trade is to make profitable use of our life, our experiences and the Word of God to produce by His ever available power those characters that shall firm remain our everlasting trust. Let us, then, be of those who on a higher plane than ever that mentioned by Paul, desire the office of a bishop,* for we shall desire a good thing (1 Tim. 3:1). And though it is all of grace and mercy, a precious gift that none can truly merit, yet let us "look to ourselves" that we may receive a full reward (2 John 8).

—E.W. (Eng).

*The word in the Greek signifies no more than "overseer." Its Apostolic usage should not be confused with the usage the Apostasy has given it. Christ himself is spoken of as "the . . . bishop (i.e., overseer) of our souls" (1 Pet. 2:25).

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 . . .

From Rome to Tel Aviv

Gibbon, the historian, records that the day he set foot in Rome a great ambition for him was realised. In his "Memoirs" he writes:

"At the distance of 25 years, I can neither forget nor express the strong emotions which agitated my mind as I first approached and entered the Eternal City. After a sleepless night I trod, with lofty steps, the ruins of the Forum; each memorable spot, where Romulus stood, or Tully spoke, or Caesar fell, was at once present to my eye, and several days of intoxication were lost or enjoyed, before I could descend to a cool and minute observation."

Gibbon was steeped in the history and lore of Rome, and saw the city as the metropolis of the mightiest Empire of history. He peopled its ruins with the ghosts of its past, and tried to recapture the spirit of greatness and glory which superstition subsequently destroyed.

I saw Rome only as a citadel of ignorance and blasphemy, the ancient antagonist of Israel, the headquarters of a brutal system that tried to crush the Truth. I could not enthuse over its past glory (and of present glory I saw none), and rejoiced in its obvious decadence (Rev. 18:20). To me it seemed a dirty city, and the Tiber a miserable stream that

sluggishly wound its way through it.

Vatican City contains many precious treasures it is true, but I quickly sickened of the priest-ridden atmosphere, the mercenary attitude (an audience with the Pope could be arranged for a small sum), the bemused appearance of worshippers (many of them peasants on a visit from the country) as they knelt down to kiss the foot of a statue of a Pope, of which there are many in Peter's Cathedral, or gaped in wonder at the riches everywhere displayed. There is little here to appeal to a Christadelphian.

But the gloom of Rome was enlivened by the great pleasure of linking up once more with my travelling companion, Brother L. J. Colquhoun. And this pleasure was enhanced by the news that T. W. Airways were unable to convey us to Israel due to a strike, and we would have to transfer to the El Al line—an Israeli airline I thus fulfilled a promise made in Leeds to the Secretary of the Jewish community there (the second largest in England—Manchester has the largest. They made arrangements for me to address the community on Christadelphian beliefs, but a prior engagement prevented me fulfilling it), for I had told him that if pos-

sible I would travel by Israeli airline.

In due course we presented ourselves at the Rome aerodrome, and boarded the two-engined plane. Most of our fellow passengers were Jews from various countries visiting "the Land" or migrating thither. It was thrilling to hear the officer welcome the passengers in Hebrew and English, thrilling to see such humble words as "pepper" and "salt" (served in paper containers with the meal) and "chewing gum" (to ward off sickness) printed in Hebrew and English characters. And even if the plane was small and a little stuffy, and shuddered with the vibration of the engines, it was nonetheless a thrill, and a privilege, to be on one carrying the ensign of the Israeli State (the Star of David).

We stopped once at Athens, and there we got into conversation with a stout, prosperous-looking American Jew who has a home both in New York and Haifa. He spoke enthusiastically of Israel and its development. Though he claimed American citizenship, his heart was with Israel, and he felt that ultimately he must transfer permanently to the land.

We boarded the plane again to fly through the rest of the night. There was very little comfort in it, even though it did not "bounce" much, and I was nearly sick on several occasions. But as the day began to dawn, the sight from the window was glorious. The horizon appeared like the top of a huge ball, around the edge of which was diffused a red glow. Gradually this glow turned a beautiful orange colour, and then, suddenly, the sun, a ball of red fire, appeared in all its glory, and day had come. Far below us, the waters of the Mediterranean were seen, rather grey in colour, and islands (probably the Dodecanese) standing out therefrom like plums in syrup. A little longer, and the coastline of Israel came into view. Our stout American-Jewish friend became really excited. He was seated just behind me, and vigorously nudging me in the back, excitedly drew my at-

ention to "the Land."

As the plane swept lower we could see it. There was no beauty of soft, green landscape as in England, no glory of mountain and lake as in Switzerland, no majestic forest scenery as in Germany, but a vista of sunburnt earth—flat, dry and thirsty, a symbol of the state of its people. But the Israel of to-day is not the Israel of to-morrow; it is but the shadow of the restoration that will yet come.

Nevertheless, here was Abraham's land, the land of David's exploits, the land that witnessed the ministry of the prophets and apostles, Messiah's land, **our** land if we prove worthy. Episodes of Israel's history swam before me, deeds of faithful men in ages past, the mighty acts of Yahweh as He extended His arm on the behalf of His people. And the perfect link between past and future was the presence of these Jews in the plane with us, returning from America, Germany, and other countries to the land of their forefathers. Never have I been so emotionally stirred as when I saw Israel below us — not even when, some weeks later, Australia hove into sight.

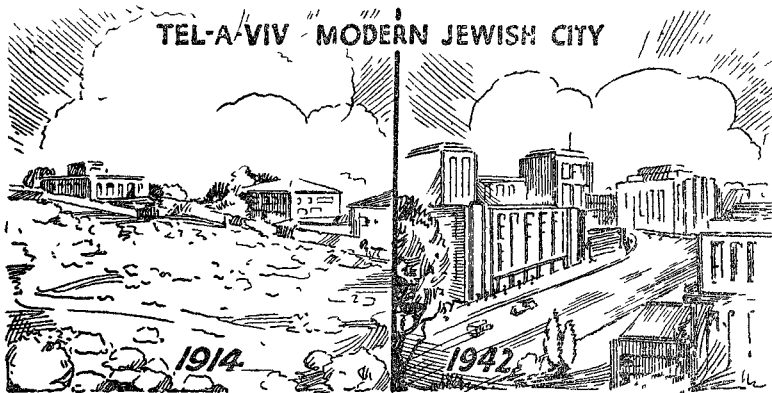
It was worth the feeling of nausea, the discomfort of the tiny plane, to arrive on Israeli soil, in an Israeli aeroplane.

After some trouble, we obtained bed and breakfast accommodation in Tel Aviv — the Bristol Hotel. Rather good quarters. Two single rooms connected by a balcony that overlooked part of the city permitted me to use my typewriter without disturbing my companion. But one feature we had not noticed when booking up. The Bristol is a Coshier Hotel. Only Jewish food is served. The only Jewish food that I can eat without trouble is eggs (and of these I soon tire). I thus commenced a course of egg eating for breakfast that continued, without exception, throughout our stay in Israel.

We were sixteen days in "the Land," and they were days filled with interest from early in the morning until late at night. Va-

rious Jewish organisations assisted us to see as much of the country and its development as was humanly possible, and by their good services we were taken to the extreme northern border, to the Huleh Valley project, and as far south as Beersheba in the Negeb and Sodom on the Dead Sea. The country is extremely small, particularly by Australian standards. At one stage only about 8 miles separates the eastern and western borders, whilst the mainly populated area extends north and south for a distance, perhaps, of

ultra-modern homes and flats, but they are not so proud of it to-day because, as the population has grown, the city has deteriorated. And with the terrible tension of life in Israel (it was described to us like "living in a pressure-cooker"!) there is little opportunity to renovate or maintain realty, with the result that many buildings are becoming drab. Living space is at a premium in tiny Israel, so that flat-life predominates over home-life, with all the disadvantages of the former. Most of the dwellings of Tel-Aviv are



one hundred miles. Another feature of our visit was the time of the year — July. This is the hottest month of the year. For almost eight months Israel has continuous sunshine, and the land becomes parched. By July, with the heat of the sun absorbing all moisture, Israel looks at its worst, but having seen it under such conditions, we can well imagine its great beauty in spring.

Tel-Aviv means "Hill of Spring." It is the largest city in Israel, though only a few years back it was but a barren waste. Now it absorbs Jaffa ("Joppa by the seaside" where Peter was staying when the message came to him from Cornelius — Acts 10: 5-6), whereas once Jaffa was larger than Tel Aviv. In fact, the city is named Tel-Aviv-Yafo with a population exceeding 400,000 people. The Jews were once very proud of Tel Aviv: its up-to-date design, its gardens and trees, its

four-storey flats communally-owned by the occupants: each family owns its particular flat, plus a fourth share of the land upon which it stands. Outside the cities most of the land is owned by the Jewish National Fund and leased out on terms that are based upon the provisions of the Mosaic Law. This Fund has been foremost in the development of the land of Israel.

Israel has more than doubled its population in the past five years. Let the reader assess what that would mean to the State of the country in which he resides; add to it the pressure and tension of a war of invasion by a large and ruthless enemy, plus the fact that, having been repulsed, the enemy will not make peace, but continues to snipe from the borders — and he will begin to appreciate some of the tremendous difficulties facing the Jews to-day. The doors of Israel have

been opened to receive Jews from all parts of the world persecuted Jews, cultured Jews, backward Jews, educated Jews, ignorant Jews, Jews bringing with them strange and terrible diseases, Jews lacking the rudimentary knowledge of hygiene; Jews from 74 different countries. They have to be housed, clothed, educated, cared for and taught. And whilst this is proceeding, the State must continue to function, infiltrating Arabs along the border must be repulsed, food must be produced and goods manufactured, for the Jewish State has no money to buy these outside the country. One result of all this is a very strict rationing of food: $\frac{1}{4}$ lb. meat every two months, no real butter, very little soap and that of inferior quality, and so on. There are plenty of vegetables and other nourishing foods, however, and the people generally look healthy on the diet they receive.

It is typical of these times that the nation that has adopted the word "Shalom" (Peace!) as its greeting, cannot find peace in the world of Gentilism.

One tends to measure the Jewish State from the type of educated and intelligent Jew that he meets in his home town, but it is a wrong impression. As we walked the streets of Tel-Aviv we met all types. There are blond Jews and dark Jews, Jews from the capital cities of Europe, and Jews from the backward villages of Africa and Arabia. The impact of so many migrants on so small a country has its inevitable result in a very mixed community. It came as a shock to us to see typical eastern beggars, begging in the streets of Tel-Aviv, to be approached by some dark-visaged, unshaven, villainous-looking man in tattered garments wanting to sell us some cigarettes or matches, to see in the shadows of a shop doorway some poor diseased wretch lifting up supplicating hands to passers-by.

In other words, we see to-day a partial fulfilment of Scripture: "I will bring them from the north, east, south, west . . . the blind

and the lame with them" (Jer. 31:8). And a country cannot have an influx of blind and lame without evidences of it; nor a gathering from all quarters of the earth without a drastic mixture of types.

There is a pathetic eagerness on the part of Jews to impress visitors with the accomplishments of the State. This is the natural reaction of a tiny State in a hostile world, but it often leads to an exaggeration of projects which, though they may be large when the difficulties and limitations of Israel are considered, are small in comparison with what is being done elsewhere; yet publicity has built these up to compare with mighty schemes in other countries. Actually, this does a disservice to Israel, for there is ample development without the need for overstatement. And the visitor is blind if he cannot see it, and appreciate it.

This eagerness to impress results in a question being put over and over again to the visitor: "What do you think of the country?" We replied, on one occasion, that we received an inspiration from every street corner. "What do you mean by that?" was the next question. "Well," we answered, "On every street corner you have your street signs." "Don't they have them in Australia?" "Oh, yes! But yours are unique." "How is that?" "Yours are given in three languages: Hebrew, Arabic and English." "Yes, that is true, but how do you get an inspiration from that?" "Well, 1900 years ago, there were also three languages used in Palestine: Hebrew, Latin and Greek. Over the cross of Jesus Christ the superscription was made out in these three languages (Luke 23:38). Latin represented the greatest Gentile military power of the ancient world, Greek its greatest cultural influence, and Hebrew but a tiny nation dominated by these two powerful Gentile forces. The influx of time, however, has caused Latin and Greek to become dead languages, though Hebrew still remains a living language, as witness your street signs. It rather illustrates

the point of Jeremiah 30: 11: 'Though I make a full end of all nations whither I have scattered thee, I will not make a full end of thee, but will correct thee in measure.' Therefore a Christadelphian cannot help but gain inspiration from every street corner. He looks forward to the time when Hebrew will be the sole language in Israel, and there will be such a change in the whole aspect of the land and people, that all life will be sanctified unto God (Zech. 14: 20-21)."

Tel-Aviv is on the sea-coast. The esplanade is a popular rendezvous in July (mid-summer). It was good to see the waves of the Mediterranean rolling in on to the shore, beating out the message of Jeremiah 31: 35: "I will restore, I will restore, I will restore My people of Israel." Great crowds assemble here, for the city is hot and humid, sipping cool drinks and listening to the entertainment the cafes provide — usually a small orchestra. On all sides Hebrew is heard. The orchestras have Hebrew names, they play Hebrew tunes, the people in the streets speak Hebrew: a wonderful revival of a language which for so long was the preserve of the linguist and scholar. Some Jewish shopkeepers refuse to serve Jews if they enquire for goods in any other language, even though they may understand what is being said.

The W.I.Z.O. took us on a tour of Tel-Aviv with special emphasis upon their local institutions. This demonstrated to us the loving care given to the babies and children of Israel, for Wizo looks upon these as the true migrants, the prospective citizens of the future. We could sympathise with this attitude, for we, too, believe that some of these babies might witness the wonderful transformation of the land under Messiah, when the "first dominion" shall come to Israel (Micah 4: 8), and Jerusalem will be elevated to the status of Metropolis of a world-wide Empire of peace and righteousness under Christ the King (Jer. 3: 17; Zech. 14: 9).

During this tour we were under

the charge of Mrs. Pewzner, a very fine, intelligent Jewess who had voluntarily left a good position and comfortable circumstances in Poland to rough it in Israel because of an ideal. She told us that sometimes friction develops between such as herself who had cheerfully accepted conditions because they worked with a vision of the future before them, and those migrants who had been unwillingly forced back to the land because of persecution. They do not like conditions in Israel: the hard work, the lack of amenities, the harshness of the surroundings. They constantly complain and a few returned to their old homes once the persecution died down, though now they wanted to come back to Israel again. Thus Wizo saw the future in terms of the babies for which they cared.

We often questioned such as Mrs. Pewzner regarding the future. What chance has Israel—such a tiny country, hedged in by powerful enemies, without a true friend in the world, short of living space, with an almost insuperable currency problem? A look of tiredness would come across their faces as we spoke. They agreed that all these problems were very real. They were terribly over-worked; they looked out upon a hostile world and could not see much future; but then Israel had won through to the present; its destiny is something beyond mere effort of muscles or politics of man, and in some half-formed, vague manner, they expressed faith in God and the future of the nation as revealed in the prophets.

We invariably excited curiosity as to why we had come to Israel, and as to the hopes and beliefs of Christadelphians. Jews of intelligence were most impressed that at a time when all the world was against them, our tiny community still proclaimed its faith in the future of Israel. So declared Miss Groves, Chairman of the Organisation Department of Wizo. We had been invited to her flat to partake of a special meal which introduced the Sabbath

fast. It was an interesting evening. There were present an official on welfare work from Haifa, the secretary of Wizo from Sweden, another gentleman from Tel-Aviv, Miss Groves and ourselves. They spoke to us of the difficulties that faced the country: the problems brought about by the influx of new migrants, the unsettled condition along the border (every day someone was killed), of friction between various organisations in Israel itself. We could sympathise with these "growing pains in the establishment of a State, and endeavour to encourage them from the standpoint of Bible prophecy." This brought up the subject of our beliefs, and we gave an outline of our expectations, how we looked upon the return of the Jews as the sign of the imminence of Messiah's second coming, how the future was black, not only for Israel, but for the world, the significance of Russia's growing power, the holocaust into which the whole world, and Israel, will be drawn, the intervention of God through His son, and the glory that will ultimately flood the earth from Jerusalem when from that centre will go forth the law and instruction of Yahweh (Isa. 2: 2-4).

These things were spoken to an attentive audience on the balcony of a flat in the centre of Tel-Aviv. About us were the sounds of the life of a busy city at rest. In the heat of the summer evening Jews in hundreds of flats about us were on illuminated balconies like us, and with their families were enjoying this period that ushered in the Sabbath, and, like us, were eating Jewish food, including unleavened bread.

We asked Miss Groves how she liked Israel. She misses the amenities that she has been used

to, she dislikes the hot climate, the problems of life oppress her, she is constantly stating she is going to leave, "but there is something that draws me back, and I find I cannot leave." She presented us each with a little book she had compiled entitled: "History Round the Clock." She inscribed my copy with the words: "I believe in the Prophets, and am happy to have met you whose life is so deeply bound up with Bible prophecy."

By now evening had come, and with it the Jewish sabbath. But there was no fasting in the sense of Isaiah 58: 13. True, the shops had closed, business had ceased, and the buses would not run; but there was no refraining from "doing thy pleasure," or "thinking thy thoughts," no attempt at "honouring Yahweh" by contemplating His law. The parks of Tel-Aviv were alive with youngsters merry-making, with older folks sitting out enjoying the air. There was no sign of devoting this time to the meditation of the law or in thankfulness to Yahweh. The night was noisy with laughter and talk. When we retired for rest at about 11.45 I could not sleep for the shouting and noise that came from an empty allotment adjacent to the hotel where a large number of young girls and boys were playing a Jewish game to the accompaniment of music. On the esplanade hundreds of couples were promenading, waiting for the Sabbath to be over—"Behold, what a weariness it is!" (Mal. 1: 13).

This was the Jewish sabbath, or, rather, Tel-Aviv's interpretation of it, for as we were to find later, sabbath in Jerusalem is an entirely different matter. We retired for rest greatly impressed with much of what we had already seen and heard during our short stay in this remarkable land and nation.

This is what we want, and is wanting — a revival of reading and searching the Holy Scriptures. If we can effect this, the truth will triumph in hearts where only prejudice, carnality and ignorance now reign.

J. Thomas,

Study Notes from Daniel

Daniel, Chapter 5 (Study notes continued from p.194 culled from the Prospect "Elpis Israel" Class).

Verse 2 — "His father Nebuchadnezzar." Belshazzar was grandson of Nebuchadnezzar, as is shown on p.194 of "The Logos," and critics have sometimes tried to make capital of this apparent discrepancy. But the word in Hebrew rendered "father" actually signifies "ancestor." A similar use of the word is found in 1 Kings 15: 11-13, Romans 9: 10.

Verse 3 — "The golden vessels out of the temple." This was a deliberate attempt to slight Yahweh of Israel (note v.23), a slight that led to the overthrow of Belshazzar. Note that Jeremiah predicted the latter as the "vengeance of His temple" (Jer. 50: 28).

Verse 7 — "The third ruler in the kingdom." As is stated on p.194, Belshazzar was regent with his father; Daniel, if elevated, would have made the third ruler.

Verse 10 — "The queen." V.3 states that Belshazzar's wife joined him in his blasphemy. The queen of verse 10 was probably the wife of Nabonidus, the daughter of Nebuchadnezzar and mother of Belshazzar.

Verse 11 — "There is a man in thy kingdom." The good service of Daniel in the past had been forgotten, the eminence he once enjoyed had been taken from him (Dan. 2: 48) by the elevation of ungodly kings. In similar manner, the influence of Truth will lose its appeal as the end draws nearer.

(To be continued)

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)

The "Cherubim", then, constitute a vehicle, in and upon which the Eternal Power self-styled "Ehyeh" or "Yahweh", otherwise "Jehovah", rides as in a chariot. Hence, David, in speaking of them in 1 Chron. xxviii. 18, terms them *ham-merchavah hakcheruvim*, "the chariot of the Cherubim", which, he says, "spread out and covered the ark of covenant of Yahweh". The Spirit is the rider, and the Cherubim the "clouds", the "horses", the "chariots", the "living creatures", the "wheels", the "great waters", the "winged host", upon which He rides. Hence, of the Eternal Spirit it is said, "Behold, He cometh with clouds"—the clouds of His witnesses, of whom the present evil *aion*, or course of things, is not worthy

(Rev. i. 7; Heb. xii. 1; 1 Thess. iv. 17); and again, "Was Thy wrath against the sea that Thou didst ride upon Thine horses, Thy chariots of salvation? . . . Thou didst march through the sea with Thine horses, through the heap of great waters" (Hab. iii. 8, 15); also, "Whither the Spirit was to go the living creatures went . . . and they ran and returned as the appearance of a flash of lightning. And the noise of their wings was like the noise of great waters, as the voice of the Almighty, as the noise of a host (Ezek. i. 12, 14, 24; Rev. i. 15; xix. 14). In this last citation, wings, great waters, Almighty, and host, all refer to the same company—a multitudinous embodiment of the Effluence of the Eternal Father, who soars on these wings of the Spirit. *wy-yaide-al chanphai ruach* (Ps. xviii. 10).

But the Eternal Spirit not only "rides upon", "soars upon", and "flies upon", but the Father by that Spirit also "inhabits the Cherubim". David in Psalm lxxx. and Hezekiah in Isaiah xxxvii. 16, say in their address to Yahweh, "O Yahweh of Hosts, Elohim of Israel, inhabiting the Cherubim, shine forth, Thou, He, the Mighty Ones (*athtah-hu ha-Elohim*). Thou alone of all the kingdoms of the earth; Thou didst make the heavens and the earth". In this passage is a remarkable combination of titles and pronouns in the singular and plural numbers. Yahweh or Jehovah is singular; Elohim, plural; *athta-hu*, two pronouns in the singular joined to *hah-Elohim* in the plural: *athtah* signifies thou, and *hu*, he in the third person, which in the original text are connected by a hyphen, thus Thou-He. The common version has it "thou art he" in many places, but in the text before us they have omitted the "he" altogether, and instead of the literal rendering, "Thou-He, the Mighty Ones", they have substituted what was not written, namely, "Thou are the God".

(To be continued)

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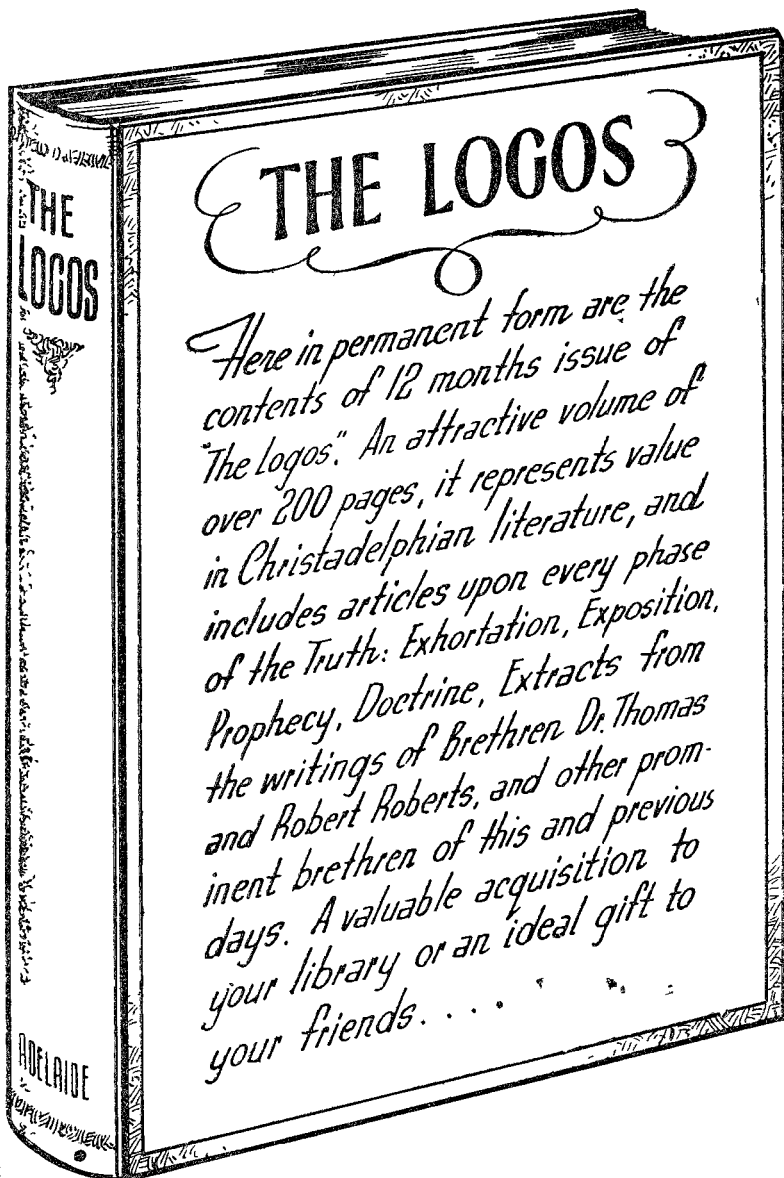
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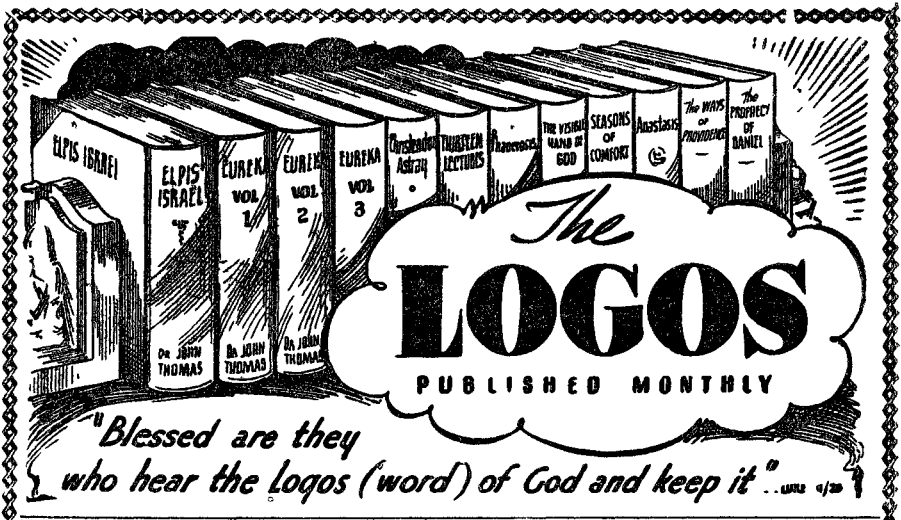
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Vol. 20

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

Acts 15: 14

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

J. Thomas.

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

"THE LOGOS"

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OUR POLICY.

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

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

"Take Heed to Thyself and unto the Doctrine."

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

Paul.

VOLUME TWENTY

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

HOLD FAST TO TRUTH AND WISDOM.

It is for the children of God to hold fast their integrity in the midst of a "crooked and perverse generation." We know where the brazen folly will end. We know who has proclaimed concerning the very great epoch in which we live, "The harvest is ripe; their wickedness is great." We know what came of a similar state of things in Israel and in the Roman Empire; disaster and evil swept over the face of society and laid the pride of man in ghastly ruin. We know what is revealed concerning the great finishing: "The lofty looks of man shall be bowed down, and the Lord alone shall be exalted in that day." It is for us in the midst of the general craze to hold fast to truth and wisdom. Hold on to the Bible, to the daily reading of the Bible, to the precepts of the Bible, to the duties and assemblies commanded by the Bible, to the spirit and maxims, the principles, hopes, loves and practices of the Bible. And we shall have great peace, even now; now when iniquity abounds and the love of many waxes cold. Even now, in times of evil and stress and affliction and dishonour, great peace have they that love thy law, but, oh, when the storm is past, when judgment has uprooted wickedness, when mercy has established the throne in righteousness, when compassion has forgiven our iniquities, when pity has wiped the tears from our eyes, when the God of Israel's power and love shall have healed all our diseases and strengthened us with immortal life, and spread the Pavilions of His everlasting kingdom in the land of promise and peace, who then shall measure the peace that will be the portion of the loved of God? "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

The Coming Coronation

"Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, 'Glory to the Deity in the highest, over the earth peace, and good will towards men.' Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (Rev. 5: 11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed."

—Bro. Thomas in "Eureka," vol. 3.

The above comment, by Brother Thomas is based upon Revelation 14: 3 where the redeemed, represented by the symbolic number of 144,000, are shown singing their song of victory and glory before the throne of the Lamb.

We can appreciate from such extracts how clearly Brother Thomas was able to transform the symbolic Scriptures into vivid pictures of the future. "Eureka" is far from being a dull book of difficult exposition, but rather provides a most interesting drama of history both past and future as seen from the Divine standpoint. Let us compare the scene of glory depicted above, with one that is perhaps more familiar to us.

The Coronation of Queen Elizabeth was one of the most spectacular pageants of the century. Every city, town and village of England co-operated to make it a success. A trail of bunting and decoration extended from one end of the land to the other. A wave of enthusiasm swept through the island as men and women of all stratas of society hoped that the accession of the Queen might presage a new era of greatness for Britain.

Its success was repeated on a smaller scale in the Dominions when the Queen visited parts of her wide-flung Empire. Millions of pounds were spent in beautifying the capital cities; States and governments vied with each other in their expressions of welcome and pleasure at the presence of a reigning monarch upon the soil of New Zealand and Australia for the first time.

For a time the happy progress of the Queen through the country drove from the main pages of the newspapers the ominous record of world events that provide the background to these times. But even so, sufficient happened in the Dominions themselves, to remind people of the grim facts of life, and to somewhat temper the full excess of joy. A train of misfortune seemed to follow in the path of the Royal procession. The visit to New Zealand synchronised with one of the most terrible train accidents in history, the visit to N.S.W. was followed by devastating floods in that State and in Queensland, South Australia experienced its worst earthquake in history, and Western Australia was visited by a terrible polio epidemic that almost resulted in the visit of the Queen to that State being cancelled. In the international sphere, the Egyptian crisis, the threatening conditions in the Middle East plus the revelations of the terror of the Hydrogen Bomb served to warn mankind of the possibilities of the morrow.

These things remind us of the limitations of man's government. It cannot control the forces of nature, guarantee good harvests, provide immunity from disease, or produce sunshine and rain as required. Even the normal functions of government provide a record of maladministration and failure rather than otherwise. The presence of slums in our cities, the succession of slumps and depressions, the re-occurring incidence of warfare speak of bungling and mismanagement on the part of those politicians who seek to guide the destiny of nations.

Christ returns to change all this. The Image of Daniel 2 which represents man's might was ground so completely to powder by the "little stone" Power as to become as dust and removed by the wind. So Christ comes, manifesting the fire of Divine wrath because of man's wickedness, to purge the earth of iniquity. He comes to destroy the institutions of men that he might establish in their place the institutions of God. Prosperity indicates that 40 years will be occupied in this work. During that time the power of Gogue will be destroyed, Israel will be regathered from dispersion, and Catholic Europe will be brought into subjection to Christ.

As the Kingdom is extended in ever widening circles, Jerusalem will be transformed and become the site of a glorious mile square "House of prayer for all nations."

INAUGURAL CEREMONY OF TEMPLE.

The closing chapters of Ezekiel's prophecy speak not only of the measurements and purpose of this "House of Prayer," but of a grand inaugural service that shall take place at its opening which shall most likely synchronise with the commencement of the Millennium. Other prophecies speak of this also, and indicate that on that occasion, a special ceremony will induct the Son of God into his high position as Lord and King over all the earth. Representatives of all stratas of the Millennial society will be present: angelic

representatives of heaven, resurrected and immortalised saints, as well as mortal representatives of these nations that survive the judgments of God. Then before all this assembly of notables, the Son of God will be presented as King.

Psalms 2 speaks of this time. It predicts the opposition that Christ shall receive from the nations at his second advent, and how Yahweh will "speak to them in His wrath, and trouble them in His sore displeasure" (v. 5). It sets forth the intention of Yahweh: "Yet have I set my king upon my holy hill of Zion." It states the decree: "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession."

A better rendering of this significant statement is: "Yet I *anoint* my king upon Zion the Mount of My sanctuary" (see margin). The following verse implies that at that time God will audibly express His pleasure in the Son as he did at His baptism (Mat. 3: 17), and on the Mount of Transfiguration (Mat. 17: 5). The former inducted him into his high office as prophet, the latter as priest, and on Zion's hill some time in the future, he will be anointed as King: Prophet, Priest and King.

ANOINTED KING.

We can visualise the scene. The earth quiescent after the thunders of Armageddon and its aftermath; Jerusalem the metropolis of the earth, the site of a glorious "House of prayer for all nations;" the inaugural service with mortal and immortal representatives present; the King presented before the host, the audible Voice from heaven proclaiming his high office; the Divine anointing; and then the literal fulfilment of Paul's words:

"At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father" (Phil 2: 10).

VARIOUS REPRESENTATIVES.

There will be Jewish representatives at this grand service of Coronation. The 68th Psalm speaks of the tribes of Israel gathered at the Temple service, at a time when earth's kings bring presents to Jerusalem (vv. 27-29). And this accords with the words of Christ spoken from the Mount of Olives just prior to his crucifixion: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23). The origin of this quotation is found in Psalm 118: 26, and its context is significant, for it not only states that this will be proclaimed "in the house of Yahweh," but follows with a reference (v. 27) that shows that it will be consummated by a sacrificial festival expressing joy and thanksgiving to the "Giver of every good and perfect gift." In that day of glory, Israel will acknowledge their blindness of heart and appreciate the manifestation of Yahweh in the Son. The Psalm expresses their praise:

"The stone which the builders refused is become the head stone of the corner. This is Yahweh's doing; and is marvellous in our eyes. THIS IS THE DAY which Yahweh hath made; we will rejoice and be glad in it . . . Blessed be he that cometh in the

name of Yahweh; we have blessed you out of the House of Yahweh" (Ps. 118: 22-26).

Gentile nations will also be represented. The 45th Psalm speaks of such a service as we have outlined above. In anticipation of the glory to be then realised, the Psalmist's heart "bubbled over" with joy (v. 1 margin). He witnessed the Queen (the glorified Ecclesia) presented to her Bridegroom, he saw the majesty of the King, he heard the Voice from heaven announce the dignity of the throne (v. 6), he observed the anointing (v. 7), and concluded with the statement: "The daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour" (v. 12). The 72nd Psalm adds: All kings shall fall down before him, all nations shall serve him" (v. 16).

Britain is the modern Tyre of prophecy, and with a Queen upon the throne, the title "daughter of Tyre" is apt. Should Queen Elizabeth be spared unto that moment, she may well type the Queen of Sheba whose address to Solomon will be particularly appropriate to that time:

"It was a true report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it; and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be Yahweh thy God, which delighted in thee to set thee on his throne, to be king; because thy God loved Israel, to establish them for ever." (2 Chron. 9: 6-8).

The angelic representatives of Heaven will likewise be present on that auspicious occasion. The quotation from Phillippians speaks of them bowing to Christ, and this thought is repeated in Hebrews 1: 6: "And when he bringeth again the first begotten into the world, he saith, And let all the angels of God worship him" (see margin).

The whole dramatic occasion is captured in the beautiful symbology of Revelation 5. There is one presented to us by the composite titles of Lamb and Lion. He is represented as "having prevailed," and is surrounded by four beasts and twenty-four elders (symbols representative of the saints). These are shown in a state of adoration to the Son and singing a song of triumph: "Thou wast slain, and hast redeemed us to 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" (vv. 9-10).

Next there is heard the refrain of Angelic voices. John declares: "I heard the voice of many angels . . . saying with a loud voice: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing'" (vv. 11-12).

Finally mortal voices blend with immortal ones to render their praise. "And every creature . . . heard I saying, 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever'" (v. 13).

CROWNS OF SILVER AND GOLD.

Zechariah, the prophet, saw this time in vision. He was told to take silver and gold and make crowns to place upon the head of Joshua the high priest, as representative of the Branch who shall "build the temple of Yahweh, and bear the glory sitting and ruling upon his throne," and upon his companions who had come out from Babylon (see Zech. 6: 9-15). The crowns were placed in the Temple then built as a "memorial before Yahweh" (v. 14). It is a memorial of coming glory and triumph for the Branch and his companions "taken out of every nation and tongue."

Many other references can be adduced to those given above, so as to build up in greater detail a mental picture of that glorious occasion when heaven and earth shall combine to praise the Son of God to the glory of the Father. The interested reader will find many direct references and incidental allusions to this wonderful subject, and he can set himself a delightful and interesting task by seeking these as he daily pursues his way through the Bible. Thus he will be enabled, like Abraham, to see "Christ's day" and be glad. Then tinsel and decoration of Gentile times soon becomes faded and worn, but the glory to be revealed in Messiah's times will be eternal, for "their eyes shall see the King in his beauty" (Isa. 33: 17), and upon these eternal things our spiritual vision should be constantly set.

Erratum

We regret the error that occurs in Brother Pennington's article last month (p. 208-209) due to misplaced type. The article expounded the subject of Joseph in type and antitype, and section where the above occurred should have read:

"At the present the world is governed largely by money; it has been the root of evil for countless generations. If that dependance upon money could be broken, and if men could be taught that man does not live by bread alone, it would go a long way to establishing "glory to God in the highest, and on earth peace among men of good will." In measure, this is what Joseph did. First he gave his father and his brethren a possession in the land (Gen. 47: 12), "nourishing" them (vv. 14-17). Then, as the crisis developed, he gathered up all the money, and when this failed, the people brought their cattle. Finally, they declared: "There is not ought left in the sight of my Lord but our bodies and our lands" (v. 20). Thus both lands and people became the possession of Pharaoh, so that Joseph declared: "Behold I have bought you this day and your land for Pharaoh."

The people were thus made entirely dependant upon the King who fed them with bread, and gave them seed for sowing. Did this bring happiness or misery? Undoubtedly happiness. The people, for the first time in their lives, had a feeling of security and stability. To Joseph they said: "Thou hast saved our lives! Let us find grace in the eyes of my lord and we will be Pharaoh's servants."

There was one notable exception, however. Verse 22 records: "Only the land of the priests (princes) bought he not." Again: "Joseph made it a law over the land of Egypt unto this day that Pharaoh should have a fifth part except the land of the priests only which became not Pharaoh's" (v. 26),

Book Review

DOTH NOT WISDOM CRY ?

This is the title of a booklet received from Brother P. O. Barnard. Its publication reveals that though wisdom might cry in the streets just as loudly as it did in the days of Solomon (Prov. 8: 3) it is as little heeded.

In a "Foreword" the author states that the subject matter of the book "concerns, for the most part, the 'Logos' . . ." One would have imagined that a simple personal letter to us correcting us in any mistakes we might have made, or at any rate ascertaining our true mind upon the matter in question would have been Wisdom's method of handling such a matter. Certainly this is the principle advocated by the Lord—the personification of Wisdom—in Matthew 18, and we cannot help but feel that if this instruction had been adopted over the years, it would have gone a long way towards solving the unsatisfactory Ecclesial conditions that exist today. But as Solomon reminds us, though Wisdom may lift up her voice, few are prepared to listen.

The book is dedicated to condemning the "Logos" plea for ecclesial reunion; and in the process sadly distorts our plea. We believe that brethren sound in the faith should cooperate in repudiating and rejecting error, in educating the brotherhood in the elevating principles of Divine revelation, in trying to raise the spiritual tone of all as Christ's return so obviously becomes more imminent; and not limit their consideration of Truth to an argument on Clause 5.

The author of the book was invited to be present at a meeting convened by the Lakemba Ecclesia at which we spake, and afterwards answered questions publicly submitted to us by prominent members of his ecclesia. Unfortunately Brother Barnard did not attend that meeting, but apparently has received a garbled report of it from others, and ignoring Wisdom's plea, has rushed into print. We sincerely trust that his book has not the ecclesial endorsement of Concord, for we recall with pleasure the very friendly and brotherly atmosphere of the Lakemba meeting, and the unanimous vote in favour of investigating the matter of Ecclesial reunion.

The author of the book before us condemns other fellowships for tolerating error, and yet admits that "anomalies" exist in his own group (the central fellowship, p. 44); he names certain ones whom he accuses of heresy, and yet at least two of those names are of brethren in his own fellowship! But he has a wise saying to cover this inconsistency: "Two wrongs," he suggests, "do not make a right." We can supply a better adage. Direct from the voice of Wisdom comes the cry:

" . . . Thou art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge

and of the truth . . . thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you . . ." (Rom. 2: 19-24).

And Wisdom's voice is true, for the divided state of Christadelphia is a subject of reproach and blasphemy against the Truth, by Gentiles.

We assure Brother Barnard, that the very errors he alleges are to be found in certain ecclesias rejected by him, are advocated in a more powerful and widespread manner in his own fellowship; and this in no secret manner, but publicly before the brethren.

In England, we were told, it is necessary to reject the principles of Andrewism before fellowship will be extended by the Central meetings; here we must endorse them (p. 24) before the Central fellowship will recognise us!

The author states that the Truth "can be simply explained and as simply understood" (p. 3). We agree. But if fifty years of agitation on his part has not produced unanimity on a point that can be simply explained and understood, does not Wisdom dictate that there is something wrong in the method of approach? The book before us is hardly simple in presentation or in teaching. To follow it to its logical conclusion we would have to cut off association with all ecclesias. It is contradictory. For example: on the inside front cover there is an advertisement for a book on the subject of Divorce that asserts a certain principle; on the inside back cover there is an advertisement for a magazine that refutes that very principle. And this is not something upon which an expression of opinion is permitted, but forms part of the basis for fellowship in the Concord meeting.

In the parable of the sheepfold, the Lord declared that the "hireling fleeth from the face of the wolf," and the author of this booklet, apparently feeling the implied rebuke of Wisdom's voice (for he writes that he has "never received any hire") asks, "Did the apostle Paul tolerate the presence of wolves?" The answer, of course, is No he did not; he went to the centre of trouble, in Galatia, in Corinth, in Ephesus and elsewhere, and courageously grappled with the wolves until they left the ecclesia. This is not the method advocated by the book before us. Rather would the author have us emulate the action of the hireling.

He writes of the shepherd's club, and shows how it was used to smite and chase away the wolves, forgetting that he uses the club, not on the wolves, but on the sheep and lambs of the pasture.

He asks: "What difference is there, in principle and practise, between a heterogeneous 'Christadelphia' and the error-tolerating 'Church of Christ' or 'Baptist Church'?" We are supposed to be the "heterogeneous Christadelphia" even though we are not prepared to tolerate error, but if Brother Barnard cannot see anything different between us and the Baptists then the money and energy expended in the book before us is an evidence of folly, and Wisdom indeed lifts up her voice in vain.

Brother Barnard, in this book, is frequently found fighting shadows.

Extracts of thirty, forty, fifty years ago are advanced, and the sins of the fathers are placed upon the children. Wisdom cries out to the brotherhood to desist in this matter, but the cry is unheeded.

For our part, we appeal to the reader not to allow the distracting and discouraging winds of Ecclesial storms to divert him from the true course of Wisdom: the development of the mind of the Spirit through the exercise of study and prayer. Without idolising our pioneers, we can use their writings (and they are in advance of anything offered today) to that end. Whether or not Ecclesial unity comes will avail us nothing if we are not personally ready to receive Christ at his return. Meanwhile, in realisation of Christ's words: "Blessed are ye that mourn, that weep now, for ye shall be comforted," we can be strengthened to endure. In fact, if we "rest on the Lord," in spite of the disturbing conditions about us, we can even get to the point of rejoicing in tribulation, comforted by a knowledge of its divine meaning, and confident in the assurance that after the clouds and tears of night will dawn upon us the light and gladness of the promised day of God, when the disturbing and distracting things of today will be gone for good. As David reminds us: "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119: 165). To this end doth Wisdom cry, let us heed her voice.

—Editor.

Demas believed with the apostles and walked with their enemies, having a heartfelt devotion to the present world, and a disrelish for the reproach which is inseparable from a valiant profession and defence of the truth. Such amiable fainthearts are neither wise nor prudent before God; and whenever the wounds of the enemy are found upon them they are invariably upon their backs, for which there is no defence in "the whole armour of God."

—Brother Thomas.

Be not deceived then by the syren-voices of the peace prophets. Ere long the last and most terrible of wars will break out. The blessing is not simply to him that watcheth; but to him that "watcheth and keepeth his garments."

—Brother Thomas.

Experience over a wide and constantly fermenting field shows that unless there is a resolute adhesion to the position of divine wisdom, recovered with much difficulty during the last two generations, there is danger of losing it all: not all at once, but point by point—one point at a time till all is gone.

—R.R.

We must set up not authority. We must preserve, in its most untrammelled form, the liberty of voluntary fraternal association and co-operation, requiring, as our only condition, the belief and obedience of the truth. On subsidiary matters, we must preserve absolute independence of each other. We must beware of taking a step towards ecclesiastical law-making, which while intended for good, has in all history of the world worked evil. The beginnings are insidious, and have to be guarded against.

—R.R.



Excellent for Distribution

“GOD RAISED HIM FROM THE DEAD”



This is the title of a 20 page booklet (2nd Edition) issued by Brother H. H. James, 1024 Ellis Street, Hastings, New Zealand, to refute the claims of “Watchtower Bible and Tract Society” publications. It has special reference to the resurrection of Jesus from the dead. The sect, self-styled “Jehovah’s Witnesses” claim that the body that went into the tomb is still dead, and the Jesus whom Thomas handled, who appeared to the disciples and ate the meal they prepared, who disappeared into heaven from the Mount of Olives possessed an entirely different body.

This is a fundamental doctrine of the “Watchtower” sect, and also comprises the Achilles heel of their pretensions; for virtually denying the resurrection of the Lord, it stamps them as “false witnesses of God” (1 Cor. 15: 15). Brother James’ book vigorously challenges this error, showing clearly the truth of the matter. Copies of this booklet are obtainable from the address above at the following rates: English or New Zealand currency 28/- per 100 plus postage, Australian currency 35/- per 100 plus postage, Canadian or American currency 4 dollars per 100 plus postage.

In a covering letter, Brother James writes:

The enclosed booklet is designed to meet the excuses of the “Jehovah’s Witnesses” that the body buried in Joseph’s tomb did not come out alive. You may find it useful in your work of combatting their errors. Their last publication “**A New Heaven and a New Earth**” is simply horrible. I have never before read such a prostitution of the Word of God. All the lovely passages forecasting Israel’s return to the land are twisted and wrested to mean a spiritual fulfilment now in Jehovah’s Witnesses. Their **New World Translation** of the New Testament is another monstrosity. As an example, John 1: 18 is rendered: “No man has seen God at any time, the only begotten god who is in the bosom position with the Father is the one that has explained him.” Mark 16: 5-6 reads: “They saw a young man sitting on the right side clothed in a bright robe, and they were **stunned**. He said to them, **Stop being stunned.**” Acts 23: 22: “Therefore the military commander let the young man go after ordering him, **Do not blab** to anyone that you have made these things clear to me.”

These are a few of the glaring blemishes. They are now producing a **New World Translation** of the Old Testament, and have got as far as the book of Ruth.

I think the whole thing is appalling, and we cannot be too aggressive against it. The Christadelphians are the only ones who can expose this system. My two booklets against them (Simple Truth Series Nos. 18 and 21—the title above is 21) cannot be answered.

—H. H. James.

THE JOY SET BEFORE US — OUR WORK IN THE
MILLENNIUM.

3. New Heavens and New Earth

Some brethren imagine that the mortal population of the earth under the administration of the Saints will continue to live under much the same material system as today. They seem to consider that the "best" of the works and inventions of men will be perpetuated in the millennium, though with the fear of abuse removed. Thus first it is necessary to show how every vestige of human arrangement is to be shattered by the judgments to be executed by Christ and his brethren.

When Peter spoke of the dissolution of the Mosaic Commonwealth, he encouraged the saints to look for the *new* Jewish heavens and earth, wherein dwelleth *righteousness* (2 Peter 3). Revelation 21 speaks of conditions during the millennium insofar as they tend toward the final consummation of God all in all, which alone can completely fulfil the chapter. Here the contrast is between Divine arrangements and the sin's flesh arrangement of the present; and the Spirit declares "I make *all things new*." Let not the reader suppose that the material arrangements for the mortal population of the earth will be a mere continuance of present ways of living, though under perfect government.

Revolution complete and absolute is foretold by the Word!

The material conditions and political basis of the Kingdom will have mental and moral reactions of a Godly nature as their object. The mortal population having been caused to *fear God* by the revelation of His glory in militant manifestation, will be in a mood to learn righteousness (Isa. 26: 9). All things being made new will involve the development of an entirely new physical environment, in order that men's minds may move in entirely new channels.

The purpose of the Hour of Judgment is not only to remove the wicked from authority, but also to shatter utterly the whole basis of human society as at present organised (e.g. Dan. 2). Everything man does in every field of thought and activity is based upon the carnal mind—his own self desires. Even when he is not murdering, stealing, lying or engaging in immorality, his ordinary and supposedly ethical doings show little harmony with the ways of Deity which are as high above man's ways as heaven is above the earth (Isa. 55).

Man's material progress is in inverse ratio to his moral and spiritual improvement. When life is simple and less luxurious, then minds are more receptive to higher things. This is true even on a human level as can be seen by a study of the decline and fall of all great empires. Ease, luxury, effeminacy doomed the Roman Empire as Gibbon's testimony declares. Simplicity has to be forced upon man.

When God is enthroned in the earth among mortal men, there is no question of an orderly take over—a transition by changes from human to divine arrangements. Only by complete and utter revolution will it be possible.

Chaos will successively spread to all the earth as the judgment of Yahweh proceeds. Nation against nation with the most modern weapons; supernatural use by multitudinous Christ of hail and earthquake, lightning and fire, pestilence and plague; triumphant invasion by Israel who are to be Yahweh's battle axe (Jer. 51: 20, Micah 5, Zech. 9: 13-14). All these features will combine to reduce the inhabitants of the world to a condition of almost unimaginable distress. They will wander homeless and hungry, unorganised and hopeless, as if in a daze; homes gone, pleasures gone, friends gone, leaders gone, everything gone. An amazement and gloom will cover the earth so deep as to be almost beyond sorrow. Hiroshima in August 1944 provides but a dim microcosm of the whole world in the day when the "slain of Yahweh will be from one end of the earth to the other," when He will have wrought vast desolations in the earth (Jer. 25: 29-33; Ps. 46).

Such judgment will be the essential precursor to a more complete manifestation of God (who is love) than has ever been witnessed on the earth before. But, to be effective, the change will have to be ruthless revolution, not smooth reformation. Cities flattened, systems ruined, institutions shattered, and when, at last, "the little stone" has ground to powder the image of human dominion, it will arise a vast mountain to fill the whole earth (Dan. 2). After the political earth has been utterly broken down, clean dissolved; after it has "reeled to and fro like a drunkard," and has swayed like a hut in an earthquake, then "the moon shall be confounded and the sun ashamed when Yahweh of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. 24).

Nothing will remain upon which man can peg his own ideas. Instead there will be another peg upon which to hang another glory (Isa. 22: 23-25). If in God's grace we are made the bearers of that glory, then it will be our pleasure to reorganise men in simple communities based on the Land, and ruled by the amended Mosaic Law.

—E. W.



An Appeal to Contend for the Faith

Commendations from the pen of Jude

Jude, the brother of James, one of the chosen twelve, who were also named apostles (Luke 6: 16) wrote a letter to the "called," those who have been "sanctified" or set apart by God. In the mercy of God this letter has been preserved down to our day, and we have had it read in our ears this morning. In the process of time we have become numbered amongst the "called," God having brought us out of darkness into "His marvellous light," to be a people for His Name. The apostle's words thus apply to us also. And what has he to say to us this morning?

JUDE'S ORIGINAL PURPOSE CHANGED.

He declares that he desired to talk to us about our "Common salvation," that glorious "hope of Israel" which we share with him. In Moffatt's translation, which brings the significance of his third verse home to us rather more forcefully, Jude says: "Beloved, my whole concern was to write to you of our common salvation, but I am *forced* to write you an appeal to defend the faith once for all committed to the saints." His whole concern originally had been to write to us of that gospel, or "goodness" which is "the power of God unto salvation to everyone that believeth" (Rom. 1: 16). He purposed, no doubt, to "stir us up by putting us in remembrance" of those "exceeding great and precious promises" whereby we are enabled, if faithful, to be "partakers of the divine nature" (2 Pet. 1).

But instead of speaking to us in this strain, of those things which are most surely believed among us, and wherein "we rejoice with joy unspeakable" (1 Pet. 1: 8), he was, he tells us, forced to write to us about another matter entirely. He felt that circumstances necessitated an exhortation on the need to "contend earnestly" for the faith. This is by no means as pleasant to contemplate as the "riches of our inheritance," and it is even more unpleasant to carry out. There are a number of passages of Scripture which speak of our "warfare," from which we learn that it takes place in three fields. Paul, writing to the Romans (ch. 7), spake of "the good that I would I do not but the evil which I would not, that I do . . . I see a law in my members, warring against the law of my mind." This is warfare within ourselves, and Paul found it a wretched state. Then we find ourselves in opposition to the world about us. "We wrestle not against flesh and blood (i.e. people in particular), but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places (Eph. 6: 12). Jude speaks of the third field, within the ecclesia, between brethren. Here surely is the most hateful, the most distasteful, field of all. I well remember receiving a letter from a brother some years ago now, in the course of which he said:

"I find this constant and recurring warfare in the ecclesia far from my liking: it is quite contrary to my nature, not from any fear of being disliked, but because of the physical state it reduces me to: I shake and tremble, my heart pumps as though it would burst, and I can scarce control my tongue. In short, I am afraid. And my main fear is that I shall not say the right thing, or be capable of gainsaying the adversaries."

Yes, here is something extremely unpleasant, regrettable indeed. As another brother wrote more than 100 years ago: "I would rather be the friend than the foe of anyone upon the ground. This is the bent of my fleshly nature . . ." Yet in this letter we have read together Jude exhorts us, unpleasant though it may be, and altogether contrary to our desire for peace, goodwill and harmony one with another, to "contend earnestly for the faith once delivered to the saints."

THE NEED FOR SUCH CONTENTION.

Why did Jude set his first intention to one side? The answer is found in verse 4: "For there are certain men crept in unawares . . . ungodly men . . ." Crept in where? Verse 12 tells us: "These are spots in your feasts of love, when they feast with you." As the brethren and sisters gathered together around the emblems of God's love, as we done this morning, such brethren, says Jude, were present.

But what has this to do with the other brethren gathered there? Why should Jude exhort them to action against their brethren when they "speak evil of those things which they know not?" The reason comes out more clearly in 2 Peter 2 where the Apostle deals with the same situation, and says: "There shall be false teachers among you . . . and many shall follow their pernicious ways" (v. 1). In v. 13 he says: "Spots they are, and blemishes, sporting themselves in their own deceivings *while they feast with you.*"

Peter's words bring out the need for opposition. "Many shall follow their pernicious ways." Later in this chapter he tells us that "they allure through the lusts of the flesh . . . those that were for a while escaped from them who live in error" (v. 18). Thus a sorry state of affairs had developed in the days of Peter and Jude, but surely such an exhortation is not needful today? Let us see.

THE NEED STILL EXISTS.

God, in His wisdom, has preserved this brief letter from Jude, which is exclusively on this theme, right down to our day, and it was read to us this morning much as it would have been read out to the brethren and sisters to whom Jude first penned it. In it Jude reminds us of the words of the Apostles (v. 18). "They told you," he says, "there should be mockers in the last time, who should walk after their own ungodly lusts." He regards the presence of such brethren in the Ecclesia as a sign of the "last time." He was speaking, of course, of the "last days" of the Mosaic dispensation which closed in the dread events of A.D. 70. We know that God brought that Age to a close because of great wickedness in Israel. "Upon you," said Jesus to his brethren, "will come all the righteous blood shed upon the earth,"

They "filled up the measure of their fathers" (Matt. 23). Similarly, the great overthrow of the Gentile nations of the earth, to which we now look, is associated with their filling up the measure of *their* iniquity (see Rev. 14: 15, 18).

We live in days when wickedness is multiplying; multiplying to such an extent that the people merit a "time of trouble such as never was since there was a nation even to that same time" (Dan. 12: 1). If Paul thought the closing days of his era "perilous times," how much more perilous are our own? If evil men and seducers could wax worse and worse, deceiving and being deceived, in Apostolic days, how much the more today! Undoubtedly we need this exhortation from our brother to "contend earnestly for the faith."

Jude points to examples we have in the Word for our admonition and instruction. He speaks of Sodom and Gomorrah, of the rebellion of Korah, Dathan and Abiram, of Cain, of Balaam, and puts on record for us the prophecy of Enoch—all to the end that we may be *able* to carry out the task which he is committing to us. These Scriptures will show us, if we consider them, the character of those whom he wishes us to oppose, and the manner of our opposition.

THE PURPOSE OF CONTENTION.

And the object of it all? What will be achieved if we heed his words? He tells us. In relation to ourselves, first, at v. 20. We shall be "built up in our most holy faith," we shall be "kept in the love of God," and we shall look for the "mercy of our Lord Jesus Christ." In relation to those whom we are exhorted to oppose, it is, as we see from v. 23, that they may be saved, so that we ALL may be presented faultless before the presence of His glory with exceeding joy." SALVATION is our objective.

Our primary care should be for the ultimate well-being of one another. There can be no greater good that we can give to our brother than that in helping him. In opposing him, therefore, we should have continually before our eyes his eternal welfare. If he attains to the kingdom, everything is attained: if he does not, everything is meaningless. To walk in this way is to "love in the truth."

It is interesting to see, from v. 22 that Jude, in exhorting us to love in this way, tells us to "make a difference." In relation to some he commands "compassion," others we have to "pull" out of the fire. And it is true that wayward brethren and sisters fall into two classes. There are the beguilers and the beguiled. Many are deceived because they are weak, or perhaps they have not received "sound instruction" out of the Word, or, may be, they lack understanding. Such deserve compassion. Did not Paul also exhort: "Brethren, if a man be overtaken in a fault . . . restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6: 1). But there are others with a more stubborn spirit, who persist in ways not in harmony with the Word of God despite exhortation. They are reluctant to change their ways, and so need "*pulling*" out of the fire.

CONTENDING IN LOVE.

All such efforts on our part are a walking in love one towards another, but then Jude goes on to exhort us to *hate*. "*Hate even the garment spotted by the flesh,*" he writes. If our spirit is developed from the Word we will, in truth, "*hate iniquity*" (Ps. 97: 10). We will see it as God sees it, something foul, unclean, filthy, which we abhor.

Someone is manifesting that which we hate, and we are exhorted to "save with fear," striving to "pull" them out of the dangerous position in which they stand. This is difficult, but we remember that no-one ever made filthy linen clean by looking at it from afar. You have to lay hold of it, as it were, and wash it—our washing agent is the cleansing power of the Word of God, which we are expected to bring to bear upon the circumstances.

The example of Jesus, before us in the emblems on the Table, is of great power in this connection, and should help our reluctance. We remember that there was a time when we, each one, were ourselves filthy, unclean, unwashed, and wallowing in the mire. We walked in our own ways, we pleased ourselves. But what did Jesus do? "While we were yet sinners, Christ died for us" (Rom. 5: 8). God commanded His love toward us, in sending His Son to this task, and Jesus obeyed his Father willingly. Consider this. Consider what God was doing for us. He had specially begotten a Son, whom He loved, with whom He was well pleased, and then He sent him forth. What for? John tells us that "in this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us" (1 Jn. 4: 9). We, then, did not love God. We walked with the world which is at enmity with God (James 4: 4). God hated, and Jesus hated, the things we were doing from day to day. Yet He did this, "He spared not His own Son, but delivered Him up for us all" (Rom. 8: 22). John draws a conclusion from this example of the love that God has shown toward us, for he goes on to say (v. 11), "Beloved, if God so loved us, we ought also to love one another." Yes, we, in like manner, though hating evil, should walk in love toward our brethren, contending earnestly for the faith, striving in all our ways to help one another to walk in right paths. If we shirk the task at any time, if we dread the possible trouble, if we fear the comments, the unkind constructions that may be placed upon the things we say and do, let us consider Christ, our supreme example in this as in all else.

Our minds go back to the time, that bitter moment, when the Father "delivered him up for us all," when He left His Son to the mercy of the rabble, to be spitefully entreated, mocked, tortured, crucified. Remember that both He and Jesus knew the agonies of that time. Had not the Psalmist written of it long before?

"I am poured out like water, and all my bones are out of joint; my heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws: and thou hast brought me to the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare at me" (Ps. 22: 14).

Herein is love—and all “for us,” that we, mere creatures of the dust, might be redeemed from death and inherit all things. Let us then walk in this great example so far as lies within us, having “love in the truth” one toward another, nourishing and cherishing one another in those things which are dearer far to us than life itself, that at the last we all, if be possible in His mercy, may gain that glorious day to which we look, and of which Jude would have written had not the regrettable circumstances of his day, and ours, compelled, under the guidance of the Spirit, to write in a different strain.

Yes, of what avail would it be to write of our “hope,” if we are going to be enticed out of the way, and never see it? So we praise God, that He, in His goodness, has opened a “way of escape,” and that His word is ever before us to light up that way. It is all of His doing, so we can join with Jude in praising Him, in glorifying the great and holy Name, of He “who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, even the only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and ever, Amen.”

—E. Stallworthy, Eng.

Editorial Postscript.

There still exists a vital need for courageous contention for the faith within the ecclesias, and this, as Jude shows, is an individual responsibility. The Epistle of Jude is very short, and can be read in a few minutes. We suggest the reader take the trouble of now doing so, and of comparing again the points stated above.

Where the Water is Purest

The apostle Peter wrote to the brethren these words: “As new born babes, desire the sincere milk of the word, that ye may grow thereby” (1 Peter 2: 2). We might feed a new-born babe on many “foods,” but they would all more or less be harmful. Its mother’s milk is alone suitable, and on this it grows astonishingly. This simple figure Peter applies to the brethren. They were not all newly immersed, yet he desired they would all be like new-born babes, feeding on the milk of the word, that *they might grow thereby*. Though adults they had great need to grow in divine things.

The apostle Paul wrote to the brethren at Ephesus commending their “faith in the Lord Jesus, and love unto all the saints.” *Because of this* he prays on their behalf: “that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” Here were brethren already developed in Christ, yet Paul ceased not to ask on their behalf for these things. How essential did Paul regard their growing in knowledge, and becoming further enlightened and established in the Hope.

The Master, in his prayer to his Father, recorded in John 17 says: "I have manifested thy name unto the men which thou gavest me out of the world . . . and they have kept thy word." Nevertheless later he prays: "Sanctify them through thy truth; thy word is truth" (v. 17). These men had responded promptly to the call of the Master three years earlier, showing that they were already men of understanding, faith and love. They had for three years listened to the incomparable Teacher, the Light of the World, and beheld the grace and truth of his ways. Yet it was fitting for Christ to pray for them, that they might be sanctified by God's Word.

In the light of these words of Peter, Paul and the Master, who will deny that there is great need for each one of us to grow in understanding of God and His ways, and to apply ourselves diligently and continually to the task. Are we sufficiently aware of this need for ourselves? Have we arranged our lives so that there are regularly recurring times of instruction and study, and we can truly say that we know in ourselves that we are growing? The full assurance of understanding (Col. 2: 2) will not come to us automatically as we grow older.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2: 1-5).

Those in the Truth for a year or two are inclined to think they are equipped with the knowledge of God. They are easily caught up in a Preaching of the Gospel scheme, and go to various places to endeavour to convert people. Would they not be wiser if they realised that their primary task is to grow in understanding and grace, and that their position is one of learning and not teaching. They should rather spend their time in the company of the wise mature brother, being satisfied with that "round the fire" atmosphere of Malachi 3: 16, "Then they that feared the Lord spake often one to another."

If it is fitting to say to those young in the Truth that they should content themselves with learning, it is equally good to beseech our elders that they do not fail as teachers. Nothing equals the power of living exposition and explanation of the scriptures. This is our great need today. Statements of Faith may preserve the letter of the Truth, but they have no power unto salvation. The Scriptures relevantly expounded are a great power able to transform us. Paul told Timothy that the Scriptures were able to make him wise unto salvation, and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. And then he added these words: "I charge thee therefore before God . . . Preach the word; be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine . . ." Timothy was to do these things to the brethren. Paul was relying on Timothy's exposition of the Scriptures to preserve the brethren in the way of righteousness. And so it must be today. I would like to stir up our elders that they furbish their minds and become mighty in the Scriptures; and that they take steps to gather around them in informal and private ways those who will hear. The spirit of our age to organise and systematize everything rather turns us away from these simple, profitable paths of instruction.

Mutual consideration of the Scriptures in the manner suggested is not everything. Doubtless we must study ourselves; study the Scriptures; study suitable books to help us in understanding the Scriptures. What shall we read? There are many voices in the brotherhood. There is no lack of writing that may be classed as the Truth's literature. But we are not wise if we take everything as good and worthwhile. If there is a wise, mature brother to help us let us give heed to his advice. Otherwise we must sample various publications and writers. After reading, we should ask, does this feed with the milk of the word (1 Peter 2: 2), that is to say, does it compare Scripture with Scripture unto edification; does it enlighten our eyes, and reveal to us the riches of the glory of the inheritance (Eph. 1: 18); has it a sanctifying power (John 17: 17)? After reading has it produced a clearing away of the mist that normally seems to exist between ourselves and the unseen realities of God? Does it cause us to be lightheaded and glad, and to sing with melody in our hearts? Along these lines we can determine whether a writer is truly a teacher in Israel. Let us be severe by this standard. Let us continue to read only those writers who positively build us up. We can easily spend our time unprofitably. Jesus told his disciples: "Take heed what ye hear," and the wise man said: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

Current writings come to our notice much more frequently than old writings. Yet it is a sound generalisation that the water is purer nearer the fountain head. God revived the Truth through the instrumentality of Brother Thomas, and it is not likely that any in our time have had such a grasp of the Scriptures as he. This thought may help us in deciding what we study.

—G. Pearce.

Altar Parables and Prophecies

18. "The Altar of Mourning"

"Behold the ark of God is taken" (1 Sam. 4: 17). This lamentation echoing throughout the towns and villages of Palestine expressed the full measure of Israel's degradation in the sight of God and man.

It was a time of national crisis brought about by the apostasy of the people during the closing period of Eli the high priest. The warlike Philistines, invaders from Crete, had established themselves in the southern coastal plains, setting up their power in five main cities: Gaza, Ashkelon, Ashod, Ekron and Gath; and now set out to dominate the whole country. The opposing armies massed at the northern portion of Ephraim, at Ebenezer and

Aphek. For both sides it was a crucial battle, a case of conquering or being conquered, and in the first clash of arms, Israel was badly smitten (1 Sam. 4: 2). In desperation it was decided to bring the ark of the covenant to the site of battle, that Yahweh Sabaoth of Israel (the militant title of Deity—see v. 4) might reveal His power against the enemy. Thus the ark of the covenant was brought from its place in Shiloh, and with the two abominable sons of Eli, Hophni and Phinehas, took its place in the camp of Israel.

The presence of these evil priests did not help the cause of Israel. They had brought the Truth into contempt before the whole nation, and it should have been obvious that Yahweh would not extend His power to save whilst they polluted His worship. But Israel was concerned with its own convenience rather than the honour of Yahweh's name, and did not realise that having ignored Him in time of ease, He would not assist in the moment of danger. The sight of the ark with the attendant priests fortified the heart of the army. A shout of welcome burst forth from the ranks that was heard by the Philistines, causing them some trepidation. With renewed strength, courage and vigour the host of Israel threw itself into the conflict.

But it was all in vain. The presence of the Ark at the scene of conflict was unauthorised. It was an attempt on the part of a defeated and disobedient people to force the hands of Yahweh to assist; but it failed. Yahweh is a present help in time of trouble to all who put their trust in Him, but will not aid those who flout Him. Thus, despite their fear at the presence of the Ark, Philistia triumphed, Israel was defeated with great slaughter, and, greatest blow of all, the sacred symbol of the Divine presence fell into the hands of the hated and unsanctified enemy. From the stricken Israeli army there was sent a messenger of woe with torn garments and dust covered head to proclaim his terrible news to the towns and villages of the country, striking dismay and fear into the hearts of all who heard him. It was too much for the aged Eli whose lack of control over his vile sons had contributed so greatly to the disaster; his heart broke at the news. It was too much for his daughter-in-law, the faithful wife of unfaithful Phinehas, who likewise died, naming her newly born son Ichabod—*The glory hath departed*.

In one terrible day Israel was deprived of high priest, high priest elect, as well as the Ark itself. For a time they were as described by Hosea: "Without a king, without a prince, without a sacrifice, without a priesthood" (Hos. 3: 4).

The words of the Psalmist describe their state: "Thou (God) hast cast off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy; and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen" (Ps. 44: 9-11).

It seemed as though the heathen had triumphed, whereas, in fact, it was Yahweh who had the victory over both Jew and Gentile. With joy the Philistines took possession of the Ark, and placed it in a subservient position in the temple of their god, Dagon. But their joy was turned to sorrow as they began to feel the full effects of the "marvellous things among the Gentiles" which Yahweh proceeded to do for the "honour of His name." The god Dagon was found mutilated and prostrate before the Ark; the people

suffered plague and pestilence; seven months of misery were experienced in the cities of Philistia. After solemn conclave it was decided to return the Ark to Israel with a suitable trespass offering which acknowledged their guilt and the majesty of Israel's God. A test was made as to whether the Philistines had felt the hand of Yahweh or not. It was decided to place the Ark on a cart drawn by two milch kine whose calves were taken away. If they ignored the instincts of nature, and left their calves, to convey the Ark back to Israel, it would be acknowledged that the vengeance was of Yahweh.

The test was successful. The kine took the direct route to Bethshemesh on the border of Israel, lowing as they went, and followed by the five lords of the cities of the Philistines (1 Sam. 6: 12). It was the time of harvest, and the noise and strange procession attracted the Jews reaping their wheat in the valley. The cart turned in, at the field of Joshua, a Bethshemite, and stopped by the side of a great stone.

It must be clearly understood that Yahweh was guiding the kine and therefore there was no haphazard selection in the place where they stopped. Joshua (or Yahshua) is the Hebrew form of Jesus, and signifies *Yahweh will save*; Bethshemesh signifies *House of the Sun*. The field of Joshua in Bethshemesh therefore signifies *the field of He who will save in the House of the Sun*.

Before Yahweh will save, however, sin must be covered. The kine stopped at the side of a great stone which was used as an altar whilst the kine became the sacrifice. But then disaster struck the city. Certain of the inhabitants looked into the Ark, and were destroyed. The record gives the number as 50,070 (v. 19), but it is suggested that this figure is a mistake due to incorrectly reading the original Hebrew letters, and that the total destroyed were 70 men. In any case the tragedy was sufficient to cause a general mourning of the inhabitants of "the House of the Sun," with the result that the altar was named the "great stone of Abel" (or mourning—v. 18). It is interesting to notice that Ebenezer, where the battle was fought and the Ark was captured, means *Stone of Help* and the place where it was finally returned to Israel means *Stone of Mourning*.

How true the parable is of the Lord Jesus Christ. He is the antitypical Ark of the covenant, and he appeared in Israel 1900 years ago as a *Stone of Help* in a time of great apostasy and national crisis in the land. Meanwhile his influence has been felt among the Gentiles, and will continue to be felt until he returns again to his people ("the House of the Sun"—Mal. 4). "They shall look upon me whom they have pierced, and mourn for him as one mourneth for his only begotten son" (Zech. 12: 10). The Lord Jesus, our living altar, which could have been for Israel a "stone of help" became "a stone of stumbling and rock of offence," and will, even at his return, be an Altar of Mourning to the "house of the Sun." In that day, even as the

Marriage affects every interest of man and woman more closely than any other act or relation of life. It is the closest union that can subsist between two beings, so close as to justify the ancient, short, well-worn, but pithy description of the two so mated—"One flesh."

—R.R.

rebels of Bethshemesh were smitten because of sacrilege, so the rebels of Israel will be purged before coming under the mollifying influence of the Lord Messiah.

The Ark did not rest indefinitely at Bethshemesh. Afraid of its terrible power, the inhabitants sent it to Kirjath-Jearim, or the *City of Forests*. Kirjath-Jearim was a city with a mixed population made up of Jews and other original inhabitants of Canaan who, in company with the people of Gibeon, had made a covenant with Joshua (Josh. 9: 17). Here it remained for many years until David brought it to Jerusalem.

There is a City of Forests referred to in the Apocalypse, termed the New Jerusalem, and made up of Jewish and Gentile believers (Rev. 21: 2; 22: 2). There the antitypical Ark with its Mercy Seat and Cherubim will find a place in the Age to come. Each saint will constitute portion of a tree in this forest "planted by the rivers of water, bringing forth his fruit in season" (Ps. 1: 3). The Forest will constitute the Wood of life whose leaves will be for the healing of the nations (Rev. 22: 2).

The return of the Ark to Bethshemesh became a cause of mourning for the people because some of them looked thereon being ignorant of its true character and power, and were slain. The Ark foreshadowed the Lord Jesus Christ who is set forth in the New Testament as the Mercy Seat (see Rom. 3: 25—Diaglott). For the past 1900 years this Ark has been travelling among the Gentiles, but it is due ultimately to return to Israel. The return of the antitypical Ark to Israel (the Lord Jesus Christ) will be a cause of mourning to the people. They will look thereon and find only condemnation for themselves, and many (the rebels) will reap death, unless cleansed by the fountain that shall be opened to the inhabitants of Jerusalem "for sin and uncleanness" (Zech. 12: 10; 13: 1).

"We have an altar," taught Paul, "whereof they have no right to eat which serve the tabernacle" (Heb. 13: 10). This living "Christ-Altar," is a Stone of Help in the battle of life for all who take hold of it in the way appointed; but it will prove an Altar of Mourning to Israel when they come to consider their lost opportunities. By bitter experience, Jew and Gentile will learn that Yahweh's power must be respected, and that He cannot be set at nought with impunity. The Philistines learned this lesson, Israel under Eli also learned it; and the time is coming when the whole world will appreciate. But in the City of Forests, the New Jerusalem, will be seen the symbol of Yahweh's presence: the Ark of the Covenant, at rest, personified in the glorified multitudinous Body of Christ.

—H.P.M.

WITH THE MELBOURNE CLASSES.

Well attended meetings at our fortnightly gatherings has given us much encouragement since we resumed this year. Our study of the Apocalypse has, indeed, been most interesting and instructive. When we realise the sufferings and difficulties of the earlier

ecclesias (as can be seen in the study of the seven-sealed book) we can readily appreciate our own position. In this vantage point we stand related to the declaration of John—"Blessed is he who understands the words of this prophecy." Members of our class feel strengthened and indeed blessed by our consistent study of the Apocalyptic writings.

FOR YOUNGER READERS

*Designed for the encouragement of those who have
commenced the walk along the pathway to life and
those who contemplate so doing.*

REDEEMING SPARE TIME

Dear Reader,

When we introduced this feature "*For Younger Readers*" some months back, we stated our intention of making suggestions for the pleasurable and profitable use of spare time in Christ's service, to introduce books that can provide valuable and enjoyable reading. We feel this matter of "spare time" is one that sorely needs careful consideration—what is spare time and how should it be employed? Perhaps the greatest difficulty is to recognise spare time when it does exist. We frequently find young people who are willing and anxious to perform a particular service for the Truth but are unable to do so because of "lack of time." An examination of the employment to which their time is put often demonstrates that too much time is frittered away on unnecessary, even harmful practices; and so no time is available for the more important works which are so desirable. This calls for a candid and critical self-examination: "How much time do I spend in the service of Christ?" How much time do I waste in following worldly pleasures?"

The present writer was faced with the problem some time back of a growing library of the Truth's literature, and "insufficient time" to derive the benefit from it. A solution was found by recognising spare time which had existed for some considerable time, but had been wasted. I had occasion to rely upon public transport to convey me to and from ecclesial meetings, something like one and a half hours per week being spent in this manner. Where was the advantage in occupying this time in glancing at passing shop windows, roadside hoardings, or in considering the blank faces of fellow passengers? Where was the advantage in all these valuable books accumulating dust on my bookshelves? The solution was obvious, and yet it needed a jolt to bring it to my attention, and some effort on my part to effect a reform. In about fifteen months, "The Life and Works of Dr. Thomas," "An Autobiography of Robert Roberts," "The Ways of Providence," "The Law of Moses" were read in this way, employing only time which would otherwise have been wasted. A notebook and pencil is required as additional equipment to make notes of any points for further enquiry so that the full benefit is derived. It is admitted that some books do not lend themselves to this form of study, but there are many works which can be so used. I suggest you give this practice a trial. I am

sure you will be agreeably surprised at the progress made in a short time. How do you occupy your luncheon break at work? Is it not possible to read some spiritually profitable work while at lunch instead of listening to the vain and empty conversation usually endured at such times? We make these suggestions to demonstrate that "spare time" frequently exists without our knowledge, and no doubt you can suggest other opportunities frequently neglected to enlarge our spiritual perceptions.

We hope, God willing, in a further issue, to consider the problem of time wasted on unnecessary or harmful practices. Meanwhile we thank those readers who have made suggestions for these columns, who have constructively criticised the effort, or who have spurred us on with words of encouragement. We are at all times pleased to hear from brethren and sisters, and particularly our "younger readers."

Yours fraternally, F. Russell.

MARKING YOUR BIBLE.

In our last issue we discussed the best type of Bible to purchase. Assuming you have purchased one, and you have your new Bible before you, it is important that you make it speak in language you can understand. And here Bible marking can be helpful. There are many ways of doing this, and each student will ultimately adopt his own system. There are also many forms of Bible marking. For example, we can use the method of cross references, dealing with a particular subject, and tracing it through the Bible; we can decide to study a particular book, like Daniel, and so mark up verse by verse; or we can examine the meanings of words in Scripture, marking in the margin their particular significance.

Take the word "world" as an example. This word has been indiscriminately used for four different Greek words of entirely different meanings. In Matthew 24 we read of "the end of the world" (v. 3), and of the gospel being preached in "all the world" (v. 14) by the disciples. Now it is obvious from other Scriptures that the world is not coming to an end, and it is also obvious that the disciples did not preach the gospel in China, Britain, India etc. What is the explanation of this seeming anomaly? The Greek word rendered "world" in v. 3 really signifies "age" which alters the meaning of the disciples question entirely, and the Greek word rendered "world" in v. 14 is "oikoumene" and signifies the "habitable" and not the entire globe. In my Bible I can tell which is which because I have marked each word with a distinguishing colour, and in the front of my Bible I have an Index which explains the word for me.

To help you with this form of Bible marking, here is my Index and the various places where these words appear:

"*Oikoumene*" signifies "the habitable" and not the entire globe. The habitable, in Paul's day, was limited to the Roman Empire. This word is translated "world" in the following places: Matt. 24: 14; Luke 2: 1; 4: 5; Acts 11: 28; 17: 6, 31; 19: 27; 24: 5. Romans 10: 18; Heb. 1: 6; 2: 5; Rev. 3: 10; 12: 9; 16: 14.

"Ge" signifies "the earth." It has been many times translated "earth," but only once translated "world" in Rev. 13: 3.

"Aion" signifies "an age," of long or short duration. The age of man is limited; the "aion" of Deity is eternal. In all the following places "world" should be rendered "age" or "ages": Matt. 12: 32; 13: 22, 39, 40, 49; 24: 3; 28: 20. Mark 4: 19; 10: 30; Luke 1: 70; 16: 8; 18: 30; 20: 34, 35. John 9: 32. Acts 3: 21; 15: 18. Rom. 12: 2; 16: 25; 1 Cor. 1: 20; 2: 6, 8; 3: 18; 8: 13. 2 Cor. 4: 4. Gal. 1: 4. Eph. 1: 21; 3: 9, 21; "The age of the ages" 6: 12. 1 Tim. 6: 17. 2 Tim. 4: 10; 1: 9 (pl.). Titus 1: 2 (pl.); 2: 12. Heb. 1: 2; 6: 5; 11: 3. Also "aionon" (ages) occurs in 1 Cor. 2: 7; 10: 11; Heb. 9: 26.

"Kosmos" signifies "arrangement," "order," "system." The existing order is the prevailing Kosmos. "Kosmos" is the Greek word used for all places where "world" appears in the New Testament apart from those quoted above.

Other interesting words will be found from an analytical concordance. If you cannot afford to purchase one of these (about £8 each) you can always obtain the use of one in the public library. A Concordance is an absolute essential in the study of the Word, and whilst you are purchasing one, you may as well obtain the best possible such as "Dr. Young's Analytical Concordance," or "Dr. Strong's." Should you come upon any interesting discoveries in your search, we shall be pleased to hear from you.

BIBLE DIFFICULTIES

Nancy Fotheringham, Queensland, writes: "In the Instructor Lesson No. 127 it is stated that the tribe of Judah lasted 393 years after the revolt of the ten tribes. In the section for Children under eight, lesson 84, we are told that the tribe of Judah continued 800 years longer than the ten tribes did. Both of these figures cannot be correct. Would you please enlighten me on this subject?"

Answer: We were delighted to receive your question, principally because of the state of mind which it indicates. Experience has proved the "Christadelphian Instructor" to be one of the finest tutors available in impressing vital truths upon the mind. The mental exercise of committing these lessons to memory will prove invaluable in later years, and we strongly commend your example to other readers.

Another very pleasing feature is the careful, analytical approach which you reveal. Man's finest works, upon close inspection, usually reveal imperfections. On the other hand, the closer we study God's works, the greater perfection there is revealed; and this is particularly so with His Word. We must carefully and patiently compare scripture with scripture, and so build up our understanding of His plan which will generate in us that full conviction of His truth, and an earnest zeal to give our lives in its sacred cause.

All writings designed to instruct in the way of life should be thus approached. If they stand the test of Scripture we must accept

them; if not we must reject them. You have advanced two seemingly contradictory answers. Obviously, if Judah lasted 393 years from the revolt, it did not last more than 800 years¹ as stated in No. 84. Either the author has made a mistake in his figures, or else we have not quite grasped his meaning. Let us examine the matter more closely.

Lesson No. 127 tells us that after the revolt of the ten tribes, the Kingdom of David lasted for 393 years when it was overthrown by Babylon and never restored. The people were taken into captivity, but after 70 years there was a restoration of the Jewish State when the people returned to their land under Ezra and Nehemiah. 540 years later, Christ was born and 70 years after that the Jewish State was finally broken up by the Romans. Thus, although the Kingdom of David in Judah was overthrown 393 years after the revolt of the ten tribes, Judah maintained its continued existence as a tribe 800 years after the ten tribes were broken up and lost, when it finally was destroyed by Rome.

There is therefore no real contradiction. Lesson 127 speaks of the overthrow of the Kingdom of Judah 393 years after the revolt. Lesson 84 speaks of the final breaking up of the Jewish State (which had by then become only a province of the Roman Empire) 800 years after the ten tribes had been broken up and lost (see also Lesson No. 86). Further details of the history of this period may be found on pages 73-75 of "The Faith in the Last Days" or on pages 25-28 of "Chronikon Hebraikon" now included at the back of "Elpis Israel."

Thus both answers are correct, but we have to examine them carefully to grasp their full significance. So it is with God's Word. It is true and perfect, but we must study it closely if we would grasp the full beauty of its message. The last king of Judah was told his kingdom would be overturned and not restored again till the rightful ruler should come (Ezek. 21: 27), and the angel Gabriel foretold of Jesus that he would be the rightful heir to David's throne (Luke 1: 32-33). He has not yet returned for this purpose, but when he does he will require faithful brethren and sisters to rule with him (Rev. 5: 9-10) We can be among that blessed and glorious company if we walk worthily in our present day of probation. We can be assisted greatly in this endeavour by cultivating a careful, analytical approach to the Word. "Search the Scriptures daily, see whether these things be so" (Acts 17: 11), for "it is the glory of God to conceal a matter, but the honour of kings to search it out." (Prov. 25: 2).

"MY FATHER'S HOUSE."

Q. A friend of mine quotes Jno. 14: 2-3 to support his contention that the righteous are rewarded in heaven. I do not accept his theory, of course, but am unable to satisfactorily explain this passage. Can you assist?

Your friend relies on the words: "In my Father's house are many mansions . . . I go to prepare a place for you . . . where I am there ye may be also." The key words in this passage, however, are the ones usually omitted: "I WILL COME AGAIN," which clearly shew that whatever reward is offered, it is associated with the second

coming of Christ, and the notion that the believer enters into his reward at death is instantly destroyed.

Notice that Christ makes no mention of heaven as the place of reward. This is something most people read into the passage. He declares he is going to the Father to prepare a place for us in his Father's house, and he will "come again" in order that he might bestow that reward.

What constitutes the Father's house? Paul answers this in Hebrews 3: 2-6. He speaks of Moses as a servant in God's house, and Christ as the son of this house (vv. 5-6), and then he adds: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The "house" in mind, therefore, is the perfected Ecclesia, likened by Paul in Ephesians 2: 19-21 as the "household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."

The Lord ascended to the Father to prepare a place for his faithful followers in this "house" to be revealed in the earth in due time. He does this by interceding on their behalf, by mediating between God and the members of his ecclesia, and thus helping them to perfect their characters fit for an "abiding place" (the word "mansion" can be rendered "abiding place") in the Father's house when it is completed.

(We hope, God willing, to consider further questions in our next issue).

UNUSUAL WORDS.

Decapolis — This name was given to the region east of the Jordan river in the vicinity of the Sea of Galilee. It was customary, when journeying from the coastal regions of Tyre and Sidon, to travel inland to the Jordan Valley, and then follow the valley to the required destination (see Mark 7: 31). The name is derived from two Greek words: "Deka"—ten, "polis"—city or region. Decapolis is the region of the ten cities, and was so named by the Greek settlers who followed Alexander's conquests, and who linked together ten cities which they occupied, into a common association. These ten cities bound themselves under a central regional control for the purposes of mutual trade, commerce, defence and social activities. A number of other towns later joined the league, but the name Decapolis was still retained.

Potsherd — Literally a fragment of broken pottery (Job. 2: 8; Prov. 26: 23). Isaiah 45: 9 is a solemn reminder to man that he is but the work of the Almighty (cf. Gen. 18: 27) and has no right to strive or contend with his Maker (see also Rom. 9: 20-23). It is man's place to recognise his own insignificance, to humble himself before his Maker, and to look unto Him for the salvation which He has ordained (Isa. 45: 22-23).

"FOR YOUNGER READERS" is conducted by Brother F. Russell, c/- Box 226, G.P.O., Adelaide, South Australia.

Christadelphian Newsletter

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and comments associated with the work of the Truth
throughout the World.*

Leaves from a Diary . . .

Violence in the Holy Land

In 1948 war broke out between the Confederated Arab States and Israel. From the south, Egyptian forces pushed north nearly to Jerusalem; from the east and north, Lebanese, Syrian and Jordanian armies poured over the border destroying settlements, slaughtering Jewish inhabitants, uprooting the labour of twenty-five years. They were well armed, and numerically outnumbered the Jews ten to one. So confident were their leaders of driving the Jewish forces into the Mediterranean that they advised all Arab civilians in Israel to temporarily vacate their holdings. There was a mass migration of some 700,000 Arabs, and today they still remain homeless in wretched refugee camps in Jordan. The Arab armies were repulsed, and the Jewish State became a fact.

Discussing these things with Jews it was remarkable how often the word "miracle" was heard; though they reject the Truth, they recognise in a vague way that something more than human aid is responsible for even the partial regathering we see today. They still appear a little staggered by the immensity of victory.

But the hatred still continues. Along the long, tortuous borders of Israel armed Arabs are constantly stationed, for their governments refuse to enter into peace

with Israel. Almost every night raiders infiltrate into Israel and bloodshed and violence is common. So hemmed in is the tiny nation, that at almost every point of the land the border of a hostile enemy can be seen with the realisation that an attack could occur at any moment. It is such an atmosphere of tension, hate and fear that children are born, families are brought up, and migrants enter upon their new duties.

This is the real miracle of the Jewish State, and every aspect of development and progress should be considered on the background of the real difficulties that exist. It is useless comparing projects in Israel with those in America or Australia, because the resources, the conditions, the environment is so completely different. Yet in spite of the tremendous and wearying problems that daily face the people, the State goes on from strength to strength. The only answer is that found in the Word (which, unfortunately, the Jews so frequently overlook): "Like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh" (Jer. 31: 28).

On the afternoon of the first Saturday in Israel, being free of engagements, we took the oppor-

tunity of a long walk from Tel Aviv to Jaffa and back again. Tel Aviv and Jaffa (now really one city) provide a study in contrasts: the Jew and the Arab, the modern and the ancient, the sophisticated and the backward. Until the War of Liberation (Arab-Jewish conflict), Jaffa was predominately Arab in population, but is now entirely Jewish, the Arabs leaving soon after hostilities commenced.

The modern buildings and streets of Tel Aviv gradually merged with the ancient homes and narrow lanes of Jaffa. A hot sun beat down upon a scene of devastation, and was reflected back to us from white cement or stone walls in waves of heat. Jaffa had been the scene of much fighting between Jews and Arabs, and terrible destruction is still in evidence today. Street after street was filled with heaps of rubble and debris, the ruins of bombed buildings spilling out into the highway, blocking it for traffic. Barbed wire entanglements, and other evidences of defence and offence still mark the places of fierce attacks and counter-attacks—a familiar scene all over the world today in this era of hate and evil. But even these partly ruined hovels, in conditions of incredible filth, with the most primitive sanitary arrangements Jewish refugees were living. Little thin, brown-legged boys and girls were playing amid the rubble and ruin, whilst from the untidy interiors of homes dark faces peered out at us.

We wandered along narrow, evil-smelling lanes inches thick in a white dust, so that as we put each foot down, a little cloud of dust arose. From these lanes twisted other lanes—narrow and dusty, filled with broken masonry, the stone homes lining them in a sad state of disrepair, the dark interior bare and comfortless. There was not the slightest vestige of garden or trees. Jews of all colours and ages sat on the front steps of their homes, staring gloomily into the harsh sunlight, or at their children playing in the dust on this hot Sabbath afternoon. Mangy cats and long,

lean dogs wandered about quarrelling with the flies over the refuse thrown into the streets, from which a terrible stench arose.

One wonders why the inhabitants stand the mess and filth, but they probably have come from parts even more evil. Many migrants in Israel originate from very backward countries, and their education in hygiene is one of the greatest problems the Government has to combat. They provide a sharp contrast to the very intellectual, cultured Jew also to be found in this land of contrasts and problems.

My mind went back to Moses who called such a backward people out of Egypt, and transformed them from a rabble of slaves to the Kingdom of God on earth. I can appreciate how their lethargy would resist his pleading and exhortation: "Who made thee a ruler over us?" I can appreciate the heart-breaking task to which he was put, and recognise that without the help of Yahweh it would have been utterly impossible.

The same is true today. The Strength of the God of Israel will bring the nation through the troubles of the present and future until a transformed nation will reach its true greatness under Messiah (Mic. 4: 8).

Evening was drawing on as we walked back to Tel Aviv. The Sabbath was almost over, and already long queues of people were standing outside the Picture Theatres awaiting sundown, and the ending of the fast—"What a weariness it is," declared Israel even under the prophet.

By courtesy of the Jewish National Fund we were conducted on a tour of northern Israel including the Lake Huleh project. This journey revealed to us the tremendous pulsative energy of the nation. In Australia hundreds of miles of lonely roadways separate the large cities, but in Israel these roads are filled with fast-moving traffic: an endless stream of cars, buses and trucks jostling with each other for the right of the road. Here a contingent of the

Israeli army, there a truck-load of new migrants on a tour of the country, taxis like ours, conveying passengers from Haifa to Tel Aviv. Whilst ever on our right, as we drove northwards, a blue line of hills marked the boundary of Transjordan and the presence of an armed enemy.

Gradually we left the plain and came into more hilly territory. On the sides of the road, Arab boys were holding up eggs to be sold at black-market rates (they are rationed in Israel), the hot sun beat down upon dry, barren, rocky hills, at the foot of which a meagre crop is scratched from the soil with infinite pain. Great boulders and rocks jutted out from these hills, speaking of the desolation of centuries, the erosion caused by time and ignorance (the Turks denuded the land of trees). Onwards we continued

birds flying over it were killed by the fumes that arose therefrom. Today, through Jewish enterprise, through sweat, and toil, and blood (for many died in the process of draining and cultivating), this valley is a glorious vista of waving crops in the spring-time, and even in mid - summer great stretches of maize and other crops told of its fertility.

Many events of Israel's wonderful history came to mind as we proceeded on our way. Along this plain marched the great armies of the ancient world at a time when Israel was the cockpit of mighty powers. Here the Philistines swept to victory, leaving the bodies of Saul and his sons on Mt. Gilboa; here Josiah tried to stem the advance of Pharaoh and was killed; here the early life of Messiah was spent.

The road brought us to the very



Dagan

until we entered the glorious and historic plain of Esdraelon, overlooked by the Mounts of Gilboa on the right, and Mt. Tabor and its neighbouring hills with Nazareth in the distance on the left. This plain was once malarial swamp. The Arabs called it the Valley of Death, and alleged that

foot of Mt. Tabor, a round hill rising abruptly from the plain beneath. It stands like a sentinel surveying the plain of Esdraelon, but as we came nearer we could see it rocky, arid, covered with thistles. On its summit, as a symbol of the desolation that Palestine had experienced during the

centuries, there is a French Monastery: "Even the ancient high places are ours in possession" (Ezek. 36: 2).

Now the road began to descend until we were some 700 ft. below sea level, and the blue waters of the Sea of Tiberias, could be seen. With much twisting and turning we came to Dagania, one of the earliest Kibbutzim (collective settlements) of the north, and a show-place of which the Jews are proud. On the opposite side of the lake was the border of Syria, and during the War of Liberation, the Syrian army pressed heavily on Dagania. Tanks were despatched to destroy the settlement, and open a way for descent down the valley of Esdraelon. The attack was heavy, and the tanks penetrated the outer boundary of Dagania. The Jews had no heavy weapons to fight back, and had to repulse the tanks with bare hands. "Molotov cocktails" were used to rebut the attack, and Jewish settlers had to brave the spurting guns to throw in their hand-made explosives. The attack was turned, and Dagania saved, and today there is preserved as a memorial the Syrian tank that penetrated the furthest. It is there where it was stopped, with its nose pushed half-way through the barbed wire entanglements of the settlement, a mute reminder of the violence which is a background to the development of Israel.

We drove along the edge of the sea of Galilee (Tiberias), recalling to mind the wonderful events that happened in this place 1900 years ago, and arrived, ultimately, at Tiberias. Like most Israeli towns, the dwellings are of white cement or stone, and look very harsh and hot in the bright sunlight. The town is divided into two parts — Upper and Lower Tiberias. Before the Arab-Jewish war, the Arabs held the lower section, and the Jews the upper, but the former were driven out and now the population is entirely Jewish. Here, again, were evidences of the devastation of war, with ruined dwellings patched up to accommodate house-hungry

migrants.

Our car climbed steeply out of Tiberias, leaving the lovely blue Sea of Galilee behind us: a shimmering sheet of calm blue water, ringed by steep brown mountains like the sides of a huge basin, and leaving the settlement of Aiyellet Hash Shinar (the Morning Star) where we had lunch, we entered the area close to the northern border. We were now in territory that could prove dangerous, and as a symbol of this, our driver now carried a loaded pistol with him on the seat. We were told we could ask any questions, but were warned not to point at anything, as we were constantly under observation of hostile armed forces, and the gesture might be "misinterpreted" with drastic results. We came to the border itself, across which was a barrier. Our driver presented his papers, and we were allowed to cross. We were now in "No-man's land," and before us was the river Jordan flowing towards the Sea of Galilee. Here there were more armed soldiers on guard. They examined our papers and let us through. And from thence onwards, until we left, the soldiers were carefully watching the hillside opposite through glasses, keeping guard lest anything should happen whilst we were present. The enemy positions could be easily seen on the opposite side of the narrow swiftly flowing Jordan, and we could plainly see armed Syrian soldiers watching us through their glasses.

The guide showed us how the Jews have dredged, deepened and in parts slightly altered the course of the Jordan in order that the swamp land of the Lake Huleh area (where the Jordan has its source) might be drained. By this means it is hoped to preserve much of the water that at present evaporates from the Lake, and transport it to where it can be used with value, and at the same time reclaim some 30,000 acres of highly fertile soil for cultivation and use. Unfortunately the lake is situated along the very border of Syria, and the work on the Jordan has resulted in several

nasty incidents. It is used by the Syrians as a ground of complaint against Israel.

We returned to our car, where the Jewish soldier was in his watch-tower (a galvanised iron shed) looking through his glasses at the enemy positions, and skirting the Jordan, we came to a high and steep hill with a narrow road zig-zagging to the top, up which our powerful car roared with great squealing of brakes in second gear. At the top of this high hill, and dominating the land in all directions (we could see the borders of Syria, Lebanon and Jordan from it) was a large square stone police-building. During the war this was a stronghold of Syria, but with great loss of life, it was stormed by Jewish soldiers and taken. Around the fort the wind whistled and roared, though it was calm enough on the plain, and it was with difficulty that we walked against it. As we arrived, a contingent of armed police was leaving to take over positions close to the border. Yet the view from the hill was one of beauty and peace. Before us stretched the Lake Huleh Valley, with here and there a settlement. Ponds for the breeding of fish, excavations into the very side of a mountain where it is hoped to establish a pumping station to store water impervious to the highest explosives, the Jordan stretching away in the distance were pointed out to us, and a great quiet seemed over all the land. Yet in all this area there is a terrible feeling of tension. Armed soldiers are everywhere. The settlers work as in the days of Nehemiah — close to their weapons and not far from the noise of conflict. It is hard, difficult, pioneering existence, and the accomplishments of Israel under these conditions are remarkable.

We returned through the Judean hills: arid, stoney, devoid of green, naked and barren. This is no land "flowing with milk and honey." It is obvious that great changes have occurred over the centuries: "Why hath Yahweh done thus unto this land, and to

this house?" (1 Kings 9:8). The time will come, however, when the former state of prosperity and fertility will return.

Right in the midst of these bleak hills, with their black volcanic stones, stunted growth, and winding narrow road, the driver pulled up, and took us up part of a hill where stood the mute reminder of the hatred of man generated in the War of Liberation. It was a memorial to a convoy of Jewish men who had been ambushed at this very spot, and killed by the Arabs who lived nearby. In a quiet, matter-of-fact voice, the guide then said: "We destroyed the Arab village!" And on the opposite side of the road there remained a few foundation stones to testify that a village did, indeed, once stand in this place.

We returned to Tel Aviv through Acre and Haifa. They are both places of great interest. Just before reaching the former town we passed a Roman Viaduct in a splendid state of preservation; we went through great iron gates let into massive walls that likewise date back to Roman times. Rome has fallen, but the people she oppressed still remain and are returning (Jer. 30: 11). 150 years ago, Acre was visited by a personage of great historic and apocalyptic interest: Napoleon. He was intent upon dominating the Middle East, and using it as a centre to drive into Russia and Eastern Europe. He was opposed by the British Navy at Acre and defeated.

Acre is on the northern sweep of a wide bay in the Mediterranean, at the southern tip of which is Haifa. As we approached the city, the full extent of Jewish energy was apparent: large factories, projects of all kinds, evidence of great activity on every hand. By now night had fallen, and we entered what appeared as a large, flourishing and beautiful city. In the docks was the S.S. Jerusalem—a lovely vessel of the Israeli line. We drove up to the top of Mount Carmel where the full beauty of the scene lay before us. Carmel rises almost precipitately from the city below and we

looked down upon a sea of coloured lights floating in darkness. There in the distance could be seen the wide arc of the bay, the lights of Acre, the Judean hills, and onwards in imagination we could see the northern border of Israel with its threat of violence.

But in thought our vision could take us further than that; for through the prophetic Word we see this as the beginning of a period that shall end in glory when the light of Yahweh shall arise upon the darkness of the land and people. Then "the sons of them that afflicted thee shall come bending unto thee; and

they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of Yahweh, the Zion of the Holy One of Israel" (Isa. 60: 14). Then shall men look with changed faces towards Israel, and shall say: "Yahweh bless thee, O habitation of justice, and mountain of holiness" (Jer. 31: 23). Peace shall replace the antagonism and bloodshed of today, for "violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60: 18). The context shows that these things can be expected for the present, and, indeed, constitute an interesting if grim sign of the times.

STUDY NOTES FROM DANIEL.

(Continued from p. 235, culled from the Prospect "Elpis Israel" Class).

Daniel 5: 17—"Let thy gifts be to thyself, and give thy rewards to another"—Daniel (like Abraham—Gen. 14: 22-23) rejected the proffered riches of a world which refused to recognise Yahweh cf. Dan 2: 48.

Verse 19 — Here we have the principle of Absolutism or Dictatorship set forth, so well known to the modern world.

Verse 20—"When his heart was lifted up."—Despite the appearance of absolute power, human government must ultimately own that of God to be mightier—see v. 21.

Verse 22—"Thou hast not humbled thyself, thou knewest all this."—Belshazzar's was a deliberate flouting of the Divine will, as is also the current repudiation of God's way. Man should know better.

Verse 25—"Mene, Mene, Tekel, Upharsin."—These words mean: Numbered, Weighed, Divided. The first is repeated to indicate that the numbering of Babylon's day was sure—it would come to an end,

Verse 28—"Peres."—"Upharsin" is a participle of the same verb from which "Peres" is derived. It signifies: "And they divide it." The Persians were known to the Chaldeans as "Paros" so there was a play upon the words.

Verse 29 — "Commanded Bel-Shazzar"—Cf. v. 17. The honours of Babylon are forced on the prophet. Thus Daniel was brought into prominence which probably paved the way for a more easy reception of him by the succeeding monarch.

Verse 30—"King of Chaldeans slain."—Profane records confirm that though Nabonidus was spared, Belshazzar was slain, and thus Jeremiah's prophecy fulfilled—Jer. 51: 29-32, 39, 57.

Verse 31—Darius.—This was an appellation commonly used by the Persians to signify a ruler without specifying his name, similar to the title of Pharaoh or Caesar. **"The Median"**—He was probably Cyaxeres, father-in-law and uncle of Cyrus who was the real conqueror of Babylon. Cyaxeres was put in charge of Babylon whilst Cyrus continued his conquests.

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)

The words of Hezekiah literally translated into English are, "O who shall-be hosts, Mighty Ones of Israel, inhabiting the cherubs, Thou-He, the Mighty Ones, Thou alone of all the kingdoms of the earth: Thou did'st make the heavens and the earth". This affirms that the Eternal Spirit is the sole creator of all that exists. He is one, and that unity is expressed by the singular verbal noun, Yahweh, "He who Shall-be", and the pronouns, *athtah*, "thou", and *hu*, "he". The Eternal Spirit (Heb. ix. 14) as Creator, is necessarily before all things, and is, therefore, the "*Theos*", and the "*Logos*" of John i. 1, 3, where it is testified that "all things were made on account of Him; and without Him was made not one thing which exists". This same Eternal Spirit was effluently in Noah, in Moses, in David, and all the prophets, in Jesus and the apostles. One Spirit in these many persons. In the Mosaic system the Effluence of the Eternal Power was represented by "an oil of holy ointment", or "a holy anointing oil"—an unction that was not to be commonly used upon pain of death (Exod. xxx. 25; 1 John ii. 20, 27). It was compounded of myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, after the art of the perfumer. The tabernacle with all it contained, with the altar of burnt offering and all its vessels, the laver and its foot, were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when "the diadem of the anointing oil of his Elohim" was said to be "upon him" (Lev. xxi. 12). The holy anointing oil was not to be used apart from these, for "upon man's flesh", saith the Law, "it shall not be poured".

The Cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things, which in and

of themselves differed nothing from that which was common. This principle of "One in Many" is thus foreshadowed in the law and the prophets — One Eternal Spirit-Power which "shall be" in the "mighty ones of Israel" as it was and is in Jesus of Nazareth — "Thou", Eternal and Anointing Spirit, art "He" in "the Mighty Ones of Israel", the "*Theos* and the *Logos* creator of the heavens and the earth".

The "Holy Anointing Spirit-Oil", is styled by Peter in 1 Peter i. II, "the Spirit of Christ which was in the prophets"; because "Christ" signifies "Anointed", and the Spirit that was poured out upon Jesus and constituted him anointed also, anointed them; hence it was said of Abraham, Isaac, and Jacob "touch not mine anointed, and do my prophets no harm" (1 Chron. xvi. 22). Speaking of the same Spirit, Nehemiah says "Thou gavest Israel thy good Spirit to instruct them; and many years didst thou forbear them, and testifiedst against them 'by the Spirit in thy prophets'; yet would they not give ear: therefore gavest thou them into the power of the peoples of the lands"—as at this day.

By this Spirit-Effluence the Eternal Power inhabits the Cherubim. The common version makes David and Hezekiah say that Yahweh "dwells between the Cherubim". But the preposition "between" is not in the original text. The words there are these: *yoshaiv hak-cheruwim*, "inhabiting the Cherubim". Hence, whatever the cherubs may prove to be, the Eternal Spirit, self-styled Yahweh, dwells in them. Thus Yahweh will dwell (in the holy land) for ever. The chariots of mighty ones (are) two ten thousands, thousands of glorified ones. The Adonai among them in Sinai, the holy. "Thou hast ascended on high; thou hast led captive captivity; thou hast received gifts for 'the Man'; yea, even for 'Yah' Elohim to inhabit rebellious ones (Psalm lxxviii. 16, 18). This testifies the future presence of Yahweh or Yah-Elohim, as Adonai or Lords in the holy mount, in the midst of thousands of mighty and glorified ones, as in the days of Moses. These are the chariots of the Spirit—the Intelligences prefigured in the Cherubs. It testifies also that the Lord "from all eternity" (the Father) and the lords "for all eternity" (the Man), having as "Yah". the Spirit, first, necessarily, descended, afterwards, as the Man ascended on high; that, in ascending, the "Yah-Adam" led captive Death, which made a captive of Him, as it does of all mankind, and, therefore, styled "captivity"; and that then "as the Man", styled by Paul, who spoke the

same things as David, "the last Adam", and "the Second Man", he received gifts—"spirits" or spiritual gifts; to the end that "Yah"-Elohim—the Spirit of the Mighty Ones—"might dwell in the rebellious"; that is, in Gentiles, "by nature sinners", but enlightened by the Gospel of the kingdom, and subjected to "the obedience of faith".

To such, that is, to once rebellious, but now obedient men and women, Paul, speaking of this indwelling, says that "the One Father-Power has decreed the subjection of all things to the last Adam, except Himself; and that when this subjugation is perfected, the Adam shall himself be ranked under the Eternal Power who subdues all things to the Adam that *Theos*, the Eternal Father, may be "all things in all men". This is Moses and David's teaching of One in Many—the effluence of the Eternal inhabiting men, and being "over all, and through all, and with all of them"; as it is also written, "I will dwell in them, and walk in them, and will be a father unto them, and they shall be my sons and daughters, saith the Lord Almighty"; and again. "He that sitteth upon the throne shall dwell among them" (1 Cor. xv. 27; 2 Cor. vi. 16, 18; Eph. iv. 6; Rev. vii. 15; xxi. 3).

Here then are the Old and New Testament writers all teachings one and the same doctrine concerning the terrestrial manifestation of the Eternal Power—one central power over, through, and with many persons by its effluence, each person being eternal power incarnate, and these in their glorified aggregate represented by the Cherubim; the cherub-chariots of the Spirit.

Now that a cherub is representative of an exalted Power is evident from Adonai-Yahweh's address to the Tyrian Royalty, in Ezek xxviii. 12-19; as:

"Thus said Adonai-Yahweh:—

As a signet of curious engraving;

Full of wisdom and perfect in splendour art thou.

13. Thou hast been in Eden, the garden of Elohim.

Every precious stone thy covering;

The ruby, the topaz, and the diamond

The beryl, the onyx, and the jasper,

The sapphire, the emerald, and the carbuncle.

And the workmanship of thy tabrets and thy pipes was of gold in thee:

In the day of thy being created they were prepared.

(To be continued)

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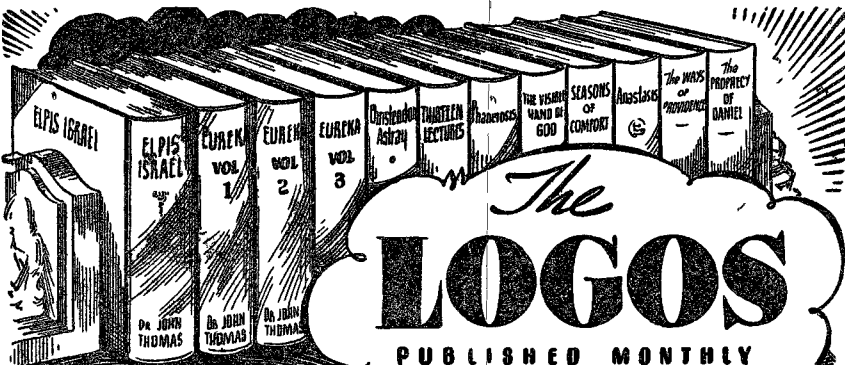
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No. 9

May, 1954

Vol. 20

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

Acts 15: 14

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out compromise, and all the lovers of the Truth will approve
you for all others, you need not care a rush!"

J Thomas

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

PAUL.

VOLUME TWENTY

THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times.

THE BENEFIT OF TROUBLE

A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers "living in pleasure are dead while they live." Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God. If God love, He will draw them into the furnace in some way. This is the word of Christ to the seven ecclesias: "As many as I love, I rebuke and chasten" (Rev. 3: 19). Again, "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons" (Heb. 12: 6-8). It cannot be that this principle should apply to the sons of God in the first century, and not apply now. God changeth not; and if we are His we are as much the objects of His care as His children were in the beginning. Therefore when we suffer according to the will of God, let us commit ourselves unto Him in well doing, as unto a faithful Creator (1 Pet. 4: 19). We have Paul's assurance that He will not suffer us to be tempted above what we are able to bear, but will with the temptation make a way of escape. The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him who, through much tribulation, is purifying to Himself a people who, with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy; sorrow and mourning shall flee away."

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

BACKGROUND TO THE PETROV INCIDENT

"The earthquake, or political convulsion, which followed the resurrection and ascension of the witness in 1789 (the French Revolution), was awful, as all know who are versed in the history of the time. But that fell far short of what God is preparing for Europe. The tumult of the peoples, and the tempest whose howlings are heard even now, are thus intimated by the prophet, saying, "There shall be a time of trouble such as never was since there was a nation to that same time: and at that time Israel shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt" (Dan. 12: 1-2).

"This 'time of trouble' is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast. The convulsion which effects their overthrow is described by the apostle as 'a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great' (Rev. 16: 18). Ascertain the calamities of former ages, and however terrible they may appear this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow,' for the cup of their iniquity is full."

—Brother J. Thomas, "Elpis Israel," p. 374.

The melodramatic circumstances surrounding the defection of Soviet official Petrov some weeks back, and his appeal for political asylum in Australia, followed by that of his wife, serve to pinpoint:

- How utterly irreconcilable is the Russian and Democratic outlooks;
- The bitter enmity existing in world politics;
- The hollowness of all pretensions of amity between the nations;
- The ultimate futility that must dog all attempts to reach a common policy that will ensure peace between East and West under present conditions.

The incident is particularly sinister when it is considered what hatred between nations means today, for international rivalry must be considered on the background of the H-Bomb, with the realisation that outbreak of hostilities will mean global war on a scale exceeding anything known to history—as Brother Thomas remarks in the extract at the head of this article.

The Revelation declares: “And every island fled away, and the mountains were not found” (Rev. 16: 20). An island, in geographical terms, denotes land separated by a barrier of water; a mountain stands up aloof and distinct from the country about it. In Apocalyptic language “islands” and “mountains” symbolise nations and empires, and the fact that they are represented as having fled away indicates that the exigencies of the latter-day crisis will involve all peoples of the earth, and bring their political organisations crashing to the ground.

It is impossible to adequately assess the full extent of the coming catastrophe that threatens mankind. In fact, the people dare not face up to it. They prefer a round of sport or pleasure as a form of escapism, from the dread reality. But whilst they are dulling their minds in this way, the scientist continues to “improve” upon the means of destruction until now politicians fear annihilation.

God's Warning to Man

Everywhere, in the prophetic Scriptures, there are warnings of this terrible time to come. Balaam, foreseeing the latter-day crisis of the nations declared: “Alas, who shall live when God doeth this!” (Num. 24: 23). Daniel was told of a time of trouble that would exceed anything preceding it (Dan 12: 1); Zechariah spake of the combatants of Armageddon affected by a terrible disease that would consume their flesh (Zech. 14); other prophets give a picture of cities overwhelmed in fire, of death being universally widespread, of the dead lying unburied, of a catastrophe involving all nations and people in a terrible fire of retribution that will destroy political fabric of mankind.

It is a terrible picture to contemplate, but one that we must face up to. A whole generation perished in the flood, despite the warning voice of Noah; and the impending crisis will equal or exceed that period of terror. Thus our preaching of the Truth in these last days is comparable with the last-minute efforts of Noah to save a few from the threatened destruction.

“For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble! And the day that cometh shall burn them up, saith Yahweh Sabaoth, that it shall leave them neither root nor branch” (Mal. 4: 1).

Current Preparations.

The nations will contribute to their own destruction, and even now are preparing for it. When America dropped the Atom Bomb on Hiroshima and reduced the city to a shambles, causing the violent death of 100,000 inhabitants, and bringing a painful lingering disease on many others, the invention was excused on the claim that atomic energy would be found more useful in peace than in war. It was claimed that mankind was on the eve of the atomic age when greater leisure and happiness would be his lot. But now the Atom

Bomb is out of date. Scientists have evolved weapons of greater destructive potential, weapons so terrible that they not only kill outright, but can spread long-lived radio activity over the world bringing pain and death with it, inducing sterility and impotence among mankind, or storing up genetic monstrosities for the future.

And these later weapons, it is admitted, are useless for anything but destruction of life.

In August, 1949, it was realised by the Western Powers that Russia possessed the secret of Atomic warfare. This meant that the Anglo-Saxon Powers were in competition with the Soviet in obtaining qualitative as well as quantitative advantage in nuclear weapons. Since then more and more deadly weapons of greater destructive potential have been reported. In March 1 this year, America exploded an H. Bomb in the Marshall Islands. The explosive formed a crater a mile in diameter and upwards of 175 feet in depth. It is claimed that such a bomb would bring complete annihilation for upwards of three miles radius. It would cause heavy damage for a radius of seven miles, and light damage for a radius of ten miles.

If such a bomb is manufactured in peace time, how much greater could its destructive potential be increased under the pressure of war!

When on March 1 the H-Bomb was exploded, the wind unfortunately failed to follow its predicted direction. It shifted to the south, carrying with it radioactive dust over adjacent islands affecting some 300 inhabitants. The dust settled on the Japanese trawler "*Fukurya Maru*" inducing severe skin lesions in its crew, and polluting its cargo of fish which had to be destroyed.

Moreover, the H-Bomb test revealed that there is no adequate defence from it. The only thing to do in the face of an impending attack, claims V. Peterson, chief of America's civil defence, "would be to get everybody out of the cities before the bombers arrive." In some centres arrangements are underway to prepare for such an emergency, and in the event of war, one can well understand a scene such as is pictured in Isaiah 2 where the people are represented as fleeing the cities and seeking refuge in the holes and caverns of the mountains (Isa. 2: 19, 21).

In the face of the terrible possibilities of the future a sense of helplessness is gripping many people. It is voiced by British author H. M. Tomlinson who, stating that Britain may well become the "handkerchief target" for Russian bombers, complains that the world's politicians fail to measure up to the situation:

"Russia and America are shouting at each other across the globe, each making peremptory demands that in reason cannot be met: and here is our small patch between the two opposing continents, with American airbases in our midst."

He calls upon the nations to "reason together," he claims that a materialistic philosophy has brought mankind to its present suicidal condition, and asks that men turn back to the "fear of God" which is the "beginning of wisdom."

But his voice is a cry in the wilderness. To ask men to humble themselves before God is altogether too much, for with the H-Bomb in their possession there are not wanting atheists in this world — and so-called "Christians" also—who believe that they are the equal of God,

Why Does God Permit It?

It should be clearly understood that Armageddon is not a mere blood bath as such, a mere outpouring of Divine wrath without meaning or purpose. It is sacrificial in its scope, and Divine intervention is designed for the ultimate benefit of mankind. The voice of God proclaimed to Ezekiel: "Thou son of man, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood" (Ezek. 39: 17). The context reveals that the sacrifice is the battle of Armageddon, and to this sacrifice certain parties are invited that they may partake of it. "Beasts" and "fowl" are frequently used in Scripture to represent the nations, so that here we have one termed "Son of Man" calling upon the nations to witness in the holocaust of Armageddon the principle of sacrifice.

This principle is that "without the shedding of blood there is no remission of sins." The nations have sinned grievously in the sight of God. They have rejected the sacrifice that He has provided—the Lamb of God—and therefore the blood of nations is to be shed. Armageddon is a national Day of Atonement when the nations will be gathered together by the blowing of the Trumpet (Rev. 11: 15), and they will be induced by events to "afflict their souls, and offer an offering made by fire unto Yahweh" (Lev. 23: 27). Those who refuse to do so "shall be cut off from among the people" (v. 29).

In acceptable sacrifice the offerer was forced to recognize in the fate of the victim the righteous judgment of God for sin, and this principle will be enforced at Armageddon. Those nations that respond to the invitation of the Son of Man (Rev. 14: 6-7, Psalm 2: 12), and acknowledge the justice of Yahweh in executing the vengeance of Armageddon will be invited to "eat flesh and drink blood" (Ezek. 39: 17), or enter into covenant relationship with God as the term signifies, by being incorporated in the Empire of nations that will constitute the Kingdom of God on earth. If they remain obdurate, however, complete extermination will be their lot.

"Glory to God in the highest" must precede "peace on earth." Whilst men remain indifferent to the first they will not find the second. Meanwhile the earth reveals a repetition of that way that culminated in the flood. The world repudiates God's way, it flouts His laws and commandments, and seeks to establish its own way of life based upon oppression and violence. Covetousness, greed, self-interest dominates our daily environment, and even among those who hesitate to do evil there are few that do good. A thin veneer of respectability hides the gross evil of this age. Men imagine that acts of kindness, "good" deeds, and mutual co-operation are satisfactory substitutes for the manifestation of Divine qualities in their lives, and the acknowledgment of Yahweh in "spirit and in truth." They imagine that a Salvation Army attitude to religion with its blasphemous libel on the Name of God, and its leading of millions to an abiding place in the grave is what Yahweh requires. But what He wants is for men to hearken to His voice as proclaimed in His word and to act in accordance therewith. He defines the wicked as those who "hate His instruction, and cast His words behind their backs" (Ps. 50: 16-17) even though they may camouflage their acts with

pretty words and kindly deeds.

Brethren have a duty, therefore, to snatch from the impending fire of Armageddon those who may be saved. Of all people we have the answer to the crisis about us, and we best serve God and our neighbour by drawing attention to His way of salvation. This can be done inside the body as well as outside of it. The days of Noah were noted, not only for widespread wickedness and violence (Gen. 6: 5, 13), for an evil environment that affected all classes of society (v. 7), but also for apostasy among the "sons of God" (v. 2). The spirit of the age was reflected in the Ecclesia. The brethren and sisters were found absorbed in worldly pursuits, in imitating, in a modified form, the outlook and habits of those who daily associated with them, of joining with the world to mock at the pessimistic prognostications of Noah, and were finally swept away with the evil generation which they preferred before God.

We need to exercise care that we do not repeat the history of Noah's time. Success in this regard will only come by the exercise of constant vigilance. If we surmount the dangers of these "perilous days," we shall take our place alongside Christ in the day of Armageddon, occupying the position of presiding priests over the national sacrifice to be then inaugurated, afterwards to educate the nations in the ways of righteousness (Jer. 3: 15), that they might enter in upon that antitypical period of peace and joy such as followed the day of atonement (Lev. 23: 40).

We have wandered far and wide in our thoughts upon the Petrov incident, but it does serve to illustrate the extent of the antagonism that exists in international relationships and the end to which it is leading. This is a matter of ominous foreboding to most people, but to those educated in the prophets, an indication of the exciting and wonderful days in which we live.

War Taxation

To pay taxes is a Christadelphian's duty (Matt. 22: 21; Rom. 13: 7). That the money collected may be used for the creation, equipment, and upkeep of fighting men in no way lessens the obligation. "Pay," says Paul, and he speaks in a manner that should remove all scruples in regard to the military consideration. The apostle, too, does not say that we are to shut our eyes to the way in which our money is expended. Nor does he argue that tax-paying is permissible because part of the money goes for street-paving or sewer-making. On the contrary, he particularly fixes our mind on the sword, and says that our tribute is towards its maintenance. He explains the place the sword occupies in the divine arrangements. He tells us that swordbearers are ordained by God; that they are a necessity for the governments of the world; and that, as a result of sword-bearing, the saints receive benefits: "For this cause pay ye tribute" (Rom. 13: 1-7). The difficulties which some experience on this subject arise from wrong conceptions respecting the use of force—through placing the world and the saints on a level as to its employment.

—A.T.J.

FOR YOUNGER READERS

*Designed for the encouragement of those who have
commenced the walk along the pathway to life and
those who contemplate so doing.*

A VALUABLE GIFT

Dear Reader,

No doubt you have at some time experienced the pleasure of receiving a most welcome present from an unexpected source. You will recall the thrill of joy you felt at the time, and the wonder in your heart as to why you were singled out for such an honour. Having recently experienced this same pleasure, I wish to recount the circumstances and the thoughts which arose as a consequence.

I had been discussing with a brother the value of various writings of our pioneers, Brethren John Thomas and Robert Roberts, and we agreed on the great pity that some of these works are at present unobtainable. "*The Life and Work of Dr. Thomas*" was one such book on which we commented. I regretted that I had not read this book, whereupon an offer of a loan of a copy was made to me. I gladly accepted this offer, read the book and in due course returned it to its owner, thinking that was the end of the matter.

Recently I was approached by this same brother who informed me that he now possessed two copies of this work, and that if I would accept it he would like to make me a gift of the spare copy. You may imagine my feelings on that occasion! The reading of this book had afforded me a greater degree of pleasure than any other human writing I had ever read. It was exciting, stimulating, inspiring. Here I felt was the revelation of a Man. On almost every page the commandment thundered forth: "Be ye followers of me, even as I also am of Christ." I felt myself humbled—what an unworthy follower of so great a man. I felt an unbounded admiration for this man in his efforts to measure up to Christ, and felt a burning desire to follow him, albeit imperfectly, along the same path. And now this book, which had so profoundly affected me, was mine for the asking. I mumbled my thanks, and went on my way rejoicing. And then I started to think. Why had I been singled out for this honour? My brother had two copies, I had none. It could be argued that there was no sacrifice involved as he still had one, but that didn't detract from its value to me, for whereas previously I had no copy, now I did have one. My gain was far in excess of his loss. But why had he given it to me? He thought I would appreciate it, as I did, but so also would many others. The answer was beyond me; I only knew that I rejoiced in the possession of a gracious gift

which was to me of great value. How could I show my appreciation? How could I show that I was putting this gift to some good use which would please the giver? Only, I concluded, by exercising an unselfish possession of it; by sending it forth with the fervent desire that it may influence others as it did me. In this way I show my appreciation of my brother's generosity, I honour the memory of the author of the book, and I pay homage to the man who was God's servant to revive the Truth in these latter days. Above all, I hope in this way, to draw attention to the gracious gift which God offers to all mankind, and so render praise and glory to His holy name.

To each one of us God offers the priceless Gift of eternal life in His kingdom. It will ultimately be bestowed only on those who demonstrate their appreciation of His offer. Its value to us is incalculable. Why we should be chosen out to hear this offer is beyond our comprehension; we can only rejoice that this is the case. How may we show our appreciation? How may we give pleasure to Him Who has been so generous to us? Is not the only way to accept His offer in an unselfish spirit, to endeavour to share it with others? We must so live as to cause no regret that this offer has been extended to us. We must constantly endeavour to give pleasure to Him, to magnify His name and to honour the memory of the One through whom His offer is made. Of Him the Psalmist declared (Ps. 138: 2): "Thou hast magnified thy word above all thy name." Surely, then, our first responsibility is to approach His word with reverence, in the earnest desire to understand what is written, to meditate thereon and so render thanksgiving and praise to Him. Having done this it is next our duty to extend the knowledge of this glory to others looking and longing for the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." May we, in that day, be found worthy to receive the glorious gift of God.

With sincere regards—F. Russell.

BIBLE DIFFICULTIES

Angels' Food

Sister J.F. (N.S.W.) asks: "Could you please explain the words 'Man did eat angels' food' (Ps. 78: 25)?"

Answer: Please notice the marginal reading: "Every one did eat the bread of the mighty." This is a better rendering of the original, for the word "Abbiyim" here rendered "angels" is not the usual word for "angel." "Abbiyim" is usually rendered "mighty," "chief," "valiant," etc., and this is the only place in the Bible where it has been translated "angel."

"Food fit for the mighty" is another way of describing "bread" which is the staff of life. The bread provided (the "manna" in the wilderness) was a fit diet for the mighty in two ways: first as natural food, and secondly for what it typed. The manna in the wilderness, which the men of Israel gathered daily, was a type of Jesus Christ,

the manna from heaven (John 6: 31-35). Here, indeed, is "bread for the mighty."

Unfortunately, familiarity brought contempt in Israel. The people came to despise their monotonous diet. They had not the vision to see that it was God-provided to sustain them through the wilderness until they should enter into the promised land where was abundance of food. They came to loath this "light bread" and were punished as a result (Num. 21: 5).

We, as spiritual Israel, must learn not to loath the manna of the Word which seems so monotonous to the natural man, and seek a more entertaining diet—mere sociality—to take its place. Like Israel, we must partake daily of the manna, and this means but one thing—the daily absorption of Jesus Christ in the study of the Word. As far as we are concerned this is the "angels' food" of the present day, and if we are diligent in seeking it (for every Israelite had to "gather" the manna for himself—Exod. 16: 16) it will ultimately make us "equal unto the angels" able to die no more (Luke 20: 36).

Could Jesus Sin?

A reader (Q.) writes: "You claim that God strengthened Jesus to enable him to overcome. Does not that relegate him to the status of a robot, robbing him of the freewill to disobey?"

Answer: We wish it to be clearly understood that what we have presented on this subject is more than a mere claim. We pointed out that God is our Redeemer (Titus 3: 4) and that He was "in Christ reconciling the world unto Himself" (2 Cor. 5: 19). We stated ("Logos," Feb., 1954, p. 180) "he (Jesus) had first to redeem himself from death. He had to render perfect obedience, completely overcoming the tendencies of the flesh. For this purpose he was 'made strong,' he was a special man in every sense, a body prepared, and given the Spirit without measure that he might be an innocent bearer of our nature." To demonstrate beyond question that he was "made strong" for the work of redemption, we submit the following testimony: Psalm 80: 15, 17—cf. also R.V. and R.S.V. marginal renderings. Isa. 49: 1-8—though a "mighty prince" (Israel) Christ is God's servant IN whom He will be glorified (v. 3), "formed from the womb to bring Jacob again to Him" (v. 1, 5), "My God shall be my strength" (v. 5), "I will help thee, preserve thee (v. 8). Isa. 42: 1—"My servant whom I uphold," "I will hold thine hand and keep thee" (v. 6). All this is done "that I may be glorified" (Isa. 60: 21). Therefore "my glory will I not give to another" (Isa. 42: 8 cf. 1 Cor. 1: 29).

If Jesus overcame by relying upon the flesh he would usurp the glory due to God alone, but that no flesh shall glory in His presence, he was made of God redemption unto us (1 Cor. 1: 30, 31). Isa.

61: 1—"The spirit of the Lord God is upon me . . . he hath anointed me to proclaim liberty." What could he have accomplished without this anointing of the Spirit? I can of myself do nothing" (Jno. 5:30). "The Lord is the saving strength of His anointed" (Ps. 28: 8).

There can be no doubt, therefore, that Christ was strengthened by God enabling him to succeed where all others have failed, and thus opening a way of escape for all men from the prison house of death.

Did this "strengthening" rob him of his freewill to disobey? Consider again the Scripture testimony: Heb. 2: 10—"made perfect through sufferings," through which he "learned obedience" and thus was "made perfect" (5: 8,9). He partook of our nature (Heb. 2: 14) for the suffering of death (v. 9), to destroy "the devil." He was "in all things made like unto his brethren" "he hath suffered being tempted" (v. 17, 18). Can a robot be tempted? Does not the suffering of temptation imply the free-will to accept or reject the temptation? "He was in all points tempted like as we are" (4: 15). "He endured the cross for the joy set before him (12: 2). Would a robot be stimulated by the vision of future glory? He "strove against sin" (12: 4). Does a robot "strive"? "In the days of his flesh he offered up prayers, and supplications, with strong crying and tears" (5: 7). "I come to do thy will" (10: 5-7). Is not this an expression of freedom of choice? "Not my will, but thine be done" (Luke 22: 42). Again the expression of independent will power subjugated to the requirements of the Father, as also in John 10: 18.

The glory of man's redemption through the provision of a specially prepared vessel, divinely strengthened for this work, belongs only to God. The glory bestowed upon Christ is due to the voluntary exercise of his own freewill "to do always those things which please the Father." A similar principle operates in the process of Inspiration. The Spirit guidance directing the thoughts, words and writing of a man does not overrule the expression of his own personality, and the exercise of his own freewill.

Herein lies our example—by constantly eating and digesting the Spirit-word we can permit the Spirit to lead us in paths of righteousness crucifying the flesh and directing our freewill and personality in the way of life.

Looking at the Lord Jesus, then, we see firstly the love of God Who instituted the way of redemption, and combined with it the obedience of the Son in submitting to the Father in all things.

We suggest that you carefully re-read our comments on this matter in the January and February issues of *Logos*, checking all Scriptures quoted. This is a difficult subject to comprehend, but its true beauty will amply repay any effort spent in grasping it.

Cry Aloud and Spare Not!

A well-known and commonly used expression is "*Familiarity breeds contempt.*" No example is needed to demonstrate its truth; we

have all at some time or another proved it from personal experience. Does it hold good in regard to the things of God? Unfortunately it must be admitted that it does.

We speak of people being "in the Truth," "out of the Truth," or "interested in the Truth," and so on. Does our use of this expression merely denote a conventional term, an alternative name for the "Christadelphian Faith," or do we see in our use of it a challenge to the way of life about us?

What is the opposite of Truth? Is it not lies, falsehood, blasphemy, deceit? How did Christ and his inspired apostles regard their enemies? There was no guile found in Christ's mouth, no reviling, no threatening (1 Pet. 2: 22-23), but he uncompromisingly denounced the enemies of Truth. "Whited sepulchres," "hypocrites," "children of hell," "serpents," he called them. Among the writings of the Apostles we find such words as "natural brute beasts," "lovers of the wages of iniquity," "evil beasts and slow bellies." Certainly there was a sharp line of demarcation between the world and Christ in the vocabulary of Christ and the Apostles.

The enemies of the Truth have through the ages "made war against the saints." They have suppressed the Truth, and would, if permitted, exterminate it. Through them taking away the "key of knowledge" countless millions have perished, and but for the latter-day revival of the Truth we also would be without hope. Are we then too severe in denouncing these murderers as the enemies of Christ? Let us then learn the Truth, speak the Truth, live the Truth. Let us hold forth the word of salvation without fear or favour, defending the Truth, opposing falsehood and error, endeavouring at all times to do all things to the glory of God.

Doubtless we would all strenuously deny that we hold the Truth in contempt, but do our actions confirm our words? Do our lives demonstrate that we have a full conviction? Let us test our reaction to a typical passage: Daniel 2: 44. This verse teaches that the present world order must finally be overthrown and replaced with a divine order. If this present "*kosmos*" (see last month's article, "*Marking Your Bible*") is to be destroyed all things pertaining to it must go also. "My kingdom," said the Master, "is not of this *kosmos*." Where do we stand in relation to it? Unless we keep ourselves unspotted from the world (Jas. 1: 27) we are not demonstrating in our lives our absolute conviction that what God has promised He will assuredly perform; we are lacking in faith, and so cannot please God; we are demonstrating by our actions (and "actions speak louder than words") that we hold the Truth lightly. In fact, familiarity has bred contempt.

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THE JOY SET BEFORE US—OUR WORK IN THE
MILLENNIUM.

4. The Law of the Future Age

Our last article concluded the sombre picture of Judgment with the picture of the saints re-organising men in simple communities on the land, under the revised Law of Moses. Some, under the mistaken idea that the law is finished with in every way, might have felt some doubt about that statement. Micah (ch. 4) and Isaiah (ch. 2) join in declaring that in the day when the Kingdom is established "the LAW shall go forth of Zion." What law? The law of God. God has only had one law in principle in all the ages. He is Yahweh and changes not (Mal. 3: 6). His principles are eternal. The form in which the principles are expressed has varied according to the situation of the people placed under it. As Israel scattered in small groups all over the world, we have received the Divine law in an individual form. We are not living as a national unit in a single country, and thus have no civic form in the law as delivered to us.

In the times when Israel was a national entity in a single land, it was necessary that they should receive the Divine Law in a form which would regulate their communal affairs, preserve them as a civic organism, and administer discipline to a mass of people. This law was the only law God has ever promulgated for the government of a National community. Known as the Law of Moses, it incorporated the identical principles which were later expounded by Christ (e.g. Matt. 5, 6, 7), but took into account the fact that those for whom it was arranged were not God's people by their own choice, but by birth, and that to survive as a nation they would need all the corporate forms of life which perpetuate a State.

What God does in any set of circumstances is always the best. At present He is calling OUT of prevailing corruption a people for His name (Acts 15: 14). In the millennium, communities, nations, masses of mankind, will be disciplined to the Divine ways, and God will use that method in all its main essentials which he used for a community in the past. What Israel ought to have been under the law of Moses, all the world will have to be under the law of Messiah and his brethren. The Kingdom is an Israelitish one. This is much more than a mere doctrinal phrase. The phrase "restoring again the kingdom to Israel" (Acts 1: 6), or "the restitution of all things" Israelitish (Acts 3: 21) brings to the mind a whole succession of lovely features: the throne of David re-established; the temple rebuilt; the sacrifices being offered, and incense ascending once more; land flowing with milk and honey; family inheritance of small farms as the basis of daily life; solemn assemblies and joyous feasts; the Levite in every place to teach the knowledge of Yahweh; all this, and much more, is conjured up in the phrase "Israelitish." If it does not thrill our hearts, then our perception of the Truth is faulty.

The Israelitish kingdom of the Deity means the establishment of this

way of life over all the earth. As Isaiah beautifully declares (Ch. 27: 6): "Israel shall blossom and bud and fill the face of the earth with fruit." When we read of ten men out of all nations taking hold of the skirt of him who is a Jew, and saying, "We will go with thee" (Zech. 8: 23), or of Gentiles coming to the Light of Zion (Isa. 60), and of all nations being blessed in Abraham and his seed, it signifies that all the features which give substance to the word ISRAEL will be reproduced on a grander scale than ever before throughout the whole world. All these political, ceremonial and educational ordinances will be in the hands of the saints (ourselves, if faithful) for the purpose of mentally and morally renewing the mortal population of the earth.

Thus when we read of the law going forth from Zion, we are not to envisage an entirely new law, with no previous antecedents; but rather the old law being established under a New Covenant.

The Law a System of Divine Education

In order fully to appreciate the value of the law in the discipline of the masses we do well to examine briefly its educational value to Israel in the days of old.

We rejoice to study the Law as a system of foreshadowing the Christ, and our appreciation of this aspect is enhanced when we realise the teaching value of the law for the day to day moral development of the people then. We can only briefly and suggestively indicate how a thoughtful Israelite would be influenced by the Law. A fuller treatment will be found in Brother W. F. Barling's book "*Law and Grace*," which, although we could wish it were less cold and scholarly in its approach, yet has a theme which will cause the enlightened reader to wax warm.*

The law was (and will be) a pictorial representation of the principles of Yahweh. The high calling of Israel was here represented under vivid ceremonies which would keep the ways of Deity dramatically before their notice every day of their lives. It was a child-leader (Gal. 3: 24). It was food for the "babe" condition of a mass of people until the adult meat food was prepared in Christ (Heb. 5). It was the Alphabet of the Divine ways, suitable for the instruction of the immature yet preparing a remnant for full maturity. This is what Paul is saying in Hebrews 6 when he appeals to the believers in Judea to leave behind the alphabetical first principles and go on to the New Covenant perfection.

THE TABERNACLE.—The reader can make an enthralling study of the Law as a teaching aid. Take for example the tabernacle. Here was a symbol of GOD MANIFEST IN THE MIDST OF ISRAEL, dwelling IN them. A thoughtful Israelite dwelling on the outside of the camp would meditate on the distance which separated him from the inner shrine of Yahweh—the Holy of holies. He and the people were on the outer rim of the dwelling place of Deity. The tents of the Levites were nearer; then the court of the priests; then the Holy place; and finally, in the midst, the Shekinah glory. A sense of marvel at being part of Israel in which dwelt the Divine

* See also "The Law of Moses" by Brother Roberts.

Presence would thus be tempered by a realisation of the greatness and distance of God who kept Himself apart, even from the covenant people. Thus was man humbled and God exalted.

THE PRIESTHOOD.—A similar lesson would be daily before him in the priesthood. Israel were themselves a royal priesthood (Exod. 19: 6). They stood between the world and God, and according to Deut. 4: 6, they should have been a light to the Gentiles, a lampstand to illumine the darkness around, a mediating nation between men and Yahweh. However, they could not all officiate as priests, and so this duty was particularly vested in the firstborn (Exod. 13: 2). These were replaced by the Levites (Numbers 3: 12-13). Of the Levites, the family of Aaron was taken to minister directly in the priest's office (Exod. 28: 1-2), and of them, Aaron alone could go into the Most Holy place once a year (Lev. 16). So the thoughtful Israelite would appreciate both his nearness to God as part of the Holy nation, and at the same time his distance from the Lord God. He stood at the broad base of what we might call a pyramid of priesthood, in which a series of stages led ultimately in the High priest to the Apex of approach to Yahweh. Again we have "God exalted and man humbled" as Brother Roberts so often remarks in the book, "*The Law of Moses.*"

In the priesthood, the Israelite indeed would learn the principles of representation. When the high priest went in to the tabernacle to minister, upon his shoulder he bore the Names of Israel in two engraved onyx-stones, and upon his heart, in the breastplate, he bore the Names of the children of Israel in twelve precious jewels. Thus when the priest went into the holy place to trim the lamps, to attend to the shewbread and offer the incense, in principle, he carried all Israel in there with him. Thus what he was doing in the tabernacle symbolically, Israel ought to be doing literally, by meditating in the law of the Lord (trimming their lamps), engaging in prayer (offering incense) and dedicating all their labours to God (exemplified in the shewbread).—Exod. 28.

On other occasions, in accordance with the dual nature of mediatorship, the priest would represent God to Israel, as well as Israel to God. An example of this would be the blessing of the children of Israel (Numb. 6: 22-23), or the priestly eating of the shewbread to exhibit the acceptance by Yahweh of Israel's doing all to the glory of God (Lev. 24: 5-9). The garments of the High priest for glory and for beauty would also represent both God and Israel: God manifest in Israel, which in perfection was Christ. The blue would represent God and His word (Num. 15: 37, 41); the red would represent the flesh (Lev. 17: 14; Isa. 1: 18), and the purple the blending of the two (Rom. 7: 23) especially in the Mediator. Then the gold would set forth that most precious of all things: *faith*, without which it is impossible to please God, and which is accounted as righteousness (symbolised by the white fine twined linen). The thoughtful Israelite would have endless scope for meditation in such garments. Thus it was that David was able to make just the five or six books of the Bible his meditation all the day, while many of us, with 66 books, fail to make it our continual study.

THE SACRIFICES.—The sacrifices, too, were on a detailed educational pattern. It is to miss much beauty just to say that the sacrifices involved the shedding of blood and prefigured Christ. This is true, but it ignores the wide variation in the kinds of offerings.

The first few chapters of Leviticus give the details. There were undisciplined bulls of the first year as burnt offerings, used mainly on ceremonial occasions, in which the whole purpose of Israel's existence was being exhibited. Here was human thought and action being completely consumed by Spirit fire, enunciating the principle of complete dedication.

Wayward goats were used as sin offerings, to make atonement for those inadvertent sins that arise from the waywardness of our nature, and for uncleannesses contracted. Adult rams of the third year were used as trespass offerings in expiation of those sins of a specific nature against God or fellow man, which only become possible with onset of adult knowledge. Theft, false-swearing, omitting to give God His due in tithes etc., were among these sins: sins of desire and envy, rather than sins of weakness and forgetfulness.

Docile lambs were also used in burnt offerings to exhibit the docility toward God of a willing sacrifice, which all Israel should have been. Also there were the voluntary offerings to exhibit thankfulness and fellowship with God. Part of these was given to God (burnt), part eaten by the priest, part eaten by the offerer. Thus, in symbol, God and man had fellowship, and became joint partakers of the good things of God's provision.

Lest Israel should become over familiar with the idea of Sacrifice, there were specially intensified occasions at the sabbath and every new moon. Then in addition, there were the three annual feasts culminating in the impressive ceremonies of the feast of Tabernacles (Num. 29). "God is holy—man unclean" would be declared with vivid force as the blood flowed and the smoke arose.

The feasts would speak of the developing purpose of God to be manifest in a multitude, moving on to a final harvest. At the same time they would be a means whereby Israel could acknowledge their dependence upon God for their food, and every good and perfect gift. This latter though would also be involved in the meat and drink offerings.

Parables of God's Ways

Ceremonial uncleannesses involved in all the normal functions of human life, such as childbirth, marital relations, death, would emphasise that the natural state of man is foreign to the ways of God.

Care about food, and the division of animals into clean and unclean was a living daily parable of the choice of Israel to be the Holy Nation, set apart from all other nations. Throughout there was the constant exhortation: "Be ye holy as I am holy, saith Yahweh."

Special parables of the ways of Yahweh were set forth in the Nazarite legislation (Numbers 6), where an ordinary Israelite might dedicate himself to enact a parable of the ideal purpose of Israel's existence. On the other hand, the Leper was made a parable of the actual position of sinful man in relation to God (Lev. 13: 14). This was also true of a woman suspected of unfaithfulness to her husband (Num. 5). Israel's Maker was her husband, and in the trial of jealousy there was the foundation of many a subsequent prophetic exhortation to an adulterous Israel. Similarly the murder legislation (Num. 35; Deut. 19 and 21) was all emblematic of the great killer SIN.

We could go on showing how much there was for the faithful Israelite to ponder in the Law once he saw that it was a *parable* of the ways of Yahweh and the status of Israel. All we have done is just to give a specimen of the type of reflectiveness that the law was intended to induce, so that we may see its excellence. Our purpose has been not so much an exposition of the law (to do this would require that every paragraph in this article should be expanded into an article of its own), rather it has been our object to show that when God wills to educate a mass of people once more, when He wishes to give pictorial representations of His ways to illuminate untutored minds, then the alphabet He would use for the purpose would be the same one, in essence, as was previously used for Israel. The fact that Christ died for sins, and that with his brethren he will be in the earth to be seen and to instruct, will add force to the vividness of the pictorial language of the dramatic ceremonies.

We have therefore established the suitability of the Mosaic method of instruction to be used in the Millenium. It should have prepared our minds to receive with willing acceptance the clear teaching of Scripture that the Law will come back with its sacrifice and offerings, temple and ceremonies. Then after considering the amendments of the Law in the age to come, we shall be in a position to take up our main thread of the conditions of mortal men under our administration in the Millenium. Actually the present article has indirectly contributed to this, as will be seen if it is now re-read with the thought in mind, "These are the wondrous things out of the law, which I can hope to be expounding week by week to the inhabitants of ten cities, in a few years time!" What a glorious destiny.

—E. W.

From South Australia

Be Sincere. This word sincere is formed from two original words meaning without wax. Wax was the agent employed to fill in and cover up the imperfections of the sculptor or artist, something like the putty of today. A crack in a post is filled in with putty and carefully smoothed over and painted; the final job looks already, even pleasant to the eyes, but hidden away there is a flaw—it is not "sin-cere." The call for sincerity enters into all our dealings. The children of Israel were commanded through Joshua to "fear Yahweh and serve Him in sincerity and in Truth." Paul, in 2 Cor. 2, exhorts the ecclesia to sincerity in sorrow as well as in joy; in censure as well as in forgiveness. "For," he says, "we are not as many which deal deceitfully (see margin) with the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." (v. 17). There seems to be a parallelism in the two phrases "as of sincerity," and "as of God." Wax or putty can avail us nothing in God's sight, so we must seek in earnest endeavour the sincerity of the Master "whose love is as ointment poured forth, and his palate is most sweet; yea he is altogether lovely." If this is our individual endeavour an "atmosphere of sincerity" will exist.

—from C.C. (Woodville).

Altar Parables and Prophecies

19. "The Altar on Carmel"

"He repaired the altar of Yahweh that was broken down."

—1 Kings 18: 30

One of the most thrilling incidents of history, calculated to stir the heart of every true Israelite, is the single-handed contest of Elijah with the numerous priests of Baal who had the power of the State ranged behind them.

It brought to a climax the rivalry between the self-willed, domineering Jezebel, and the stern, unyielding, lonely prophet with his rough, harsh denunciation of the evils of his time. In the events thus created, weaker personalities like Ahab and Obadiah were swept along a current they could not control or stem.

The Truth Persecuted

The contest commenced long before Elijah is suddenly introduced to the reader in 1 Kings 17: 1. Ahab violated the law by marrying Jezebel of the Zidonians; he did worse when at her instigation he tried to force the religion of the Phoenicians on Israel. In the place of the pure and elevating worship of Yahweh, the cruel and licentious rites of Ashtoreh and Baal were introduced. Jezebel, evidently a "pious" woman with strong religious convictions of an evil nature, sent her officers throughout the northern kingdom, "breaking down the altars of Yahweh," forcing his prophets to hide in caves and dens of the earth, and ruthlessly murdering them when found (1 Kings 19: 10). It was on such an occasion that Obadiah, Ahab's minister, hid two companies of prophets in caverns from the anger of Ahab's wife.

This was not mere apostasy, but determined defiance, during which men could only worship God "in spirit and in truth" in peril of their lives. It was a period of religious persecution equalled only by that instigated by the antitypical Jezebel, the profligate of Revelation 17: 5, Babylon the Great, concerning whom, John declares: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18: 24).

Such a time of wickedness demanded a man of indomitable courage, with the moral strength to defy the power-crazed Queen, and her weak, subservient husband. And Yahweh supplied the man in Elijah. Without preliminary notice or introduction he suddenly breaks into the narrative, proclaiming to Ahab the first of a series of judgments that fell on the house of Omri: a three-years' drought upon Israel. One derives the impression of a rough, stern man of forbidding aspect; a "hairy man," with long mane flowing back from below his shoulders, clad about with a rough sheepskin held in place by a girdle of hide (2 Kings 1: 8). He suddenly appears, announces his purpose, and as suddenly disappears.

Drought in Israel

The drought brought dire want to the people. The springs and wells dried up, brooks and rivers became beds of stone, the trees withered, the grass vanished, the "heaven became as brass," as the burning sun rose each morning, and "the earth as iron," hard and unyielding, as every drop of moisture was evaporated.

Elijah's sudden, dramatic and brief statement concerning the impending drought included the warning that only his intercession could break it (1 Kings 17: 1; James 5: 17). For three years it continued whilst the King sought vainly for the prophet, that he might plead some relief (1 Kings 18: 10).

In Yahweh's own time, however, Elijah emerged from his hiding place. The King was commanded to call the priests of Baal to Mt. Carmel for a contest with the prophet; and the people were also assembled to witness the outcome. The challenge sounded forth from the wild, stern-looking prophet: "How long are you to halt and totter, first on one knee, and then on the other? If Yahweh be your God, walk straight after Him; if Baal, walk straight after him (1 Kings 18: 21—alternate rendering). The people were alternating between allegiance to Yahweh and Baal. They were turning from one to the other, now appealing to Elijah to approach Yahweh to end the drought, then turning at the instigation of the Queen to worship Baal. They lacked faith in God and rested on the arm of flesh, thus stumbling blindly on their way as the priests of Baal did around their altar according to their rites.

But the challenging cry of the prophet was not taken up by the silent and angry people: "They answered him not a word."

Again the lonely prophet spake: "I am but one, Baal's prophets four hundred and fifty men. Let them select an offering and call unto Baal, and I will invoke the name of Yahweh; and He that answereth with fire, let us accept" (vv 22-24). This courageous testimony for the Truth met the desired response; the people answered: "The idea is good."

The Contest

The priests of Baal prepared their offering and commenced to call upon the name of their god. In accordance with the rites of Phoenician worship, it took the form of a dance, such as the Australian natives indulge in. They danced wildly around their altar, leaping up and down in grotesque gestures, screaming with sustained energy: "Hear us, O Baal, hear us!"

For the benefit of the people watching these hideous demonstrations the prophet began to mock the priests of Baal. "Cry louder! Perhaps he is engaged, or is hunting, or is on a journey, or is asleep and must be wakened!"

This grim and sarcastic humour caused greater frenzy in the Baal priests. With greater abandon they continued their dance throughout the day; louder and louder became their screaming as with desperation they tried to attract the attention of their heedless god; more and more violent became their efforts as they drew knives and swords and cut each other until their

bodies were smeared with blood. And as evening drew on, and the wild orgy gradually subsided, a dead silence settled on the Mount as the people tensely awaited the next move: "There was neither voice, nor any to answer, nor any to regard" the plea of the priests (v. 29). Even fraud—the resort of paganism, as it has been also that of papacy—had been unsuccessful.

And now it was Elijah's turn. With calm and quiet confidence he called the people from the altar of Baal to the place where the Yahweh altar lay scattered on the ground, broken and deserted. To emphasise the uneven battle, he, alone, against 450 prophets of Baal, and to demonstrate the hope within him, with his own hands he selected twelve large, unhewn stones, representative of the tribes of Israel and repaired the altar that was broken down. The wood and bullock were next laid in order, and then, before the silent multitude, the prophet dug a trench around the altar, and called for water to be poured on it. When the offering and wood were saturated, and the trench was filled with water, he called a halt.

All this was a great contrast to the noisy shouting and frenzied dancing of the priests of Baal. Now a deep silence had settled on the concourse, and in this silence the people had time to consider their own way and folly, and the disasters that had overtaken the nation since the altar of Yahweh had been thrown down.

It must have been an impressive scene. Mt. Carmel forms part of a promontory jutting out into the Mediterranean. From its height one can see deep into northern Israel along the valley of Esdraelon. Its name means "fruitful field" or "garden park." It is rather appropriate that Elijah should have selected such spot for the contest, for Israel is also likened, in prophetic language, to a "fruitful field" though it was then in a "withered" state (Amos 1: 2).

The Prophet's Prayer

On this dominant height Israel saw the neglected altar of Yahweh reared up once again, and by its side stood one whose name means: *Yahweh is Strength*." The time of the evening sacrifice came, the time of prayer for the faithful in Israel (Ps. 141: 2), the time that Daniel, later selected to pour out his supplications before Yahweh for "the holy mountain of my God" (Dan. 9: 20-21). And now, with the prophets of Baal exhausted and silent, the prophet lifted up his sole voice in prayer; a prayer that should have thrilled every genuine Israelite in that concourse:

"Yahweh Elohim (He who will be manifested in the mighty ones) of Abraham, Isaac and Israel; Hear me:

"Yahweh: hear me this day in fire, and let all this people know that Thou art Yahweh Elohim of Israel, and I am Thy servant, and through Thee I have done all these things.

"Hear me, O Yahweh.

"Hear me, and let this people know that Thou, Yahweh art God, and Thou hast turned their hearts back again" (1 Kings 17: 37 LXX).

The effect was instantaneous. To the amazement of the multitude a blinding flash of fire descended from heaven, and contrary to nature, consumed downwards, first the sacrifice, then the wood, next the stones, then the

earth heaped up from the trench, and finally the water in the trench itself.

There was an utter consumption of sacrifice, wood, stones, dust and water, and as the smoking remnants still remained, a great shout came from the previously silent and wondering people. As they looked upon the lonely figure of Elijah, and felt the force of his name ("*Yahweh is God*")—El Strength), they caught up its very meaning in loud chanting in praise of the Creator and in refutation of the claims of Baal: "Yahweh is God! Yahweh is God!" The prophets of Baal were slain, and at the intervention of Elijah, the drought was at last broken.

The prophetic significance of this incident is very clear. There is in existence today the antitypical Jezebel, a system that has caused people to "halt between two opinions," and whose prophets are multitudinous. The faithful, like the prophets that Obadiah hid in caverns, are comparatively few in number, and are often in defeat and scattered. The hope of Israel, like the altar of Yahweh, is largely in the dust. But the time is at hand when One will vindicate that "*Yahweh is Strength*" will "build again the tabernacle of David that is fallen down; and build again the ruins thereof, and set it up" (Acts 15: 16). He will be manifested in fire that day, a burning consumption that will consume the antitypical Jezebel and all her works. A fire that will be so fierce as to cause the prophet to say: "Who among us shall dwell with the devouring fire? Who among us shall dwell with the burnings of the age? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high: his place of defence shall be the munitions of rocks" (Isa. 33: 14-16).

In this scene on Carmel, the altar, the offering, the prophet all point forward to Deity in manifestation in the person of the Lord Jesus Christ. The basis of repentance was Israel's acceptance of the Altar of Yahweh, founded upon the Hope of Israel. We see in the Lord Jesus Christ, our living altar (Heb. 13: 10), all these principles. The foundation of our hope is the acceptance of those Israelitish principles without which the Truth loses all meaning. We see them set forth in all their beauty in the Lord Jesus who "confirmed the promises made unto the fathers," and who was consumed by the fire of Yahweh's presence in him. The Word can be with us a "burning fire," as it was with Jeremiah (Ch. 20: 9), and then, despite temporary reverses, our ultimate triumph is as sure as was Elijah's on Mt. Carmel. Thus Jeremiah could say in spite of all the opposition he received, and in spite of the persecution he suffered: "Yahweh is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper; their everlasting confusion shall never be forgotten" (Jer. 20: 11). This, too, shall be our lot if confidence is placed in the Yahweh Altar soon to be revealed in the earth again as a "devouring fire" (Isa. 30: 27), to destroy the destroyers of the earth, and bring to an end the terrible drought that denies from the people the true "water of life."

—H.P.M.

Questions



Answered

WILL THE SAINTS ASCEND TO HEAVEN AT CHRIST'S RETURN?

The theory is being circulated, under the caption of Christadelphian teaching, that at the second advent of Christ, the glorified Ecclesia will ascend into heaven as a body to celebrate the "marriage supper of the Lamb."

The idea is a dangerous one. It is not only false in itself, but contains within it the seeds of greater error such as is propagated by the Watchtower sect, or Seventh Day Adventists.

To support the theory, Hebrews 6: 13-20 is quoted, and it is suggested that the hope which Paul commends in these verses is the hope of ascending into heaven at Christ's return. The fact is, as the context clearly shows, the hope referred to is the hope of the promise made unto Abraham (v. 13), so that all that Paul is teaching in these verses can be expressed in the covenants of promise to the patriarch.

These promises know nothing of a formal ascension of the multitudinous Christ into heaven. They do, however, proclaim the hope of a resurrection unto life eternal, and it is this hope which constitutes "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6: 19).

What is meant by the term "*within the veil*." It is here that the theory before us falls into error, for its author, imagines that to penetrate the veil necessarily means to ascend into heaven. But to penetrate the veil means no more than to be clothed upon with Divine nature; it has relation to condition and not to place. In Hebrews 10: 20 the veil is said to be the "flesh of Jesus." After his resurrection he figuratively moved beyond the veil, or the flesh, having put on Divine nature, thus physically, though not then literally, having "ascended unto the Father" (John 20: 17).

Jesus being the first to be thus clothed upon with Divine nature, he is in Hebrews 6: 20 represented as "the forerunner," and with the hope of the promise in mind we are able to mentally penetrate beyond our present state to the "glory that shall be revealed in us." That is what Paul means when he says that this hope "entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (v. 19). When Christ returns to "change our body" and make it glorious like his (Phil. 3: 21), clothing us with the "glory of God" (Rom. 5: 2), we shall be figuratively part of the Most Holy, though literally we shall remain on earth. It is this hope of Penetrating the veil of the flesh, and assuming the glory of God, that acts as

“an anchor to the soul” restraining the excesses of human nature, preventing us from drifting with the rest of mankind, holding us firm and steady in the face of life’s storms.

When the High Priest in Israel penetrated the literal veil of the Tabernacle, he came under the influence of three lights. He turned his back upon the natural light of the sun, and entered the darkness of the Holy Place. This was illuminated by the light of the seven-branched candlestick which in the Word is set forth as representative of the Word of Truth. He walked the length of the Holy Place until he came to the veil which divided the Holy from the Most Holy, and pulling this aside he entered the precincts of the latter place. There was no candlestick here to illuminate the darkness, but from between the Cherubim, and above the Mercy Seat there glowed forth a Divine light: the Shekinah glory, the symbol of Yahweh’s presence.

The walk of the Priest was a parable of our walk in Christ. We firstly turn our back upon the natural light, the “thoughts and intents of the heart,” and commence to walk in the Holy Place “in Christ” illuminated by the Word of truth, which is a “lamp to our feet, and a light to our path” (Ps. 119: 105). We do this in hope that we might penetrate the veil; that is, that we might be clothed upon with Divine nature (2 Pet. 1: 4).

The Most Holy assumed its sacred character because of the Divine Presence symbolised by the glowing Shekinah light. Ezekiel saw this glory removed from the Temple because of the sin of the people (Ezk. 10: 18), and with the removal of the Divine glory, the Temple lost its holy character, and its destruction by Nebuchadnezzar was permitted. At the moment, whilst Christ is absent from the earth, the Divine glory has been removed, and the Most Holy is found only in heaven. But when the Lord Jesus returns “in the glory of the Father” (Matt. 25), the Most Holy will again be set up on earth. Not then, however, will it constitute a “building made with hands” containing a golden Mercy Seat and overshadowing Cherubim and cut off from access by a veil; but it will be formed of immortal people whose Divine nature will effectively separate them from the rest of mankind. In this glorious community will be seen the “glory of God” (Rom. 5: 2), and the antitype of the Mercy Seat (the Lord Jesus—Rom. 3-25; Diaglott) and Cherubim (his brethren). They will form the Most Holy upon earth, and to them the mortal population will look in hope that they also will one day “penetrate the veil.”

Thus, as the High Priest saw the Shekinah glory shining in the midst of the gross darkness of the Most Holy, so the world will ultimately see the glory of Yahweh manifested in the multitudinous Christ, the antitypical Most Holy. Isaiah declares: “The glory of Yahweh shall be revealed, and all flesh shall see it together; for the mouth of Yahweh hath spoken it” (Isa. 40: 5).

The theory before us suggests that the Most Holy is exclusively heaven, and support for this is claimed from Hebrews 9: 24. But “the tabernacle of God is to be with men” (Rev. 21), and for this purpose, our Mercy Seat, the Lord Jesus Christ, at present in heaven, is to return to complete the glorification of his Cherubim, that the Most Holy (in its antitypical living form) may be set up on earth.

The idea of the saints ascending into heaven in a body to celebrate the marriage supper of the Lamb destroys much of the beauty associated with Revelation 19. The suggestion comes from confusing symbolic figures with literal facts. Brethren who come in contact with the idea are wise to reject it.

—Logos Committee.

Liberality in the Truth

When men's hearts are opened by the Lord's truth, it opens their doors and their purses, and they use their means, their money, their tongues, and their influence, to bring the truth to the very door posts of their contemporaries. The truth is expansive in its effects upon the hearts of believers. They cannot shut it up, and hide it, as it were, in a napkin! It must find vent in some way; so that if they cannot plead for it publicly, or, being prophets at home, are without honour, they will do the best they can in conversation to make it understood they will spare no pains and expense within their ability to procure a public testimony in its behalf, and will leave no endeavour untried to collect the people together to hear the word explained for faith and practise. There is but one alternative for Christian men, and that is, either to "go and preach the Kingdom of God," or enable others to do it. There is no discharge from this duty and privilege, if they would be saved. If they are rich and endowed with the ability to preach, not simply to talk, but to preach the truth, they are themselves bound to go out and say "Come!" and to furnish others with the means of doing so likewise. If they cannot preach, they must contribute liberally to the diffusion of the truth: for they will find when they "appear at the judgment seat of Christ" that he recognises no drones, or misers, or close-fisted men, among the heirs of his kingdom. It is a flagrant absurdity to suppose that such men can inherit God's Kingdom, who during their lifetime have done absolutely nothing according to their ability for the promotion of its truth. According to what a man sows, so will he reap. If he sows parsimoniously when he is able to sow liberally, his entrance into the Kingdom is as certain as the passage of a camel through the eye of a needle, oppressed with a tower of merchandise upon its back.

—Brother J. Thomas.

From England

We must take no part in the universal race after pleasure and riches, if we desire to make our calling and election sure; and it is further valuable as showing that all our meetings and our labours and our watchings must be sanctified with the spirit of holy and enlightened zeal for God, and entire consecration to His obedience before they will be of any advantage to us.

We are looking for the abolition of the present order of things, the putting an end to the present evil world, and the setting up of a new world in which joy will be established in righteousness and glory to God. For our hope of these things we are called mad. This we can easily endure. We know it is a mere question whether God has promised them. If He has promised them (and no man in true reason can dispose of the evidence that He has) then the madness lies with those who ignore them, and not with those who give good heed to them and rejoice in them.

—R.R.



How Can Present Evils be Reconciled with
The Goodness of God

God Alone is Good

"Good master, what good thing shall I do, that I may have eternal life?" was the question put to Jesus by the young man who had "great possessions." The reply of Jesus, as recorded in the A.V. was: "Why callest thou me good? There is none good but one, that is, God" (Matt. 19: 17). If we take the words as they are usually read, we might think that our Lord was concerned to deny that he was entitled to be called "good;" a reply which, by any common understanding of that word, would have been absurd, for are not the gospels from first to last a record of "goodness" not displayed by any man before or since? Jesus sought to emphasise, rather, that his goodness, and, indeed, all goodness, emanates from God alone. So we ought to read, not "Why callest thou me good," but rather: "Why callest thou me good, there is none good but one, that is, God." This subtle difference is emphasised more clearly in the Revised and subsequent revisions of the text, which alter the young man's question to: "Master, what good thing shall I do that I may have eternal life? And he said unto him, Why asketh thou me concerning that which is good? One there is who is good . . ."

So we have the authoritative statement of Jesus that only God is good. There is probably no word in the English language more loosely used than this word "good." When it is applied to persons we conjure up a picture of one who is kind, considerate, gentle: one who is above all else amiable, desiring to see everyone else happy, contented and free from evils which beset this planet. But if we scratch a little below the surface, we quickly see that while we might call such a one "benevolent," it does not by any means follow that he is "good." He might easily be one whom we should hesitate to take for an example in many things. But God is not like that. He may not always appear "benevolent," but He is invariably "good" both in Himself and towards His creation.

We Need to Seek His Goodness

Many people point to current disharmony and conflict and ask: "How can this be reconciled with God's goodness?" They only want the easy answer. It does not occur to them that these things display, not any lack of goodness on the part of God, but the inherent and abominable wickedness of man. They do not seek to know God's ways.

We realise that no one can wholly understand His ways, for, "My thoughts are not your thoughts; neither are your ways my ways, saith Yahweh. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55: 8). But the Scriptures amply demonstrate the goodness of God. They reveal His

purpose to replace present disharmony with a Kingdom that shall never be destroyed; then war shall be no more, oppression and injustice shall cease, the earth shall give her full increase, the poor shall be comforted and righteousness fill the earth. Meanwhile mankind stands as the opponent to God's goodness, and has brought civilisation to the brink of self-destruction.

God has given man free-will, a capacity to choose the good and refuse the evil, and it is no reflection of His goodness if man chooses evil rather than good. It is man, not God, who invented the Hydrogen bomb, and who needs reformation, but it is God, not man, who places bounds upon man (Acts 17: 26), and thereby manifests goodness. We who believe His word can give praise and thanksgiving to Him (Ps. 147) even in the midst of the darkness and fear which overwhelms the world today. We see the fulfilment of things predicted thousands of years ago in the Scriptures, as ushering in an age when those who so walk may be partakers of the Divine goodness. So to those who doubt the goodness of God we reply in the words of Jesus: "Ye do err, not knowing the Scriptures."

Man is Evil

The reply that Jesus made in response to the question: "What good thing must I do?" was in effect: "You, yourself, are incapable of doing any good thing. The most that you can do is to obey the commandment." We know that the young man found he could not even do that to perfection. Men are evil, and until this is acknowledged, the first condition for understanding Christ's words is lacking. This is the declaration of all Scripture. Jeremiah declares: "I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10: 23). Man, although made in the "image" of God (Gen. 1: 27) has not in himself that goodness which is the Divine attribute. He has, however, the capacity to receive and comprehend those moral and spiritual ideas which are the essence of that goodness.

Man was created a creature with free will, capable of accepting or rejecting the Divine law. He could please himself, and thus gratify those desires which John terms "the lust of the flesh, of the eyes, and the pride of life" (1 John 2: 16), or obey the Divine law, designed to place a *limit*, or bound upon man. Man rejected the law of God, allowed desire to have free rein, and came into a state of sin, or enmity against God, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). The fleshly desires of man continually operate in defiance of the law of God, so that Paul declares: "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7: 18). The law was given that man might subdue these fleshly desires, replacing them with the desire to please God, thus choosing good and rejecting the evil. Then the goodness, which is of God, would rule the man, his own will being subordinated to that of God.

In Eden fleshly desires triumphed, but though Jesus came clothed in the flesh of Adam, in him they were defeated. Over against the disobedience of Adam is set the obedience of Christ, "tempted in all points like as we are, yet without sin." But "he who knew no sin was made to be sin for us" (2 Cor. 5: 21), and by his obedience enabled mankind to become reconciled to God, demonstrating the goodness of God,

And the promise which follows the acceptance of life through Jesus the Christ? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him" (1 Cor. 2: 9). To this promised glory and goodness will the "second Adam" bring many sons of God. "Behold what manner of love the Father has bestowed upon us . . ." (1 John 3: 1). Here is glorious privilege, which God in His goodness and mercy has opened up to those who obey Him.

"Behold His Goodness and Severity"

What of those who reject this gracious offer? The philosophy of the world rejects the truth of the depravity of the human race, to which the Scriptures bear abundant testimony, and also rejects the suggestion that the wrath of God will come in judgment upon mankind in a measure unheard of in the past (Ps. 46: 8-10). Judgments upon individuals and nations are "played down" either as happenings which would have taken place anyway, but which have been attributed to God by uneducated or primitive minds; or even as the fanciful vapourings of those same minds. Their philosophy claims that "God is love," but distorts this truth by saying that such acts are unthinkable in Him.

But this is not the teaching of His Word. The wrath of God has always come, and will come again, in greater fury, upon the foulness of sin. And a gospel which leaves out the wrath of God is not the Truth. Whilst the goodness of God is displayed in those promises which proclaim "mercy for thousands, for them that love me and keep my commandments" (Exod. 20: 6), yet he is "a true God, the living God, an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation" (Jer. 10: 10).

The proclamation of God's mercy toward those who love Him stands side by side with a declaration of wrath against those who reject His way. If Goodness is to prevail, sin and evil must be put down. The Christ who came in humility and meekness offering salvation to all, will come again as a "consuming fire" (2 Thess. 1: 8) in the God appointed day when "He will judge the world in righteousness by that man whom He hath ordained" (Acts 17: 31). Who can stand when he appeareth? Only those who have accepted the proffered salvation, and have, through faith, walked in newness of life. History, and our own experience, teach us that human nature, left to itself, is corrupt, earthy, sensual, devilish. On such the wrath of God must fall.

H-Bomb Testifies to Man's Depravity

The proffered goodness of God is scorned by individuals and nations alike, and recent happenings (the explosion of the Hydrogen Bomb) manifest the depth to which man has fallen. The desire to know that which was forbidden brought judgment, swift and sure, upon the first man in the garden. Man has learned little since, and still lusts after such knowledge. Adam disobeyed the command of his Creator, yet he feared Him. Six milleniums later, man not only disobeys, but mocks the great Creator. The world has come to this pass solely through the kind of reason and logic everywhere extolled today; the Hydrogen Bomb is the outcome of men seeking salvation in materialism,

Now where is the promise of life, and "life more abundant" in, this? It is admitted by the physicists themselves that the energy packed into this new weapon is good for nothing but to destroy life. Where it does not kill outright, it pollutes life at its fountain, giving rise to shocking abortions and Calibans. The work of the Creator is thus mocked. Not Genesis now, but corruption. The scientist now stands superior to all moral law, and declares that he has complete control over this evil thing. "Leave it to us!" they say. Leave what to them? What would be left?

The scripture saith: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he reap" (Gal. 6: 7). We have assurance through the prophet Daniel that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4: 17). We know that He who created the earth will not allow it to be destroyed, "for thus saith God himself, that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited" (Isa. 45: 18). And He has also declared: "As truly as I live, all the earth shall be filled with the glory of Yahweh" (Num. 14: 21). We wait the time spoken of by Isaiah who declared that when God's judgments are in the earth "the inhabitants of the world will learn righteousness" (Isa. 26: 9).

God's Goodness Shall Triumph

The cup of man's iniquity is full to overflowing, and God's judgments will soon operate. Those who hold fast to the Word, who accept His offer of life, may view the events of this present time without dismay. Notwithstanding the wickedness of the masses of mankind, God is working out His purpose, even blessedness for His children. Evil may appear to be triumphant, but the goodness of our heavenly Father will triumph at the last. The very extremity of the times, wherein "men's hearts fail them for fear, and for looking after those things which are coming on the earth" (Luke 21: 26) may be regarded as a faithful sign that the end of the age draweth nigh. Then He who was without sin, yet disclaimed the title "good" that he might ascribe all goodness to God, will return to glory and triumph, to conquer and to reign. The government shall be upon His shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end" (Isa 9: 6). As that time draws near, as the darkness of sin in the world becomes more intense, to those who are watching (Rev. 16: 15) the light of God's goodness becomes the brighter, for their redemption draweth nigh.

We have dwelt upon the manifestation of God's wrath, because His ineffable goodness is thereby thrown into sharper contrast. "Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, *if thou continue in His goodness* (Rom. 11: 22).

"O the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out. Of him, and through him, and to him, are all things; to whom be glory for ever, Amen" (Rom. 11: 33).

—R. H. Chapman, Kent, England.

Christadelphian Newsletter

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and comments associated with the work of the Truth
throughout the World.*

Leaves from a Diary . . .

JERUSALEM TODAY

The approach to Jerusalem, 2,000 feet above sea level, is a winding road along a narrow steep valley that gradually ascends to the mount. During the Arab-Jewish war, this road was under constant bombardment, the Arabs vainly attempting to cut this only remaining approach to the city, and the Jews desperately trying to keep it open. Today, on either side of the road a trail of overturned motor vehicles, rusty and burnt out, the result of enemy action, speak of the fierceness of the fighting, and the extent to which Jews had to challenge death itself that the State might be established.

This so-called War of Liberation divided Jerusalem in two, the Arabs retaining the old city and the Jews the new. It is connected with the rest of Israel by a narrow corridor that juts out sharply into Arab-held territory, so that hostile borders almost encircle the city, and barbed-wire entanglements, heaps of debris, and bombed out sites left in a state of disrepair in the very heart of Jerusalem itself because they are in "no man's territory," show how hostility and hatred divides the "City of Peace" today.

We arrived on Monday evening 20th July, and next day commenced our tour of inspection. Tuesday 21st synchronised with the 9th of Av, the saddest day in the Jewish calendar. It was on the 9th of Av that Solomon's Temple was destroyed by Nebuchadnezzar, and on the same day, nearly 700 years later, that Herod's Temple was destroyed by Titus. On the 9th of Av Jews were expelled from England in 1290, and on the same day in 1492 they were expelled from Spain. It is held as a fast-day in Israel; most shops were closed, and special services were conducted on Mt. Zion.

We decided to visit the Mount, and joined the succession of people walking in that direction. A hot sun beat down upon us relentlessly as we wended our way thither. We found it by no means "beautiful for situation" as it will be one day (Ps. 48), but rather dominated by dry, arid grey hills, almost destitute of vegetation, and which surround it on all sides. We descended the deep valley of Gehenna which separates Zion from Jerusalem, and which felt that day as though the ancient fires were still burning in it, and com-

menced to laboriously climb the steep steps that have been cut into the Mount and that lead to the summit above. Upon these steps are inscriptions from the Psalms which that day were partly obscured by dirty beggars who lay out impervious to the hot sun, rattling their begging boxes at the procession of pilgrims going past.

The top of the Mount is almost entirely covered by a series of old stone buildings whitewashed like the sepulchres of which Jesus spake, some old tin sheds likewise whitewashed over, an ugly wall painted with inscriptions from the Law, barbed wire entanglements, and heaps of debris from the Arab-Jewish war. On this day of solemnity it was crowded with people sight-seeing or worshipping. There were religious Jews, Jews on tour, beggars and touts. A babel of voices surrounded us. The religious "orthodox" Jews were audibly reciting prayers, American tourists were loudly commenting on the scene before them, whilst guides and touts were calling their wares.

We entered a building held in reverence by the Jews because it contains the so-called tomb of David. For many years it had been controlled by Moslems who charged an entrance fee to Christians and Jews to vainly gaze at the tomb, but when the Jews gained access to it after the War of Liberation they found that they had been cruelly hoaxed. There was another and better "tomb of David" (?) in a different place which they now believe to be the genuine one. It is richly decorated, and on this 9th of Av a great crowd had gathered to mourn the past glory of Zion, to weep and lament in audible voice. In addition to tourists such as ourselves, there were dirty, unkempt Jews with grimy clothes, and little Bibles which they held close to their eyes in order to read the

text, whilst they rocked themselves to and fro in grief. Every now and then one would look up with dull, unseeing eyes, absorbed completely in his religious exercises, crying and lamenting the past glories of Israel ("Lamentations" is read at this time), and yet doing so little to restore any glory, either to the worship of the true God of Israel, or to the State. These were the "orthodox" ultra-religious Jews, with long beards, old-fashioned clothing, and ear-locks which hang below their shoulders, and swing to and fro as they sway their heads in time with their prayers. They actually rejoice in trouble believing that Messiah will reveal himself to Israel at such a time.

Mt. Zion today is desecrated by all manner of abominations. In addition to the rusty barbed wire entanglements, the decayed buildings, the empty formalised religion, there is a Roman Catholic chapel, and the defiling presence of Moslem graves. There was no pleasure to us in viewing these things. The true "Israelite indeed" waxes hot with indignation at the desecration and longs for the time when it shall all be swallowed up in the earthquake that shall cleanse the site for future glory.

We were taken down into a deep and gloomy cellar. No light illuminated the interior, and we had to use candles to guide our way. This is called the Chamber of Horrors, and contained some grim and terrible records of the horror of the German concentration camps. First our guide showed us the paper money that was issued to the Jews; false money, of no real value, containing the likeness of Moses pointing at the ten commandments, making a mockery of the Jew's religion. Then we were shown how the Germans forced the Jews to burn their holy books, how they made shopping bags and jackets from the heavy parchment of their Bibles and

flaunted them before their captives; how they forced the Jews to sole their boots with this parchment and thus walk upon the books that they venerate so highly. Before these samples of sadistic humour a procession of Jews passed by on this 9th of Av with looks of horror on their faces, weeping and shaking their heads. And by the flashing eyes and excited comments of our guide I could see that he was genuinely moved also. He was not talking for money, or telling his story by rote; he was passionately affected by all he showed us.

The Chamber of Horrors was divided into two parts, and the second section contained the most gruesome exhibits. Here there were displayed about 30 large urns containing the ashes of Jews burned in the concentration camps of Germany; and side by side was a little heap of small cakes of soap, stamped with initials which, our guide declared, showed that the soap had been made from the fat of Jews rendered down for this terrible purpose in the concentration camps—and then handed back to other Jews for their personal use!

How terrible is man's unhumanity to man! With what abhorrence must Deity look down upon this troubled earth and view the terrible accumulation of wickedness that exists! How necessary is it that the Lord Jesus Christ be revealed in fire to purge the earth of its abominations! We were glad to get out of this dark, gloomy cellar with its mournful procession of Jews, its twinkling candle lights, its terrible exhibits, and experience again the harsh, clean sunlight of day.

From the roof of the highest building on Mt. Zion we saw a glorious view of the surrounding country. From here we could see the old city of Jerusalem, surrounded

by naked brown hills, with the Mosque of Omar dominating the scene, and above, the Mt. Scopus Institute and Hadassah Hospital. Before us were the valleys of Jehosaphat, Gehenna and Kedron; beyond the former there was the Mt. of Olives, and in the distance the hills of Moab.

As we viewed this scene, we thought of the great impending changes; of the mighty earthquake that will split the Mount of Olives (Zech. 14: 4), that will elevate Zion (v. 10), that will alter the whole contour of the country. The old city and the superstitious relics of an ignorant age will be buried as so much rubbish, and in place of the motley collection of ancient buildings and accumulated rubbish will be found the elevated altar of Zion (Ezek. 43: 12-13), the centre of the glorious "house of prayer for all nations" (Isa. 56: 7). And, moreover, the brown, dry, thirsty scene before us will be transformed as a river of living water shall burst forth from the precincts of the Temple and flow eastward, producing an abundance of trees and verdant growth, giving a soft and lovely colour to the approach of Jerusalem, then transformed into the Metropolis of the world (Joel 3: 18).

We were talking to a little group of Jews in the Orgill Hotel in Jerusalem, and one had just expressed her hatred of Germany because of the horrors she had witnessed on Mt. Zion. I told them of my recent experience in Germany. I said that I was in Esslingen, and had addressed a community of people in that city, and they wanted to honour me which they did by singing a song in English and in German. I told them the words of the song: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." "Who in Germany would

sing such a song as that?" they asked in amazement. I explained that it was the Christadelphian community; that we looked upon the return of the Jews to Palestine as a great sign of the imminence of the Messiah, the Lord Jesus; that we see more in these things than the efforts of a persecuted people to obtain a refuge in a hostile world, but the hand of Yahweh extended (Jer. 31: 28; Exod. 11: 7). They asked us further of Christadelphian beliefs, and hopes, and of our community. We supplied this and told them we looked at life through the perspective of the Bible. "We read our Bibles every day," I remarked. "Not *your* Bible," commented one Jewess, "but *our* Bible!" "Have it your own way," I retorted, "but if you claim the Bible as your own, I suggest you study it a little more and heed its message!"

We were taken on a tour of Jerusalem by Dr. and Mrs. Lowy. The Jewish-Arab border cuts right through the centre of the city and is marked by barbed-wire entanglements, huge cement tank traps, heaps of debris making the street impassible, and a sign-board in three languages stating that this was the border and none must pass beyond it. Some ragged, dirty children, migrants from backward countries of the East, were playing close to the border, and we were told that like children all over the world, they sometimes do what they should not do, and stray beyond the border—to be sniped at by Arab soldiers! So keenly does hate today dominate the so-called "City of Peace."

We were also taken to one of the last remaining Ghettos in the world. It is called the Place of a Hundred Gates, a remnant of the time when these Jews lived in constant threat of attack and each section of their quarter could be shut off by a gate.

Here the ultra-orthodox religious Jews dwell. It is like walking from a modern city back to medieval times. The streets are extremely narrow and cobbled. The mean little houses rise fairly high for several storeys shutting off the light of the sun for part of the day. Synagogues abound in profusion. The houses and tiny shops are in a state of neglect, and look incredibly filthy. Thousands of flies were attacking the fruit, vegetables and other produce on display for sale. I peered into the dark interior of one of the homes and saw two or three untidy beds in a very small, dark and dishevelled room. And everywhere, of course, the ultra-orthodox Jews in their strange dress—black homburg hats, long robes or long frock coats, great black beards, and the inevitable long, swinging earlocks. Little boys have a juvenile dress in imitation of their elders—a variation of the round black hat, long frocks with socks that extend above the knees, and, of course, the earlocks that reach down to their shoulders, and give them a feminine appearance.

Among the "orthodox" the women do most of the work, and the men spend their time in the study of the law and Jewish traditions, and in writing commentaries on the Holy We went into one synagogue. A number of bearded, long-haired Jews were seated on some forms studying. They were making a most terrible din, each on his own account, reciting portions of the law at the top of his voice, in a most mournful chant. They did not even worry to look up at us as we entered the synagogue.

By courtesy of Dr. Lowy—well-known to Christadelphians in Australia—we were shown an item of great archaeological interest just outside of Jerusalem. A number of tombs have been unearthed, and it is claimed that they are the last resting

places of members of the Jewish Sanhedrin and date back some 400 years before Christ. The tomb has a large outer opening which would be closed by a large stone, and then a small aperture about 4 ft. high leading to the sepulchre which would be the size of a small room. In here graves were dug to receive the bodies. It made quite clear the story of Jesus and Lazarus; how he remained outside and cried loudly: "Lazarus come forth," or the account of the resurrection; how one of the disciples, stooping, entered into the tomb.

Israel, today, is a nation of contrasts. The ancient and the modern, the educated and the ignorant, the Zionist and the Orthodox rub shoulders together in a period of transition. On the one hand there is the dynamic energy, the intense restless activity of Zionists who are endeavouring to establish the Israeli State, whilst on the other hand there are migrants from backward countries whose pressing problems demand attention and hinder the work of rebuilding, or ultra-orthodox Jews whose fanaticism displays no true service for God or man. And in addition to this there exists the constant threat of war from the neighbouring Arab nations who refuse to make peace. The accom-

plishments of the State, the progress in cultivating the soil, building the cities, establishing the migrants, should be measured on the background of these tremendous problems, and only when they are so done does the real miracle of Israel today reveal itself. There is a tendency among many to minimise the difficulties and magnify the accomplishments, but in so doing they present a distorted and unreal picture of the land and people. We tried to look at the country objectively and dispassionately; not closing our eyes to obvious faults and blots, but also appreciating the wonderful development of the land, and the miracle of the rebirth of a nation. In thus observing we believe that we captured the true spirit of the effort. We gained a picture of energy, toil and sweat on the background of much that is crude, of mistakes that have been made, of terribly pressing problems that seem beyond solution from mortal man; but which reveal the true wonder of the effort, and demonstrate that the Books (not necessarily the Bible). Jews themselves are embued by a spirit they cannot themselves explain, and for which the student of God's Word alone has the answer (Jer. 31: 28).

—H.P.M.

From Germany

May God strengthen your hands to work effectively in the Lord's vineyard, in order that it may bear fruit. Our hearts are jubilant because of the visible evidence of Christ's early coming. Then will God again transform the land of Israel into the Garden of Eden. As He is gathering the people and bringing them back to their Land again, so He will make it fruitful and give to them their Leader, their Messiah. Will his coming be this year? Whatever betide, it is sure that the longed for consummation of His purpose is coming nearer. Amen."

—from E. B. (Esslingen).

“Elpis Israel” Class Notes

“Elpis Israel” Notes—N.S.W.

If you happen to be living in isolation or can only visit a meeting on rare occasions, why not avail yourself of the “Elpis Israel” Cottage Meeting notes, and enjoy the study group methods in your own home. A note to Brother E. Ritchie, 133 Cawarra Road, Caringbah, N.S.W., will receive a prompt reply.

Woodville Ecclesia Classes

The two classes associated with the Woodville Ecclesia combined during the past month to consider the subject “Habakkuk’s Message for these Days.” Note-pads and pencils were provided for the occasion and the address took the form of an itemised exposition of the prophecy. Thus around the Word of God a most enjoyable evening was spent, the question session, at the conclusion of the main address, continuing for over half an hour. On June 16th it is hoped to hold a similar meeting on the “Garments of the High Priest” to be conducted by Brother L. J. Colquhoun.

Modbury Class

A special meeting was held in which Prospect and Hazelwood Park Classes participated. Brother G. Brumby expounded upon the subject of the Cherubim. Comment and discussion upon this wonderful theme proved so interesting that it was decided to continue with it on the next evening which accordingly was done.

Kingswood, Goodwood, Belair Classes

During the coming month (God willing) it is hoped to hold the first of three Fraternal Meetings around the Word of God. Brother H. P. Mansfield is scheduled to speak upon the theme: “OUR COMING TRIUMPH OVER EDOM” in which it is proposed to give a complete exposition of the Prophecy of Obadiah. Ample opportunity will be allowed for questions, afterwards, and light refreshments will complete the evening. The second and third Fraternal Meetings will be conducted by Brethren G. Brumby and L. J. Colquhoun respectively.

Study Notes from Daniel

(Continued from p. 269, culled from the Prospect “Elpis Israel” Class).

Daniel 6:—Daniel in the Lion’s Den. This chapter reveals that Gentile rule means enforced idolatry in which royalty is worshipped, flesh elevated, and saints brought into inevitable conflict with the “powers that be.” But “here is the patience and faith of the saints . . .”—Rev. 13: 10. The principle of anti-semitism moved the nobles against Daniel (see Dan. 6: 13), but he was preserved by a Power higher than human aid (Isa. 54: 17). This same Power will at the last preserve Israel both natural and spiritual, and end the anti-semitism of the Gentiles by the establishment of the Kingdom (see vv. 25-27).

Verse 7: "All the presidents of the kingdom . . ." This was a lie. Daniel was one such, but had not agreed with the decree.

Verse 10: "Now when Daniel knew it was signed"—He took no means to thwart the conspiracy. He simply committed himself to God and left the issue to His providence (Heb. 11: 33).

Verse 13: "That Daniel, which is of the children of the captivity of Judah"—Here is the motive: anti-semitism in force.

Verse 25: "Darius wrote unto all people . . ."—He wrote a proclamation of universal peace based upon acknowledging the God of Israel as (1) the living God—all others will be destroyed; (2) the steadfast God—all others change; (3) the God whose kingdom shall not be destroyed—all others shall come to an end; (4) the God whose dominion is without end—so that no human power can prevail against it; (5) the God who delivers and rescues—vindicating His saints; (6) the God who worketh signs and wonders—bringing to pass His purpose; (7) the God who saved Daniel—and will save all like him cf. 2 Tim. 4: 17.

P H A N E R O S I S

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)

14. Thou 'Anointed Cherub', even I constitute thee
a protector;
On the holy mountain of the Elohim thou hast
bent;
In sparkling gems, thou didst walk to and fro.
15. Thou hast been upright in thy dealings from the
day of thy being created, until iniquity hath
been found in thee.
16. Through the greatness of thy traffic they have
filled thy midst (with) extortion;
And thou hast sinned; therefore, I will break
thee out of the mountain of Elohim.
And I will destroy thee, O protecting cherub,
from amidst the sparkling gems.
17. Thine heart was lifted up because of thy splen-
dour;
Thou hast corrupted thy wisdom because of thy
brilliancy;
I will prostrate thee upon the earth;
I will lay thee before kings to rejoice over thee.

18. From the greatness of thine iniquities through
the unrighteousness of thy traffic.
Thou hast polluted their holy places;
Therefore, I will cause to come forth a fire from
thy midst;
- It shall devour thee, and I will give thee for
ashes upon the earth,
In the eyes of all observers.
19. All that know thee among the peoples were con-
founded because of thee;
Thou shalt be calamities (to them), and nothing
of thee till the Olahm*.

In this quotation, more correctly and, therefore, more intelligibly translated than in the common version, a political power, headed up in the King of Tyre is styled an Anointed Cherub; and the reason appears to have been because Yahweh had "constituted it a Protector" of peoples, which function is signified by outspread wings, which are an important element of the Cherubic symbol. The Tyrian Power was an "anointed" Cherub in the same sense in which the Pagan Cyrus, King of Persia, was "Yahweh's Anointed", or Messiah, who was surnamed of Yahweh before his birth, and 176 years before he appeared upon the page of Bible history (Isaiah xlv. 1-4). The Eternal Spirit created and rode the Tyrian Power, as in a chariot; and developed it as an element of that system of powers, whose relations to Israel in the days of Jeremiah, Ezekiel, and Daniel were allegorical of "the powers that be", in their relations to the Hebrew nation, when the Russian Nebuchadnezzar shall make war upon the Anglo-Syrian protector of the Jews in "the holy mountain of the Elohim", and cast it out in the epoch of the thief-like apocalypse of the Ancient of Days and his company of glorified myraids.

The Cherubim stationed as guards at the east of Eden's garden were certain Elohim or powerful Ones, detailed by the Eternal Spirit for the protection of the Life-Imparting Tree, and "the Way", that led thereto. Hence, all communications from the Eternal throne for the instruction of mankind would pass through them. Themselves corporeal focalizations of Spirit, they were vehicles in and by which were conveyed "the mysteries of the faith", into which they desired to look, but were not able (1 Pet. i. 12; Mark xiii. 32). These "conveying vehicles" or chariots of

* That is, Nothing of thee in Eden till "the time of the end", which immediately precedes and terminates in Olahm, or the Millennium, (Dr. Thomas).

the Eternal Spirit, were "public official spirits sent forth for service on account of those hereafter to inherit salvation" (Heb. i. 14). Hence, they are styled *Malachim Yahweh*, angels or messengers of the Eternal Power, self-styled Ehyeh or Yahweh. David, addressing these Angel-Elohim, says "Bless ye Yahweh, ye His angels, mighty of power, executing his command, hearkening to the voice of His word. Bless ye, Yahweh, all ye His hosts, His attendants, executing His pleasure"; and elsewhere "O Yahweh, my Elohim"!—O Eternal One, my Mighties—"Thou are very great, covering Thyself with light as a garment, spreading out the heavens as a curtain; who makest dark clouds His chariot; who goes on the wings of spirit, making His messengers spirits, His attendants a flaming fire. He established the earth upon its foundations, that nothing shall be moved during the age and beyond". *olahm wah-ed* (Psalm ciii. 20; civ. 1-5).

The angelo-elohal cherubic executors of the mandates of the Eternal Power, through His effluence, created our terrestrial system, which is subjected to their secondary administration in all its relations, until "a New Order of Cherubim" shall have been manifested to supersede them. Until then, all things pertaining to this present "*evil world*", or course of things, are under their supervision and control. They cause all things to work together for good to them who love the "Eternal Ail", and are called according to his purpose (Rom. viii. 28). That purpose is the polar star of their administration; so that nothing among the kingdoms and empires of the world is permitted to prosper that would contravene it. "The powers that be" are subordinated to divine power; for "there is no power but of God; the powers that be have been placed under the Theos" (Rom. xiii. 1) that is, no power is permitted to exist contrary to and independent of His will. In this sense they are "of God"; and that the powers may not run riot in trying to develop their own policy, they are subjected to the guardianship of invisible potentates, which is expressed in Paul's words by the phrase "have been placed under the Theos". The truth of this is amply illustrated in Scripture. Is anything to be accomplished in relation to "Yahweh's" purpose in respect to individuals? He sends three Elohal-Men to Abraham and two to Lot; Jacob saw an encampment of them at Mahanaim, and wrestled with one, who put his thigh out of joint, and surnamed him Israel, at Peniel,

(To be continued)

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Thoughts for the Times.

THE COMPANY WE KEEP

We always speak like the company we keep. If we are all the while among the foul-mouthed gabblers of the flesh, we cannot expect to be free of their Sodomite brogue. If we read nothing but the literature of atheistical refinement, we shall never rise above that thin, proper, superficial, cold kind of talk in which a practically godless state of mind expresses itself. Give us the atmosphere of the Spirit and the company of the Spirit's watchmen in the Word, and we are in altogether healthier land. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night." Another lesson affecting our ordinary life is contained in the words: "Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us." Men on a journey do not unnecessarily burden themselves. A man running to catch a train puts up with the dust and discomfort of his hurried exertion. The principle is the same. 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 a simple, and a safe, and a reasonable and a wise rule, and one that will give us much cause for joy at the last to dispense with every habit, or pleasure, or occupation, or friend that hinders our progress in the narrow way. 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.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

GENEVA AND AFTER

In Geneva, one-time headquarters of the League of Nations, the statesmen of the world recently gathered to try and hammer out a way of peace for the nations. Brother Doust, of Devon, England, discusses the result of these deliberations on the background of Bible prophecy.

It is obvious, now that the political scene is well set, that the world is faced, not with a conference for the bringing in of peace, but with a gathering in which two sorts of men gamble and intrigue for the supremacy of their respective ideas of what constitutes a world fit for nations to live in. As the late Mr. Weizman has said ("Trial and Error"), "the so-called realism of modern politics is not realism at all, but pure opportunism, lack of moral stamina, lack of vision. . ." Solomon, inspired by the mighty Yahweh of Israel, put it far more pithily and with greater candour — "where there is no vision the people perish."

The Russian Lust for Conquest

As these talks and deft manoeuvres have proceeded, there emerges the sobering conviction that the Geneva Conference is, despite so many efforts for its success, rapidly drifting to shipwreck on the shoals of suspicion, perplexity, fear and downright hatred. And running through all is the thinly disguised lust for conquest.

The Russian delegation is bent upon breaking up the Atlantic Pact, and has conceived the notion that it is easier broken from within than without. Their objective is to disintegrate the entire western world, hence their aim at membership of NATO.

The close connection between Is. 10 and Ez. 38 leads one from the days of Assyrian supremacy to these last hours of Muscovite dominion. Moscow boasts, "By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people. . . I gathered all the earth . . . and there was

none that moved the wing, or opened the mouth, or peeped." So the latter-day Assyrian apes the first. The age is fast moving to the time when the Lord of Israel will perform His whole work, and will punish the stout heart of the king of Assyria. The entire chapter deals with the release of Jerusalem, when the Lord of Hosts will lop the bough with terror, when the mighty shall be hewn down, and the haughty ones shall be humbled. The analogy between these ancient and modern enemies of the people of God is recognised by many Gentile writers. "Asshur, the iron-mailed giant with the feet of clay" is easily identified with the armoured corps of the Russian command — vide Ragozin, "Assyria" cap. vii.

Yet though the stage is littered with the chaos of man's reckless folly, order — divine order — is the real thing which emerges from history. "History is neither the scum of world process nor the loss of all association with the roots of being; it forms a necessary part of eternity and the drama that is fulfilled in it." So wrote Nicholas Berdyaef. That drama is seen in the divinely moved events which have resulted in the fall of such as Og, Sihon, in the Mosaic era, and later the long list of world-rulers, Belshazzar to Napoleon; and will yet end in the utter collapse of the kingdom of men. This conclusion cannot be avoided, 2 Chron. 15:6; Jer. 49:12; Rev. 11:15. There is a progressive element in the drama. The Russian Gogue will be destroyed by the same Power, and the Geneva Conference is just one more step toward that end.

British Influence Still Powerful

The Russian delegates at the Conference have struck at the weakest spot in the western armor. France for seven long years has been drained of men and money to uphold a decadent and corrupt system in Indo-China. The rebellion has broken French morale which never really recovered from the crushing disaster of the Nazi conquest in 1940. Now Gen. Navarre has admitted that the fall of Dien Bein Phu creates a military problem beyond the powers of the French Union to solve. France's difficulties have steadily worsened due to the failure of the Quai d'Orsay to get active military help in S.E. Asia. Here the foreign policies of Britain and U.S. come into consideration.

American policy is clearly indicated. Mr. Dulles has left Geneva. This is a fact of profound significance. Mr. Molotoff accuses the British Commonwealth and America of designs to form a S.E. Asian power bloc. The Russian proposals for Korea and Indo-China are construed as aimed at enveloping both areas in a Communist region of satellite states after the European pattern. Hence Washington views Geneva as dead. The international situation becomes more tense. The opinion among both British and American authorities is that the Pacific gap in the defences of the free world ought to be closed at once.

Here, however, despite the exclusion of Britain from the ANZUS pact, it is obvious that the balance of power is with London. The Asian ties in Delhi, Karachi and Colombo puts the the initiative in the hands of Britain. These are the factors in today's power politics

which bring Britain once again into the position demanded by Ezekiel 38. The challenge is issued by Britain and no other, for she alone is Tarshish in association with her young lions. The S.E. Asian bloc cannot mature without powerful backing; and Britain is the only political factor able to give it.

This is the approach to the world problem presented by Moscow's intrigues. Geneva now resolves itself into a duel between London and Moscow. Until Britain decides to send troops to Indo-China, America will maintain a non-committal attitude. This leaves the initiative with Britain. The American plan for peace in Korea and Indo-China is blocked by the warlike aims of the Chinese Republic. In S.E. Asia, Britain prefers to cautiously advance, with all her old diplomatic skill and finesse, to regain both power and prestige. From these viewpoints, the course of action counselled by the Geneva outlook will bring America into line with British policy. And while Britain's main pre-occupation is with the Commonwealth, the ever-weakening and, in so many cases, wholly unsatisfactory phases of European development are causing those preoccupations to become more and more apparent in the day to day decisions of the London Cabinet. In both Indo-China and Korea, China in an exultant mood over her military position, is blocking the way to peace. There are powerful personages in American politics who would atom-bomb her at once if British (and Commonwealth) consent were obtained. In fact, the entire outlook bristles with nationalist and local susceptibilities which have also contributed to international fears and perplexities, even in NATO group. Militarily, the outlook is clear — and ominous. Almost all the leading authorities admit that the European regions of NATO will collapse whenever Russia chooses to march. This is the dominating factor in Britain's approach to the world crisis as it has developed today. America thinks that her atomic weapon will hold Russia in check. These are the deep and weighty matters which overhang the talks at Geneva. And herein is the gravity and uneasiness beclouding the approaching days which are between these uncertain moments of political debate and conference, and the inevitable clash of the armed might of Gogue and Tarshish.

A War-weary World Prepares for War

The world is weary. It is grasping on the one part for peace and security, and on the other world conquest. One bloc is feverishly spending its substance to finance defence against aggression; the other bloc seeks to rob the treasuries of the world. Men have never learned the lesson that divine righteousness must come. And the pattern of history will soon prove that it is only when the judgments of Yahweh are in the earth that men will learn righteousness. Then — and the days are fast coming — the divine and righteous law promulgated by King Jesus from the throne of the Lord in Mt. Zion, will bring at long last quietness and assurance for ever (Isa. 26 & 32). This is the drama which is being played out on the world stage, to the bitter last scene.

Geneva is a stirring up of muddy waters (Is. 57). It will lead to

God threshing the nations in anger with His glittering spear, and passing through the mud of great waters, as Hab. 3 shows (vide verse 15, marg.; cf. Rev. 17:15). All the nations are being hustled to the battleground of the Lord God Almighty. France, robbed of her oldtime imperial glory, holds desperately to the tattered grandeur of the French Union, haunted by the spectre of corruption rife in the affairs of Indo-China, and bedevilled by playboy rulers on the one hand and on the other by common people who no longer will tolerate an effete officialism and the tyranny of rapacious taxgathering. Indirectly Siam and the Philippine Republic are fulfilling Joel 3, being pushed forward into the S.E. Asian melee as a stopgap to further Communist expansion. Such is the tentative idea.

This development shows that the refusal of Britain to send a corps to Indo-China has caused America to refuse military aid to France, substituting for such a truncated version of a S.E. Asian pact by a suggested partnering Bangkok and Manilla. No Asian organisation against the encroachments of Russia and her satellites is possible without India, Pakistan and Ceylon. Here, London holds the balance. Geneva, although overshadowed by this Asian pact idea, clearly puts Mr. Eden in the political ascendency.

Frog-like Revolutionary Spirit

The French empire in Asia has crumbled. Paris had neither the commonsense nor the verve to engender young lions. Her military prestige has vanished overnight. The revolutionary spirit she loosed on the world in the days of Robespierre has returned to her via the Kremlin and has eaten out her very vitals. The French Communist Party has destroyed their country. This is the policy of the Kremlin, to conquer from within. The modern version of the Trojan Horse.

The Queen's speech at the Mansion House welcome-back-luncheon has one significant phrase. She expressed a deep political fact "that Britain did not stand alone" and referred to the "friendly comradeship of our other nations of the Empire family." This is a reality. The present gap in the S.E. Asian defences against Communism will be closed, and the passing of France from her Asian heritage will prove one of the means whereby America is drawn into the Commonwealth grouping of Powers, among other things, to that end.

There remains only one other gap to be exploited. In the Near East the Israeli-Ishmael feud still smoulders. Frontier raiding is frequent. The Arab League is fearful lest Britain foiled by the Egyptian attitude finally turns to Israel in a renewed partnership for the preservation of mutual interests. Thus the Arab States appear to be falling into their own trap, since the very steps taken to crush the Jews would appear to be the ones which have moved Israel to look again to London. The fears and hatred animating the Arabs have been stirred up by the Kremlin and by Cairo. The co-operation of Britain and her young lions with the Israeli State is required by prophecy. It is the very pre-requisite for the return of the Lord Jesus. What more natural than

that these two peoples, Jewry and modern Tarshish, should co-operate as of yore?

Finally, coming back to the working of the Frog Spirit, it is because men do not understand its operation and its divinely ordered objective, that so much ignorance (or misunderstanding) is abroad about it. A close study of the events leading up to the Geneva Conference reveals one outstanding phase of this dire emanation of the French Revolution. Stalin has said "an international proletarian revolution is needed . . . begin instituting a correct world economy . . . the victory of socialism in a single country is NOT an end in itself, but is a means for developing and supporting the revolution in ALL countries." (Article, "Pravda," 6/11/21.) In this spirit and with this political background every Russian delegate at Geneva speaks and will speak.

Truly the devils are working miracles. Before our eyes the nations mighty and small are being gathered to the battle of the great day of God Almighty.

—H. E. J. M. DOUST, Eng.

✦ A HINT

Brother Thomas once wrote ("Herald," vol. iii, No. 8): "When our subscribers 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."

These words apply with equal force to "Logos," and we invite them to the notice of those readers who may have overlooked their subscription. Readers will appreciate that the low subscription rate of the magazine does not permit us much latitude. Some assist by voluntarily increasing the amount of subscription, but what we delight in is an increased circulation. The reader can help by bringing the existence of "Logos" to the notice of others. We are prepared to co-operate by sending samples to any he may think will be interested in the periodical.

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

—Editor.



An Exhortation to Faithfulness

"The Bottle in the Smoke"

"I am become like a bottle in the smoke; yet do I not forget thy statutes."—Ps. 119:83.

Trouble, sickness and affliction are not the sole experience of the wicked, but come upon many who are striving to serve God with all their heart and mind. One of the most instructive verses in this connection is that quoted above. In the Hebrew it reads: "I am like a skin of wine in the smoke, yet I do not forget thy testimonies" (see also R.S.V.).

In ancient times wine was stored in skins and not bottles as now. It was the custom, too, to hang the "bottle" where the heated smoke of the fire might reach it and cause the wine to mature much quicker. In course of time the skin became parched and shrivelled, ready to crack and useless; and this drying and perishing of the skin is used by the Psalmist as an emblem of suffering and affliction.

"Hast thou considered My servant Job?"

Job is an illustration of this. Declared to be a "perfect man" of God, he was nevertheless subjected to intense suffering, and became like "a wine-skin in the smoke," that the character he developed might, like good wine, bring joy and gladness to a vast number of the human race. Of him the Angel said: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect man and an upright man; one that fears God and departs from evil?" The adversary accepted this statement but doubted that under affliction Job would still continue to bless God. Job was put to the test, but came through it triumphantly. The hot smoke on the wine-skin may have been unpleasant to endure, but Job continued to maintain his integrity before God: "The Lord giveth, the Lord taketh away. Blessed be the name of the Lord."

In reply to the Angel's further challenge, the adversary declared: "Touch his skin and will he then bless thee to thy face?" A dreadful disease came upon Job which not only affected his skin, but his bones also. The "wine-skin" began to perish under the drying, heated "smoke," but Job's character became perfected under trial.

His three friends became another source of sore affliction. They accused him of all kinds of wickedness, and Job was almost driven to distraction. But still no word against the God he loved was uttered.

The terrible effect of the heated "smoke" upon the "wine-skin" is seen in his words (Ch. 6:5-13):

*"Oh! that I might have my request;
That God would grant my desire;
That it would please God to destroy me!
Let Him spare not, and I shall jump for joy.
For I have not denied the Holy One.
What is my strength, that I should hope?
And what my end, that I should prolong my life?
For reason is utterly driven from me."*

The wine-skin was becoming parched and cracked by the drying process of the fire, and yet by the same process the wine was becoming more matured. Job was losing his grip upon life, and yet continued to manifest his spiritual integrity. He speaks again in Chap. 19:23-37:

*"Oh! that my words were written down.
That they were engraven on a table;
With a pen of iron and with lead;
That they were sculptured on the rock forever.
For I know that my Redeemer liveth;
And shall stand on the earth at the last day;
And after my body is destroyed,
Yet from my flesh I shall see the Mighty One,
Whom I shall see as a friend and not as a foe.
For this, the reins within my bosom,
Are consumed with expectation."*

Thus Job gave expression to the vision of the future which permitted him to see beyond the troubles of his time. It was for him a time of terrible agony in which he was brought to the brink of the grave. The "wine-skin" was falling whilst the character within was being perfected. In Chapt. 30:27-31 he describes his state:

*"My bowels boil and cease not;
The days of my anguish press upon me;
My skin is grown black upon me,
And my bones burn with heat.
My harp is turned to lamentation;
My life to the voice of wailing."*

Job could not grasp the meaning of this terrible trial, but he endured it, and strove ever to keep before him God's statutes. The "wine-skin" became parched and worn, but the "wine" within (the character of the man) became a source of joy to others ever since. James says: "Ye have heard of the patience of Job, and have seen the end of the Lord." God, Himself, declared: "Though these three men: Noah, Daniel and Job were in the city, they should only deliver themselves by their righteousness" (Ezek. 14:14).

Whilst the heat of the fire was on Job he could not understand the meaning of it all, but at the end of his days, he could look back and glory in the experience.

The End of the Lord

When the Psalmist used the phrase we are considering, he doubtless applied it to himself, but he would also see in it an application to that glorious One who was the centre of all God's purpose. Moses, the prophets, and the psalms all foreshadowed Jesus the Christ, the Lamb of God for the sin of the world. The phrase we are considering has special relation to him.

Unlike Job and all other righteous men, Jesus knew what was to happen to him in every detail from his childhood to his terrible end. It had all been the subject of prophecy and type, and as he studied these things he would see beforehand what he would have to endure. This undoubtedly added to his sufferings. He would see himself as the Passover Lamb, as the one figured in the Psalms being mocked and derided by his contemporaries, crucified amid the jeers of the mob, crying: "My God, My God, why hast Thou forsaken me?" (Ps. 22:1). From Isaiah 53:3-10 he would learn that he was to be despised and rejected of men, a man of sorrows and acquainted with grief — stricken by God — afflicted — wounded for our transgressions — bruised for our iniquities — the chastisement of our peace upon him. With this knowledge the Lord commenced his lonely ministry, realising that he could not even turn to his disciples for understanding, knowing that despite the trials he was called upon to bear, he must be the sinless bearer of human nature that "with his stripes we might be healed."

The statutes of the Lord were ever before him, and yet he suffered keenly as the "wine-skin in the smoke." Perhaps the climax of his sufferings, the most intense heat he was called upon to bear, was in the Garden of Gethsemane. Jesus was about to face the bitter end. He knew beforehand the terrible details: nailed to the tree, surrounded by the groans and curses of those he came to save, accounted a criminal with the others beside him, and under the law a cursed thing — "cursed is everyone that hangeth upon a tree" (Gal. 3). Three times he prayed: "If it be possible, let this cup pass from me, nevertheless Thy will and not mine be done."

We can appreciate how intense were his sufferings; the terrible effect of the hot smoke on the wine-skin which was ready to perish; his agony as he sweat great drops of blood. Then came the betrayal, the horror of the crucifixion, the taunts of the mob, his last cry; and with that the "wine-skin" gave way; his heart was broken and he died. For three nights and days he lay in the tomb, then he was "brought again from the dead" and made consubstantial with his Father. Now endless in life, instead of a perishing "wine-skin," he is perfect to all eternity. His character reveals wine perfectly mature, which will cause a vast number to be blessed to all eternity.

We today take the bread representing the body, and the wine representing the blood of Jesus, as a continual remembrance of the part he played. We remember him who lived only to do his Father's will, and endured those horrible days when he was a "wine-skin" in the hot smoke. In doing this let us endeavour to manifest the same

characteristics, and if it be our lot to become like the Psalmist, "a bottle in the smoke," let us never "forget His statutes," for only thus will we develop in a manner fit for the Master's use in the Age to come.

—R. W. ASK.

Altar Parables and Prophecies

20. David's Altar on Mt. Moriah.



2 Samuel 24 and I. Chronicles 21 both record the sin of David in numbering Israel which lead to the death of 70,000 people, and the purchasing of the site of the Temple that was ultimately built by Solomon.

The account is worthy of our close attention, for it reveals God's reaction to an attitude which is not unknown in Ecclesial life, and against which each one of us must be ever on guard — the tendency of placing too much store on mere numbers.

The account is prefaced by the statement that Yahweh was against Israel (2 Sam. 24:1). Why this should be so we are not specifically told. It was a period of prosperity for the nation. Foreign enemies were subdued, the authority of the throne seemed secure, a time of peace and prosperity lay all over the land. And, perhaps, as is so frequently the case, this time of ease brought about a declension in spirituality among the people; a spirit of complacency and pride swept the nation, not particularly recorded. Thus Yahweh "set His face" against them.

The King was not exempt from this general condition, and he became the medium through whom they were punished. He was moved to issue the order: "Go, number Israel and Judah." In Samuel 24, God is represented as moving David to this action; in Chronicles it is attributed to "satan." The word "Satan" means merely "adversary," and as the account in Samuel states that "the anger of Yahweh was kindled against Israel," it seems obvious that He was the Satan in the incident.

This presents a difficulty only to those who have a wrong conception of the word "satan" created by a false theology. The word is used elsewhere in Scripture in relation to Divine intervention though

in most other places it is properly translated "adversary" (e.g. Num. 22:22).

But how could God justly punish Israel or David when it was He who moved David to number the people? And does not this conflict with the statement of James that "God tempteth no man" (James 1:13)?¹ God "moved David" only to the extent that He permitted him to fall into the state of mind that led him to sin; not by directly forcing him to do so, or by putting the idea of it into his mind. The prosperity of the times created the thought of numbering Israel and ascertaining exactly how powerful the nation was. Instead of moving against David, and bringing him into some difficulty and adversity which would illustrate that his power was only conditional upon Yahweh's blessing, God did not intervene. He allowed the prosperity to continue, and permitted the thought of foolishness to reveal itself as sin. He "moved David" only by allowing the conditions of prosperity to develop that tested the King and brought about his fall. Both Israel and David were better for the humiliation that came as the result of this incident.

This remote process of "moving David" without directly influencing him is illustrated in the case of Pharaoh. We read that "God hardened Pharaoh's heart" when Moses asked for the release of his people. How did God do this? Not by direct influence on Pharaoh, but by removing the plagues by which Egypt was punished, and Pharaoh, being a naturally obstinate man, when this happened "refused to let the people go." Thus Pharaoh exercised his own free will whilst at the same time doing what Yahweh required. "When Pharaoh saw that the rain, hail, and thunders were ceased, he sinned more, and hardened his heart, he and his servants" (Exod: 9:34). In Exodus 10:1, however, Yahweh says: "I have hardened Pharaoh's heart." How did He do this? By removing the plagues, not by interfering with the expression of Pharaoh's free will. Thus Pharaoh deserved the condemnation of God even though his wickedness wrought the Divine purpose.

In David's case, continued prosperity caused him to proceed with his evil intentions which were destined to prove so disastrous to Israel.

Where Lay the Sin?

How did David sin by numbering the people? It was not so much the act as the motive behind it which was obnoxious to God, and that motive is illustrated by the remonstrances of Joab (I. Chron. 21:3). Actually the Law permitted the numbering of Israel for a specific object:

"When thou takes the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto Yahweh, when thou numberest them; that there be no plague among them, when thou numberest them" (Exod. 30:12).

David did not do this, and Israel suffered plague as a result. To number Israel in accordance with the instructions of the Law would

only demonstrate that all Israel was under the shadow of death, and were in need of redemption therefrom. They had to pay half a shekel of silver as the price of redemption as a memorial of the true atonement in Christ Jesus (Exod. 30:16). Such a numbering of Israel was humiliating to the flesh: "The rich shall not give more, and the poor shall not give less than half a shekel. . .", demonstrating that it was not the value of the offering, but the meaning behind the act that counted. Under such conditions, the King would have had to take his place with the rest of the people, and all Israel would have been brought to the same level before Yahweh.

David's numbering, on the other hand, was for the glorification of the flesh. It was a temporary failure on the part of a generally righteous and faithful man to rise above the temptation of his environment.

Israel Plagued

Disaster immediately smote Israel in a way not specified, but sufficient to awaken the King to his folly (I. Chron. 21:7). In typical manner David sought to make restitution. He did not attempt to explain away his fault, but frankly acknowledged his sin, pleading forgiveness: "I have sinned greatly because I have done this thing: but now, I beseech Thee, do away the iniquity of thy servant; for I have acted foolishly" (v. 8).

A choice of three evils was offered him: three years' famine, three months defeat before the enemies of Israel, three days' pestilence at the hand of Yahweh's Elohist avenger.

Here was a difficult choice, but the decision was made with courage, reflecting credit on David. Three years' famine would not have affected David personally, for in his privileged position he would be the last to feel it. Three months' defeat before the enemies of Israel would only affect his military status which could be redeemed afterwards; he would not be in any personal danger. But three days' pestilence superintended by the destroying Angel of Yahweh against those who had personally offended Him might easily affect the King himself, for in his eyes he was the greatest offender. Yet David, in full realisation of his sin, courageously selected the last form of punishment, deciding to throw himself on the mercy of his God: "Let me now fall into the hands of Yahweh, for very great are His mercies."

The punishment commenced. It was summer time, and from city to city the plague spread with frightening rapidity approaching ever nearer to the heart of the nation, Jerusalem, until 70,000 deaths were reported. We can appreciate the mental torment of the King as reports of its extent were brought to him. He blamed himself for it all, even though Yahweh had an occasion against the nation as a whole. The King was thoroughly humiliated, and ordered widespread mourning and supplication. With the elders of the realm he affected sackcloth and prostrated himself before his God,

The Angel of Death

As the three days neared their end, David, with the elders of Israel, clad in sackcloth, left Jerusalem to go to Gibeon, where the Tabernacle was established, to again petition God (v. 30.) But as the procession left the capital, he found the way barred by a sight of terrible omen: "David lifted up his eyes, and saw the angel of Yahweh stand between the earth and heaven having a drawn sword in his hand stretched out over Jerusalem" (v. 16).

There was no time to reach Gibeon; before this manifestation of impending Divine vengeance, the King and his elders prostrated themselves, pleading the mercy of Yahweh, interceding on behalf of the people:

"Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Yahweh my God, be on me, and on my father's house; but not on thy people, that they should be plagued" (v. 17).

This was not quite correct. It was not only David that had sinned. The whole nation was guilty before God, as a result of which the "anger of Yahweh was kindled against Israel" (2 Sam. 24:1). But now retribution had been exacted. David was commanded to set up an altar to Yahweh on the site of the threshing floor of Ornan, purchased at a cost of 600 shekels of gold. This was a place of historic importance to Israel. It was situated upon Mt. Moriah (meaning "Provision of Yah"), where Abraham offered Isaac (Gen. 22), and God made a covenant with him. It also became the site of the Temple built by Solomon (I Chron. 22:1), and, therefore, will likewise be incorporated into the "House of Prayer for all nations" to be set up by the Branch of David (Zech. 6:12). Thus this altar linked together the covenants of Abraham and David, and revealed the Israelitish nature of the hope of those who are "made holy" by contact with our living altar (Heb. 13:10) whom it typified. The people of Jerusalem were saved from the threat of death by the altar set up on the site of Ornan's threshing floor, even as the members of the "New Jerusalem" are saved from death by their association with their living altar (Rev. 11:2).

The Angel Between Earth and Heaven

The hovering of an angel over Jerusalem before the threatened destruction thereof indicated there was opportunity to escape the wrath to come on Deity's terms: by contact with the altar of David built on the site selected by God.

Revelation 14:6 speaks of another angel "flying in the midst of heaven" having the gospel of the age to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. This Gospel message will warn the people of impending destruction unless they voluntarily submit to its terms, which, like the incident before us, will require them to associate with the Davidic living Altar — the Lord Jesus Christ. This "angel" or messenger will be the multi-

tudinous Christ, sent forth to warn the people of the "hour of judgment" about to overcome the world, and with a message of exhortation to "come out, that ye partake not of its sins, and that ye receive not of its plagues" (Rev. 18:4).

The events surrounding the building of an altar on Mt. Moriah demonstrate the folly of placing confidence in mere numbers. It is not large meetings, enthusiastic singing, fine addresses, but the sanctifying Word of God inscribed upon the heart of the believer that is the transforming power. Without this our religious exercises will prove vain; with it confidence will never be put in mere numbers — the accumulation of the flesh. In this we do not decry numbers, but rather confidence in numbers. The more we can influence to the Truth the better, but let us beware that we do not lower the standard of truth or righteousness to merely satisfy the flesh. Let the terror that overcame Israel on this occasion warn us of the disastrous effects that can follow in its train, and as we meditate upon the fact that one of sterling faith as David was temporarily led astray by personal pride over this very matter, let us, who are lesser characters, beware that we are not ensnared in similar manner.

—H.P.M.

Look not to meteors, and comets; to the sun, moon, and stars of the celestial vault; the signs of the Son of Man are not there. Learn not the way of the heathen, said the Lord, and be not dismayed at the signs of heaven; for the heathen are dismayed at them (Jer. 10:2). His signs are among the nations; watch the things which their governments are doing, and you will discern the signs of these times, which are the times of his appearing.

—Brother Thomas.



The destruction of Greek and Latin Catholicism from the earth, and the restoration of the Kingdom of Israel in all Syria, from the Mediterranean to the Euphrates, and from the mountains of Amanus to the Gulf of Persia, the Red Sea, and the Nile, as covenanted to Abraham and his seed, are the inevitable consummation luminously revealed in the State records of the Hebrew Commonwealth, among whose recorders were the prophets of Yahweh; a consummation that will be hastened greatly when commenced; for "a short work will the Lord make upon the earth." (Rom. 9:28).

—Brother Thomas.



We judge no man, we condemn no man; we are privileged only to "try the spirits" by the Word, and to show where the Word condemns them. We have condemned ourselves on certain points, that we might be justified by His Word.

—Brother Thomas.

THE JOY SET BEFORE US — OUR WORK IN THE
MILLENNIUM.

5. Sacrifice in the Age to Come

Our last article proved the *suitability* of arrangements on the Mosaic model to be used in the Millennium. This article will prove that they will be so used. Moreover, as we consider the proof, we can visualise ourselves, in the grace of God, administering these arrangements, and thus we shall be learning something more toward the answer to our primary question: "What do we hope to be doing in a few years' time?" What we briefly indicate in this article can be filled out by a study of the "Faith in the Last Days," by Brother Thomas, under the captions The Kingdom of God, Mediatorship, Representative Things, The Day of Atonement, Sacrifice in the Age to Come, etc. Also the "Temple of Ezekiel's Prophecy," by Brother H. Sulley, and "Christ on Earth Again," by Brother Roberts.

A House of Prayer

Isaiah 25:6-7 pictures for us the Divine hospitality in Zion. A feast of fat things, food and wine in plenty for all peoples in God's Holy Mountain. But the "fat things" there dispensed will evidently be intellectual as well as concerned with the outward man, for there the veil now obscuring the minds of all nations is to be destroyed, by the illumination of truth. This same picture is presented in Isaiah 55:7 where Yahweh brings men to the same Holy Mountain and makes them joyful in His House of Prayer. In this house He has an altar upon which all the peoples will offer burnt offerings and sacrifices. This house is to be called "The House of Prayer for All Nations." The fulfilment of these passages lies yet in the future. If we had no further information than these two references our thesis would be proved; yet with much more information than this many brethren still persist in denying sacrifice in the age to come and the building of the temple. Is it not a case of casting God's Words behind their backs?

A House of Glory

Isaiah 60:5-7 portrays all the wealth of the nations pouring into Zion to beautify the House of God's glory; and the Middle East as a vast grazing ground for flocks which shall be offered upon Yahweh's altar. The purpose of it all is said to be to "shew forth the praises of Yahweh." The prophet Haggai encouraged the faithful of a former generation to proceed to build what we might term the second edifice of the one House of Yahweh. He pointed to the fourth and final edifice, describing the way in which the excellencies of the nations should fill the house with glory. These excellencies will be the desirable

things of the nations by which the Temple will be made beautiful, but also they will represent the Saints and mortal Israelites who will represent the gold and silver of the house in their ministrations. This latter edifice (the House of Prayer of the future) will exceed in glory all previous ones, and will be the world centre from which Yahweh Tz-vahoth will give peace (Salem). Just as the Mosaic system was centralised and epitomised in the tabernacle and temple, so the millennial system will find its focus in Zion, which God chose because it is in the midst of the nations (Ezek. 5:5), a pivot on which the re-education of the whole world will turn.

The Feast of Tabernacles

The words of the prophet Zechariah are familiar to us all (Ch. 14) describing how all nations will go up to Zion to keep the feast of Tabernacles. Here is the restitution of the Mosaic feast by its very same name. How suitable, too, that the Feast of the Harvest should be chosen as the one to bring all nations up to Zion to see the King in his beauty, and to worship Yahweh in the beauty of holiness. As the harvest is completed in the different parts of the earth at different times, so there will be a steady and continuous flow of people up to Salem all the year round. Every year a large proportion of the population of every country will go up (obviously some would remain behind to care for cattle, etc., and some of the women and children), and if a nation rebels from this duty, then sharp indeed will be the retribution. Sacrifices will be involved (v. 21). The feast will be the expression of their thankfulness that Yahweh has done good, given them rain from heaven, and fruitful seasons, filling their hearts with food and gladness. It will also memorialise their ingathering into the blessings of Abraham.

Ezekiel's Vision of the New Zion

Above all there is the extended description of the Temple and its sacrificial and administrative appointments which Ezekiel was inspired to give to captive Israel in a time of tribulation. This occupied the last nine chapters of the prophecy. As every "Logos" reader will know here is the architectural plan of the most marvellous edifice that the world has ever witnessed. One mile square with corner towers each larger than the English St. Paul's Cathedral. Vast paved avenues between the gate range of buildings and the second range. Then wide spaces beyond in which millions will be able to assemble. Then a huge circular range of buildings incorporating halls of judgment. Then, finally, in the midst, the Mountain with an altar on its summit, from beneath which flow out living waters which purify the Dead Sea, and cause a fruitful and medicinal wood to spring forth. The prophet describes the slaying blocks for the sacrifices, gives a hint at the music which will express the joy of holiness, by describing the chambers of the Singers, and gives a survey of the whole land of promise as apportioned between the twelve natural tribes of Israel. He also describes the Prince (the Lord Jesus, and not a mere temple official as some have imagined), and the two orders of priests — one, mortal, to attend to the menial sacrificial labours, and to minister to the people, and the other im-

mortal, known as the Sons of Zadok, who will attend to the higher duties of priesthood, and will approach near to Yahweh. The Passover Feast is also reintroduced in the Millennium, together with Sabbaths and New Moons. Sin offerings, meat offerings and first-fruit offerings; drink offerings, solemn assemblies, and peace offerings are all catered for in the coming religious system. In short, everything that pertained to the Mosaic arrangements is in essence, and to a large degree in detail, found in the Millennium.

Some have tried to make these Ezekiel chapters purely figurative. It just will not work. It would be an unintelligible figure if it signified the community of the Saints and not a literal building. Why then would the building be described in such detail? Of what point would be the various measurements? On the other hand, we would agree that all its portals and appointments will have significance, even as did the tabernacle of old. It will speak of God dwelling with and in man. It will speak of the need for moral cleansing and the exceeding sinfulness of Sin. In the stream that flows out from beneath the temple is provision for baptism which will be one of the Millennial appointments though, under the Mosaic dispensation, it did not have the same place, being restricted in those days to priestly washings and the removal of ceremonial uncleanness. The healing of the Dead Sea we have already mentioned as symbolic of the purifying of the nations, although sin still exists as symbolised in the salt marsh. Then there is the wood as symbolic of the Saints in their ministration as healers of the nations (cf. Rev. 22). Revelation 21 expounds the Temple and the holy city as emblematic of the Saint Community, which the nations will then have to join. What a joy it will be to us to return with the subjects over whom the Lord Jesus has made us rulers after having escorted them up to Jerusalem to keep the feast, and then for the ensuing few Sabbaths to explain to them the meaning of what they had witnessed, thereby, with the Bible as the textbook, expounding the whole Truth to them.

The Sons of Zadok

The saints are presented in Ezekiel 44:15 under the symbol of the Sons of Zadok. Here we have interjected into a description of the lower order of mortal priests a brief allusion to a higher order who shall be allowed to come near to God to present directly the blood and fat of the sacrificial offerings (v. 15-16). The other Levites are taken from among mortal Israel, who constantly went astray, and who are therefore not fit to approach near to Yahweh. But anyone, or any class of people, of whom it may be said that in their days of mortal probation kept the charge of Deity will not be in the Kingdom as mortals. So here is a class of immortal righteous ones engaging in the intimate work of priesthood — not because they need to be covered by the priestly ministrations, but because sacrifice will be the principal means of educating the inhabitants of that day. If this be so, how then could the saints be completely removed from the functions of animal sacrifice?

The saints are also presented in the Apocalypse as the twenty-four elders. This symbol takes us back to David's administration of the first Temple. There were twenty-four courses in which the priests ministered. Thus it may be that we shall each have to spend one month every two years in the ministration of the Temple worship and education. Details of this are found in I. Chronicles 24:25. Zadok's seed is one of the principal orders in these chapters. Much music to the honour of Yahweh is also envisaged with the twenty-four courses of singers leading. The Apocalypse in chapters 5, 15, etc., gives a picture of much glorious song in the Kingdom. Thus we may look forward to being both priests and singers in the day when Yahweh raises again the tabernacle of David which has fallen, and builds it as in the days of old (Amos 9).

"In Every Place . . ."

In addition to the central worship there will be arrangements based on the original law in every part of the earth. Zephaniah tells us (ch. 2:11) that men will worship Yahweh every one from his place, even all the isles of the heathen. Malachi declares (ch. 1:11): "From the rising of the sun to the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered unto My name and a pure offering." This it will be our joy to administer in whatever number of cities we might be given if we are faithful in "a few things" now.

In the passages we have quoted from all parts of the Word enough has been advanced to prove that the essential features of the Mosaic Law will be reproduced in the Age to come, firstly in the Land of Israel and from that centre to the whole world. According to our faith be it unto us. If we do not believe the Kingdom will be like this we may lose the opportunity to participate.

—E. WILLE.

The H-Bomb or Christ

This is the title of the main article included in the latest issue of "Herald of the Coming Age." The article outlines the development in nuclear weapons since the conclusion of the last war, and gives some indication of the terrible threat that overhangs the world. So long as men remain disobedient to God the possibility of atomic warfare remains. The prophetic Scriptures are appealed to in order to show that a time of great trouble will be experienced by the world before it will submit to Christ and enjoy the results of his righteous administration. Though the world will not be "burnt up," the political and social orders at present extant will be completely destroyed, and it will be on the ruins of these things that the Kingdom of God will be established. This issue of the "Herald" represents the first number of the new volume (subscription, 2/9 per year), and those desiring to subscribe will find an order form on the inside back cover of this issue of "Logos."

FOR YOUNGER READERS

*Designed for the encouragement of those who have
commenced the walk along the pathway to life and
those who contemplate so doing.*

HELPS IN MARKING YOUR BIBLE

Dear Reader,

Possibly one of the hardest problems for a young student to decide is how to go about the study of the Bible. Many of us have, from childhood, been accustomed to joining in the daily reading of the Bible in the family circle, and possibly listening to the comments of older members as the various sections of Scripture were considered. As we developed and attained what we thought to be some understanding of the Word we would express our own thoughts on the Readings, or ask for some explanation of difficult or obscure passages. This is an excellent practice, which lays the foundation for deeper study in later years. A similar practice was commanded Israel that the children might be instructed in the way of righteousness (Ps. 78:1-8; Deut. 6:6-9). Abraham was commended for this same practice (Gen. 18:19), and in this way provides an example to all those who would be the children of Abraham through faith.

This reverential approach to the Word, by which God and His purpose become the very centre of family life, uniting all members in the bonds of love and fellowship, cannot be too highly estimated. Nevertheless, there comes a time when something more is required. We need to search the Scriptures daily, ourselves, as individuals, to develop further. We must compare Scripture with Scripture, line upon line, precept upon precept, here a little, there a little, until, over a period of time, we come to the stage where we can absorb the "strong meat" having attained unto "maturity" in the things of God, so that our senses are exercised to discern both good and evil. It is at this stage that a difficulty arises. Continual reading has made us familiar with the Bible, we know the historical background of God's dealings with man, we are satisfied that we have found the truth, are we now to stand still, to stagnate, or shall we progress further? If we are to progress how shall we proceed?

Two months back we presented some suggestions on "Marking your Bible." Various types of marking were mentioned, and it was suggested that each student would ultimately develop his own system. It must be obvious to all that Bible marking involves Bible study. Before we can mark in our margin some parallel passage to explain a difficulty, we must first search out the explanation and find the parallel passage. Before we can mark up a particular book, verse by verse, we must first study that book, verse by verse, and so on. It is very difficult, if not impossible, to do this on our own. We need help like the Ethiopian officer (Acts 8:31). If we love and fear the Lord we cannot refrain from discussing these things, we will seek out some older or more experienced brother, and will allow his wisdom and understanding to permeate our minds, assisting us to grow in grace. We will acquire a taste for reliable literature expounding the Word, and will learn to discriminate between writers, enabling us to select the best. In this regard, we would direct attention to the article, "Where the Water is Purest," published two months back. It contains sound, commonsense advice. In particular, we would recommend the books "Elpis Israel" and "Christendom Astray" as being most suitable for young readers. These books are not too deep for us to follow; Brother Roberts was only 12 when he read "Elpis Israel," and was still in his twenties when he produced "Christendom Astray." Which of these two books you would prefer is a matter of individual taste; we would say read them both. "Christendom Astray" has possibly a more compact set-up, "Elpis Israel" has a majesty and dignity of its own, a directness of style and sledgehammer force of argument entirely lacking in modern writings; we would not wish to part with either of them. With the aid of these books you can follow a particular theme or doctrine through the Bible (possibly the simplest method of study) marking your Bible and enlarging your understanding as you proceed. From time to time new ideas will suggest themselves — follow them up to their conclusion. This is one of the most delightful experiences to which these books will introduce us. They will teach us much in direct exposition, but by the incidental suggestions they make, the hints they drop, the new meaning they give to familiar references, they will pave the way for much private study and research, and will immeasurably enrich our understanding and appreciation of the Bible as a whole.

Having read these books, other studies will suggest themselves. You need never fear of reaching saturation point in the understanding of the Bible. A long lifetime of deep study will not exhaust the hidden treasures of God's glorious book.

With these few suggestions we will leave you to many enjoyable and profitable hours in the company of these departed stal-

wants of the Truth, these servants of the most high God who will help us in understanding better the way of salvation.

With sincere regards in your study of the Word,

—F. Russell.



"Elpis Israel" can be likened to an introduction to "Eureka." Having mastered the former work we need to "add to our knowledge," and this can be done by a careful reading of "Eureka" — by far the finest work in the Christadelphian library.



WHAT CONSTITUTES A SAINT?

Almost invariably Paul addressed himself to "the saints," these "called to be saints," or to "faithful brethren" in the various regions and provinces which he had visited.

The word "saint" is derived from a word meaning "to consecrate," "to set apart as sacred or holy." Paul's letters, then, are written to the "separate ones," to those called to separateness, to the congregations of called out ones (see I. Cor. 1:2—Diaglott).

But what were they separated from, what were they called to, what effected the separation? The call of the Gospel is to "come out" and "be separate" from the unclean influences of the world (2 Cor. 6:14-18; Rev. 18:4-5), to "come out of darkness into God's marvellous light" (I. Pet. 2:9). Paul makes mention of the wonderful transforming influence of the Truth, he showed that it can convert a sinner into a saint, and called upon the brethren to permit it to operate in their lives, for sanctification is essential to salvation (2 Thess. 2:13-14), and is bound up with the redemptive work of Christ (Acts 26:18; I. Cor. 1:30).

Jesus prayed that the Father might keep his "saints" from the world (John 17:9, 15), that they might be "sanctified through the Truth," even the word of God (vv. 17, 19). In Romans 15:16 Paul refers to the "offering up (sacrificing—Rom. 12:1) of the Gentiles being acceptable when sanctified by the Holy Spirit." The Word of God is the product of the Holy Spirit (2 Pet. 1:20-21), and constitutes the medium through which the Holy Spirit today operates for the sanctifying of believers. As we absorb the Spirit-Word its influence will affect our lives, so that the "excellency of the power is of God, and not of us" (2 Cor. 4:7). We can thus appreciate the blessing of the man who delights in the Law of the Lord, and who meditates therein continually (Ps. 1). If the Spirit-Word operates within us sanctifying us, separating us from the world, dwelling in us, then our mortal bodies will be made

alive because of His Spirit which dwells in us (Rom. 8:11).

There is only one way in which the Spirit-Word can dwell in us and become part of our lives, and this is by opening our hearts to it, so that it fills our thoughts and takes possession of us, ultimately dominating all our actions. This requires study, diligent study. "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). Brother Roberts once wrote: "It is part of the modern restitution of primitive apostolic ways to recognise distinctly that while faith turns a sinner into a saint, obedience only will secure a saint's acceptance at the judgment seat of Christ; and that a disobedient saint will be rejected more decisively than even an unjustified sinner. The rule or standard of obedience is to be found in the commandments of Christ. Before we can keep his commandments we must know them; and in order to know them to any purpose, we must remember them." Only by a continual reading and re-reading and meditation of the things of God can we cultivate the memory that will enable us to keep these things always in mind, permitting us to meet every situation with "Thus it is written. . ." To be most effective this reading and study must be done methodically. How shall we read? What aids shall we employ? What subjects shall we consider first? We hope, in future issues, to make some suggestions on these points; in the meantime we leave this matter open with these passages for meditation and reflection — Lev. 19:2; Acts 15:14; Prov. 18:10; Ps. 138:2; Col. 3:16-17.



The instruction of their children forms an important element in the duty of saints. In times when the appearing of the Lord was yet remote it made them fitter and more ready recipients of the word of life when arrived at maturity, than had they been left to grow in the rankness and stupidity of the natural man. It was a culture commended by Paul, of whom the earth Christians were exhorted to "bring up their children in the nurture and admonition of the Lord." It is a culture dictated by every sentiment of common sense and ordinary benevolence; for if a knowledge of the word be as water of life to the parent, it cannot be less so to the little men and women who are growing up under his care.

—R.R.

"FOR YOUNGER READERS" is conducted by Brother F. Russell, c/- Box 226, G.P.O., Adelaide, South Australia.

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 . . .

To Beersheba and Sodom



Our last article described the "Place of a Hundred Gates," one of the few remaining ghettos in the world, the headquarters of the ultra-orthodox Jews of Jerusalem. The day we were taken through this section of the city, a feeling of excitement permeated it. On the walls were placards printed in Hebrew characters, calling upon the ultra-orthodox to join in a demonstration against the Government on Wednesday, July 22. Gathered around the placards were groups of bearded, long-haired, long-froked, black-hatted Jews reading and discussing the proposition. The Jewish Parliament was legislating for partial war service for women, and the ultra-orthodox were agitating against this on the grounds that it was contrary to the principles of the Mosaic Law.

The Government took a serious view of this threatened demon-

stration, and fearing riots, increased the city's police force with an additional 600 men. These were issued with special equipment, and every preparation made to repel and crush any trouble.

On the Wednesday — a hot, sunny day — thousands of ultra-orthodox Jews, with great bushy beards, hot uncomfortable clothing, and great ear-locks hanging down the sides of their faces, gathered in a dusty courtyard in the Geula quarter to commence the demonstration. Three hours were first dedicated to communal prayer. The great mass of black-coated Jews, with prayer-books in front of them, swayed backwards and forwards in time with the chanting prayer which came blaring over a loudspeaker. The hot sun, the rising dust, the crowded square, the thousands of Jews shouting responses to the prayers, the blowing of the rams' horns at appropriate times, and

the final marching through the city to protest in front of Parliament made an unforgettable scene.

The police acted badly. They were obviously frightened by the demonstration, fearing the fanaticism of the ultra-orthodox might get out of control; but their unfortunate and violent methods of trying to restrain the people almost incited riots. Twice we were personally threatened with batons angrily shaken by nerry police who utterly failed to keep their heads in the crisis. On another occasion, as we were wending our way back to our hotel, having tired of the demonstration, we were roughly manhandled out of the way, though we had done nothing to deserve such treatment, and certainly could not be confused with the long-haired, black-bearded, ear-locked ultra-orthodox Jews!

It was several days before the city quietened once more; nor did the demonstration do much good — the act was passed by 59 votes to 6.

It was a great pleasure to make personal acquaintance with Mr. Moshe Kol and Mr. Melitz, of the Youth Aliyah Movement in Jerusalem. This Movement has cared for many hundreds of thousands of young Jews during the regathering, for something like 200,000 Jewish children have entered the land. As we were shown the various types of work engaged in throughout Israel by Youth Aliyah we developed a great admiration for these efforts. It still has some 14,000 children in its care, and this in-

volves tremendous work and expense. And because contributions are so meagre, the greatest economy is demanded of its workers, so that we found them often using makeshift accommodation for the purpose of their administrative work. The Movement guarantees all children it receives, and if any prove medically unfit, Youth Aliyah assumes full responsibility. What this meant was revealed when we were taken to a children's village for the unfit. It was a pathetic village of sick and ailing presided over by a matron who inspired the greatest confidence because of the sympathy and interest she displayed towards those under her care. We were introduced to some of those who made up this "village." One boy from Morocco was rapidly going blind — he came too late for Youth Aliyah to do much for him. A girl from Iraq had serious heart disease, and would never be able to do heavy manual work. Some had strange and terrible Eastern diseases . . . and so on. The children that come to Youth Aliyah have often known conditions as horrible as those of the concentration camps. Only one in ten of these children has the chance to survive beyond his twelfth year, in the conditions from which they have come . . . and some do not survive even under Youth Aliyah care. They come too late.

This the Matron told us as she showed us the different sections of the village. In one room were seven girls undergoing treatment. Their faces and eyes beamed a welcome to us — for they could not speak English. These seven girls had come from

five different countries . . . "I will gather them from the east and from the west." Their Jewish origin had brought them together, and now they were being more closely united by a common language — Hebrew. And from them we received a chorus of "Shalom" as we went on our way.

We were told that Catholic and Protestant missions have offered to help rehabilitate children in Israel on condition that they might teach their creeds to those under their care. Catholicism is prepared to spend heavily for that privilege; but the Jews resist the temptation. They do not mind a genuine convert; they take exception to their dire necessity being used as a means of conversion.

All over Israel a wonderful work of sacrifice is being performed by hard-working members of such organisations as Jewish National Fund, Youth Aliyah, Wizo. We visited a reception camp at Haifa and saw how the young Jews were received into Israel, how they were given the rudiments of education, and encouraged to join a Kibbutz (collective settlement) on the land. We attended a Youth Village just outside of Haifa, where the children are taught to manage their own affairs, and learn to assume responsibility early in life. We went into the Kibbutzim and ate and talked with the workers, discussing with them their problems, viewing the tremendous energy they are putting into the work of rebuilding the land, the wonderful spirit of comradeship

that exists in all parts of Israel. A settlement of perhaps 700 acres will support perhaps 400 people and yet have ample surplus to sell on the open market. Intense cultivation, close, mixed farming is the secret of success in Israel today, plus the pioneering spirit of the people. Jews are prepared to sacrifice the comforts and amenities of life in their efforts to build up a legacy for the future, they endure hardships and the constant threat of bloodshed that the State might win through.

On a few occasions we had the opportunity of speaking on the Truth in Israel. Certain who have been in contact with the Adelaide Gospel Extension Society were visited and encouraged to continue in their studies of God's Word. These folk have seen the great development in the land over the years, and we tried to link this with Bible prophecy, and show the relation of things with the first and second advents of the Lord Jesus.

Whilst in Jerusalem we kept an appointment with Mr Springer, a leader of the Jewish-Christian community, who lives just opposite the Abyssinian Consulate in the "Street of the Prophets." In due course we presented ourselves, and were welcomed by Mr. Springer, a tall, brown-faced young man about 35 years of age. He explained that a meeting was to be held that evening in an "upper room" that he had built upon the flat roof of his house and which, he claimed, was a replica of the room in which the Lord celebrated the Last Supper with his disciples.

This, in ancient times, was known as the "guest chamber." In this little room were gathered about 16 people, and we subsequently learned that they represented a very cosmopolitan community made up of ten different nationalities: Norway, Czechoslovakia, Denmark, Holland, Germany, Hungary, Rumania, England, Austria, and ourselves from Australia.

The meeting took a Jewish form. On Friday evenings the Jews light candles for the Sabbath, and Mr. Springer's meeting did likewise, using three candles for this purpose. Mr. Springer was careful to inform us that this represented no Roman Catholic association of ideas, but symbolised Christ as the light of the world. The meeting then commenced with hymns, prayer, etc., following a set form until Luke 17:20-33 was read. Mr. Stringer then gave a talk in German (translating it into English for our benefit) which referred to the promises to Abraham, the apathy of Lot, the imminent return of the Lord Jesus Christ, and concluding with an exhortation to avoid the example of Lot.

The address was followed by a prayer in which the community asked forgiveness of the Jewish people for rejecting Jesus 1900 years ago, and including the petition that even as his contemporaries had cried, "His blood be upon our heads," and had suffered in consequence, that now "his blood" be used to cleanse the nation. It thanked God for victory in the War of Liberation, asked His guidance

on the Jewish President and Parliament. A further hymn was sung, and the meeting closed. This community believes in the promises made to Abraham, the mortality of man and hope of a resurrection, the return of the Lord Jesus to reign, the establishment upon earth of the Kingdom of God with its centre at Jerusalem, and the bestowal of immortality upon the righteous at that time. It rejects many of the errors of Christendom such as the doctrine of the Trinity, immortal soulism, heaven going at death, and so forth.

At the conclusion of the meeting I thanked Mr. Stringer for his address, and added a few further points myself. He did not seem particularly interested in these, however; in fact, he seemed rather fearful as to whether we might not cause some trouble — though he did not openly express himself in these terms. The meeting was followed by supper, and during this I asked him did he know of the Christadelphians. He replied that he did. Did he agree with our doctrine? But here he evaded a direct reply, saying that he felt there might be disagreement on some points. He declined to discuss these with me in front of the other members, but agreed to do so by correspondence.

Mr. Stringer's tiny community represented the only group in Israel who believe in the Lord Jesus as Messiah and are watching for his return — as far as we could see. Great publicity has been given to the statement that

many in Israel are turning to Christ — but we never saw any evidence of it, but the contrary. We still believe with Paul that "blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in" (Rom. 11:25). At that time, "There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob" (v. 26). Until that time there is not much hope of conversion in Israel.

By courtesy of the J.N.F. we were taken on a trip to the Negeb and Sodom. Our party comprised three J.N.F. officials, a Jewish couple from America, and ourselves. We left Jerusalem about 7 a.m., revelling in the cool, sweet air, driving down the long valley corridor from the capital, along a road that winds through the terraced hills of Jerusalem made dry and naked in summer through years of erosion and neglect, but which the J.N.F. is trying to beautify and reclaim by forestation, and on to the main road to Gaza.

We paused at Negba, which means "towards Negeb" and which is the door to the Negeb. Here a Kibbutz (settlement) has been established. Before entering it, however, we had to view a memorial (a water-tank) preserved in memory of those who had defended the original settlement against the Egyptians. For 35 days the full weight of the Egyptian army had pressed against Negba, and had been held up by the handful of Jewish settlers defending it. Gradually the work and effort of years had been destroyed by the shellfire of the invaders. The homes and

buildings of the Kibbutz became heaps of rubble and debris; the gardens and plantations became a shambles; the defenders were forced underground, but even though their cause seemed hopeless they refused to give in. They were never brought to capitulation, and refused to leave their holding. When the Egyptian army was rolled back, they emerged from their underground fortifications, and commenced again the work of establishing Negba. In all the attack and counter-attack the water-tower, though pierced several times by shellfire, still remained standing and is preserved today as a monument to the courage of the defenders.

Today Negba is a picture of beauty, prosperity and great activity. Its 700 acres supports 400 people including children. All kinds of fruit and vegetables are produced, including orange and banana groves. Milk from cows (sheep are commonly used in Israel for this purpose rather than for their wool) was sufficient for the settlement and beyond. Long rows of fruit trees, bushes and flowers provided a cool and inviting contrast to the heat of the sun which was now being felt. The houses and out-houses looked white and clean and prosperous. We saw this country in the worst possible month, and even then it was beautiful. In spring it must be a picture.

We drove further south, skirting the Egyptian border at Gaza, until we came to a large tree nursery established by the J.N.F. The director of this nursery was

a tall, thin, brown-faced Jewess from Iraq. She could not speak English, so that all her explanations were made through interpreters. First we were shown how the trees are prepared for transportation elsewhere. A small group of workers were making little clay pots to place the trees in. These pots protect the roots, and are planted with the tree, to disintegrate as the tree is watered. The pots were formed of clay and straw, mixed with a little water, and baked in the sun; probably the same method by which the Jews were forced to make bricks in Egypt under Pharaoh. This nursery sends out to various parts of Israel over 1,000,000 trees a year comprising eucalyptus, castor-oil acacia, and a prickly bush from which is made a form of hemp. The eucalyptus (Australian gum) is seen everywhere in Israel, and not only grows well (the climate is similar to ours) and affords good shade, but has been found most valuable in helping to drain swamp land. The roots drive deep down into the soil and help sweeten the earth. Millions of gum trees are being planted out all over Israel. The growth of the forests is slow, however, for Israel experiences about eight months of the year during which no rain falls; it as yet lacks the "former and latter rains" with which Diety will one day bless it.

We were now in the northern Negeb, driving south towards Beersheba, the territory where Hagar and Ishmael wandered despairing of life, not realising that Beer Sheba (the well of the Covenant) was near at hand;

the place where Abraham also wandered, and dug the well that he gave by that name. It was a wonderful experience to traverse the same territory, having the same hope as Abraham, and our thoughts constantly reverted to the "father of the faithful" as we swiftly drove towards Beer-sheba.

This is a flat, parched town, set in sandy, dusty surroundings. A burning sun beat down upon us, drawing every particle of moisture from the air, driving its rays deep into every rock, making the soil dry and thirsty. Dust seeped into the car, and swirled about us, making us dry and thirsty like the soil, so that a cup of tea appeared most desirable at that moment.

But first we had to have an interview with the local representative of the J.N.F.—a Jewess who had left conditions of comparative luxury in Czechoslovakia for the hardships of Israel because of an ideal. Enthusiasm shone out of her dark eyes as she told us how the water supply of Beersheba had at least increased to an amount that would provide for all proposed developments, how she had seen an ever increasing scope of land come under cultivation, how she had witnessed the town grow from a population of 3,500 to 20,000 in four years. When I asked her did she not find the flatness and heat oppressive she looked at me in wonder. She loved the place. She would not leave for anything. She was working for an ideal, and in this flat, drab town with its mushroom growth of flats and houses, its wide, un-

made streets along which the dust rises in clouds, she had found a happiness never experienced in the comfort of Europe. She saw joy and pleasure in every new plant, in every new stretch of green, in the poor little gardens which graced some of the homes, in the little factories which are springing up here and there, in the growing number of gleaming white houses that reflected back the hot sun, in the plans for the future, in the wide stretch of fields and cultivated lands that even now surround Beersheba. And as she told me all this I, too, caught some of her enthusiasm, and could see all this as a token of the greater glory that is to shortly come when Israel drinks deeply of the true Well of the Covenant, and Abraham returns from the dead to claim his inheritance.

We left Beersheba, pushing in an easterly direction for Sodom. The fertility of this northern Negeb where the Jews have brought water gave place to real desert in which the wind had swept away the top soil, and lack of rain prevented even the most meagre growth. It was hilly country, but a splendid road ploughed straight on wards through the hills instead of

winding round them as is usual in the Middle East. The sun beat down harshly and brightly on a scene of desolation, and the day became hotter and hotter. The shores of the Dead Sea are the lowest part of the earth not covered by water, and descend about 1300 ft. below sea level. On a hot day like this it is like going into a furnace.

At last, in the distance, we could see the Dead Sea itself. The scenery was most unusual. The hills around us were rugged and grey, those in the distance seemed tinged with a reddish hue. But far below us they had all the appearance of a lunar scene. Great cracks and crevasses divided up the limestone earth which looked harsh, stark and white. No verdure of any kind could be seen. Complete desolation reigned and the silence was intense. The car was halted in order that we might step out and view the scene. A few minutes was all that was necessary, for as soon as the car stopped the heat became unbearable. It seemed to envelope us in waves, until our tongues became parched and our bodies seemed devoid of moisture. We returned to the car and proceeded on our way to the Dead Sea and Sodom.

—H.P.M.



PHANEROSIS

(Continued)

He called the place of this contest *Peniel*, because he had seen *penai* "the faces of" *Ail*, power; "for", said he, "I have seen Elohim faces to faces, and my soul escaped"; that is, his life was not taken away. It is unnecessary to cite any more instances. The reader's recollection will suggest many.

In relation to national affairs, the Eternal Power employs armies of them. When He gave Israel the law, He descended to the top of Sinai in fire, amid thunders, and lightnings, and thick darkness. Clouds of Elohim attended, sounding trumpets long and loud. Moses spake, and the Elohim answered him by a Voice. The words of that voice were written in a book, called the "Book of the Covenant", and are set forth in Exod. xx. to xxiii. inclusive. When he had dedicated the book with sprinkled blood, Moses and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel ascended Sinai, and saw the Mighty Ones of Israel, and did eat and drink. None of these were permitted to approach the top of Sinai, but Moses and Joshua, his attendant. All the remaining seventy-two stayed at a lower elevation of the mountain with the Mighty Ones, or Elohim, eating and drinking, and "worshipping afar off". The order was that "Moses alone shall come near YAHWEH, with his attendant. The reader will perceive the distinction here between the Elohim and YAHWEH. The nobles of the children of Israel came nigh to the Elohim, *and saw them*; but to YAHWEH they were forbidden to approach, *and did not see Him*. Even Moses, who did come near to the Eternal* did not see His face; for said he, "there shall no man see me, and live; thou shalt see my back parts, Moses, but my face shall not be seen" (Exod. xxxiii. 20). Paul testified the same thing in 1 Tim. vi. 16, saying, "the blessed and only Potentate, the King of kings and Lord of lords only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see". The Hebrew nation saw the symbol of YAHWEH'S presence on the mountain top—"The glory of Yahweh like devouring fire", the original Eden-Cherubic glory—but neither they, Moses, nor their nobles, saw the face of the Eternal Substance himself.

Here, then, are two grand occasions upon which Yahweh visited the earth in His Cherubic-Chariot—

first: "when He laid the foundations of the earth; when the Stars of the Morning sang together, and all the Sons of God shouted for joy"; and, secondly, when He descended to Sinai's top and proclaimed the law. These myriads of attending Elohim are "the wings" of His celestial forces, "full of eyes", with which, as the Great Charioteer of the universe, He "wheels" through the infinitude of space "as the appearance of the lightning's-flash". If the necessity of one of His prophets in the execution of His mission demand the succour of Omnipotence, He is near with His cherubic legions—His "twelve legions of angels"—to afford it, as in the case of Elisha at Dothan, who was surrounded by horses and chariots of fire, more than all the cavalry and war-chariots of Syria, despatched to seize him (2 Kings vi. 17).

The elohal superintendence of the affairs of the "thrones, dominions, principalities, and powers" of the world, is clearly revealed in the book of Daniel. In the fourth chapter of this prophet it is declared that the matter set forth therein was revealed to teach "the living that the Highest One is the ruler in the kingdom of men, and that He giveth it to him whom He shall please, and sets up over it the lowest of men". Besides this it shows, that though the ruler or Lord, He does not administer the government alone, but associates with himself others, styled *irin* "watchers", who are, like Himself *kaddishin*, "Holy Ones". These Holy Sentinels—such as kept guard in the Garden of Eden over the tree of the two lives—are the rulers, or "lords" and "kings", alluded to by Paul in 1 Tim. vi. 15, and John, in Rev. xvii. 14; xix. 16. in the name that no man knows but He whose it is—"KING OF KINGS, and LORD OF LORDS". The temporary dethronement of Nebuchadnezzar, when he was driven from the society of men, and was com-

*As Dr. Thomas proceeds to show, Moses saw a manifestation of Yahweh, not Deity Himself. It was "the symbol of Yahweh's presence," the manifestation of Yahweh "in His Cherubic-Chariot", the Elohim or angels. Moses was not permitted to witness the full glory of Yahweh even though manifested through one of the Elohim. He was permitted only to see "the back parts" of this Mighty One, for the full glory shining forth from his countenance would have been of such potency as to destroy mortal man.

The glory of Yahweh was manifested to Moses through the medium of the One from whom he received the Law (see Exod. 33: 18-23, 34: 4-8; 24, 12-18). This was the work of the Elohim or angels as Paul and Stephen reveal (Gal. 3:19; Acts 7:53). Moses saw in them, "the similitude of Yahweh" (Num. 12:8). (Publishers.)

pelled to dwell with the beast of the field, to eat grass as oxen, and to be drenched with the dew of heaven, until seven times, or years, had passed over him—allegorical of the fate that awaits the representative of His image-power in our latter day future—the dethronement, I say, of this Chaldean potentate was, by the decision of the Sentinels, whose report caused the Holy One to decree the punishment of his pride.

These Holy Ones and Elohal Sentinels associated with the Most High and Holy One — the Eternal Power Yahweh—in the government of the world, are aggregately styled *shemaiyah*, “the heavens”, in Dan. iv. 26, as “thy kingdom shall be continued to thee from (the time) that thou shalt know that *shallitin*, THE RULERS (are) *shemaiyah*, THE HEAVENS”. This class of watchers and holy ones is the heavens to which David refers in Psalm 1, saying “AIL, ELO-IM, YAHWEH (Power, the Mighties, He who shall be), spake, and made proclamation to the earth, from the rising of the sun to its going down. Out of Zion, the perfection of splendour, ELOHIM (the Mighty Ones *are*) caused to shine forth. Our Elohim shall come and not keep silence; a fire before His (Yahweh’s) faces (the Elohim) shall devour; and around Him it is very tempestuous. He will make proclamation to the Heavens (the Holy Ones and Sentinels, styled in Matt. xxiv. 31, “His Angels with trumpet of great sound”—compare Deut. xxx. 3-10) — from above, and to the earth, in vindicating his people, *saying*, Gather ye to me, my saints, who cut up my meat for eating in a sacrifice.* Thus He showed THE HEAVENS His righteousness; for Elohim (the Spirit-Powers, “born of the Spirit, and, therefore, Spirit”—the Eternal in many) is Himself the Judge. *Selah!*” i.e., weigh, or consider!

* This is the *literal* rendering of the words of the Spirit in David, *chorthai berithai ali-zahvach*, in the English version expressed by the sentence “those that have made a covenant with me by sacrifice”. The literal expresses what was done in the institution and confirmation of promises. The promises to be fulfilled were stated; animals were then slain and divided, or “cut up”, and separated into two parcels, between which the parties concerned passed. The words of the promise were then sworn to, and the parties of the first and second parts, sitting down together, “*cut up the meat* provided, or eat it *in a sacrifice*; not as a priestly offering, but as an immolation by private persons, at their own cost”. Thus the *victim slain* and the *promise made and confirmed* being elements of the same transaction, came each of them to be styled *berith*, “an eating”, or covenant. In illustration of this exposition, see Gen. xv. 9-18; xxi. 22-32; xxvi. 26-30; xxxi. 43-54. (Dr. Thomas).



*"Blessed are they
who hear the logos (word) of God and keep it" ..Luce 4:20*

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Vol. 20

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

Acts 15: 14

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J. Thomas.

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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.: Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

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

Paul.

VOLUME TWENTY

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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The Reason for Coming Judgment

The causes that led to the judgment on Moab are operative today. Pride and haughtiness and arrogance and contempt of Israel and all things divine; covetousness, avarice, indifference to right, the treading down of the weak, the disregard of the poor, the ignoring of the commandments of God prevail in the Christendom of our times as much as ever they did in Moab, and it is an eternal truth that like causes produce like effects. That which brought judgment on Moab, will bring judgment on the world at large. It is revealed that it is to be so. The work of Christ at his coming is a work of judgment. So we are informed in the apocalyptic words that speak of him as "treading the winepress of the wrath of God"; in the apostolic intimation that when revealed from heaven it will be "in flaming fire, taking vengeance of them that know not God." Seeing that this is the uncontradictable truth, what ought our position in the world to be? Ought we to be friends and partakers with a generation ripening for the judgment sickle of the Divine reaper? Ought we to be one and the same with the modern Moabites who despise God, have Israel in derision, and surfeit arrogantly in earth's plenty, as if it were theirs? Ought we not to "keep ourselves unspotted from the world" as "strangers and pilgrims, to pass the time of our sojourning here in fear"?, knowing that the friendship of the world now will mean the enmity of God in the day when the thunders of the judgment-storm begin to peal throughout the world, when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone exalted in that day"?

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

The Ever-Widening Circle of Trouble

The names of strange and unusual places continually crop up as trouble spots in the post-war world fulfilling an important and significant feature of Bible prophecy.

The struggle between East and West, between Russia or Anglo-American influence is fundamentally European in its origin but today flares up in parts far remote from the Continent. Since the conclusion of World War II., Korea, Tibet, China, Pakistan, Cochin-China, Vietnam, British Guiana, Siam, Guatemala and other unfamiliar names have frequently found the headlines in the daily press to the bewilderment of a general public, which finds it difficult to pronounce some of these names, let alone know anything about the countries they represent.

In ever-widening circles, the troubles of these "latter times" extend out, illustrating the words of Jeremiah: "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). In "Eureka" vol. 3a, p. 138, Brother Thomas writes upon the significance of the current situation, as follows:

"Daniel's Fourth Beast commences its career with the foundation of Rome, B.C. 753, and does not finish it until after the advent of Christ and the resurrection, of which long period 2,621 years are now in the past. It was predestined to 'devour the whole earth and to tread it down, and to break it in pieces' (Dan. 7:23). This is the extent of what is styled in Revelation 16:14, 'the earth and the whole habitable'—its territorial dominion in its amplest extent; and comprehending the countries represented by the dynastic sovereignties of the gold, the silver, the brass, the iron, and the clay, of Nebuchadnezzar's Image. This is the whole earth, and exhibits the reason why Britain, France, and Russia, elements of Daniel's Fourth Beast, 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."

"*Sea and Waves Roaring*" —
Luke 21

The reference to Revelation 16:14, quoted by Brother Thomas above, is well worth noting when seeking the significance of the widespread trouble of today. It lays its finger upon the cause of international disturbance. It speaks of revolutionary demonic spirits "going forth" to the "kings of the earth" (Europe) and beyond to the "whole world" to gather the nations to the battle of the great day of God Almighty.

The spirits are likened to frogs (v. 13), the heraldic symbol of the French people, and here symbolic of the revolutionary doctrines that issued from France during the Revolution, and which have since developed into Communism. "Frogs" provide an apt likeness for the type of vain loquacious talkers and agitators deluding and seducing the minds of men, and disturbing the air with their unclean croaking. Their efforts have induced a state of dissatisfaction even in those countries where actual rebellion does not break out.

Thus every little agitator on the street corner is playing a part to develop the latter day crisis by stirring up the mud of which the Gentile sea of nations is full (see Isa. 57:20). It matters not where we look, today we see nations and people in turmoil, the political "sea and waves"

roaring, and men's hearts failing them for fear, because of what the future portends.

"*Fear not!*"

But though the world reels from crisis to crisis, and omens of terrible impending trouble are manifest on every hand, true followers of Christ remain unperturbed. They remember the words of the Psalmist concerning the righteous: "He shall not be afraid of evil tidings: his heart is fixed, trusting in Yahweh" (Ps. 112:7). They take to themselves the comforting words of Christ to his disciples: "Let not your hearts be troubled." They ally to these words the significant and highly encouraging statement of their King proclaimed just prior to his ascension to the Father: "All power is given unto me in heaven and in earth. Go ye therefore, and teach. . ." (Mat. 28:18). In confident anticipation of God's purpose they are enabled to lift up their eyes in hope. When men predict atomic destruction, they see beyond to the rebuilding of the earth under Divine directions, culminating in the most glorious structure of all, Yahweh's House of Prayer for all nations; when men speak of the imminence of war made more widespread and destructive than ever before, they see the imminence of Christ's coming and the establishment of the Kingdom; when political agitators speak of the growing tyranny of the times, they remember the words of Scripture, "We know that all things work together for good to them that love God, to them who are the called according to His

purpose" (Rom. 8:28). They know that Christ's hand is guiding the affairs of the nations, and that ultimately the Divine purpose will be revealed in the earth.

Thus the very things that cause the world to mourn are symbols of hope to Christ's followers. They are signs indicating the breaking up of man's imperfect systems, and the replacement thereof with the Divine order outlined in the Word.

Meanwhile the trouble continues and intensifies, drawing all without exception into the ambit of its influence. The proclamation of Joel 3, "Prepare war, wake up the mighty men," is sounding throughout the earth. All nations are busy building up their military potential both of offence and defence. The ears of all are being constantly assailed by a barrage of propaganda; fleshly patriotism is elevated as the most desirable virtue; and compulsory military training is now almost a universal law. To us this means a demand by the State that we violate the commands of Christ and engage in military service. To maintain our traditional stand, and refuse at all costs to be embroiled in the melee, often brings a measure of embarrassment; and sometimes, when the application for exemption is rejected a degree of moral courage is required to see beyond the temporary setback to the final triumph.

As the end approaches we can expect to see a continuance and even extension of petty trouble, of minor interference with the

normal course of life, for it is the purpose of Yahweh to draw all nations into the circle of the latter-day trouble. "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8). The danger is that the troubles of the times may obscure and darken our vision of coming glory. Current demands and restrictions irritate us, and we rankle against them instead of rejoicing in them as signs of Christ's second coming. If we view the circumstances of life rightly we will find evidences of great encouragement: "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

In "Elpis Israel," p. 323, Brother Thomas writes:

"God has among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that 'the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets' (Amos 3:7). This revelation is made that His people's faith may be confirmed and enlarged, and that in every generation they may know the times and seasons to which they stand related. Knowing the signs, they are enabled to discern the times; and while consternation and dismay cause men's hearts to fall, they are courageous, and rejoice in perceiving the ap-

proach of the Kingdom of God."

These are the times to which we stand related, and if our spiritual vision is keenly focussed upon the hope set before us, present difficulties will not unduly affect us. Our faith will be

strengthened to bear them as they arise, and to see in them disciplinary measures fitting us for positions of honour and exaltation at Christ's appearing. "I can do all things," declared Paul, "through Christ which strengtheneth me" (Phil. 4:13).

Book Review

The Tabernacle

"The Tabernacle," a copiously illustrated booklet demonstrating the design and meaning of the Tabernacle in the wilderness, by Brother H. C. Gates.

This publication, by Brother Gates, of England will find a welcome place in the Bible student's library. To my mind it satisfies the keen want for a simple, interesting and well illustrated work explaining the meaning, use and construction of the Tabernacle in the wilderness.

The Tabernacle and all that it stood for is of vital interest to those who hope to become permanent members of that Tabernacle of the coming Age in which God will dwell in all fullness and power, Jesus Christ being the foundation of the whole glorious spiritual structure.

Brother Gates wisely points out that the exclusiveness of God's appointments cannot be too strongly emphasised. God will only be approached on His own terms, and in His own fashion. He is supreme, and to follow Him we must be just as

strict in our ways as Israel was exhorted to be.

The wilderness Tabernacle, Solomon's Temple, and the future literal Temple for world worship are all of God's specifications.

Man merely has to follow out the plan, and be thankful that the Most High is gracious enough to provide for erring man.

Brother Gates' little work should not only provide a "refresher" course for mature minds, but its real value will be for young brethren whose minds are just expanding to grasp the true meaning of all represented in the Tabernacle.

The Epistle to the Hebrews reminds us that far-reaching lessons spring from Israel's typical Tabernacle. Yahweh the Master Mind of the Universe was thinking milleniums ahead when He gave strict and concise directions for the building of the wilder-

ness Tabernacle, the true significance of which has been unfolded to us in the New Testament.

Brother Gates has performed a good service for us, stimulating interest in a very old, but vital, portion of God's scheme for redemption. We hope all will avail themselves of this work, which will help the reader in the fight of faith as these last days close in. As Brother Gates, himself, concludes:

"The ark together with its contents speaks to us of Jesus as the true and complete repository of the Father's will and purpose, His laws and commandments, His choice and appointment. The brethren of Jesus spring out of all this and become united both with Jesus and the Father. The completed body with the Lord Jesus as the head (to use an-

other Scriptural figure) is the grand and glorious consummation of the Father's purpose and design as expressed in the Tabernacle structure and parts. Through righteousness, faith, godliness, through sacrifice, bloodshedding, washing, through prayer and lightbearing, through Israel's Hope and calling, the end is reached. God is made known to all nations, His power goes forth to the ends of the earth."

—H. Prosser.



"The Tabernacle" can be obtained from "Logos" Publications at 2/6 per copy, or from Ecclesial librarians. In England it can be obtained from Brother H. C. Gates, "Wisteria," Coventry Rd., Bulkington, nr. Nuneaton, England. Please add postage to remittance.

"Please convey appreciation to Brother F. Russell on his articles 'For Younger Readers.' Older readers can derive much benefit from his advice and remarks as well as the younger members."

—G.S. (N.S.W.)

"The Word of God provides a link that draws us ever closer together in the bonds of love and peace. In this regard, I find true fellowship in the articles that the brethren have contributed to the 'Logos'; we need the meat of the Word more and more these days. Those who love the Word will never tire of reading the works of the Pioneers. Your 'Leaves from a Diary' is interesting. It is nice to hear of brethren getting together to study the Word (in "Elpis Israel" classes.—Ed.); there are so many these days who seem to need guidance. Private study is discouraged, people resort so much to the line of least resistance, to radio or television. It is a pity brethren and sisters do not see the danger of these temptations, and of putting them in the way of our children. Would we place a dish of sweet smelling food containing poison within the reach of our pet animals, and expect that they would not eat thereof? Why then set such temptations in the way of our children and of ourselves? We must learn to fear God and obey Him, and by word and living example teach our children likewise."

—B.W.R. (Canada)

21 .. Solomon Dedicates the Temple

The reign of Solomon witnessed the most glorious period of Israel's history. The conditions were well described by a contemporary thus:

"Happy are thy men, and happy are these thy servants, which stand continually before thee and hear thy wisdom. Blessed be Yahweh thy God, which delighted in thee to set thee on His throne, to be king for Yahweh thy God, because He loved Israel to establish them for ever; therefore made he thee king over them, to do judgment and justice" (2 Chron. 9:7-8).

These words not only reveal the conditions of Solomon's reign, but show that his reign was a type of Messiah's rule yet to be inaugurated.

If Solomon's reign represents the apex of Israel's past history, the culminating point in the life of the King was the dedication of the magnificent Temple built to the honour and glory of Yahweh's name. On this day of triumph and glory Solomon superceded all. In the description given in the inspired record, he dominates the proceedings, prophet and priest alike being subordinate to the more glorious spectacle of the monarch. He is seen praying, sacrificing, blessing, consecrating. He even entered the Holy Place (prohibited to other kings) to offer incense

upon the altar (I. Kings 9:25).

In fact, there was seen in him the type of Messiah — the King-Priest of the age to come (Zech. 6:12-13).

And in the Temple that he built there is seen the foreshadowing of the greater "House of Prayer for all nations" to be set up under the supervision of Christ (Isa. 56:7). The site was purchased by David, and the wealth of the nations conquered in battle was collected to beautify it (I. Chron. 22). Likewise, of Messiah's Temple we read, "the wealth of the Gentiles" will be gathered unto it (Isa. 60:11). The Gentiles, notably Hiram of Tyre, assisted Solomon in erecting his Temple, and similarly of Messiah's Temple it is recorded, "the sons of strangers shall build up its walls" (Isa. 60:10).

Conducting the Ark to its "Resting Place"

With the completion of the Temple there was commenced a period of celebration and rejoicing culminating in the glorious Dedication service. The Ark of the Covenant had to be brought from Zion where David had caused it to be set up, and conveyed into the Most Holy of the newly built Temple; and the other furnishings, the altar of incense, the table for the shew-

bread, the golden candlestick had to be put in their places.

This was all done with suitable honour to the Divine Majesty of the heavens — Yahweh, the real, invisible King of Israel of whom Solomon was but the representative.

Reverently, on the shoulders of the priests, the Ark was conveyed to the newly built Temple, preceded by the King and people humbling themselves before this "the throne of Yahweh in Israel." Sheep and oxen "that could not be told for multitude" (I. Kings 8:5) were sacrificed en route, clouds of incense ascended (Jos. Ant. 8:4), whilst by song and dance Israel "rejoiced before Yahweh."

At the entrance of the Temple the procession halted, and between the ranks of the people, the priests conveyed the Ark alone into its precincts to set it in the place reserved for it in the most Most Holy. For the first time the staves were taken out, signifying that its wanderings were over (I. Kings 8:7-8). Thus the words of Psalm 132 had partial fulfilment (we still await the complete fulfilment):

*"Arise, O Yahweh, in thy rest:
Thou, and the Ark of Thy
strength" (v. 8).*

And Yahweh's reply is also given, the complete fulfilment of which is yet to be revealed:

*"This is my rest for the hidden
period;
Here will I dwell; for I have
desired it" (v. 14).*

The Dedication Service

Outside the Temple the King presided over a glorious and im-

pressive assembly. A platform had been constructed that gave him a commanding position over the congregation, the Ecclesia, as Stephen called it (2 Chron. 6:12; Acts 7:38). On the east of the Altar stood the Levitical musicians clothed in white with cymbals, psalteries and harps, and 120 priestly trumpeters. As the priests who had taken the Ark and sacred vessels into the Temple emerged, the musicians, trumpeters and singers with one voice praised Yahweh in the terms of Psalm 136: "For He is good; for His mercy endureth for ever." Immediately the Divine presence was manifested in a cloud of thick darkness that filled the Temple "so that the priests could not minister by reason of the cloud" (2 Chron. 5:14).

At this stage, on his high platform before the people, Solomon blessed the congregation, and in reverence turned to "Yahweh Elohim of Israel." Kneeling before the assembly, and with hands extended towards heaven, he led the prayers on behalf of the nation in consecration of the Temple.

Before him was the altar upon which were the heaped up sacrifices of Israel. At the conclusion of his prayer, a blinding flash of fire from heaven struck downwards upon the heaped up offerings, and in the sight of the wondering concourse they were utterly consumed.

The Temple Altar

This Altar was similar in construction to the one that ministered for the Tabernacle in the wilderness, but was much larger

in size. It was a square chest of wood, plated outside with brass and (according to Jewish tradition) filled inside with stones and earth. The top was fitted with a grating for the fire. The Temple Altar was placed upon a foundation of rough unhewn stone — by tradition the stone upon which Isaac was offered by Abraham, and David later made his offering when the plague on Jerusalem was stayed.

The typical meaning of the Altar has been discussed in previous articles. We see in the unhewn stone Yahweh manifested in the flesh, in the Brasen covering over the wooden interior, the purification of sin's flesh, in the heaped up sacrifices of Israel, the offerings of those true saints who by association with the Altar have been made most holy; in the fire descending from heaven, the Divine acceptance of our living sacrifices (Rom. 12:1). And in this picture before us we have an Altar presided over by a King who typified the Lord Jesus Christ who, in antitype, is both King, Prophet, Priest, Altar and Sacrifice.

The Rejoicing People

Seven days were set apart for the Dedication of the Altar, and this was followed by the seven days' Feast of Tabernacles. At the conclusion of these celebrations, Solomon sent the people away into their tents, "glad and merry in heart for the goodness that Yahweh had shewed unto David, and to Solomon, and to Israel His people" (2 Chron. 7: 9-10).

Here, in type, we have Mes-

siah's reign; the joy and gladness that shall follow the manifestation of the spiritual Temple with its Altar in the earth, and which are reflected in the glorious songs of triumph and beauty that are scattered throughout the Apocalypse.

The scene at the dedication of the Temple, when a glorious concourse of Israel's priests and people surrounded the Altar and proclaimed their joy in anthems of praise, will be eclipsed by a more glorious spectacle in the Age to come, when our living Altar (Heb. 13:10) will be surrounded by the spiritual Commonwealth of Israel, who will (like the linen-clad musicians of Solomon's Temple) pour out their adoration in songs of glory such as the world has never heard. Revelation 5 records John's vision of the future when the "four and twenty elders" and the "four living creatures" (symbols representing the whole spiritual Commonwealth of Israel) surround the Lamb for this purpose. John records:

"Behold, the Lion of the tribe of Judah, the Root of David hath prevailed . . . and the four beasts, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to 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."

Upon the note of this glorious vision of the future, we propose

to terminate this series of articles, sincerely trusting that the consideration of the subject has been of as much benefit to the reader as it has been to the writer. The signs of the times indubitably show that we are at the epoch of Christ's return, when our Living Altar will be manifest in the earth again. Upon this Altar we are expected to offer our bodies as "living sacrifices, holy, acceptable unto God" (Rom. 12:1). And if this is done, and our vision is con-

stantly focussed upon such a prospect as is presented in Revelation 5, we will find that the distractions of today, the problems of life whether small or large, will not unduly perturb us. The consideration of such a subject as Christ our Altar takes us not merely back in point of time to the offering on Calvary, but forward to the time when he shall have "prevailed" over every enemy, and all will acknowledge his saving power.

—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.*

Leaves from a Diary

Last Days in Israel

The day was now so hot that we were rather dreading the experience of again leaving the car and enduring the direct heat of the sun reflected from the shores of the Dead Sea. The car travelled down to sea level and following the shore for a short distance, turned and faced a large cave in the cliff that runs around the sea a short distance back from the water itself. To our amazement a stream of extremely cold air came from the cave, so that it was like standing in front of a refrigerator. It was so cold and such a contrast to the heat of the day that we were warned to get used to it gradu-

ally. At the mouth of the cave a couple of enterprising Jews were selling cool drinks. The cave was not very long, but it was dark and slippery. With three men carrying flares we were conducted in single line along this amazing cavern, at the end of which a hole, like a chimney, bore right through the cliff above, so that we could see the blue sky of heaven. This is supposed to be the site of ancient Sodom.

Thus refreshed with the cool air of the cavern we commenced our return trip. The car travelled steeply up the barren mountains until we came to sea level and

higher. Here, amid brown, treeless hills, was a lonely outpost of Romanian Jews — 60 families, 250 adults and 100 children — trying to hack out a home in the desert. Most of its adult members work in the potash works, but they hope to obtain water from Beersheba and bring fertility and growth to the barren, windswept hill on which their settlement stands.

We returned to Jerusalem long after night had fallen. The sun went down in a lovely orange glow, and as it did so we could see a line of camels tended by bedouins silhouetted against the skyline. And as darkness fell, and the harsh sunlight of the burning day gave place to the softness of night, a pleasant cool breeze sprang up, very refreshing in its effect. The Scriptures speak of this. The Song of Solomon (2:17) speaks of when "the day breaks and the shadows flee away." In the Hebrew, the word "break" is "breathe." The phrase relates to the refreshing breeze of eventide felt in Israel, and which we experienced as we returned from Beersheba. And then beyond the evening mists, the falling dew, a beautiful, golden full moon appeared to cast its soft light over the whole scene. As the car plunged on into the night, I listened to the conversation of the Jews. They were expressing their fear of the attitude of Egypt, published in that day's "Jerusalem Post." The Egyptians had stated that they were ready to export arms; they had boasted that their army was strong, being trained by highly skilled German commanders. So, in this quiet peaceful scene, a spirit of fear was injected; fear

that dominates Israeli life today; a fear that is reflected back from Israel to all nations as people feel the pressure of events becoming even more intense. It is fear of the arm of flesh, but "the secret of Yahweh is with them that fear Him; and He will shew them His covenant" (Ps. 25:14). With that covenant in mind, the saints can look out upon a troubled world with quiet confidence, realising that these very things that cause fear in men's hearts are signs which speak of a wonderful consummation, the establishment upon earth of the Kingdom of God, and the going forth from Jerusalem of the Word of Yahweh to all mankind, bringing at last "Glory to God in the highest, peace on earth and goodwill toward men."

On 26th July we left Jerusalem for a tour of northern Israel and Haifa as guests of J.N.F. Our little company comprised Mr. Wallach, a very competent driver-guide, an official of the Jerusalem University who could not speak English and whose conversation with us was limited to signs, Miss Bernstein of the Publicity Department of J.N.F., and ourselves. Miss Bernstein proved delightful company. She knew the land thoroughly, its assets and its liabilities; she was in love with it and proved a good and enthusiastic supplementary guide to the driver. She is an idealist. Having arrived in Israel from New York some years ago on a fortnight's holiday, she became so impressed with the spirit of the people that she never returned home. I asked her did she miss the amenities of American life, and she replied

that Israel provided her with far more compensations than America could possibly do. Above all, the knowledge that she was helping to create something that was of assistance to the future of Israel was of greater moment than the sophistication of "the jungle," as she termed New York.

These personal details were sandwiched in between comments on points of historical and topical interest as we followed the winding road that leads away from Jerusalem through its bare, stony hills. But even on these ancient, eroded hills, as Miss Bernstein was quick to point out, there was evidence of much activity, the J.N.F. had planted thousands of trees — and sure enough little saplings could be seen, dots of green between the brown dry earth and stone, signs of loving care and hard work.

The coastal plain of Israel is a picture. We saw it in mid-summer, in the worst month of the year, when most of the crops have been harvested, and the earth has been sucked of moisture by the heat of the sun: but even so it was beautiful and fertile. Here we saw agriculture that ranks with anything, anywhere. There were long stretches of summer crops, large plantations of banana palms looking cool and green in the heat of the sun, vineyards and orange groves. In spring this route must be delightfully colourful with the hills on the east and the stretch of fertile plain leading down to the blue Mediterranean on the west.

Our first call was at K'far Monash, a collective settlement

about to convert to a small-holders' settlement. The former is a settlement in which all members co-operate together, purchasing, selling and farming on a communal basis; the latter is a settlement where all this is done independently, each working his small farm (approx. 30 acres) on his own account. The secretary sent for an Australian Jew to show us around the settlement. Whilst we were waiting, a young mother leading a little four years' old girl by the hand came past. Her freckled face and cheerful, open countenance invited conversation which proceeded along the usual channels: Where did you come from? How long have you been here? Do you like the life? It was obvious that she loved the free, outdoor life, and it was obvious also, that the little brown-faced, brown-legged tot at her side enjoyed it also. But there was one constant worry — the proximity of the Arabs, the same problem that faces Jews all over the land today, the possibility of sudden attack. As she spoke of this, her face clouded over, and with troubled look she briefly glanced towards the hills of Moab in the not-so-far distance (about eight miles away) where a ruthless enemy stood armed for war. Killings are frequent, and this Jewess feared for the future of the little girl by her side.

Meanwhile the Australian Jew had arrived. He originated from Perth, where he had been employed selling furniture. He never regretted his decision to come to Israel, and showed us over the settlement with pride in

its efficiency: fowls, cows, crops orchards, careful harvesting of hay and silage. Intense cultivation is the keynote of all Israel's farming today.

We next inspected the Kibbutz Ein Hashophet, the "Well of the Judge," some miles to the north. A kibbutz is a settlement based on a sort of modified communism. All things are had in common. No wages are paid the workers, their needs are drawn from a central depot they eat together, their children grow up communally with other children of the settlement; if one shows ability in a certain direction (say music) the kibbutz might decide to pay for his training; if one wishes to take a holiday, application must be made to the council of the kibbutz for the necessary finance.

We were invited to dinner in the communal dining room. A large room filled with large tables, hard chairs, and an assorted company of men, women and children, many of whom had just come in from the fields, and some of whom looked as though they had not waited to tidy themselves before lunch. We took our places at one of the tables. A huge bowl of soup with a large serving spoon was dumped on the table, and with rough hospitality we were told to help ourselves, after which it was passed on to the next in turn. Having finished the soup, the same plate was used for the next course, which again was communally served. Meanwhile a babel of voices arose from all parts of the dining-hall like a cafe at peak eating periods. There was none of the softness, the gentleness, the elegance of

home life. All seemed as crude as it possibly could be. The members of the kibbutz exist for the serious business of establishing an outpost in the desert. They look upon themselves as pioneers in this work, and facilities for eating and home amenities are of minor importance.

But for us, a meal in the kibbutz meant a certain amount of indigestion.

The tour of inspection was impressive. For 16 years this kibbutz has been in existence. It stands on a high eminence surrounded by a glorious vista of hill and valley. Until two years ago it was without assured means of water, but today it has all the water it needs. The hills surrounding it are dry and arid, and so, 16 years ago, was the hill upon which the kibbutz is built, but today it is a green belt with glorious trees, lawns and flowers. The first pioneers of this settlement sent a sample of the earth with a description of the conditions to the Department of Applied Agriculture in New York, requesting literature advising the best methods of farming such land in such conditions. The reply came that there was no literature available, for nobody was so foolish as to attempt to farm such soil! The glorious trees and fruitful fields of Ein Hashophet today is Israel's reply to such a challenge.

We were shown the children's room. The Jews are very fond of their children and first priority is given to their care and attention. In a kibbutz, when a baby is born, it is immediately taken into a nursery and attended communally with other babies. As it grows older it is transferred

to the baby home, and then to the young children's quarters. It thus grows up with other children, and not as a member of a family unit. The baby room was fitted with every necessary amenity, and the little tots we could see through the glass doors sleeping in their cots looked contented and well cared for, but this variation of family life is certainly something I would not like.

We were shown the school, the library, the concert hall. I asked regarding religious instruction, but in this kibbutz there is none. Some kibbutzim (as a sort of counter extreme to the ultra-orthodox of Jerusalem) have eliminated Judaism almost completely. They use the Bible, and in their way reverence it; they glory in the exploits of David or Samson, and can tell exactly where such and such an event occurred — but they do not worship in the normal sense of the word. Yet the Bible, even thus perfunctorily used, has had its influence, and certainly these people appeal more than the priest-ridden crowds of Rome, or the pleasure-mad tourists of Switzerland. They have an ideal, though we could not but regret that they do not take it further. I felt a certain repulsion that the people of the Book reject the true spiritual significance and meaning of that Book, and I am afraid that my repulsion was sensed by the very courteous secretary showing us around. We were assured that they still remember the "Feasts of Yahweh" but they give them new meanings. For example, they celebrate the Feast of the Passover, but instead of seeing in it a

memorial of the coming out of Egypt under Moses, they give it a modern application and apply it to the present ingathering from all nations.

What Israel is thus doing in its blindness today, will be done with the full realisation of its true significance in Messiah's times soon to be ushered in. "Behold, the days come, said Yahweh, that they shall no more say, Yahweh liveth, which brought up the children of Israel out of the land of Egypt; but, Yahweh liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:7-8).

On this journey we were taken to Nazareth, standing high above the plain of Esdraelon, almost entirely Arab or Roman Catholic in population. Here today, filth and superstition exist side by side. A little cellar, conveniently dug out underneath a Roman Catholic church, is the supposed site of Joseph's home — though the Arab guide confidentially agreed with me that he thought it was a "fake."

Late that evening we were taken to Haifa where we were scheduled to stay for some days. Haifa is built in three layers (lower, middle and upper Haifa) on the sides and top of Mount Carmel. From upper Haifa (where our hotel was situated) a glorious view was to be seen. Directly below was the main section of the city, and then, extending for miles in the distance, was the wide sweep of the Bay of Acre. Haifa is not only a holiday resort but the centre of in-

dustry. Its beautiful harbour gives it a strategic importance over Tel Aviv and Jerusalem, and close by there are the Fraser-Kaisar car factory, rubber companies, textile works, cement works, oil refineries and so forth. Twenty-seven years ago only a few homes marked the site of Haifa; today it is a beautiful and prosperous city of 150,000 inhabitants.

During our stay in this city we were frequently the guests of the Youth Aliyah Organisation. Their representative, Mr. Ra'anana Melitz, a grey-haired gentleman of about 60, with a quiet, pleasant manner went out of his way to see that we saw as much of the land as possible. He acted as guide and mentor, enlivening the scene before us with points of interest from current Jewish life as well as from Biblical records. My mind often reverted to the heroes of these districts who had manifested faith in days gone by: Elijah, Gideon, Josiah and others. We saw in the returning Jew the wonderful drama of the present situation, a nation rebuilt after two thousand years of wandering; Bible prophecy come alive. The Truth a real, a vital thing.

Mr. Melitz took us to the reception centre where the children brought to Israel by Youth Aliyah are first taken before being drafted to different centres. He arranged for us to inspect K'far Hanoah, a children's village housing some 320 children between the ages of 11-16. In contradistinction to the Kibbutz Ein Hashophet, religious instruction was an integral feature of this village, in addition

to agriculture. The children had their own form of government, voting a committee into power, and administering, if necessary, punishment and restrictions against erring members. At 17 the children enter the army for two years' training, after which they are placed into their various avocations. Originally 74 per cent. of all children trained by Youth Aliyah ultimately went on the land, but today the number has fallen to 50 per cent., for the growing claims of industry must be met.

Another place of interest was the Kibbutz Lohmey Hagetoath, which signifies "Fighters of the Ghettos." This kibbutz is formed of men who were once in the Warsaw Ghetto, and who witnessed the full horror of Hitler's persecution. A museum has been built recording many of their experiences. We were shown photos taken from German captives depicting Jews being murdered, Nazi guns firing on the Warsaw Ghetto, women and children being hounded by German soldiers. There were samples of the badges Jews were forced to wear, the passports given to them and which mocked at their origin, the peculiar clothing with which they were issued. There were terrible, hideous photos of the concentration camps, including one showing heaps of bones and skulls taken from the incinerators of these camps. A terrible room of horror, contrasting sharply with the green and smiling kibbutz surrounding it, and which has been established by the remnants of the "fighters of the Ghetto."

I was speaking with our driver

of this terrible museum, and he volunteered part of his life-story. He was from Warsaw, and when war broke out, he could see that nothing would prevent Hitler taking Poland. He fled the country, making his way to Israel as an illegal migrant (British restrictions on migration had closed the doors of Palestine to thousands who wanted refuge), hoping to make arrangements for bringing his family from Warsaw as well. But meanwhile Hitler's forces had broken through the Polish defences, Warsaw had fallen, and all his family were murdered. "I was too late," he commented sorrowfully. As the prophet Isaiah declared, "violence" is a characteristic that all Israel knows only too well today (see Isaiah 60:18).

Another place of outstanding interest is the village of Pe-Kē-In. It dates back to Bible times, and it is claimed that it is the only town in Israel in which there have always been Jews. Even during the recent War of Liberation, when the surrounding country was in the hands of the Arabs, and Pe-Ki-In was ringed with fire, a handful of Jews still remained. The population is overwhelmingly Arab, but sympathetic to the Israeli cause.

Our driver very dexterously twisted and turned his car along the narrow track which led to this Arab town until he could drive no further. We then walked through the village on foot. Never have I been in any place quite so dirty. The streets are no more than six feet wide, and walled up very high. The homes are dark and dirty hovels indiscriminately shared by humans

and animals, and give forth a terrible stench. I peeped into several. The single-roomed interiors were divided into two sections, an upper and a lower. The former is reserved for the family, the latter for the animals. An historic sight is an ancient synagogue dating back before the days of Christ, and now cared for by an old rabbi with a huge beard covering the lower part of his face. In the centre of the village, an open square, groups of Arabs were standing around; they stared at us with unwinking eyes and inscrutable faces. Women were washing their clothes in a gutter of water that ran swiftly through the square, and which seemed to be the sole source of drinking water as well. Children were paddling in the same stream, and donkeys, cows and dogs were drinking from it.

We were in Haifa several days, and through the courtesy of Mr. Melitz they were days filled with interest and instruction. But the time came, at last, for our final purchases to be made, our bags to be packed, and to return to Tel Aviv in order to present ourselves at the air-terminal for the next stage of our journey to India.

The plane was scheduled to leave at 4 a.m. and that uncomfortable hour found us ready in our places. Without any difficulty we passed through the Customs once more and were soon seated in the comfortable four-engined S.A.S. plane. The engines roared a farewell to Israel, the plane left the earth, there was a swirl of lights as it steeply banked, and Tel Aviv was swiftly left in the distance.

(To be continued)

*"Phanerosis" Found Most
Illuminating*



During the past months, the Croydon "Elpis Israel" Class has been using "Phanerosis" as the basis of their study of the Word. The study of the "Names" of Deity has brought to light many interesting and helpful features.

Our attention has also been drawn to the haphazard way in which the translators have expressed these wonderful names.

The title "Lord," which occurs so frequently in Scripture, is given as the English equivalent of the Hebrew "Adon," signifying "ruler" or "master."

Even the landowner in Israel was addressed by his employees as "Adon" or "Lord," and these same humble employees were, in turn, "Lord" in their own household.

How inadequate is this term to express the greatness, unity, power and, above all, declared purpose of the One Living God who is above all, and whose majesty mere man cannot possibly conceive even in the wildest flights of imagination. And yet the name that Deity selected as expressive of His greatness and purpose has likewise been rendered "Lord" (and sometimes God), along with the landowner and his employees. The only concession allowed by the translators is the printing of "Lord" or "God" in small capitals where the original is Yahweh: and even this rule has its exceptions.

Isaiah says: "The desire of our souls is to Thy Name."

How can we express desire unto a name which, at its best, can only express greatness

among men; or which only has a few capital letters to separate it from titles used to express the exalted position of base humanity, and the idols and superstition of Babylonian darkness (the Sun worshippers of ancient times used terms such as Cyrus — the "Sun" — and Baal — the "Ruler"). How satisfying is the disclosure of the richness and promise of the real name of "Yahweh," and how much more alive becomes the hope of Israel to the brother or sister who will make the effort to study the things concerning the Name, and develop a humble but intelligent understanding of it. Daily reading of the Word takes on a new and vital interest, and the Name of our God to mean something to us, yea everything!

*Successful Woodville Fraternal
Meeting*



At Rechabite Hall, Port Road, York, a splendid Fraternal evening was held during the past month. Brother L. J. Colquhoun gave an illustrated talk upon "The Spiritual Significance of the High Priest's Garments," and this was followed by an open session during which many questions were asked. Light refreshments were then served.

Approximately 2½ hours were thus spent in pleasurable and profitable consideration of a subject that could not help but stimulate thought and interest on the things of God. It is proposed to hold similar Fraternal Meetings in other suburbs during the year (God willing).

THE JOY SET BEFORE US — OUR WORK IN THE MILLENNIUM.

6 *Eternal Principles of the Law*

In our last two articles we have been stressing the fact that the Law of Moses is to be the basis of the Law which will go forth from Zion and into all the earth, and be the means of re-educating the nations. We desire, as far as possible, to remove hindrances to the acceptance of this view. Some brethren are genuinely puzzled at the re-emergence of the law after Christ had said, "It hath been said of old time . . . but I say unto you." We wish to show that in its arrangements, especially as between man and man, this Law enshrined the very same principles that Christ was expounding, and we also wish to emphasise that the time will come when those laws will replace the present Acts of Parliament in regulating mankind.

The Law inculcated the principle of love so beautifully expounded by Jesus as will be seen by referring to Leviticus 19. Here is exhibited the character of Yahweh (Exod. 33-34) as it was to be expressed by Israelites in their dealings with one another. They were deliberately to leave the corners of their fields un-reaped, and the gleanings for the poor; likewise they were not to gather every grape of their vineyards (v. 9). The reason: "I am Yahweh," and they were to be like Him. Deut. 24-19 amplifies

this by forbidding the farmer to return to the field for a forgotten sheaf. It was to be left for the poor and unfortunate. This contrasts with British Law which declares that as long as there is a standing shock of corn in a field then no one may glean. Thus the farmer can deliberately leave a sheaf of corn until he has had time to rake off all the gleanings. Bountiful laws of the Israelitish type will be the basis of the new order that we hope to administer.

As well as stealing, all false dealing and lying is forbidden (v. 11). Imagine a modern court trying to handle a case of lying! The future law, like the Mosaic, will deal with the inner springs of righteous conduct. Psalm 101 gives the standard which King Jesus will have before him as the basis of his rule. The Spirit here declares that the private slanderer, the haughty and the proud will not be tolerated. "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight."

Laws concerning the Heart

Leviticus 19 : 16 - 18 invokes penal statutes against talebearers, those who hate their brother in their heart, and those who bear a grudge against any of the children of God's people. Such

public laws have never existed in any other nation. It is ludicrous to visualise the British Parliament debating a Bill presented by the Home Secretary for the "forbidding of grudge bearing." That the Law will be re-enacted in the millennium is evident from the fact that Jesus (and his brethren) will not judge after the sight of the eyes, neither reprove after the hearing of the ears. Unerring discernment that sees right into the inner motive will characterise the Government of the age to come. Thus the vile person will no more be called liberal, nor the churl said to be bountiful (Isa. 32:5). There are many such pictures of the age to come, and all of them find their basis in the one law that God has ever given to a community.

Christlike generosity characterised the ancient Law. This is illustrated in Deut. 15:7-8. The faithful Israelite was by law obliged to open his hand wide to attend to the material needs of his poor fellow, and moreover was to do it without being grieved in his heart. These principles are constantly reiterated in the book of Proverbs, in the Prophets who contrast the conditions in the millennium, and then in Jesus and the Apostles. Such chapters as 2 Cor. 8 & 9 are permeated with the spirit of the Law. Did not Jesus declare that all the Law hung on the twin principles of loving the Lord thy God with all thy heart, and thy neighbour as thyself? James spoke of it as the Royal Law.

The Sermon on the Mount and the Law

Certainly the Law is in no way

eclipsed as a presentation of eternal Divine principles. Read Exodus 23 and see how that instructed that even the ass of an enemy was to be restored to him. From the Law we can turn to Matthew 5, 6 & 7 to read, not Christ's rebuttal of the Law, but his exposition of its true meaning. He presents the kernel of that Law which was holy, just and good. He sweeps away the many accretions of the Rabbis, exhibits the hollowness of a mere punctillious outward observance, and exposes the Pharisaic side-tracking of the inward intent. "Whatsoever ye would that men should do to you, do ye even so to them, for **this** is the law and the prophets." Not once in the so-called "Sermon on the Mount" does Christ abrogate the principles of the Law. Even when he is dealing with the principle of an eye for an eye, and a tooth for a tooth, he does not say that this is a bad judicial principle, but that it is not to be misused for **personal** spite. When a community is once more being handled by Divine law then the "eye for an eye" principle, **administered by Divinely appointed judges** will be enforced again. In the absence of such authorised rulers, and while the Israel of God exist only in scattered and unorganised groups, then there is no scope for such judgment. We have to await the day when the saints will reward Yahweh's enemies double for all the past persecutions of the faithful. If to resist not evil were the eternal principle of God's economy then evil would prevail, but He to whom vengeance belongeth will in due course authorise its out-pouring. Likewise loving our

enemies is to be upon the Divine model. How does Yahweh love His enemies? By permitting their survival, giving them opportunity to repent, providing them food in spite of their wickedness, bearing with them until the time is ripe for His long-smouldering wrath to break out.

These observations seem necessary because of the tendency of a Quaker, pacifistic trend of thought to seep into the brotherhood. We need to feel the unity of the teaching of Christ and the Apostles with the Law and the Prophets. So close was this unity that frequently Paul presents in proof of his argument the idea "as also saith the Law" (e.g. I. Cor. 14:34; 2 Cor. 8:15; I. Cor. 9:9, etc.).

We acknowledge that the Law of Moses and the Law of the Millennium adapt the Divine principles to the harsh realities of a large human community, in the regulation of polygamy, slavery, etc. How man en masse will act is noted by God and provision is made for those who do not rise to the full spirit of the Law, but how much higher even then in every respect than mere human law. There are no mere expedients in the Divine law as in human. Adultery, meant death, but British law fears that too many in high places would be exposed, or that the population would be too greatly reduced to think of such a solution to the problems of the divorce courts.

The Deficiency of the Law

Perhaps the reader is now beginning to wonder whether we are becoming too extreme in our condemnation of the Law. Did not the Apostles have to contend

earnestly against those who still cling to the Law after the crucifixion and resurrection of the Lord?

The answer to these reasonable fears lies in the fact that the Apostles were contending against those who saw in the Law a means whereby salvation might be obtained (which it never had been) and required its ceremonial observance in addition to the association with the sacrifice of Christ as a means of attaining unto life eternal.

This excellent law had certain defects. It could not, and was not intended to give life. It pointed to life. It helped a faithful man to grow in a godly frame of mind (in the development of which his very inability to keep the law would be a large ingredient); it disciplined a nation so that the Truth might be preserved; it pointed the way to life but life it could not give. Long life in the land to a community that endeavoured to keep it in sincerity — yes, it promised that; but life for evermore was, and is, only offered upon the basis of the faith in the covenant of salvation, which was amply stated to Abraham. The law was added to the Abrahamic covenant "because of transgressions" (Gal. 3); as a means of educating men in their true relations to the holy Lord God, not as the vehicle of obtaining the GIFT or the GRACE, which was already lodged in the seed of Abraham. God's salvation was not bestowed upon Abraham as wages for adherence to a code, but as a gift because God loved Abraham's frame of mind. This is called the righteousness of faith. It really is righteousness, and gives

pleasure to God. Paul expresses these truths in Romans 4 which should be closely read in this connection.

To the Galatians Paul also expressed the same thoughts. In the third chapter (vv. 17, 22) he showed how God gave the inheritance to Abraham by promise. If there had been a law which could have given life, then righteousness should have been the law. No words could be plainer to declare that the law was not designed to give salvation.

To those who thought of the law as a means of justification it became a terrible bondage. They were of the Hagar, bondwoman class, not because the law was evil, but because their approach to it was erroneous.

Those who were of the righteousness of faith knew that eternal life could not be earned by works as equivalent to a reward. These knew that God offers salvation as a gift to those who have faith in His covenant. These certainly work to prove their faith, their deeds demonstrate the genuineness of their faith, but such work do not place Yahweh in their debt. They are of the Sarah-freewoman. Jew inwardly, Liberty, higher Jerusalem class.

One class of Israelites sought justification by "What we have done for God."

The other class of Israelites sought justification by "What God has done for us." This latter class worked the sober lessons of the Law into their life, and being reconciled in mind to God were aided by the law to be worthy of grace and forgiveness. As Paul said, "the law is good if a man

use it lawfully" (I. Tim. 1:8). Its evil lay in men using it for other than its true intentions. We mistake the Apostolic teaching if we think of it as entirely obsolete.

The Amendment of the Law

We are seeking to establish that the Law given by God to Moses will fundamentally be re-enacted as the law of the Millennium. To do this it has been necessary to show:

1. The teaching value of the law.
2. The fact of its use in the Kingdom, by direct testimony.
3. The unity of essential principle between Christ and the Law
4. Wherein the law was defective.

We now proceed to see how the defect of the law has been removed; that when it does reappear as the law of God for nations, it will be revised in certain particulars because of what has happened in the death of Christ.

When Christ died he filled to the full all the principles of the law. He blotted out **in himself** that sentence which the law so constantly emphasised (Col. 2: 14). Forgiveness became a fact instead of a promise.

A representative man was effective where the blood of bulls and goats was only pictorial and emblematic — a sort of heraldic device. So Paul declares in Hebrews 10:1-4. The same thought is set forth in Romans 8:3 where Paul says in effect that the law could not give life because the flesh of its sacrifice

had the weakness of being unrepresentative. So God remedied this by sending forth His son as a full representative to condemn sin in the actual flesh that had sinned. (Mark well that the phrase "in that it was weak through the flesh" does not mean that the law was unable to give life because men could not keep it, but refers to the weakness of the sacrifices).

Thus the Old Covenant which had been added to the Abrahamic was revised — it became new. And such a new covenant with Israel (and via them into all the world) is envisaged in the prophecy of Jeremiah 31. In Hebrews (chs. 8 & 10) Paul makes much reference to the new Covenant. He stresses to the saints of his day that they had been admitted to the privileges of the new Covenant in advance of the whole race, and the greatest of these privileges is that of sins remembered no more.

The bringing in of the new Covenant is actually spoken of as an amendment of the old Law in Heb. 9:10. The old Covenant was to last till the time of **reformation**. The Greek word here is **diathorsis** which signifies **amendment**.

The same idea of change or amendment is also given in Heb. 7:11-12. Paul here shows that there is to be a change of priesthood associated with a change of the Law. The new Covenant is characterised by a Melchisedec priesthood instead of a Levitical, by a priesthood not dependent on the accident of birth.

Thus when God again organises national and international

communities, and brings into force His law for such — when He again adapts his eternal principles to the needs and discipline of masses — then it will be needful to take into account the events which have occurred to render the Mosaic Covenant old, to take into account the perfection of Christ and the new Covenant with

1. Forgiveness obtained and not merely promised.
2. A new priesthood not after Levi.

The effect of this for us is the end of sacrifice and ritual and the pure essence of spirit and truth worship. But for the mortal masses the old ritual laws will still apply, but under entirely different conditions. The sacrifices, though identical in form will then be a memorial of something accomplished, not pointers to something unaccomplished. They will still have a sobering effect such as the world certainly needs. They will still declare that "all have sinned . . ." but will speak of forgiveness obtained as a fact and not just a hope.

Think too that sacrifices never were anything without the anti-type, but then He will be there to make the conscience of the offerer perfect (Heb. 9:14) and to give validity to everything.

What a marvellous system of righteous education will then be in the earth.

We, brethren and sisters, have been called to be its administrators.

—E.W.

Editorial Comment

Let us briefly summarise the points advanced in the article

above. During the Millennium the world will be governed by a modified form of the Law of Moses which will issue forth from Zion, the Metropolis of the Age to come, under the worldwide administration of the saints. This modified system will see the reintroduction of animal sacrifice once more as a sort of visual education bearing upon the significant person of the King-Priest who shall reign from Jerusalem.

The Law under Moses expressed certain eternal principles that are unchangeable throughout the ages, intermixed with ordinances particularly required because of the conditions of the times, and the circumstances in which Israel was found. Some of these conditions will no longer exist under Messiah's reign whilst the circumstances of life will be so different as to demand some alteration or amendment of the Law.

During the intervening period (our own times) God is calling out individuals for His name, so that the Law in its national pro-

visions is no longer appropriate to our times and circumstances. Many of its ordinances (such as observance of Sabbaths, circumcision, animal sacrifices) find their spiritual application in the life of the saint, some of its ordinances (such as the separation of meats into clean and unclean, the limitation of priestly functions to those of Levitical descent, and so on), have been amended because there has been what Paul terms "a change in the Law." Thus the "Sermon on the Mount" did not supercede the Law, but actually interpreted the law as an individual should observe it in spirit and not in letter. The Jews destroyed the spirit of the law by scrupulously limiting their observance of it to its letter.

To modify or amend law does not destroy it, but simply diverts it to the particular needs of the moment. Christ "magnified the Law and made it honourable," and as such it shall find a place in the Age to come.

—Editor.

"I read with interest the answer in 'Logos' to the brother in England who was so depressed. He certainly did not look on God as a merciful Father pitying His children and forgiving them. Who of us would stand if there were no forgiveness? My one comfort is that we have a High Priest in Christ Jesus who pleads for us, and perhaps our many failings will not be counted against us; but the extent to which we try to keep the commandments will be considered. The other brother and sister who believe they will not have to stand at the Judgment Seat of Christ may be very happy but they are misguided, for all must stand before the Judgment Seat of Christ (Rom. 14:10)."

—G.L.S. (U.S.A.)

Melbourne Class Notes

Alternating between homes at Sunshine, Footscray, Fairfield and Heidelberg, our class has received much interest in pursuing

a systematic study of Revelation based upon Dr. Thomas' "Eureka." Despite much sickness members have maintained a consistent attendance,

FOR YOUNGER READERS

Designed for the encouragement of those who have commenced the walk along the pathway to life and those who contemplate so doing.

Dear Reader,

We are pleased to welcome to these columns Brother E. A. Stallworthy, of New Eltham, England. In his words of advice and exhortation, our brother discusses some of life's problems on the background of Solomon's inspired wisdom. Though his words are directed particularly to younger readers we feel that all can profit from his observations.

Yours fraternally,

Frank Russell.



"Remember Now Your Creator"

"Rejoice, O young man, in thy youth," is the exhortation of the Preacher (Eccles. 11:9); and combined with these words is the opening sentence of Ecclesiastes 12: "Remember now thy Creator in the days of thy youth."

It is for such that these words are written, for such as John wrote: "I write unto you, little children, because your sins are forgiven you for his name's sake . . . because ye have known the Father" (I. John 2:12-13).

Though you are young, you stand in a position of great privilege and honour. The prophets of old "enquired and searched diligently" into those things "wherein ye greatly rejoice" (I. Pet. 1:10). Walking "as obedient children," your sins have been forgiven you, and you "know" the Father. But, as John goes on to show in that 2nd chapter, the ecclesia is made up of more than "little children." There are those whom he describes as "young men," brethren and sisters who are "strong in the Word of God," and have "overcome the wicked one." And we also have, in the mercy of God, the "fathers," those who have "known him from the beginning," those who have been long steadfast, waiting patiently over many long, weary years, for His appearing.

Difficulties of Youth

Youth finds it difficult to assess life in the way set before us

in the book of Wisdom (Ecclesiastes). Constantly the writer stresses that all with which we are familiar is but "vanity and vexation of spirit," a "vain effort, a striving after wind" "Childhood and youth," he says, as well as all other things he mentions, "are vanity." You reach forth, and seek to grasp, but if you succeed in grasping, it is only to find at last that there is nothing of enduring substance there. 'Tis but "wind" In youth, life is largely a seeking, the laying hold usually lies in the future, and so the young have yet to learn how empty life can be.

Solomon was placed by God in a position wherein he could lay hold of many things altogether beyond our reach. He tells us: "I made me great works; I builded me houses: I planted me vineyards. I had possessions of great and small cattle above all that were in Jerusalem before me: I gathered me silver and gold. Whatsoever mine eyes desired I kept not from them." (Eccles. 2:4-11). But his conclusion, after all this, was unchanged: "Behold all is vanity and vexation of spirit" (v. 11).

But youth finds this so difficult to believe, to realise. Appearances are so much against it. The things of this life seem very profitable in spite of Solomon's words, "There is no profit under the sun." Things seem sure and stable, things prosper and continue from year to year. As we walk about the streets we always see babies, schoolchildren, the young, the middle-aged, and the old. The people of the world help on this air of stability by creating corporate bodies, and systems, organisations that go on and on. To youth all this can be very deceiving.

Finding Wisdom in Youth

But wait a while. Wait for 20 or 30 years, and then return to the place you knew of old. Consider those you played with as a child. Where are they? Some are in their graves, the rest are young men and women. Where are the young men and women you knew? In their place are sober, middle-aged folk, upon whom time is making its mark. As for the middle-aged, they are old or dead. The elderly folk who watched you grow up have gone completely, the grass grows on their graves. This is a sad picture, but it is a very instructive one; it is, indeed, the picture that Solomon takes up for the edification of the young in Ecclesiastes 12. As times goes on we change, slowly but surely. There is no escape. The light of the eye becomes subdued; wrinkles show themselves; the curve and plumpness of beauty give way to the angularity and attenuation of decay. Grey hairs begin to show. Follow the process long enough, and it has but one end. "Man goeth to his long home, and the mourners go about the streets" (v. 5).

This is life. "It is a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). This is the REALITY that the preacher is seeking to bring before the young who have not seen these things for themselves. He had been young, now he was old, and through the years, as he tells us (Eccles. 7:25) he

had "applied his heart to know, and to search, and to seek out wisdom, and the reason." The instruction before us is the great lesson that he had learnt. All, everything, is "vain effort, a striving after wind."

The people of the world around us see these things but do not always learn the lesson. "Like sheep they are laid in the grave; death shall feed on them." Yet "their posterity approve their sayings" (Ps. 49:12). But you, reader, though young in years, are privileged to walk in understanding. You stand in a position wherein it is possible in youth to "remember your Creator." NOW, "while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." There is no need for YOU to wait 20 or 30 years, and come to this knowledge by bitter experience. It is possible for you, if you will, to take unto yourselves NOW the wisdom and experience of one who has grown old in the Truth: to take it to yourself, and make it your own.

Enjoy Life, but Consider

You will notice that Solomon's instructions can be divided into two parts. There is the life that we live "in the world" (Jno. 17:15), and there is related to that, one's attitude toward, one's growth in, the things of the Word. Let us consider each aspect in turn.

This life that we live in the flesh has its vicissitudes, its joys and its sorrows. In youth the joys of life are, or ought to be, to the fore. With increasing age, the sorrows and cares inevitable to the flesh multiply upon us, bearing more and more heavily upon us. Solomon says that both joy and sorrow come from the good hand of God, and are to be appreciated in that light. God brings that which comes, whether it be good, or whether it be evil. To you He has shown mercy, and none can "resist His will," nor by their own strength, or wisdom, change his proposals. That is why we find the preacher saying: "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding" (Eccles. 9:11).

This we must recognise, acknowledging that the good things that we may enjoy are still at His hand, and can be withdrawn in a moment. "For man knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." In the face of this, what ought we to do?

The wise man declares: "Every man should eat and drink and enjoy the good of all his labour, it is the gift of God" (3:13). Thus he exhorts: "Go thy way, eat thy bread with joy, live joyfully with the wife whom thou lovest all the days of thy vanity; whatsoever thy hand findeth to do, do it with thy might." This, he declares, is "good and comely; it is our portion." God gives us these things

to enjoy, and we should enjoy them. But enjoy them as the "gift of God," or, as Paul says, "In everything give thanks" (I. Thes. 5:18).

So we read: "In the day of prosperity be joyful, but in the day of adversity consider: God hath made the one over against the other" (Ecc. 7:14). Here is wisdom. Enjoy the good things that God provides: health and strength, food and home, your family life and daily task. Enter into them with enthusiasm, for if you fail to do that, you will find, as time passes, that they go, and once gone, cannot be recovered. Work, instead of a joy, can be a burden; a family, instead of a delight, can be a drag; health and strength are soon replaced with weakness and the aches and pains of age.

If you do this, then, when the evil day comes, as assuredly it will, then we can meditate, or "consider," as he says. We can contemplate the good things we have had, and thank God for them. Their memory lingers with us, and cannot be taken from us, whilst, at the same time, we have confidence that our God will abide with us in our adversity, as He was with us in the good years.

Redeem Your Opportunities

Associated with this continual acknowledgment of God in relation to the material circumstances of life, there must be, if we heed the wisdom before us, a diligent application to the things of God. "Remember now thy Creator in the days of thy youth." "Fear God, and keep His commandments, for this is the whole duty of man" (Eccl. 12:13). Apply your heart, whilst you are young, whilst but a child in the Truth, to know and understand God and His ways, that you may, in these things, attain strength, as the "young men" of whom John wrote, to "overcome the wicked one." "Redeem the time," says Paul, "because the days are evil" (Eph. 5:16). What great privilege youth has in this, and how rapidly it disappears. An alert, receptive mind, the strength to spend long hours at such things without becoming weary, whilst the "evil days come not." Above all else, the young in Christ must learn to seize the opportunity that youth brings whilst it is with them. Then if, in the wisdom of God, time passes, they will not, in later years, look back, as they seek and strive to know and understand the fullness of God's purpose, upon many long years that have been wasted, now gone beyond recall. You will not, then, look back with regret, thinking of what might have been. Today, NOW, is the day of opportunity. "Examine yourselves, whether ye be in the faith; prove your own selves." "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

The book of Ecclesiastes reveals to us the things of this life as they really are, as God sees them. Viewing life from this perspective we are led to seek the greater vision of natural and

spiritual delights that will be enjoyed in the Kingdom that is to come, the "inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you" (I. Pet. 1:4). In that day all that is "vanity and vexation of spirit" will have passed away. "Behold, God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4). The years will pass by, not in ones and twos, but in hundreds, and thousands, but never will there come a day wherein we shall say: "I have no pleasure in them." For "they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint" (Is. 40:31). Thus will God "forgive all thy iniquities, heal all thy diseases, redeem thy life from destruction, crown thee with lovingkindness and tender mercies, satisfy thy mouth with good things, so that thy youth is renewed like the eagles" (Ps. 103:5).

Here is a wonderful, awe-inspiring prospect. Today we see the fret and the sweat, the anxiety and the effort, the hopes and the achievements, the laughter and the tears of life as lived by the sons of Adam, all end in the quietness of the grave. But the wondrous purpose of God towards this earth, and towards us, His children, does not end with that. A destiny comparable with the marvellous power put forth at the Creation is in store for this beautiful earth. When the work is finished it will be a habitation of joy — a sparkling gem in the imperishable universe. All wisdom and righteousness and excellence; the love, the favour, and the goodness, strength and beauty, will crown the heads and swell with praise the hearts of the redeemed multitude who will be revealed with the rising of the sun, at the end of this dismal night of darkness and distress.

"Little children, keep yourselves from idols. Amen" (I. John 5:21).

—E.A.S.



Question Answered

BLASPHEMY AGAINST THE HOLY SPIRIT

In Matt. 12:31, 32, it is testified that blasphemy and evil speaking against the Son of Man may be forgiven but blasphemy against the Holy Spirit shall not be forgiven. Please explain what is meant by blasphemy against the Holy Spirit, and why is it more serious than blasphemy against the Son of Man?

Answer: Like most Scripture difficulties, this passage must

be considered in relation to its context. What is the blasphemy or evil speaking referred to? Verses 22-32 recount the incident. A notable miracle had been performed in the healing of a blind and dumb man (v. 22). The people recognised that this was "the finger of God," and that God was giving His endorsement to the claims made by Jesus. "Is not this the Son of David?" they asked. The Pharisees, however, being unable to deny the miracle, endeavoured to attribute the healing power to the influence of a "demon." (Many of the Jews at that time were influenced by Pagan Greek and Babylonian philosophies of demons, immortal souls, etc., and it was to these fables that the Pharisees made their appeal). Although confronted with undeniable evidence that God was working through Jesus, and that his claim to be the Messiah was therefore true (Luke 5:24), they deliberately refused to acknowledge this truth. Like their fathers, they resisted the Holy Spirit (Acts 7:51-53). They shut their eyes and ears to the message of God (Matt. 13:14, 15), they refused to believe, and therefore could not obtain forgiveness.

In contrast to this attitude there is the case of Nathanael who at first did not believe that Messiah had come. "Can any good thing come out of Nazareth?" he asked. He blasphemed or spoke lightly, of the Son of Man. But on witnessing the evidence of God's presence with Jesus he was convinced, converted, healed. He confessed: "Rabbi, Thou art the Son of God; Thou art the King of Israel" (Jno. 1:43-51). There is also the case of Paul who opposed the name of Jesus, but on witnessing evidence of God's acknowledgment of Jesus, was obedient to the heavenly vision (Acts 26:9-20).

Herein we perceive the love and compassion of God on the wayward and ignorant, and also His severity on those who wilfully and maliciously resist His will. These attributes are clearly portrayed in the proclamation of His name (Ex. 34:6-7). "Forgiving iniquity, transgression and sin, but will by no means clear the guilty." The lesson for us is to recognise the evidence of divinity in the Bible, and to accept its message. We must then demonstrate in our lives our full persuasion that the Bible proceeds from the Spirit of God, and our earnest endeavour to mould our lives according to this pattern.

A clear, concise and scriptural definition of blasphemy is contained in "The Faith in the Last Days," pp. 249, 250, and also a comprehensive review of this matter is given in "Nazareth Revisited," pp. 169-171.

For Younger Readers

"FOR YOUNGER READERS" is conducted by Brother F. Russell, Box 226, G.P.O., Adelaide, South Australia.



An Appeal for Simplicity in the Fundamentals



Brother A. D. Forsdike, a one-time member of the Concord Ecclesia, recently transferred to the Regent Hall Ecclesia. In the following statement he has recorded his experience:

“It is now eight months since our association with the Regent Hall Ecclesia commenced.

“Very keenly have I sought for any teaching which would jeopardise any of the fundamental truths as taught by Jesus and his followers, although matters which have separated the ecclesias for so many years have been freely spoken of both from the public platform and by private conversation.

“It is surprising the amount of ignorance and unnecessary suspicion that exists today by one section towards the other, and most frankly do I admit that we could at one time be reckoned among such, but time has shown that we are able to express a gratitude for the spiritual food so abundantly given, together with a deepening of the sense of brotherhood and fellowship, and a conviction of sound doctrine as it was taught by the prophets and apostles of old.

“The truth of God is simple enough when not beclouded with unnecessary expressions, and in that simplicity we are the more enabled to cultivate the virtues so obviously taught by the Lord Jesus, virtues which are so neglected in some quarters and yet they are emphasised so much by the teaching of the Master.

“We know the truth and we love the truth. but to show an overzealous regard for unnecessary detail, and go beyond that which is instructed in the matter of fellowship, has caused an evil to arise whereby strife and dissension have crowded out the essential virtues; those fruits of the spirit — love, joy, peace, longsuffering, goodness, and so on — without which there is no salvation.

“To say that by association with one particular group of ecclesias brings a foregone conclusion that one has sold his birthright, and lost all opportunity of entering the Kingdom of God, is certainly not logic, neither is it in our province to decide such matters.

“The question of faith and works is known to us all. If we claim to hold to the faith, we must needs add virtue, godliness, patience, brotherly kindness and charity. The Master will soon be here to judge the hearts of all men.”

—A. D. Forsdike.

PHANEROSIS

(Continued)

Daniel's Prophecy of Coming Glory

Daniel Chapter 10 records a vision seen by the prophet which powerfully affected him. It had relation to a symbolic man setting forth divine attributes and glory. Though the prophet declares of many things revealed to him, "I heard but I understood not," he did comprehend the meaning of this significant revelation. He had "understanding of the vision" though the time of its fulfilment "was long" (Dan. 10:1). In "Phanerosis," Brother Thomas presents a detailed exposition of the characteristics manifested by this symbolic man of the vision, and shows how these foreshadowed the coming glory to be manifested at the apocalypse of the resurrected and glorified multitudinous Christ in the age to come.

Among the Elohal Sentinels of the kingdoms are Gabriel and Michael, "lords" and "princes" of the heavens. Gabriel was employed as a messenger of the Eternal Spirit, symbolized in Dan. x. 5-9, to give the prophet skill and understanding (viii. 15-18; ix. 20-23). He communicated to him the prophecy of the Seventy Weeks, in which he fixed the time of the covenanting, or "cutting off, of Messiah the Prince"; and it was that same Gabriel (or Man of Power, as his name imports) who appeared to Zachariah, the priest of the course of Abia, and declared to him that his wife Elizabeth, one of the posterity of Aaron, should become the mother of John, who should "go before Yahweh their Elohim", to prepare a people to receive him; and who also afterwards appeared to a virgin of the house of David, and informed her that she should become the mother of *Yah Elohim*, i.e., "He who shall be Mighty Ones" (Ps. lxxviii, 19), or as he is named in Jer. xxiii. 6, *Yahweh tzidkainu*, "He who shall be our righteousness"; or as the latter occurs in the Greek, which is a corruption of *Yah-shaia*, contracted Yeshua, "He shall be salvation",* "Thou, Mary, shalt call his name Jesus; for he shall save his people from their sins"; in which Joseph, her husband, acquiesced.

Now when Gabriel appeared to the old people of Aaron's house, he said, "I am Gabriel, who stand in the presence of AIL"—the Supreme Power of the

heavens. Upwards of five hundred and thirty years before, he appeared to Daniel with an answer to his supplication; and on that occasion told him that he had been sent with an answer to his supplications concerning the "desolations" of the Holy Land, and of "the city where Eloah's name was proclaimed"; and that he had come to show (for he was greatly beloved) that he might understand "the word", and comprehend "the vision" set forth before him at Shushan, the palace in Elam, by the river Ulai, as in chapter viii.

This seems to have ended Gabriel's mission to Daniel; for after delivering to him the prophecy of the restoration of the City and Commonwealth from the Chaldean overthrow; and the subsequent appearance and CUTTING OFF, or *covenanting* of the guiltless Messiah; and the *after-destruction* of the City and Commonwealth again by the Romans, which was to be succeeded by a long desolation—we read no more of Gabriel in the book. But, though he disappears from the theatre of events till the nine months preceding the birth of YAH ELOHIM, or Jesus, another Revelation appears to Daniel, as described in chapter x.

The Man of The One.

In this chapter he records a vision of very remarkable character, which he saw while in company with certain persons on the bank of Hiddekel or Tigris. The basis of what he saw was *ish-echahd*, THE MAN OF THE ONE, rendered in the English version, "a certain man". It was not a real man, but "the appearance of a man" (ch. x. 18), or "like the similitude of the sons of Adam" (ch. x. 16). Hence, it was a symbolical representation.* It was the shadowy representation of "*the Man of the One*" ETERNAL SPIRIT. It was, therefore truly "a certain man", not an uncertain one. The son of the old age of Zachariah and Elizabeth "*saw the Spirit* descending from heaven *like a Dove*" (John i. 32); and Daniel saw the same Spirit, "like the *similitude* of the sons of Adam".

* A *symbol* is a form comprehending divers parts. As a whole it is a compendious abstract of something else than itself—much in a condensed form. A *symbolical representation* is the act of showing by forms or types the real thing intended—it is the shadowy form of a true substance; and in the chapter before us that substance so potentially foreshadowed is Christ personal and corporate. (Dr. Thomas.)

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VOLUME TWENTY

THE LOGOS



Upholding the Purity of Apostolic Doctrine and Practice

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This issue of "Logos" is mainly taken up with the concluding portion of Brother Thomas' outstanding exposition upon the manifestation of Deity in flesh. Our object in so doing is to give the reader an unbroken exposition of Daniel's prophecy of coming glory contained in the 10th chapter of his book, and to complete this work within the compass of the current volume. This will enable us to introduce new features which we propose with the new volume, next issue (God willing).

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)

Now, the description he gives us of this SPIRIT-FORM is, that he was clothed in linen, having also his loins girded with fine gold of Uphaz; his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude". He saw this in Eden, by "the third" of its rivers, "the Hiddekel", where "the Cherubim and the devouring fire" were originally located (Gen. ii. 14, iii. 24). This that he saw there was the same that Moses and the

Israelites beheld on Sinai's top; and the effect of the sight on Daniel and his companions was the same as upon them—"all the people in the camp trembled"—so also, though Daniel only saw the vision, "a great quaking fell upon them that were with him, so that they fled to hide themselves"; and as for Daniel when left alone, he says, "there remained no strength in me, for my brightness was changed within me into corruption, and I retained no strength Neither was there breath left in me" (verse 8, 18).

Here then was a symbolic man blazing in glory and power: and representative of the Eternal Spirit hereafter to be manifested in a NEW ORDER OF ELOHIM—aggregately ONE MAN—the One Man of the One Spirit, whom the true believers shall all come unto A PERFECT MAN—into the measure of the full age of the fulness of the Christ: who is THE HEAD, from whom the whole Body, fitly joined together and compacted by that which every joint (heir) supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love" (Ephes. iv. 3, 4, 13, 15, 16). Daniel saw the "perfect man"—the Eternal manifested in the glorified flesh of a multitude—symbolically represented in the measure of his full age.

The "thing" that was revealed to the prophet at the Tigris was also seen of John in Patmos. "I saw", saith he, "in the midst of the Seven Lampstands a thing like (*homotou*) to a Son of Man, having been clothed to the foot, and girt around the breast with a golden girdle; also his head and the hairs white, as it were wool white as snow, and his eyes as a flame of fire; and his feet resembled transparent brass, as if they had been burning in a furnace; and his voice as the sound of many waters; and having in his right hand Seven Stars; and proceeding forth out of his mouth a two-edged broadsword; and his face as the sun shines in his strength". This represents the One Body, of which Jesus is the head, prepared "to execute the judgment written". It is that One Body in its post-resurrectional development invested with omnipotence—the apocalyptic Spirit-Form, symbolical of the saints glorified in power.

"Clothed in Linen".

Daniels informs us that the Spirit-Man he beheld was "clothed with linen"; while John tells us only that he was "clothed to the feet". Now this clothing

is significant of the character and office of the persons represented by the symbol. The holy garments of Aaron and his sons were of linen, "to cover their nakedness", that when they ministered in the holy places "they bear not iniquity and die" (Ex. xxviii. 42, 43). Nakedness and iniquity are convertible terms in Scripture; as also are "clothed" and righteous or holy. Hence, in Rev. xix. 8, it is said of the Lamb's Wife, that "to her it was given that she should be arrayed in fine linen, pure and bright". Now they that constitute the bride "are called, and chosen, and faithful" (Rev. xvii. 14); "they follow the Lamb whithersoever he goeth" (xiv. 4); as his horse guards, "clothed in fine linen, white and pure", which is declared to be "the righteousness of the saints", (xix. 14, 8); who are "redeemed from among men"; and made for God "kings and priests to reign on earth". Hence their clothing, which is sacerdotal and royal. The reader will understand, then, that the clothing peculiar to a symbol indicates the class of persons to which it refers. Thus in Rev. xv. 6, "the Seven Angels", or messengers of the Spirit, who consummate the wrath of "the seven last plagues", are symbolical of the saints, including Jesus as their Head or Chief; for they are described as "clothed in pure and bright linen, and girded about the breasts with golden girdles".

"Girded With Fine Gold of Uphaz".

The linen and the gold are associated both by Daniel and John. The Spirit-Man symbolized to Daniel was "girded with fine gold of Uphaz". This Uphaz is the Ophir of other passages. In the times of the prophets it was the gold region of the earth, whence the most abundant supplies of the finest gold were obtained. The fittings up of the temple, which in its places and furniture was "the patterns of things in the heavens"—figures of the true heavenly things themselves—were all of gold, or of precious woods overlaid with gold; to wit, the Cherubim, the Ark of the Testimony, the Mercy-Seat, the Altar of Incense, the Seven Branched Lampstands, the Table of Shew Bread, spoons, tongs, censers, hinges, staves, and so forth. And beside all this, the "holy garments for glory and beauty", worn by the High Priest, who officiated in this golden temple, were brilliant with gold and precious stones; such as, the breastplate of righteousness, the ephod, the mitre, or "helmet of salvation", &c. This was chosen as the most precious of all

known metals, to represent the most precious of "heavenly things" before the Eternal Spirit FAITH PERFECTED BY TRIAL, which is "much more precious than of gold that perisheth, though it be refined by fire", and "without which it is impossible to please God" (Heb. xi. 6; James ii. 22; 1 Peter i. 7; 2 Peter i. 1). It is the basis of righteousness unto life eternal; for "we are justified by faith"—the fine linen of righteousness is girded about the saints by the golden girdle of a tried faith. "When God hath tried me", saith Job, "I shall come forth as gold". Thus David, in celebrating the future glory of the New Order of Elohim, consisting of the King and his Brethren, styles the latter "the Queen" in Psalm xlv. 9, saying to his Majesty, "the Queen hath been placed at thy right hand in fine gold of Ophir". He then addresses the Consort of the Great King, who being the Eternal Spirit manifested in David's son, is both Father and Husband to the Bride—"thy Maker is thine Husband; Yahweh Tz'vaoth is His name; the Elohim of the whole earth shall be called" (Isaiah liv. 5)—saying: "Hear, O Daughter and consider, and incline thine ear; and forget thy nation, and the house of thy father; and the King shall greatly desire thy beauty; for He is thy Lord, therefore do thou homage unto Him. So the Daughter of Tyre with tribute, the rich of the people, shall supplicate thy favour. The Daughter of the King is all glorious within; her clothing is of interweavings of gold; in embroideries she shall be conducted to Thee; the Virgins her companions, following her, shall be brought to Thee. They shall be conducted with joyous shouts and exultation; they shall enter into the palace of the King" (Psalm xlv. 10-11).

Thus David sings of "the Spirit and the Bride", clothed in the holy garments of righteousness and faith, for glory and for beauty. They are apocalyptically represented as "a Great City", styled "the Holy City, New Jerusalem, having been prepared as a Bride adorned for her husband"—"a city of pure gold like to transparent crystal"; "the precious sons of Zion", saith the prophet, "are comparable to fine gold", for in their glory they are the spirit-incarnations of a tried and precious faith.

"His Body was like The Beryl".

Daniel next informs us concerning the Spirit-man—"the Man of the One"—that "His body was like the beryl", The "body" here is the "One Body" of which

Paul speaks in his epistles; as, "the Ecclesia which is His body, the fulness of Him (the Spirit) who perfects all things in all" saints. When the fulness is brought in the body will be complete (Rom. xi. 25; Eph. i. 23); and it will then be "like a beryl". The original word in Daniel for this precious stone is *Tarshish*. It is said to have been so called because it was brought from Tarshish; but the learned are not agreed as to what particular gem is meant. The Greeks called it *beryllos*; hence the word in the English version *beryl*; and Pliny says, it was rarely found elsewhere than in India, the Tarshish of the Bible. The prevailing opinion is that its colour is a bluish or sea-green. But the interpretation of the original depends upon the teaching in connection with the word, not upon the colour of the gem.

"His body was like a Tarshish". This word occurs in six other places in the original. In the first two it designates one of the three precious stones in the fourth row of the Aaronic breast-plate of righteousness, and answered to the tribe of *Dan* which signifies "*judge*"; and of Dan's career in the latter days, Jacob prophesied, saying "Dan, as one of the tribes of Israel, shall avenge his nation. There shall be a Judge, a serpent in the way, an adder in the path, biting the heels of the horse, so that its rider shall fall backward. I have laid in wait for Thy salvation, O Yahweh"! (Gen. xlix. 16-18; Heb. ii. 7). That is, Jacob, who was about to die when he uttered these words, foresaw that he would sleep in the dust until Dan, as a lion's whelp, should leap from Bashan (Deut. xxxiii. 22); that then, "in the latter days", would be the era of deliverance, when he would himself be saved, and all the tribes would do valiantly, and the Judge of Israel would avenge his nation, to the overthrow of their oppressors (Deut. xxxii. 29-43).

Here then is a destroying and conquering power associated with the *tarshish* or beryl in the breast-plate of judgment. It is similarly associated by Ezekiel with the wheels of the Cherubic chariot. He says, "the appearance of the wheels and their work was as the aspect of the tarshish"; and their fellows were full of eyes, and so lofty, "that they were dreadful". And "the Spirit of the Living One was in the wheels". Hence they are styled, in Dan. vii. 9, "The wheels of the Ancient of Days", whose description identifies him with "the Man of the One", and the

apocalyptic "Son of Man".—"His garment white as snow, and the hair of his head as pure wool; his throne flames of fire, *his wheels a consuming fire*". The eighth foundation gem (answering to the priestly tribe of Levi) of the wall of the golden city on which the name of an apostle is engraved, is a *tarshish* or beryl. We conclude then, from these premisses, that the tarshish-like body of the Spirit-Man seen by Daniel, is a priestly body or community, in which is incarnated the spirit of the Eternal; and that in the latter days, it will eventuate the great salvation in concert with the tribes of Israel, as a destroying and conquering power. This God-manifestation "is a consuming fire".

Such is the doctrinal interpretation of *tarshish* as a representative precious stone. The root from which it is derived, is also in harmony with the exposition; for *tarshish* is derived from *rahshash*, "to break in pieces, to destroy", which is the mission of the "Stone" Power, when the time comes to smite the Babylonian Image upon the feet (Dan. ii. 34, 35, 44, 45).

"His Face as the Appearance of Lightning".

Literally "his faces" as the appearance of lightning; that is, the Faces of the Spirit through which the Eternal expresses His favour or indignation towards the posterity of Adam in the age to come. Every individual element of the heavenly Adam is a face of Daniel's symbolic man by synecdoche; a figure by which a part is taken for the whole, and is of general occurrence in the construction of symbols. It is by the expression of the face that the workings of the brain of one man are manifested to others. It is so, also, with the Eternal Spirit Yahweh. But as He hath said, "no man can see His face, and live"; His face then, when seen, is not His face peculiar to His person, but to certain other persons, the expression of whose faces is the exact representation of the workings of the Eternal Mind. During the times preceding Messiah's, the Elohim who appeared to Abraham, Job, Jacob, Moses, and the seventy, Man-oah, Daniel, Zechariah, Mary, Jesus, and the apostles (of whom the only ones named are Gabriel and Michael), are the faces of Yahweh, with respect to man; but when Messiah's times arrive, new faces will flash upon the world, and give expression to the pent-up fires that burn in the Eternal Mind against the kings, the clerical orders, and the intoxicated

peoples of the earth. All these faces of Yahweh, both old and new, are "against them that do evil"; but "shine upon" the heirs of salvation. The faces of the Eternal Spirit are symbolized by the faces of the Cherubim in Ezekiel i. 10; x. 14; Rev. iv. 7. But as we are not now engaged upon these passages, we shall not enter further upon their exposition at present.

When Yahweh is angry (and "He is angry with the wicked" and therefore with the clergy "every day") and when the time arrives for the manifestation of His wrath, His anger flashes up into "His Faces", and they become "as the appearance of lightning". Now lightnings shooting forth from a divine countenance, are not indications of favour and kind affection. They express the contrary. They represent great fury and consuming indignation against them "that know not God, and obey not the gospel of the Lord, the Anointed Jesus"; the *Aion Destruction*—from the face (Hebrew *faces*) of the Lord, and from the glory of His might, when He is apocalypsed from heaven, with the messengers of His power, (the other faces associated with Him) in devouring fire (2 Thess. i. 7-9).

The nature of symbolical *lightning* may be readily deducted from the use of the word in Scripture. Thus, in that grand description of Messiah's advent to punish the sons of Belial with *aion-destruction*, David in spirit says: "The earth shall shake and tremble; and the foundations of the mountains shall be troubled and shaken, because there was wrath with Him. In His anger a smoke ascended, and fire from His mouth shall devour; *lightnings* kindled from it. And He shall bow the heavens and descend, and darkness under His feet. And He shall ride upon the cherub and fly; and He shall soar on the wings of the spirit. He will make darkness His hiding place: the circuits of His pavilion the darkness of waters, thick clouds of the skies. Because of the brightness before Him. His thick clouds passed away; hail *and lightnings of the fire*. Yahweh also will thunder in the heavens, and the Most High will give forth His voice; hail *and lightnings of the fire*. Yea, He will shoot His arrows and scatter them; yea, He flashed forth lightnings and will put them to the rout. Then the channels of the waters shall be seen; and the foundations of the habitable shall be laid bare, because of Thy rebuke, O Yahweh, because of the blast of the spirit of Thy nostrils" (Ps. xviii. 8-16).

The reader will have no difficulty in perceiving that this passage is descriptive of a great breaking-up of the foundation of the political organization of the world; for the wrath of Yahweh expends itself, not upon inanimate and unoffending nature, but upon the unrighteous and rebellious. These are "the earth", and its civil and ecclesiastical organization, "the mountains", "the heavens", "the channels", and "foundations of the habitable"; while that which is to overthrow, destroy, lay bare, and abolish, is the smoking fire of His indignation, flashing forth its lightnings and crashing thunders through Israel and their kings—the lightning-faced Elohim of all the earth.

"The lightnings of the fire" are flashings kindled by the avenging wrath of Yahweh. The fiery abyss from which they shoot forth is said to be "*His mouth*", because it is by His command His mighty ones go forth against the enemy as a storm of lightning, thunder and hail. The fire typifies the Eternal Spirit in wrath. "Our God", saith Paul, "is a consuming fire". Hence, the flashing fires are "the lightnings of the fire".

"Bow Thine heavens", saith David in another place, "and come down, O Yahweh, touch upon the mountains, and they shall smoke; flash forth lightning, and Thou shalt scatter them; shoot Thine arrows, and Thou shalt put them to the rout" (Psalm cxliv. 6). Isaiah puts an interpretation upon this in the exclamation, "Oh, that Thou wouldst rend the heavens, that Thou wouldest come down, that the mountains (or kingdoms) might flow down before Thy faces as the burning of liquid fire—the fire shall cause the waters to boil—to make known Thy Name to Thine adversaries: Before Thy Faces the nations shall tremble. At Thy doing of terrible deeds we shall not confide in, Thou descendest; before Thy Faces the mountains were poured out, and from the age *u-mai-olahm*, (from the beginning of the Mosaic Economy) *men* have not heard, they have not given ear to, the eye hath not seen *besides Thee, O Elohim* (mighty ones) *what* He shall prepare for him that is waiting diligently for Him" (chap. lxiv. 1-4). Paul quotes this in 1 Cor. ii. 9, in such a way as to show that the "*Elohim*" apostrophized by Isaiah, as the *many in one* who alone hath given ear to the things that shall be prepared, are the saints in Christ; for he saith to this class of persons, "God hath revealed

them to *us* by His spirit . . . that we might know the things that are freely given to *us* of God. For all things are *ours* and for *our* sakes" (chap. iii. 21; 2 Cor. iv. 15). The Elohim only have heard and given ear to, and seen by the eye of faith, the all things to be inherited. Thus saith Isaiah. But Paul also saith, that he and his brethren discerned them; therefore, admitting Paul to be a competent witness in the premisses, "the saints in Christ Jesus" who are finally approved, and the Elohim of Isaiah in the text before us, are the same.

The "lightnings" and "arrows" of the Eternal Spirit are to scatter and put the armies of the nations to the rout. "Yahweh's arrows shall go forth as the lightning" (Zech. ix. 14). An arrow is an instrument of death, and requires a *bow* for its projection, strong and well strung, to give the arrow the velocity and deadliness of lightning. Now, the prophets tell us that Judah, Ephraim, and the resurrected Sons of Zion, are Yahweh's bow and arrow, battleaxe and sword. But before they are developed in this character, they are "prisoners of hope in the pit where no water is" of life, physical or national. They must, therefore, become the subject of a personal and political resurrection; those who are dead in the grave, of a personal; and Judah and Ephraim dispersed among the nations, politically dead and buried there, of a national resurrection, "standing upon their feet an exceeding great army" ready for action, as the result (Ezek. xxxvii. 10).

With reference to this crisis the Spirit of Christ in the prophet saith, "Fear not thou worm Jacob, ye men of Israel; I will help thee, saith Yahweh, even thy near kinsman,* the Holy One of Israel. Behold

*The word *Goail* from *Gahal* to redeem. Now the interpretation of *Goail*, rendered in the English version redeemer, must be sought for in the Mosaic law of redemption. According to this, all the first-borns of man and beast in Israel are Yahweh's, and were all to be sacrificed to Him, except the first-born of an ass, and the first-born children, being males (Ex. xiii. 1, 13-15; xxxiv. 20): fields, houses, cities and servants (Lev. xxv. 25-34); all these, when sold were returnable to their original owners, because these, as Yahweh's representatives, had the *fee simple* right in them, and could therefore not convey an unlimited right. The absolute fee simple right was in Yahweh; *firstly*, because He brought Israel's first-born out of Egypt, while He slew those of the Egyptians (Ex. xiii. 14); and *secondly*, because He claimed the Holy Land as absolutely His, the Israelites being only strangers and sojourners with Him (Lev. xxv. 23). The firstling of a cow, of a sheep

I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in YAHWEH (*He who shall be*), and shall glory in the Holy One of Israel—*i.e.*, Jesus of Nazareth, the King of the Jews" (Isaiah xli. 14-16).

Again, the spirit in another prophet, in addressing Israel, the rod of Yahweh's inheritance, saith "Thou are my battle-axe and weapons of war; for by thee will I break in pieces the nations, and by thee will I destroy kingdoms; and by thee will I break in pieces the horse and his rider; . . . and by thee will I break in pieces captains and rulers. And I will render unto Babylon, and all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight, saith Yahweh" (Jer. li. 20). But Israel has never been the conquering power indicated in this testimony since it was delivered. From that time to this they have been oppressed, and in a state of punishment. Therefore, as Jesus truly taught, seeing that "the Scripture can not be broken", it yet remains to be accomplished when the Faces of the Spirit shall shine upon them, and scatter their enemies with the lightnings of His fury.

Again also the Spirit of Christ in yet another prophet, predicts that the king of Zion and Jerusalem,

and of a goat, were not redeemable from death; they were to be sacrificed to Yahweh, being typical of Messiah the prince in his cutting off (Num. xviii. 17).

The redemption of redeemable things was to be effected by a blood relation of the nearest kin. Hence, GOAIL stands for the nearest relative, a blood relation, the next of kin or a redeemer in this sense. It was his duty in redeeming to pay a stipulated price, so that the near kinsmen became a purchaser, and the first-borns and so forth, a purchased people, and purchased things. Under the law, the price was blood and money. Now all this was a pattern of heavenly things. It was an illustration of the substance expressed in the text words "Yahweh, Goail of Israel"; that is, "He shall be the nearest kinsman of Israel". This necessitates that the Effluence of the Eternal should become an Israelite, or as Paul expresses it, "He", the Spirit "took upon himself of the nature of Abraham; for in all things it behoved him to be made like his brethren". The Spirit becoming thus a blood relation, and by resurrection Son of Power and first-born, he is the one of right to redeem the Holy Land and Israel by a blood-price out of the hand of strangers, who desolate and oppress them. They are the Eternal's, and His near kinsman is Jesus the Holy One of Israel. (Dr. Thomas.)

who, at one period of his history, was to come to them in humility, "riding upon an ass, even upon a colt, the foal of an ass", "should speak peace to the nations", and have universal dominion. Having declared this, the Spirit, addressing the just and lowly Monarch of Israel, saith, "As to thee, *through the blood of thy cutting off*, I will call forth thy captives out of the pit wherein are no waters". Then apostrophizing the captives, He saith "return to the stronghold (Zion) ye prisoners of the hope; this day itself he causes to announce that I will cause to restore double unto thee". Having announced this redemption at the price of the king's blood, the Spirit characterizes the day of redemption, or "year of his redeemed", as a "day of vengeance", "when I have bent Judah for Me, have filled the bow with Ephraim, and *raised up* thy Sons, O Zion, against thy sons, O Greece, and made thee as the Sword of the Mighty One. And Yahweh shall be seen over them, and His arrow shall go forth as the lightning, and the Adonai Yahweh (the Faces of the Spirit) shall blow with the trumpet, and go with whirlwinds of Teman. And Yahweh Tz'vaoth shall protect them, and they shall devour and conquer the slingers of stones. . . . And in that day Yahweh Elohim shall save them as the flock of his people; for THE GEMS OF THE DIADEM are exalting themselves upon His land" (Zech. ix. 9-16). And, illustrative of these last words, the testimony may be added, that in that day shall Yahweh Tz'vaoth be "for a *crown of glory* and for a *diadem of beauty* unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them who turn the battle to the gate" (Isaiah xxviii. 5-6). Thou, O Zion, shalt be a *crown of glory* in the hands of Yahweh, and a royal diadem in the palm of thine Elohim" (Is. lxii. 3).

From these premisses we learn, that on the day of the manifestation of Daniel's great vision of the Spirit-man, Judah will be the battle bow; that Ephraim, or the Ten Tribes of Israel, will be His arrow; and that with the Judah-bow in one hand, and the Ephraim arrow in the other, strung to the utmost bent, the tribes will shoot forth from His faces with the velocity and destructiveness of lightning against the nations. The Man of the One Spirit is Yahweh, *Goail* and Holy One of Israel; styled in many passages *Yahweh-Tz'vaoth*, which signifies "He shall be hosts"; that is "He shall be Captain of the armies of Israel"; for Moses says "Yahweh is a man of war".

Thus, in "the great day of the war of the Almighty Power" (Rev. xvi. 14) upon the kingdoms of the world, wherever there is a section of the Jewish captivity—prisoners in their Gentile houses of death—there will be an army of the Yahweh-Man, styled by Paul, "the man, the anointed Jesus"; the Man of Multitude, "*in whom*" are all the saints—a constituency attained through the blood of his covenant or cutting off. In the day of approaching vengeance, the sons of Zion, according to the flesh, will be a sharp two-edged broadsword, proceeding forth from the mouth of this mighty Man of War, the Sons of Zion according to the Spirit. Thus commanded, their armies shall be among the Gentiles as a lion among the beasts of the forest, and as a young lion among flocks of goats, who, going through, treads down and tears in pieces, and none can deliver (Mic. v. 8). "The slingers of stones", or as we term them in modern technic, the gunners, cannoniers, or artilleryists, whose ordnance is the glory and strength of the armies of the world—the fire and brimstone of their warfare—shall be conquered; "they shall conquer the slingers of stones", and scatter their hosts as chaff before the whirlwinds of Teman.

Having said enough in illustration of the facial similitude of the Yahweh Man, we proceed to the contemplation of

"His Eyes as Lamps of Fire".

The eye is the symbol of intelligence; for "the light of the body is the eye". The extent, and, perhaps, the degree of intelligence, is indicated by the number, and its character by the expression of the symbol. Daniel does not record the number of the eyes of the glorious Man of Multitude: but tells us that their appearance was "as lamps of fire", which would give them a flaming, and, therefore, terrible expression to those whom they will neither spare nor pity (Ezek. v. 11).

The symbolical number of these flaming orbs is revealed in Zechariah. In chapter iii. the Eternal saith "Behold, I will bring forth my servant, the Branch"; or Messiah. "For, behold, the stone which I have placed before the Faces of Joshua (or Jesus, in Greek), upon the same stone shall be SEVEN EYES" (verses 8, 9): and "they shall rejoice and see the stone of separation in the hands of Zerubbabel, *even* those Seven. They are the eyes of YAHWEH scourging in all the earth" (chap. iv, 10). In this testimony

and its context, the Eternal Spirit sets before us several representative men—Joshua and his brethren, and Zerubbabel; the former, the High Priest and his household at the time of the restoration from Babylon, and the latter, governor of Judah and of the house of David at the same crisis. They were constituted a symbolical group, and were so regarded by their contemporaries in Jerusalem; as it is written “they are men wondered at”, or *anshai mophaith*, “Men of Sign”, that is, men representing others besides themselves.

But as the things to be represented by them required other symbols than those furnished by the human form, priests, and governors, the deficiencies are supplied from other sources. Joshua and his brethren represented Messiah and his brethren in name and office; as did also Zerubbabel as a governor of the house of David; and as a group of sign-men, they symbolized the kings and priests of the Eternal Power of the house of David, occupying their places over Israel in Messiah's times, commonly styled “the millennium”. But it was required, also, to represent that the Spirit's servant “the man whose name is the Branch”, styled in the New Testament “Jesus Christ”, was the same who had been styled by Jacob, David, Isaiah and Daniel, “the Stone”; that the precious gem in its brightness and splendour was to blaze forth in the glory of the Spirit; that, as a consuming fire, he and his companions were to scourge the wicked; in short, that Israel was not to expect redemption by their own prowess, apart from the Man of the Eternal Power, according to “the word of Yahweh to Zerubbabel, saying, “Not by multitude nor by strength, but rather by my Spirit, saith Yahweh Tz'vaoth” (chap. iv. 6). To represent these requirements, a stone was placed before Joshua, by which action a relation between them was established. It is afterwards seen in the hand of Zerubbabel, by which also he becomes identified with it. Hence the stone comes to represent at once the High Priest and Governor of Judah—“a Priest upon the throne” of the house of David, which indicated a change in the constitution of the kingdom of Israel. In the hand of Zerubbabel it is styled the “Stone of Separation”, by which we are taught that “the Shepherd, the Stone of Israel” will be a purifier of his nation from all alloy; for “He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and

purge them as gold and silver, that they may offer unto Yahweh an offering in righteousness. Afterwards shall the offering of Judah and Jerusalem be pleasant unto Yahweh, as in the days of old, and as in ancient years" (Mal. iii. 2-4).

But the nature of the case demanded that intelligence and multitudinousness should be symbolized in the Stone. To answer this, "Seven Eyes" are placed upon it with the inscription "I will remove the iniquity of that land in one day". These eyes, we are told, are "the eyes of Yahweh"; that is, the eyes of the Spirit, self-styled Yahweh.

Now, John in Patmos saw the same vision; and in his description of what he saw, uses the words of Daniel and Zechariah, which he blends together. He says there were "Seven lamps of fire burning before the throne". He then tells what they represent, saying, "which are the Seven Spirits of power", or of God. "Grace and peace" were sent through John to the Seven Ecclesias from these Seven Spirits in concert with Jesus Anointed (Rev. i. 4, 5); who, in chapter v. 6, is symbolized "by a lamb that had been slain". Now, the description of this lamb identifies it with the Stone, of Joshua and Zerubbabel; and with the Eyes of Daniel's Man of the One Spirit. The slain lamb had "seven horns and seven eyes, which (Horns and eyes) are", or represent, "the Seven Spirits of Power, sent forth into all the earth" (chapter v. 6).

The symbolical number is "seven". This is a *sign-number*, *signifying* more or less. That it does not signify less than seven, is evident from other symbols of the Spirit. The Four Living Ones of Ezekiel and John are symbols of the Spirit, multitudinally manifested; for "whither the Spirit was to go, they went", "as the appearance of a flash of lightning". Their actions are identical; therefore the Spirit and the Living Ones are the same—"that which is born of the Spirit is spirit". Ezekiel tells us that what he describes was "the appearance of the likeness of the glory of Yahweh", or of the Eternal Spirit. It was not the thing itself, but its similitude: the reality pertaining to the New Order of Elohim, to Jesus and his brethren. Now, Paul teaches that we are invited to the glory of God through the gospel; and Peter, that "He hath Called us to His Eternal Glory". Hence, the Four Living Ones that John saw, are represented as celebrating in song their redemption by the Lamb, that they might reign as God's kings

and priests upon the earth. The Living Ones are, therefore, spirit symbols of the Sons of God in glorious manifestation. Their Eyes, however, are not limited to "seven", but are numberless; for "their whole body, their backs, and their hands, and their wings, and their wheels were full of Eyes roundabout" (Ezek. x. 12). This is also John's testimony who says "the Four Living Ones were full of eyes before and behind . . . and within; and they had six wings", which identifies them with Isaiah's Seraphim.

We conclude, then, that the symbolical number "seven" in the case before us, is representative of a great and innumerable multitude—"a multitude which *no man* can number"; because its amount is not revealed. The eyes of Daniel's symbol are identical with the eyes of the cherubim: each eye being the representative of an individual saint. In the aggregate they are "as lamps of fire", whose mission is to slay the beast, and to destroy his body, and to give it to the burning flame (Dan. vii. 11); and to take away the dominion of the rest of the beasts (ver. 12): or as John expresses it, to burn Babylon utterly with fire; to torment her adherents and the kings of the earth with fire and brimstone, and the sword; to bind the Dragon, and take possession of the kingdoms of the nations in all the earth (Rev. xviii. 8; xiv. 8-11; xvii. 14; xx. 2; xi. 15): all of which is implied in the words of Zechariah, that the Seven Eyes as lamps of fire, "are the Eyes of Yahweh *scourging* in all the earth".

The Man of the One Spirit. "His-Arms".

"Who among the sons of the mighty can be likened to Yahweh? O, Yahweh Elohim of Hosts, who is a strong Yah like to Thee? Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand" (Psalm lxxxix). "Behold Adonai Yahweh with strong hand shall come, and His arm be ruler for him: behold his reward is with Him, and his work before Him". "Yahweh has sworn by the arm of His strength: I will gather you, O Israel, with a stretched out arm, and fury poured out". "There is none like the AIL of Yeshurum who rides upon the heavens in Thy help, and in His excellency upon the skies. The Mighty Ones of the East thy refuge, and underneath the arms of the Olahm; and He shall thrust out the enemy from before thee; and shall say, Destroy. Israel then shall dwell in safety alone" (Deut. xxxiii. 27).

From these passages and many others that might

be produced, it is evident that "arms", in a symbolical use of the word, signifies power, forces, sovereign authority; and when *outstretched*, power in energetic and furious operation. "The arms of the Olahm", referred to by Moses in his song, and termed "the everlasting arms" in the English version, are in the highest sense, the armies of Israel, of which the Eternal Spirit our Messiah and his Brethren is, in that manifestation, Yahweh. Hence the name of that spirit-incorporated community, *Yahweh Tz'vaoth*; an enigmatical title, signifying HE SHALL BE COMMANDERS OF THE ARMIES of *Israel*. These Spirit Commanders are each focalisations of the One Eternal Power. Hence the ungrammatical expression, *HE the Commanders*. These are the Arms of the Olahm—the arms to be outstretched in "the Hour of Judgment"; and which are to break the Bow of Brass (Ps. xviii. 34). Moses styles these *Arms* in his song *Elohai kedem*, "Mighty Ones of the East", in the English version rendered "the Eternal God". But John, in Rev. xvi. 12, justifies our translation. He there styles them "the Kings from risings of a Sun"; but in the English version "the Kings of the East". The *kedem* of Moses is the *apo anatolon heliou*, of John. John paraphrases Moses The *Helois* or Sun, is the "Sun of Righteousness" spoken of in Mal. iv. 2, who is to heal, and afterwards to send forth the sparkling gems of the Eternal, to tread down the wicked as ashes under the soles of their feet, in the day that Yahweh shall do it. The *Jewels* of Malachi, and the *Elohim* of Moses are *the Kings* of John, and the *Arms* of Daniel's vision. Each individual King is a *rising* of the healing Sun, in the sense of being brought from the grave and quickened by his vitalising beams. Collectively, the Kings of Power 'or of God, are the "risings of a Sun"; and that Sun is He who proclaimed himself "the Resurrection and the Life", even the Eternal Father, who raises up the dead by the anointed Son of Mary (2 Cor. iv. 14); styled by her royal ancestor, "the Handmaid of Yahweh" (Ps. lxxxvi. 16; cxvi. 16); and so recognized by Gabriel, Zechariah, Elizabeth, Simeon and Anna, all instructed and proficient in the law. When their mission is accomplished, they also will sing the song of Moses, "and of the Lamb", the prophet like to him (Exod. xv; Rev. xv).

These "Arms" of Daniel's vision, are represented by John in battle array in the train of their Commander-in-Chief, "the King of the Jews" (Rev. xix.

14; Isaiah lv. 4). John styles them "the forces of the heaven, following the Faithful and True One upon white horses, arrayed in fine linen, white and clean". Collectively, they are the Four Chariots of the heavens seen by Zechariah emerging from between the Two Mountains of Brass, which it is their mission to reduce to a molten furnace, glowing with intense heat. In the symbol of "the Lamb slain", the "Arms" are equivalent to the "Seven Horns", or Spirit Powers, which are as innumerable, but equal in number, whatever its amount may be to the "Seven Eyes".

And at His Feet as the Aspect of Glowing Brass.

Joshua called for all the men of Israel, and said to the captains of the warriors who went with him, "Come near; put your feet upon the necks of these kings". And they did so. Then Joshua said to them, "Fear not, nor be dismayed, be strong and of good courage; for thus shall Yahweh do to all your enemies against whom you fight". He then slew them, and hanged the five kings on as many trees, until evening.

The history of Israel is not only as strictly literal as any other histories, and truer too than those of the nations contemporary with their prophetic times, but *it is also allegorical*, which theirs are not. Joshua and his Captains were like Joshua, the High Priest and his companions, "men of sign"; and represented Messiah and his Captains in their future wars with "the Kings of the Earth, and of the whole Habitable (Rev. xvi.) whom they are to tread down as ashes under the soles of their feet".

In Psalm xviii. 32, the Spirit inquires "Who is Eloah beside Yahweh? And who a Rock except our Elohim—the AIL girding me with might? Even He will make my way complete. He causes *my feet to be like hinds*, and He will make me to stand upon my high places. He is training my hands for the war; so that *the Bow of Brass might be broken by my arms*. Thou wilt cause my going to extend under me; and my ankle joints have not wavered. *I will pursue my enemies*, and shall overtake them, and I will not return till they be destroyed; I will wound them so that they shall not be able to rise; *they shall fall under my feet*. Thou wilt gird me with might for the war. Thou wilt subdue under me those who rise up against me. And Thou hast given to me *the neck* of my enemies; and those who hate me, I will cut them off. They

will cry for help, but there is none to save them—unto Yahweh, but He answered them not. Then will I grind them fine as dust before the Faces of the Spirit; as the mire of the streets will I pour them out. Thou wilt deliver me from the contentions of the nations; Thou hast appointed me for Prince of the nations. A nation which I know not shall serve me. At the hearing of the ear they shall obey; the sons of the foreigner shall submit to me; and the sons of the foreigner shall fall, and tremble from their strongholds”.

47.—“Yahweh lives, and blessed be my rock; and He shall raise the Elohim of my salvation. The AIL that giveth avengements to me, even He will subdue the nations under me”.

49.—“Thou wilt exalt me: from the Man of Violence (Paul’s ‘Man of Sin’, the Lawless One) thou wilt deliver me. Therefore, O Yahweh, I will give Thee thanks among the Gentiles, and sing psalms unto Thy name, magnifying the deliverances of HIS KING, and performing the promise to HIS MESSIAH, to David, and to his seed for the Olahm”.

In this passage, the Eternal Spirit through his prophet, speaks of Messiah in the crisis of his controversy for Zion, in which, as the representative and chief of Daniel’s “Man of the One Spirit”, he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or Head of the nations in their stead. But this is true also of all the individual members of this NEW MAN (Eph. ii. 15; iv. 24; 2 Cor. v. 17; Gal. vi. 15). If the New Adam himself thus make war upon, and trample in the mire the kings and ‘armies of the Old Adam nature, He has promised that all true believers “in Him”—all who are Abraham’s seed by being Christ’s—that is, all the Saints, shall do the same; and shall share with Him in the fruits of his and their victory.

In proof of this we refer the reader to the following passages: “The righteous shall rejoice when he sees the vengeance; he shall wash *his feet* in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous: verily, there are Elohim ruling in the earth” (Ps. lviii. 10, 11).

All the horns of the wicked I will cut off; but the horns of the righteous shall be exalted (Ps. lxxv. 10). He shall put off the spirit of princes; He is terrible to

the kings of the earth (lxxvi. 12). Arise, O Elohim, judge the earth; for Thou shalt acquire possession in all the nations (Ps. lxxxii. 8). He will exalt the horn of His nation; the glory of all His saints; of the sons of Israel, a people near to Him (Ps. cxlviii. 14). Israel shall rejoice in Him that made him; the sons of Zion shall exult in their king. . . . The saints shall exult in glory; they shall shout with joy upon their couches. The high things of AIL shall be in their mouths; and a two-edged sword in their hands, to execute vengeance upon the nations and punishment upon the peoples; to bind their kings with chains, and their honoured ones with fetters of iron, to execute upon them the judgment written; *this honour have ALL HIS SAINTS* (Ps. cxlix).

Now the phrase *all His saints* is comprehensive of Messiah and his brethren, who collectively form "the Man of the one Spirit", or Paul's "New Man". Hence, the same things are affirmed of them that are predicated concerning Him. Their feet will be like hinds—swift in the pursuit of their enemies, whom they will overtake and destroy. These will fall before their power; and as Malachi says, they will trample them as ashes under the soles of their feet; and, when they have got the victory, they will rule with Messiah as "princes in all the earth" (Ps. xlv. 16). The resurrected "Elohim ruling in the earth". The Elohim of "Messiah's salvation".

This is the teaching of the Old Testament, with which the New Testament is in exact conformity; for they harmonize upon every subject, as might be expected from the declaration of its writers, that they taught none other things than Moses and other prophets had already predicted.

Now the apostles have proved beyond all confutation that Jesus is the Messiah or Christ of Yahweh promised to Abraham, David and Judah. Hence, all that is said about the Christ in the Old Testament must, sooner or later, be fulfilled in Jesus. But the prophets exhibit the Christ, not as a solitary man only, but also as a man of Multitude, as we have abundantly shown. Therefore Jesus and his apostles preached the Christ in the same form—as *One Person, and a Multitude in that One, in and through all, of whom the Eternal Spirit would dwell and manifest His power*. "I and the Father" said Jesus, "are One"—ONE YAHWEH; and concerning his apostles, and all Jews and Gentiles believing into him through the

apostles' testimony, he also said, "I pray that they all may be one; 'as' *Thou Father are in me and I in Thee*, that they also may be ONE IN US—that they may be one *even as we are* one; *I in them and Thou in me*, that they may be made *perfect in one*"—in One YAHWEH; that is, in the one perfect Man of the Spirit, styled *Jehovah, Yahweh, or Yah*, because HE SHALL BE. "Hear, O Lsrael, Yahweh, our Mighty Ones is One Yahweh". This is the "incommunicable name" as ye term it—a Name of Multitude, which Isaiah saith, "is coming from afar, His anger burning, and the violence of a conflagration; His lips are full of indignation, and His tongue as a devouring fire, and His breath as an overflowing stream shall reach to the neck for the scattering of the nations with the fan of destruction" (ch. xxx. 27). It is the Name of Multitude expressed in the formula or symbol, into which the believers are baptized—"The Name of the Father, and of the Son, and of the Holy Spirit"; every such believer when so immersed, being a constituent of that name; and therefore addressed by Paul as "in God the Father, and the Lord Jesus Anointed". This is that "glorious and fearful Name—*Yahweh Eloahaiikha*", O Israel, which your fathers would not enter into by obeying; and on account of which, as Moses forewarned you in Deut. xxviii. 58, the Eternal Power has made Thy plagues wonderful to this day.

Daniel's "great vision" was of this consuming Name—the mystical or multitudinous Christ—to every accepted member of which "One Body" it is said by the Spirit, "that which ye have, hold fast till I come. And he that overcometh and keepeth my works to the end, to him will I give dominion over the nations; and he shall rule them with a rod of iron; as the earthen vessels they shall be broken to pieces; even as I also received of my Father" (Rev. ii. 25). And again, "He that overcomes, I will make him 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, the New Jerusalem descending out of the heaven from my God, even my new name" (ch. iii. 12). "He that overcometh, I will give to him *to sit with me* on my throne, even as I also overcome, and sit with my Father on His throne" (ch. iii. 21). To write upon one who has gained a victory over himself and the world, the name of Deity, and of the name of the city of Deity, is to declare him a constituent of the name inscribed upon him. Messiah and his brethren are "joint heirs"—the eyes, and ears,

and arms, and feet of Daniel's Spirit-Man, whose name is YAHWEH-ELOHIM.

John says that the feet of this Man, whom he also saw in vision, are "like unto incandescent brass, as if they had been glowing in a furnace" (Rev. i. 15). The arms and the feet are symbolized in brass to connect them with the temple-pattern of heavenly things. The altar of burnt-offering and the laver, and the two pillars of the temple-porch, and many other things pertaining to the Court of the Priests, were all of brass, or overlaid therewith. The brass pertaining to the temple was all holy. The Brazen Altar was "most holy", so that whoever touched it was holy; no Israelite, however, was permitted to touch it, unless he belonged to the Seed of Aaron; and even they were not permitted to approach the altar till they had first washed their hands and feet in the Brazen Sea.

The Altar of Burnt-Offering prefigured the Messiah's Body in sacrificial manifestation. The idea of an altar of sacrifice representing a personal and divine plurality is frequent in Scripture. Thus, Jacob erected an altar at Shalem, in the land of Canaan, and called it AIL-ELOHAI YISRAAIL, that is, the "*Strength of the Mighty Ones of Israel*" (Gen. xxxiii. 20); and Moses, before the law was given, and in memory of the victory of Joshua over Amalek, "built an altar, and called the name of it YAHWEH-NISSI"; that is, *He shall be my Ensign*—He who was symbolized by the altar (Exod. xvii. 15; Isa. xi. 10, 12; xviii. 3; xxxi. 9; Zech. ix. 16).

This *Yahweh-nissi-altar* was superseded by an altar overlaid with plates of brass. These plates represented "the flesh of sin" purified by fiery-trial. "Gold, silver, brass, iron, tin and lead, everything", said Moses, "that may abide the fire, ye shall make go through the fire, *and it shall be clean*; nevertheless, it shall be purified with the water of separation; and all that abideth not the fire, ye shall make go through the water" (Num. xxxi. 23). The connection of the plates with sin's flesh, is established by their history. They were the "censers of those sinners against their own souls", Korah, Dathan, Abiram and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into broad plates, for "a covering of the Altar", and "a sign to the children of Israel" (Num. xvi. 38). The Brazen Altar, which was four-square, had four Horns of Brass, one at each corner; and in

sacrifice the blood was applied to the Horns by the Priest's fingers; and the rest was all poured beside the bottom of the altar (Exod. xxix. 12). These Horns represent the same things as the Four Cherubim, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zechariah, and John; only in the Brazen State which precedes the Golden Olahm, or Millenium. As Horns of Brass, they "execute the judgment written" as a consuming fire; for brass and offering by fire are the association of things in the type.

The Brazen Altar and its Horns of Brass, then, are symbolical of AIL, the Eternal Power in *Elohal*, or sacrificial and judicial manifestation in flesh. "*Eloah* will come from Teman", saith the prophet, "the Holy One from Mount Paran: consider! His glory covers the heavens, and His praise fills the earth: and the splendour shall be as the light; He has *Horns* out of His hand; and there is the *covering of His Strong Ones*. Before His faces shall go pestilence, and from his feet lightnings shall proceed. He stood, and measured the earth; He beheld and caused the nations to tremble; and the mountains of antiquity were dispersed; and the hills of the Olahm did bow; the goings of the Olahm are His" (Hab. iii. 3-6).

The Horns of the Brazen and Golden Altars are His Eternal Spirit's strong ones, who disperse the empires of antiquity, and subjugate the kingdoms of the latter days to Him and His Anointed; so that the current of the world's affairs will be directed by His *Elohim*, in the ensuing thousand years, or Daniel's "season and a time".

The saints, then, are the brazen arms and feet of the Man of the One Spirit, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and "are partakers with the Altar", even Jesus (1 Cor. ix. 13; x. 18; Heb. xiii. 10, 12); and those of them who have been slain, have been poured out "beside the bottom", or "under the altar", from whence the cry ascends to the Father, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth?" (Rev. vi. 10; xi. 1). Hence those who dwell upon the earth, being like Israel of old, greivous revoltors, *brass and iron*, corruptors all (Jer. vi. 28), are to be cast into a furnace glowing with the heat of Yahweh's indignation. Israel has been passing through the process for ages. They

have been trampled under foot of the Gentiles in a great furnace of affliction; for punishment was to begin first at the Jew; and afterwards to be visited upon the brass and iron of the Gentiles. Ezekiel's description of Israel's punishment by Gentile agency will illustrate that of the Gentiles by the agency of Israel, under the direction of the men "whose feet are like incandescent brass, glowing in a furnace"; and will furnish an obvious interpretation of the text. "The word of Yahweh", says the prophet, "came unto me, saying, Son of Man, the house of Israel is to me become dross; they are all *brass*, and tin, and iron, and lead, *in the midst of the furnace*; they are the dross of silver. Therefore, thus saith Yahweh Elohim, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem*. As they gather silver, and *brass*, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in my anger and in my fury! and I will leave you, and blow upon you *in the fire of my wrath*, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Yahweh, have poured out my fury upon you" (ch. xxii. 18-20). Israel in the flesh are here compared to brass and other metals, *full of dross*. This drossy nature of the brass is the characteristic by which they are distinguished from "the fine" or "incandescent brass" of the Man of the One Spirit, or Israel in the Spirit, in glowing or burning operation upon the subjects of Yahweh's fiery indignation.

Israel as dross is exemplified in the denunciations of the prophets. Their drossiness is seen in the abominations they practised in burning incense to reptiles and filthy beasts, and idols of every sort; in their women weeping for Tammuz, the Adonis of the Greeks; and in their worshipping the sun between the porch and the altar with their backs toward the temple of Yahweh (Ezek. viii. 7, 8). They are still in the drossy state with the curse of Moses on them. With the exception of circumcision (which, however, was not from Moses, but from Abraham) they do nothing he commanded them to do; and, therefore, disregarding him, they necessarily reject Jesus, of whom he wrote, "Cursed is every one", says Moses, "that continueth not in all things which are written in the book of the law to do them". Israel lives in the perpetual violation of the law, and yet seeks justification

by that law, which only thunders the curses of mount Ebal in their ears. "Cursed be he", saith Moses, "that taketh reward to slay an innocent person". This Israel did in paying Judas thirty pieces of silver for the betraying of Jesus, and in their priests taking the price of blood returned to them, and purchasing therewith the Potter's Field. The Pagan judge pronounced him faultless; and in this declaration convicts the Jewish nation of the crime of "TAKING THE REWARD OF TREACHERY PAID TO EFFECT THE DEATH OF AN INNOCENT PERSON". And the crime being committed, the people shouted the "Amen", saying "Let his blood be upon us, and upon our children"! These children, or posterity, are with us at this day—"the dross of silver in the midst of the furnace of affliction; 'left' of Yahweh, and 'melted'."

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentile dross is no purer than Israel's. Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentiles bepraise Jesus while their eyes are closed and their hearts steeled against his doctrine and commands; so that Jews and Gentiles are all guilty before God—they only excepted who believe the Gospel of the kingdom and obey it. They have all, therefore, to be gathered into a furnace glowing with intense combustion, before they attain to the blessedness that is to come upon all nations through Abraham and his seed. Jews and Gentiles must be "melted in the fire of Yahweh's wrath", which fire will burn through the operations of the arms and feet of the Man of the One—"the saints executing the judgment written", and "treading the wicked as ashes under the soles of their feet".

The furnace in which Israel will become molten brass is "*the wilderness of the peoples*", where Yahweh saith He will plead with them face to face; rule over them with fury poured out, and purge out from among them the rebellious, whom he will not permit to enter into the Holy Land to live there in His sight under the government of His King—the Christ (Ezek. xx. 33-44). When thus purged, the Jewish nation will be brass and silver well refined (Matt. iii. 12). The rebellious dross will be cleaned out, and Anti-Mosaic-Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. The refining furnace is the "time of

Jacob's trouble", out of which he is to be delivered (Jer. xxx. 7); and though they are now "prostrate among the cattle pens", they will be "*the wings of the Dove* covered with silver, and her feathers with the brightness of fine gold" (Ps. lxxviii. 13).

But the Gentiles are to become molten brass as well as Israel. Their brass, therefore is also to be gathered into the furnace, that it may be melted and refined in the fire of Yahweh's wrath. The place of the furnace is also "the wilderness of the peoples", that wilderness inhabited by the peoples, multitudes, nations, and tongues—the "many waters upon which the Great Harlot sitteth"—that John of Patmos refers to in Rev. xvii. 1, 15, Portugal, Spain, France, Germany, Italy, Greece, Egypt; and, in short, all the Mediterranean and Euphratean countries, being the territories of the four beasts of Daniel, constitute the furnace in which the Nebuchadnezzar gold, silver, and brass, and iron, and clay—are made to glow with torrid heat of seven-fold intensity; and in which the four men of God—the Cherubim—walk to and fro, without hurt, "the fire having no power upon their bodies"; as symbolized by Nebuchadnezzar's furnace, and by John's mystical Son of Man, in Rev. i. 15; Dan. iii. 19-27. The melting and refining the Gentile brass in this Babylonian furnace, incandescent with the wrath of Deity, is Daniel's "time of trouble, such as never was, since there was a nation to that same time" (xii. 1). It is "the day that shall burn as an oven" (or furnace) which shall consume the proud and all that do wickedness, with their anti-Christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against the people represented by Shadrach, Meshach, Abednego, and the one like the Son of God; they shall come forth unharmed, unsinged, unchanged and inodorous of the fire. For these are the daughters of Zion, to whom the Spirit saith "Arise and thresh; for I will make thine horn iron, and I will make thy *hoofs brass*; and thou shalt beat in pieces many peoples; and I will consecrate their spoil to Yahweh, and their wealth to the Adon of the whole earth" (Mic. iv. 13). So that while Israel is passing through the furnace under the conduct of the saints, and are themselves being purged from dross, they are also made use of by their commanders as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. v. 8; Zech. xii. 6), to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt

into the land of their inheritance; for though passing under the rod themselves, they became also a rod of iron in the hand of Yahweh for the destruction of the nations, whose iniquity was full.

**“And the Voice of His Words as the Voice of a
Multitude”.**

This is the last characteristic of the symbolic Man of the One Spirit, noted by the prophet Daniel. In John's vision of the Mystic Christ, it is testified that “His voice was as the sound of many waters”. These “many waters” are Daniel's “multitude”; for “many waters” signify, as apocalyptically explained, a multitude of people. In Ezekiel's “*visions of Elohim*”, the voice of Daniel and John's symbolic man comes from the wings of the cherubim. “I heard”, saith he, “the noise of their wings, like the noise of *many waters*, as the voice of *Shaddai* (Mighty Ones) in their going, the voice of *speech*, as the noise of a *camp*; in standing, they let down their wings” (ch. i. 24). The meaning of this is, that Ezekiel heard the voice of a multitude of Mighty Ones, speaking as the warriors of a camp in motion against an enemy; and that when they were not in progress, their voice was not heard—“in standing they let down their wings”, and, consequently, there was no sound of war. But the voice of Daniel and John's symbolic man was heard as the roar of a multitude—the roaring of many waters; by which we are to understand that their Man of Multitude was in progress, leading on the body and wings of his brazen-footed battalions against the Fourth Beast, or the Apocalyptic Beast and False Prophet, and the kings of the earth and their armies; the former consumed *in the furnace*, or “lake of fire, burning with sulphur; and the kings and their armies slain with the sword of the resurrected and glorified Mystic Man” (Rev. xix. 19, 20).

Now, Daniel, as the representative of his people, saw the Spirit Man, while those who are no constituent part thereof see him not, but tremble before him, and flee, as the Old Adam did, “to hide themselves”.

Daniel's Symbolical Death and Resurrection.

The vision being apparent, Daniel is alone, after his companions have fled. At this crisis, the relation between the prophet and the man is peculiar. Daniel occupies the position of one dead—his vigour was turned into corruption, and he retained no strength; he was in a deep sleep on his face, and his face toward the ground, and destitute of breath (ch. x. 8, 9, 17).

While in this symbolical death, the symbolical man, the symbolical associate of which is "Michael, one of the chief princes", was near him. The man uttered his voice—a voice to be responded to by the dead (John v. 25-29; Dan. xii. 2), and Daniel heard it: "When I heard the voice of his words", saith he, "then was I in a deep sleep on my face". After the voice had woke him to consciousness, the power of the Man raised him from his prostrate condition—"a hand touched me", said he, "which raised me upon my knees, and the palms of my hands". This is the attitude of a man in the act of rising up from sleep on or in the ground after he had awoke. He was then told to stand upright, for that the Man of the vision was sent unto him—He was sent of the Spirit to communicate to him certain things after his symbolical resurrection; for the things communicated in their crisis are to be accomplished after the literal resurrection of Daniel and his people by "Michael the Great Prince", at the end of the 1335 days (ch. xii. 1, 2, 12, 13). Hearing the command to stand upright, he obeyed, and says "I stood trembling". He was now alone in the presence of the august vision from which his attendants fled to hide themselves. He trembled; for though raised and erect upon his feet, he was not yet "in power". But the Man who had raised him from the ground came again to him, and touched him, and said to him, "O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong". Then Daniel no longer feared and trembled, but became symbolically incorruptible, immortal, strong; for when the Man of the One Spirit had spoken to him thus, he says, "I was strengthened, and said, let my Adon (Lord) speak, for thou hast strengthened me".

Here, then, was Daniel's Lord in vision, seen also by Moses, Joshua, Isaiah, and Ezekiel. They all saw him as a man. The Spirit assumed this appearance in vision; and to represent to Daniel his future manifestation through the son of David as Prince of Israel, he, the Spirit, associates himself with the archangel Michael, whom he styles Daniel's Prince. "Michael, one of the chief princes, came to help me", saith the Spirit, "and I remained there on the side of the kings of Persia. I will shew that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael, your prince".

"Michael One of the Chief Princes".

Now the Michael with whom the Spirit co-operated on the side of the Kings of Persia against Babylon,

must not be confounded with Michael, the Great Prince, who appears at the epoch of the resurrection (ch. xii. 1, 2). The name *Mi-cha-el* signifies *who-like-to-AÛ*, or the Eternal Power; and is applicable to any person, or community of persons, in whom Eternal Power is embodied, and manifested. It was therefore an appropriate appellation for the *sar-tzevah-yahweh*, PRINCE OF THE HOST OF YAHWEH, who appeared to Joshua by Jericho; and who had been appointed over Israel in the wilderness at the time the Spirit said to Moses, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for MY NAME IS IN HIM. But if thou shalt indeed obey *his* voice, and do all the *I* speak; then I shall be an enemy unto thine enemies, and an adversary to thine adversaries. For mine Angel shall go before thee, and bring thee into the land, and cut off its inhabitants" (Exod. xxiii. 20-23; Josh. v. 14). This Angel-Prince is styled Michael in Daniel, because the Name, or power, of the Eternal was in him. He was therefore as ALL, or as men say GOD to Israel. He was not the Only Potentate whom no man hath seen, nor can see, but His representative, who was to be obeyed as if he were the Eternal himself, because "his voice" gave "utterance" to the commands of the Spirit.

But this Michael was not a son of man. He did not belong to the race of Adam, to which the dominion of the earth was originally and for ever given (Gen. i. 26). His vicegerency, therefore, could only be provisional. He had dominion over Israel as their prince until another personage should appear to assume the reins of government, who should be both Son of Man, Son of Abraham, and Son of David, to whom dominion over Israel and all other nations inhabiting the earth to its utmost bounds, has been decreed (Ps. ii. 6-9; viii. 6). Thus, as Jesus taught, "the Father hath committed all judgment to the Son, that all should honour the Son, even as they honour the Father, who hath given him authority to execute judgment, *because he is a Son of Man* (John v. 22-27).

Michael the Great Prince.

The Michael, then, contemporary with Moses, Joshua and Daniel, was only provisional vicegerent of Israel till the Son of Man should attain to authority and power. Until this event, the "Aion" or *course of things*,

was subjected to angels, as clearly appears from Jewish history. But when the Son of the Eternal Spirit, born of a Jewess of the house of David, was begotten from among the dead, the decree proclaims "*Let all Elohim bow down to Him*". This was the person of whom it was said to Moses at the bush, *Yahweh*, that is, HE SHALL BE; and, concerning Him, David saith, in the same Psalm, "Thou art *Yahweh*, Most High above all the earth; greatly hast thou been exalted above all Elohim" (xcvii. 7, 9). This *Yahweh* was exalted by the Father Spirit. He was the Eternal Form, and, therefore, "thought it no robbery the being as God" saying "that God was his Father" (John v. 18). "He made himself of no reputation, and took upon him the form of a servant, and was made in men's likeness; and being found in habit as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that to the name of Jesus every knee of heavenly ones and earthly ones, and subterranean ones should bow; and that every tongue should confess that the anointed Jesus is Lord to the glory of God the Father" (Phil. ii. 6-11). This high exaltation of *Yahweh* by the Eternal Ail placed him above the prince whom Joshua saw, whose vicegerency over Israel terminated when the handwriting of the ordinances was nailed to the cross, and the principalities and authorities it established were spoiled, and made a spectacle of publicly (Col. ii. 14, 15), the mission of the Mosaic Michael was consummated. Israel had "provoked Him", and "He would not pardon the transgressions". He had expelled the ten tribes from Palestine, where He had planted them, because of idolatry and its abominations; and now because Judah, Benjamin, and their priests had crucified one to whom he had bowed, and would not accept pardon in His exalted name, He stirred up the Roman Horn of the Goat against them, and would deliver them no more.

Such has been the condition of Israel from that day to this. They have been abandoned by the Eternal's Archangel Michael, "the Angel of His presence, who saved them" in the days of antiquity; and they are repudiated by the Second Michael, whom they crucified and pierced. So that now they are "without a king, without a prince, without a sacrifice, without an erection, without ephod and teraphim" (Hos. iii. 4), in short, without any "*caphporeth*", or covering

for sin, and, therefore, under sentence of death, "being alienated from the life of God through the ignorance that is in them". What a pitiable condition for a people, formerly Yahweh's, to be in; a people, because abandoned of God for a time, styled *Lo-ruhahmah* and *Lo-ammi*. Such are Israel's names "till the times of the Gentiles are fulfilled", the nation *that has not obtained mercy*; the nation that is *not my people*, saith Yahweh (Hos. i. 6, 8, 9). And how blind must be their Rabbis and Scribes, and the multitude led by them, who "whatever may be the real character of the Christianity of the not more enlightened Gentiles around them", cannot see that Israel and Judah are not the people of the Lord. The Eternal and "Michael their Prince" have turned their backs upon them, and, as their royal prophet predicted, "their sorrows have been increased", because "they have hastened after another" than he whom they crucified, and God raised from the dead. As for him, the Nazarene, to whom the angel of the Eternal's presence bowed, he says concerning them in their *Lo-ammi* state, "I will not pour out their drink offerings of blood, nor will I take their names upon my lips" (Psalm xvi. 4).

Well then, the Mosaic Aion, which was subject to angels, has long since vanished away; and the times of the Gentiles also subjected to God or Elohim, are verging upon their close, and a New Aion or *Course of Time*, and the new *oikonomia* or *administration* of the *oikoumena* or *habitable*, all constituting what Paul in Heb. ii. 5, styles, "*the Future Habitable*", rendered in the English version, "*The World to Come*", concerning which, he writes in the 1st and 2nd chapters, are about soon to be revealed. This administration of the Habitable in the approaching Aion, is the true CHRISTIAN DISPENSATION, and is styled by the prophet Isaiah, *Zion's times*", in which "Yahweh is Israel's judge, lawgiver, and king" (chap. xxxiii. 6, 22). This dispensation, which is divided from the Mosaic by the long dreary, intermediate night of Gentile and Jewish superstition, wickedness, and folly, "is not subjected", says Paul, "to the angels"—to Michael, Gabriel, and other "chief princes"; but, according to the teaching of Moses, David, Daniel, Jesus, and the apostles, to the Son of Man and his associates—MESSIAH AND THE SAINTS. These, in resurrected and glorious manifestation, are the Eternal Spirit manifested in flesh—in Spirit-flesh, or HOLY SPIRIT NATURE; and are styled by Paul in Rom. viii.

19, 23, "the manifestation of the Sons of God", "the adoption, to wit, the redemption of our body"—that, "one body of many members", the ecclesia, which is Christ's body, the fulness of Him who filleth up all things in all the saints (Eph. i. 22, 23).

The germ of this one body symbolized to Daniel, Ezekiel, and John, is Jesus of Nazareth, or "Michael the Great Prince", to whom "Michael one of the chief princes", has done obeisance, and "on account of whom are all things—*dia hou ta panta*, and through whom are we" *kia hemeis dia autou* the saints (1 Cor. 8-6). *hus*, all things are "out of God", and "for Him", "on account of the Anointed Jesus", and "through Him". If there had been no Jesus, Son of David, and Son of God; or if, like Adam the first, he had been, but had become a transgressor, there would have been no "One Body", composed of saints resurrected or otherwise. These are all IN HIM; but, if in his development, he had not proved, like the brazen altar, most holy, he would not have imparted holiness to all that touch him by laying hold upon him through the faith. But becoming "partakers of the altar" by being "in him", they are holies or saints; and "through Him" become "kings and priests for God", who has made Him heir of all things (and they joint-heirs with Him), and therefore all things are "on account of him", and also "for their sakes".

The *anointed* Jesus (not the dead body lying in the sepulchre of the Arimathean Joseph) is eternal power manifested in flesh; and, therefore, AIL, or in Saxon "God". Now *Mi-cha-lo?*—WHO-LIKE-TO HIM among the sons of the mighty? (Psalm lxxxix. 6). Therefore, because there is none to compare with him the "child born" and the "son given" to Judah, is styled in Isaiah ix. 6, AIL *gibbor*, "the Mighty Power". Hence, when He appears in power and great glory to put a hook into the jaws of leviathan, to slay the dragon in the sea, and to raise the dead, it will be said of him, *Mi-cha-el?* Who like to God? to "Yahweh the Man of War"? Who will contend with him? (Isaiah l. 8), with Jesus, the Eternal's king of the Jews?

Jesus, then, the Son of David and Son of the Eternal Power by David's daughter, is Michael the great Prince of Israel, who comes to redeem his kinsmen and their inheritance, and to break in pieces their oppressors. But as he is not only a single individual, but also *one containing many*—a manifold man—whose symbolical number is 144,000; the many "in

him” are constituents of “Michael the Great Prince”, who delivers Israel in the time of trouble which transcends all the calamitous periods of human history since the Flood.

The Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan. xii. 1—“the Alpha (or Eternal Spirit) and the Omega (Jesus and the saints) the Beginning and the Ending, the ONE YAHWEH, who is and who was, and who is to come, the Almighty”. “Yahweh”, says Moses, “is a Man of War”. Hence out of this manifold Yahweh-Man mouth, John saw a sharp two-edged broad-sword *going forth*, that with it he should smite the nations (chap. i. 16; xix. 15, 21). And when they are smitten, it is as by a *coup de soleil*, for “his countenance is as the sun shining in his strength”, not only dispelling the darkness, however, but “enlightening the earth with his glory” (Rev. xviii. 1).

Now when John saw this ALMIGHTY BODY POLITIC he became as dead at his feet—like Daniel, symbolically dead; which represents that what he saw is fulfilled at the termination of the death state; for he is brought out of that state to write the things which shall be. When the things signified by what he saw, shall be complete, the united voice of the many waters will be, “I am the First and the Last! he that liveth and was dead; and behold I am living for the cycles of the cycles; amen: I have the keys of the invisible and of death”, and will therefore abolish death at the end of the Millennium.

For further information upon the important and interesting topics of this pamphlet, see the author's “Exposition of the Apocalypse”, a work which none of the “servants of God” should be without.

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Leaves from a Diary

HOME AGAIN

We left Lydda in the early hours of the morning, travelling by Scandinavian Airlines, and arrived in Karachi, Pakistan, late in the afternoon. As the sun rose, we could see the dustbowl of Arabia stretched out below us— mile after mile of brown, dry, parched earth unrelieved by any growth as far as we could see—the desert that shall one day "blossom as the rose."

On the plane, a young Jew had attached himself to our company. He was returning to Bombay after several months in Israel. He had gone to the Land to complete his education, but instead of keeping close to his books, he had been caught up in the spirit of patriotism for the new State that is everywhere in evidence, and had joined the Israeli army, only recently being de-

mobilised. We spoke to him of the inner meaning of the things he had witnessed, how Bible prophecy was being fulfilled in the development of Israel, and what this ultimately will mean for the whole world. He seemed very interested in our story, and asked to write on this theme for the "Jerusalem Post."

We had thought the environs of the Lydda airport dry, but those of Karachi were completely bare. As the plane touched down, fans were issued to the passengers to counteract the humid heat that came to us in waves, and then, before landing, the hostess sprayed each one of us with some sort of disinfectant.

Here we came into contact with the fulfilment of Moses' words to Israel: "Thy life shall hang in doubt before thee . . ." Before landing, our Jewish friend asked us not to make any reference to him as a Jew whilst we were in Karachi. "I will land as a British subject, and not as a Jew," he declared. "They hate Jews here, and if they know that I am one they will kill me."

In Karachi we were again in the atmosphere of hostility and hatred, apparent in all parts of the world today. It was not the hostility of Communism versus Democracy as seen in Colombo, or of Egyptian versus Britain as seen at Port Said, or of Arab versus Jew as experienced in Israel, but of Pakistan versus India. And now dark visaged, turbaned Hindoos, silently padding around in bare feet, waited on us in place of the energetic Jews of the past weeks.

From Karachi we flew to Bombay. It was the monsoonal season, and the flying was rough. It was also extremely wet, 70 inches of rain having fallen in Bombay during the past month. From the plane we could see the sodden fields and city, much of the environs of this city of 5 million people being completely water-logged. But though it was the rainy season it was also summer, and consequently extremely humid, hot, and unpleasant. By recommendation we booked in at a hotel that turned out to be very second rate, and for three days we were virtually imprisoned therein. The rain simply sheeted down, the monsoonal gales blew without respite. If a window was opened the hurricane flattened all before it; if they remained closed we sweltered in the stifling heat. And competing in unpleasantness with these adverse features was the smell of mould that permeated everything.

On the ground floor of our hotel was a sort of alcove, a dark, dingy stone shelter, the resort of untouchables—poor, miserable, skinny wretches that huddled together out of the rain, and stretched forth emaciated arms for charity as we went out or came in. In other parts of the city the vile hovels in which these poorest of the poor live could be seen—dark, evil dwellings, swarming with children and adults all herded together in the smallest possible living space, and subsisting in incredible conditions of misery and filth. On the other hand, evidences of extreme wealth were evident in Bombay, existing side by side with this poverty. No wonder Communism finds a breeding place under such conditions. Everywhere the earth groans under the weight of its iniquity, revealing the need for the cleansing influence of Christ's reign. In Australia we have little idea of how terrible are the conditions under which millions drag out their existence without hope now, or in the age to come. The Deliverer of Psalm 72 who shall relieve the oppressed is urgently needed. The world is suffering from its want of know-

ledge, for it is ignorance that is at the foundation of the shocking conditions we saw in India—ignorance of God and His way which alone is capable of elevating these depressed people. We read that “wisdom and knowledge shall be the stability of His times, and the strength of salvation” (Isa. 33: 6). The Law of Yahweh will transform these people, and lift them up after the disciplinary fires shall have purged them.

The unusual food aggravated my adverse condition, making me feel extremely ill. And then, to add to the depressing environment, the newspapers reported that a Cholera epidemic had broken out in Bombay—and we were not immunised against it.

And still the rain sheeted down, and the monsoonal gales blew. We found relief in literary work, completing an issue of “Herald of the Coming Age,” and “Logos” which was mailed away from Bombay.

It was with greatest pleasure, therefore, that we boarded a plane for Colombo once more, where we were scheduled to stay for a few days awaiting the arrival of the “Orontes” which was to convey us back to Australia. Colombo was a pleasant experience after India.

And so the days passed at sea once more, with the added enjoyment that every hour brought us nearer home, until early on Thursday morning, 13th August, our ship berthed at the Fremantle wharf in Western Australia. There, on shore, were our good friends, Brother and Sister Flint, together with Sister Colquhoun who have travelled the 1500 miles from Adelaide to welcome Brother Colquhoun home. A wire was despatched to Tennyson apprising the family of my arrival and reading: “Hope to be home by Wednesday.” Ecclesial appointments were fulfilled on the evenings of Friday and Saturday. On Sunday, I exhorted in the morning and lectured in the evening, and then leaving Brother Colquhoun for a further few days’ stay in Perth, I was hurried away from the evening meeting to board the night plane for Adelaide. At approximately 6 o’clock next morning this touched down at Parafield. A taxi was engaged to take me the final step to Tennyson which was reached by 6.30 a.m. All was in quietness; nobody yet being awake, and none expecting me until Wednesday—my wire having read that I would be home “by Wednesday.” Fortunately the back door had been left unlatched. I thus walked in unheralded; woke up a startled family, and demanded a hot cup of tea! Some 30,000 miles of travel were behind me; six months rich in memories and experiences. I had felt the unifying power of the Truth, I had witnessed the unfolding hand of God in world events, I could see—as never before—that the world exists on the edge of great and dramatic events the key to which is found in the “hope of Israel.” And the whole, wonderful experience had impressed me more than I thought possible, with the realisation that “nothing else really matters;” the Truth is the greatest heritage it is possible for man to have.

—Concluded.

