

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

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Vol. 21

**"DEVOTED TO THE SPIRITUAL ADVANCEMENT OF A PEOPLE CALLED OUT OF GENTILE DARKNESS UNTO DIVINE LIGHT"**  
(Acts 15:14).

**CONTENTS**

	Page
Introduction to Vol. 21 .....	1
Habakkuk's Message .....	5
Good Company .....	10
"Every Man Under His Own Vine" .....	19
Newsletter .....	24
The Word "Logos" .....	27
"Until the Day Dawn" .....	30
How Was Christ Made Sin? .....	32

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# "THE LOGOS"

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

Paul.

VOLUME TWENTY ONE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*



## Introductory to our new volume



*Once again, in Christ's absence, it is our lot and privilege to open the covers of a new volume of "Logos."*

*We do so in significant times, when the lowering aspect of the political heavens presage the coming storm, and men's hearts are fearful of the future.*

*These are exciting though exacting days. Exciting because there is no disputing the significance. The growing might of Russia, the returning Jew, the divided state of the nations, the universal preparations for war, the spirit of hate and international antagonism everywhere in evidence, all speak of one thing: the imminence of the impending catastrophe that will irreparably destroy the Gentile way of life. These things, which cause so much dismay to the world, cause the heart of the student of God's Word to beat faster, because he can see beyond the developing crisis, to the wonderful aftermath, when Christ shall take over the affairs of men. They are exacting days, because our daily environment is inimical to true spirituality, and in these fast-moving, materialistic times there is a real danger that we may be swept out of the course set by the Word. They are times similar to those that witnessed the destruction of Judah's commonwealth in A.D. 70, when the brethren were encompassed with "perilous days," with conditions that encouraged the growth of the covetous, the proud, the blasphemer, the hard-hearted, the lover of pleasure more than the lover of God, when even among the communities of the faithful "iniquity abounded and the love of many waxed cold" (Mat. 24:12), and many assumed the "form of godliness," but "denied the power thereof." And because our times are similar we must be on our guard; we need to watch — not merely the exciting procession of political signs, but also the exacting, pernicious influence of the times.*

*There is a need, then, for sound expository comment upon the Word, for uncompromising and upbuilding exhortation, for unceasing vigilance regarding the signs of the times; and a definite place for the writings of our pioneers — outstanding, as they are, in assisting to the better understanding of the Word of Inspiration.*

*Our pages are devoted to this service — to catering for the spiritual needs rather than the wants of individuals called out of Gentile darkness unto Divine light, to drawing attention to the still, small voice of God in this age of political stress and storm, that we might be mentally sealed with the sanctifying influence of the Truth (Rev. 14:1). This is what God requires, and there is no substitute for it. The pressing demands of modern life — and even the requirements of ecclesial business (generally all too complex for the essentially simple needs of the Truth) can eat up time to the exclusion of the elementary purpose of our call in Christ Jesus — the building into our lives of those divine characteristics displayed in the Son.*

*God has not only revealed what He requires, but has also provided the means. "Ye are clean," declared the Lord, "through the word which I have spoken unto you" (John 15:3); "the words that I speak unto you are spirit, and are life" (John 6:63). In his celebrated prayer to the Father on the behalf of his disciples, and they also "which shall believe on me through their work," he petitioned that God might "sanctify them through His truth," and added "Thy word is truth" (John 17:17).*

*... The Word is the means which God has provided for the development of the mind of Christ in the believer. It is power (Rom. 1:16) designed of God to transform lives, to convert the man of flesh into a man of God. It induces virility in the things of the Truth, so that the one with his heart filled with the Word will find it impossible to resist the desire to work for the extension of those principles he has learned, his pleasure will be found in "always abounding in the work of the Lord." Faith will be translated into action; and doctrine into deeds. The work of the Ecclesia, the attendance of meetings, the building up of one another in the faith, the preaching of the Word of salvation to those outside, the performance of charitable deeds, will not be neglected, because daily reading, study and meditation upon the Word will create a keen desire to be active in these things, knowing that it is not "the hearers of the Word but the doers of it" who are justified in the sight of God. By this means, these services will be elevated from "mere works" to "works of faith." And in the absence of faith, all our activity loses significance; our Gospel extension labours become mere proselyting without profit, our attendance at meetings mere external service to be seen and applauded of men, our interest in the Ecclesia a mere hobby without eternal value.*

*It is when these things are performed "as unto the Lord and not unto men" that they assume true value. The Apostle reminds us of this by a dogmatic, challenging statement contained in Hebrews 11:6 that probes into the very motives of our deeds: "Without faith," he declares, "it is impossible to please God." Faith must motivate our actions, faith must govern our ecclesial activity, faith must dominate our lives, for "without it it is impossible to please God." But whence cometh faith? The Apostle answers: "By hearing the word of God" (Rom. 10:17). Here, then, is the first, primary duty of every saint — to listen to the voice of Yahweh as proclaimed through the Bible; it is the first principle of an acceptable life in Christ Jesus, and there is no satisfactory substitute for it.*

*A meeting, or a magazine, can encourage to this end, but it cannot go much further than this. The Ecclesia is limited in what it can do for the individual, if the individual resists the appeal to "work out his own salvation with fear and trembling." Therefore the initiative rests with the individual brother and sister to personally "give attendance to reading," in order that there might be an "increase in knowledge" (Col. 1:10). If this is prayerfully and conscientiously undertaken, growth in understanding and progress in Christ is assured (James 1:5-6; Luke 11:9-10).*

*Volume 21 of "Logos" is devoted to this end, that its readers may be encouraged and built up in their faith, and so strengthened to resist the evil influences of the times. The articles presented will be based upon the foundation of Truth. We are not interested in matter that challenges that foundation and that excite interest only because of its novelty in exposition. Upon the basis of Truth, infinite variety may be found; things "new and old" can be extracted to profit and delight the student of the Word. Some imagine that adherence to a basis denotes stagnation, but in the things of God nothing is further from the truth, for Divine ways do not alter with time.*

*"Logos" is not designed to titillate the mind, but to provide some constructive thought in relation to God's truth. We aim to publish articles of permanent value, articles that can be re-read with profit. This is a challenge to the individual — and with the individual we are mainly concerned. If he is not interested in this type of article, he will not find Volume 21 of "Logos" to his liking. In fact, the publication of "Logos" is a challenge to the trend of the times which is largely given over to superficiality in these matters. Never before in the history of the world has the printing press been used to such an extent as today; never before has there been such a flood of books and periodicals and other reading matter. But the bulk of this is directed to one end — an escape from reality. It is like a drug, aimed to dull the senses to the facts*

*of life about us, but only resulting in debasing the intellect. The Press prides itself on being the Guardian of truth, but in actual fact it perverts and destroys the Truth. The flesh is elevated, and the Truth of God pushed on one side with a smirk and a sneer, and this becomes everywhere the standard which the majority follows.*

*We have stated these things before; we repeat them today because the ecclesia lives in an environment that can sap spiritual strength, and the Word of Yahweh is alone powerful enough to counter the pernicious influence of modern life. To the exposition of that Word, the extension of that knowledge, this twenty-first volume of "Logos" is devoted. We trust that its completion (if it be completed) may see an extension of the circle of friends whose co-operation has made this effort possible in the past, and that each one of us may be mutually helped and encouraged along the pathway of life that leads to an inheritance in the Kingdom of God that will soon supplant the institutions of man in the earth.*

—Editor.

#### *Fifth Column Activities*

"There appears to be such an abundance of sadly mis-spent zeal expended these days on the publication of unwise and misleading matter that it is encouraging to receive some wise, uncompromising council. So much fifth-column literature seems to find its way into isolated homes that the false theories propounded have often taken root by the time that the matter is known. What a great pity it is that men cannot see that the Truth has been uncovered, and so leave off unprofitable and vain arguments disguised as an attempt to rediscover it; certainly the only principles so found are those Brother Thomas lost when he threw the principles of the Apostasy to the "owls and to the bats"; and these would best be left there. If only this energy could be devoted to the advancement of Christ-mindedness in those who have the "first principles" but unfortunately lack the warmth of the mind of Christ!"

—C.J.—N.S.W.

"I thank you for 'Logos' which we receive regularly, and we do find much instruction from the articles contained therein. It is particularly helpful to me for having turned 82 years of age, I cannot now attend the meetings, though we have a meeting in my home once a month. I can read but cannot write English. We found much interest in the article in the recent number entitled: 'Baptism—A symbol of suffering.' This is being translated into German and will be published in our German Magazine, 'Pruifet Alles.' The signs of the times speak of the early return of the Master when we will all be gathered from our respective countries and associated together as the one completed Body of Christ," —F.W. (Germany)—Extract from letter,

*A Verse by Verse Exposition*

*Habakkuk's Message for these Days*

*Introduction*

The personal, intimate study of the Word of God is vital for the development of the "new man" which, says the Apostle, "is created in knowledge" (Col. 3:9-10). It is the sanctifying means that Yahweh has provided for the reproduction of Divine qualities in His saints (John 17:17). "Ye are clean," declared the Lord, "through the word which I have spoken unto you" (John 15:3); and this is similar to the teaching of faithful David who declared: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9).

This word will transform us. It will teach us to view life from the Divine perspective, it will reveal to us the transient nature of Gentile ways, and cause us to look with understanding and thrilling anticipation to the impending overthrow of man's institutions, and the establishment of Israel's hope in the earth.

When we open the pages of the Bible, and read the ideas therein presented, the Voice of Yahweh is heard speaking to us; and if we meditate deeply upon the things revealed, we will be drawn into completer communion and fellowship with Him. There is, therefore, a sacred duty

in each of us to constantly "think upon these things," for this is His will, and should be our pleasure. Israel was commanded:

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . ." (Deut. 6: 6-8).

God's ways are higher than ours; His thoughts far transcending those of flesh. Thus the Bible, which is the Word of God, is not an easy book to understand for it expounds Divine ways and ideals; and that is the reason why its truths are so little comprehended by the "wise of this world." The man of faith, though humble his qualifications, will succeed in grasping its meaning, where those of greater intellect dismally fail.

It has ever been the policy of "Logos" to encourage the deeper study of the Bible, that its readers might be helped in their walk towards the Kingdom of God. In this regard, the writings of the pioneers are invaluable to the better understanding of the Word. They assist, not merely to make clearer the particular subject that is directly

under consideration, but the Scriptures as a whole. Thus books like "Exposition of Daniel" or "Eureka," which are concerned primarily with individual books of the Bible, are found helpful in explaining other parts of the Word, not directly referred to.

Our present exposition — a verse by verse explanation of Habakkuk's prophecy — is based upon ideas found in the writings of the pioneers, and we invite the reader to engage with us in the close consideration of this seldom quoted but inspiring and intensely interesting section of Scripture. The subject matter of these articles was presented originally at an "Elpis Israel" Fraternal meeting, and has been since developed into its present form. It is proposed to continue the exposition month by month through "Logos."

It is obvious to all that the world stands on the eve of some great crisis, some revolutionary event that will overturn the present systems of man in terrible destruction. The current competition between the nations must end in catastrophe, and the atomic weapons now being forged measure the extent of the impending disaster.

But though men can sense all this, and realise that civilisation itself is threatened, they cannot see what is to take its place. All sorts of cures have been tried, all manner of philosophies and ideologies — but all have proved vain. There is no man, nor com-

bination of men, among the sons of Adam, capable of leading the nations out of the morass into which they have wandered.

And yet an infallible solution is close at hand for all to consider. "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh thee. . ." (Deut. 30:11-14). The message that can help is near at hand, and simple in its application, but it is generally ignored. It is the dynamic message and vision of the prophets.

But though the message is ignored by the world, we are in a different category. We have heard the Voice of Yahweh sounding therefrom. We profess to understand His purpose, and are cognisant of His will. For us, Habakkuk's message of warning to Israel and the nations is one of great encouragement and hope.

He lived in times similar to ours. Within the Ecclesia of that age (see Acts 7:38) there was found apathy to the requirements of Yahweh, and complete indifference to the significance of the international crisis that was developing, and which threatened to swamp Israel with destruction, and personally the prophet was subjected to certain influences which caused him to ask questions which are also appropriate to these times. His



message, therefore, is one that concerns us today.

### *General Scheme of the Prophecy*

The prophecy of Habakkuk can be divided into three parts, roughly answering to the three chapters of the book. The first chapter lists the sins of Israel, and reveals Yahweh's reason for impending judgment on the nation. The second chapter shows that the triumph of Gentilism over Israel was not to last for ever, that the sins of Israel were but a temporary setback to the purpose of God which will ultimately be revealed in the earth. A remnant shall be saved of Jew and Gentile, for "the just shall live by faith," and the Abrahamic covenant will be vindicated. The nations are but tools in the hands of Yahweh, and when His purpose in them is accomplished, He sets them on one side. In glorious, majestic language the short prophecy sweeps on to its dramatic and fitting climax in the third chapter. The manifestation of Divine power will be apocalypted in the Lord Jesus Christ and his glorified brethren. They will conquer the enemies of Israel and of God, will discipline Israel and the nations, and bring the whole earth into subjection to its Creator.

The prophecy has a double application. Primarily it had application to the destruction of the Jewish State by Nebuchadnezzar, and the overthrow, in turn, of Babylon at the hands of the Medes and Persians, the type

of the "Kings of the East" of Revelation 16:12. But in Acts 13:41 the Apostle Paul gives a future application to the prophecy. He warned the Jews of his day: "Beware, therefore, lest that come upon you, which is spoken of in the prophets. . ." and then he quotes the words of Habakkuk 1:5.

Paul's application of Habakkuk's prophecy came to pass in A.D. 70 when Yahweh sent Rome against His people to discipline them for their sins (see Deut. 28:49; Math. 22:7), and in the impending destruction of Babylon the Great, prophesied in Revelation 16:16-19, there will be found the secondary application of the destruction that the prophet predicted against the Chaldeans.

The great controversy of all ages is Babylon versus Zion. Babylon was founded upon principles of rebellion against God (Gen. 11:2, 9), and has stood for those principles ever since, though often these blasphemous principles have been camouflaged under the caption of "religion." When Babylon is in the ascendancy Zion is in the dust. There was a literal Babylon as there is a literal Zion; there is a mystical Babylon as there is a spiritual Zion. Literal Babylon will never rise, but Jerusalem will, and her rising is a token of the new resurrection and elevation of the elements that constitute the New Jerusalem, or spiritual Israel — faithful Jews of every age whether called out of Gentilism, or descendants of Abraham.

Rome, today, is the kernel of modern Babylon. Men have named her the "eternal city," but she is to be completely removed from the earth: "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it even to the ground; he bringeth it even to the dust" (Isalah 26:5). When that happens, the world will see the elevation of Jerusalem: "In that day shall this song be sung in the land of Judah: 'We have a strong city; salvation will God appoint for walls and bulwarks.'" (v. 1). The rulers of this "strong city" will be the Elohim of Israel: "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (v. 2).

Babylon was overthrown at the hands of Cyrus and his Medes and Persians. The course of the River Euphrates, which ran through the city, was diverted, and the enemy secretly entered the city along the dried-up bed of the stream. In Revelation 16 this is used as typical of the events that will lead to the destruction of mystical Babylon at the hands of Christ and the saints. The drying Euphrates (Rev. 16:12) refers to the receding of Turkish power, and is a powerful sign speaking of the imminence of Christ's return and the destruction of the systems of men which oppose the Truth.

The word "Cyrus" means "the Sun." Christ, as the antitypical Cyrus or Sun of righteousness (Mal. 4:1) will destroy the powers of darkness. The third

chapter of Habakkuk exhibits this Sun of Righteousness in the plentitude of his power as he arises in glory in the Millennial heavens.

As Belshazzar disregarded the army of Cyrus outside the walls of Babylon (Dan. 5:1-2), doubtless believing the defences of the city to be too strong to be overthrown, so the world today is unheeding of the message of the prophets, or the signs that show the imminent consummation of the great Plan of the Ages. It put its trust in the arm of flesh, and bows before the might of military power. But suddenly the antitypical Cyrus will breach the city, and the "whirlwind of Yahweh will fall with pain upon the heads of the ungodly" (Jer. 25). The destruction of Babylon will be complete. It will fall "never to rise any more." Its passing will be mourned only by those who are unenlightened concerning the will and purpose of Deity.

### *The Prophet*

Nothing is known of Habakkuk apart from a few vague details supplied by himself. From Chapter 3:19 it seems that he was of the priestly tribe, and was probably numbered among the singers associated with the Temple worship. There were twenty-four orders of singers selected by David from the Levitical families of Asaph, Heman and Jeduthun. Their duty was to "prophesy with harps, with psalteries, and with cymbals" (I. Chron. 25:1), and it is possible that Habakkuk was in the line of descent of one of these families.

But it is in the prophecy of Habakkuk rather than the Prophet himself that we are particularly interested. Habakkuk is remembered for what he spake rather than for what he was, and whilst it is both instructive and profitable to learn details of the lives of men of faith in ages past, such details are necessarily subordinate to the glorious truths they uttered, the power of which can find response in our hearts, thus linking us in thought with them. One day Habakkuk, with his fellow prophets, will be again in the earth, and then all the interesting details of their lives and trials will perhaps be revealed.

His name means "An Embracer," and stands as a caption for the man. He embraced the truth warmly, and with zeal, in a time of apathy and lukewarmness to the things of God. As an "Embracer" of the hope of Israel he was permitted to see beyond the evils of his day, to the glory which will ultimately be revealed in the earth; and though it was inevitable that he, too, would experience adversity when Yahweh punished His rebellious people, he could say:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; 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 I will rejoice in Yahweh, I will joy in the God of my salvation" (Ch. 3:17).

When God punished Israel these things literally happened; drought ruined the crops and decimated the herds, and in the face of these difficulties many in Israel turned from God. Not so the Embracer. He could see beyond temporary difficulties; his hope was warm within him.

These words have a double application. "Fig tree," "vine," "olive tree," "flocks," "fields," are all familiar appellations of Israel, and Habakkuk lived in a time of spiritual drought; yet "I will rejoice in Yahweh, I will joy in the God of my salvation," declared the isolated yet warm-hearted "Embracer" of God's truth. God delights in those who embrace His word with zeal, and the study of messages such as Habakkuk can induce that state of mind in us all.

—H.P.M.

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"I thank you for 'Logos' which we receive regularly, and we do find much instruction from the articles contained therein. It is particularly helpful to me for, having turned 82 years of age, I cannot now attend the meetings, though we have a meeting in my home once a month. I can read but cannot write English. We found much interest in the article in the recent number entitled: 'Baptism — a symbol of suffering.' This is being translated into German and will be published in our German magazine 'Prufet Alles.' The signs of the times speak of the early return of the Master when we will all be gathered from our respective countries and associated together as the one completed Body of Christ."

—F.M. (Germany). Extract from letter.



# GOOD·COMPANY

*Conducted by*

**F. RUSSELL & G. E. MANSFIELD**

**BOX 226 G, G.P.O.,  
ADELAIDE, SOUTH AUSTRALIA**

*Designed to encourage those who have commenced the pathway to life, and those who contemplate doing so.*

Dear Reader,

One of the most pleasing aspects of conducting our Younger Readers' Section has been the helpful suggestions and friendly criticisms that have been received, and which have served to emphasise the value of this work. We are always pleased to hear from you in regard to the Truth's activity, or your own individual studies of the Word, and if we can co-operate in any way we shall be pleased to do so.

We have been pleased to hear of the work of a small group of young people in England, meeting regularly under the direction of Brother Pennington, of 56 Linden Road, Bournville, B'ham 30, England. We understand that the subjects discussed range around the fundamental doctrines of the Truth, and that the opportunity is provided for any questions to be asked upon the matter considered. Brother Pennington would like to contact any other young people in the Birmingham district who would be interested in joining this group, and so helping themselves, and others, in the friendly discussion and meditation on the Word of God.

We are pleased to make your acquaintance in this fashion, Brother Pennington, and to join in some small measure with the work of your class. Though separated by vast distances, we are nevertheless united in the bonds of love, in the Hope of Israel. We hold similar study groups here, and can testify as to their great value in the better understanding of the Word of God. You are dispensing true riches in your ministrations, the real value of which will not be appreciated until the Age to come.

To the members of your class — and other similar classes throughout the world — we would direct the exhortation of Paul

to Titus. It is addressed to "young men" and "young women" (Tit. 2:6, 4), and included Titus, himself, who is admonished to be an example to his associates. Examination of the precepts inculcated in this short book reveals that they can be classified under two heads: Mental and Moral activity. Under the first we read of soberness of mind, purity of doctrine, gravity, sincerity, sound speech; under the second heading we can place good works, obedience, honesty and righteous living. The "young men" and "young women" concerning whom Paul wrote, therefore, were to be examples to their contemporaries; by their attitude to life they were to demonstrate the quality of the light that shone within them (Mat. 5:16).

How are we to become "firm in faith," "pure in doctrine," and "sound in speech?" The only way is by assimilating the principles of God revealed in the Word, and this will only come by the patient study and meditation of that which Inspiration has provided. And as helps in this direction we have those incomparable expositions of our pioneers, Brethren Thomas and Roberts. Some complain that their writings are hard to follow. To this we reply, that the truths revealed therein makes the little extra effort worth while — and how often does the Apostle Paul counsel that we should exercise "patience" in our search for truth?

Should you find these expositions of the pioneers difficult to follow, please drop us a line, we may be able to help you.

—F. Russell.

### *Suggestion for Bible Marking*

#### DOES DEATH END ALL?



In the year 1832, a young English doctor, in peril of his life by shipwreck, was moved to consider the possibility of conscious existence after death. His medical training could give no hint of such a possibility; the matter was of a theological nature, and as he had "never been cursed with a theological education" (as he later expressed it), he now found that he was in profound ignorance on the issue. He had previously left such matters to the theologians, but now with death threatening, it became deeply personal. He vowed that if his life were saved, he would discover the true answer to the question.

During the next few years, Brother Thomas' studies of the Bible confirmed that which natural science had suggested; he found there was no Scriptural foundation for the popular belief in "immortal souls." As this teaching forms the foundation for most religious systems, and as Brother Thomas refused to be silenced, so friction developed between the clergy of the day and himself. He

was ejected from the Campbellites, forced to the personal, independent study of the Bible, and so, ultimately, the world witnessed the revival of the Truth in these latter days.

So universal is belief in the immortality of the soul, that whenever the Truth is presented, there arises the need to fight the battle of Brother Thomas all over again — to demonstrate the Truth in relation to the nature of man and the Bible hope of immortality. To assist in enlarging our understanding of this matter, we propose to examine closely a chapter (No. 2) of "Christendom Astray," which deals with it.

This chapter is headed: "Human Nature Essentially Mortal, as Proved by Nature and Revelation." That there may be no doubt as to the conclusion to be demonstrated, it is further stated as a proposition: "That the Doctrine of the Immortality of the Soul is an Untrue Doctrine." The two viewpoints to be considered are clearly stated. (1)—the view of "Christendom Astray": "In his essential being, Man is an immaterial, immortal being, living in a material body. His proper self subsists in the divine spark called the soul or spirit. Death is simply the demolition of the material organism liberating the deathless, intangible man from the bondage of this mortal coil." (2)—the truth: "In opposition to this view we shall show that man is destitute of immortality in every sense; he is a creature of organised substance, at the end of his short tenure of life, his life returns to God, he returns to the ground, and ceases to exist."

The evidence is then presented. First the facts of nature are advanced to demonstrate the fallacy of popular views. The negative aspect of Scriptural testimony is next presented. Nowhere in the Bible is there any mention of "immortal soul," "never-dying soul," "immortality of the soul," etc., nor even the slightest hint of such a doctrine. On the contrary — and here the positive aspect is introduced — the Bible supplies direct and conclusive evidence of the absolute mortality of man.

In this sequence of argument, the evidence on behalf of the Truth grows stronger with each successive step. First natural facts, then Scriptural evidence of a negative character, then the positive and inescapable declarations of Scripture. There is no valid appeal against this final evidence, which is presented with all the dramatic force of a great climax in a literary production.

A brief summary of this Scriptural evidence will prove of benefit to you in marking your Bible, and will give the key to any difficult or obscure references to "souls." By a cross section of references, noted in the margin of your Bible you can have ready, for any occasion, a well balanced argument, giving "the reason for the hope which is within you" when any occasion arises.

We learn that the word "soul" is translated from the Hebrew "nephesh" and the Greek "psyche." The original, basic meaning of these words is "breathing creature" as is obvious in Gen. 2:7; 1:20; 12:5; Num. 31:28, etc. This basic meaning is extended to embrace also other related ideas such as "life," "breath," "body," "creature," etc. In Gen. 35:18; I. Kings 17:21, 22, the meaning is clearly "life." Various faculties are attributed to the "soul" as hunger, Pro. 19:15; Lam. 1.11, 19; touch, Lev. 5:2; burial, Job 33:22, 28; resurrection, Ps. 30:3; Hebrews 6:2; death, Ps. 22:29; 78:50; 89:48; Ezek. 18:4. Many further passages, referring to these faculties and others, may be detected by the use of a Concordance which should be found in every student's library. We refer you also to Brother Roberts' exposition based on these passages by which is clearly demonstrated the emphatic declaration that "God only hath immortality."

The chapter concludes by emphasising the importance of the subject which must be correctly understood if the mission of Christ and the Gospel of salvation are to be rightly comprehended. God's words, "Thou shalt surely die" form the foundation of truth; the serpents' lie, "Thou shalt not surely die" the foundation of error. This falsehood robs the Bible of its vitality and destroys its significance, and the reader is exhorted to "fling it to the moles and bats, and humbly accept the evidence of fact, and the testimony of God's infallible word."

Whilst you may be in full agreement with the truth of this subject, we suggest a re-study of it, with the object of marking your Bible upon the facts revealed, that you may strengthen yourself in its Truth, and become more efficient in its proclamation. Whilst reading this section of "Christendom Astray," we suggest you also read chapters 2 and 3 of "The Faith in the Last Days" where Brother Thomas lists some of the reasons that led to his utter rejection of the fallacy of the immortal soul. Finally, in your studies of the Word, be on the lookout for any passages that give a superficial support to the prevailing error, and note in the margin of your Bible the true explanation. This may prevent an embarrassment when discussing these matters with your friends.



*"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. . ." (I. Pet. 3:15).*

### THE GREATEST CITY OF ANTIQUITY

At one time, it would have excited the pity of "superior" people to have professed any belief in the historical reality of Babylon. But the spade of the archaeologist has changed all that, bringing to light the ruins of her past glory, so that her historic reality has become the commonest of accepted facts. Thus the Scriptures have been vindicated: first, as regards historic truthfulness, and secondly,

as regards the remarkable fulfilment of prophecy concerning Babylon. The Bible speaks much of Babylon historically, whilst prophetically it spake clearly and definitely of its future. Isaiah declared: "Babylon, the glory of kingdoms and the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation. Wild beasts of the desert shall be there; their houses shall be full of doleful creatures" (Ch. 13:19). Jeremiah's language is equally clear: "Babylon shall become heaps a dwelling-place for dragons, an astonishment and a hissing, without inhabitant; her cities a desolation, a dry land and a wilderness a land wherein no man dwelleth, neither doth any son of man pass thereby; the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire" (Ch. 51:37, 43, 58). Many other similar prophecies could be quoted.

So completely were these predictions fulfilled that a certain class, antagonistic to the Bible, doubted whether there ever had been such a place as Babylon. The argument was that if there had been such a city for extent, solidity and greatness, it was impossible it should have perished so utterly from the knowledge of the living (for at that time, there was not a recognisable trace of the city to be found upon the earth).

The Bible account of the might of Babylon is confirmed by various writers of antiquity who visited the city, such as Herodotus, Berosus, Megasthenes and Xenophon, and their accounts have been collected and brought into focus by Rollin the historian. Their accounts confirm the words of Jeremiah and Isaiah quoted earlier who referred to the pride of its inhabitants in the strength of their city, and its "broad walls" and "high gates."

According to these accounts, Babylon formed an immense square traversed in the centre by a branch of the river Euphrates. The square measured 15 miles each way, and was enclosed by walls 87 feet thick and 350 feet high. Outside the wall was a moat, deep and wide, all the way round, lined with brick and filled with water, which rendered the city inaccessible except through the gates. In the wall on each side of the square were 25 gates, of solid brass, and between each two gates, three towers. From the 25 gates on each side went 25 streets, 150 feet broad, in straight lines to the gates immediately opposite — from east to west and north to south — each street being 15 miles long, cutting up the space within the walls into 676 squares measuring something over half a mile each way. The houses stood in their allotments with garden space between them. They were several stories high, and ornamented on the street front. They stood on the outer edge of these squares, the space behind forming the inside of the 676 areas into which the city was divided, was occupied as fields, gardens or industrial yards.



The passage of the river through the city was finished in a massive style. A solid quay or wharf ran along each side of the river in its course to its exit below the north and south walls; and at a little distance from the wharf on each side was a wall of the same thickness as that which enclosed the city. In these river walls were brass gates corresponding to the 25 streets crossing the city from east to west, and from these gates were descents by steps to the river from the convenience of the inhabitants who crossed from one side to the other in boats. These gates were always shut during the night; so that an enemy finding his way into the bed of the river could not have obtained access to the city. (But when the time came for Cyrus to capture the city by diverting the water of the river and entering by the dry river bed, one of these gates was left open "by accident.") The river was crossed in the centre of the city, east to west, by a massive bridge 660 feet long and 30 feet broad. The arches were formed of immense stones, fastened together with iron chains. At the ends of the bridge were two palaces communicating underground with each other. These palaces were of immense extent, one being  $3\frac{1}{2}$  miles, and the other  $7\frac{1}{2}$  miles in circumference. Inside the enclosure were three sets of ornamental walls, with cultivated spaces between. In the larger of the two palaces was the famous structure known as the hanging gardens, made by Nebuchadnezzar to gratify one of his wives, who was fond of the woods and mountains of her native Media, of which Babylon was destitute. The structure rose to a height of about 400 feet, and formed a series of wooded terraces supported by arches, and reached by flights of steps. The authors who supply these particulars attribute most of these works to Nebuchadnezzar, which agrees with the words which the Scriptures put into his mouth: "Is not this great Babylon that I have built for the house of the Kingdom by the might of my power and for the honour of my majesty" (Dan. 4:30). The tower of Belus was the next remarkable feature of the city. It was half a mile in circumference at the base, and consisted of a series of eight towers, narrowing as they went up and rising one above another, to the height of a furlong. The ascent was by stairs outside, gradually sloping and spirally going round the structure. It was supposed that this was the tower of Babel, whose erection was miraculously arrested in the first case, but finished afterwards by the Babylonian monarch. It was dedicated to the worship of the gods of Babylon. The city was not only of surpassing beauty, but in a military point of view was considered impregnable, since the cultivated area inside was sufficient to raise food for the inhabitants in case of siege.

—Amended.

*"Yahweh hath both devised and done that which He spake against the inhabitants of Babylon"* (Jeremiah 51:12).

*"The Lord shall be King over all the Earth"*

### QUESTIONS ANSWERED

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*Isaiah 9:6 terms Christ the "Everlasting Father." How can a Son be the Everlasting Father?*

**Answer:** This question introduces one of the most beautiful subjects in the Bible, that of God Manifestation. Jesus Christ is the Son of God foretold by Isaiah 7:14, to whom the name Emmanuel (God with us) is applied (Mat. 1:23). Thus, in some manner, God was present with His people in the person of His son, or, as Paul taught, "God was manifest in the flesh." Jesus was not merely a son of Israel, but also carried the name of the Everlasting Father (John 17:6). He was both Son of Man and Son of God, both Root and Offspring of David (Rev. 22:16; Isa. 11:1).

Jesus was the manifestation of the Everlasting Father in flesh. The Father dwelt in him by His spirit, and revealed through him words and works for the redemption of man (Jno. 14:10, 11; 2 Co.: 5:19). He could say, "He that hath seen me hath seen the Father" (Jno. 14:9), just as the Angel who appeared to Moses could say, "I am the God of thy fathers" (Ex. 3:2, 6). Further ideas along this line of thought will be found by consulting "Eureka," vol. 1, pp. 98-106, under the heading, "Deity manifested in Flesh," or from "Phanerosis" published in serial form in the last volume of "Logos."

Now let us consider the same question from a different aspect.

Every living creature derives its life from its male parent, or father, so that the father is the source of life. As all life proceeds primarily from God, the Creator, he is termed the Father, "all things are of Him, and through Him, and to Him" (Rom. 11:36; I. Cor. 8:6). After his resurrection, Christ testified to his disciples, "All power is given unto me in heaven and earth" (Matt. 28:18). This included power to raise the dead, authority to execute judgment, and bestow the gift of life on all those whom he approves on the Day of Judgment (Jno. 5:21, 26, 27). He is therefore the source of life for the age to come, a father to the glorified saints of the future, the Father of the Kingdom Age, just as Paul was a father to Timothy and to the Corinthians (I. Tim. 1:2; I. Cor. 4:14-15). Those who come to God through Christ are styled Christ's "children" (Heb. 2:13), whom the Father hath given him.

The title "Everlasting Father" in Isaiah 9:6 can be rendered with equal correctness, "the Father of the Age," or "the Father of Futurity," which is fully in accord with the explanations given above.

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*"Holy Child"*

Christ was called a "holy thing" or "holy child" because he was appointed or separated to fulfil a certain mission. There is no

Scripture warrant for applying the term "holy" to the nature of the Lord Jesus (Rom. 8:3; Heb. 2:14; I. Jno. 4:2, 3). We read of "holy seed," of holy "first born," of "holy prophets," of "holy women"; in no case does the word apply to nature. It signifies either character, or separation for service appointed by God (Ezra 9:2; Luke 2:23; Acts 3:21). The Papal doctrine of Immaculate Conception is largely to blame for a wrong conception of this word.

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*Put God and the Truth First*

Experience will teach you patience and a degree of unconcern. Things are neither so wrong nor so well as we think at first. In the impetuosity of youth, we imagine that with a little of the management which we feel prepared to prescribe, they could all be kept in regimental order "all along the line." We shall discover ultimately that in the midst of the incurable chaos, God's purpose is slowly advancing to victory. The only thing in which anxiety and diligence can be profitably exercised is in the regulation of our own individual ways.

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*Spiritual versus Carnal*

Disciples are not forbidden to lay up treasure, they are even commanded to lay up treasure, but it is to be in heaven, where no thieves can get at it and where it will not rust or canker. (Mat. 6:19-20).

Brethren are not prohibited from being soldiers, provided the weapons of their warfare be not carnal; on the contrary, they are exhorted to fight, only it must be the good fight of faith. (I. Tim. 6-12).

Covetousness is not interdicted in brethren, provided the things coveted be confined to righteousness and spiritual excellency (Matt. 5:6; I. Cor. 12:31; 14:39).

Racing is not forbidden, provided it be the "race set before us in the gospel" (Heb. 12:1).

Wrestling is allowable to saints, only it must not be against flesh and blood. (Eph. 6:12).

We are at liberty to pull down strongholds and cast down towering fortifications; but these operations must be strictly confined to the citadels of the carnal mind, and those imaginings and reasonings of men which rear themselves up against the knowledge of God. (2 Cor. 10:4-5).

It is lawful to take captive, and crucify, and put in bondage, only all such aggressive measures must be devised and put in practice exclusively against the "old man of the flesh," against the "lusts of the flesh." (2 Cor. 10:5; Gal. 5:24).

It is perfectly legitimate for believers to "strive for the mastery," if only they confine their endeavours to the "incorruptible crown." (I. Cor. 9:25; 2 Tim. 2:5).

Brethren of Christ are not forbidden to carry arms, offensive and defensive, provided they confine themselves to the "sword of the Spirit," the "shield of faith," the "breastplate of righteousness," and the "helmet of salvation." (Eph. 6:11-17).

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*The Theory of Evolution — a Latter-Day Peril*

All Bible allusion to the character of the generation that is to witness the re-appearance of Christ, is to the effect that it will be identical with those of past times that have witnessed great dispensational interferences: "as it was in the days of Noah": "as it was in the days of Lot": "the darkness covering the earth": "shall he find faith on the earth": "harvest of wickedness ripe," etc. Consequently we need not be surprised at the tendencies that are manifesting themselves in the direction of an apostasy even worse, in some respects, than that which, under Rome, has enthralled the world for a long night of ages. Darwinism in our day has extensively eaten the heart out of all religious conviction; and the effects are showing themselves in a widespread indisposition to give any earnest place to God or the Bible.

—Brother Roberts in 1890.

*"Remember Now Your Creator"*

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("Many false prophets shall rise, and shall deceive many." (Mat. 24:11). This was one of the trials besetting the Ecclesias in the stressful times preceding the overthrow of Judah's Commonwealth, and which caused "iniquity to abound, and the love of many to wax cold." They were times typical of our own, and we see a repetition of the same temptations today. Let each individual fortify himself with the Word of Truth, and he will be strengthened to endure these things, and built up in faith for the coming day. It is a trial and a challenge to the individual in these "perilous times."—Ed.)

"Please convey to Brother Hollamby that the Elpis Israel Notes are most useful and interesting and seem to meet the needs of many here."

—Auckland, N.Z.

(We shall be happy to send these notes — designed to assist in the conducting of home-study — to any address in the world. The writings of the pioneers can greatly assist in the better understanding of the Word of God.—Ed.)

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.

—R.R.

*THE JOY SET BEFORE US — OUR WORK IN THE  
MILLENNIUM.*

## 7. Every Man under His Own Vine.

Previous articles have established that the law of the future will be the Amended Mosaic Law, or the New Covenant internationally organised, and based on a perfect sacrifice, a perfect priesthood, perfect forgiveness and perfect rulers. We should be clear upon the fact that fundamentally there is only one Law of God, nationally initiated by Moses, and amended by Christ. It has been necessary to establish this fact so that we may obtain a clear picture of the mortal conditions during the Millennium. As we describe this, someone might have asked for proof, and our answer would frequently be "See the Law." Then the reply might have come that the Law is dead and done with, and the force of our argument would have been lost. Now, however, we suppose that this will present no difficulty.

### *Familisation*

Family inheritance on small farms was the basis of Israel's daily life, and will therefore be the basis of the life of mortals on the earth in the age to come. Chapter 8 of "The Law of Moses" by Brother Roberts is excellent upon this topic. He shows how abortive modern life is through being divorced from the land. I can do no better than to weave

some of his remarks into this article.

The Law of Moses was more calculated to evoke the true conditions of social wellbeing than the current modern systems. It was designed and adapted for a people living on the land in limited individual holdings, and not for masses crowded together in great cities. At present the land is the monopoly of the few, and ugly cities occupy far too much territory. A great clearance by Divine power would be the first necessity, and we have already seen that this is to come about.

The events of the settlement of Israel in the Land of Promise give us the pattern. First there was the extermination of the wicked inhabitants of the land, and then it was divided by lot for an inheritance amongst all the families of Israel. The instruction relative to this is found in Numbers 33:54. The performance of it is recorded in Joshua chapters 13 to 19. The reading of these chapters might appear rather monotonous, but we can rest assured that it would be very thrilling business to Israel after the long, weary years of waiting and wandering. A complete survey was made of the land to secure a fair division.

Thus there was a pro rata division of the land to all the people. There were no "landed gentry" in Israel, or rather the whole nation was a nation of landed gentry. The whole people were a territorial aristocracy, as the name Israel signified in a sense — prince with God. They were rooted in the land.

The land was kept in its original distribution among the mass of the people by means of the restitution laws associated with the Jubilee. These are recorded in Lev. 25. If a family fell into misfortune they could obtain an advance from anyone who wished to have the fruits of the land until the Jubilee. At that time it would revert to the family to whom it was originally allotted. Thus they could not permanently beggar themselves, and the development of large estates was frustrated. These laws will reappear in the earth. Visualise ourselves at the beginning of the Millennium supervising the division by lot of the land under our jurisdiction between the families of the district; and then every fiftieth year arranging for the return of any mortgaged land to the original owner. Such will be some of the practical matters which will occupy us in the near future.

A humble, intelligent and industrious family life is the true foundation of national wellbeing and efficiency. It requires the two things supplied by the law of Moses for its best development — the worship of God and the possession and cultivation of the land. Life on the land tends to that degree of humility that is

reasonable and beautiful; and with the plenty that comes from a fertile soil for which no rent has to be paid, it tends to enlarge the heart and ward off that dwarfing and pinching of the character that results from the impervious necessities of limited city life. Nationalisation would leave the land open to exploitation as now — in a different way, but with the same unhappy results. "Familisation" is the true system with a periodic year of release and general free restitution.

That this will be the case in the age to come is echoed in Micah ch. 4, which speaks of the armoury of war being turned into the instruments of peaceful agriculture. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid." Again Isaiah 65: 21-22 conveys the same picture. "They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

How this contrasts with the monotony of the present system of specialisation and mass production! Most people are remote in their daily work from the provision of their real needs; they do not with legitimate pride build their own houses, make their own furniture, or even grow much of their own food. The land and family system fills life with real interest in the

direct provision of daily needs. Honest simple craftsmanship, combined with the ownership of small farms, will be the material basis of mortal life in the Kingdom.

Under the law (Joshua 21:1-3; Mal. 2:5) the Levites were scattered throughout the land to keep God and His law before the people. The Levitical cities were to be the radiating centres of light and wisdom; the spiritualising element in the population. So, in the near future, the immortal man of God will be in the vicinity to teach the people the ways of God, to settle disputes, lead the worship of Yahweh, and conduct the people up to Zion year by year. (Your work and mine, dear brother and sister, if we endure unto the end).

#### *Blessing Out of Zion*

Catch the spirit of that as exhibited in Psalms 127-128. These are two of the songs of the "going up" (Ascent or Degrees) which pilgrims going Zionward three times a year used to joyfully chant. They express the domestic happiness and simple agricultural life upon which Israel's national prosperity was based when they obeyed the law and were blessed in basket and store. The second verse of Psalm 127 speaks of the vanity which characterises the rush and tur-

moil of a civilisation such as this 20th century. What others toil for in vain from morn to night, Yahweh gives to His beloved "while they sleep" without exertion. The sleep of a labouring man is sweet. He has done his part in ploughing, sowing, tending. While he sleeps God sends the showers which cause the crops to spring forth fruitfully.

The Psalm goes on to speak of a large family as a delight, a heritage from Yahweh. How this contrasts with the spirit of the present generation! Economically a large family is a problem: from a space point of view there are difficulties: and many people regard children as a hindrance to full indulgence of their selfish pleasures. But when the whole structure of society is changed then a large family will be desirable in the conducting of the family farm, and in the various handicrafts necessary for life. In the family circle men and women will find all sufficient recreation. How superior, even now, are the enjoyments of family life to the doubtful pleasures of the cinema, television, radio, sport and public house.

Psalm 128 further paints the picture of simple content which belong to the day when Yahweh will bless out of Zion. We see the father of the family rewarded by

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Opposition is wholesome, persecution beneficial; anything is better than stagnation: therefore when they come, "we rejoice and are exceeding glad: for great is our reward in the heavens; for so persecuted they the prophets of the olden time — "in the heavens," even in those heavens, in which the House of David's tabernacle will appear "as in the days of old."

—Brother Thomas.

an honorable competence and honest prosperity as the result of his labour. The mother not seeking outside distractions, but finding all her pleasures in the happiness of her numerous children, who, fresh and healthy as young olive saplings, gather daily round the simple but ample board.

How "out of gear" is life today as compared with this lovely picture. Yet people think that because they can press buttons and do all manner of wonders with their labour saving devices, that they have attained to true civilisation.

If these things are going to exist in the Kingdom then there will have to be an industrial system with offices, mass production, factories and all the many abortions of modern life; which even if cleaned up and "perfected" (model (?) factories!!) are still abortions and the creations of human pride. Even some brethren are so conditioned by their surroundings that they tend to think of modern methods as good and vital to their happiness. Such expect the external arrangements for the mortal population of the earth to be merely an improved version of the present.

Of course, we use these devices now, being caught up, to a point, in our unnatural environment. But this sort of "efficiency" is of little value as compared with the simple efficiency of the future which will facilitate spiritual development. This is certainly not fostered by the way in which most people have to earn their living in these days.

### *Craftsmanship*

I visualise from the general tenor of the Word, the mortal population of the earth, in their own family or village communities, with their own hands making their own simple necessities. I see the "virtuous woman" everywhere in the earth. "She seeketh wool and flax and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She is not afraid for the snow for her household for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple." Coupled with this simple material activity, she "openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also and he praiseth her" (Prov. 31:13, 19-22, 27-28).

I see the oldest son perhaps, or a neighbouring craftsman, making the table and chairs; taking a pride in the skill of his labour. Handmade goods are always the best. And for the mortal population the coming of darkness will, within a few hours at the most, suggest sleep. There will be no need to stay up late and use electric light. The home-made olive oil lamp will suffice, and to a large extent God's chronometer will be observed.

Why do people stay up late? Because their daily work is so unpleasant that they want to make the best of their leisure. But when the demarcation be-



tween pleasure, leisure, and labour no longer exists — then that reason will not obtain.

### *True Study*

Do we feel that to have all the labour-saving devices flowing from the present industrial system would leave more time for the mortal subjects of the Lord Jesus to study the Word? Here again the different pace of life is the answer. There will not be all the complications of modern life demanding attention in their leisure. Their surroundings will be such that they will be able to meditate in the Law of Yahweh day and night. Time will count for little. There will be no governors to set the pace of work; simple necessity will be the sole guide. Thus reflection, quiet "study" on the basis of what the immortal saint expounded out of the Word the previous Sabbath, will be enjoyed by men and women. Authoritative exposition of the One Book will replace the making of many books. Such will cease to be necessary when this age of weariness to the flesh has passed. The era of true study will be here.

The picture I am painting may be called austere and old-fashioned. But in greater hardihood and simplicity there is better soil for the development of the Truth. Surely when we consider the futility and frustration of 20th century civilisation in spite of all its supposed advantages, we can only long for

the clock to be put back without the abuses of feudalism being reintroduced. Even so, Come quickly, Lord Jesus.

—E.W. (England).

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### *Editorial Note*

There is no doubt that "familisation" will lay the foundation for the more happy and contented life of the Kingdom, together with the breaking up of the mighty cities of today, and the decentralisation of humanity. But we do not think there is any need for "putting the clock back" as has been suggested. It is true that the slower moving tempo of life of the past favourably contrasts with the rush and bustle of modern life with all its "labour saving devices," but then Messiah's times will reveal conditions surpassing both those of modern or ancient times. Something better than the "home-made olive oil lamp" can be suggested without the need of huge industrial undertakings — in the Australian outback, a windmill will generate sufficient electricity to illuminate a sheep station, drive a refrigerator engine, and so forth. Divine wisdom, in the future, will provide all such needs on a better and more satisfactory scale than ever before. Nevertheless, it is good to exercise our minds upon the conditions that will be set up upon earth when Christ reigns, and a foundation has been suggested in this and previous articles.



## *Christadelphian Newsletter*

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

### *Sowing the Seed*

It is the duty and privilege of every brother and sister to extend the knowledge of the Truth. This can be done by public effort, by word of mouth, by handing out literature. The door to door distribution of the "Digest of Truth" has resulted in hundreds of applications for further literature, and in a number of instances this has ended in baptism. Brethren in all parts of the Ecclesial world have co-operated in the distribution of the "Digest" and they will be interested to learn some of the results of their labours. At the present moment the Gospel Extension Society has on its mailing list some 500 names of potentially interested friends, from sixteen countries outside of South Australia. These names have come in from the distribution of literature—mainly the "Digest" and "Herald of the Coming Age." The aim is to contact (personally if possible) every person who makes application for further literature, and with this in mind, some fifty-five brethren (outside of South Australia) have expressed their willingness to co-operate and have already performed valuable service.

The brother making the contact tries to ascertain if the applicant is really interested, and if not he will advise that he be struck off the list. If the applicant is interested, help will be offered in the study of the Scriptures. Unfortunately there are many places where we cannot arrange for brethren to call personally, so that if the reader is interested in doing this work in his own district, a note to the Editor of "Logos" to that effect would be appreciated.

During the course of the last three years, twenty-four baptisms have been reported from various countries as the result of this co-operation.

This is a "day of small things," in which our work in the Truth must be done "as unto the Lord and not unto man." When this is the objective, we will not be deterred by lack of results, but will press on (as did Noah), realising that we are to "preach the gospel" in faith, leaving any additions to Yahweh who alone can bring our labours to fruition.

—M.L.

*Woodville Study Group*

The Woodville (S.A.) "Elpis Israel" Class meets weekly at the Ecclesial Meeting place — Rechabite Hall, Bower Street, Woodville — and as a foundation for Bible study uses alternatively "Phanerosis" and "Elpis Israel." Both works have proved illuminating. As the prophet declared: "They that feared Yahweh spake often one to another; and Yahweh hearkened and heard it, and a book of remembrance was written before Him for them that feared Yahweh, and THAT THOUGHT UPON HIS NAME" (Mal. 3:16).

This statement of the prophet has served as an incentive to us who have embraced the Hope of Israel to strive and advance in knowledge and understanding of the things pertaining to this hope. We realise that there is no such thing as standing still in the Truth; we either advance or retreat back to the beggarly elements of the world from whence we have been drawn by the knowledge of Jesus Christ. "Phanerosis" beautifully emphasises this truth.

In the early pages of this work, Brother Thomas shows that when a man comes to a knowledge of the Truth, the light of the Gospel illuminates his being and becomes the germ of the New Man in Christ Jesus. There are now two opposing elements present within him: the mind of the flesh and the mind of the spirit (which is the Truth — John 6:63; I. John 5:6); and until he dies these two principles will be found warring one with the other (Romans 7).

If the "germ" of the New Man is neglected, the flesh will ultimately conquer and death will finally triumph. We therefore must feed and encourage the "new man" and Paul shows that this is done "by knowledge" (Col. 3:9—Diaglott). If the brethren persevere in this direction they will ultimately mature in the things of God, and be strengthened in the walk of life, thus laying a foundation for life eternal at the manifestation of the Lord Jesus.

—H. Muggleton, Sect.

*Study Notes from Daniel*

(Continued from Vol. 20, and culled from the Prospect "Elpis Israel" Class).

**Daniel 7: The Vision of the Four Beasts**

**Verse 2.**—"Four Winds of Heaven"—"Wind," in prophetic symbolism, signifies an army (Jer. 4:11-13). These four winds were the four armies of Babylon, Medo-Persia, Greece and Rome. "The Great Sea"—The sea of nations, represented by Isaiah 57:20 as a "troubled sea" casting up mire and dirt. "The Great Sea" was also the ancient title of the Mediterranean, around which these four great powers of history have mainly sprung. The "four winds" did not strive all together, but arose one after the other.

**Verse 3.—“Four Great Beasts”**—Beasts are frequently used in Scripture to describe nations, illustrating the words of Proverbs 28:15: “As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.”

**Verse 4.—“The Lion”**—Assyria (see Jer. 4:7; 50:17). The “Lion” was the ancient symbol of Nineveh and Babylon, and archaeologists have dug many stone lions out of the ruins of these cities. **“Eagle’s wings”**—Signifying the outstretched, overshadowing influence of the Assyrian empire. **“The wings were plucked”**—The outlying dominions of Armenia and Medo-Persia revolted, and in collaboration with Babylon attacked Nineveh, which was overthrown. **“It was lifted up”**—The Chaldean power of Assyria was revived under Babylon, the power being transferred to that city which now assumed the Metropolis of the world. **“A man’s heart was given to it”**—Nebuchadnezzar’s regime (with all its many faults) was more humane than that of the Assyrian power with its brutal attitude towards those it conquered, and its blasphemous indignities towards Yahweh of Israel.

(For further details see “Exposition of Daniel,” by Brother Thomas.)

### *“Elpis Israel” Fraternal Evenings*

Two combined meetings have been held in recent weeks. At Walkerville, the Prospect, Modbury and Hazelwood Park classes combined to consider the subject: “Israel’s Coming Triumph over Edom.” Brother H. P. Mansfield was the speaker for the evening, and at the conclusion of his address questions were answered upon the subject matter. The chairman concluded the evening by appealing to the brethren to extend the knowledge of the wonderful expositions to be found in the writings of the pioneers, and to induce others to prayerful study of the Word of God, to which end books such as “Elpis Israel” and “Eureka” can assist.

At Cumberland, Brother L. J. Colquhoun spake to the theme: “The Spiritual Significance of the High Priest’s Garments.” The address was illustrated by drawings prepared by Brother Summer-ton. A very attentive audience listened to a lucid exposition of this wonderful theme, and the minds of the brethren were directed to the deeper aspect of the Word of God. The evening concluded with light refreshments, which gave further opportunity for informal conversation upon the theme of the evening.

These special evenings have proved a great success during the current year, and the matter presented has well repaid those who have attended. It has presented ideas upon themes that are not generally expressed, and this has been productive of further thought and interest on the part of those who have listened and studied the sections of Scripture expounded.

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At the present, the only issue which we can supply is the current number with the special article "The Satan of Scripture."

*Carterdelphia*

We have been handed a well printed, attractively produced little booklet with the above title, designed to reflect upon Brother John Carter, Editor of "The Christadelphian." The sub-title of the booklet is given as "A New Apostacy, by Ernest Brady." After glancing at its contents, we agree with the sub-title that the author has embraced an apostacy, but it is not a new one; it is an old one in new guise, and we would counsel him (E. Brady), to return to the foundation of Truth from which he has unfortunately drifted.

▲ ▲

## The Word "Logos"

For centuries, especially those following the period of the Renaissance, a controversy has raged over the correct meaning and sense of this word. "Logos" is a Greek word, and Greek words often trouble translators on account of the subtleties of the language which often require the employment of many English words and phrases before the correct meaning and sense is attained. There is no one particular English word competent to be an equivalent

of "Logos," but by a knowledge of the meanings of the word which lexicographers give us, it is possible to arrive at its probable meaning.

It is highly probable that the Constantinian era is responsible for the insidious manner in which "logos" is used by present orthodox systems. From Constantine there arose that Papal system which tyrannised the world to such an extent that all culture and learning became legal to the suppressors of learn-

ing, viz. the priests. During the "dark ages" Greek culture and learning became almost extinct, but as soon as the power of such a despot became lessened, the search for anything which could throw light upon ancient Greece and its culture became intense. For over one thousand years, during the temporal and spiritual supremacy of the Papacy, the history of Greece and of its culture lay dormant, and it is very probable that such a lapse is partly responsible for the ambiguous rendering the translators have given of the word "logos."

The Papacy is not altogether responsible for the wrong idea conveyed to the orthodox church layman when he reads the word "Word" (logos), but it can be traced farther back towards the days of the Master when philosophy and false teachers who exploited the people caused them to inculcate misconceptions. "The faith once delivered to the saints" soon became lost; even in the second century terrible error crept in as can be seen by comparing the Gospels and Pauline epistles with the history Justin Martyr has given us.

Seeing then that the God-given Truth has been corrupted by man, even as easy as it is for him to corrupt himself, perhaps it will be best to rely upon the Scriptures for a correct determination of the word "logos." The controversy over this word is not carried on only by members of religious systems, but by Rationalists, Spiritualism adherents, and members of different organisations.

John's gospel was written in Greek, and seeing that "logos" finds particular prominence in his opening words, it will be best to study that gospel to see how "logos" is used. Often it is spelt "logon," "logous," "logol," yet each is equivalent.

The best lexicographers, who are accepted in Universities as being honest authority, are Liddell and Scott. They define "logos" as follows:

"LOGOS" (AOYOS) a. The word or outward form by which the inward thought is expressed.

b. The thought itself.

1. A word and plural words, i.e. language, talk.
2. A word (in a fuller sense) a sentence, a proposition.
3. Speech, discourse.
4. A saying (tale), story, &c., also learning generally.

In 1st John and ecclesiastical writers, "Aoyos" or "Word," comprises the above general senses of word and thought.

AOYOS means, that which is spoken or said, a "word," also "reason," a "precept," a "command," a "peremptory order," a "mandate," "edict," a "saying respecting anyone," a "report," a "rumour," a "fable," "intelligence," "information," "history," "prose," "reason" especially as announced in language, "cause," "an argument," a "reckoning," a "calculation," an "account."

Dr. Donnegan defines "logos" as follows: "That which has been uttered," a "word," an "expression," a "saying," a "sentence," the "sense or meaning," a "command," a "speech."

Let us now examine "logos" as John has used it, in its various ways and meanings:—

1. **Word spoken:** "the word (logos) I have spoken" John 10:48.
2. **Word heard:** "and the word (logos) which ye hear is not mine, but the Father's which sent me" John 14:24.
3. **Truth:** "thy word (logos) is truth" John 17:17.
4. **A statement:** "this is a hard saying (logos)" John 6:60.
5. **A saying:** "what manner of saying (logos) is this?" John 6:60. See also John 12:38; 18:9, 31, 32.
6. **A Rumour:** "Then went this saying (logos) abroad among the brethren" John 21:22.
7. **Commandment:** "the old commandment is the (logos) word" I. John 2:7.
8. **The Gospel:** "To you is the word (logos) of this salvation sent" Acts 13:25-26.
9. **Speech:** "My speech (logos) and my preaching was not with enticing words of man's wisdom" I. Cor. 2:3-4.

From the foregoing, it can be seen that "logos" has many meanings, and can only be determined according to the context. As to the manner in which it is used in the first chapter of John, the meaning of "logos" (translated Word) is determined by the context of the Bible, which is accepted by Christadelphians as being no other than the Word of Truth.

In "Eureka" vol I., p. 72, new edition, Brother Thomas, discussing upon the use of "Logos" in John chapter I. (i.e. "In the beginning was the Word" (logos)

etc.), writes:

"In this text, then, there is ONE DEITY, and he is styled the LOGOS. This word signifies, 'the outward form by which the inward thought or reason is expressed and made known; also, the inward thought or reason itself. So that the word comprehends both the ideas of reason and speech.' Hence, by John styling Him the Logos, it was equivalent to affirming that He was a reasoner and a revelator: for, as Daniel declared to Nebuchadnezzar, that 'the Elahh, in the heavens revealeth secrets,' even the 'deep and secret things.'"

The "Logos" in the sense of wisdom or reason was "with God" from the beginning, even in the works of creation: "Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth . . . I was there" (Prov. 8:22). "Wisdom," or "reason," or "logos" was with Deity in all that He did.

It is found also in the Declaration of His purpose, proclaimed "in the beginning" in Eden (Gen. 3:15), and amplified in the prophetic Word.

And, lastly, the Divine "Logos" (wisdom or purpose) was "made flesh" in the person of the Lord Jesus (John 1:14), who, declares Paul, "of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (I. Cor 1:30). As we absorb the divine "logos" or wisdom, its influence will be found reflected in our lives, bringing forth fruit to the glory of God.

—R.T.



Brother Thomas on "*The Day-Star*"

## "*Until the Day Dawn*"

The luxury of silence and solitude, after much speaking and conversation, none can duly appreciate who have not enjoyed it. But in our three tours in Britain we tasted not much of this enjoyment. We were, so to speak, not our own. We were a bearer of "strange things" to the people's ears, and were, therefore, expected to be at the service of everyone; and this we endeavoured to be with as much affability as we could command.

Our new friends had but little mercy upon us in their demands upon our time. They seemed to think that premeditation was unnecessary; and that we had nothing to do but to open our mouth, and out would fly a speech. Of our two hundred and fifty addresses delivered in Britain, all were extemporized as delivered. There was no help for it, seeing we had to go oftener than otherwise from parlour conversation to the work before us in the lecture-room.

"Come," said one, "and take a quiet cup of tea with us on Saturday evening." We hesitated, being desirous to have the last night in the week to ourselves. "There'll only be two or three whom you have met before. You can just take it as easy as you please — talk or not, as it suits yourself."

This seemed very fair, so we agreed to go. We found some two or three additions to our friend's domestic circle, as he had said; and among them one of the pastors of the church to which he belonged. The tea-table conversation was without point; that is, nothing was touched upon concerning which the pastor and we would find ourselves in opposition; for he is respectably orthodox according to Athenian concession, while as for us, it is well known that we have no pretensions that way. Wherever "a divine" is present, there is generally formality and stiffness in the circle, all "feast of reason and flow of soul" being quenched by the mystic afflation of his presence. His "people" look up to him as their theological syntax — the rule by which they are expected to order their words in speech. Hence their sentences are measured, and their tone subdued into harmony with his supposed approval. This is irksome to a free spirit who knows what is in the clergy, and, therefore, hath no admiration for them, yet wishes to give no cause of offence to friends who hold them in esteem. This irksomeness was fatiguing, and predisposed us to accept, with a good grace, any event that might turn up to dissolve the spell that bound us.



Nor was a change of affairs far off. It was even at the doors. The tea service was not removed ere the bell announced frequent arrivals from divers parts of the city (Edinburgh). The ladies and gentlemen were ushered into an adjoining room, where our friend is wont to teach clergymen and others to read their sermons and to speak with fluency and propriety. Our little quiet tea party was invited to adjourn to this arena, when, to our surprise, we found there in fashionable costume, a company from twenty to thirty individuals.

This was too bad. "Oh," said our friend, "I thought you wouldn't mind it!" The assembly was pleasant to the eye, but how it would prove to the ear was another question. Its materials were not homogeneous. We cannot define them. Some were deacons, others members of Mr. W.'s church, some officers of the United Service, lawyers, sons of Abraham in flesh and spirit, etc. — all honourable persons, courteous, and well esteemed.

Having been introduced to them, our friend remarked that "not wishing to monopolise to himself the good things in which he knew they were interested as well as he, he had taken the liberty, without consulting the doctor, of inviting them to meet him on the present occasion, to hear conversationally more about them. He hoped, therefore, by way of introduction to an interchange of ideas, he would favour them with a brief outline of the subject matter brought to their ears in the interesting lectures they had attended."

In doing this, we called their attention to what the prophets had spoken concerning "the powers that be," the nations, Israel, and the saints — that "the powers" were to be abolished; the nations to be subsequently universally blessed; Israel to be organised into the kingdom of God; and, that to the Saints and their Chief, immortalised and made equal in nature to the angels, are to be given eternal glory, honour and dominion over all the inhabitants of the earth.

Having resumed our seat, our host observed that "the subject was now before them, and he doubted not it would afford Dr. Thomas pleasure to consider any difficulties his outline might have suggested to the minds of his hearers"; and then turning towards his pastor, sitting on a sofa near the door, he inquired if he would not favour the company with his views upon these important themes?

To this he replied that "he agreed with several of the particulars expressed by Dr. Thomas, but that as to prophecy we could not know much about it before it was fulfilled, and was of opinion that time might be more profitably engaged in attending to what could be understood."

Thus he delivered himself substantially, and then relapsed into silence, from which it is to be inferred that, though a professional interpreter of the Bible, the greater part of which is composed of history and prophecy, he had no views upon these important themes!

*(Concluded next issue)*

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## How and When was Christ made Sin ?

*"He was made sin for us that knew no sin" (2 Cor. 5:21).*

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Under the above heading the "Shield" for July publishes an extract purporting to come from the pen of Brother Roberts. Unfortunately the extract was amended in such a fashion as to blur the real point of Brother Roberts' reply to the question. We have pointed this out to the Editor, and are confident that same was published by him in all good faith, the extract being forwarded to him for inclusion. The following is the actual comment made by R. Roberts.—Ed.:

Christ was "made sin" in being born into a sin-constitution of things — a state in which evil prevails because of sin, for the cure of that evil and the removal of that sin in being treated as a sinner when he was not a sinner. He was "made a curse for us" (a synonymous expression) in becoming subject on our account to a curse to which he was not individually liable — namely, the curse of the law to which he was obedient in all things, but under which he came in the mode of his death; "for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). Undeserving of curse, and guiltless of sin, he was "made a curse," and "made sin," in dying as one under curse and a sinner. He did this for his brethren, who were sinners and accursed. He did it by coming under the curse himself, for he could not otherwise remove it. "He bare our sins in his own body on the tree" (I. Peter 2:24), and the testimony that "he died for us" (Rom. 5:8) is equivalent to the affirmation that he was "made sin for us," and "made a curse for us." These elliptical expressions are but another form of Isaiah's testimony: "It pleased the Lord to bruise him; He hath put him to grief" (Isa. 53:10). He did so to magnify His own law and exhibit or declare His own righteousness as the basis of our forgiveness. We cannot and need not get nearer than this. It was an arrangement of love, in harmony with justice and wisdom, for the deliverance of such as come through that arrangement to God in humility for forgiveness, recognising themselves as crucified with Christ — by whom nevertheless they live, because he rose again. "God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8).

—R.R.

## OUR POLICY.

We accept the Truth as the sanctifying power (John 15:3; 17:17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3:10; Eph. 3:17; 2 Cor. 13:5; Gal. 2:20; 5:6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (John 17:3; Titus 1:2). Our pages are therefore devoted to the extension of its knowledge, its defence against error, and to assisting readers to a better understanding and appreciation of the work of Inspiration — the Bible. As an invaluable aid to that end, we encourage the use 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 wherever it may be found. In this connection we are not called upon to give space to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19:27; I. Tim. 6:3-5; Titus 1:10-11; Exod. 23:2).

We are interested in sound, thoughtful articles based upon the following first principles of the One Faith as taught by the Apostles, and believed by Christadelphians:

One God, inhabiting light unapproachable, yet everywhere present by universal spirit (irradiant from himself), revealed to Israel and manifested in Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin-offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation, and the

Subjugation of all kingdoms and republics on earth.

The kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal; under the law of sin and death.

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

It is necessary to understand the Old Testament in order to a correct New Testament faith.

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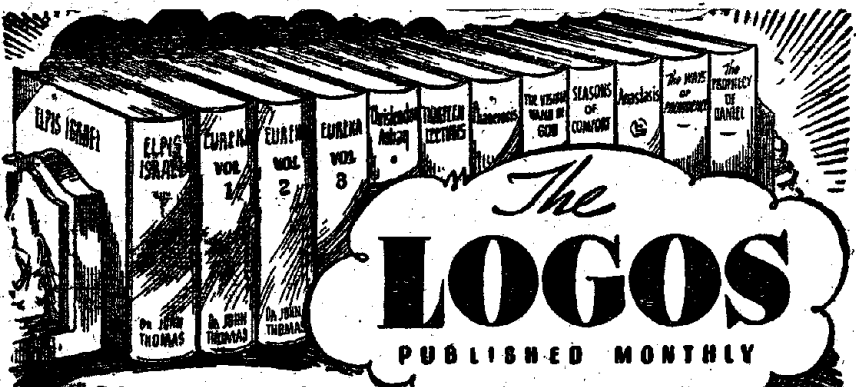
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*"Blessed are they who hear the logos (word) of God and keep it..."*

No. 2                                      October, 1954                                      Vol. 21

**"DEVOTED TO THE SPIRITUAL ADVANCEMENT OF A PEOPLE CALLED OUT OF GENTILE DARKNESS UNTO DIVINE LIGHT"**  
 (Acts 15:14).

**CONTENTS**

	<b>Page</b>
Ashamed of the Truth . . . . .	33
The Joy Set Before Us . . . . .	34
"Until the Day Dawn" . . . . .	39
For Younger Readers . . . . .	42
Was God Just in Punishing "Little Children?" . . . . .	47
Newsletter . . . . .	48
Habakkuk's Message . . . . .	53
The Approaching Crisis . . . . .	57

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

Paul.

*"The Lord shall be King over all the Earth"*

VOLUME TWENTY ONE

## **THE LOGOS**

*Upholding the Purity of Apostolic Doctrine and Practice*

*Thoughts for the Times*

### Ashamed of the Truth

Sin takes away "the answer of a good conscience towards God," and converts it into an evil conscience; which may be certainly known to exist, when the subject of it is ashamed of the truth, and harassed by "doubts and fears." They are ashamed of the truth, who, being enlightened, feel themselves condemned; or, being ignorant, apprehend it. Such, on account of unbelief, or of a "dead faith," may well be ashamed of His wisdom and power. People of this description prescribe all conversation about the truth as unfashionable and vulgar; or as calculated to disturb the peace of the family circle; others again, make a great outcry against controversy as dangerous to religion; as though God's truth could be planted in the hearts of men, already prepossessed by God's enemy, without controversy; others, subjected to the timidity of sin, reduce everything to opinion, and inculcate "charity"; not that they are more liberal and kind than other people; but that they fear lest their own nakedness may be discovered, and "men see their shame"; while another class of bashful professors cry out, "Disturb not that which is quiet," which is a capital maxim for a rotten cause, especially where its subversion would break up all "vested interests," and pecuniary emoluments. So it is, while "the righteous are bold as a lion, the wicked flee when no man pursueth." Sinners, however "pious" they may be reputed to be, are invariably cowards; they are ashamed of a bold stand for their own profession; and afraid of an independent and impartial examination of the law and testimony of God.

— J. Thomas.

THE JOY SET BEFORE US — OUR WORK IN THE  
MILLENNIUM.

## 8. Material and Spiritual Benefits

The Mosaic, divine principle that Land is the basis of the Kingdom, is in harmony with the facts of life as God constituted them.

Almost everything originates from the Land, though in this age of mechanisation, dehydration, and the tin-opener, we are apt to forget this fact.

Land is God's own provision for a proper environ for man.

1. In the small farm, most of man's prime needs will be met.

2. Worry will be reduced to a minimum, so long as man is obedient. Farming will not be an economic struggle dependent upon world markets, but a real joy.

The curse will be successively reduced (Isa. II: Isa.65). Physiographical upheavals, such as the great Olivet earthquake, will revolutionise the climate and productivity of areas at present of little use. Thus the desert will blossom as the rose (Ezek. 36; Isa. 35), and there will be a handful of corn in the top of the mountain (Ps. 72), whilst the plowman will overtake the reaper (Amos 9).

In addition to violent means, the increased fertility of the earth will be brought about by a proper instruction in a balanced agriculture, with the use of compost instead of artificial fertilisers. The Elohim instructed Adam in practical matters in the beginning, and the Elohim of the Millenium will number this among their many tasks.

Isaiah suggests this thought in Ch. 28:24-29. He gives a technical treatise on ancient agriculture. Ploughing is the foundation and does not continue all the year. Dill (fitches) was broadcast indiscriminately, cummin broadcast a little more carefully, wheat and barley were drilled, and spelt (rie) was put round as a border. Whence did man learn this agricultural wisdom in the preparation of the ground, and the sowing of the seed? "His Elohim doth instruct him to discretion, and doth teach him." Likewise in the threshing of the harvested produce there was a variation of process. Staff and rod for the more delicate seed; heavier implements for the more solid seeds. These methods are a parable of the way in which Yahweh deals with men and nations; by soil preparation, by sowing, and finally by tribulation (from the Latin "tribulum" — a threshing instrument). However, the main point for the moment, is that the wisdom of the husbandmen is



the direct gift of Elohim. Men have so apostatised from proper husbandry that they will have to be reinstructed.

Above all else, the blessing of Yahweh in basket and store is the key to the productivity of the earth (Deut. 28).

3. Health will be built up by proper country living instead of violent exercise, and all the many fads of this age. Proper healthy foods will also contribute to this.

4. Large families will be encouraged by the ample room for them to work and play happily. As a result, man's natural desires will be kept to their proper channels. Perversion and delinquency in adult and juvenile will be reduced.

### Spiritual Benefits of the Kingdom

1. From Genesis to Revelation, God uses His natural handiwork as the basis of a living parable of His purpose and ways. We have suggested an example of this above. Light, heavens, earth, trees, rivers, storms, clouds, sheep, olives, figs, grain, grafting, rain, hail, thunder, rocks and all the many other features of nature by which the husbandman of the future will be surrounded as he performs his daily task, will be a constant reminder of the many treasures of God's purpose as revealed in the Word. As he puts in his sickle because the corn is ripe, his mind will work through the scriptures on reaping that were expounded by the immortal man of God on the previous Sabbath, and how the task will increase in joy as he sees it as a parable of the works of God.

2. Land work under the conditions of the Kingdom will make for the proper contemplative disposition in which the thoughts of Deity may find root.

3. Hardihood, of which we have already spoken, makes for robustness of mind in the things of God, and helps to banish feeble sentimentality.

4. Seeing their own hands will have bestowed labour on the vine, fig, olive, orange, apple, corn, bees, cattle, sheep, etc., there will be a deeper appreciation of He who giveth all.

Nowadays we give thanks to God, as commanded, round a table marred by the hand of man, with his many subtle commercial preparations. It is not easy to remember the providence of God; that the jar of marmalade originates in the fragrant orange grove; the packet of corn-flakes in a field of smiling corn; that the bottle or tin of milk contains a product that came from the cow. God is thus made remote — but then how different when man is brought closer to the soil, and has directly contributed to that which he partakes. This vivid realisation of He who gives is very important.

It would apply equally to the other necessities of life. To houses, built from wood out of the local forests; to clothes made from wool, the hide of flock and from flax; to furnishings and fabrics made from various animal and vegetable products of the farm and forest; to fuel, gained from the inferior wood in the forests which will be plenteous in those days.

In all these material matters, man will be the direct partner of Yahweh, and when he brought a sacrifice this would be manifest. He would be sharing with God that for which he depended on Yahweh. He would be offering something upon which he had bestowed personal labour. It would thus more fittingly represent himself. Yet, at the same time, it would be an offering of the gift of God. Thus God and man would meet in the offering.

#### Spears into Pruninghooks

Perhaps a critic might say there are many other necessities besides those we have mentioned. Metal equipment would be needed for the plough and the various crafts of those days. Those who imagine an industrial system in the Kingdom will say that this means iron mining which involves human discomfort and ugliness.

However, Isaiah 2:4 has already covered that need. After the desolations of Yahweh, the earth will be a vast scrap heap. There will be sufficient metal there to last throughout the millenium.

Consider, also, the many things that men think they need now, but which will be either positively ruled out then, or rendered unnecessary: radio, television, synthetic entertainment, the current pleasure industry and sporting system, fertilisers, weapons, planes, cars, trains (it will not be a speed age), tractors, modern sanitation (see the sensible provision of Deut. 23:13-14). Nothing will be left whereby man's pride will be able to boast of his achievements; only scope for the simple achievements; only scope for the simple pride of delicate craftsmanship in the family village unit.

Having suggested the broad principles of the life of mortal man in the Kingdom, it remains to give feasible explanations of one or two difficulties whereby the possible harmonisation of certain needs with the pattern of simple life is demonstrated. Our pattern is well established from the Word. The details are bound to fit in even though we may not be sure of the method.

Printing is such a difficulty. Bibles will certainly be needed in the Kingdom. The copies existing in all tongues at the beginning of the millenium would not last more than half a century. How will their circulation be maintained in the absence of a highly geared printing industry? Perhaps Deuteronomy 17:18 gives us a hint. The King of

Israel was personally to make a copy of the whole Law for himself. It would thus be indelibly impressed upon his memory, and by doing it himself, he would realise that he was as much subject to it as those over whom he reigned. So one visualises everyone spending a few hours a week copying out the Word for themselves, becoming very familiar with it.

“Surely modern liners would be needed to take up the mortal nations every year to keep the feast in Jerusalem?” This objection is often raised by some who believe that industrialism will find a place in the Kingdom. First, we ought to be clear that it is not every living soul who goes up to Jerusalem every year. Families and nations, rather than every individual, is the point stressed in Zechariah 14:16-19. In the course of every few years this will involve every individual (especially the males, on the pattern of the Law of Moses), but in any given year a representative cross section would journey in leisurely manner, while the rest remained at home to keep the domestic wheels turning.

Thus that beautiful monument of craftsmanship, the wooden sailing ship, would come into its own again. The saints would be able to ensure it a gentle passage to the Holy Land, by their control of the elements. When required, they would be able to see that the south wind blew softly, and they would be able to prevent Euroclydon from becoming a menace.

As to the building of the vessels; from the large families of those days, a few young men of that inclination could well be spared for a few years to supervise the work, and perform that which required rare skill. I Kings 5 gives us the example of Solomon raising levies for the building of the temple. These became objectionable when used for his private aggrandisement, as they are when nations use them today, but under ideal circumstances as mentioned, they could be a source of joy. Coming climatic and geographical changes will probably make the rivers of the world into a great system of inland waterways. This is hinted at in Isa. 33:21, and in the geographical rearrangements of Ezek. 47, Zech. 14, etc. No doubt some adventurous spirits from the various family farms would be spared to be the responsible mariners.

### Education

Here our three pillars of God! Family! Land! would still be the fundamental principles. The services in Jerusalem and locally under the guidance of immortal rulers (you and I if faithful) will be powerful teaching agencies.

The family circle will be modelled on Deut. 6:4-9: “Thou shalt diligently teach my commandments to thy children, and 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 . . . ”

Nevertheless, we cannot be certain that some actual school system will not be necessary in the Kingdom, to make sure that the minds of the young are correctly indoctrinated. If this be so, then reading, writing and literature would have the Word as their basis, for the study of the Word would be the main reason for such acquirements being desirable. Music lessons would be devoted to the art of praising Yahweh. Mathematics would not assume its present importance, being restricted to the simple needs of that day. History would be taught. The selection of facts would be Divine. The text books would be Daniel and the Apocalypse, not Alison Phillips and G. M. Trevelyan. The history of the human race would be viewed as the Divine purpose in Israel leading to the whole earth being filled with the glory of Yahweh. By this criterion many supposedly great events and brave heroes will be forgotten, while many of the “poor of this world, rich in faith” will leap into prominence. If I may be permitted a flight of fancy, what a thrill would be felt if the education in history were enlivened by a visit to the school from one of the history makers, such as Moses or David, or at least by seeing them at Jerusalem.

Language difficulties will be overcome. All nations will call upon Yahweh with a pure lip (Zeph. 3:9). If this does not mean one language all the world over, it does at least suggest that all the world over will understand the common language used in the Jerusalem assemblies. This would be Hebrew which is admirably fitted for the expression of Divine ideas. Thus a fitting end would be brought to the babel of voices which began at the same time as the kingdom of Babylon.

Time fails to tell of all the other possibilities of the Kingdom, but enough has been said to set the mind roving in the glorious vision of the future, getting away from mere abstractions into something very real and practical. Let us not become so cold and philosophic that we think it too childish or simple to get excited about the endless possibilities of the future. What if some of our minor deductions should prove unfounded; the broad pattern will stand, and will help to stimulate in these dark days. I have personally found this study has made me more impatient than ever before for the Kingdom to be established.

Soon the days when the ploughman shall overtake the reaper will be here. The tabernacle of David will be rebuilt (Amos 9). The veil that now overspreads all people will be removed (Isa. 25) in Zion, and thence into all the world. We, brethren and sisters, have been called to such unspeakable honour. Shall we not count all things but loss that we may gain this Kingdom which Christ has covenanted to us? The saints of the Most High shall take the Kingdom and possess it. Ours the joy of making Psalm 72 a reality. “Oh blessed be Yahweh Elohim,

the Elohim of Israel, who only doeth wondrous things. And blessed be His glorious Name for ever. AND LET THE WHOLE EARTH BE FULL OF HIS GLORY. AMEN AND AMEN."

— E. Wille, England.

(Editorial Comments on page 52)



Brother Thomas on "The Day-Star"

## "Until the Day Dawn"

(Continued from last month)

Being convened for friendly social interchange of thought, we did not wish to disturb the harmony of the evening, by seeming to enter the list against our ecclesiastical friend. Having put himself in our power, we might have made him contemptible before the eyes of all. We might have demonstrated his utter incompetency for "the work of the ministry" in which he claimed to be engaged; and have convicted him of extreme presumption in assuming to speak to me in the name of the Lord, while confessedly and profoundly ignorant of what the Lord had spoken by the mouth of his holy prophets. But, out of respect to our worthy host, and that we might not be accused by any of acting offensively, we lost sight of the pastor, and imposed silence upon ourselves, for a time at least, that others might offer their ideas if so disposed.

The silence being unbroken, as we thought, sufficiently long, we observed that we would briefly hold their attention to what the Scripture testified for our instruction in Peter's second epistle (2 Peter 1:19-21; 3:17). We then read the words following:—

"We have also the prophetic word more sure to which ye do well to take heed as unto as a light that shineth in a dark place, until its day dawn, and a lightbearer arise in your hearts." These, we observed, are "wholesome words," and the literal meaning of the original. The prophetic word is sure, and the things Peter, James and John had witnessed on the Mount of Transfiguration confirmed it, or made it surer. Thus made doubly sure, it became a **shining light**, not a feeble, invisible light, such as pure hydrogen burning in day-brightness; but a light blazing as the sun in a place otherwise dark, dark as Egyptian night with blackness.

We need not wonder at the sure prophetic word being radiant with brightness; for Yahweh who gave it is light, the Light of the Universe, "in whom is no darkness at all." It is "a light that shineth in a dark place." The heart of man is this dark place. The word *auchmeros* signifies not only dark, but "squalid and filthy." This

is man's mental and moral condition, squalid, filthy, and dark by nature — a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, "the light of the glorious gospel of Christ, shine into him" (2 Cor. 4:4). Consider the savage, the semi-barbarian, and the "civilised" man. Not to go beyond "Christendom" for examples, contemplate the man of letters, philosophy, politics, and "religion," not to mention the thoughtless multitude whose minds embrace no other topics than such as arise spontaneously from their "fleshly lusts that war against the soul."

Converse with these several classes of mankind upon "Moses and the Prophets," the apostolic testimony, the mission of Messiah, the future of nations, the destiny of the earth and of man upon it, etc., and you will find that "darkness covers the earth, and gross darkness the people"; and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil, and that continually.

Now to this sure, prophetic word, or glorious gospel light (for the gospel is still almost wholly a matter of prophecy), the apostle says, "ye do well to take heed to it." Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not and cannot understand? What would be the use of studying it if it were essentially enigmatical, and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

But Peter's exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it "until the day dawn"; that is, the light's day, or the word's day — the day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom He raised up from the dead, for that very purpose (Acts 17: 31). This is the day spoken of by Moses and the Prophets — "the acceptable year of the Lord," the year-day, or Age to Come, of a thousand year's duration (which with the Lord are but as one day, says Peter—2 Pet. 3:8), "the rest which remains for the people of God" — the day when His king shall come in his kingdom and glory — this is the day (Ezek. 39:8) which succeeds "to day," coeval with the Gentile governments; the Gospel-day, when Christ shall sit upon his father's throne in Zion, and "govern the nations upon earth" (Ps. 67:4; 22:27, 28).

This day has not yet dawned. We are in "the evening time of today," when it shall be light (Heb. 3:13; 4:7; Luke 23:34; Zech. 14:7). We are of "to-day," which is "a cloudy and dark day" — a

day of ignorance, superstition, and foolishness; but when to-morrow comes, the day after "to-day," these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy than mankind can do without the brightness of the firmament.

Blot out the light of heaven, and confusion and death would soon pervade the world. The "children of the day" (I. Thess. 5:5) must have daylight or they would become sickly, and pine away, and die. They respond to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a light-bearer may spring up in their hearts making their path "as the shining light, that shineth more and more unto the perfect day." The way of the wicked is not so. It is darkness, and they know not at what they stumble (Prov. 4:18, 19).

—Brother J. Thomas.

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"Be ready! Watch!" This does not mean that we are to secrete ourselves, as in a cloister, or dismiss the practical affairs of life from a due attention. "The order of the day" from our Commander is, "**O**ccupy till I come." "Be faithful in the least." Attend to all your matters in a wise and cheerful and godly spirit; at the same time, never let God out of your sight. Read and pray always in their proper measure, and "remember the Commandments to do them." In such a line of things, it matters not at what stage or moment the Lord's presence is announced.

—R.R.

### Faults of Childhood

The faults and sins of early life — the volatility, the thoughtlessness, the self-will and impatience of control, the untruthfulness, the weakness of moral and spiritual perception, and so on — constitute a class of obstacles which every faithful educator must resolutely face, and with which he should, in dependence on divine aid, prepare to grapple. Let him never forget that there is a CORRECTIVE as well as a DIRECTIVE element in his work, and he must prepare to be a physician as well as a guide.

The human heart, whether in early or in later stages, turns away from God, and neither responds to His claims, nor acknowledges His authority. The will of self, not the will of God, is the law of unregenerated humanity, and from this root of self-will spring the bitter fruits of evil tempers and dispositions — only too conspicuous even in childhood's sunny morning.

In seeking to rectify what is thus wrong and mischievous, conflict and opposition must needs arise. Hence the argument for commencing work of religious training as early as possible. The shallow plea that children "should not be biased" is met by the obvious fact that they are biased already, and that towards evil, not good. To supplant that bias by a mightier tendency is a work which cannot be begun too soon.

# 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” —  
(Ps. 11:9 R.S.V.).*

## DOES GOD PUNISH THE WICKED?

Dear Reader,

We have received a note from R.P. who is concerned about the judgment of Christ, and the question of responsibility. Our correspondent does not like the thought of people so completely despising God's will, and giving themselves over to a life of worldly, and often immoral pleasure, apparently with impunity. She asks: “If these people are not raised for judgment, are they to go altogether unpunished?” She explains that saints who may try but fail will be raised to condemnation, and why should others simply pass into oblivion, unpunished and unaware of the reward of the righteous, and thus without regrets.

We may be perfectly sure that God's ways are right; that He will always act in accord with His immutable principles of justice, mercy and truth, even though our finite minds cannot grasp the workings of His law (see Isa. 55:8-9). It is frequently declared in Scripture that those who would inherit the Kingdom must deny themselves and “through much tribulation” enter therein (Acts 14:22; Matt. 16:24; Heb. 5:8; 2 Thess. I:4-5). Tribulation is a necessary element in the perfecting of character, and the seeming prosperity and ease of the wicked is incidental to it. It tests our faith; it causes us to weigh up the attraction of these things against the inducement of God's way; it allows us to demonstrate our loyalty to God; it provides scope for us to exercise the discernment of good and evil, realising that “all things work together for good to them that love God, to them who are called according to His purpose” (Rom. 8:28). We have followed the Gospel call to separateness (2 Cor. 6:17-18), and so can have no further fellowship with our former worldly pursuits (I Pet 4:3-5).

Those who are ignorant of God's will are not raised, because there would be no basis upon which they could be judged. They are already condemned, and death becomes their lot. But we must not imagine that they do not in this life reap the results of their evil. Look at the



world about you. There is precious little real pleasure in it. It is not a happy world. It is a world governed by fear, and one that is rapidly hastening toward further bloodshed and violence. We must agree with Paul that "the wrath of God cometh upon the children of unbelief" (Eph. 5:6; Col. 3:6) because of their flagrant repudiation, not only of His authority, but of common principles of decency and righteousness.

"Godliness," declares Paul, "has promise of the life that now is, and of that which is to come" (I Tim. 4:8). By this he means that we receive a reward even now for right living, we are the happier for our moderate, God-fearing way of life, whilst it has also promise of immortality in the age to come. This is the experience of all those who really give themselves to Christ. But we must "look to ourselves" in these things (Heb. 12:6, 11); we must not unduly concern ourselves with the fate of others.

As to those who "may try but fail," we can be assured of this: If a person really and conscientiously "tries," he will "obtain mercy, and find grace to help in time of need" (Heb. 4:16). The inspired answer to your problem is found in Psalm 73, which we recommend that you read. You will find this problem is not a new one, nor exclusive to these times. Note particularly v. 17, and the summing up of the matter in verses 26-28:

"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For, lo they that are far from Thee (the ignorant world of the ungodly) shall perish: thou hast destroyed all them that go a whoring from thee (those of knowledge who stray from the path of right, or reject the counsel of God). But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works."

God's way will ultimately be revealed in the earth, and then all mankind will see that He has perfectly blended justice and mercy. We can put every confidence in Him in our pilgrimage to the Kingdom.

Yours fraternally,

F. Russell.

P.S.: Further information upon this question will be found in "The Instructor," lessons 132-137.

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### Suggestions for Bible Marking

#### MOSES' TESTIMONY CONCERNING THE SOUL

Last month we presented a few preliminary suggestions in regard to the subject of man's nature, and recommended that Chapter 2 of "Christendom Astray" be read in conjunction therewith. In this article we will study the use of the word "soul" in the writings of Moses. As

## For Younger Readers

it is important to be able to rebut the widespread teaching of the immortality of the soul, we suggest that you consider the occurrence of this word as detailed hereunder, and that you elect therefrom the passages you think best expound its meaning, and link them together by a system of cross reference in the margin of your Bible.

The word "soul" occurs far more frequently in the writings of Moses — the oldest portion of the Bible — than we might at first expect. Of the 488 times that it occurs in the Bible, no less than 113 of them are found in the first five books. A detailed study of all these passages will reveal that there is nothing to be found anywhere in the Bible concerning the soul which cannot be found in these five books.

By grouping all of these passages into several different sections, and examining them closely, the full weight of evidence in support of the Truth can be brought forth more effectively and convincingly than by any process of argument.

In the following group of 48 passages, "soul" clearly refers to the body. "Body," "creature," "man," "person," etc., can quite reasonably be substituted for it, the essential meaning in every case being "living creature:"

Gen. 2:7; 12:5; 17:14; 46:15, 18, 22, 25, 26, 27:

Ex. 1:5 (2); 12:4, 19; 31:14;

Lev. 4:2; 5:1, 2, 4, 15, 17; 6:2; 7:18, 20, 20, 21, 21, 25, 27, 27;

17:10, 12, 15; 18:29; 19:8; 20:6, 6, 25; 22:3, 6, 11; 23:30 (2);

Num. 9:13; 19:13, 20, 22.

In the following group of 35 passages, the meaning is as above, but a word of explanation, or cross reference may be necessary to emphasise this fact:

Ex. 30:12, 15, 16; Lev. 17:11, 11; Num. 15:27, 28, 30, 30, 31; 50  
(These passages explain one another).

Lev. 26:11, 15, 30, 43; Num. 21:4; 15:11; Num. 11:6; 21:5; Deut.  
12:15, 20, 20, 21; 14:26 (i.e., appetite, cf. Prov. 23:2; Ecc. 6:7  
where the same Hebrew word is rendered "appetite").

Num. 30:2, 4, 4, 5, 6, 7, 8, 9, 10, 11, 12; (cf. Acts 23:12, 21).

Deut. 13:6 (cf. I Sam. 20:17; Eph. 5:28-30).

These two groups of quotations comprise an overwhelming majority of all the occurrences of "soul" in Moses' writings, and they show beyond all doubt that "living creature" is the meaning in every place, and not an immortal entity in man. By noting these facts in our Bible, we will be prepared to defend the Truth against any attack, or present it to any who may be interested.

## For Younger Readers

Several of these passages could well serve as key verses, so that additional comment on some of them should prove beneficial.

Genesis 2:7. Note that the dust-formed, lifeless body is called "man." When the breath of life was imparted to this lifeless body it became a living body, or "living soul." The "living soul" was previously a dead "soul" made of the dust, to which the breath of life was given. By no stretch of the imagination can the word "soul" be applied to the "breath of life." Kitto, a recognised authority, renders this verse: ". . . the man became a living animal . . ."

Leviticus 17:10. Note "the man . . . that eateth . . . blood," "the soul that eateth blood," are parallel terms. Verses 15, 16: "every soul . . . shall wash his clothes, and bathe his flesh, and be unclean . . ." The vain philosophy of man makes nonsense of these words, but they are clear and simple when the truth is understood and appreciated.

We now consider a third group of passages, in which "soul" is used in the sense of "mind." In all of these passages, we can substitute "mind" for "soul" and find the meaning clearer. We will find only absurdity if we try substituting "immortal soul" in these places. There are eleven such passages:

Gen. 34:3, 6 (cf. I Kings 11:2);

Lev. 16:29, 31; 23:27, 29, 32; Num. 29:7; 30:13 (i.e., purge your mind) cf. Isa. 58:5, 13.

Gen. 42:21 (i.e., anguish of mind). (Gen. 49:6 (cf. Jer. 15:1).

In Gen. 35:18; Num. 16:38, the word "life" could be substituted for soul. We could link these places with Gen. 19:17, 19; 32:30 where the same Hebrew word has been translated "life." (Also I Kings 2:23; 19:4, 10, 14).

In the following seven places "soul" could be substituted with "self," or "myself:" (Deut. 4:9; Gen. 12:13; 19:20; 27:4, 19, 25, 31 (cf. Deut. 4:15; I Kings 19:4; Isa. 5:14 where the same Hebrew word is used in the original).

In ten passages we read of "heart, and soul, and mind . . ." "Soul" here refers to the whole being, and serves to give emphasis to the commandment. See Deut. 4:29; 6:5; 10:12; 11:13, 18; 13:3; 26:16; 30:2, 6, 10.

This completes our analysis of every passage where the word "soul" is used by Moses, and it will be readily seen that not one of these passages gives any support to the heathen fiction of "immortal souls." In every case the soul refers to the body, or to some bodily characteristic which can have no existence apart from the body.

## For Younger Readers

In addition to the above passages, the Hebrew word translated "soul" (i.e., Nephesh), is used 83 times, and is rendered in various ways as follow: "any" (Lev. 2:1; 24:7; Num. 19:11; Deut. 24:7), "any person" (Num. 31:19; 35:11, 15, 30), "beast" (Lev. 24:18), "body" (Lev. 21:11; Num. 6:6; 19:13 — note that in each case it is a dead body), "creature" (Gen. 1:21, 24; 2:19; 9:10, 12, 15, 16; Lev. 11:46, 46), "dead" (Lev. 19:28; 21:1; 22:4; Num. 5:2; 6:11), "dead body" (Num. 9:6, 7, 10), "heart" (Ex. 23:9; Lev. 26:16; Deut. 24:15), "life" (Gen. 9:4, 5; 19:17, 19; 32:30; 44:30, 30; Ex. 4:19; 21:23, 23, 30; Lev. 17:11, 14, 14, 14; Num. 35:31; Deut. 12:23; 19:21; 24:26; Gen. 1:20, 30), "dust" (Ex. 15:9), "man" (Ex. 12:16), "mind" (Gen. 23:8; Deut. 18:6; 28:65), "one" (Lev. 4:27), "person" (Gen. 14:21; 36:6; Ex. 16:16; Lev. 27:2; Num. 5:6; 19:18; Num. 31:19, 35, 40, 46; 35:11, 15, 30, 30; (Deut. 10:22; 27:25), "pleasure" (Deut. 23:24), "self" (Lev. 11:43, 44; Deut. 4:5), "thing" (Lev. 11:10), "will" (Deut. 21:4), "mortally" (Deut. 19:11).

We suggest that you note these points in your Bible, and that you follow up this subject further by tracing it in the same manner right through the Bible. An Analytical Concordance will help you in this. The effort spent will be well repaid in enabling your Bible to speak in language you can clearly understand.

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I have no faith in any "saints" that acknowledge uninspired human authority in matters of religion, be it State, conference, board, association, or otherwise. And as to Latter-day Saints, or Mormons, we are too well acquainted with their abominations in America to be inveigled into an approval of so gross an imposition.

— Brother Thomas.

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The impotency of the Gospel of the Kingdom upon the public mind and the hearts of individuals, is a great sign of the times, and indicates that the hour of God's judgment is at hand when He will, through His saints, execute the judgments written. — Psalm 149.

We all belong to the world to start with; and it is a long time before we shake off our affinities in that direction. It is natural for us to have the world in view, in what we think, and feel, and say and do. The newspapers bulk large in the eye: what people think and say with tongue and book weighs with us. Mere friends in the flesh are liable to be all-prevailing. Men impress each other with an importance that is only in appearance. Examine it and you will see it is bondage. The world knows not God: the world lies in wickedness; the world will pass away. — R.R.

Questions



Answered

## Was God Just in Punishing "Little Children?"



*Question: Some find a difficulty in reconciling the incident captioned above, when "little children came out of Bethel and mocked Elisha saying, 'Go up, thou bald head.' " The record states that he cursed them in the name of Yahweh, and two she bears out of the wood, "tare forty and two children of them." It is felt that this terrible occurrence reflects upon the God of love. (R.M. — N.Z.).*

**Answer:** Yahweh is a God of love, but not a God of indifference. He has plainly revealed in His word that the rebellious bring evil not only upon themselves but upon their households also: "I Yahweh 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" (Deut. 5:9). If, however, the children of them that hate Him turn from the evil ways of their fathers, He will "forgive iniquity, and transgression, and sin" (Exod. 34:7). The history of Israel has shown this to be true, and revealed Yahweh as a just God and a true.

Elisha was the accredited prophet of Yahweh whose miracles testified that Divine power and authority rested with him. The attitude of the "little children" was a repudiation of his mission and status, and constituted a rejection of Yahweh. They were reflecting the attitude of the nation generally, and the sudden and terrible judgment meted out to them was a salutary warning to "he who had ears to hear" in Israel. If others did not repent, further terrible judgments would fall on the nation.

The Hebrew expression rendered "little children" in v. 23, can be rendered "young men." It is so rendered in Gen. 41:12, and there applied to Joseph at the age of 39; in I Kings 20:14 the same word is used in the Hebrew and there applied to the young soldiers of Ahab's army; in I Sam. 16:11 the word is applied to the grown brothers of David, and I Kings 3:7 to Solomon the King. The "little children" of

the text before us, therefore, could refer to young men of responsible age.

It is significant that these young men were associated with Bethel, for it was one of the headquarters of the idolatrous calf worship (I Kings 12:26-29), and was doubtless a centre of rebellion against the authority of the prophet.

Their attitude to the prophet was blasphemous and not merely cheeky. "Go up thou bald head" or "Ascend thou empty skull!" was doubtless said to ridicule the truth that Elijah the predecessor of Elisha and ascended from earth by the intervention of God. These young men rejected the Divine mission of either of the two great prophets. Their statement was something like the cry levelled to Jesus on the cross: "If thou be the son of God, come down from the cross" (Mat. 27:40). To Elisha their mocking jeer would mean: "If thou art a prophet of God, ascend into heaven, as thou teachest thy master Elijah did!"

The whole conduct of these young men was reprehensible in the extreme, and reflected not merely upon the prophet, but upon Yahweh, the Great and Terrible God. The prophet "cursed them in the name of Yahweh" and terrible was the retribution meted out to them. If Israel had only taken heed of the fate of these irreligious young men, much pain and sorrow might have been spared the nation; for even in discipline, Yahweh is essentially a God of love.

— Logos Committee.

## *Christadelphian Newsletter*

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

## A New Study Group

It is proposed, God willing, to commence a new study group in a central position in Adelaide. The object will be to present a verse by verse exposition of a specific book of the Bible (probably the prophecy of Micah), by drawing upon the various writings of the pioneers in exposition thereof (though these will be quoted and

not read). Suggestions for Bible marking will be incorporated with the study which will be under the leadership of Brother H. P. Mansfield. The meeting is being arranged by Brother Murray Lund, and if the reader is interested, he is recommended to contact Brother Lund immediately.

## Building on the Rock

To build upon rock is far harder than to build on sand. The latter is easy, as the foundation is already there, level, ready to build upon. With rock, there must be chipping and chopping, and sweat and aching muscles. The long-range view is needed to endure the extra work with fortitude.

Those who build eternal things upon rock will find they must give more time, effort and energy than those who are happy to build upon sand.

It is comparatively easy to obtain large audiences and enthusiastic meetings if the flesh is catered for, but to maintain a study group devoted to the education of its members in the expositions of the Truth oft-times demands of us fortitude in the face of discouraging circumstances,

persistent effort when the first enthusiasm wanes, patient continuance when some who might have helped have given up the struggle instead. God has never promised that the way would be easy, and he who builds upon rock will find it extremely hard. Nevertheless it is the only way to build permanently in face of the storms and trials of life. The ecclesial world requires men of faith and courage today as much as it did in the days of the pioneers or the Apostles. Christ has said: "Blessed is that servant whom when I come I find giving meat in due season." Now is the day of opportunity, and those who are actively engaged in the work of the "Elpis Israel" Classes are the ones who benefit most, even though the going may sometimes be hard.

— B.P.

## Correspondence

### Benefits of Ecclesial Trouble

N.Z. — We regret to learn of the trouble the ecclesia is having in your corner of the vineyard, and can appreciate how disturbing and distracting these matters can be. Nevertheless, trouble can have a very beneficial effect. It should cause us to look with greater longing to the future when the Prince of Peace shall legislate with infallible wisdom, and solve the many problems that face mankind in all walks of life. Trouble educates us to place no confidence in the flesh, but to lean

upon Yahweh—the Rock of Israel, as He is called in the Psalms, and the Giver of every good and perfect gift. Ecclesial difficulties remind us that though the Truth is perfect, the flesh is weak, and frequently we are forced back to the experience of Micah who was told: "Trust ye not in a friend, put ye not confidence in a guide" (Mic. 7:5), and who, in the face of such instruction, was caused to "look unto Yahweh," and "wait for the God of salvation" whom he was assured "would hear him" (v. 7). Finally, trouble is beneficial from another aspect. It tests

## CORRESPONDENCE

us, and Christ is carefully observing our reactions to it to determine whether we are fit for the glorious destiny to which we have been called. If our spiritual vision is clear, we will not be deterred nor overcome by trouble, but by seeking the counsel of Yahweh through His word, and finding communion with Him in prayer, we will be strengthened and built up to surmount it. And we trust that this will be your experience.

**Reconciliation**

Vic., Aust. — Ecclesial unity can be a great aid to the Truth; if the Truth is elevated thereby — but that must be the object of reconciliation. Some seem to see in it merely a means of greater social fraternisation, and bigger and better concerts and picnics! Whilst these things are alright in

their place, we must understand our call is to higher and greater matters, namely, the better exposition of the Word among our members, and the more virile presentation of the Truth to the world of darkness about us. Apathy is a terrible evil which must be fought to the death if the Truth in its virility is to survive.

**Successful Study**

U.S.A. — We are glad to learn that your Bible School was apparently successful, and that you found the study notes on the prophecy of Daniel a help. These are indeed very timely subjects for study in these times, and those who attended your gathering would benefit by giving their attention to these things. We were quite happy to co-operate with you in this work.

**Confusion in the writings of the**

N.Z. — Do not be unduly perturbed in regard to the charge that you have heard, viz., that confusion exists in the writings of Brethren Thomas and Roberts. We recognise that they were fallible men, and therefore imperfections exist, but nevertheless, their writings constitute the best available aids to the better understanding of the word of inspiration. Our experience has been that the alleged confusion in the writings of these brethren is usually created by quoting them

**Pioneers**

out of their context. Even the Scriptures become apparently contradictory under such treatment. The tendency of brethren in Ecclesial controversy is to quote only what aids their side of the question, and frequently the extract is distorted to the needs of the moment. Humble brethren and sisters — like yourself and us — can take these writings with every assurance, and gain much benefit therefrom by using them as aids to the better understanding of the Bible.





## Study Notes from Daniel

(Continued from p. 26, and culled from the Prospect "Elpis Israel" Class)

### Daniel 7: The Vision of the Four Beasts

**Verse 5 — "Another Beast:"** Belshazzar's impiety caused the downfall of Babylon (Dan. 5:23, 30-31), and in B.C. 542 it passed into the hands of the Medes and Persians. "It raised itself on one side" — At first the Medes were in the ascendancy, but after two years the control was assumed by Cyrus the Persian (Ch. 8:3), and Persians continued to rule until Greece took control. The Medo-Persian Empire continued for 206 years 9 months. "Three ribs" — Three presidents were delegated power over the Empire (Dan. 6:2).

**Verse 6 — "Leopard:"** The third Empire of Greece, answering to the brass of the Image. "Four wings, four heads" — After the death of Alexander the Great, his

Empire was divided into four parts and distributed among the four generals of his army (Dan. 8:22; Dan. 11:3-4).

**Verse 7 — "A fourth beast:"** Rome. "It devoured and break in pieces" — In B.C. 65 Pompey of Rome conquered Syria, and incorporated the remnants of Alexander's empire under Roman rule. "Stamped the residue with the feet" — Rome never occupied all of Persia, therefore this section of the prophecy is not yet complete. Under Russia, the fourth beast will do this, and thus will complete this section of prophecy — stamping the residue with the feet thereof. "Ten horns" — These answer to the toes of the Image. Rome was finally divided into ten parts answering to the ten horns of the fourth beast.

(For further details see "Exposition of Daniel," by Brother Thomas.)



*The Joy Set Before Us — Our Work in the Millenium*

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## Editorial Comments of Bro. Wille's Article



"What if some of our minor deductions should prove unfounded; the broad pattern will stand, and will help to stimulate in these dark days." Thus writes Brother Wille in the article above, and in doing so, epitomises the purpose we have in mind in publishing the series. We do not accept all the conclusions of the author; indeed these must inevitably fall short of reality. Some of his conclusions are open to question. For example, the building of a fleet of "wooden ships" capable of conveying huge groups of the world's population to the Holy Land to worship before the King, will require a degree of industrialism such as he seeks to dispose of in his conception of the future. A few artisans, leisurely filling in time for this purpose, would result in a tremendous delay before sufficient ships were ready; But we may be sure that industrialism in the Kingdom (if it does exist) will be an entirely different thing to the factories designed for mass-production today. In the Kingdom, the craftsman will come into his own once more; men will take a pride in that which they help to produce.

The more we think upon the things of the Kingdom, and, with the aid of the Word, endeavour to mentally construct a picture of the conditions that will then exist, the clearer will become our appreciation of the hope of our calling, and the greater will be the incentive to develop a character that Christ will approve at His coming. This has been Brother Wille's experience, who writes: "I have personally found this study has made me more impatient than ever before for the Kingdom to be established."

Such an attitude of mind is important, for how can we pray, "Thy kingdom come" if we do not really desire it to come? And Paul declared: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also **THAT LOVE HIS APPEARING**" (2 Tim. 4:8). The exercise of our mind upon the things of the Kingdom will induce in us an anxious desire, a love for His appearing, in which the Lord will take pleasure at His coming.

The Word of God presents the picture of the future, and by delving deeply into it, the reader will gain a clearer vision of it, capable of cheering the heart, and providing a subject of thrilling and absorbing interest. We shall be happy to hear of any "discoveries" along this line of research that any reader may make in his ponderings upon the Word.

(Concluded.)



*Verse by Verse Exposition of Habakkuk's Prophecy*

*Why does not Yahweh Intervene ?*

No personal details are given by Habakkuk to define accurately the period of his ministry. In Chapter 1:5, 6, 16, he speaks of the Babylonians as though they had already developed into a great power, and this, together with other incidental evidence contained in his short book, indicates that he probably prophesied in the days of Jehoiakim, about the year 610 B.C.

He saw iniquity on every hand. God was dethroned in the hearts of His people, wickedness was widespread, the law was perverted by those who should have been its custodians. The prophet viewed the prevailing conditions with sorrow and indignation: Why does not Yahweh intervene? he asked.

"O Yahweh, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance?" (Ch. 1: 1-4).

In reply to this plea, Yahweh told the prophet to seek his answer in the signs of the times. Behold the rising Chaldean nation! There was plan and purpose in this. God did not view the wickedness of privileged Israel with indifference; Babylon was His rod destined to be wielded against His people in punishment of their sins. Shortly they would sweep down and overthrow wicked Judah (Ch. 1:5-11),

But to the prophet this was no answer. He did not want to see the destruction of the Israel he loved, he wanted the reformation of the nation. In verses 12-17 of Chapter 1, he reminds Yahweh that in destroying Israel, He would establish in power a nation more wicked and blasphemous than the apostate people of God. He asks the reason of this.

In Chapter 2 the answer comes. Yahweh knows the wickedness of those nations whom He occasionally uses as "His sword," and when His purpose with them is finished they too, like Israel, will be punished. But their punishment is complete; they will be destroyed never to rise again; whilst in the case of Israel, the faithful will be salvaged for the final glorious Divine consummation. Thus, upon an Israelitish foundation, "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Ch. 2:14). In glorious language, in one of the most thrilling and outstanding chapters of the Word (the 3rd of Habakkuk), the prophet was shown how this will be brought about.

With this general scheme of the prophecy in mind, we propose to comment verse by verse in exposition thereof.

Chapter 1:1. "The burden which Habakkuk the prophet did see." The word "burden" means "oracle" or "revelation," Here, then, is "the

prophetic oracle which Habakkuk did see." The Hebrew accent stresses the verb "did see" to emphasise the Divine inspiration. A second or lesser pause is placed on "burden," leaving "Habakkuk" as being of less importance. The emphasis, therefore, is on something the prophet saw. Mentally he was transported from the midst of apostate Israel to Messiah's times, and he saw the Mighty One come in from Teman and Mount Paran (Hab. 3:3). It was not something the prophet guessed about or imagined, but something he saw in vision, and which he presents with all the vigor and freshness of personal reporting. He saw apostate Judah punished and reduced, he saw Babylon rise and fall, and then he saw the establishment of something permanent, enduring and indestructible: the glory of Yahweh in the earth. This final glory was the reality, and the Judah and Babylon of the past were shadows, the scaffolding for the perfected building, destined ultimately to be removed and forgotten. This was the oracle which Habakkuk the prophet "did SEE."

And with his prophecy before us, we, too, can be mentally transported into the future, and stand with him at Messiah's times, glorying in the triumph of Yahweh in the earth, and rejoicing at the overthrow of the powers of darkness that have continued throughout the "times of the Gentiles."

The word "prophet" is also worthy of consideration. The Hebrew word is "Nabi" from the verb "naba" — "to boil or bubble

over." Gesenius says that it is taken from the metaphor of a fountain bursting forth from the heart of a man into which God has poured it (Prov. 1:23). Notice the language of the poet-prophet of Psalm 45:1. According to the marginal reading he declares: "My heart boileth or bubbleth up over a good matter: I speak of the things touching the King . . ." These men lived in the future, they saw it, and so impressed were they with the things they witnessed, that there was no stemming the expression of them. They were probably an embarrassment to their acquaintances, as all those have been who become (in the estimate of their friends) over-enthusiastic in the things of God.

In Greek, the word prophet is compounded of two words: "pro" — for, and "phet" — the messenger or interpreter of the Divine will. A prophet, therefore, was not one who merely predicted the future, but one who also interpreted the Divine will for his fellows (Exod. 4:16; 7:1). The impulse to prophecy — whether to fore-tell or forth-tell the Divine will and purpose—was irresistible, as Balaam found to his sorrow. Jeremiah tried to resist it. He found that his preaching did not produce any good results as far as the people were concerned, and brought him into "reproach and derision daily." He determined that he would no longer "make mention of Him, nor speak any more in His name." But this was impossible. The Word in his heart was like a "burning fire shut up in his bones" and, he de-

clares, "I was weary with fore-bearing, and I could not stay" (Jer. 20:9). He had to speak out, and this he continued to do suffering the consequences of it.

The Apostle Paul felt the same impulse. He did not glory in his preaching of the gospel. His understanding of the Word, his vivid conception of the future, made the preaching of the gospel an urgent necessity; and in preaching the gospel he was acting the part of prophet — forth-telling and fore-telling the will and purpose of Yahweh. "Yea, woe is unto me, if I preach not the gospel!" he declared.

A similar impulse will be felt by all those who today possess the vision of Habakkuk, of Jeremiah and of Paul.

#### "Why Does Not Yahweh Intervene?" — Ch. 1:2-4.

But first the prophet has a word of complaint. He saw a privileged people, possessing the Truth, yet denying their wonderful opportunities. The law was slacked, judgment did not proceed, apathy abounded, all seemed indifferent to the requirements of God, and yet Yahweh — who is all-powerful — seemed to remain quiescent. This all seemed wrong to the prophet. It may seem wrong to us today, who may live in a similar environment. Remember that Israel constituted the Ecclesia in the days of the prophet, so that those who may have a complaint against apathy and indifference today, and question why these things are permitted, can receive their answer in this

short book. The Lord Jesus still walks in the "midst of the Ecclesias" (Rev. 2:1), and is no more indifferent to the conditions of Ecclesial life than was Yahweh 2500 years ago. We live in imperfect times, and are all imperfect ourselves, but the difficulties of our environment, and the discouragement that is often incidental to our Ecclesial experience, tests our faith. Christ is cognisant of these things, and is carefully noting our reaction to them. If we, through the encouragement and vision of the Word, can surmount these matters, then there is reserved for us an eternal abiding place in the house of God.

Meanwhile we may cry with Habakkuk: "O Yahweh, how long?" (V.2). This has been the plea of the righteous down through the ages. "O God," prayed the Psalmist, "how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" Jeremiah spake in similar strain. He saw iniquity on all hands also, he saw that the Word of God had little appeal to the fleshly in Israel, he saw that his own words of exhortation were refused and repulsed. In his distress, his eyes became a "fountain of tears," and he wished that he had a place "in the wilderness," far from the life of his fellows, where he might "leave the people" and with a few kindred "wayfaring men," quietly contemplate the purpose of God in peace (Jer. 9:1-2). This was not permitted him. He had a work to do for Yahweh. The time of peace for

Jeremiah, and all like him, is yet to come. Thus, down through the ages, the prayer of the righteous has been: "How long, O Lord, holy and true?" (Rev. 6:10). We are privileged in that we live at a time when the apocalypse of the Lord Jesus may occur at any moment. The "times" of the Gentiles" are almost complete.

It seemed to the prophet, in the early stage of his ministry, that Yahweh did not hearken to his prayer. He had not then been given that great vision of the future that came later, and therefore did not fully realise the immediate purpose of God with Israel. "I cry," he complained, "and Thou wilt not hear." The prosperity of the wicked in Israel seemed to imply that God was indifferent to their attitude. This tested the faithful as it does in every age. The Psalmist confesses that "he almost slipped" over the same matter: "For I was envious at the foolish, when I saw the prosperity of the wicked" (Ps. 73: 3). They were not in trouble as other men, they did not seem to suffer, everything seemed designed to help them, their cup of happiness seemed to overflow. But this was only as it appeared on the surface. "When I went into the sanctuary of God; then understood I their end. Surely thou dost set them in slippery places . . ." (vv. 17:18). Yahweh revealed this also to Habakkuk, by

showing that though the wicked in Judah seemed to enjoy the lap of luxury, retribution was developing. He pointed to the coming crisis among the nations of the day, and revealed that this was His means of disciplining His people who would not hear (Hab. 1:5-6).

Meanwhile the prophet saw violence, iniquity, spoiling, strife and contention; justice was perverted, wrested judgment went forth, and the wicked compassed the righteous (vv. 2-3).

There is a double application of these words of verse 3, as there is in much of Habakkuk's prophecy. They can be rendered: "the wicked one doth compass about the just one." In an apocalyptic sense, we have a reference here to the multitudinous Man of Sin, who has compassed about the multitudinous Christ, down through the ages. The prophecy concerning the overthrow of mystical Babylon (the multitudinous Man of Sin — 2 Thess. 2:3) concludes with the statement: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18: 24). The flesh has triumphed down through the ages, and it has only been the "patience and faith of the saints" that has permitted (the Wicked One) that was leading into captivity shall go into captivity: he that was killing with the sword will be killed with the

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Distresses and affliction are a necessary part of the training which is to fit us for a place in the perfect and abiding society of the future age. By them, we become wiser and better and richer. The process is painful, but the end is sweetness.

sword" (Rev. 13:10). The Wicked One still triumphs today, though he lacks the power to kill the saints with the sword, and take them into captivity. Nevertheless, the Habakkuks of today, the Embracers of God's truth live in

an evil environment in which the "wicked doth still compass about the righteous." Deliverance, however, is near at hand. Yahweh will soon visibly intervene in the world of mankind, through the person of His son.

*"Eureka" in the Light of Today*



The  
Approaching Crisis



*"There shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1).*

"The time of the end" of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their "religions" abolished as "abominations" and blasphemies; their priests, clergy and ministers punished as sorcerers, murderers, imposters, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as the "destroyers of the earth."

The Spirit of the Eternal in Jesus and his brethren is "the Lord and His Christ," by whom this world-wide revolution will be developed and directed. The political witnesses of Jesus developed and directed the great French Revolution. Theirs was a might y, as well as a terrible work, but it is the witnesses of the Holy City, the One Body, who will constitute the Revolutionary Government, and to whom the higher and nobler, mightier and more terrible mission is assigned, of breaking in pieces the political fabric of the world; of emancipating the nations from the reign of ignorance and strong delusion, and of blessing them

in Abraham and his seed. This is the work that is before them, and which, when accomplished, will introduce them to the reign of the aions of the aions, or the thousand years.

Brother Thomas — "Eureka" vol. IIB, p. 319.

The above quotation from "Eureka" shows how completely the prophetic word enabled Brother Thomas to foresee the shape of things to come. It is not a pretty picture that is conjured up, and it is made even grimmer today because of the terrible power of destruction that has been unleashed in recent years. Brother Thomas knew nothing of the A- and H-bombs, he never heard or dreamed of fleets of aeroplanes, flying faster than sound, dropping their hail of death from the skies, overwhelming cities in fire, and bringing death or worse to civilians. In his day war was a remote thing, that engaged the attention of the armies in the field, and knew nothing of rocket bombs, or missiles guided by remote control. But today, with the diabolism of modern science in mind, many of the word pictures of the prophets, which refer to the convulsion of mighty cities, and widespread destruction and death sweeping through the earth, must be given a literal application.

And side by side with this picture of material destruction, there is the constant repetition of the overthrow of the political fabric of society. Kings, statesmen and rulers, clergy, bishops and spiritual advisers, philosophers, authors and educators will all be thrown to the discard. The "little stone power" will grind them to powder, and the wind will sweep them to annihilation (Dan. 2:35,

44). They will have had their day and will be gone, and the earth will be a better place without them.

These things need constant repetition from our exhorting platform, that we all might be better educated in the purpose of God to bring a sudden and complete end to the present system of things with which we are so familiar. As Brother Thomas states in "Eureka:"

"The Apocalypse was given to the end that the servants of Deity, who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer, understanding this prophecy, could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin."

The Truth is not limited to mere moralising, though Divine morals and way of life finds a most prominent place therein. The Truth is the intellectual means that Yahweh has provided in order to mentally and morally separate "a few" from the world about them, that they might take their place as "revolutionaries" with Christ at his second advent, to bring to nought the institutions of man. Those who, in their day and generation, have attempted to "turn the world upside



down" by their preaching (Acts 17:6) will complete this work at the approaching crisis. It is good that we ever remember this, for oftentimes the world about us appeals, and we do not grasp the need for standing aside from it. A thin veneer of respectability hides from us the true character of things at present extant. The flesh is camouflaged under a disguise of pleasant manners and courteous ways, and misled by these externals, some are deceived into imagining that it is not such a bad thing after all. But bring up before any assembly of well-bred and courteous company, the hard, unvarnished principles of God; and immediately the veneer is scratched, and the true character hidden from view is revealed. They will have none of it.

What is the purpose of creation? That polite society might have its fling, enjoy its little day of pleasure and pass off the scene? That wealth may masquerade as virtue, whilst millions subsist on a starvation diet (as they do in the East), and others endure a gripping poverty? That Self in all its forms and fashions might prevail down an endless series of ages? The purpose of creation is expressed in the words of Scripture: "Thou (Deity) hast created all things, and for Thy pleasure they are, and were created." And when the present systems are swept out of the way, and are supplanted by the Kingdom of God, this Divine purpose will be revealed.

Thus, as a people "called out of Gentile darkness" for "the Name," we see nothing enduring or desirable in the present set-up. For

the moment "we have no continuing city;" there is nothing permanent for us in the present state. We may use the things of the moment as temporary aids, but we do so only with the realisation that they are doomed to pass away, and we therefore, put no trust or confidence in present riches or material possessions. On the contrary, as Brother Thomas notes in the extract above, our type is the revolutionaries for the French political earthquake; we are quietly awaiting the time, the opportune moment, when our Lord shall appear, to co-operate with Him in "breaking in pieces the political fabric of the world; emancipating the nations from the reign of ignorance and strong delusion, and blessing them in Abraham and his Seed."

John declared: "And the nations were made angry, and thy wrath came; and the time of the dead to be judged; and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who destroy the earth" (Rev. 11:18).

"The nations were made angry, and Thy wrath came." We are seeing the first develop today, in preparation of the second. The nations are being made angry by the insidious influence of Communism which is blindly preparing a situation for the manifestation of the almighty and terrible power of Yahweh revealed through Christ and His brethren. Russia, which has repudiated belief in God, is unconsciously performing the work of God by confederating the

nations represented in the image of Nebuchadnezzar. In this we see a modern application of Yahweh's words spoken through Jeremiah: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto WHOM IT SEEMED MEET UNTO ME" (Jer. 27:5).

Thus the premonitions of coming trouble are already apparent. "The nations are angry," and are preparing the means of their mutual destruction. When Christ returns, and the "Divine wrath comes, a "time of unsurpassed calamity will extend to all nations, in all parts of the earth." Already twice within the memory of most people, the earth has been devastated by mighty conflicts, involving an increasing number of people. Today the nations are preparing for war as never before, and in doing so are irrevocably committed. America, which is attempting to assume the leadership of the diplomacy of the West, is governed by the unshakeable conviction that ultimately war with Russia is inevitable. The present efforts of her statesmen are designed to deploy their forces, and develop allies so strategically placed that they will be in a position to effectively resist when the storm breaks. In Scriptural terms, Satan's kingdom is irreparably divided against itself.

And when the storm breaks, warns one authority, exactly six minutes grace will be permitted people to evacuate their homes.

It is considered by strategists that four to eight well-placed nuclear bombs would just about wipe out Britain; six similar bombs would immobilise Australia; a few more and America would be brought to her knees. But these statistics do not record the pain and suffering, the devastation and misery that would follow: "trade and commerce ruinously perturbed; countries devastated by war; hundreds of thousands prostrated by famine, pestilence and sword;" — because men then, as now, will refuse to bow to the Almighty.

But something more potent than H-bombs will be manifest in that day. "Behold," declares the prophet (Isa. 30:27), "the name of Yahweh (see Acts 15:14) cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire, and His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity . . ." Terrible will be the disciplinary fire of Yahweh against nations and people that reject His love, and will have nothing of His mercy. And yet in fire, His love is revealed, for it is destined for man's own good. The destruction of the "third woe trumpet" is not mere senseless bloodshed without point or reason. It comes only because men refuse to bow to reason, because despite the preceding judgments they continue to "blaspheme the God of heaven, and repent not of their deeds" (Rev. 16:11). It is sacri-

ficial in its scope, and disciplinary in its effect; without it there could be no millenium. "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of Yahweh." Only when "His judgments are in the earth, will the inhabitants of the world learn righteousness" (Isa. 26:9-10).

In addition to mutual slaughter, and the manifestation of Divine anger, there will be seismic disturbances of unprecedented extent. The terrible earthquake of Zechariah 14 which will split the Mount of Olives, elevate Zion some hundreds of feet, and alter the whole contour of the land of Palestine, will be felt all over the world with devastating effect. The dread, and fear, and panic that this will engender was appreciated in Adelaide some months back when for a few seconds the earth was caused to shake, and some thousands of pounds worth of damage to property resulted. It was appreciated in Algeria more recently when the Cheliff River Valley was torn and wrenched with much mighty subterranean convulsions, that in twelve seconds its smiling farms and homesteads were turned into a waste of flood water and destruction, and its principal town, Orleansville became a desolation of rubble and wreckage. For twelve seconds the earthquake shook the town, smashing and destroying buildings, bringing fear and death to its population. In less than a quarter of a minute,

the cathedral, army barracks, sports stadium, hospital, prison, post office and innumerable private dwellings all fell into rubble. In twelve seconds a prosperous and happy town was reduced to a state of panic and desolation.

The repercussions of the Palestinian earthquake will be felt all over the world. Rome will be sent into the abyss, and everywhere men in panic will flee "into the holes of the rocks, and into the caves of the earth, for fear of Yahweh, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. 2:19).

What this means, is perhaps expressed by "Time" Magazine in reporting the experience of Shepherd Maamar Bentouta, who was out in the country, standing watch over his sheep, when the earthquake occurred in Algeria. "Suddenly," he said, "I saw the earth opening up all round me and my sheep disappearing into enormous crevices." Almost caught in a crevice himself, the shepherd crawled home with a broken rib only to find his wife and children crushed in the ruins of their cottage. Altogether, more than 1000 people were killed that night.

"There will be a time of trouble as never was" declared the angel to Daniel (Ch. 12:1). Commenting upon this, Brother Thomas wrote:

"This 'time of trouble' is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel's deliverance, both of the Ishmael, and Isaac, seeds: and of the casting down of the thrones of the beast (Dan,

7:9). The convulsion which effects their overthrow is described by the apostle as 'a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great' (Rev. 16: 18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman Empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with 'torment and sorrow' for the cup of their iniquity is full" ("Elpis Israel" p. 374).

We are privileged that we can see the object of this impending trouble and devastation, and the glorious conditions that shall ultimately prevail. God has revealed to us "the secret of His will, according to His good pleasure which He hath purposed in Himself" (Eph. 1:9). We thus possess a vision of the future that transcends Armageddon and its aftermath when the Kingdom shall be established for the benefit of man and the glory of Yahweh. The

prophetic Word reveals to us the storm, and the peace that shall afterwards prevail when "the knowledge of the glory of Yahweh shall fill the earth as the waters cover the sea" (Hab. 2:14).

God finds no pleasure in destruction, evil and death. He would that all would come unto Him and live. His Word goes forth inviting men to come unto Him and live, and saints can do no greater service for the world than proclaiming the gospel, and drawing attention of men to the shelter Yahweh has provided. Man's iniquity has separated him from God, and his obstinacy and inherent evil does not permit him to humble himself before his Creator. But, there can be no true peace until this humility comes, and thus the need of the "woe trumpets," the "time of trouble," and the apocalypse of the Lord Jesus. Truly we can say with Jeremiah: "It is of Yahweh's mercies that we are not consumed, because His compassions fail not . . . Yahweh is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of Yahweh." (Lam. 3:22).

— E.P.





HOW HISTORY COMPLETELY CONFIRMS PROPHECY

## The Rise of Rome

Daniel 8 records the vision of the Ram and He-goat, together with a brief, but inspired, explanation of the various symbols used (see verses 5-9, 21-24). The Goat (Grecia) was first seen with a "notable horn between his eyes," but this was broken, and in its place there appeared four smaller horns. In explanation, Daniel was told that the "notable horn" represented the "first king" (Alexander the Great), and the four smaller horns, the four-fold division of the Grecian Empire following his death. Out of one of these four smaller horns there ultimately sprung another "little horn", which, in the explanation given, represented a "mighty power", that would "destroy the holy people". This was fulfilled when Rome extended east, which brought it into Palestine where it finally destroyed the Jewish State and scattered the people.

The prophecy is remarkable in that it represents Rome (the little horn) as growing out of one of the "four horns" (or four-fold division of the Grecian empire following the death of Alexander). But consistent with the prophecy, history shows how Rome entered the Middle East on the invitation of one of these kingdoms, and remained to stay and conquer the lot. Thus the development of Roman power in the East can be fitly represented as springing out of one of the four horns.

This section of Daniel is sometimes found difficult to grasp, yet its remarkable fulfillment in subsequent history demonstrates that every confidence can be placed in the Inspired Record. It gives the lie direct to those who challenge the authenticity of Daniel, for it would have been impossible for the prophet, unaided of God, to predict with such exactitude events that lay in the future.

The following quotations from historical writers, all unbelievers, will show how completely this prophecy was fulfilled, particularly in regard to the remarkable manner in which the power of Rome became established in Asia Minor.

### Death of Alexander — the "Notable Horn" (Dan. 8).

In 328 B.C. Alexander captured the Sogdian Rock. He returned to Bactra to celebrate his marriage with Roxana, the daughter of Oxyartes, who had been among the captives on the Sogdian Rock. The feast was seized by Alexander as an opportunity for extracting from his Greek and Macedonian followers a public acknowledgment of his divinity. None dared to address him except in language of the most grovelling flattery. His march to Babylon steeped him still more in the intoxication of success. He had to celebrate the obsequies of Hephaestion, whose body had been brought from Ecbatana to Babylon. The feasting which everywhere accompanied the funeral rites of the ancient world was exaggerated by the Macedonians, as by other half rude or savage tribes, into prolonged revelry. Alexander spent the whole night drinking in the house of his

friend Medius, and the whole of the next day in sleeping off his drunkenness. Throughout the following night the same orgies were repeated. When he awoke he was unable to rise. Fever had laid its grasp upon him, and each day its grasp became tighter, until at length the powers of speech began to fail. His veterans forced themselves into his presence, and with tears bade farewell to their general who showed signs that he still knew them. A few hours later Alexander died after a reign of less than thirteen years, and before he had reached the age of thirty-three (Enc. Britt. 9th Ed. Art. "Alexander the Great").

Alexander left no heir, apart from an unborn son and a half-witted brother of some kind; and his generals made themselves guardians of his empire for Roxana's son when he should be born. He was born, and he reached boyhood; but by then the empire was torn asunder; the generals quarrelled among themselves, and became independent princes, and at last those who were left took the name of "king"; and one of them killed the little prince and his mother, and the royal house of Philip was extinct. Gradually three kingdoms emerged, and three royal houses. Ptolemy, son of Lagus, had, from the first, made sure of Egypt; and there his family ruled for nearly three centuries till Antony's Cleopatra had herself killed by the asp after the battle of Actium (31 B.C.). The house of Seleucus ruled Asia, and the family held on till Pompey came to the east in 65 B.C. In Macedon, after a good deal of disorder, the house of Antigonus made sure of the throne, and kept it till the Romans overthrew Perseus in 168 B.C. ("**The Ancient World**" by T. R. Glover, pp. 211, 212, 223).

For those who love the dramatic in history, the stories of these royal houses and their amazing ups and downs are full of incident and interest. Take the case of Pergamum. The **Enc. Britt.** declares:—

Its importance began under Lysimachus, who deposited his treasures, 9,000 talents, in this strong fortress under the charge of a eunuch Philetaerus of Tium. In 283 B.C. Philetaerus rebelled, Lysimachus died without being able to put down the revolt, and Pergamum became the capital of a little principality. Partly by clever diplomacy, partly through the troubles caused by the Gaulish invasion, and by the dissensions among the rival kings, Philetaerus contrived to keep on good terms with his neighbours on all sides (283-363 B.C.). Attalus I (241-197) won a great battle over the Gauls, and assumed the title of king. The other Greek king who aimed at power in Asia Minor were his natural enemies. On the other hand the influence of the Romans was beginning to make itself felt in the east. Attalus perceived the advantage of their alliance against his Greek rivals, connected himself with them from the first, and shared in their continuous success. The splendour of Pergamum was at its height under Eumenes II (197-159). He continued true to the Romans during their wars with Antiochus and Perseus, and his kingdom spread over the greater part of western Asia Minor, including Mysia, Lydia, great part of Phrygia and Caria. He left an infant son, Attalus III, who died in 133, and bequeathed his kingdom to the Romans, who erected it into a province under the name of Asia.

CONCLUDED NEXT MONTH

## OUR POLICY.

We accept the Truth as the sanctifying power (John 15:3; 17:17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3:10; Eph. 3:17; 2 Cor. 13:5; Gal. 2:20; 5:6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (John 17:3; Titus 1:2). Our pages are therefore devoted to the extension of its knowledge, its defence against error, and to assisting readers to a better understanding and appreciation of the work of Inspiration — the Bible. As an invaluable aid to that end, we encourage the use of the finest non-inspired expositions of the Scriptures available — the writings of our pioneers, brethren J. Thomas and R. Roberts.

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Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation, and the

Subjugation of all kingdoms and republics on earth.

The kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death.

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

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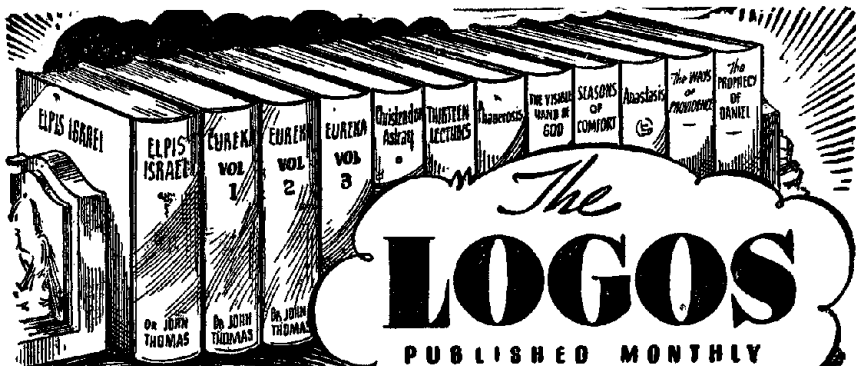
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*"Blessed are they who hear the logos (word) of God and keep it" ... Luke 9:35*

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Vol. 21

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(Acts 15:14).

**CONTENTS**

	Page
BENEFITS OF TRIBULATION .....	85
SPOTLIGHT ON EGYPT .....	66
Habakkuk's Message .....	71
For Younger Readers .....	76
RISE OF ROME .....	79
Newsletter .....	81
SISTERS WORK IN THE TRUTH .....	85
"I WILL ENGRAVE THE GRAVING" .....	91

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Paul.

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# THE LOGOS



*Upholding the Purity of Apostolic Doctrine and Practice*

THOUGHT FOR THE TIMES

## Benefits of Tribulation



"Consequences" may be often unpleasant, yea, worse than unpleasant — hurtful, even deadly. This the apostles found, who suffered the loss of all things, and paid the last tribute of faithfulness on the executioner's block. But shall we shrink from submission to Christ because of the results? How, in that case, shall we be fit to stand with those Apocalyptically revealed in glory as those who loved not their lives to the death? Nay, let us heed the Lord's exhortation who says, "Be thou faithful unto death" — not that we shall necessarily go to death; but be prepared for that in case of need. The mode of tribulation is graduated and diversified according to the endless variations of individual requirement. The Lord knoweth them that are his; and he knows how much and what sort of tribulation each case requires. Let us humble ourselves under his mighty hand with this confidence. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." This is the counsel of eternal wisdom; it is founded on the highest reason and goodness. Tribulation is a moral necessity. We cannot be brought into a reasonable state without it. Paul defines its mission thus: "Tribulation worketh patience"; and through much tribulation it is appointed we must enter the Kingdom of God. The wisdom of it is not difficult to see. Humility and patience are indispensable attributes of excellence of character. They come only with tribulation. They do not come with luxury and indulgence. The silver spoon usually generates pride and impatience. Tribulation drives those out of the natural man, and helps us to come more and more into that state in which God will be able to find pleasure in us, and forgive us for Christ's sake, and give us an abiding place in the glorious household of His Son. Recognition of this will enable us to take trouble with a little more composure than if we supposed it were a pure and aimless evil. It is by no means such. It is pre-eminently among the "all things" which "work together for good for those who love God, who are called according to His purpose."

"Eureka" in the Light of Today

## SPOTLIGHT ON EGYPT



"There is a remarkable passage in *Isa. 53: 3, 4*. The reader can take it as it stands in the English Version, or according to my rendering as follows: 'I have given Egypt, Cush, and Seba, thy covering in return for thee; since that thou hast been precious in my eyes; thou shalt become renowned; and I have loved thee; I will therefore give men in return for thee, even to peoples in return for thy life.' Here is the Giver, who, being the proprietor of the earth, and distributor of the nations upon it according to certain bounds (*Acts 17: 26*), establishes a new relation of things in the East, in consideration of Israel's return under cover, or protection, of some particular power. Israel is, as it were, transferred to the Divine Purchaser, that is, to the midst of His land, by a power, whose sway is providentially extended over Egypt, Cush, and Seba, or Abyssinia, Nubia, and Egypt. . . . But what country doth the scripture indicate will extend the shadow of its political protection over the tenth, in the midst of the land of Israel? . . . It is the British Indian Lion of Tarshish, which even now commands the Persian Gulf and Red Sea. . . ."

—"Eureka", vol. 3, pp. 597-598

Brother Thomas never lived to see the fulfilment of the above prediction. He died on 5th March, 1871, whereas Britain did not occupy Egypt until the year 1882. Right up until the actual moment of the occupation, it seemed that his prognostication would be falsified by events, for it was France and not Britain who was vitally interested in the future of Egypt, and French initiative which was mainly responsible for building the Suez Canal (though in 1875 Britain had purchased an interest in it), whilst the British Government of the day (the Gladstone administration) was absolutely opposed to the occupation,

But Britain was forced by circumstances to do what normally she would have avoided. A revolt in Egypt, an attack on British subjects in the country, an attempted seizure of British interests made a defensive more inevitable. Britain invited France to join with her in this, hoping to withdraw from the country as soon as possible. At the last moment the French, whose navy was stationed in Egyptian waters, refused to co-operate; and Britain, once in the country, found it impossible to leave.

It has proved a very rich prize since, helping to consolidate and strengthen the wide-flung British Empire; so that the Britain which

in the days of Gladstone was unwilling to enter the land, has since been most reluctant to leave.

The occupation of Egypt by Britain, influenced British policy in the Middle East as was suggested by Brother Thomas, and indicated in Isaiah 43. In the terms of the prophecy, she received "the ransom money" in the occupation of Egypt, and her presence in the Middle East made her all the more willing to act the part of liberator of Israel. Thus, in 1917, when the opportunity arose, the gates of Palestine swung open to receive the Jewish migrants, and a further section of Bible prophecy had its wonderful fulfilment.

But Britain has proved an indifferent liberator since. The exigencies of the latter-day crisis, particularly in the Middle East, has forced her to oppose the development of Israel, and support those who would destroy the people of God. And this has reacted against Britain. She has fallen in the scale of the nations. Her difficulties have mounted. The Arab countries whom she helped against Israel have turned around to bite the hand that fed them. And, among other problems that have crowded on the nation, has been Egyptian agitation that she should quit the country.

Under an agreement signed in Cairo in October last, Britain has agreed to vacate her garrison in the Suez Canal by 20th June, 1956. Some brethren imagine that this is a break-down of Brother Thomas's forecast above, but

it is not so. In "Elpis Israel" he was quite explicit upon what he thought would happen between Britain and Egypt. He wrote:

"The triumph of Russia in the west, will cause Britain to strengthen herself in the east; and, as I shall show, she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonise Judea with Israelites, and form an intimate alliance of offence and defence with Egypt. Thus the Red Sea will become a British lake; and by holding Gibraltar, Aden, and some commanding position at the entrance of the Persian Gulf, she will be enabled to retain for a short time longer her commercial and maritime ascendancy." (p. 420).

This is exactly the situation to-day. "An intimate alliance of offence and defence" has been signed with Egypt, under the terms of which British troops will return to Egypt" in the event of an armed attack by an outside power" on Turkey or any Arab State. This attack on Turkey will come, when Russia makes its grand move toward the south; and at that time, Britain will be found in the Middle East to challenge the aggressor in accordance with the prophecy of Ezekiel 38. The present agreement with Egypt (Article 4) states:

"In the event of an armed attack by an outside Power on any country which at the date of signature of the present agreement is a party to the Treaty of Joint Defence between Arab League States or on Turkey, Egypt shall afford to the U.K. the facilities necessary to place the base on a war footing and operate it effectively."

In a wonderful manner, the nations of the earth are taking up the positions that Bible pro-

phency declared they would over 2,500 years ago; an indication to students that they follow no phantasy or vain sketch of imagination when they base their hopes on these things.

Meanwhile, the Middle East bristles with problems. The Anglo-Egyptian agreement on Suez solves only a portion of them. Speaking of the portion of southern Palestine occupied by Egyptian troops (the Gaza coastal strip), and which seethes with unrest because of the presence of nearly 200,000 Arab refugees, prominent Australian political commentator, Douglas Wilkie, wrote:

**"The new Anglo-Egyptian Treaty avoids any mention of this problem, still less offers any solution—this side of Armageddon."**

There is more in these words than he possibly imagines, for in due course the seething unrest of the Middle East is destined to dissolve into Armageddon; it will become the focal point of war that shall reach to the ends of the earth.

#### THE FUTURE OF EGYPT

Russia has not viewed with indifference the difficulties of Britain in the Middle East, and the agitation of Egypt politicians against their former masters. By secret intrigue and direct suggestion she has attempted to add to Britain's difficulties. The Kremlin is reported to have told the Egyptians that "In every action the Egyptian Government and people wish to take to oust the British forces, they will find the Soviet union invariably at their

side." In "Elpis Israel", p. 445, Brother Thomas wrote:

**"They (the British forces) will, however, before the battle of Armageddon be compelled to retreat from Egypt and Ethiopia."**

From Daniel 11:40-45, it is obvious that Russia will first occupy Turkey, preparatory to her celebrated drive south, for "the king of the north (Russia) will come against him" (the Constantinopolitan power — Turkey). This will probably cause Britain to invoke the Anglo-Egyptian Agreement and reoccupy Egypt militarily—if she ever entirely leaves it. In any case, Russia will set Egypt as her objective, driving rapidly down through the countries of the Middle East, temporarily bypassing Jerusalem, so that we read, "He shall have power over the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps" (Dan. 11:43).

Such a change of masters will not help Egypt. It will bring to an end the era of strife, civil war, and political instability that has developed as Britain has gradually relinquished control, and, as Isaiah 19:2-3 shows, can be expected prior to the occupation of Gogue, but the Egyptians will experience instead the dictatorial rigors of the Russian autocrat, the "cruel lord" who, the prophet declared, would rule over them (Isa. 19:4). Entrenched in Egypt, "tidings out of the East and North" will trouble the northern invader, and leaving an occupying force in the land, he shall withdraw his main army "to destroy, and

utterly make away many" (Dan. 11:44). This intention will take him north to Jerusalem, where he will defeat the British forces, but will in turn be completely routed by Yahweh Sabaoth (the Lord of Hosts) manifested in the Lord Jesus and his brethren.

### EGYPT UNDER CHRIST

Prior to the overthrow of Gogue's main army outside Jerusalem, the occupying forces left in Egypt will be destroyed by the same Divine intervention. "Behold," declares the prophet, "Yahweh rideth upon a swift cloud (Christ and the saints — see Rev. 1:7; Heb. 12:1), and shall come into Egypt" (Isa. 19:1). The manifestation of Divine power in the land of the south "shall be for a sign and for a witness unto Yahweh Sabaoth in the land of Egypt: for they shall cry unto Yahweh because of the oppressors, and he shall send them a saviour, and a great one (the Lord Jesus), and he shall deliver them" (v. 20).

Egypt will be placed under rigorous controls designed to benefit the people morally, spiritually and physically. They will be subjected to Divine laws, and educated in Divine truths, and by these means the problems that now baffle reformers will be solved, and the nation gradually weaned from the ignorance, filthiness, and disease that is so widespread there today. Egypt will witness the great ingathering of the remnant of Yahweh's people (the Jews), as they return home in answer to the decree that shall issue forth from the

new Government in Israel, (Mal. 4:5). "Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod" (Isa. 11:15).

The Truth will supplant the current superstition in the land, for "there shall be an altar to Yahweh (of witness, not of sacrifice) in the land . . . and the Egyptians shall know Yahweh in that day" (Isa. 19: 19, 21). It will be the transforming influence of the Truth that shall produce the greatest change in Egypt, and shall lay the foundation for the "healing of Egypt" concerning which Isaiah speaks (Ch. 19:22). Then shall the benediction be pronounced by the King:—"Blessed be Egypt my people" (v. 25), and the transformation of this at present backward, ignorant, disease-ridden, superstitious nation, will be complete.

There is a very interesting statement, with a bearing upon this subject, contained in Psalm 68: 20, concerning which a prominent ecclesiastic of the Church of England was reported as saying that it defied logical explanation. One can quite understand how it would defy exposition to one whose mind is cluttered with the current false ideas of theology concerning the so-called immortality of the soul and kindred doctrines. The passage can only be understood when God's plan to establish a Kingdom upon the earth incorporating all nations is clearly understood.

It reads, according to the Common version: "Rebuke the company of spearmen; the multitude of the bulls and the calves of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war." An alternate rendering of this prophetic passage hints at the explanation, and is of intense interest to our subject. Moffatt translates: "Check that brute of a Nile power, the bullocks and steers (i.e. the offerings) of pagans" etc. The Nile power (Egypt) was a mighty and brutal power in the days of the Psalmist, and has been rebuked during the centuries, and will yet be rebuked in the future, thus fulfilling Isaiah's words: "Yahweh will smite and heal Egypt." The "offerings of pagans" will also cease when Christ returns, and establishes His truth in all the earth. Then will men everywhere "submit with pieces of silver" — a reference to the redemption money by which Israel under the law made peace with God (Exod. 30: 12-16; Lev. 5: 15). To "submit with pieces of silver" is to acknowledge the King reigning in Zion, who shall accept those who humble themselves before him but will "scatter the people that delight in war" (Psalm 68: 30).

The Psalm continues with the

statement: "Princes shall come out of Egypt: Ethiopia shall stretch out her hands unto God" (v. 31). These words show the great transformation that shall come over these nations when "the Law shall go forth from Zion". The princes that shall come out of Egypt, leading the nation unto God, and bringing the blessings of peace to it, will be those of whom Christ spake when he declared: "To him that overcometh will I give power over the nations" (Rev. 2: 26). Their song of rejoicing at that time is recorded in Rev. 5: 9-10, and proclaims blessings unto the Lamb who shall have elevated them, and constituted them kings and priests to reign upon the earth.

It is in anticipation of forming part of this glorious throng, that the student of God's Word can look beyond the troubles that perturb the minds of men to-day, and of which the Egyptian crisis is but one phase, to the glorious destiny to be revealed when "all nations are blessed" in Abraham and his Son, the Christ, as promised in the Gospel message.

Further information on this interesting subject can be gained from "Eureka", Vol. 2, pp. 554-560. — Editor.

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● "If a man think himself something when he is nothing, he deceiveth himself." There is scarcely a man living who does not over-estimate himself. Let us learn to depreciate our opinions of ourselves, and we may arrive at a truer estimate of our true value.

● Death may overtake us within twenty-four hours, and by that event, the whole future interval of waiting will be suddenly abridged, and we shall find ourselves hurried as in a moment into the presence of the events that may now seem so far off.



*Verse by Verse Exposition of Habakkuk's Prophecy  
Among the Despisers of God's Word.*

**SYNOPSIS OF PREVIOUS ARTICLES**

*Habakkuk means "embracer". He embraced the Truth with zeal at a time when iniquity prevailed in Israel. On every hand he saw evidence of great wickedness among all stratas of society: both leaders and people despised the worship of Yahweh, robbery and bloodshed was common in the land, all forms of excess were practised, and justice was perverted by those who should have been the custodians of the law. The prophet questioned why Yahweh should permit such conditions to exist: to him it seemed the complete triumph of evil over all principles of righteousness. This month's article examines Yahweh's reply to the prophet as contained in Habakkuk 1: 5-11.*

**"Behold ye!" Chapter 1: 5.**

The conditions Habakkuk experienced, and the very questions he asked, are not unique to his times, for many "embracers" of the Truth have repeated them down through the centuries. These are the days of "small things", as far as the Truth is concerned, in which evil is permitted to flourish, and saints are tested under trial, to develop characters fitted for the glory that shall ultimately be revealed. "How long, O Yahweh, wilt Thou permit evil to triumph?" is a prayer that has constantly ascended to the throne of grace. Meanwhile, the evil environment against which the Truth has to struggle for recognition is a challenge to the individual.

God's answer to the prophet showed that despite appearances to the contrary, evil does not go unpunished, nor virtue unrewarded, even in these time.

He was told to turn his eyes towards the north, to the developing power of Babylon, which Yahweh declared He would use as His rod to smite and discipline His people. The prophet had asked how long God was prepared to witness their wickedness, and here was the answer: "Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your days which ye will not believe though it be told you" (Hab. 1: 5).

In Acts 13: 41, Paul quotes these words, and applies them to the Jews of his day, showing that Habakkuk's prophecy has a double application: it concerned, primarily, the Babylon of Nebuchadnezzar, contemporary with the prophet; and secondarily, it has an application to mystical Babylon of the New Testament, with its headquarters at Rome (Rev. 17: 5, 18). This latter, is the fourth beast of Daniel's prophecy (Dan. 7: 7), which swallowed up Judah in A.D. 70, and in its Gogian manifestations, is yet destined to "devour, break in pieces, and stamp the residue" of nations

with its great iron teeth and brazen nails (Dan. 7: 19). Thus in the book of Habakkuk we have prophecy with a double application: historical Babylon typifies mystical Babylon, and Nebuchadnezzar, the "mighty one of the Gentiles", foreshadows the Russian Gogue.

Now compare Habakkuk 1: 5 with Acts 13: 41 a little more closely. Paul's citation varies the wording of the Authorised Version, and follows that of the Septuagint: "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13: 41). Notice that the "heathen" of Habakkuk becomes "ye despisers" of Acts, and is applied by the Apostle to the Jews themselves. The Hebrew for "the despisers" (*begadim*) and "the heathen" (*begaim*) are very similar words, and it is understandable how one could be read for the other. But Paul's words show conclusively, that the prophet was called to behold the development of Yahweh's purpose among the heathen, from the midst of a people who notwithstanding their wonderful heritage, had become "despisers" of God's Word. The use of this word revealed to the prophet that Yahweh was not unmindful of the condition of the nation, and called upon him to maintain his stand, separate and distinct from the evil environment of the Ecclesia of the day (for such the nation constituted — Acts 7: 38).

The work which the prophet was called upon to behold was one to be accomplished in his own day, but which the "despisers" of Israel would disregard even though "it be proclaimed unto them." "The "work" was the utter destruction of the Jewish Commonwealth, a calamity which the leaders of Israel rejected as being beyond the realms of possibility, though Yahweh had threatened the nation with it. Prophet after prophet had been sent to Israel with the message: "Turn ye now every one from his evil way, and from the evil of your doings, and dwell in the land that Yahweh hath given unto you and your fathers for ever . . . and I will do you no hurt" (Jer. 25: 4-6). But the sad comment of Yahweh was: "Ye have not hearkened unto me!"

And now the time had come to put the threat into execution. Purposely blind to the political crisis of the day, indifferent to the spiritual bankruptcy of the nation, and deaf to the sorrowful exhortations of the prophet, the very leaders had brought the nation to the brink of disaster. They did not appreciate the unique position of Israel, that even as it was a nation called by the Name of Yah, it must justify its existence as such. "Every one that is called by My Name, I have created for My glory" He declared through Isaiah (ch. 43: 7). The Israel that Habakkuk knew did not reflect the glory of Yahweh, and therefore did not justify its existence. God had told Jeremiah His purpose in Israel, that "they might be unto me for a people, and for a name, and for a praise, and for a glory: but **they would not hear**" (Jer. 13: 11). They despised the Word of God, despised their precious heritage, despised their noble calling; they lacked a vision of the future, and put too much store upon what the present could offer. As such what use to God was Israel as a nation? The time had come to blot it out of existence.

The mantel of Israel now rests upon the Ecclesia. God hath visited the Gentiles to take out of them a people for His Name (Acts 15: 14) which is another way of saying that He has separated certain individuals that they might reflect His glory "among the heathen". The Ecclesia exists for Yahweh's glory, and for no other purpose; and as such it must justify its existence, otherwise its candlestick will be removed by he who still "walketh in the midst" thereof (Rev. 2: 1, 5), just as effectively as Judah's national existence was quenched in the days of Nebuchadnezzar. An Ecclesia justifies its existence when it is virile and zealous in the things of God, when its members are "blameless and sincere, 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; holding forth the word of life . . ." (Phil. 2: 1-5).

### **"I Raise Up the Chaldeans (ch. 1: 6-11)**

To Habakkuk, Yahweh revealed His intentions against Israel: "For, lo, I raise up the Chaldeans, that bitter and hasty nation which shall march through the breadth of the land, to possess the dwelling places that are not theirs."

"I do this," declared Yahweh. There are two ways of reading history: the viewpoint of the flesh or that of God. Take the case of Babylon, for example. All the steps that contributed to its development can be viewed and explained by natural causes, and the profane historical records and explains them as such. But behind all this there is God, and the rise and fall of Babylon was not a matter of chance. "I do this", he declared. "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me" (Jer. 27: 5). We cannot question His wisdom in this, nor is it becoming of saints to complain of those who have been elevated to power. By the manipulation of natural causes, God may be using them in order to bring to fruition a phase of His purpose. Viewed from this perspective, the mighty men of history are reduced in stature. The haughty Nebuchadnezzar, Dictator of Babylon and sole monarch of the world, is seen as the "servant of Yahweh" unconsciously performing His will and pleasure (Jer. 27: 6). The "Mighty One of Heaven" gave Babylon "power and glory", in order that His purpose might be advanced, and when His use of the nation was completed, He permitted "another inferior kingdom" to take its place (Dan. 2: 37-38). He raised up Rome, and used it to scatter Jewry into all nations (Deut. 28: 49). He used Hitler to help drive them home again. (Jer. 16: 16). He is using the ambitions of the Russians to finally "gather all nations against Jerusalem to battle" (Zech. 14: 2). Men like Hitler, Stalin, Churchill imagine that they are the arbiters of destiny, and that the future of the world is in their keeping. The truth is that they are but the instruments of Yahweh's will. He uses their ambitions and abilities to further His plans, and for the benefit of His saints (Rom. 8: 28).

Although verses 6-11 speak of the Chaldeans in the plural ("they the terrible", "their judgment", etc.), the Hebrew is in the singular, and

the pronouns should be rendered "he", "his", etc. Thus, verse 7, "They are terrible and dreadful", should be rendered, "He is terrible and dreadful". "Their judgment (decision) and dignity (elevation) shall proceed of themselves", should be rendered "His decision and elevation shall proceed of himself". The prophecy concerned an individual, the Dictator Nebuchadnezzar, the "sword of Yahweh" into whose hands all the countries of the Middle East were given (Jer. 25: 1-9), and who, as we shall see when we come to consider Chapter 2, foreshadowed Gogue. Nebuchadnezzar's own daughter testified to his terrible dictatorial powers: "Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down" (Dan. 5: 19).

#### The Predicted Attack — vv. 8-11

The swift and decisive campaign of Nebuchadnezzar against the countries of the Middle East which swept Judah together with its neighbours into the abyss, is predicted in verses 8-11 with all the descriptive imagery of the language of the East. Nebuchadnezzar's cavalry is represented as being "swifter than leopards," an animal which the Babylonians are said to have tamed and trained to hunt, and which was noted for its agility in seizing the prey; his army is likened to "evening wolves" for fierceness, which having fasted all day are particularly ferocious under cover of night; his horsemen would "spread themselves" all over the land so that none would escape them, they would come swiftly and directly to the prey "as the eagle that hasteth to eat." Leopard, wolf and eagle, here all applied to Babylon, are likewise symbols of Rome (Deut. 28: 49; Rev. 13: 2), so that once again we are presented with type and antitype — the Babylon of old foreshadowing the Babylon of today.

Nebuchadnezzar's object was destruction and not merely conquest. The Chaldeans rooted up what kingdoms they conquered, and deported their populations to distant parts, thus lessening the chances of revolt. In the words of Habakkuk "they all come for violence" or destruction; "their faces (aspect or intent) shall sup up as the east wind." Palestine is noted for a burning east wind from the desert which consumes and blights as it blows, and which is frequently used in Scripture to symbolize disaster (Jer. 18: 17; Ezek. 17: 10; 19: 12). Here it graphically expressed the desolating effect of Nebuchadnezzar's conquests as far as Judah was concerned. No defence would prove adequate against his attack. He would "heap dust" or, cast up moulds, and thus overcome the walled fortress cities of the Jews (v. 10); the number of his captives would be "as the sand of the sea" (v. 9).

Kings would be scoffed at, princes would be scorned, the defences of Israel would be a derision to the Babylonian Dictator, who, like his Assyrian predecessor could boast: "Where is the king of Hamath, and the king of Arphad, and the king of Sepharvaim, Hena, and Ivah, and shall thou be delivered? (Isa. 37: 12-13). "Then shall he sweep by as a wind, and shall transgress and be guilty, imputing this his power unto his god." So reads verse 11, combining the Revised and Authorised Versions. So

long as the Assyrian or Babylonian Dictators scoffed at kings they were safe; but they fought in the name of their gods, and represented their triumphs as the triumph of their gods over Yahweh of Israel. "Who are they among all the gods of these lands, that have delivered their land out of my hand, that Yahweh should deliver Jerusalem out of my hand?" asked Sennacherib of Hezekiah (Isa. 36: 19-20). Nebuchadnezzar's boast was doubtless similar. It was a case of Bel and Merodach of Babylon versus Yahweh of Israel, and Nebuchadnezzar's victory over Israel was represented as a triumph of his pagan gods. The spoils of his conquests were taken back to Babylon to glorify the heathen temples, and to the disgrace of Israel, the vessels of the Temple were thus desecrated (Dan. 1; Isa. 46: 1).

"He shall transgress and be guilty," Yahweh told Habakkuk. He did so by blaspheming the Name of Yahweh, by trying to wean the best of the captives from the Hope of Israel (Dan. 1), by boasting of his personal prowess and ability, not recognising that his success had come from Yahweh. Thus, although he was used of God to further His purpose, Nebuchadnezzar was nonetheless guilty of transgression and worthy of punishment, for his motives were not to help God but the very reverse (see Isa. 10: 7). The grounds of Yahweh's complaint are set forth in Isaiah 47: 5-7: "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever: so that thou **didst not lay these things to thy heart, neither didst remember the latter end of it.**"

Despite the warning and exhortation that Daniel personally gave to Nebuchadnezzar, his heart was lifted up against the God of Israel. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" was his boast (Dan. 4: 30). Punishment, swift and terrible, came immediately against the king, and later against the kingdom he had established; though, for the moment, this was not revealed directly to Habakkuk.

Thus to the prophet's question, Why does iniquity go unpunished? the answer of Yahweh was, It does not! Even as Habakkuk was pondering the question, a crisis was developing in the north which was destined to sweep into national oblivion the people of Israel who despised God's law, and turned their backs on His counsel.

—H.P.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.*

—  
 “How can a young man keep his way pure? By guarding it according to thy word” —  
 (Ps. 11:9 R.S.V.).

## The Challenge of Today



Dear Reader,

A feature which is prominently indicated in current Press articles and reports is the growing sense of alarm with which the leaders of the nations are viewing the present trend of the community's moral standards. Wide-spread publicity has been given, in recent months, to reports from England, America, New Zealand and Australia, all revealing a common pattern of behaviour, and all confirming earlier indications of a general decline in man's outlook on life. Spiritual values are ignored or despised; a materialistic philosophy has the world in its grip.

Commissions have been appointed to investigate these matters; political, social and ecclesiastical leaders have conferred upon them, all in an endeavour to determine the cause and cure of a problem which threatens to destroy the very foundations of society, and bring the whole edifice of civilisation crashing down in ruins. But though there is an element of truth in all that these “wise men” have suggested, none of them has really put his finger on the true reason for the decline, and therefore they lack any really effectual remedy. “Without vision the people perish.”

Why is it that these “wise men” are unable to understand a problem which affects them intimately, and yet humble, unlearned folk can point confidently to the root of the trouble, and affirm, with full assurance, that so far as the world is concerned, there is no solution? The reason is plain to any student of God's Word. These “wise men” are wise only in their own conceit, and are lacking in

the true wisdom which comes only from above. Because they view their problem from the perspective of their own vain philosophy, and not from the sure foundation of the revealed Word of Truth, they cannot hope to arrive at a true answer to it.

When the world situation is viewed from the standpoint of a believer in God's Word, a number of important lessons can be extracted which will stimulate our faith, and present a serious challenge to each one of us. In the first place, we see around us a complete and literal fulfilment of Paul's prophecy relating to the last times (2 Tim. 3: 1-5), by which our faith in the "sure word of prophecy" is encouraged. We are also assured thereby that we are indeed living in the "last days", and that the coming of the Lord is at hand. Peter's words also have an application to these days (2 Pet. 3: 3-7) and his exhortation strikes home with staggering force (vv. 11-14, 17-18): "What manner of persons ought we to be . . . without spot, blameless." When we give closer consideration to the modern world and its problems, we see in the collapse of moral standards the result of a false system of theology which robs its followers of any incentive to virtuous living. The full responsibility for the world's present condition must be laid to the charge of an apostate Christendom which professes to follow Christ but denies the power of his gospel. There is little wonder, then, that the wrath of God is to be poured out upon these workers of iniquity (2 Thess. 2: 8-10; 1: 7-9) who have followed another "gospel" than that which Paul preached, and are therefore cursed of God (Gal. 1: 8, 9). As we survey the scene in this light, Paul's words again come to mind, "having a form of piety, but having denied its power; from these also turn away" (2 Tim. 3: 5 — Diaglott). The basic reason for the world's decline in moral standards is to be found in their denial of the basic elements of the Gospel message. They have a "form" (lit. "a semblance", "fashion", "outward appearance") of worship, but having denied its power, it has degenerated to an empty ceremonial, an outward show, a sham. The world's leaders, being themselves deceived by the apostasy (Rev. 18: 3) are unable to bring about any effective reform.

In "Eureka" 1, pp. 41-43, Brother Thomas quotes from Gibbon's "Decline and Fall of the Roman Empire" to demonstrate these features:—

1. The belief in the 1,000 years' reign of Christ and his saints upon earth was universally held among the early Christians;
2. This belief was well adapted to the desires and apprehensions of mankind;
3. So long as this belief continued the reigning sentiment, the faith rapidly progressed;

4. As the organisation of the Church neared completion this doctrine began to be abandoned.
5. When the apostacy was complete, the doctrine was repudiated as heresy and fanaticism.

So long as this fundamental principle of the Gospel was maintained in its purity, there was a powerful motive for believers to live righteous lives that they might attain to this reward. With the introduction, in the 2nd and 3rd centuries, of pagan philosophies such as the immortality of the soul and universal salvation, the doctrine of the millennium was gradually rejected, and with it that powerful motive for righteous living was destroyed. The Church substituted in its place a reign of fear by which they kept their flock in subjection, and maintained a certain standard of morality. During the past century this power has declined very rapidly, so that to-day there is little or no incentive to righteousness, and the "free world" faces a problem which closely resembles that which overtook Rome from the third century onward when the barbarous hordes from the north destroyed its power. World leaders are afraid that history may repeat itself.

We can thus see the effect which false doctrine has had upon the world. Can the world see the effect which pure doctrine has had upon us? Here is another lesson for us to gain from the world's condition, and in this there is a powerful challenge to each one of us. Without the restraining influence of the Truth, the world allows the impulses of the flesh to have full sway. So evil in its tendency is the flesh that even fleshly minded politicians and clergy are becoming alarmed at the present drift of morals and fear for the future. Cannot we appreciate in these things the force of such words as, "He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6: 8); "They that are after the flesh do mind the things of the flesh"; "To be carnally minded is death . . . because the carnal mind is enmity against God . . . they that are in the flesh cannot please God" (Rom. 8: 5-8)? Cannot we appreciate the wisdom of the command: "Come out of her (Babylon the great) my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4)? Do we obey? Or have we forgotten the Master's words: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46-49).

Gibbon records, "The primitive Christians were dead to the business and pleasures of the world." We have noted that these early Christians maintained their integrity because of the motivating force of the Truth. The return of Christ and the establishment of his kingdom were real to them. Unfortunately this Truth was soon obscured and covered up with a mass of vain philosophy and



tradition; but, in the mercy of God, it has since been recovered, and the last 100 years have witnessed great progress in the development of a people prepared for the Lord. If the doctrine of the Millennium is to-day correctly understood by a small community claiming to represent the "Ecclesia", we would expect to find this community characterised by the same blameless morals as were found among the early believers. If this is not the case, then something is wrong with the reality of our spiritual vision. True belief must give rise to true conduct for "a tree is known by its fruits". Herein lies the challenge to every individual in that community. "Except your righteousness exceed that of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven" (Mat. 5: 20).

We have a form of godliness; what is the power thereof?

Yours fraternally,

F. RUSSELL



#### HOW HISTORY COMPLETELY CONFIRMS PROPHECY

## The Rise of Rome

Last month we drew attention to the remarkable incidents that led to the fulfilment of the prophecy of Daniel 8. The death of Alexander the Great of Greece, was followed by the division of his empire into four parts. One of these divisions (Pergamum) entered into alliance with Rome, and on the death of Attalus 111 was bequeathed to the Romans, who ultimately controlled the whole of the Middle East.

"Little might have been expected of such a kingdom and such a house, but it did valiant service for art, literature, learning and civilisation. Thus this curious kingdom, created by an off-chance, gives us two lines of study: a succession of king and a great contribution to the forward movement of mankind. So, then, we have captains turning kings, three outstanding dynasties (or four, if the humbler but useful monarchs of Pergamum should be counted) wars, and surprises: a picture of confusion which, so far, has been little studied." ("Ancient World" pp. 224, 226).

#### Comments

Notice how completely the words of unbelieving historians confirm Scripture recorded more than two centuries before the events began to transpire. The "great horn" (Alexander) was "broken" when it had "waxed very great," i.e., at the height of his power. His kingdom was broken and divided toward the four winds; it was not left to his posterity but

was plucked up and given to others, as Daniel II: 4 states it would be. Notice how the little kingdom of Pergamum (which the historians would prefer to ignore, but which made the important "fourth horn" after the death of Alexander) played such an important part in the eastern development of Rome. "Out of one of them came forth a little horn which waxed exceeding great," Daniel was told, and the historian confirms this by stating: "Attalus III of Pergamum bequeathed his kingdom to the Romans who erected it into a province under the name of Asia." The territory embraced by this kingdom closely approximated to that of modern Turkey; and although it is not certain whether the city of Byzantine (later known as Constantinople and made the capital of eastern, or Imperial Rome) was confined within its borders, it must have been very close to it, so that it may rightly be said that the power of Rome in the east grew on or near this city which was for so many years to be the actual seat of its authority, the "seat of the Dragon" (Rev. 13: 2; 16: 13).

There is thus a parallel in the development of the two "little horn" powers. The fourth beast's little horn established itself by "plucking up three of the first horns" (see Dan. 7: 8). Roman Ecclesiasticism seized and occupied the territories of three divisions of the empire. The little horn of the Goat developed in similar fashion. Roman Imperialism seized and occupied the territories of the three former horns. It is important, for the understanding of the prophecy of Daniel, to comprehend the significance of the "little horn" of Daniel 7, in contrast to the "little horn" of Daniel 8. The first relates to Roman ecclesiastical power; the latter to Roman political power.

As this portion of Daniel's prophecy has been so wonderfully fulfilled, we are justified, without drawing on supporting lines of argument, in placing complete trust and confidence in the fulfilment of the remaining portions of the prophecy. We now await the time when the Russian King of the North will establish his own rule in Constantinople. "And the King of the North shall rush on like a tempest," many countries will be overthrown, the Holy Land will be invaded, and there his power will be broken. Jesus Christ will appear and the Kingdom of God will be established on the ruins of the Kingdom of Men (see "Exposition of Daniel" by Brother Thomas, pp. 77, 78).

"Thy Kingdom come, O Yahweh!"

—F.R.

● Christ said, "Be ye therefore merciful, as your Father also is merciful." If we had even a small realisation of the mercy of God to all men and of His special mercy to His children, we shall not be harsh and unforgiving towards others, and bickering and strife in the ecclesias would disappear. We should be very chary of imputing evil motives to those who do not happen to see eye to eye with us in all things.

## *Christadelphian Newsletter*

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

### **FOR THE SPECIAL ATTENTION OF EVERY READER**

Open in front of me as I write is "The Ambassador of the Coming Age" (later "The Christadelphian"), vol. 1, No. 1, July, 1864. In it, Brother Roberts writes:

"Dr. Thomas, of West Hoboken, Hudson Co., New Jersey, U.S., has undoubtedly been the great instrument in the hand of God in digging out, in the nineteenth century, the lost and hidden treasure of the gospel. The scattered elements of "the Truth" had here and there shown themselves occasionally before his day . . . but it was left to the remarkable man of whom we are speaking to collate and systematise the truth and evolve it in the complete doctrinal development which is efficacious for the salvation of men . . ."

We believe that this statement is true, and that Brother Thomas was the human instrument under God for the reviving of the Truth in these last days. For that reason we heartily advocate the use of his writings as an aid to the advancement of Bible knowledge.

We regret the lack of attention which is given to the study and exposition of the Apocalypse among many ecclesias. This last message of Christ to his Ecclesia is sorely neglected in this day, and not only is sound exposition lacking but oftimes ideas are proclaimed which reveal complete ignorance of its fundamental teaching.

An urgent appeal is therefore made to all readers to:

- Read "Eureka" yourself — IF YOU HAVE NOT YET DONE SO.
- Read "Eureka" again — IF YOU HAVE DONE SO BUT NOT MARKED YOUR BIBLE TO HELP MEMORY.
- Openly advocate the reading of "Eureka" — in private conversation; in exhortation to the brethren.
- Encourage fellow-members of your study group — to read privately in addition to Class studies, to encourage friends and relatives in the Truth to join in the studies.

"Eureka" has been a neglected book, and the Ecclesias are the weaker because of this. "Eureka" helps us to understand Christ's last message

to the Ecclesias, and an understanding of this message helps the Ecclesias to walk faithfully before their Lord and Master.

Let us co-operate against apathy which can extinguish the vitality of Ecclesial life.

If you cannot obtain "Eureka" locally, we have ample stocks at the Adelalde "Logos" office.

Remember the words of Christ in regard to his last message: "Blessed is he that readeth, and they that understand the words of this prophecy."

—Bruce Philp

### STUDY NOTES FROM DANIEL

(Continued from p. 51, and culled from the Prospect "Elpis Israel" Class)

#### Daniel 7: The Vision of the Four Beasts

**Verse 8. "Another little horn":** It came up among the ten horns which represent divided Europe, and in establishing itself, three of these horns were "plucked up by the roots." "This "little horn" represents the Papacy in Europe (see vv. 20, 21, 25), established by the Military excursions of Charlemagne, who found it necessary to destroy certain powers who could not acknowledge the spiritual ascendancy of the pope. **"In this horn were eyes like the eyes of a man, and a mouth speaking great things":** These "great things" were blasphemies against the God of heaven. The "eyes" of this little horn are the emissaries of the pope found in every country; the "mouth" represents the papal decrees and pronouncements which seek "to change times and laws". The "saints" are given into the hands of this papal "little horn" power for a limited period (v. 25).

**Verses 9-10:** In these verses we have Deity in manifestation, and represented as the "Ancient of Days." The whole picture is that of Yahweh revealed multitudinously in His completed Ecclesia in glory in the earth. The "fiery stream" is the power of the Spirit which they shall wield belligerently against the enemy in that day (Ps. 149; Isa. 30: 27); His garment and description should be compared with that of the multitudinous Son of Man of Revelation 1, or the "Man of the One" of Daniel 10; the "ten thousand times ten thousand" who stand before him are likewise elements of the "one body" and are representative of a large undisclosed number (for the number must not be taken literally, it is often used in Scripture to define a large but unspecified number—1 Cor. 4: 15; 14: 19; Ps. 3: 6; 1 Sam. 29: 5); the "judgment" concerns national punishment and discipline (Ps. 149).

**Verse 11: "The Beast destroyed by the burning flame"**—see 2 Thess. 2: 2: 8; Rev. 14: 10. The power of preaching will not be adequate to convert the world; "when thy judgments are in the earth the people will learn righteousness" (Isa. 26).

**Verse 12:** The Beast (papacy) will be completely destroyed, but the

rest of the beasts have a prolongation of life for "a season and time." The nations generally will outlast the judgments on Rome and the papacy for 1,000 years. "A season" is two years or 720 days, "a time" (in the Hebrew it is a different word to v. 25 and represents a "set time"—the same word as is used in Gen. 21: 2; Gen 17: 21; 2 Kings 4: 16, and in these places relates to the period between conception and birth)—180 days.  $720 \times 180 = 1,000$ ; the millennium.

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### ENCOURAGING NOTE FROM WOODVILLE CLASS

We continue to gain much benefit from the use of "Elpis Israel" and "Phanerosis" in our study groups, and many apparent difficulties in the Word have been elucidated.

"How can you have faith in a book which contradicts itself?" is the stock objection of the world-wise man.

He will draw attention to 1 Timothy 6: The Lord "dwelling in light which no man can approach unto; Whom no man hath seen nor can see," and from here will triumphantly quote Exodus 24: 10-11: "They (Moses and the elders) saw the God of Israel, and upon them He laid not His hand."

"There!" he will exclaim; "a contradiction in plain English!"

If we were restricted to worldly thinking, and "plain English" was the only known language, this argument might have to be final and conclusive, but there is a line of thought contrary to that of the flesh. This way we have elected to follow, and God has not left the path barren and dry. The one who seeks will find comfort and encouragement in His word, the understanding of which is greatly aided by the works of our pioneer brethren.

It is true that "no man can see God" (John 10: 35), and equally true that Moses and the elders "saw God" (manifested). They saw Him in the same way as the beholders of Jesus saw Him, for did he not declare: "He that hath seen me, seeth Him that sent me" (John 12: 45)? And standing in full view of the people, Jesus said: "Ye have neither heard His voice nor seen His shape" (John 5: 37).

In whom God chooses to manifest His word, there also abides His Name, whether it be in one, His Son, or the Elohim who shone forth His glory to Moses and the elders, or the great multitude whom no man can number and who will manifest His Name in the Age to come (Rev. 5: 11).

These are some of the grand truths impressed upon our minds during our mutual study in recent weeks.

—H. MUGGLETON

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### A GEM FROM THE MODBURY CLASS

On p. 145 of "Elpis Israel" Brother Thomas asks what value has

current religion? It is a religion of terror and fear and not of Truth that worketh by love. Yet it has some value. It is useful as a system of ecclesiastical police, and assists in keeping the world in awe, and in subjection to certain principles of morality. Remove this fear, suggests Brother Thomas, and the world would become "as lawless as the antediluvian giants; and thus the earth would be filled with violence as before the flood." (p. 145).

In commenting upon this section, the speaker for the evening pointed out that since Brother Thomas's day, the people have largely lost their fear for they have become more and more irreligious. As a result we see a condition extant similar to the days before the flood; the earth is filled with violence, immorality and wickedness; the cup of iniquity is almost filled to the brim, and the time of Christ's judgments near at hand. "As it was in the days of Noah, so shall it be at the coming of the Son of Man." Brother Thomas's words have proven true.

—P.M.

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### CORRESPONDENCE

#### SUNDAY SCHOOL WORK

K.C. (N.S.W.) — Senior Sunday-School Classes should get down to deeper aspects of the Word rather than traversing lessons designed for younger groups, and which they have already been through several times in lower grades. They should be helped and guided in the closer study of the Scriptures, and assisted in developing their own methods of private research. The idea of baptised scholars competing for a prize in examination does not appeal to us at all; they are striving for a greater Prize in which there is no personal competition and should be encouraged to view all their efforts in the Truth and in study as a means to that end. This should be presented to them as the incentive of labour. We do not want to get too much of an "examination complex"; the principle is foreign to the spirit of the Truth which will reward not through personal merit or ability, but for faith and humble, conscientious effort.

#### What the Logos Stands for

A.F. (N.Z.) — With Jeremiah we would plead with Israel to return to the "old paths" and "walk therein" (Jer. 6: 16); and also like the prophet, our appeal is to the individual rather than to groups or ecclesias. Salvation is an individual matter, and before the Judgment Seat the particular Ecclesia with which we have associated will avail nothing if our actions have not been according to the Word.

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#### NEAR THE END

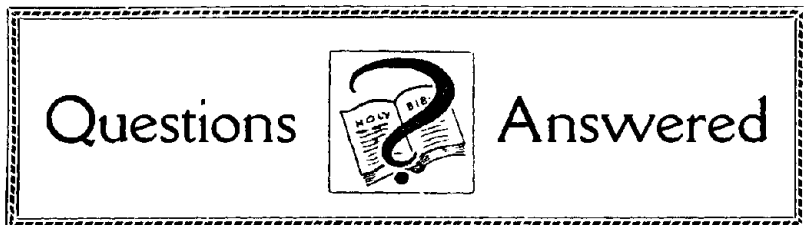
F.B. (N.Z.) — You say that you are an "old brother" and "nearing the end". The signs of the times are such, however, that despite your age you might well be near the commencement of a wonderful experience. The condition of the world is most encouraging to the student of prophecy,

though it might appear discouraging to the mind of the flesh. From the natural viewpoint, there is nothing happy in constant political strife, in the record of strikes, blackouts of light and power, political agitation and so forth with which most countries are troubled to-day; nor in the general international picture of insecurity with the growing menace of Russia and universal preparations for war. An angry cloud of gloom and trouble hangs ominously over all the affairs of men.

Yet when we look at these events from the standpoint of the Gospel the cloud lifts and the gloom is dispelled. We are greatly privileged that we have been brought nigh to this Divine light through Jesus Christ. We can in these times, as he suggests in Luke 21, "lift up our heads" in confidence, realising that the solution of all problems is in his hands and his imminent manifestation back to earth again is sure and certain.

### DISTRIBUTING LITERATURE

F.A. (U.S.A.) — We are glad to learn that you have found our literature helpful in educating friends in the things of the Truth. The distribution of "Digest of Truth" leaflets, and "Herald of the Coming Age" results in a constant flow of applications for further literature and questions on Bible topics. It is of great assistance if such friends are personally contacted, and we would be very happy to supply you with the names and addresses of interested friends in your vicinity if you would care to call upon them with the purpose of helping them in their study of the Bible. As an introduction, you could say that we have asked you to make the call.



## Sisters' Work in the Truth



*Question (T.N.—W.A.) — "My sister wife is interested in the injunction of Paul—'I suffer a woman not to teach!' Does this mean she cannot preach or teach the Gospel? How does this limit her?"*

**ANSWER:** It is the privilege and duty of all sisters to willingly and cheerfully play their part in the teaching and preaching.

ing of the Gospel, but as in all the work of the Truth, the manner in which this is to be done is hedged about and limited by the restrictions and instructions of the Word.

That sisters in the past have been selected by God for prominent positions of importance is shown in numerous places in the Bible. Deborah judged Israel, and even went down to battle with the army because of the faithlessness of the men of Israel and Barak in particular (Judges 4). Huldah was prophetess in the reign of Josiah, and was approached by the King, the High Priest, and his ministers of state to enquire concerning the future of Israel (2 Kings 22:14). Anna the prophetess, at the birth of the Lord "spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38). But these were women specially selected by Yahweh for His purpose.

In Acts 2, Peter, as spokesman for the disciples, quoted the words of Joel in explanation of the effluence of Holy Spirit power manifested at Pentecost. "This is that which was spoken by the prophet Joel . . . I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy . . . and on all my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy" (vv. 16-18).

To prophesy is not merely to fore-tell the purpose of Yahweh, but to proclaim His will. Thus, "he that prophesieth speaketh

unto men to edification, and exhortation, and comfort" (1 Cor. 14:3), and concerning Judas and Silas we read that "being prophets also themselves, exhorted the brethren with many words, and confirmed them" (Acts 15:32).

According to Acts 2:18, therefore, this "spirit of prophesy" was granted to sisters as well as to brethren, and that the former made use of it is shown by Paul's comment in 1 Cor. 11:5: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven."

Here is the first of the limitations we hinted at above. Sisters, even though possessing the power of the Holy Spirit, were not permitted to proclaim its message until they had covered their heads in token of their subordinate position (see vv. 7-8). Nevertheless, it is obvious that the Sisters did speak in the Ecclesia, when the Spirit moved them.

How then can we reconcile the instruction of Paul expressed in the same Epistle: "Let your women keep silence in the ecclesias: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law . . . for it is a shame for women to speak in the ecclesia" (1 Cor. 14:34-35).

There is no real contradiction here, for Paul was referring to two entirely different circumstances. Why did the sister with



the "gift of prophesy" speak? Because she was asked to do so? Because she had an urge to do so? Or because the Spirit moved her to do so? Undoubtedly the latter. And even on these occasions she was requested to keep her head covered to shew she was "in subjection". When the Spirit did not move her, it was for her "to keep silence in the Ecclesias, for it is not permitted her to speak." And the context of Paul's words show that he is referring to the formal, public gathering of the saints to expound the Word or proclaim the gospel (note v. 24).

And as we live at a time when there is no open manifestation of Spirit Power, the instructions that sisters should keep silent in the Ecclesia and not engage in public speaking most certainly apply. Brother Thomas, in "Elpis Israel", p. 121, has some good words upon this subject, thus:

"We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies. We need wonder at nothing which emanates from the unenlightened thinking of sinful flesh. Preaching and lecturing women are but species of actresses. They aim at an equality for which they are not physically constituted; they degrade themselves by the exhibition, and in proportion as they rise in assurance, they sink in all that really adorns a woman."

Paul's words to Timothy endorse the above. "Let the women learn in silence with all subjection. But I suffer not a woman

to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2: 11-12).

It is obvious, from other parts of the Word, that Paul is speaking of formal addresses in the congregations of the saints, and he is instructing Timothy, that sisters are not to usurp the authority and the prerogatives of the man in these things. They are not to appear (to use the words of Brother Thomas) "in the brazen attitude of a public oratrix."

Does this preclude all forms of teaching and preaching? By no means. In Titus 2: 3-5, the Apostle exhorts the sisters "to be teachers of good things," among which he enumerates that the older sisters should "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Thus whilst the public platform is denied sisters, there is ample opportunity, in a private capacity, for them to exhort in the manner suggested to Titus, or preach the word. There is nothing to suggest that sisters should not distribute literature on the truth, that they should not speak of it to those who may show an interest, that they should not modestly and quietly draw the attention of their neighbours to its life-giving message. This, indeed, is their privilege as part of the Bride of Christ which says to the perishing "Come!" (Rev. 22). But in all this there must be no

usurping the authority of the man, which is Paul's main point to Timothy. We must not do evil that good might come (Rom. 3: 8).

Sisters have admirable opportunities to help or hinder their husbands in the Truth. They can encourage them to the study of God's Word, they can assist them in the labours to which they have put their hands, they can help them with the mundane affairs of life in order that they might have greater freedom for the more important duties, they can use their homes for the advancement of the Truth. In many ways (which a man would find awkward and difficult) Sisters can advance the cause of Truth, and these are among some of the most valuable avenues of labour.

Read the 16th of Romans, and note Paul's comments regarding various sisters. Sister Phebe of verse one was, according to the postscript, the bearer of the letter to the Roman Ecclesia, and was noted as "a succourer of many" including the great Apostle (v. 2). Notice the delightful harmonious co-operation of husband and wife in verse 3, and their self-sacrificing devotion to duty in verse 4. The Apostle speaks in praise of Mary, of Junia and other sisters in the Lord who had helped in the work of the Truth—not from the platform, but by the performance of sisterly duties done lovingly and without complaint. Without this wonderful co-operation Paul's work would have been greatly hindered.

Some imagine that platform work is the apex of Ecclesial duty; especially if the meeting be a large one. This has not been our experience. We have found the quiet, homely, informal gathering is not to be despised, and in an atmosphere where the Word can be quietly discussed and analysed the greatest amount of good can accrue. For several months we conducted a study group for interested friends in the home of a brother. Of those who attended some seven were ultimately immersed. This work would have been impossible but for the willing co-operation of the sister who opened her home regularly for the meeting, cheerfully shouldering the added labour involved, and finally providing supper for the number who attended. Did she not "preach" equally as much as us who actually spake the word? And do not such efforts ascend to the Father as "sweet incense"?

In commanding sisters to "keep silence in the Ecclesias," the Apostle drew support from the Law saying, "they are commanded to be under obedience, as also saith the law" (1 Cor. 14: 34). The Law placed the woman in subjection to the man (Gen. 3: 16). The nature of this subjection is exhibited in its instructions concerning vows (Num. 30: 3, 15). A daughter being yet in her youth in her father's house, could only make a vow subject to his will. If he held his peace, and said nothing for or against, she was bound by her word; but if when he heard it, he disallowed

it, she was not bound to perform; and the Lord forgave the failure of the vow. The same law applied to a wife. Thus whilst wife or daughter were in duty bound to observe the commands of Yahweh before the wishes of husband or father, any additional sacrifices were subject to the decision of the husband; and that the spirit of this law still applies to-day is shown by Paul's reference to it, and Peter's endorsement of it: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may be won by the conversation of the wives." Peter shows that their appeal is not to be by outward adornment, but by "a meek and quiet spirit, which is in the sight of God of great price," and he presents the example of Sarah as one to be followed (1 Peter 3: 1-6).

On the other hand, every affectionate consideration should regulate a brother's attitude towards his wife. The great, self-sacrificing love of Christ who gave his life for his bride, the Ecclesia, is set forth as the criterion of a husband's love for his wife (Eph. 5: 25). And the Truth is more than mere theory and doctrine, it is a way of life to which we must give practical expression, for "Yahweh is a God of knowledge, and by Him actions are weighed" (1 Sam. 2: 3).

A husband moved by such tender love and affection is not likely to become dictatorial or boorish in his authority, but rather, as head of the house, as Christ is

head of the Ecclesia, he will give himself to prayer and meditation that he might the better guide the family, that it might unitedly develop in the Truth to the glory and honour of the Name he bears. All restrictions and decisions will be governed by this desire and objective.

Finally, though sisters are subordinate to their husbands, it does not mean that the real value of their service is lessened thereby, or their actual dignity and standing is lowered. Eve was given to Adam as an "help meet for him." A "help meet" is not a drudge or a servant, but one designed to assist the other. Eve's feminine qualities were Divinely suited to bring out the best in Adam: "A purely intellectual and abstractly moral society, untempered by domesticism, is an imperfect state. It may be very enlightened, very dignified and immaculate; but it would also be very formal, and frigid as the poles" ("Elpis Israel", p. 47). A sister, governed by a love of the Word, and a love of her husband, is an admirable adjunct in aiding him along the pathway to life. The home becomes more than good carpets and pretty ornaments; it becomes a veritable oasis in the desert of life where the water of life is freely drawn, and husband and wife co-operate as a team in a mutual walk towards the Kingdom of God. Such a home must be a happy one for Yahweh shall assuredly bless it.

—Logos Committee



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*Have You  
Ever Attended  
A  
Home Study  
Group  
?*

For a Balanced  
**SPIRITUAL DIET**  
we would recommend to you  
and members of your family  
to immediately attend  
the nearest Class to your Home.

-The Logos Committee

## "I Will Engrave the Graving Thereof"

Moses was instructed to make special garments for the high priest designed "for glory and for beauty". An integral part of this regalia was the breastplate with its twelve precious gems upon which were engraved the names of the tribes of Israel, and styled the "Urim and Thummin". The following article shows that these precious gems represented the perfected Israel of which we hope to form a part, and discusses the particular significance of three of the stones in their meaning and bearing on the saints. In a covering note, the author states: "I feel that the greatest gain to those who read such an article lies in considering the thoughts brought forward with the Word itself. I notice that when we study the works of Brother Thomas in Class, we are very diligent in looking up the various scriptural references which he gives us, but I doubt whether the same diligence is applied to articles appearing in Magazines. You might like to consider emphasising to readers once again, as you have done at times in the past, that references are given, not so much to demonstrate that the thoughts expressed are scriptural, but rather in the hope that they will look them up, and profit by a consideration of these thoughts in their scriptural context. Thereby they amplify for themselves the theme of the article."—Editor.

It has been demonstrated in the past (Logos, Vol. 17, p. 20) that the "precious stones" fastened to the breastplate borne by the High Priest were typical of the saints. This "Urim and Thummin" symbolised the fulness and glory of the purified "commonwealth of Israel." Even now we are exhorted (Isa. 24: 15) to "glorify Yahweh in the 'urim' (lights),"\* to be reflectors of His

moral excellence, "shining as lights" in the midst of the crooked and perverse system of things with which we are surrounded (Phil. 2: 15). We look forward to the day when "at evening time it shall be light (ur)" (Zech. 14: 17), and "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea," through those who in that day

\*Isaiah 24: 15 is rendered in the A.V. "Glorify Yahweh in the fires", but "fires" is "urim" in the Hebrew, the same word used to describe the glory of Aaron's breastplate.—Ed.

will shine forth with "a light like unto a stone most precious" (Rev. 21: 11).

Moses was commanded concerning the twelve stones that they "shall be with the names of the children of Israel, twelve according to their names, like the engraving of a signet. . . ." (Exod. 28: 21). Thus we read: "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place" (v. 29). Brother Thomas, speaking of the spiritual reality of which all these ordinances of the Law are but a "shadow," says that:

"the writer, or engraver, is the Seven-horned and Seven-eyed Spirit (Zech. 4: 5; 5: 6) who 'engraves the graving thereof' (3: 9) . . . The precious stone (he is speaking of Jesus Christ) had come out of the earth, where all precious stones also come, but it had to be cut, polished, embroidered and adorned to bring out all the beauties of which it was susceptible.

Now it matters not whether it be one man or a countless multitude of earthborns, the operation is the same. Every individual is subject to a like polishing, embroidering, and adorning, as saith the Spirit who will do the work. Him that overcometh," saith He, ". . . I will write upon him the name of my Deity . . . my new name" (Rev. 3: 12). To have such a name engraved or written upon one, is for such a one to first come into existence, and then to become a constituent of the things engraved" ("Eureka", vol. 3, p. 687).

Thus we see that inasmuch as these twelve stones symbolise the perfected Israel of God (Gal. 6: 16), the engraving of the several names upon the stones must have significance in relation to those who are to be organised into "twelve tribes" in that day (Rev. 7). The whole multitude will manifest the glory of the Divine character (Exod. 33: 18, 19; John 17: 22), which character can be broadly divided, says the Spirit in symbol, into twelve aspects, signified to us in the name and colour of the stones (see Logos, vol. 17, p. 249), together with the name of the tribe engraved upon it.

This must be the underlying thought for us: these stones, with their quality, cut, polish, freedom from flaws, colour and engraved name, delineate CHARACTER: a character that is beautiful, lustrous, reflecting in part that Divine glory seen in fulness in Jesus Christ (John 1: 14). Let us gather these things together, and meditate upon their significance, that we may know more of the "glory that will follow" (1 Pet. 1: 11), and be the more encouraged to "put on the new man, which after God is created in righteousness and true holiness (Eph. 4: 24). I have not the ability to develop this beautiful theme in relation to all twelve stones, but I would like to dwell upon three. The rest I must leave with you for meditation.

The tenth stone, the Beryl (Heb. — Tarsheesh) answers to the tribe of Dan. The name

<sup>1</sup>Taking the order of the tribes as they "set forth" and "took their journey according to the commandments of Yahweh" in Numbers 2 and 10, with the placing of the various gems in the breastplate (Exod. 28: 15-21). Since they went forward in four groups, led by the Spirit, this would seem the appropriate sequence for a spiritual understanding (Ezek. 1: 5, 12) rather than order of birth.

"Dan" means "judge" (Gen. 30: 6), and we know that it is the honour of the saints (Ps. 149: 9) to manifest the judgments of God against the evil now rampant in the earth, that the inhabitants thereof may learn righteousness (Isa. 26: 9). Condemnation of evil is indeed an attribute of the Divine character that must be built into each one of us now, if we would be amongst those who proclaim the words: "Fear God, and give glory to him, for the hour of his judgment is come" (Rev. 14: 7).

The significance of this name, and the character of the task which it defines, is developed for us when we remember the fiery-red tint of this stone, and its name, Tarsheesh. This Hebrew word is derived from a root "rah-shash," which means "to break in pieces, to destroy," a forthright declaration of the mission of the Stone power when the time comes to smite the Image upon the feet. This association of ideas is continued when we contemplate the saints, in tempestuous career, in Ezekiel's vision of the "wheels" of the cherubic chariot. He says "the appearance of the wheels and their work was as the aspect of tasheesh" (Ezek. 1: 16). Here we see the saints going forth to judgment. These "wheels" are the "burning fire" of Dan. 7: 9, and we see the appropriateness of the beryl in this connection. The sons of God came as Dan, as a destroying and conquering

power, manifesting their God as a "consuming fire" (Heb. 12: 29; Isa 30: 27).

The first and last stones are the Jasper and the Sardius. We find these two stones united in the appearance of the Man enthroned as described by John (Rev. 4: 3). Two precious stones are selected by the Spirit because the King is both Spirit and Flesh, in combination. Had he been mere flesh, or spirit uncombined with flesh, one stone or the other would have sufficed, but being Deity manifested in flesh, two precious stones were essential. One symbolised the Flesh, and the other the Spirit.\*

The Sardius (sardine stone) is the one that represents the flesh, being named in Hebrew by the letters that compose the word applied to the creature Yahweh Elohim formed from the dust of the ground to be the father of our race (Odem = Adam). Why did God do this? Why did He create the earth, and then proceed to place man upon it? Our answer lies in the fact that when "glory, and honour, and thanks" are rendered unto Him who created all things, by that "generation" which He will have redeemed out of "every kindred, and tongue, and people and nation," that assembled host will declare that "For His pleasure (all things) are and were created" (Rev. 4: 11).

"Yahweh taketh pleasure in his

\*It is appropriate that the first and the last stones in Aaron's breastplate should be thus used in Revelation 4: 3 to describe him who is also styled "the Alpha and Omega, the beginning and the ending", etc. — Rev. 1: 8 . . . Editor.

people" (Ps. 149: 4), and He "inhabith the praises of Israel." "The grave cannot praise thee," declared Hezekiah. No, "The living, the living shall praise Him" (Isa. 38: 18). So we all, his sons, pray: "Save us, O Lord our God, and gather us from among the nations, to give thanks unto thy holy name, and to triumph in thy praise" (Ps. 106: 47). So the "Odem" (Sardius stone) is engraved with the name "Judah," which signifies "praise," and thus declares the destiny of those represented by this precious stone. They will come from the womb of the earth to both praise and be praised (Gen. 49: 8).

The last stone, the Jasper, is a fit symbol for the Spirit. It is a hard stone of varying hue, purple, cerulean, or green. The glory and light on the New Jerusalem community is likened to "a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21: 11), and in verse 23 this glory and light is seen to be the glory of the Deity and the Lamb. The wall of this city is also of Jasper, which wall is the symbol for the Lord God Almighty and the Lamb, in other words, the Spirit, who by Zechariah hath declared: "I will be unto Jerusalem a wall of fire round about her, and the glory in the midst of her. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith Yahweh" (Ch. 2: 5, 10). Thus we see the choice of Deity—a jasper "clear as crystal" to symbolize His Spirit condensed into substance. Since it is not only the substance,

but the present basis of that symbolic "city" He is building, the "first foundation is a jasper" (Rev. 21: 19). This stone was named in Hebrew "Yah'shpeh," or "Yah makes bright," and the beauty of this choice is now open to our view. It was engraved with the name "Naphthali," for therein is indicated the WAY in which "Yah makes bright", cuts and polishes that the stone may reflect His splendour.

Rachel said: "With wrestlings of God have I wrestled . . . and prevailed: and she called his name Naphthali" (Gen. 30: 8). All those who gain a position in the "breastplate" will have, each one, like Jacob of old, both wrestled and prevailed (Hos. 12: 4). For this cause (Rev. 7: 14) they are surnamed "Israel" and elevated to the honour of being "princes with El" (Gen. 32: 28).

Bearing in mind the narrative of that chapter (Gen. 32) we see that we, all through the long night, stand in fear of men, men like Esau. We weep and make supplication to God, seeking to be preserved, pleading His promises toward us, that "grace" wherein we stand. For our good, the angel who ministers unto us (Heb. 1: 14) places us in this state of trial, seeking to know whether we be "in the faith." We wrestle, not against flesh and blood, but against the angels, who control the principalities, powers, the rulers of the darkness of this world, that spiritual wickedness which we see in high places (Eph. 6:12). In this wrestling



we must "overcome", or prevail, even as Jacob prevailed. If we wrestle on through the night, and "hold fast" (Heb. 3:6), then when morning breaks over the wilderness, and the "sun of righteousness" (Mal. 4:2) arises with healing power, we shall receive a blessing. The angel who has continuously striven in the circumstances of our daily life, to build in us a character that conforms to the Divine pattern, will acknowledge that we have prevailed, and bestow upon us our "new name" (Rev. 3:12).

Just now as we wrestle, we find ourselves "in heaviness through manifold temptations" (1 Pet. 1:6), but the apostle assures us that if we come through this "fiery trial," we shall indeed (v.7) "be found unto praise (Judah) and honour (Dan—see Ps. 149-9) and glory (Naphtali—see Deut. 33:23) at the appearing of

our Lord Jesus Christ."

Yes, Naphtali will be glorious, satisfied with favour, and full with the blessing of Yahweh, being begotten to "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1:4). "Naphtali is a hind let loose, he giveth goodly words" (Gen. 49:21). As a "hind" (Hab. 3:19) we shall walk in high places, manifesting the glory of God, numbered amongst those whom "Yah makes bright." May we gain that day, each one, that we may be able to sing with David:

**"God is my strength and power: and He maketh my way perfect. He maketh my feet like hinds feet: and setteth me upon my high places. Therefore I will give thanks unto thee, O Yahweh, among the nations, and I will sing praises unto Thy name" (2 Sam. 22: 33, 34, 50).**

—E. A. Stallworthy,  
Kent, England



● Men deceive themselves if they imagine that they will be saved merely because they have come to know that man is mortal and that the Kingdom of David will be re-established under Christ at His coming. It is well for them to know the truth, but the truth will only be to their condemnation if they fail to bring forth the fruit which God looks for from the communication of it.

—R.R.

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  - Jesus, the Christ, through death and resurrection, brought immortality to light.
  - Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and
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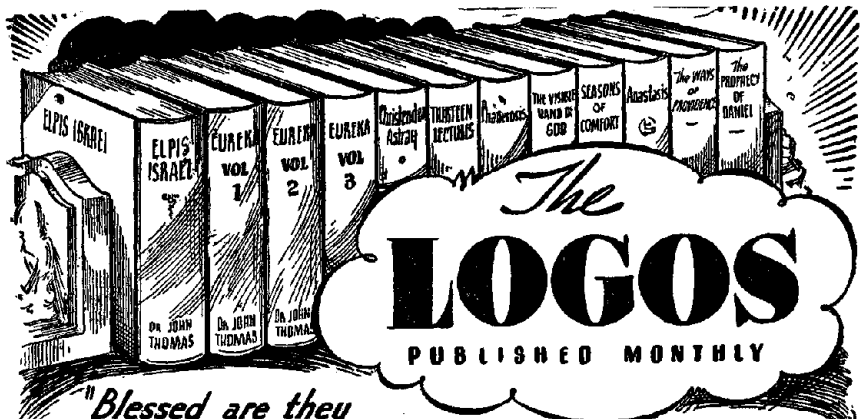
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DECEMBER, 1954

Vol. 21

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**CONTENTS**

	Page
THE FIT AND UNFIT .....	97
THE DRYING EUPHRATES .....	98
Habakkuk's Message .....	106
THE JUSTIFYING FAITH .....	110
Newsletter .....	114
WHERE THIS AGE EXCELS .....	117
DIVINE HEALING .....	120
"WHAT OUGHT TO BE DONE AT THIS CRISIS?" .....	123

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# THE LOGOS

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THOUGHTS FOR THE TIMES

## The Fit and the Unfit



What a refreshing thing it is to see men and women under the power of the fear of God. We need not fear men; we need not fear what brother this or brother that may say, because in a short time in the order of Nature, all men will be in their graves, and there will be no reality in relation to us then except God, His mind, His purpose and His judgment. Therefore we need not vex ourselves, or encumber our spiritual operations with anxieties about the opinions of our fellows; let us be right with Christ. To be right with Him requires that we be in earnest, and all the time in earnest. Recollect His somewhat abrupt declaration to a young man who came to him saying, "Lord I will follow thee, but suffer me to go and bury my father," and to whom Jesus said, "Let the dead bury their dead; go thou and preach the Kingdom of God." What is the application of that saying, unless it be to suggest that the young man in question by proposing to do something else besides seeking the Kingdom of God, was a man turning his hand from the plough? Christ's stern declaration is that such a man is not fit for the Kingdom of God. That implies that there are some who are "fit" and some who are "not fit", and it also shows who are they that are "fit". Those who are fit are those who lay hold with full purpose of heart and accept the calling in Christ in its entirety. That calling is a thing that is very exacting indeed; it claims absolute ascendancy with those of whom it lays hold. It is a very different thing from the religion preached from the pulpits of the churches and chapels. The clergy gives the people to understand, though they do not say so in express words, that they need not be very much taken up with religion, that a sprinkling of it will be sufficient; whereas the truth of Christ demands to be the object of life, the principle of action, the subject of supreme affection — the engrossing thing.

---

"Eureka" in the Light of Today

# The Drying Euphrates

"And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." — Rev. 16: 12.

---

"Tillinghast, a commentator who wrote over 200 years ago, (in 1670) says, 'By the river Euphrates we are to understand the Ottoman or Turkish empire. It is called the great river because of the multitude of people and nations therein. The people who at the present time are of all other accounted the greatest are the Turks; who therefore, and no other, are here to be understood . . .'

"A Protestant writer in 1802, in speculating upon this vial, expressed his wonder how the prophecy was to be fulfilled; and a dominion, still so mighty in arms and population, could be wasted and dried up. 'By what means,' says he, 'the Turkish empire shall be reduced to this helpless state (an empire formerly distinguished for its enthusiastic loyalty, ferocity and valor; and which is even at this day — 1802 — as populous as any other upon earth, the Chinese excepted), is not intimated in this verse; and will perhaps remain concealed until the events themselves shall remove the veil . . .'

"The Euphratean (Turkish empire) is only a Sin-Power, well and heavily laden with its own peculiar offences. One of its greatest offences consists in the treatment Yahweh's land, and people Israel, have experienced at its hand. As the modern representative of the Little-Horn-of-the-Goat power, it has 'parted his land' 'for gain' (Joel 3: 2; Dan. 11: 39); and ruling over Israel, hath made them to howl; so that His name continually every day is blasphemed (Isa. 52: 5). No man likes his property to be laid waste, and his slaves to be abused. Of both these counts the Constantinopolitan Little Horn has been so intensely guilty in regard to Yahweh's inheritance, that it has acquired the scriptural epithet of 'Shomaim', THE DESOLATOR (Dan. 9: 27). It is true that appearances would seem to justify the conclusion of some, that the Deity has ceased to take any interest in the land of Palestine, and in the natural Israel. But let such remember the words of Christ, who says, 'Judge not according to the appearance, but judge true judgment.' The appearance of things is not their real nature. It is the testimony of the prophets, that 'Yahweh will be jealous for His land, and pity his people . . . and will no more make them a reproach among the nations' (Joel 2: 18-19). But they still are a reproach among the nations; it is therefore evident that the divine jealousy for the land, and pity for the people in reproach are things pertaining to a future situation of the world's affairs, Hence, the



*political Euphrates standing in this antagonism to Deity, it is for this, and not because of its severity upon the Greeks, that the wasting wrath of the sixth vial is poured out upon it."*

*—Extracts above are from "Eureka" vol. 3, pp. 546, 534*



Since "Eureka" was first published, the Euphratean Turkish Power has receded to but a shadow of its former glory. At the height of its power, its territory extended over three continents—Europe, Asia and Africa—and reached from Poland in the North to Algiers in North Africa in the south. Prior to 1820 she was considered one of the Great Powers, and a mighty force to be reckoned with, and feared, in the counsels of the nations.

Her power not only extended deep into Europe and North Africa, but covered the whole of the Middle East.

She was dreaded, feared and hated by all the "civilised" world.

She desolated Palestine, and refused the Jews entrance therein.

To-day Turkey is a weak and emaciated nation, clinging precariously to the remnants of her mighty empire, limited to an area some 294,000 sq. miles in extent (Sth. Australia is 380,000 sq. m.). And even this shadow of her previous power only exists on sufferance. It would be swept into the political abyss if America and Britain were to withdraw their support. The Russian army, continually stationed on the northern borders of Turkey, would sweep down and take the country as Bible prophecy declares it will do one day.

The quotation from Revelation 16: 12 at the head of this article, shows that the decline of Turkey is one of the great, indisputable signs that permit us to say, without doubt, that we live in the epoch of the most wonderful event in history: the second advent of the Lord Jesus. The political River Euphrates is being dried up, "that the way of the kings of the east (Christ and the saints) might be prepared."

And the symbol has been fulfilled to the letter. There has been no sudden overthrow of Turkey such as has happened to many nations in the past, but a steady drying up of her resources in every direction — territorial, military, naval and financial—so that people to-day hardly realize how powerful this nation once was. When it is remembered that Vienna was besieged by the Turks as late as 1697, and that the Ottoman Empire possessed a large part of southern Russia till the middle of the eighteenth century, some idea can be formed of the enormous change that has taken place.

#### THE EUPHRATES AS A SYMBOL

The Euphrates represents Turkey as the Nile represents Egypt, or the River Murray could be used to represent Australia: because it is the principal river

in the territory concerned. In Isaiah 8: 7-8 it is used to represent Assyria, and is there shown not evaporating, but bursting its banks, and flooding down over Syria and Emmanuel's land. "Now therefore, behold, the Lord bringeth up upon them the waters of the river strong and many, even the King of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks and shall overflow." In Revelation 16 the symbol is used in reverse — the river is shown drying up.

Revelation 16: 12 should be linked with Revelation 9: 14-21 where the development of the Turkish Empire is foreshadowed. The decree is proclaimed: "Loose the four angels which are bound in the great river Euphrates." After due preparation these four "angels" were loosed upon Eastern Europe, bringing political death to the eastern third, or Byzantine Empire with its capital at Constantinople (the remnant of the Roman Empire)—v. 18.

In "Eureka", vol. 2, Brother Thomas has given a detailed exposition of this chapter, showing that it foreshadowed the rising power of Turkey. The four "angels" represent the four divisions among the Turks—the Seljukians, Moguls, Tartars, and Ottomans. Originally "bound" by the River Euphrates, these are represented as overflowing its banks, so that the water (or power) thereof flooded into remote countries.

#### DECLINE OF TURKEY

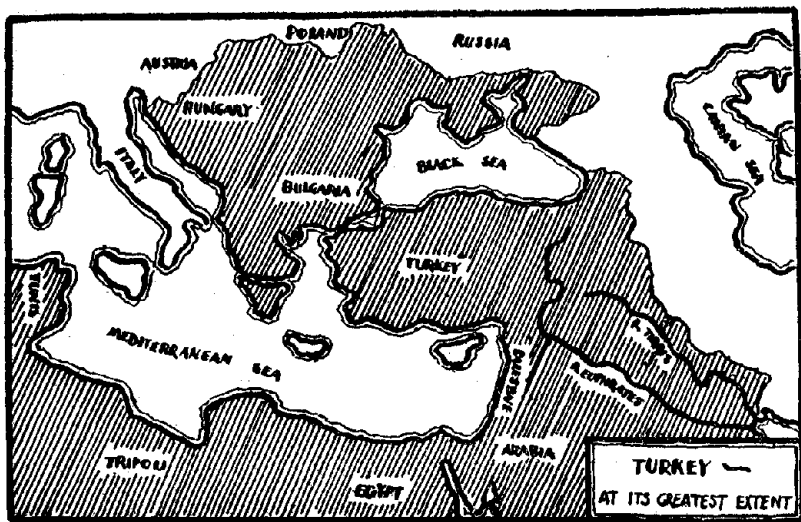
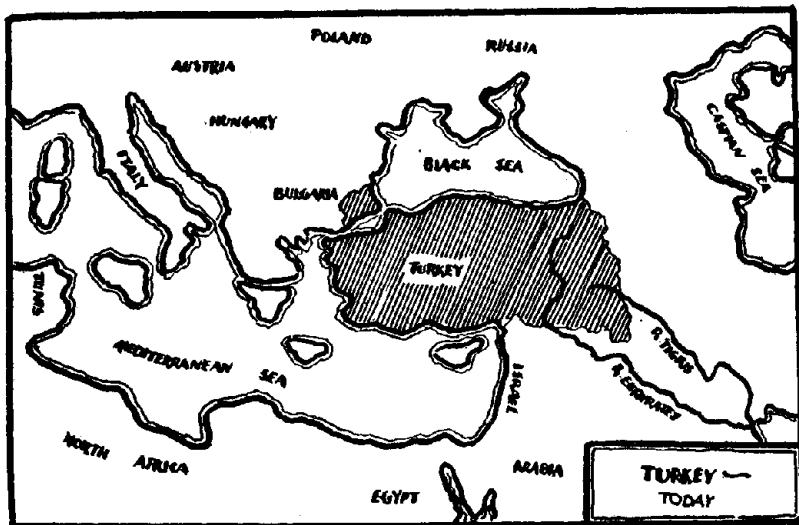
From 1413 to 1570 was a period of expansion for Turkey. The

Empire was extended in all directions, and waged unceasing war against the "Christians" of Eastern Europe. In 1453 Constantinople fell to the Turks, and making this their new capital, they threatened Central Europe for a period of some 200 years.

This time of glory for Turkey was followed by one of stagnation, during which the seeds of decline were planted. In the Eighteenth Century the shape of things to come was taking form. Russia and Turkey were in constant conflict. But the real period of decline did not commence until approximately 1820, called by Brother Thomas a "terminal period" because it completed the period of 1290 years from the epoch of Justinian of Constantinople, who "laboured to establish with fire and sword the unity of the Catholic faith" (Gibbon), and issued an edict acknowledging the Pope as supreme in the churches (See Dan. 12: 11).

In 1820 the Greeks rebelled against the Turks, and this initiated a series of disasters that threatened to bring the Empire to an end. In 1826 the flower of the Turkish army was massacred in an attempted reform, and the military power of the nation weakened in consequence. Next year Greece obtained her independence. The year following Wallachi and Modava were annexed, and Serbia gained her independence. In 1829 France occupied Algiers in North Africa, and commenced to "dry up" Turkish power from that direction. By now Turkey was called "the sick man of Europe," and its approaching

# The Drying Euphrates



demise was anticipated. But Britain and France dreaded that Russia might fill the vacuum which would be thus created, and therefore lent their support to Turkey's continued independence. Thus when Egypt revolted in 1832 and drove the Turkish forces back almost to the Euphrates, the revolt was quelled, not by Turkey, but by a combination of Great Powers convened because of mutual suspicions that each had against the other. And in the constant attacks that Turkey now experienced from Russia, she could always rely upon Britain as her ally, and British forces to hold the enemy at bay.

But this did not stop the evaporation. Earthquake and plague, civil war and revolt continued to weaken the nation of its virility. And then, in World War I, there came the greatest blow of all, one of immense significance to Christadelphian "watchers." Absolutely against her own interests, against the advice and pleading of Britain, her ally for so long, Turkey entered the war on the side of the Central Powers. It was a most amazing and unexpected decision, and one revealing that God guides the destiny of nations according to His purpose. Turkey's decision, at this time, helped to fulfil prophecy, but from the standpoint of her own interests, it was a most suicidal move. She was not then involved in the war, and could well have served her own interests best by remaining neutral. Historians marvel at the colossal folly of Turkey at this time, but Bible students have the answer.

It is contained in that significant verse which provides the key to current world happenings — Daniel 11: 40: "At the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind . . . and shall overflow and pass over."

Three distinct powers are represented here, and unless this is recognized the true meaning of the prophecy will remain obscure. They are: (1) the King of the south; (2) the King of the north; (3) and the "him" whom they both in turn attack. It is important to notice that whilst the King of the south "pushes at him" the King of the north overthrows him.

Brother Thomas has satisfactorily interpreted these three powers as: (1) the Egyptian power in whosever hands it is; (2) Russia; (3) the "little horn of the goat," or the power in occupation of Constantinople, originally Rome, but to-day Turkey.

In "Elpis Israel" he wrote.

"The Little Horns are representative of powers on certain territories, NOT OF RACES. It matters not whether they be Pagan Romans, Catholic Greeks, Moslem Turks, or Greek-Catholic Russians, the power that rules in Constantinople and plants its standard in Assyria, is the Little Horn of the Assyro-Macedonian Horn of the Goat; and begins its career by crucifying 'the Prince of the Host' (Dan. 8: 11); destroying Jerusalem and the temple (Dan. 9: 26); sets up a god in Rome whom his fathers knew not (Dan. 11: 38); and ends by standing up against Michael, the Prince of princes, who brings him to his end, with none to help

him (Dan. 8: 25; 11: 45; 12: 1). All the power of the dragon in relation to Israel and the land of promise is embodied in the Little Horn of the East. The smiting of the Image, the breaking of the Goat's little horn, and the binding of the Dragon, are synchronous and synonymous catastrophes . . ." ("Elpis Israel" page 392).

Some have confused the "him" of Daniel 11: 40 with the Kings of the north and south. They read: "The King of the south shall push at him (i.e. the King of the north), and the King of the north shall come against him (i.e. the King of the south)." Brother C. C. Walker made this mistake, and embodied it in a footnote to p. 418 of "Elpis Israel." But to read thus is to confuse the prophecy; it is not a British push that will precipitate Armageddon, but a Russian attack against the Middle East as Ezekiel 38 shows. The "him" of verse 40 is the "king" of v. 36, and answers to the power ruling in Constantinople whether Roman, Greek, Turk or Russian, as all, in turn, occupy that position.

Meanwhile there has existed the state anticipated by Brother Thomas:

"We ought to find on the political map a 'king of the south,' a 'king of the north,' and the Little Horn of the Goat, all contemporary. Besides this, we ought to find the king of the south making war on the Little Horn and the land of Israel should be the subject of the strife. I say, we ought to find these things in the time of the end, because . . . it is written, 'He, the Little Horn of the Goat, shall divide THE LAND for gain. And at the time of the end the king of the south shall push at

him; and the king of the north shall come against him' (Dan. 11: 39-40)." ("Elpis Israel", page 416).

During the Great War of 1917 this interpretation of the prophecy found wonderful fulfillment in a manner not anticipated by Brother Thomas. The king of the south (Britain) was found making war on the Little Horn of the Goat (Turkey in occupation of Constantinople), and the land of Israel was the subject of the strife. Under General Allenby the Turk was driven from the soil of Palestine.

Thus in 1917 the first section of Daniel 11: 40 was fulfilled. The "great river Euphrates" was subjected to the most significant process of evaporation to date. Palestine was freed from its control, the doors swung open for the Jew to return, and the consummation of the Divine purpose was brought a step closer to fruition.

We now await the final move: the attack of Russia upon Turkey. The King of the north shall come upon him suddenly, unexpectedly, with great power, and sweep the dehydrated "river Euphrates" to political oblivion. And Russia, occupying the territory of the Little Horn of the Goat, will fulfil the destiny marked out for it in the Inspired Record: "And through his policy also he shall cause craft (priestcraft) to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8: 25).

Turkey is doomed to political extinction. Already there is a Russian army on its northern borders; already the nations fear this move by the "king of the north" which prophecy, 2,500 years ago, declared would come "in the time of the end." The recent pact signed between Britain and Egypt gave expression to these fears. Article four reads:

"In the event of an armed attack by an outside Power on any country which at the date of signature of the present agreement is a party to the Treaty of Joint Defence between Arab League States OR ON TURKEY, Egypt shall afford to the U.K. the facilities necessary to place the base on a war footing and operate it effectively."

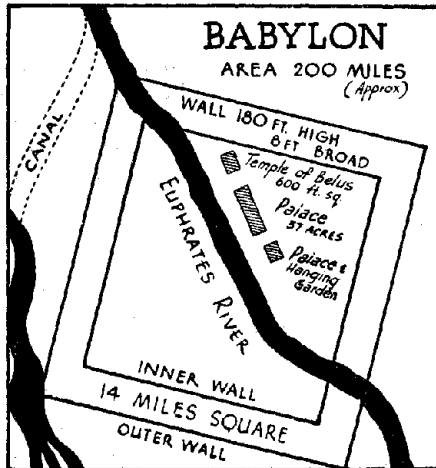
**BEFORE OR AFTER THE  
ADVENT?**

Brother Thomas believed that the return of Christ would precede the swallowing up of Turkey by Russia, though he thought we

might see the King of the north in the initial stages of his attack, just prior to the second advent.

There is sound reasoning for his conclusion. The drying up of the political Euphrates is in order that the "way of the kings of the east" (Christ and the saints) might be prepared (Rev. 16: 12). If Revelation 16: 12-19 is carefully read, the following points will be noted: (1) the Euphrates dries up to prepare the "way"; as the water recedes the croaking of frogs is heard, disturbing the air with the noise; (3) Christ comes as a thief against the nations; (4) "great Babylon" falls.

The reader will be familiar with the significance of these symbols: the Euphrates — Turkey; the croaking of frogs — the revolutionary, communistic doctrines of these latter days; great Babylon — the anti-Christian world with



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

the Papacy at its head.

The type of the destruction of symbolic Babylon of to-day, is to be sought in the overthrow of historic Babylon by Cyrus and Darius. As Cyrus, during the reign of Belshazzar, besieged Babylon, and diverted the course of the Euphrates that ran through the city in order that he might defeat the heavily fortified walls and enter the city along the bed of the dried up river, so Christ is invisibly controlling the destiny of nations, in order that the crisis of the latter days, that will introduce Him and His immortalized brethren to the world, might develop. Cyrus was waiting with his army when the waters finally receded, and immediately marched against the enemy. The anti-typical Cyrus (the Lord Jesus) with his army (Ps. 149) will likewise be ready to move against the invader when the time is ripe (Zech. 14: 5), so that we do not have to wait the descent of Russia against Egypt and Jerusalem before the second advent of the Lord.

The writing on the wall of modern Babylon: "Thou are weighed in the balances and found wanting" is apparent to the

Daniels of this age. They realise that modern civilisation is doomed; that the unheeding, materialistic, blaspheming evil Babylon that surrounds them, including the polite, "nice," educated society of to-day, is doomed to be swept out of the way. It is all weighed in the balances and found wanting, and is as unheeding of the tremendous and wonderful crisis that faces it as was Belshazzar when he blasphemously mocked at the God of Israel, and feasted with his lords and concubines, whilst the enemy outside was diverting the course of the Euphrates, and laying the foundation for his overthrow.

To-day, the little patch coloured in upon the World atlas to represent the dehydrated form of the once mighty Turkish Empire, is a constant reminder to saints of the significant times in which they live: the time when the Kings "out of a sun's rising" shall soon be revealed. The decline of Turkey is one of the really great signs of the times, and the wonderful fulfilment of prophecy in this respect shows that the Scriptures provide a sound foundation upon which to build in regard to things of the future.

—E.P.



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 VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY
 

## 4. Shall the Persecutor of Israel Prosper ?

—Ch. 1: 12-17

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### SYNOPSIS OF PREVIOUS ARTICLES:

*Habakkuk means "embracer". He embraced the Truth with zeal at a time when wickedness abounded among all classes of people, and Judah had turned from its God. In Chapter 1: 1-4 the prophet questioned why Yahweh should permit such conditions to exist, and asked whether wickedness was to completely triumph over righteousness. The answer came in verses 5-11, and it revealed to the prophet that despite appearances to the contrary, evil does not go unpunished, nor virtue unrewarded, even in these times. He was told to behold Yahweh's purpose in the development of the Babylonian nation. In due time Nebuchadnezzar was to descend south and bring to a complete end the rebellious nation. God's words to the prophet are quoted by Paul and applied to Rome, the fourth beast of Daniel's prophecy (Ch. 7) which yet awaits its complete fulfilment. There is, therefore, a double application to Habakkuk's prophecy, and we live in the latter-day manifestation of it.*

Yahweh's revelation of impending judgment over Judah, seriously perturbed the prophet. He desired the reformation of the nation, not its destruction, and the Divine description of the coming invasion was so terrible as to chill the heart of any lover of Israel. Yahweh had threatened to bring to a complete end the people of His choice.

And the prophet did not want this. He was a lover of Zion, and imbued with the vision of the Hope of Israel. He desired a re-

formed nation, one that would suitably reflect its privileged position and wonderful destiny. He hoped that Yahweh would intervene in such a way as to bring the people to their senses, so that the law might again be enforced, truth might prevail, and righteousness elevated in the land. He desired discipline and not destruction, but the time for the former had gone, and Yahweh was about to sweep that generation of Israelites into the political abyss.



## HABAKKUK'S SECOND QUESTION

And so Habakkuk addresses Yahweh once more, in order that he might receive further information concerning His purpose (see Chapt. 1: 12-17). Like all the men of God, he is extremely careful in his selection of language, in petitioning Heaven. He does not address the Almighty does not address the Almighty with the easy familiarity with which one would approach a fellow-mortal. He recognises his low estate and the exalted nature of God, and uses a combination of Divine titles expressive of this, and the grand purpose of the One to whom he prays.

"Art Thou not from everlasting,  
 O Yahweh my Elohim, my Holy One  
 Who diest not?"

O Yahweh, thou hast ordained them  
 as a judgment;  
 and thou, O Rock, hast established  
 them for chastisement.

Thou who art of purer eyes than to  
 behold evil  
 and canst not look on wrong,  
 why dost thou look on faithless men,  
 and art silent when the wicked  
 swallows up  
 these more righteous than he?

For thou makest men like the fish of  
 the sea,  
 like crawling things that have no  
 ruler.

He brings all of them up with a hook,  
 he drags them out with his net,  
 he gathers them in his seine;  
 so he rejoices and exults.

Therefore he sacrifices to his net  
 and burns incense to his seine;

for by them he lives in luxury,  
 and his food is rich.

Is he then to keep on emptying his  
 net,  
 and mercilessly slaying nations for  
 ever?"

—Hab. 1: 12-17

Habakkuk thus opened his prayer by invoking the name Yahweh Elohim; the covenant name of Deity, proclaimed for the first time when He was about to intervene on behalf of His people Israel, and rescue them from the Egyptians (Exod. 3: 15). This name is linked with the promises made to Abraham—"Yahweh Elohim of Abraham, Isaac, and of Jacob . . . is my name for ever, and my memorial unto all generations" (Exod 3: 15). The covenant to Abraham includes the promise of the indestructibility of Israel: "I will make of thee a great nation" (Gen. 12: 2). The memorial Name of Yahweh Elohim, therefore, is a guarantee that Israel will finally rise to glory whatever may have been the state of the nation in the past. "I do not this for your sakes, O house of Israel, but for mine holy name's sakes, which ye have profaned among the nation, whither ye went" (Ezek. 36: 22).

A great privilege, and responsibility, rested upon national Israel in the past, and rests upon spiritual Israel to-day. "Every one that is called by my name I have created for my glory," is the declaration of Yahweh (Isa 43: 7). Israel was designed to be Yahweh's nation, to reflect glory and praise to His name, but, lamented the prophet, "they would not

hear" (Jer. 13: 11). Yet one day they will hear, and Yahweh, through the prophet, spake of the time when He would "cause their captivity to return," would "cleanse them from all their iniquity," would "pardon all their sins," and would make them "a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them" (Jer. 33: 8-9). Thus shall Yahweh make of the seed of Abraham a really "great nation" (Gen. 12: 2) and Israel will become the vehicle of Divine grace and goodness unto all nations. As they were a curse among nations, so they will become a blessing (Zech. 8: 13).

"Yahweh Elohim of Israel" (He Who will be mighty ones of Israel) has thus a national as well as an individual application. It not only enunciates the purpose of Deity to reveal His glory in individuals who are called out of the Gentiles for that purpose (Acts 15: 14), but also proclaims the indestructibility of Israel as a people. Israel is the foundation of Yahweh's purpose on earth.

It was therefore fitting that Habakkuk should preface his enquiry as to why should the persecutor of Israel prosper, by invoking the memorial Name of Yahweh.

"Mine Holy One" is the next title used. The word is "Kadish" in Hebrew, and comes from a root meaning "to be clean." It is a title acknowledging that Deity is just and righteous. Habakkuk could not see the justness of permitting a blasphemous nation

such as the Babylonians to triumph over Israel, but at the same time he recognised the limits of his own ignorance. He did not presume to rant against the Creator because he could not appreciate the justice of His actions. Instead, he acknowledged that God was just by his use of this title, and then sought for further enlightenment that he might better understand His ways.

How often does our limited vision of the future, our limited conception of the present cause us to question the righteousness of our Creator. Let us ever remember that one of His titles is "Kadish" — the Just, Holy, or Righteous One, and that when the future finally lays revealed to us, we are permitted to see clearly the perspective of the present, and the real motives of men are exposed, that then Yahweh will be revealed as pre-eminently the Just One, the One Who is clean of any unrighteousness, or mis-carriage of justice.

Attached to this title are the words "We shall not die." This could apply to the nation, and evince the prophet's conviction that any reverses would be but temporary, and that ultimately Yahweh would vindicate His promise to the patriarchs, or we can follow the Revised Version margin which reads, "Who diest not." According to the **Companion Bible** this is one of the 18 emendations of the Hebrew text by the Shopherim, the Jewish revisers of the ancient text, noted in the Massorah. Accepting this reading, these words can be linked with those that prefaced the prayer;

"Art Thou not from everlasting—Thou Who diest not."

The final title used by the prophet is the word *Tzur*, rendered "mighty God," but which should be translated "Rock," as the margin notes. "Rock of Israel" is a Divine title frequently found in Scripture, and proclaiming that God is a firm, unyielding reliable foundation upon which to lean. In Deuteronomy 32, Moses styles Yahweh the Rock of which Israel was unmindful (v. 18), the Rock of Truth (v. 4), the Rock of deliverance from the storms of life (v. 30), the Rock that is alone reliable in contrast to the shifting foundations upon which man so frequently builds (v. 31).

The prayer of Hannah, uttered in the full joy of her heart, and prophetic of a greater than her son, gave expression to the same grand truths. She had learned the worth of placing trust in Yahweh, and in her prayer of thanksgiving she used Divine Names and Titles similar to those used by Habakkuk: "There is none holy as Yahweh, for there is none beside thee; neither is there any Rock like our El" (1 Sam. 2: 2).

David, in a Messianic Psalm, out of the wealth of his own experience, when the difficulties in which he was compassed had taught him to completely "rest on the Lord," praised his Creator in terms that proclaimed His greatness and the complete trust that one can place upon Him. He terms him "Yahweh my Rock" who had helped him in a time of great extremity (Ps. 18: 2-9).

"Yahweh is a shield to those that trust Him," he declared. "For who is a Mighty One save Yahweh? or who is a Rock save our Elohim? It is El (the Divine Power) that girdeth me with strength, and maketh my way perfect" (vv. 30-31).

Habakkuk needed help, and strength, and understanding when he approached Yahweh in prayer, and thus he called upon the Rock of Israel.

He acknowledged that Israel was due for judgment and correction, but he could not see the advantage of giving them so completely into the hands of the Babylonians. Acknowledging the essential purity and righteousness of Yahweh, he enquired: "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth those (not "the man that is" according to the A.V.) more righteous than he?" In these words the prophet recognized there was an answer to his problem though he could not see it, and therefore sought the information he lacked. He was referring to Nebuchadnezzar who would destroy nations as fishes are caught in a net. The nations would discover "no ruler" or efficient leadership to effectively oppose the Chaldean invasion (v. 14), but would all be brought under the control of Babylon which would, in consequence "rejoice and be glad" (v. 15).

And there was no glory to Yahweh in this, reasoned Habakkuk, for though Israel was disobedient, Babylon was worse; and the

few righteous in Israel would be involved in the terrible downfall of the whole. The Chaldeans did not acknowledge Yahweh, but "sacrificed to their net" or worshipped their own ingenuity and skill in warfare (v. 16); they were not likely to "empty their net" or show any mercy to any nation (v. 17), and therefore Israel (both righteous and wicked) was

doomed unless Yahweh intervened. Would He not help those few in Israel who were righteous? Was He determined to sacrifice the innocent with the guilty? This was Habakkuk's problem, and he decided to "stand upon his watchtower" and wait for Yahweh's answer to his problem.

—H.P.M.

THOUGHTS ON ROMANS

# The Justifying Faith

*AN appeal to "go on unto perfection", to taste something of the vital, sanctifying power of the Truth of which the Statement of Faith is but an epitome.*



In these last days, Yahweh has permitted His servants to understand the visions and signs given to Daniel and John which were "closed up and sealed till the time of the end." We are therefore in a very privileged position, but one not unfraught with danger. The brethren of one hundred years ago were thrilled by the unfolding truths which liberated them from the chains of Papal and Protestant superstition; whereas to-day, many have been "born into the truth", with Christadelphian doctrines served up on a plate, and carefully tabulated in a Statement of Faith.

The danger of which we speak concerns the faith and disposition necessary for justification and salvation, concerning which Paul wrote to the Romans. Acceptance of a Christadelphian Statement of Faith, and belief in certain Biblical facts does not necessarily imply a justifying faith in an applicant for baptism, or a saving faith on the part of the brother who instructs. We are far from suggesting that a Statement of Faith serves no useful purpose — we believe that it does — but let us not mistake a factual faith for a saving faith, or a tabulated hope for a living hope. Historical faith is acceptance of facts, past or present, and testified in the Scriptures for our belief and instruction. Saving faith is the

belief of these facts energised into a living hope and full persuasion of things promised by God, which operates upon the heart, purifying the life and creating a new creature.

In the 3rd and 4th chapters of Romans, Paul establishes the principle that justification by faith is an unearned state, not attained by works of the Mosaic law, but imputed to those who "walk in the steps of the faith of Abraham, which he had being yet uncircumcised" (Rom. 4: 12).

Thus Abraham's biography should be the autobiography of every believer.

"Justification" and "grace" are two outstanding words in the Epistle to Romans. They are closely related, the following being examples: "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3: 24). "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 4-5). "Therefore it is of faith that it might be by grace" (v. 16).

Justification places us in a position of grace or favour with God, so that we experience the peace of God which passeth understanding, and are led to exclaim with the Apostle: "O the depth of the riches both of the wisdom and knowledge of God."

But what is justification? It is not merely forgiveness. We may forgive a thief seventy times seven, and though our forgiveness be absolute, the stain remains upon his character and conscience. Justification means to account "just" or "righteous" certain who have been previously "unrighteous" and "unjust". The 5th of Romans opens with these graciously consoling words: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." If we have experienced this "grace", we shall enter heartily into the next verse: ". . . and not only so, but we glory in tribulations also, knowing that tribulation worketh patience" etc.

The words "access by faith" suggest an introduction into the presence of an eastern Monarch or King such as we read of in the book of Esther. Esther had no "access" to her King without first being called (Ch. 4: 11). Mordecai, also, who had been outside the gate clothed in sackcloth, received "grace" and "favour" embracing an "access" into the King's presence, and was clothed in "royal apparel of blue and white, with a great crown of gold, and with a garment of fine linen and purple" (ch. 8: 15).

From this example we can perhaps reach a better understanding of the grace bestowed upon us who are justified by faith. Under sovereign law to-day, a criminal may apply for "the King's pardon" in certain cases of offence. This, if received, involves remittance of a sentence passed in the civil courts, and the criminal is liberated. In the case of a death sentence, the King, through his Home Secretary, may grant a reprieve which is generally commuted to life imprisonment. All who receive the

King's pardon will undoubtedly be most thankful and relieved, but even then, the stain of the offence remains; and men have been known to go abroad and seek refuge in other lands where they can start life afresh, free from the prison blemish.

Supposing a King not only remits a death sentence, but taking the criminal out of prison, clothes him in royal robes, changes his name to that of his own, adopts him, makes him heir to the throne providing he learns the etiquette of the court and walks becoming to the royal household? This would be an unheard of gesture of grace; yet it is exactly what the great King of the universe has done for us by His scheme of reconciliation (Rom. 5: 1-2): "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us, much more then being now justified by his blood we shall be saved from wrath through him" (Rom. 5: 8-9). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Ch. 8: 1). "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba, Father" (v.15). "We are the children of God, and if children then heirs, and joint-heirs with Christ" (v.17). Finally, the words of Hebrews 10: 19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart in full assurance of faith."

If, then, we have the faith which justifies, as exhibited in Romans 4, we who were once alienated from God have been brought nigh by the blood of Christ. We have been taken from the prison of despair by God who has "called us", and we have been clothed with the righteousness of Christ, receiving the "spirit of adoption", becoming heirs with him, having "access by faith into this grace wherein we stand." Being constituents of the Name into which we have been baptised, the stain of our past sins has been completely removed, and our responsibility henceforth is to walk "worthy of God". Our transformation, even now, is as real as that of Mordecai. Having been clothed in royal apparel, with a great crown of gold, we stand "in the presence of God", and labour to endure that "no man take our crown".

The good manners of the royal household are set before us in the injunctions and example of the Lord Jesus and the Apostles. If we would be courteous, well-mannered and gracious in the presence of an earthly Potentate, how much more so in the august presence of the "Majesty on high"? Our prototype Abraham was instructed by God to "walk before me and be thou perfect" (Gen. 17: 1), and Paul similarly exhorts that we should "walk worthy of God who hath called us unto the Kingdom and glory".

Having been adopted into the divine family, family likeness must be developed in each son and daughter, and it is only those who overcome the worldly influences in their lives who will gain the victory. For having been "justified by faith", it is now necessary to become "justified by works"

as was Abraham (James 2: 22) for "by works is faith made perfect". Thus we must "work out our own salvation with trembling and fear."

The five stages in the divine process to perfection are tabulated in Romans 8: 29-30 as foreknowledge, predestination, calling, justification, glorification. These stages are primarily the work of God who said of Israel, "You only have I known of all the nations of the earth." His foreknowledge predestinated the nation to be a holy people. He thus called them out of Egypt and constituted them a nation for His glory. They failed to attain, with few exceptions, the justification and glorification intended. Foreknowledge and predestination do not interfere with human freewill to the extent it is sometimes thought. The soft responsive clay is moulded by the great Potter, and prepared for glory, whilst the hard, unresponsive clay is "fitted to destruction". God does not change a good man into a bad man, although He may soften a righteous man or harden a wicked man. This is the teaching of Romans 9: 20-23.

In conclusion, let us each examine our own disposition and faith, to see if it is in line with that of our spiritual father — Abraham. Abraham believed in apparent impossibilities. Paul declares, "Against hope he believed in hope", and, as if pointing to us, the verse (Rom. 4: 18) concludes "so shall thy seed be". "Being not weak in faith" (v.19), "he staggered not but was strong in faith" (v.20), and "being fully persuaded" ((v21) "THEREFORE, it was imputed to him for righteousness." "Now it was not written for his sake alone, that it was imputed to him for righteousness, but FOR US ALSO."

Hebrews 11 is an illuminated gallery of God's heroes and commences with the declaration: "Now faith is the substance of things being hoped for." "Substance" is something solid; so is the faith that justifies.

Let us then advance beyond the mere, cold acceptance of a code of doctrines both positive and negative to the warmer, inner meaning of the Word itself from whence alone comes Faith, remembering that we shall not be judged and saved in the mass, but as individual replicas of the Abrahamic prototype.

—W. G. Holton



## *Christadelphian Newsletter*

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

### "THE LIFE AND WORK OF DR. THOMAS"

The following is the text of a letter sent to Australian Ecclesias by the Central Standing Committee:

"The Central Standing Committee has received advice that 'The Life and Work of Dr. Thomas' has been reprinted by 'The Christadelphian' Office, Birmingham. Brother Carter writes as follows in a recent letter:—

"The Life of Dr. Thomas has been revised, largely by way of adding a few more details concerning the last years of his life. Brother Roberts' original work was an exhibition of how the Truth was extricated from error by the labours of Dr. Thomas and had very little to say of his subsequent labours to 1850."

At the first meeting of the Central Standing Committee held in January, 1931, the following resolution was carried:—

"It was agreed that seeing the time is at hand we entreat the individual members of the Brotherhood to extend knowledge by reading, deepen spiritual life by meditation, and increase their usefulness in the Master's Service."

It is considered that the reading of the book which sets forth the personal details of how the Truth was revived in these last days can indeed deepen our ecclesial sense of responsibility to our Lord and Master.

The Committee invites your ecclesia to place an order for your requirements of this book. The price is 11/-, and payment should accompany orders where possible.

In a covering letter, the Secretary writes:

"We would like to see knowledge of this purchase by the Committee brought to the notice of those who would not normally hear ecclesial announcements, and as 'The Logos' circulates amongst many of the isolated brethren and sisters, I should be pleased if you could make reference to the availability of the book through the Committee in the next issue of the Magazine."

Readers can be assured that they will experience a "feast of fat things" in this work, and we rejoice that same has been again issued after being



long out of print, and that the needs of the brotherhood in Australia has been catered for in obtaining a supply of this book.

"The Logos" has lodged an order with the Central Standing Committee for a supply of this work for the convenience of its readers. Orders can, however, even for individual copies, be directed to the Secretary, the Central Standing Committee, Box 1198, G.P.O., Sydney, N.S.W.

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### **BROTHER H. A. TWINE VISITS SYDNEY**

We were pleased to welcome Brother Twine, of Queensland, to Sydney for ten days during November. He was kept busy exhorting at Granville and Doonside, lecturing at Chatswood, speaking at specially arranged evenings at Regent Hall and Granville, and attending "Elpis Israel" Classes at Bankstown and Sutherland. He spoke extensively on the ecclesial position in the country districts of Queensland, and it was pleasant to hear of the welfare of the brethren. Collections were taken at several of the meetings, and these, together with certain ecclesial gifts, amounted to approximately £170. This was a token of the appreciation which the brethren in Sydney have of Brother Twine's work in Queensland, and has been placed by Brother Twine to the Fund from which he hopes ultimately to buy a new van for the work.

Brother Twine has devoted a large part of his life to visiting remote country districts in Queensland, to proclaim the message of the Truth, and to strengthen those who have already entered into covenant relationship with God, but are separated from ecclesial contact by many miles. Many thousands of miles are thus covered in the course of a year, and as machinery wears out, so the need for replacement comes if the work is to continue. Should readers like to assist further this valuable work, donations can be sent to Brother H. Twine, Moggill, Brisbane, S.W.2, Queensland.

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### **COMBINED STUDY CLASS NIGHT IN ADELAIDE**

The programme for 1954 came to an end with a combined study night at which Brother C. Cookson spoke to the subject: "The Spiritual Significance of the Tabernacle", and Brother C. Wigzell to the subject: "A Vital Message for These Times".

In order to illustrate the matter presented by Brother Cookson, we reproduced some of the drawings from Brother Gates' book upon the Tabernacle, and with these before us, we could follow more clearly the wonderful spiritual lessons presented by this subject.

Brother Cookson pointed out that the presence of Yahweh in Israel sanctified the nation (Exod. 29: 43-46). It was separate and distinct from all others, and as stated in the Law, "not reckoned among the nations". Yahweh is a great King above all Elohim, so high and lofty,

and above human thought, that none can acceptably approach Him without acknowledging His sanctity. And this was emphasised in the Tabernacle worship. Yahweh selected the weakest of the nations and manifested His power through them, to demonstrate that the flesh profiteth nothing. But even that nation, though so selected and honoured, could not openly approach Him. One tribe (Levi) was separated for that purpose, and then out of that tribe, one family (Aaron's) was alone separated for the priesthood, and out of that family, one man (the high-priest) alone permitted to enter the Most Holy. And thus was the sanctity of Yahweh impressed upon the people.

Brother Cookson pointed out that the Tabernacle was designed in heaven but erected on earth, and discussing how it was possible that a heavenly erection could be set up on earth by human agency, the speaker pointed out that Yahweh gave a special capacity for certain individuals to perform this work (see Exod. 31: 1-2). Pressing this point home, Brother Cookson reminded us that they only will be successful in forming part of the spiritual Tabernacle who likewise have a "special capacity" for manifesting the glory of Yahweh in a mental and moral sense — and this "special capacity" will only come by contact with Divine principles, by utilising the grand privilege of hearkening to the voice of Yahweh through His word, and communing with Him in the delightful exercise of prayer. Then humble men and women, of no great intellect and skill, will reveal themselves to be more capable than the educated and the "wise" in revealing the attributes that Yahweh delights in.

The Tabernacle was a prefabricated building, and so also is the spiritual tabernacle. Men and women of different ages and countries, have been moulded and shaped by experience, governed by the Truth, in order that they might take their place therein when the true Tabernacle is revealed upon earth. Then "all the building fitly framed together" will be revealed as a holy temple, "an habitation of God" (Eph. 3: 21).

Brother Wigzell drew attention to the wonderful manner in which the prognostications of Brother Thomas, based upon the prophetic Scriptures, have been fulfilled in our day. These show that we follow no fantasy in the Truth, and reveal that we live at the epoch of Christ's second coming. He made an appeal that brethren and sisters "redeem the time" by the study of the Word and a daily application of it. In this regard the study groups can greatly assist, and become a means of developing the Christ-mind in those who attend.

## STUDY NOTES FROM DANIEL

(continued from p.82, and culled from the Prospect Class).

### Daniel 7: The Vision of the Four Beasts

**Verse 13:** The presentation of Christ to his Father after his ascension into heaven "to receive for himself a kingdom and to return" (Luke 19: 12). He is presented to the Ancient of Days (God) by the angels, and to him there is granted the dominion of the earth.

In this chapter, therefore, Deity is presented in two aspects: individually and in manifestation. Vv. 9 and 22 present the Ancient of Days manifested in Christ and his brethren, so that the Ancient of Days is said to "come" (v.22) and to sit upon thrones of judgment in the earth (v.9), though in actual fact He will not personally leave the heavens. The doctrine of God manifestation must be considered to grasp this point clearly.

**Verse 25: "Given into his hand until a time and times and the dividing of time."** A "time" in Jewish reckoning is a year of 360 days; "times" represents two years of 720 days, and a half a time is 180 days. In all, 1260 prophetic days or years. The papacy came to power in the reign of Phocas approximately 610 when it received the title of "Head of all churches" and commenced to blossom into the persecuting power it ultimately developed.  $1260 \times 610 = 1870$  when all temporal power was taken from the Papacy, and her power to persecute destroyed.

**Verse 26: "But the judgment shall sit."** The final destruction of the Papacy is certain (see 2 Thess. 2: 8).

**Verse 27: "Given to the people of the saints"** — Not all whom the Papacy has persecuted will receive the Kingdom, but only those who have maintained the Truth in its pur'ity — the "PEOPLE of the saints" as distinct from the "saints" generally.

## Special Editorial



## Where this Age Excels.

It is sometimes difficult to recognize in our neighbours and acquaintances, a reflection of the particularly evil and depraved times that Bible prophecy declares will precede the establishment of the Kingdom. In general, they appear to be what most people would call "decent, quiet folk", often quite kind and considerate, and, in times of difficulty, willing to extend a helping hand. In what way can it be said that this age is worse than those that have preceded it?

Other periods have been noted for immorality and depravity, earlier epochs have known widespread brutality and violence, but where the present age excels in wickedness is in its atheistic principles, its flagrant repudiation of God. Men and women are becoming more and more irreligious, and less inclined to be governed by respect towards God or His Word,

There is nothing more calculated to scratch the thin veneer of so-called "culture" and respectability that hides the true nature of the present age, than the introduction of Divine principles, and ways of thought, into any conversation with men and women of the world. When this happens, they reveal their utter impatience of God's way. They repudiate His right to demand of them any acknowledgment of His supremacy, or limit their freedom to do as they will, and claim the inalienable liberty of pleasing themselves in all their ways. They elevate human authority over Divine, and man's laws over God's laws.

And this attitude is encouraged by the churches and the clergy with their flesh-pandering doctrines that feed the self-complacency of the masses; whilst material prosperity has further blinded men to the impending crisis, and lulled them into a sense of false security, in which they little dream that the present way of life is to be drastically interrupted by the judgments of Armageddon.

This, then, is the great sin of the age — the complete repudiation of God. Mankind has thrown off all connection with the Divine. It is a materialistic age, in which "the wise" explain life in terms that leave out God entirely, which ridicules belief in the Bible as Inspired; it is a pleasure-mad age, in which men grasp with two hands all the beauty and the blessings that the earth can give without a thought, or a care, or a word of gratitude to the "Giver of every good and perfect gift"; it is a cynical age, that treats with scorn and ridicule any who seek to acknowledge Yahweh by "sacrificing with the voice of thanksgiving" (Jonah 2: 9).

And the danger to ourselves, and to our children is this: that unceasing propaganda is pressing home these principles. Over the air, from the pulpits, through the press, in the schools, respect for God is being held in contempt. This is not openly done. The propaganda is insidious but more effective because of that. Profane minds stand in judgment upon His way, profane tongues presume to dispute as to whether He exists, profane hands take up that priceless gift, the Bible, only to mutilate and distort its contents. Education in schools and universities is heavily biased in this direction. Do not be misled by the so-called religious instruction in the schools; it is not treated seriously, and is more than offset by theories of materialism that are insidiously introduced into many lessons.

And the clergy are not a whit behind the professors of science in all this. In fact, in many instances, so-called ministers of religion lead the van in attacking the infallibility of the Bible. The churches have left the study and exposition of the Word, and have degenerated to mere centres of social service, catering for the bodies whilst neglecting the minds and spiritual advancement of its members. And by "spiritual advancement" we mean something more than merely being kind to others, whilst neglecting the first commandment of all.

To-day the Bible is frequently searched, not to hear its life-giving message, but for titles for novels and plays; to steal its matchless phrases to grace worthless speech, to rob the records of its heroes in order to find a plot for some Hollywood distortion. But as to submitting to its teaching — to all its teaching — this is represented as playing the part of an uneducated fool. As popular columnist Murdoch once wrote: "To-day nobody believes in the resurrection of the body — or, at least, nobody who thinks at all." This being the lead that "the wise" in church and university give, the rank and file blindly and ignorantly follow.

Other ages have been wicked and blasphemous, brutal and sensual, but never has there been a more godless age than the present. In earlier times men worshipped a god, acknowledging in their blind and ignorant gropings a Being superior to themselves. To-day mankind has "advanced beyond such superstition" (as it is termed), and in place thereof he can see nothing more sacred than himself. And so where God is repudiated, Self is elevated. Self has become the god that men to-day worship. Material possessions, pleasure, ambition, power — these are the articles of his Statement of Faith, and to obtain them he will sacrifice all. And conversely, he looks with amazement and scorn at those who are prepared to limit their enjoyment of these things, because of their faith in what is to him a myth and a delusion.

Let us recognise the true evil of our environment, and we will be equipped to overcome it. We must look at life from the Divine standpoint, being governed by the Word, and not misled by the clever but false talk and reasoning of the "learned" of this age. The Scriptures will educate us to see life as it really is, and will help us acknowledge that it deserves the judgments that are now rapidly developing, and are destined to sweep away the present civilisation.



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# A Few Thoughts on Divine Healing

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There is a vast difference between "divine healing" and what the world calls "faith healing," or what some sects claim to be able to do by the "power of the holy spirit." Though there was an outpouring of God's spirit-power in the early Christian era, so that the gifts of the spirit were manifested by believers as a testimony of the truth, Paul taught the time would come when that power would be withdrawn (1 Cor. 13: 8) We live in these times when there is no open manifestation of the gifts of the spirit.

Nevertheless, divine healing continues, though men do not recognize it as such. A medical doctor has written: It is a natural tendency of the mind to ascribe things we can partly or completely understand to so-called natural causes, but things we do not understand, that are shrouded with mystery, these we refer to God. We circumscribe the Creator by our finite minds. Now, we can understand and explain to some extent the process of repair and healing in the body but it is no less the work of God than is the instantaneous healing which we cannot explain or understand. "For the invisible things of Him from the creation of the world

are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1). We can see a wound heal from day to day; we note the improvement of a patient convalescing from pneumonia, from hour to hour. We give the patient food and drink and perhaps treatment; we can examine the blood and note its improvement; more than that, because of a knowledge of the structure of the tissues, we can follow the blood with the mind's eye, and see the process of repair taking place. The process of healing has actually been witnessed time and again in a living frog, under the microscope. But, beyond reach of the microscope and beyond reach of human reasoning, the mysterious power of life, which we cannot see or understand, is at work healing and promoting health. But even that part of this healing process which we can witness is just as marvellous and just as far beyond human power of understanding as was the healing of the leper who came to Christ.

The declaration made to Moses for Israel, "I am the Lord that healeth thee," has been repeated daily in every individual, from the

first pair in Eden to the present day. If the process of healing should cease for one day only, life would be extinguished. Healing is a never-ceasing process in a living body, continuing night and day.

God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" likewise, and He heals the just and the unjust, and "He giveth to all (good and evil) life, and breath, and all things." This healing process is an ever-present encouragement that He is able to forgive the sins of the one who is being healed. This is illustrated in the case of the man sick of the palsy (Luke 5: 18-25), who, because of the press, could not be brought into the immediate presence of Christ, and so was let down through the roof by his friends. This manifestation of faith was rewarded by Christ's saying to him, "Man, thy sins are forgiven thee." The critical Scribes and Pharisees did not like this, and they said, "Who can forgive sins, but God alone?" Christ made answer, "Whether is easier, to say, Thy sins be forgiven; or to say, Rise up and walk?" To prove that he has the power to forgive sins, he manifested his healing power in restoring the palsied man to immediate health. "But that ye may know that the Son of Man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy cough, and go into thine house." In the healing of our bodies, therefore, there is wonderful assurance of His willingness to forgive sins.

Brother Roberts, defining what constitutes "miracle" wrote in "The Trial": What is claimed for Christ is that as the power of God incarnate, he has **control of nature**. This control does not mean that He is outside nature or above nature, but rather that he is in nature in the sense of being related to the inner force by which nature subsists, and can, therefore, manipulate that force for the accomplishment of specific results. It is we who are outside nature in so far as we are shut up within ourselves, and cannot, except by mechanical contrivance, control nature in the least. Nature is in God, according to the testimony of Scripture, "In Him we live, and move, and have our being;" and, again, "Of Him, and through Him, and to Him are all things." Consequently a man who could say as Christ said, "The Father is in me," was a man who could counterwork natural phenomena without arresting it, by a counteragent more potent than a any created substance, viz., the primordial force of all nature — the Spirit of God which God gave to Jesus without measure (John 3: 34). Miracles are merely a higher form of the work we see performed every day before our eyes in nature, therefore the recognition of this fact would reduce the difficulty some experience in receiving the testimony of them.

Jesus produced bread sufficient for the feeding of the multitude. The only difference between the bread so produced and ordinary bread was in the way it was made. When made, the one was the same as the other. Both were

equal marvels when looked at rightly. The bread naturally produced was slowly manufactured from invisible elements in the light, rain, soil, etc. Because slowly conducted, the process does not strike us; but it is in itself as wonderful as any miracle. In the bread that Jesus produced, the elements were gathered and combined instantaneously, that was all the differ-

ence—a great difference truly, and one beyond the power of man, but still a difference more of mode than of essence. The mode is divine and wonderful in both cases, but in the one it is slow, and in the other quick. The quickness was necessary to show undoubtedly the presence and operation of divine power. This you will find to be the case in all miracles.

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## "What Ought to be Done at this Crisis?"

*The following article was written by Brother Thomas at the request of a body of "Millerites" who had become convinced that Millerism was not the true interpretation of the Advent. They confessed that as Millerites they knew nothing as they ought to know; and requested Brother Thomas to put them in the way of reading the law and the testimony intelligently and profitably. The following is the course of study outlined for them:*

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### 1. — A FEW FIRST PRINCIPLES

1. "The just shall live by faith" — Hab. 2: 4; Rom. 1: 16-17.
2. "Without faith it is impossible to please God" — Heb. 11: 6.
3. "Faith comes by hearing the Word of God" — Rom. 10: 17.
4. "Faith WORKS BY LOVE, and purifies the heart" — Acts 15: 9; Gal. 5: 6.
5. "The One Faith" is "the assured expectation of things **hoped for**, the conviction of things **not seen**" — Heb. 11: 1; Eph. 4: 5.
6. These things are "the things concerning the Kingdom of God, and the Name of Jesus Christ" — Acts 8: 12.
7. "All are the children of God in Christ Jesus through the faith. For as many as have been baptised into Christ have put on Christ; and **if** Christ's, then Abraham's seed, and heirs according to the promises — Gal. 3: 26, 27, 29.
8. Such "will be presented holy and unblamable and unreprouvable in His sight, **if** they continue in **the** faith, grounded and settled, and **not moved away from the hope of the Gospel** which was preached (by the Apostles) to every creature which is under heaven (Col. 1: 22), and "patiently continuing in well doing", so "seeking for glory, honour, and immortality" — Rom. 2: 7.
9. "Behold what great love the Father hath bestowed upon" such, "that they should be called the sons of God". They are even now, in this present state of existence, "the sons of God; and it doth not yet appear what they shall be; but we know, that when Christ shall appear they shall be like Him; for they shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as Christ is pure" (1 John 3: 1-3). Hence,

## 2. — A BIBLE CHRISTIAN

is one who understandingly believes "the things concerning the kingdom of God and the Name of Jesus Christ", with the humble, affectionate and obedient disposition of a little child; is "immersed into the Name of the Father, and of the Son, and of the Holy Spirit", and henceforth walks in "denial of the lust of the flesh, the lust of the eye, and the pride of life, in hope of the gift to be brought to him at the glorious appearing of Jesus Christ in His kingdom."

## 3. — OF AN ASSOCIATION OF BIBLE CHRISTIANS

The duty and privilege of an association of such Christians are:—

1. "To observe all things whatsoever Jesus has commanded His Apostles to teach" (Matt. 28: 20).
2. To **advance** from the principles of the doctrine of Christ and **go on to perfection** (Heb. 6: 1). "Pressing toward the mark for the high calling of God in Christ Jesus" (Phil. 3: 14). "And so making itself ready for the festival of its union with the Lord" (Rev. 19: 7-8).
3. "To earnestly contend for the faith which was once delivered to the saints" (Jude 3); and to "make known unto the principalities and powers in high places the manifold wisdom of God" (Eph. 3: 10). To fulfil the **first** indication such an association of Christians must "continue steadfast in the Apostles' doctrine, fellowship, breaking of bread, and in prayers" (Acts 2: 41-42).
  - (a) "In the Apostles' doctrine", by diligent investigation of the Scriptures, that all its members may qualify themselves to speak unto men to conviction; also to the edification, and exhortation, and comfort of believers (1 Cor. 14: 3, 24, 31; Acts 8: 1, 4).
  - (b) By doing what they command, or by following the example of the faithful, who were taught of them, and whose practices are recorded in the New Testament. "He that heareth you, My apostles, heareth Me," says Jesus. "We," saith one of the apostles, "are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby we know the Spirit of truth and the spirit of error" (1 John 4: 6).

## 4. — HOW THE SCRIPTURES MAY BE SUCCESSFULLY SEARCHED AND WITH FACILITY

The following course of reading will very much conduce to a systematic comprehension of the Apostles' doctrine.

1. Read attentively the family history of Abraham, Isaac, and Jacob, taking special note of **the promises** made to these fathers, such as:
  - (a) The making of a **great nation** their descendants through whom all the nations of the earth shall be blessed — Gen. 12: 2, 3; 17: 4-7; 18: 18; 22: 17, 18; 26: 4; 28: 14.

- (b) The manifestation of a great Ruler in the midst of said nation, who with it and them, should possess the land in which these fathers tended their flocks and herds — Gen. 12: 7; 13: 14-17; 17: 8; 26: 3; 28: 13-15; 35: 12.
- (c) The confirmation of this everlasting covenant, by which the promises were ratified to Abraham's satisfaction, 430 years before his descendants arrived at Mt. Horeb under Moses — Gen. 15: 7-21.
- (d) Observe that Isaac becomes the allegorical representative of the Shiloh of Israel in the sacrifice and figurative resurrection detailed in Gen. 22. Jacob refers to Shiloh's death by Levi (Gen. 49: 6). In v.10 he foretells His dominion over the world.

Hence the faith of Abraham's family consisted in these particulars:

- (a) That his descendants in the line of Isaac, Jacob, and his twelve sons would become a great and mighty nation;
- (b) That when this should be accomplished in the full sense of the promise, they, Abraham, Isaac, and Jacob, would be living witnesses of it;
- (c) That at the time indicated in (b) they and their nation would be in actual possession of the land of Israel from the Euphrates to the Nile;
- (d) That there should be a great and powerful Ruler, or King, arise out of the nation whom they styled SHILOH, or the giver of peace.
- (e) That He should be "heir of all things", of the nation, the land, and the dominion of the world;
- (f) That He would descend in the line of Judah;
- (g) That He would be slain; but on the third day (Gen. 22: 4) from the sentence passed upon Him, be raised from the dead in the land of Moreh, as pre-figured in the case of Isaac;
- (h) That He would be slain by the descendants of Levi; therefore exclaimed Jacob, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united"; and
- (i) That faith, or a full persuasion, that what God had promised He would perform, would be counted for righteousness to all to whom Abraham became the father; and that to realise the hope of righteousness, the righteous must rise from the dead.

Such was the faith and hope of the gospel believed from Abraham to Moses (Gal. 3: 8); but which that generation of the Israelites did not believe whose carcasses fell in the wilderness of the land of Egypt; and on account of which faithlessness "Yahweh hath sworn in His wrath, that they shall not enter into His rest". These things appeared so improbable that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled "the reproach concerning Christ",

to which was and is attached "the recompense of the reward"; on account of "the Christ" Moses refused to be called the son of Pharaoh's daughter, and cast in his lot with a nation of slaves. Let us, therefore, also go forth unto Him bearing His reproach.

2. Having acquired an understanding of the promises made to the fathers, become acquainted with the history of their descendants:

- (a) In their deliverance from Egypt (Exod. 1-14).
- (b) In their organization as a body politic during the forty years in the wilderness (Exod. 14 to Deut. 34);
- (c) In their conquest and settlement of Canaan (Josh 1 to 24);
- (d) Under judges (Judges 1 to 1 Sam. 10);
- (e) As a united nation under kings (1 Sam. 11 to 1 Kings 12: 15);
- (f) As two separate nations and kingdoms — the one under the house of David; the other under Jeroboam, the son of Nebat (1 Kings 12: 16 to 2 Chron. 36);
- (g) As to the overthrow of the kingdom of the ten tribes by the Assyrian 390 years after their revolt from the house of David, and in the 6th year of Hezekiah (2 Kings 17: 5 to 18: 12). Here it should be noted that the ten tribes have been in dispersion ever since. Hence all prophecies relating to their restoration and future glory remain to be fulfilled.
- (h) As to the subversion of the kingdom of the two tribes under the house of David (2 Kings 24: 10 and 25; Jer. 39).
  - (1) In relation to the captivity of Jehoiachin, etc., in the 8th year of Nebuchadnezzar;
  - (2) In regard to the destruction of Jerusalem, etc., in the 19th of his reign.

The history of these two kingdoms should be well understood, or great mistakes will be made in the interpretation of the prophets. It should also be remarked that David's kingdom and throne have never been restored since the overthrow by the Chaldeans; but numerous prophecies declare that they shall be in more than their former glory when Solomon occupied them. Therefore this remarkable event remains to be fulfilled.

- (i) As to the restoration from Babylon; especially concerning the decrees of the Persian kings (Ezra, Nehemiah, Esther).

The commonwealth of Israel continued in vassalage to Babylon, Persia and Grecia, till B.C.165, being 430 years from the desolation of the city, B.C.595. It then became independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean, or Herodian, race of kings. Under these the Shiloh was born. Afterwards, Judea was converted into a procuratorship. The scepter had departed from Judah and been transferred to the Romans.

The Levitical authorities arraigned the Christ before Pilate, and extorted the sentence of death against Him. He was crucified, and, in about 37 years after, the Romans took away the daily; cast down the place of its sanctuary; destroyed the city; cast down the truth to the ground; destroyed the mighty and holy people; and carried them captive into all nations; where they remain, waiting for "the restitution of all things" belonging to their nation (Dan. 8: 11, 22, 24; 9: 26; Luke 21: 24).

In studying the records of Israel, that passage in the biography of David inscribed in 2 Sam 7: 12-17 is of great importance, and essential to the right understanding of the truth. The promises contained in it are styled "the sure mercies of David" in Isaiah 55: 3, Acts 13: 34 — that is, the gracious promises made to David. These are offered Shiloh and the saints. They are the nucleus of "the joy set before Him" and them, on account of which "He endured the cross and despised the shame." They promise:

1. A Seed to David, who should be the Sovereign of a kingdom.
2. That He should build a temple for Yahweh (Zech. 6: 12, 13, 15).
3. That His throne should be everlasting.
4. That He should be Son of God as well as son of David.
5. That He should suffer for the iniquity of men, but mercy should not forsake Him.
6. That David's house, throne, and kingdom should be established forever **before him**; that is, he should be a living witness of its perpetuity.
7. That therefore he should rise from his sleep with his fathers and live forever.

David styled this "the law of the Adam" which related to his house for a **great while to come**. In his last words (2 Sam. 23: 3) he informs us that God spake to him about this Personage, laying down this general principle in relation to the kingdom He had promised, viz., "He that ruleth over men must be just, ruling in the fear of God."

But, that the members of his house were not of this character yet, that "God had made with him an EVERLASTING COVENANT", ordered in all things and sure", and that such a Character would arise out of his family to "rule the world in righteousness". Therefore, said he, this covenant, "is all my salvation, all my desire", although appearances at present do not indicate its accomplishment (Read Ps. 89: 132; 2: 18; Acts 2: 25-31).

"THE KINGDOMS OF THIS WORLD SHALL BECOME OUR LORD'S AND HIS CHRIST'S AND HE SHALL REIGN FOREVER AND EVER" — Rev. 11: 15.

"And the Lord shall be King over all the earth; in that day there shall be one Lord and His name one" (Zech. 14: 9).

Where then will be the thrones, principalities, and dominions which now oppress the world, sitting as a nightmare upon the nations and binding them in the fetters of ignorance, superstition, and political chicanery. A resounding joyous shout, as the roar of a multitude of waters, will reverberate through the earth, saying: "Destroyed, abolished, gone forever, to be found no more at all." Then will come a reign of peace and righteousness, and wisdom and knowledge will become the stability of the times, when the nations will glory in their King, in whom they will be blessed and free. The glorified saints will possess the dominion of the world (Dan. 7: 14, 18, 27; Rev. 5: 9-10).

(to be concluded)

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Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation, and the

Subjugation of all kingdoms and republics on earth.

The kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death.

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

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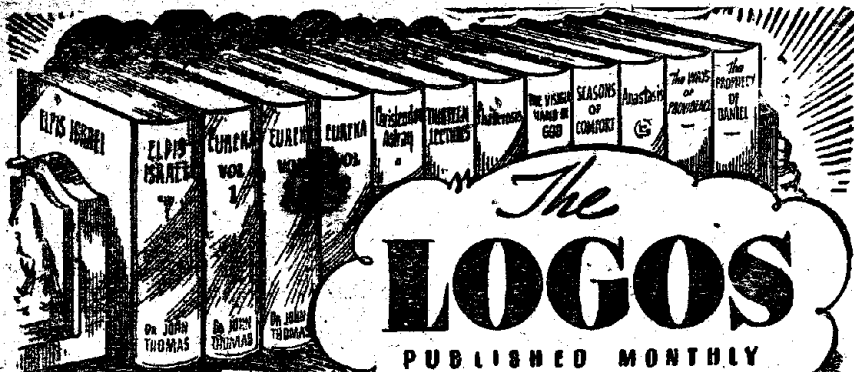
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"Take Heed to Thyself and unto the Doctrine."  
Prove all things — Hold fast to that which is Good.

Paul.

VOLUME TWENTY ONE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS:

Present Training .....	129
"Blessed is He that Waiteth" .....	131
For Younger Readers .....	138
"What Ought to be Done at this Crisis?" .....	142
Habakkuk's Message .....	146
Inner Meaning of Sacrificial Offerings .....	152
Christadelphian Newsletter .....	157

## THOUGHTS FOR THE TIMES

### Present Training



"My wedding must be furnished with guests", is the parabolic announcement by which the Lord taught the necessity for sending an invitation to the Gentiles after the Jews had rejected it. But not only had the invitation to go forth; the people responding to the invitation had to be trained and fitted for the position to which they were called. This is Christ's present work; he is "priest over his own house," bringing his house to God. It was this that made his departure necessary, as he told his disciples, "I go to prepare a place for you." His present absence and his present work are necessary to the glorious consummation of "his appearing and his kingdom." He is not idle or passive though unseen. He is at work in the preparation of his people. His messages to the seven ecclesias in Asia represent him as watchful and vigilant in the superintendence of the affairs of his house. His priesthood involves this; for mediation between God and men requires that he should know the affairs of men. Paul tells us that having suffered, being tempted, he (Jesus) is able to succour them that are tempted. This indicates

the active superintendence referred to. He is still the shepherd of his sheep. From behind the veil, he tends invisibly, but not the less really. "As many as I love," he says, "I rebuke and chasten" (Rev. 3: 19). This is also what Paul says: "When we are judged, we are chastened of the Lord that we should not be condemned with the world" (1 Cor. 11: 32).

It follows that, even now, we are under guidance if we sincerely aim at the doing of his will, and that in the affairs of our common experience, his hand intervenes for that direction of our steps which will be to our profit. What if those affairs are chequered and trying? What if trouble harass and evil afflict? Shall we say he regards us not? This would be a very illogical as well as a very unhappy conclusion. He himself has come through a time of trouble; he was, in the days of his flesh, a man of afflicted experience. Shall we say that God did not guide him because he suffered? Yea, rather his suffering was an evidence of his being guided. "Though he were a Son, yet learned he obedience by the things that he suffered." It is God's method of perfecting character and laying the foundation of lasting joy. We may be quite sure there is no mistake in it. We may be quite sure that God's way is the best. We may be quite sure that goodness will be all the sweeter and salvation all the more precious, and glory to God all the more fervent for the prelude of suffering and weariness and waiting that goes before.

### THE CROWN OF LIFE

"Be thou faithful unto death, and I will give thee a crown of life." This is one of those comprehensive commandments which include all others. In this one, our duty is urged upon us as a thing that grows from our **faith** (for faithfulness is absolute adherence to faith), and is connected with the most glorious promise, by which duty can be made inviting. He who is possessed by faith cannot shrink from any duty, though death is visibly in the way of it; for to him death is transparent, and through it he sees the crown of life shining. It was this which encouraged Christ to be "obedient unto death." A **crown of LIFE!** Ah, what a prize! The life we now feel is no life at all, compared with this which is promised, for this is the **crown** of life. Well may the man of faith exclaim, "O grave, where is thy victory; O death, where is thy sting!"

When sin entered into the world, and death by sin, a rebellion commenced against God which has never been put down effectually from that day to this. It has ever gained strength and is at the present crisis more defiant of His authority than ever. But He has declared that things shall not always continue thus; for He has sworn by His own life, saying, "As truly as I live all the earth shall be filled with the glory of the Lord."

—J, Thomas

"Eureka" in the Light of Today**"Blessed is He that Waiteth . . ."**

—Daniel 12 : 12



"Look, then, into the land of Israel, and 'behold, trouble and darkness, dimness and anguish; and all driven to darkness' (Isa. 8: 22). This state of things has obtained for a long series of ages. There is no Mosaic Heavens and Earth there. All the institutions of Moses have vanished away; and Israel's Sun and Moon are darkened, and their stars have withdrawn their shining, as the result of the fire and pillars of smoke, the wonders shown in the heavens and the earth when they were shaken; and all this came to pass 'before the great and terrible day of Yahweh,' which is not yet quite 'come' (Joel 2: 30, 31; 3: 15).

"The kingdom of Israel and the throne of David are at present nonentities; for no such kingdom and throne are seen among the kingdoms of the world. It is necessary that 'a door be opened in the heaven', and that a power enter through the breach, and set up its government therein. To set up the throne of David in the heaven, Jerusalem, the place of the throne and capital of the Great King, must be wrested from the enemy — from Gogue. This, as we have seen, is accomplished after the return of the Ancient of Days, and after his corporeal union with the Bride in Teman; and consequently upon the signal overthrow of the king of the north in the terminal epoch of the sixth vial. This having been transacted, John was able to look back upon the situation, and to say in Rev. 4: 1, 2, 'Behold a door had been opened in the heaven; and a throne was set in the heaven.' The throne of David had been re-established, and was occupied by David's Son and Lord; who are now prepared to make war in righteousness upon all the other thrones in the heaven, until he had cast them down, and transferred all their diadems to his own head."

—"Eureka" vol. 3: pp. 612, 647

A vast change has taken place since Brother Thomas penned the above words. Palestine has been released from the desolating hand of the Turk; the doors have swung wide open to receive Jewish migrants; a Jewish State has come into existence.

And the thrilling significance of all this is hinted at in the extract above, and in Brother Thomas's comments upon Revelation 4: 1 in the first volume of "Eureka."

The Apostle John saw "a door opened in the heaven." He was

invited to ascend and behold a throne and its divine occupant. The throne was David's, the occupant was Christ, and the heaven was the political heavens — and not the sky above.

Although the saints are promised "power over the nations" (Rev. 2: 26), for the moment, "the heavens" or politics are closed to them. As Brother Thomas says in "Eureka", vol 2, under the caption "The Heaven and the Door":

"A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favor of the political mob, whether that mob be a mob of aristocrats or a mob of what these call 'the swinish multitude' he cannot, I say, condescend, as a son of the Deity, a brother of Jesus Christ, and a king and priest elect for God, to seek the favor of 'the dead in trespasses and sins,' whose votes and patronage are indispensable to his exaltation to the heaven; in which he may figure by the eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magnitude."

But though this is the case for the moment, it will not always remain as such. "A door will be opened in heaven" (i.e. the political heaven) through which the saints will ascend to the ruling places over the nations. And the locality of this "opening in the heaven" is Palestine. From his understanding of the prophetic

Word, Brother Thomas wrote: "Deity intends so to shape and overrule the ambitions and schemes of the world's government, as to cause them to make the territory of His kingdom the seat of war between hostile confederacies, contending for dominion . . ." At this stage a new Power will intervene. At an early stage in the crisis of the latter days, Christ will return. He will raise from the dead and reward his saints, and in company with them will move against the hostile armies convened for war. "By the crashing power of the Stone a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the Holy Land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until He breaks in upon them, 'the Devil and his angels' only can be found" ("Eureka", vol. 2, p. 7).

Thus John, in Revelation 4, firstly saw the political "heaven" closed against the saints, as it is to-day; but then a breach was made in it through which they ascended to power—"ruling over the nations."

Viewed from this perspective, the establishment of the Jewish State in our time, constitute the initial "cracks" in that great and massive wall that hedges in "Babylon the Great," through which a breach will be made by King Jesus. We are eye witnesses of Yahweh's hand guiding the destiny of nations, to bring about the great crisis, which shall con-

summate in our ascension to power "as kings and priests on the earth." This is the wonderful and significant times into which we have entered since the conclusion of the last war.

**DELAY — FOR A REASON**

The prophetic Word enabled Brother Thomas to anticipate this state, and also to realize that some delay was essential before it would be fulfilled. This delay, he believed, was providential, and required in order that Ecclesias

wickedly; and none of the wicked shall understand; but the wise shall understand" (Dan. 12: 10).

In the "Herald" for 1852 Brother Thomas wrote:

"This brief delay will perhaps be the salvation of many. Many are praying the appearance of the Lord who have not even begun to prepare for his appearance. 'Thy will be done, O God, not mine' should pre-eminently be the disposition of the student of the prophetic word. I see a war

**"BLESSED IS HE THAT WAITETH, AND COMETH TO THE 1,335 DAY"**

—Dan. 12: 12

The blessing is to "he that waiteth and cometh", and not merely to he that "cometh". This presupposes a period when the patience of saints shall be tried, so that some will not be found in a "waiting" attitude for Christ. A lull in the development of the prophetic programme, a time of material prosperity, or an ungodly environment can help to deflect our attention from the times in which we live to the end that the "earnest expectation of things hoped for" becomes dulled. "Take heed to yourselves lest the business or pleasure of life so absorb you, that the day come upon you unawares," is the warning of the Lord Jesus (Luke 21: 34), who comes with a crown of righteousness for those who not only have embraced the doctrine of his second coming, but are so keen and vigilant in their outlook, that they also "love his appearing" (2 Tim. 4: 8).

might be established, and that there might be a people prepared for the Lord at His coming. Paul to the Corinthians (1 Cor. 15: 51) and Thessalonians (1 Cp. 4: 15) declared that there would be some faithful believers extant at the coming of the Lord, and Daniel, also, in a setting relating to our times, was told: "Many shall be purified, and made white, and tried; but the wicked shall do

amongst the Gentile powers resulting from French ambition which must precede that of Armageddon. The feet of Nebuchadnezzar's image have to be fashioned into shape out of that material which exists. This requires time, and during this time the colony (Jews in Palestine) is forming and prospering to tempt the Spoiler to his destruction on the mountains of Israel."

There is no doubt that the work of establishing ecclesias during the period of "delay" was a matter of Divine contrivance. It was not left to chance. Yahweh selected the man with the requisite qualifications, and Brother Thomas became the means, under God, whereby the Truth was again brought to light. His writings are not inspired as the Bible is inspired; he made mistakes as all men (but the Lord Jesus) have made mistakes; but his writings are the most virile presentation of Truth extant, and have that supreme quality of developing virility in those who use them as aids in the understanding of Inspiration.

Christ still "walks in the midst of the ecclesias" (Rev. 2: 1), and the revival of the Truth in these last days of the Gentiles is pre-eminently his work. As a result, thousands have imitated the faith of Abraham, having separated themselves from their former ways of life, and consecrated their lives to doing the will of God. The rest of Gentilism, like Gadarene swine, rush heedless and headlong to destruction.

### THE TIME AT HAND

Those who are educated in the prophets, realise that we live at the epoch of Christ's second coming, that the silence of centuries is about to be broken, and the visible hand of God revealed in the terrible crisis of the last days. We need not await the conditions predicted in Ezekiel 38, for much of this occurs after the return of the Lord and the gathering of the saints, both living and dead,

to him for judgment. The conditions in the earth to-day, answer to the conditions expected at the return. The growing might of Russia, the returning Jew, the preparations for war, the division of the nations into two armed camps are all as we expect it from our understanding of Scripture. And associated with this there is a general feeling of apathy concerning the signs of the times among believers. The general material prosperity of the times has induced a spirit of complacency, so that some, with the accumulation of goods, and an easier way of life, do not want this disturbed. They hesitate to believe in, or desire, the imminent return of the Lord; not heeding the voice of the Master, himself: "In an hour ye think not, the Son of Man shall come."

We have grown up with these significant times, and the rapid succession of crisis upon crisis has dulled the keenness of our perception to these matters. But if Brother Thomas could suddenly rise from the tomb, as no doubt he shall shortly, how he would thrill to the meaning of the times. He would see a condition exactly analogous to the words of the Master: "As it was in the days of Noah, so shall it be . . ." He would see wickedness, violence and immorality on every hand, he would see a political situation answering exactly to the prophetic word, he would see many of the sons of God (like those in the days of Noah) indifferent to the meaning of these things. But he would see, also, impending destruction on a scale he never



imagined possible—with weapons of violence and methods of warfare entirely unknown to his days.

What terrible crime has the modern generation been guilty of that it should deserve the threatened catastrophe. Look about you, reader, with perceptive eyes, and you will see the cause. In the days of the writer's youth, there was a general spirit of reverence for God and His word, even though the Truth was not understood. To-day that reverence has departed; the Bible is scorned and ridiculed even by those who claim to be its teachers; and with this growing atheistic and materialistic approach, there has developed an increasing crescendo of trouble for the world. Yea, and it will increase.

#### A TIME OF BLESSEDNESS

But for the faithful Watcher, it is a time of blessedness, for he sees the signs which speak of the consummation of his dearest wish. "Blessed is he that waiteth, and cometh to the 1335 days," the angel told Daniel (Ch. 12: 12). Brother Thomas correctly interpreted the Scriptures in regard to the latter-day crisis among the nations, but he gave it too early a setting in point of time. The wish was father to the thought in this regard, for being attracted to the three time periods of Daniel 12 (1260, 1290, 1335) he interpreted the first and

last periods to end synchronously ("Eureka," vol. 2, p. 672). He lived to see the first period fulfilled in 1870—1870\* when the temporal power of the Pope was taken from him. Using this as a terminal period, the 1290 period had its fulfilment in 1898-1900 which witnessed the emergence and development of modern Zionism, and the initiation of that which was to result in the current return of the Jews to the land. From these two periods, brethren looked with anticipation to 1945 as the final date in the Divine calendar, and many have confessed themselves disappointed that it did not witness the return of Messiah. But it must be realized that the two former periods introduced epochs which have been steadily developing since, and the same is true of 1945. The Ecclesia, we believe, has entered the epoch of blessedness that shall culminate with the return of the Lord. 1945 saw the termination of World War II which resulted in two most significant movements among the Powers: the emergence of Russia as a world power, and the establishment of the Jewish State a few months later. World War II acted like a hook in the jaws of Russia and "brought her forth" (Ezekiel 38: 1), commencing a process that will consummate in the establishment of Nebuchadnezzar's Image among the nations.

These are times of blessedness for those who patiently "waiteth . . . for the end of the days" (Dan.

\*Dating it from the decree of Phocas (608-610) which established the Roman pontiff as head of all the churches.

12: 12-13). They are times when the fulfilment of prophecy reveals that we follow "no cunningly devised fables" in our understanding of the Truth, but when we can turn to books such as "Elpis Israel" and "Eureka" and point to the fulfilment of things therein anticipated. They are times of blessedness for the reason expressed by Brother Thomas in the preface to "Elpis Israel," p. xviii:

"When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance'."

In the remarkable development of Russia since 1945 we are seeing these words fulfilled. Russia is "building-up its Image-empire."

They are times of blessedness for the reason expressed by the Lord to his disciples:

"The people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed . . . but blessed are your eyes, for they see; and your ears, for they hear. For truly I say unto you, That many prophets and righteous men have desired to see those things which ye see,

and have not seen them; and to hear those things which ye hear, and have not heard them."

In the fulfilment of prophecy we are witnessing things that "many prophets and righteous men" have desired to see, and we need to comprehend the greatness of our privilege. We have seen Germany weakened by fire and sword, France a troublespot among the nations, the eyes of all people turning to the Middle East, Jerusalem becoming the centre of world strategy, the Jews in the land, and the threat of Soviet aggression looming dark and menacing, like an angry, black cloud of gloom on the political horizon.

And these things, so ominous to the world, are symbols of hope to us: "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).

That "brief period," suggested by Brother Thomas, during which there would be developed "a people prepared for the Lord"—a people not concerned with what saith the minister, or what will people think, but what doth the Lord require (see "Elpis Israel," p. 389)—is racing to its end. 1955 could see its completion; could witness the Lord returned, the resurrection accomplished, and the judgment seat set up; could see Daniel standing with his Lord, rejoicing in the strength and glory bestowed upon him, that he might "stand in his lot at the end of the days"; could see the completed ecclesia, from every

age and country, gathered together in one, united under their Master, the Commander of commanders (Dan. 8: 25); could see the preparations initiated which shall consummate in the divine army of immortals proceeding forth against God-defying Babylon the Great, to breach its walls, destroy its power, and assume control over the nations. Meanwhile the voice of He who overcame is still to be heard in exhortation and encouragement, reminding us that there is nothing permanent in the present constitution of things, that it is

doomed to be destroyed that a divine system of things shall be established, and reminding us of the wisdom of refusing to be entangled with its affairs: "To him who overcometh will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." We have entered that period of blessedness that shall culminate in the return of the Lord Jesus Christ, and the realization of this promise.

—J. Mansfield, Sr.

**Corban.**—In Mk. 7: 11 Christ describes a Pharisaic tradition thus, "Ye say, it is Corban, that is to say, a gift by whatsoever thou mightest be profited by me." The reason for his denunciation of this practice is not apparent unless we realise the significance of the word "corban," for there is obviously nothing wrong with the practice of a son making a gift to his parents which will prove profitable to them. The word "Corban," as appears from this text, means "a gift," but was applied specifically to gifts made to the temple treasury. Lk. 21: 1 describes rich men casting their gifts into the treasury; this was Corban and was acceptable in God's sight when it represented a voluntary sacrifice to the service of God (vv. 1-4). II Kings 12: 9 records the introduction of the practice, its object being the maintenance of the temple. This practice was corrupted by the Pharisees to the extent that a man might divert to the corban any money which otherwise would have been directed to any other purpose, even to the support of his parents. He could thus neglect his parents, informing them that the corban was to benefit instead, and would then be regarded by the Pharisees as a zealous follower of the traditions of the elders. Should he later take pity upon his parents and decide to contribute to their support, the Pharisees would accuse him of dishonouring his obligation to the corban. They would not permit him to do anything for his parents, thus setting at naught, by their tradition, the commandment of God, "Thou shalt honour thy father and thy mother." It is little wonder that our Master should denounce such wicked traditions, "laying aside the commandment of God, ye hold the tradition of men" (See Mark 7: 1-13).

## 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" —  
(Ps. 11:9 R.S.V.).*

## A Thrilling Experience

Dear Reader,

We have frequently stressed in these pages, the value of the writings of our pioneers, Brethren Thomas and Roberts. This time we want to demonstrate, in practical fashion, the wonderful assistance rendered by these writings in enlarging our understanding of the Word of Life. We invite you to accompany us on a voyage of discovery, to retrace with us what proved to be a most exciting and thrilling experience, and which will point the way whereby similar experiences may be enjoyed.

Several years ago, I read an article dealing with the sequence

of events associated with the return of Christ and the resurrection of the dead. It was suggested that a complete picture of this period is presented in Matt. 24, that vv. 27-30 portray the return of Christ, the overthrow of Gogue, and Christ's elevation to power in Jerusalem. Verse 31, it was claimed, represented the resurrection, and as this came in sequence after the former events, so, it was claimed, the dead will not be raised until long after the return of the Lord, and his intervention in world affairs. This was much opposed to what I had always believed, and yet I was unable to fault the reasoning on which it was based, and was

thus left in considerable confusion. From such prophecies as Daniel (ch. 7: 18, 22, 26 etc.) and Zechariah (14: 1-5) etc., I was convinced that the resurrected saints would participate in the destruction of Gogue, and yet Matthew 24: 31 seemed definitely to speak of the resurrection long after that event. How could I reconcile this apparently conflicting evidence? was a problem that troubled me.

A further consideration of Daniel 7 led me to the writings of Brother Thomas in search for information. From "Exposition of Daniel, pp. 15, 16, I turned to "Eureka", and it was there that the key was found that finally un-

locked my problem. (I also received valuable help from "Elpis Israel", p. 191). In vol. 1, p. 166 there is a beautiful section under the heading "The Son of Man." It deals specifically with Revelation 1: 7, but also comments upon Daniel 7: 13. Both passages, like Matthew 24: 30, refer to the Son of Man, and the "clouds" which accompany him at his second advent. It was the presentation of these "clouds" as a symbol which provided the answer to my problem. I found that the clouds referred to were "clouds of witnesses (Heb. 12, 1), and that at Christ's return, the faithful ones (dead and alive) will be caught up "in clouds" (1 Thess. 4: 17), after which he comes "with clouds" (Rev. 1: 7)—though in all this symbolic elevation and descent they will not leave the earth. Thus, I saw, that the "gathering of the elect" of Matthew 24: 31 did not relate to the resurrection of the saints, for the saints comprised the "clouds of heaven" (political) of the previous verse. Zechariah 12: 9, 10 considered in conjunction with my new understanding of Revelation 1: 7, completely

confirmed my previous conviction that the resurrected saints will take part in the deliverance of Jerusalem.

And now the Olivet prophecy became clearer. I saw Matthew 24: 30 as the enthroned Christ and his saints in Zion following the overthrow of Gog, and the deliverance of Jerusalem. The only remaining problem was how to interpret the "gathering of the elect" of the succeeding verse (v. 31). It was this verse which had caused the original confusion, but to my mind it was now quite clear that it did not relate to the resurrection of the saints. After considerable thought, I felt that the post-resurrection proclamation of the Gospel to the world by the saints referred to in Rev. 14: 6-7 provided a parallel. Here we have symbolised a body of "messengers" or "angels" sent forth with the good news of Messiah's age, and calling on all men to repent and give glory to God, if they would escape the divine judgments about to be poured out. I concluded that this mighty angelic proclamation was synonymous with Matthew's

great trumpet sound (see margin), and that those who heeded this warning message constituted the "elect" gathered from the four winds.

I had now arrived at a solution to my own satisfaction: Could I be sure that it was the correct one? I was about to experience one of those thrilling occasions which are sometimes met with at the end of such a quest as I had engaged in. I came across another exposition of the Olivet Prophecy in which the writer acknowledged that his remarks were based largely on hints suggested in the writings of Brother Thomas. I was thrilled to find that this writer interpreted Matthew 24: 31 in a similar manner as I had done. It was true that he regarded "the elect" as referring to God's chosen people, Israel, who will be regathered to their own land, rather than to those Gentiles who will heed the warning given, but this seemed a minor detail, and not a basic difference between us. Even this small difference, however, was soon to be reduced to insignificance by further considerations which showed that there was room for

both interpretations to be included in the full application of this passage. In "Exposition of Daniel" (pp. 116-118), and in "Eureka" (vol. i, p. 57), Brother Thomas deals with events related to the second advent. He shows that after the treading of the wine-press in the Valley of Jehoshaphat (Joel 3: 12-13), there is an "awful pause" before "Yahweh shall roar out of Zion, and utter His voice from Jerusalem" (v. 16). During this period, a "great trumpet" shall be blown, the glory of Yahweh shall be declared among the nations, the nations will be commanded to transfer their allegiance to God, and all the hosts of Israel will begin to assemble towards the dwelling place of their King. If this brief summary is compared with Matthew 24: 31 and Revelation 14: 6-7, it will be seen that the parallel is complete.

Thus two other writers, both working independently, had confirmed my conclusions. This was, to me, a great thrill because it indicated that I was building upon a sound foundation. Each stage in

my investigation must have been firmly established to enable me to arrive at the same conclusions as the others. The fact that someone else had expounded the matter before me did not rob me of the personal pleasure of seeking out an answer to an apparent contradiction. Several other factors stood out clearly. Any commentary which undermines, rather than builds upon the foundation laid in our generally accepted line of interpretation, must immediately be suspect. The writings of our pioneers, and other brethren who acknowledge that standard, are still reliable. Works like "Exposition of Daniel," "Eureka," "Elpis Israel," should not be used merely as reference works: they should be read for pleasure and profit because they treat of matters which interest us. There is a wonderful experience in store for anyone who will read these books and follow up the hints which abound therein for independent study and research. He will observe how frequently his conclusions agree with statements which will appear further on

in the book being studied. He will frequently come to similar decisions through following an entirely different line of investigation, and he will occasionally anticipate the whole process of argument on which a particular conclusion is based. The enjoyment which this occasion provides is ample repayment for any effort involved, and helps in great measure to develop that state of mind referred to by the Psalmist: "Blessed is the man . . . whose delight is in the law of Yahweh; and in His law doth he meditate day and night" (Ps. 1: 1, 2).

I will be pleased to hear of any "voyages of discovery" which you may experience along the lines indicated above.

Yours fraternally,

Frank Russell



**SOME EACH DAY**

"Since March of this year, I have been following the suggestion put forward in 'Logos' some time ago — to read the standard works of the Truth by devoting a half-hour a day to a

systematic reading of them in addition, of course, to doing the daily readings. I am sure that it is very very good advice; already I feel that my understanding has grown enormously, and I endeavour to persuade others to follow this excellent advice . . . I find the writings of our beloved Brother Thomas most lucid and clear; he certainly helps us find the treasures of wisdom hidden in the Word, and helps one to become a workman rightly dividing the Word of Truth.

—R.W. (England)

## NO WORLD PEACE TILL CHRIST COMES

It is not the mission of the Prince of Peace to bring peace by the application of the gospel. The "application of the gospel," he told his disciples, would result in war, as it has done. He said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword, for from henceforth, a man shall be at variance with his own house" (Matt. 10: 34). The gospel brings peace to individual minds; ("My peace I leave with you—my disciples") but peace to the world is only to be secured by "the war of that great day of God Almighty" (Rev. 16: 15), in which the political beast and the kings of the earth and their armies gather together to fight against the Lamb (Rev. 19: 15), and which ends in the breaking of all governments in pieces (Isa. 24: 21-22; Ps. 2: 9; 1 Sam. 2: 10); the bringing down of the mighty from their seats and the exaltation of Yahweh's poor ones, who have waited for ages for His promised salvation. Then shall he speak peace to the ends of the earth when the causes and the engines of war are abolished (Ps. 46: 8-9).

—R.R.

**Paidorhantist.**—This word is not found in the Bible, nor is the practice it signifies taught by the commandment of God. It is one of the vain traditions by which the ordinance of God has been set aside at the hands of "the man of sin," of whom Daniel foretold that he would "think to change times and laws." Dr. Thomas used this word ("Elpis Israel", p. 207) to describe those who practice infant sprinkling (Gr. "paides"—of infants, "rhantistai"—sprinklers) instead of the apostolic practice of adult immersion. The Church follows the tradition of men and practises infant sprinkling which it arrogantly declares to be holy baptism. The Ecclesia follows the commandment of the Lord and administers adult immersion which alone can rightly be termed baptism according to the example and teaching of Christ and his inspired apostles. Mk. 1: 10; Acts 8: 12, 38, 39 are a few instances of the divinely appointed ordinance of baptism in accordance with the law of the Lord. The need still exists to-day for men and women (young as well as old) to uphold the commandment of God in its purity for anything short of this is an abomination in His sight.

## "What Ought to be Done at this Crisis?"

*Continuing, from p.128, Brother Thomas' course of study for the intelligent and profitable reading of the law and the testimony.*

3. To advance still further in the apostles' doctrine, such an association as that before us must proceed to the investigation of the plain and unsymbolical prophecies, such as the Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah and Malachi. Their contents may be arranged as to generals under the following heads, namely:

- (a) The calamities predetermined upon the two nations of Israel.
- (b) The restoration of the house of Judah from the Chaldean captivity.
- (c) The restoration from its present dispersion.
- (d) The bringing back of the ten tribes and reunion of all Israelites into one kingdom and nation in the land of Israel.
- (e) The glory, power, and blessedness of the Israelitish nation during 1,000 years, during which all other nations will rejoice in Israel's King.
- (f) The birth, life, sufferings, moral, sacrificial, and pontifical character, etc., of the King of Israel.

(g) His resurrection and ascension to heaven, there to remain a limited time.

(h) His return and subsequent glorious and triumphant reign on the throne of his father David, from the time of the restoration of God's kingdom again to Israel until "there shall be no more death"—"He shall be a Priest upon His throne," "after the order of Melchisedec" (Zech. 6: Ps. 110; 4.).

4. These things being understood, the personal testimony of the apostles' evidence of the rightful claims of Jesus to the Messiahship, or regal, imperial, and pontifical sovereignty over Israel and the world, may next be proceeded with.

This testimony is contained in Matthew, Mark, Luke and John's writings. They were written that men "might believe that Jesus is the Christ the Son of God; and that, believing, they might have the life through the name." They show:

- (a) That Jesus is the hereditary descendant of David; in whom is vested the sole right to his kingdom and crown.



- (b) That He is the acknowledged Son of God by paternity of first birth; and by being born again of His Spirit from the dead.
- (c) That He possessed two natures: first, that of mortal flesh; secondly, that of His present one, which is holy, spiritual flesh—"the Lord of Spirit."
- (d) That without the shedding of blood there can be no remission of sins—Heb. 9: 22.
- (e) That the blood of animals cannot take away sins—Heb. 10: 4.
- (f) That for a sin-offering to be an efficient atonement, it must not only be slain, but made alive again; which constitutes it a living sacrifice.
- (g) That Jesus was such a sacrifice, holy, acceptable unto God; and without blemish; that is, "without sin"—Heb. 4: 15.
- (h) That the blood of Jesus is "the blood of the new institution, shed for many for the remission of sins"—Matt. 26: 28.
- (i) That he rose from the dead, and ascended to the right hand of the Majesty in the heavens, and that he will return in like manner as he departed, and to the same place.
- (j) The attributes of Jesus constitute his name.
- (k) That through this name, repentance, remission of sins, and eternal life are offered to all intelligent believers of childlike disposition.
- (l) That if men would receive the benefits of the name they must believe in it and put it on.
- (m) That this name is inseparably connected with the institution of immersion—so that if a believer of the gospel would put it on, he must be immersed **into the name** of the Father, Son, and Holy Spirit Acts 2: 38; 10: 44, 48.
- (n) That the gospel is the glad tidings of the kingdom in the name of Jesus. If therefore a man would be saved, he must believe this gospel and obey it—Mark 16: 15-16.
- (o) That if an angel preach any other gospel than this he is accursed—Gal. 1: 8-9.
- (p) That all who obey not this gospel shall be punished — 2 Thes. 1: 7-10.
- (q) That it is the law by which man shall be judged — Rom. 2: 12-16.
- (r) That the unrighteous shall not inherit the kingdom of God—1 Cor. 6: 9-11.
- This outline of the apostles' doctrine may be still further condensed into these four propositions:
- i. That when the Christ should make his first appearance in the world he should appear as an afflicted man,

ii. That, having drunk the cup of bitterness to the dregs, he should rise from the dead.

iii. That Jesus of Nazareth was he.

iv. That there is no other name given among men whereby they can be saved—Acts 17: 3, 4, 12.

5. To understand what genuine Christianity is, in its associational and individual relations, men must make themselves thoroughly acquainted with the Acts of the Apostles. It contains an illustration of the manner and order in which they executed the commands of Jesus. A Christianity in doctrine, spirit and practice will be found in this little tract written by Luke, such as the present generation of the human family hath no conception of. It narrates also the concise history of the establishment of the religion of Christ in the Roman Empire.

6. The next step in the course may be a study of the apostolic epistles. From these, and the Acts, may be learned the origin of that **great apostasy** from primitive Christianity which constitutes the superstition of Europe and America, and styled by the Apostle "a strong delusion." Its elements are termed by Paul "the mystery of iniquity," which were secretly at work in his time; but openly from that of Constantine until they brought Europe to what we find it in all its mischievous and debasing forms of impiety and spiritual absurdity. In its

beginning, this mystery of iniquity was concocted out of:

1. A combination of Judaism with Christianity—Acts 15: 1-5.

a. Teaching that the immersed believers must be also circumcised.

b. Thereby showing that "baptism in the room of circumcision" was not thought of in the apostolic age.

2. A further combination of gentillism with this judaized Christianity; from which resulted a combination of the three—a fourth, something unlike either of the constituents.

7. Lastly, we may proceed to the investigation of the symbolic prophecies, such as those of Daniel and the Apocalypse. To master these the inquirer must acquaint himself with:

(a) The scriptural and symbolic speech.

(b) The things revealed in it.

(c) The history of Assyria, Persia, Macedon, Rome, and Modern Europe from the extinction of the Western Empire to the date of this document.

(d) The right interpretation of these prophecies by persons versed in items (a), (b), and (c) depends—

1. Upon their freedom from all dogmatic - theological bias.

2. Upon their having their senses exercised by reason of use—Heb. 4: 14.

3. Upon their skillfulness in the word of righteousness.

#### V. — THE APOSTLES' FELLOWSHIP

To have fellowship with the Father and His Son Jesus Christ, men must have fellowship with the apostles. This is accomplished only by believing and doing the truth promulgated by them. This is styled "walking in the light as God is in the light, by which we have fellowship one with another" (1 John 1: 3, 6, 7). A man might be in approved fellowship with all "Christendom," papal and protestant, church and dissenters, and yet have no fellowship with God; "for if we say we have fellowship with Him, and walk in darkness (ignorance), we lie, and do not the truth." Hence Papalism and Protestantism are a great lie, mere antagonist evils, claiming fellowship with God, while they are mantled in the darkness of human tradition, and pervert and persecute the Truth. It is the duty, therefore, of all who would embrace the Christianity of the Bible, to lay hold of the things we have already indi-

cated, to separate themselves from all papal and protestant sects (for they are but the aggregations of all worldiness, and fast asleep), and either to maintain their own individuality, or if sufficiently numerous, associate themselves together as a **community of witnesses** "who keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12: 11-17).

Such an association would be entitled to the scriptural appellation of "THE LAMB'S WIFE" which is called upon to prepare herself for the approaching consummation (Rev. 16: 15; 19: 7-8). She must be "sanctified and cleansed in the laver of the water by the word" that she may be "holy and without blemish." Such a body must "edify itself in love" (Eph. 4: 16), and meet every Lord's day to commemorate his death and resurrection, to show forth the praises of God, to make their united requests known to Him through Jesus Christ, to proclaim His goodness to the children of men, and to convince them of the judgment which has come upon the world at last.

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It is profitable to "know thyself" as the Scripture advocates; but it is also profitable to "forget thyself" when the circumstances warrant it.

Britain cannot fall until her mission is accomplished. Energised of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories and experience many defeats; she will still carry on the war till Christ appears to conquer for God, and for himself and the people.

—J. Thomas

**VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY**



**5. "The Just Shall Live by His Faith"**

*Chapter 2 : 1-4*

**SYNOPSIS OF PREVIOUS ARTICLES**

Habakkuk's prophecy comprises a series of questions and answers that have application to all ages, and particularly to these times. Concerned with the prevailing apostasy in Israel, he asked Yahweh how long He was prepared to tolerate such conditions as were extant (Ch. 1: 1-4). The answer came (Ch. 1: 5-11) that even then Yahweh was developing the means of retribution: from the north the Chaldeans would descend against Israel and sweep the nation into oblivion. In Ch. 1: 12-17 there is presented Habakkuk's second question, in the form of a prayer. Pleading with the Eternal, with Yahweh Elohim, the Just One, the Rock of Israel upon whom the faithful can lean with confidence, he advances the cause of Israel. He did not want the destruction of the nation, but its conversion. He pointed out that the Chaldeans did not honour Yahweh, and were more evil than Israel, and he enquired, Shall the persecutor of Israel prosper?

**THE WATCHMAN SEEKS A MESSAGE**

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." So declared Habakkuk after his interrogative prayer recorded in Chapter 1: 12-17.

The prophet was constituted a watchman in Israel, divinely appointed to overlook the nation, and to speak in warning, reproof and exhortation as the need arose. Ezekiel was in a similar category. "Son of man," God said to him, "I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me" (Ezek. 3: 17).

The prophets, as spiritual

watchmen, were to keep a vigilant outlook against any foes that may arise from within the nation, inimical to the spiritual condition of the people, and were to unhesitatingly and clearly raise their voices in warning at such times.

A terrible responsibility was placed upon them. If they failed to speak, in time of need, they were personally held guilty of the blood of those who went astray in consequence.

"O son of man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt die; if thou doest not speak to warn the wicked from his way, that wicked man shall die in his

iniquity; but his blood will I require at thine hand".

If, however, the watchmen faithfully and courageously proclaimed the word of Yahweh, they were held exempt from any failure on the part of the people to heed; their duty had been done, it was then a matter of individual responsibility.

The prophets' task was an unenviable one; for they had to proclaim the unpopular strictures of Yahweh, in the face of the open opposition and antagonism of many in Israel, who "feared not God or man." They gave their lives entirely to the service of Yahweh without respite, sustained only by their vivid and realistic vision of the future.

There were similar watchmen established over the Gentile ecclesias, of whom the Apostle Paul was one. Faithfully, and without compromise, he instructed the saints, warning them of dangers to come, pleading with them to hearken to Divine wisdom. Towards the end of his life, he reminded the brethren that he had not hesitated to instruct them in all the counsel of Yahweh, and therefore was free from guilt:

**"I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20: 26-27).**

And then was heard the voice of the watchman:

**"Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the ecclesia of God, which he hath purchased with his own blood. For I**

**know this, that after my departing shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch . . ." (Acts 20: 29-30).**

The warning voices of these watchmen of the past still need to echo throughout the ecclesias today. In exhortation and exposition, the Word of God should be given first priority in all our discourses, that no brother or sister is left in any false illusion as to the "whole counsel of God." But whether this is done or not, it still remains an individual responsibility, for each one to hearken to the warning voices of the watchmen of Israel, and apply their words to our times. We have the Word of God, and each individual saint needs to be "sealed in the forehead" with its teaching (Rev. 14: 1). He will only become so, as he applies his mind to its understanding.

Thus Habakkuk, as a watchman figuratively standing upon his tower, awaited the message of Yahweh to the nation. The alternative rendering supplied in the margin of the A.V. is suggestive. Instead of reading, "I will watch to see what He will say unto me," it renders it as "in me." The prophet was the amanuensis of Yahweh unto Israel, "in whom" the Divine message would be revealed. It was not his own message that he was about to deliver, not something he had personally concocted, but rather "God speaking by the prophet" (Heb. 1: 1). And the prophet was ministering, not merely for himself, or his own generation, "but unto us" (1 Pet. 1: 11). The words he uttered came not as the result of his

"own invention" (as "interpretation" can be rendered—2 Pet. 1: 21), but he "spake as he was moved by the Holy Spirit." Yahweh's message was revealed "in him."

**"WRITE—THAT HE MAY RUN  
THAT READETH"**

The prophet was told to "write the vision, and make it plain upon tables, that he may run that readeth it" (v. 2). It has been suggested, that the idea expressed, is that the letters had to be written so clearly that anyone running might be able to read them without the slightest pause, and upon this, it has been suggested that the figurative meaning of the passage is that the revelation of God is so clear, and simply expressed, as to be easily grasped by the most superficial reading.

But facts disprove this idea entirely, for comparatively few grasp the Truth even in its first principles. Yahweh's revelation is not simply expressed; the Bible is not an easy book to understand. In fact, it is one of the most difficult. Yahweh, Himself has declared: "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: 9). The Bible expresses high, lofty principles difficult for flesh and blood to comprehend, so that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

Solomon declared: "It is the

glory of God to conceal a thing; it is the honour of kings to search out a matter" (Prov. 25: 2). The Truth is enigmatically expressed in the Word, and needs patience and care on the part of those who are kings in prospect, if they would unravel its meaning. The purpose of Yahweh in using the difficult language of metaphor, symbol, and figure to reveal His purpose, is that men might exercise their minds upon it, and thus be more greatly influenced by the results of their search. That which takes some effort to understand, has a more lasting impression than that which comes superficially to hand.

Habakkuk was instructed to write the vision clearly, that none might be hindered in reading it, and learning of the seriousness of the crisis impending, and the need of shelter from the approaching storm, "may run" to a place of safety. And where were they to run? Those who intelligently read the prophecy would be encouraged to return to Him from Whom they had departed — Yahweh Elohim of Israel. "The name of Yahweh is a strong tower: the righteous runneth into it, and is safe" (Prov. 18: 10). Israel in the days of the prophet, we today, who have been "taken out of the nations, a people for His name" (Acts 15: 14), in viewing the crisis of our respective days, and in reading of the purpose of Yahweh, are encouraged to hasten to the place of shelter that His name alone provides.

**FOR AN APPOINTED TIME**

**The vision is yet for an appointed time, but at the end it shall speak,**

and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2: 3).

There is no true delay in the development of Yahweh's plan, there is only an **apparent** delay due to our own insufficient knowledge regarding the times of His appointment. This much is certain, that in His economy all things will be fulfilled, and at the time and season that He has before determined. But in the meantime, we experience periods when it almost seems that Yahweh has deserted the earth, when, as Habakkuk experienced, the wicked seem to prosper, and apathy is found among the Sons of God; times when an earnest contention for the faith seems a little ridiculous, and when it seems folly to deny ourselves of certain advantages the world can provide because of certain scruples. We may lack the faith to patiently continue in well-doing in such times, and it was because of this, that the prophet was instructed to "write the vision plainly," that he that readeth may become educated in the purpose of Yahweh, and run to a place of shelter. And now linked with this thought is the added assurance that the vision shall not fail, it is for an **appointed** time.

The prophetic "times and seasons" are not a matter of haphazard adjustment, but are predetermined periods in Yahweh's keeping (Acts 1: 7). Paul to the Hebrews declared: "In faith, we perceive that the ages have been thoroughly adjusted by God's command" (Heb. 11: 3 — Diaglott rendering). Considered

in this light, the "times of the Gentiles" is not a vague and undetermined period in the mind of the great Creator — but relates to a specific time that He has before appointed. There is a "set time to favour Zion" (Ps. 102: 13), and nothing will retard or advance it. In other words, there is a clearly defined "set time," in the mind of the Creator, for Christ to return, and the present constitution of things to end. The Spirit speaking through the Psalmist declared: "At the set time which I appoint, I will judge with equity" (Ps. 75: 2—see margin, or R.S.V.).

Thus any seeming delay is apparent and not actual. At the predetermined moment Christ will return and our period of probation will close. We are, of course, in ignorance of the actual date of this "set time," due, we believe, to insufficient research upon the subject of the "times and seasons" revealed in the Word, but the "signs of the times" show beyond all doubt that we are in the epoch of the consummation. "When Yahweh shall build up Zion, He shall appear in His glory" (Ps. 102: 16). The development of the Jewish sign in our days, shows that though we may lack sufficient knowledge to name with assurance the "set time," we have, at least, ample evidence, to state with certainty, that we live in the epoch of it.

#### EXHORTATION TO THE REMNANT

Verse 4 completes the exhortation suggested in verses 2 and 3. Having impressed the prophet

with the certainty of the vision and the need of salvation, the Spirit continues: "If he should draw back, my soul has no pleasure in him . . ." This rendering is in accordance with the Septuagint version, and not the Authorized version. It is undoubtedly the correct rendering, for it is endorsed by Paul in Hebrews 10: 38. The truly righteous man is not discouraged despite any apparent delay in the working out of Yahweh's plan; he is not deterred by any adverse circumstances that arise, but rather is he found "always abounding in the work of the Lord," with the realization that "his labour is not in vain." His spiritual vision is concentrated upon the hope set before him, and he bears in mind the words of the Master: "In an hour ye think not the Son of Man will come." There is no "drawing back" with him, in spite of any seeming lull in the development of the prophetic programme, for he trusts completely in the providence of Yahweh, and finds the contemplation of Divine things his greatest pleasure.

And concerning such a remnant in Habakkuk's days and since, Yahweh declared: "The just shall live by his faith" (Hab. 2: 4). This was God's answer to the questions posed by the prophet in Chapter 1, an answer three times quoted by the Apostle Paul (Rom. 1: 17; Gal. 3: 11; Heb. 10: 38) as expressive of a Divine principle. In all Yahweh's dealings with man, He is not unmindful of the faithful remnant that has kept alive the principles of the

Truth in every age. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3: 12). The Ark was provided for the safety of Noah at a time when the generation of evildoers was cut off; Sodom would have been saved if sufficient faithful could have been found in its midst, and could not be destroyed until "just Lot" had been removed from its precincts; Israel was carefully segregated from Egypt before the plagues were poured out; and similar examples of discrimination can be found throughout the Scriptures, demonstrating that "the just shall live" despite punishment poured out upon the ungodly. Habakkuk lived at a time when evil abounded in Israel, and dire retribution was pending, and he questioned why these things should be, and whether Yahweh would destroy the faithful with the evil—and here was the answer: "The just shall live by his faith." The faithful few in Israel would be preserved and ultimately reap the reward of their consistency: they shall live, eternal life shall be theirs.

Thus is demonstrated the importance and value of faith. It is something all can develop, but it is not inherent in the flesh; we are not born with "the gift of faith" as some assume. It comes by "hearing the Word of God" (Rom. 10: 17), and its development can be greatly aided by prayer. "If any of you lack wisdom, let him ask of God that



giveth to all men liberally and upbraideth not; and it shall be given him" (James 1: 6).

Paul defines faith as "a confident anticipation of things hoped for, a full persuasion of things not seen." He shows how it has dominated men's lives in the past, how it has changed their outlook, creating in them a new set of values. Faith reveals the transient value of those things upon which the world places great store. It measures success or failure according to principles outlined in God's Word rather than in the minds of men. Health, wealth and beauty are viewed from the spiritual aspect and not the fleshly; and the future is always bright with hope and

expectation. In the normal course of existence, youth's joys are soon dimmed, the triumphs of middle age are fleeting, but faith can temper the experience and memories of old age with "confident anticipations" of the future, so that death itself loses its sting. For young and old alike it can change character, keep in subjection the evil tendencies of the flesh, and transfer our affections from earthly things to those that are above. That is what John meant when he taught, "This is the victory that overcometh the world, even our faith." And side by side with this statement we can add that recorded by the prophet, "The just shall live by his faith."

—H.P.M.



The chief token of the approaching end is one that every man can see, though every man may not put the right interpretation upon it. The world is in arms as it has never been before, and there are matters of deep-lying quarrel among the nations that no diplomacy can cure, and which everyone feels is gradually driving them forward to the terrible collision which they all fear.

No writer on prophecy, whose opinion is worthy of any respect from the Biblical student denies that "the king of the north," contemporary with "the time of the end," testified in Daniel 11: 40, is "the Prince of Roth, Meshech, and Tobl" of Ezekiel, or the "Autocrat of all the Russias." This may be regarded as a settled interpretation; and any speculation that disputes it, is not worth the time of its reading.

—J. Thomas

## THE INNER MEANING OF SACRIFICIAL OFFERINGS

# Whole Burnt Offerings

*The principle of sacrifice still remains a fundamental of acceptable worship, and this article discusses the significance of some of the offerings required under the Mosaic ordinance in their bearing upon our life in Christ.*



The law of Moses was an enigmatic portrayal to Israel of the ideals of their national existence as Yahweh's Name bearers. All the ritual was a parable of their holy calling; and a discerning Israelite would thus have considered it, and made it his meditation all the day. If we consider what the Mosaic parable would originally have meant to such an Israelite, then we are able to advance to Jesus the Antitype with a fuller grasp; and to view him as the true and complete expression of the principles in the ritual, for he was the perfect Israel (Isa. 49: 3).

This approach is ably set forth by Brother Barling in his book "Law and Grace". It opens up a wide field of personal study which we illustrate by considering the whole burnt offerings.

### EVENING AND MORNING OFFERINGS

The ideal of Israel's existence was that they should be a dwelling place for God (Exod. 29: 45), reflecting His holy attributes in the way they lived (Deut. 4: 5-6; Lev.

20: 26). They were to be unto Him for "a people, a name, a praise and a glory" (Jer. 13: 11).

Every morning and evening, a year-old lamb was placed on the altar which stood in the Tabernacle court (Num. 28: 1-8; Lev. 6: 9-13). Here it was consumed by the undying fire which God had originally kindled when He thereby indicated His acceptance of their offerings (Lev. 9: 24).

The priest was to make the offering (Exod. 29: 38-42). He represented the whole nation of Israel. When he went in to minister before God, all Israel symbolically went with him. At other times, as when he ate the sin offering, he represented God to Israel. Thus he was in himself the meeting place of God and man.

Here, however, as the epitome of Israel as a race, he took the unblemished lamb and pressed down his hand on the animal (Lev. 1: 4). By this physical contact, the animal then represented him, and he, in turn, represented Israel. Thus the

animal became a symbol of Israel as they were called to be. What happened to the lamb was an allegory of what Israel should seek to do.

The animal was slain by a method whereby its **blood was poured out**. It was also sprinkled round the altar. The carcase was then cut into pieces, and with the fat and offal placed upon the altar where it was consumed to ashes (Lev. 1; Lev. 6; Num. 28).

#### WHAT THIS WOULD MEAN TO A TRUE ISRAELITE

Thus whenever the discerning Israelite looked toward the Tabernacle he would see wisps of smoke ascending; and twice a day this would be augmented into a mighty cloud of smoke. When this happened what would his reflections be? We often tend to group all sacrifice together, and say that it signified the death due to the sinner who offered. But we must seek a more accurate conception.

The Hebrew word used to describe altar burnings is "qatar", and means "to cause to burn as incense".

If the burning had signified the destructive consuming of flesh by spirit fire, a different word would have been used.

For destructive burnings the word is "saraph" with which we are familiar in the seraphim of Isaiah 6.

Thus when, each morning and evening, the Israel-lamb was offered on the altar, it was "qatar"-ed; i.e. caused to burn as incense. The whole burnt offering involved the same fundamental idea as the daily incense burning. The two are link-

ed together in Psalm 141: 2: "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice."

On a former occasion, we have seen that incense signified more than verbal or formal prayer, but rather the flowing forth to God of the whole life in praise, service and love: a dedication wherein the whole life becomes a prayer. This would, of course, include set prayer, but would go far beyond it. Thus the spirit of Christ in Psalm 109: 4 declares "I (am) prayer" (omitting A.V. italics), and Paul enjoins us to "pray without ceasing."

The evening-morning sacrifice expressed the same basic idea. Israel's life was designed to be a complete DEDICATION and CONSECRATION to the Father. The people were to aim at a complete manifestation of God in thought, word and deed. And there, on the altar, each morning and evening, the ideal was solemnly affirmed.

#### DEDICATION

In blood outpoured, there was expressed the pouring out of the very life to God; for the life is in the blood (Lev. 17: 11-14). In its outpouring there is atonement (covering); for God forgives our sins when He sees us yielding our very selves to His will, and thereby reflecting His attributes. Thus when God said (Gen. 9: 5), "Surely your blood of your lives will I require," He was asking men to render unto Him their very life-energy, or reveal the principles expressed in Deut. 6:

**"Thou shalt love the Lord thy God with ALL thine heart, and with ALL thy soul, and with ALL**

thy might. And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

How all embracing is this calling!

In the lamb being burned (qatar) by the Spirit-kindled fire, there was symbolized the complete using up of human life in service and devotion to God.

"The zeal of thy house hath eaten me up" (Ps. 69: 9).

"His word was in mine heart as a burning fire shut up in my bones" (Jer. 20: 9, cf. Ps. 39: 3, Isa. 6: 6-7).

#### MORE THAN MERE FORMALISM REQUIRED

Unfortunately, most Israelites came to regard all their ritual as so much external ceremony which of itself commended them to God. So prophet after prophet had to rise and call them back to the real meaning of the Law. In some of their utterances they refer to the burnt offering. They contrast mere externalism, into which Israel had drifted, with the spiritual concepts and course of action which were represented by the external rites.

Thus Micah infers that the real meaning of a burnt offering in terms of righteous action, is "to do justly, to love mercy, and to walk humbly with God" (Mic. 6: 6-8). Such a life expresses the true meaning of sacrifice, and is what "God requires of man." (notice that the word "require" is used both in Micah 6: 6-8 and in Gen. 9: 5).

Hosea associated knowledge of God and mercy, with burnt offer-

ings, and encourages Israel to render to God "the calves of their lips" (6: 6; 14: 2).

Isaiah represents God as rejecting Israel's burnt offerings, until they could live in accordance with their spiritual significance. "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Ch. 1). Samuel declares that "to obey is better than sacrifice" (1 Sam. 15: 22). Psalm 40 shows the hollowness of offerings from those who did not make the will of God the fundamental basis of their lives. "I come to do thy will," was the high ideal placed before every Israelite.

#### "GIVE THYSELF WHOLLY . . ."

This same glorious ideal is constantly set before the Israel of God by the Apostle. Paul exhorts Timothy concerning the things of the Truth that he should "meditate upon these things — give thyself WHOLLY to them" (1 Tim. 4: 15). He tells the Corinthians, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). Likewise to the Colossians: "Whatsoever ye do in word or deed, do ALL in the name of the Lord Jesus" (3: 17).

When this ideal of complete sanctification is sought while in weak human nature, a battle is involved. The negative of this glorious divine positive is seen in such Apostolic comment as:

"We do not war after the flesh, bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 3-5). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5).

The pleasure of God in the dedication of His servants was expressed by the fact that it is spoken of as rising as "a sweet savour unto Yahweh" whenever a burnt offering was offered upon the altar (Lev. 1: 9; Num. 28: 6-8). After his salvation in the ark, Noah expressed his appreciation to God in burnt offerings. It was as if he were saying: "Lord I owe my life to thee, and to thee I will give it in willing service." And Yahweh smelled a sweet savour!

The fact that this phrase is constantly used of all altar burnings confirms the conclusion that the whole burnt offering, which was the fundamental national offering under the law, expressed the ideal of Israel's existence: **To dedicate themselves wholly to the service of God, and to pour out their lives to Him in continual service.**

#### COMFORT IN FAILURE

This being so, the ritual of the burnt offering, by itself, would only have served to emphasise the hopelessness of man ever attaining to the Divine ideal. The few who desired the ideal would have become disheartened at their failure to attain it, and few would have left the service of Sin for an unattainable ideal.

But from the very foundation of the world God presented to man a central figure — one from their own midst who should fulfil the ideal to the extreme. He promised Christ as the one to whom they could cling, who would be the focus of the manifestation, the anchor of the soul, the foundation stone in Zion, the Captain of their salvation.

In the certain hope that Yahweh would provide the one who would perfectly consecrate himself to the Father's will, they sought to walk in holiness. They did it in faith that Messiah would come and turn GOD MANIFESTATION from a hope and an aim, into a fact and a glorious reality. Thereby he would bind all the saints to himself and the Father, by ties of perfect love and loyalty.

Thus as the discerning Israelite of old contemplated the perfect whole burnt offering an influence was generated which transformed him. It would draw out from him the disposition which pleases God. Thus the remnant in Israel were redeemed by the blood of Christ. His life, death, and living again was the foundation of their sanctified lives. "Whom not having seen ye love," was as true for them as it is for us. As they anticipated the perfect Israel (Isa. 49: 3), they would come to regard themselves as personal extensions of him.

#### TO BRING US UNTO GOD

Likewise for us, Jesus, in his life, is the perfect pattern of a whole burnt offering, or dedicated life. In the one act of his death, he crystallised a life of consecration and dying daily. In his living again he gives us strong consolation, for as he has passed through the veil, so may we. Thus he powerfully moves us off the path of pleasing self and serving sin, on to the path of seeking to do only the things that give God pleasure (Rev. 4: 11). The "love of Christ constrains us" (2 Cor. 5: 14). In Jesus, God makes the appeal to us to be reconciled to Him (not Him to us as perverted by the Apostasy) by seeking to walk as did Jesus. This appeal is most in-

tense as his offering reaches its climax on the tree.

Thus he died, the just for the unjust, that he might bring us unto God (1 Pet. 3: 18). Thus we are brought to arm ourselves likewise with the same mind (1 Pet. 4: 1-2), to reveal the same disposition which was in Christ Jesus (Phil. 2: 5), and to generate a state of mind that is so in tune with the Father that He can forgive our failures (1 Pet. 2: 19-25). He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2: 11-14).

#### TO GATHER ALL THINGS IN ONE

Therefore we come to view the life, death and resurrection of Jesus, not as a legal theory, but as a mighty moral force for "Whosoever will" from Adam to the end of the Millenium. He is truly the beginning of the creation of God. By him all things of God's purpose hold together (Col. 1: 18). All the saints of all ages are complete in him (Col. 2: 9). It is by him that all things — Abel, David, Jeremiah, Paul, John Thomas, you and I, if it please God, will at last have been gathered together in One (Eph. 1: 10), made perfect in One (John 17).

Jesus is the personal pivot around whom God has ever bound a few men to Himself, changing their hearts and making them fit for fellowship with Himself.

Paul expresses the moral appeal and renewing efficacy of the Sacrifice of the "altogether lovely" in terms of the whole burnt offering. "Be ye therefore followers of God as dear children and walk in love as Christ also hath loved us and

hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5: 1-3).

Christ is the perfect whole burnt offering. All the saints of all ages — both in prospect and retrospect — transformed by his offering into similar sweet smelling savours unto God.

#### "LIVING SACRIFICES"

This was the idea present in Paul's mind when he wrote (Rom. 12), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Christ in life, death, and triumph over the tomb is the renewing power. His work is essentially to produce a moral change in those who later will become partakers of the Divine nature. It is termed redemption, ransom, atonement, salvation, reconciliation, purchase and other terms — but the essential meaning is always the same.

Let us ever look unto him, and seek to work the ideal of the whole burnt offering into our lives, in the light of the perfect offering.

Let us rejoice in the marvel of God's wisdom and love in providing such a one to bring us and bind us unto Himself. As a result of that provision, the time will come when all God's creation will give Him pleasure. He will then be ALL in all; and it will be around the Lord Jesus, as personal reflections of Him, that the many made perfect in one, will cluster as the jewels of a crown. -Edgar Wille

## *Christadelphian Newsletter*

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

### Report From Christies Beach

Christies Beach is about 25 miles distant from Adelaide, serviced by a very indifferent transport system which makes it even more isolated than the actual mileage would indicate. However, the light of the Truth shines brightly in the little township, among the brothers and sisters resident there. An "Elpis Israel" Class is held regularly during the week, and the Truth is regularly proclaimed to the outsider by means of the distribution of "Digest of Truth." The following is a report of the past months' activities:

"This class has now been in existence for two years, during which time it has been through the Apocalypse in "Thirteen Lectures," and again half way through with the aid of "Eureka," and "The Apocalypse and History," the latter book having been very kindly loaned to us by a brother.

'We feel that the efforts made

to understand this most difficult book of the Bible has been well worth while. The inestimable value, and spiritual benefit to ourselves is evidenced by the following comment from a member — "It is such a joy to read Revelation now that I understand the meaning of the symbols."

'Scriptural knowledge gained not only helps our spiritual advancement in our daily walk to the Kingdom, but also gives more confidence to speak of coming events to those in darkness. We owe a great debt of gratitude to our two pioneer brethren for the enlightenment that comes from their writings.

'During 1955, God willing, we hope to have the pleasure of welcoming two more to our class: Brother and Sister Stanford with their daughter Ruth, are returning to South Australia from England, and we are anticipating a good time spiritually with their arrival.'

—E.E.T.

### **Sunday School Instructor in German**

We were pleased to hear from Sister Eva Bogner of Esslingen, Germany, who sending greetings

to the "Logos" Committee declares:

"Your description of your dis-

cussion with the Jew in a Jerusalem hotel was of great interest to us, and we were glad that you told them of the Psalms praying for the Peace of Jerusalem which we sung when you were among us. I thought it was wonderful that you should impress this on the Jews, and was moved to tears when I read of it.

"This year we have had many visitors from other countries, and

have rejoiced in the apparent spiritual bonds brought about by our common faith that unites us as one.

"I thank you for the Sunday School Instructors which you forwarded us, and have had them translated into German. The Instructors are very good, and we are now using them among the children.

### Cross or Stake?

The Cross was a religious symbol borrowed from paganism, and was not used at the crucifixion of Jesus. So claims a reader who sends in the following reason:

In Matthew 10: 38 the word "Cross" should not appear. There is no evidence that the Greek word 'stau-ros' meant here a 'cross', such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god. In the classical Greek, the word 'stau-ros' meant merely an upright stake or pale, or a pile such as is used for a foundation. The verb 'stau-ro'o' meant to fence with pales, to form a stockade, or palisade, and this is the verb used when the mob called for Jesus to be impaled. To such a stake or pale the person to be punished was fastened, just as when the popular Greek hero Pro-ma'theus was represented as tied to a stake or stau-ros. The inspired writers of the Greek Scriptures wrote in the common Greek, and used the word 'stauros' to mean the same thing as in classical Greek, namely, a stake

or pole, a simple one without a crossbeam of any kind, or at any angle. The apostles Peter and Paul also use the word xy'lon to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake without a crossbeam, for that it what xy'lon in this special sense means (Acts. 5: 30; 10: 39; 13: 29; Gal. 3: 13; 1 Pet. 2: 24). At Ezra 6: 11 we find xy'lon in the Greek Septuagint (1 Esdras 6: 31), and there it is spoken of as a beam on which the violator of the law was to be hanged, the same as at Luke 23: 39, Acts 5: 30, 10: 39. The fact that 'stau-ros' is translated 'crux' in the Latin versions furnishes no argument against this. Any authoritative Latin dictionary will inform the examiner that the basic meaning of 'crux' is a tree, frame, or other wooden instrument of execution 'on which criminals were impaled or hanged' (Lewis Short). A cross is only a later meaning of crux. Even in the writings of Livy, a Roman historian of the first century B.C., crux means a mere stake. Such a single stake for impale-



ment of a criminal was called a crux-simplex, and the method of nailing him to such an instrument of torture is illustrated by the Roman Catholic scholar Justus Lipsius, of the 16th century: two hands nailed together above the head, and the two feet likewise nailed together. This is

### **The Importance of Regular Reading**

L.L. (N.S.W.) — You say that you find it impossible to do any other reading than the daily portions set down in the "Bible Companion." It is good that you maintain even this reading, for meditation upon the Word of God is all-important in the building of an acceptable character before God. But we would earnestly exhort you to strive to do a little additional reading; and in this regard, the Truth's literature can assist you in the better understanding of the Bible. If you can

### **Proposed Meeting Hall for Brisbane Ecclesia**

Due to cramped conditions and other inconveniences associated with their present meeting place, the brethren of the Brisbane Ecclesia have considered the possibilities of building their own hall. For this purpose, a block of land has been purchased on Petrie Terrace, approximately one mile from the G.P.O., and the initial plans implemented for the formation of a company, the control and management of which will be in the hands of the Arranging Brethren of the Ecclesia. A ready

the manner in which Jesus was impaled. (Culled from the Appendix to the New World Translation of the Christian Greek Scriptures)."

We thank reader R.F.C. for the above which is likewise confirmed by the "Companion Bible" Appendix.

find the time to do even twenty minutes reading in addition to the daily portions, and if you do this regularly every day, you will be surprised at the amount of reading you will accomplish during the course of twelve months, and how your knowledge of the Scriptures will be advanced in consequence.

We realize that the heavy burden of work you have undertaken imposes a great strain upon you, but in all this we would counsel you not to neglect the food of the Spirit without which you will not grow in the things of God.

response of cash gifts, donations and promises of help from members has resulted in sufficient money being provided to commence the actual building, but it still falls short of what is required to complete it, and for this purpose the brethren are launching an appeal to the Brotherhood at large for assistance by: (a) Cash donations; (b) Donations paid over a period of time; (c) Interest free loans to be repaid when circumstances allow.

Any such donations, or promises, should be forwarded to Brother H. A. Collins, Bearsden Avenue, Newmarket, Brisbane,

Queensland, the Secretary for the Building Fund, who will also be

happy to supply further information.

---

**"The Wise Shall Understand" —  
Dan. 12: 10**

These words of the Angel to Daniel have stimulated the members of the Prospect "Elpis Israel" Class to pursue their consideration of this difficult section of Scripture, with the hope that they may be found among the "wise." We have now reached the last chapter of the book in

our studies, and in order to gain an overall picture of the events portrayed in Chapters 11 and 12, it is proposed to devote a couple of nights to the consideration of events subsequent to Christ's return. This will take us into many of the prophetic books of the Bible, but it is hoped that our understanding and mental vision of this coming period of glory will be increased thereby.

---

**"Eureka" Appreciated**

H.L. (Canada)—We agree with you regarding the excellent qualities of "Eureka". It is a grand aid to the better understanding of the Bible, and provides the student with a key that can unlock some of the deeper things of the Prophets. It always seemed

a pity to us that our finest work should be so poorly printed, and it was for that reason we entered into arrangements with the Christadelphian Office, Birmingham, for the publication of this better edition. "Eureka" has been a grand friend to many who are now walking in the way of life.



## OUR POLICY.

We accept the Truth as the sanctifying power (John 15:3; 17:17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3:10; Eph. 3:17; 2 Cor. 13:5; Gal. 2:20; 5:6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (Romans 6:23; 1 Peter 1:2). Our pages are therefore devoted to the extension of knowledge, its defence against error, and to assisting readers in their understanding and appreciation of the work of Inspiration in the Bible. As an invaluable aid to that end, we encourage the use 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 wherever it may be found. In this connection we are not called upon to give space 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).

We are interested in sound, thoughtful articles based upon the following first principles of the One Faith as taught by the Apostles, and believed by Christadelphians:

One God, inhabiting light unapproachable, yet everywhere present by universal spirit (irradiant from himself), revealed to Israel and manifested in Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation, and the

Subjugation of all kingdoms and republics on earth.

The kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death.

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

It is necessary to understand the Old Testament in order to a correct New Testament faith.

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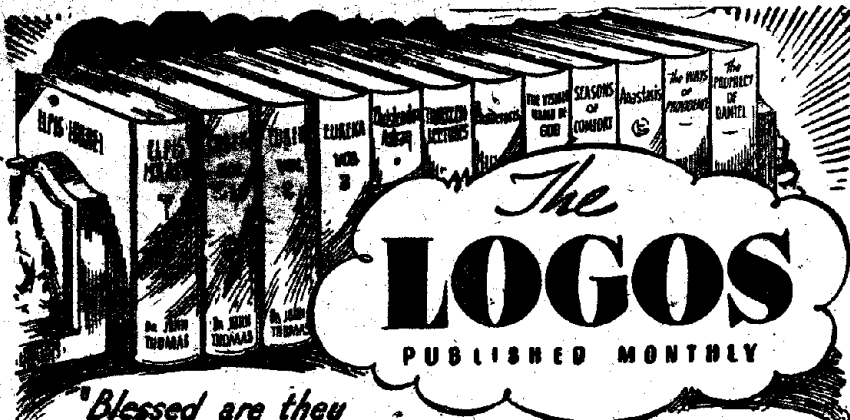
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**SUGGESTIONS FOR IMPROVEMENT, AND CONSTRUCTIVE CRITICISM ARE ALWAYS WELCOMED; WE APPRECIATE HEARING REGULARLY FROM OUR SUBSCRIBERS.**

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

Paul.

VOLUME TWENTY ONE

# THE LOGOS

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*Upholding the Purity of Apostolic Doctrine and Practice*

**CONTENTS:**



This Issue . . . . .	161
Duty of Proclaiming the Gospel . . . . .	162
The Bones of Joseph . . . . .	163
Habakkuk's Message . . . . .	168
In the Third Day . . . . .	173
The Source of Life . . . . .	177
"Eureka" in the Light of To-day . . . . .	180
Christadelphian Newsletter . . . . .	186
Good Company . . . . .	189

**OUR IMPRESSIONS OF THIS ISSUE**

Each article, in this issue, has been selected as a contribution to the better understanding of the Scriptures, or as a challenge to the believer's walk in the Truth. The "Thought for the Times" raises the question of our duty to proclaim the Word, whilst Brother Russell, in "Good Company" stresses the need to be properly equipped for this labour.

"Eureka in the Light of To-day" shows how the revolutionary spirit of 100 years ago has developed into a most prominent and significant sign of the times, whilst the exhortation on "The Bones of Joseph" takes us back over 4,000 years ago, and we gain a picture of the Israelites, wearily plodding through the wilderness, weighed down by the heavy, stone coffin of Joseph whose faith lived on after his death.

"Logos" readers will find Brother Thomas's exposition of an obscure prophecy (Hos. 6: 2, see the article "In the Third Day") both interesting and instructive. It is an example of the depths of meaning that can be uncovered in a few words of Scripture when diligent application is made to discover its meaning. On the other hand, "The Source of Life" by Brother Davies takes us to task for some clumsy wording we included in an earlier article and which conveyed a wrong impression, and we willingly give him space to correct us here. The Exposition of Habakkuk moves on to the middle of the 2nd chapter concerning the prophecy of "the proud man" who comes to his end despite his insatiable ambition.

Finally, do not overlook the advertisement on the back cover where a new edition of "Dr. Thomas: His Life and Work" is announced. This is a book all should possess,

—Editor

*Thoughts for the Times*

## The Duty of Proclaiming the Gospel

The apostles command all true believers to "fight the good fight of faith," and to "contend earnestly for it as once delivered to the saints" (1 Tim. 6: 12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependant on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves, and others if we can; and it contributes to this salvation of one's self to "contend for the faith." If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to "converting the world," in the popular sense, by preaching, such a result is not contemplated in the Scripture. The gospel was not preached for the purpose defined by the clergy; but as a call or invitation to glory, honour, and immortality in the kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The king and peers of its realms are to be holy, just, and immortal, which naturally the sons of men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection." This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided such "a people for His name." To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the apostles. As they were invited to this holy degree it is styled "a holy calling"; and the degree itself the subject of the "one hope of the calling; and those who accepted the invitation are said to be "called to God's kingdom and glory" (1 Thess. 2: 12), and sometimes simply "the called." The time allotted to this work of collecting together the future rulers of the nations (Rev. 2: 26-27; 1: 10; 22: 5) to the gospel invitation in the name of Jesus Christ, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke 14: 23).

J. Thomas



AN EXHORTATION TO FAITHFULNESS

## The Bones of Joseph

*"All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the ages are come" — 1 Cor. 10: 11*



The opening year finds us turning once more to the book of "Genesis" to read again of the beginnings\* of creation, and how man fell from grace. The early chapters tell how God looked upon all that He had made, and, behold, "it was very good." But the last four words of the book are significant; they are symbolic of man's natural state, and speak of death in exile. They read: "a coffin in Egypt."

Genesis 50: 24-26 give the background to this "coffin in Egypt":

"Joseph said unto his brethren, I die: and God will SURELY visit you, and bring you out of this land (Egypt) unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will SURELY visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him; and he was put in a coffin in Egypt."

And for 144 years, somewhere in the land of Goshen, the coffin of Joseph remained awaiting the time when God would visit Egypt and take out His people from thence. A period of waiting and trial, during which the patience of many became exhausted, and the silent exhortation of the coffin gradually lost its appeal. At first the people would draw inspiration from remembering the last exhortation of Joseph, and the reason why he remained embalmed in their midst. But then, with the passage of time, they began to doubt his words, saying, "Where is the promise of the coming!" They became engrossed with the things of Egypt, and strayed from the pure worship of the God of Abraham, forgetting those grand promises which are the foundation of the Hope of Israel.

But at last the time came for God to vindicate His promise, and Moses was sent to deliver the people. "Who made thee a ruler among us?" was their reception, and from that day on-

\*Genesis means "beginnings".

wards, there was constant murmuring against the man of God. But I like to think of Moses, in the midst of his trials, and faced with the constant hostility of the people he came to save, gaining inspiration and help from the silent witness of the coffin of Joseph and the example of the one in it, who in life had dogmatically asserted: "God will SURELY visit you, and ye shall carry up my bones from hence."

Twelve terrible plagues were poured out upon oppressing Egypt, the Passover Lamb was killed, and a people who had despised the memory of Joseph, and the pleading of Moses, made ready to leave the land of their slavery. We read.

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Exod. 13: 19).

But now Yahweh put His people to a test. He drew them out of Egypt and brought them to the shores of the Red Sea, along a deep valley which hemmed them in. Before them was the sea; on either sides rugged mountain-sides cut off any hope of escape—and then, behind them, was heard the cavalry of Egypt approaching. In this moment of trial the people panicked. They forgot the exhortation of Joseph, they forgot the pleading of Moses, they forgot the wondrous works of Yahweh which they had witnessed in Egypt. In anger and

fear they turned upon the man of God: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness . . . it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exod. 14: 11).

What a contrast to the exhortation of Joseph. Dominated by the faith of Abraham, he could say, "There is no grave for me in Egypt, God will SURELY visit you and ye shall carry up my bones from hence." But they said: "Are there not graves for us in Egypt, why carry us away to die in the wilderness." Let us picture the scene. The darkness of night, the panic-stricken host, the circle of angry faces storming at Moses, threatening him with death — and somewhere, unheeded and uncared for, the coffin of Joseph brought this far by a people who in a moment of crisis despised his faith. I feel, again, that at this time of need, Moses would remember the silent witness of his predecessor, and gain the strength to override the storm. His answer is typical of the man: "Fear ye not, stand still, and see the salvation of Yahweh, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. Yahweh shall fight for you, and ye shall hold your peace" (vv. 13-14). The rod was outstretched, the sea opened its waves, the people passed through; and Egypt, attempting to do the same, was destroyed.

Next morning, safe on the other side of the Red Sea, the people saw the debris of Pharaoh's army cast up on the shore. They sung songs of triumph; but it was not their triumph; it was the triumph of two men, one living, the other dead; one their leader, the other embalmed in the coffin they laboriously carried.

With a mighty, outstretched arm, Yahweh drew them down the coast of the Red Sea until the mountainous region of Sinai swallowed them up. There, along deep rugged passes, between gigantic forms of red granite, upon which, even today, the marks of creation still seem fresh, and shut in by eroded, precipitous mountains standing silent and harsh against the blue sky, the people were drawn to Sinai itself. There they formerly entered into covenant relationship with Yahweh, declaring: "All that Yahweh hath spoken we will do and be obedient." There Moses was separated from the people and called to the Mount that he might receive the law written with the finger of God. He typified Christ in his ascension to the Father. And whilst Moses was away, the people forgot, as we might forget: "The people sat down to eat and to drink, and rose up to play" (Exod. 32: 6). Moses and Joshua were told to return to the camp, and as they descended the mount, the noise of revelry was heard. Joshua, the soldier, could explain it by one cause only. "There is a noise of war in the camp" (v. 17).

But Moses sorrowfully knew better. He knew that Yahweh would have saved His people from invasion; that they need not fear the enemy from without, but the enemy within: "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear" (v. 18).

The people had forgotten Moses. They had forced Aaron to make a calf to represent their God, and had given themselves up to pleasure. And as Moses, the type of Christ, returned, it was not the noise of Israel engaged in the "good fight of faith" that was heard, but Israel despising its precious heritage, and giving itself over to pleasure-making and singing. Will the return of our Leader find a similar reception?

But what of the coffin? In all the revelry and dissipation this had doubtless been pushed to one side. In some dark corner of the camp, it lay lonely and forgotten, whilst the people gave themselves over to folly. Three thousand died in Israel that day, because the people forgot.

And so they came, at last, to the promised land; and the spies were sent out. They came back with their reports, that the land was a glorious land, all that Yahweh had promised, but (there always seems a "but" where flesh is concerned) the difficulties were immense; they doubted whether they had the power to

conquer them. This from a people who had seen Egypt destroyed, Amalek defeated and all difficulties surmounted; a people who had been miraculously supplied with food and drink during their wanderings. Thus did they "limit the Holy One of Israel" (Psalm 78: 41) thus insulting the One they should have served. And as we wonder at the enormity of the sin, let us remind ourselves, that we can equally "limit the Holy One of Israel." We can doubt whether He can save us from the enemy, and thus sin as did Israel.

They added hypocrisy to their faithlessness. They made out that they were not concerned with their own safety, but that of their children. Yahweh's answer was stern. They would be denied entrance into the Holy Land, and condemned to wander in the wilderness until death overtook them. "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised" (Num. 14: 30-33).

Thus commenced the forty years' wandering in the wilderness. A forty years' trek they knew to be hopeless, whilst they continued to be burdened with the heavy coffin of Joseph. For wherever they went, they had to carry with them the bones of this man whose closing exhortation was a standing reproof to their faithlessness. "God shall SURELY visit you and ye shall carry up my bones from hence." But they carried them, knowing

that their bones would rot in the wilderness.

The coffin of Joseph was no light wooden structure, but after the manner of "coffins in Egypt" was a tremendously heavy receptacle, perhaps eight feet long and four feet deep, built of stone. This was the heavy burden they were forced to carry, and which daily reminded them how their faithlessness had ruined their prospects of their present life, as well as that which is to come.

But, at last, the old generation perished, and a new regenerated people stood in its place. New hands took up the coffin of Joseph; and new feet carried it forward; and of all those who left Egypt, only Caleb, Joshua and Joseph entered the promised land.

And there the bones of Joseph at last found rest. The final act in this little drama is recorded in Joshua 24: 32:

"And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought . . . and it became the inheritance of the children of Joseph."

Paul, in his wonderful chapter on faith, adds the epitaph:

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (Heb. 11: 22).

He did this "by faith"; by his "confident anticipation of things hoped for" (Heb. 11: 1). He

had a vision of the future far surpassing that of his contemporaries, or of those who were forced to carry his coffin out of Egypt. His faith emphasised their faithlessness, and his vision contrasted with their spiritual blindness.

The Israel of Moses' day has passed off the scene, and their experiences are recorded as examples for us. We are now enacting the same journey. We have left Egypt; we have been separated from the world by the red waters of baptism; we are wandering through the wilderness, carrying about with us the symbols of the death of Christ, the antitype of Joseph. Do we murmur at the monotony of the way? Do our eyes turn back to the good things of Egypt? Do we "limit the Holy One of Is-

rael"? Or have we the faith to look into the future and press towards that high mark? The warning lesson of the generation that perished in the wilderness, burdened with the coffin of Joseph, with prospects in both this life and that to come ruined, should teach us wisdom's lesson. We need to develop our faith "which cometh by hearing the word of God" (Rom. 10), for as the Scripture reminds us: "This is it that overcometh the world, even our faith." The signs of the times show that we have almost reached the Promised Land; let not our hands be weakened, or our feet become unsteady at this late day. Let us heed that echo from the past: "God shall SURELY visit you and bring you unto the land promised to Abraham, Isaac and Jacob."

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### A NEW EDITION OF PHANEROSIS

"The Christadelphian" Office has published a new edition of "Phanerosis", the first since the days of Brother Roberts. Whilst we rejoice that popular demand has forced the hands of the Committee in this regard (for we understand that apart from this, the edition would not be issued), we very much regret the manner in which it has been published. The whole idea seems to be to deprecate the exposition of Brother Thomas. A preface by Brother Carter states that "His (Brother Thomas's) exposition of the titles of God . . . cannot be safely followed", whilst a series of footnotes and additional notes are included with the object, it seems, of reflecting adversely upon the text of the book. In our judgment, many of these notes should be rejected, and we take exception to "Hastings Bible Dictionary" and other "authorities" from among the Apostasy being used to discredit the writings of our pioneers — particularly when, in our opinion, such criticism is unwarranted. We propose to consider at length this additional matter in subsequent issues of "Logos"; meanwhile we cannot recommend the book in its present form.

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**VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY**


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## 6. Woe to "The Proud Man"

*Hab. 2: 5-8*

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### Synopsis of Previous Articles

Habakkuk, whose name means "embracer", lived amid conditions of apathy and rebellion to the truths he embraced. He questioned why Yahweh permitted such a state to continue (Ch. 1: 1-4). The answer came that Yahweh would punish His people through the Babylonians who would destroy the nation (Ch. 1: 5-11). Exceedingly troubled by the vision of destruction he received, the prophet advanced the cause of Israel, pleading with Yahweh that He should not allow the faithful to be destroyed through the wicked (Ch. 1: 12-17). As a watchman upon the walls of spiritual Israel, he awaited the Divine answer (Ch. 2: 1). It came, firstly in the form of an exhortation, instructing the prophet to clearly record the message he would receive, in order that those who read it, might discern the nature of the times, and seek the shelter that the name of Yahweh provides (v.2). The fulfillment of the vision was certain, but though it would introduce an overwhelming catastrophe, the just shall be saved from final destruction (vv. 3-4). Yahweh then proceeded to reveal His intentions against the Gentiles whose ambitions He uses to accomplish His purpose.



### WOE TO "THE PROUD MAN" — Hab. 2: 5-8

#### TWO-FOLD APPLICATION OF THE PROPHECY

Every detail of this answer to the prophet (ch. 2: 5-20) warrants the close attention of those who are keen to gain an insight into the ways of Providence, and the reason why the Divine judgments fall with such crushing effect upon the world of the ungodly.

The prophecy relates primarily to the Babylonish Power that destroyed and scattered Israel, and was, in turn, overthrown by Cyrus, the "anointed of Yahweh," the man whom "He upheld" in order to bring His judgments upon the nations.

But Cyrus was a type of Christ in his future manifestations, so that the prophesies of Chapter 2

can be placed in a modern setting. The "proud man" of verse 5 related primarily to the Dictator of Babylon (Dan. 5: 19), but it also applies with equal force to the coming Dictator of Russia, who will fulfil the prophecy of Ezekiel 38. This double application of Habakkuk is justified by Scripture itself, as we have already discovered by comparing Hab. 1: 5 with Acts 13: 41. Therein Paul, by inspiration of God, gives a double application to Habakkuk's words.

Yahweh's indictment against Babylon—and modern civilization—is stated in five terrible woes:

**Woe to those dominated by insatiable ambition (vv. 6-8).**

**Woe to those moved by greed and covetousness (vv. 9-11).**

**Woe to those whose power is built up on violence and iniquity (v. 12).**

**Woe to those given to intemperance and licentiousness (vv. 15-17).**

**Woe to all idolators (vv. 18-19).**

And these evils: insatiable ambition, greed and covetousness, violence and iniquity, intemperance and licentiousness, and idolatry comprise the daily environment in which we, like Habakkuk live. The true nature of things about us is camouflaged under a cloak of respectability and patriotism but the Scriptures reveal them as seen from the eyes of the Creator.

The world about us, in all its ruthlessness and power-seeking, in all its parade of wealth, glory

and material possessions seems the permanent reality; but the saints of God know it to be but a shadow, and doomed to pass away shortly, doomed to give place to that at which the world now mocks as ethereal and unreal. Like Babylon, with its tremendous fortifications, its immense walls 87 ft. thick and 350 ft. high, the world of Gentilism seems set for perpetuity, but Babylon came crashing to destruction, and so also will the might of nations. The "people labour in the fire" and "weary themselves to establish their way of life, but it is all for nought, because it will be God's purpose that will ultimately prevail: "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 13-14).

THE PROUD MAN  
AIMING FOR WORLD  
CONQUEST (v. 5)

A mighty Dictator shall arise to develop the crisis of the latter days. His insatiable ambition is likened to the grave, and death, which cannot be satisfied, but continue to claim their victims. World domination shall be his policy, and to this end he shall "gather unto himself all nations and people," thus lading himself with "thick clay" (vv. 5-6). This word, in the Hebrew, can be rendered "pledges" and is so rendered in the Revised Version. The weaker nations will be bound helplessly to the chariot wheels of the "proud man" by enforced pacts. The word of Yahweh addresses him thus: "Be thou pre-

pared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them" (Ezek. 38: 7).

Habakkuk saw this "proud man" as the Babylonian; we see him as the Russian Gogue.

He is represented as inebriated with success (v. 5), and transgressing against Yahweh. The "proud man" of Habakkuk's times, in the plentitude of his power, boasted of his might: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty" (Dan. 4: 30). So declared Nebuchadnezzar, but as Daniel reminded his successor: "When his heart was lifted up, and his mind was hardened in pride, he was deposed from his kingly throne, and they took his glory from him, and he was driven from the sons of men . . . till he knew that the most high God ruleth in the kingdom of men" (Dan. 5: 20-21).

Like ancient Babylon, modern civilization is "weighed in the balances and found wanting." It must learn the lesson that Belshazzer refused to heed. The Russian Gogue will be cast out as was he (5: 30).

The "proud man" is represented as "transgressing by wine." Wine is used as a symbol for bloodshed, conquest (see Jer. 25: 15; Ps. 75: 8), or of the intoxicating superstitions of Babylonish religion (Jer. 51: 7). Gogue will become drunk with

both, for despite the present antipathy manifested by Communism towards Catholicism, the time will come when Russia will use religion to further its power, and will enter into an alliance with Rome (Dan. 8: 25). Mankind will then witness a combination of military and religious power exceeding anything the world has ever seen. Intoxicated by power, Gogue will aim for sole dominion of the globe, an inheritance, writes Brother Thomas, reserved exclusively for Abraham, Shiloh and the saints. His ambition will bring the armies of the Nations into God's land, and against God's people, where the judgments of Yahweh will fall upon the assembled hosts with devastating force (Ezek. 38: 22). This shall they receive because of their "violence against the land (Israel), the city (Jerusalem), and the people (Jewry)" (Hab. 2: 8).

But as Cyrus, the type of Christ (Isa. 49), massed his forces prior to taking Babylon, so Christ before Armageddon, will return and gather to himself his brethren, the remnant, taken out of the nations (Hab. 2: 8; Rev. 5: 9-10), through whom Yahweh's power will be manifested against the enemy. "They shall rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for spoil unto them" (v. 7). Here is foreshadowed the resurrection and elevation to power, of the "kings of the east," who shall destroy Babylon the great, at the return of the Lord (see Rev. 16:



12, 15, 19). "These shall bite thee," Yahweh is represented as saying unto the "proud man." The word "bite," in Hebrew, signifies to "exact usury," and indicates that God will return "with interest" the oppressions that Russia and Rome have exacted against others. In Revelation 18: 6, the voice of the saints is heard against modern Babylon:

**"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (Rev. 18: 6).**

And this destruction shall be applauded by the oppressed peoples of the earth who will take up "a taunting proverb" against those who previously ruled over them with rigour, and shall mock at their fallen state. Isaiah 14 likewise speaks of the oppressed people taking up a "taunting speech" (v. 4, margin) against Lucifer the "king of Babylon." It is interesting to notice the similar two-fold application of Isaiah's prophecy, for he uses events now in the past (the destruction of Babylon by Cyrus) to foreshadow things yet to come. Thus the setting of Isaiah 14 is placed in the future, for it is when "Yahweh will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and strangers shall be joined with them and shall cleave to the house of Jacob" (Isaiah 14: 1), that the taunting speech is taken up against Babylon (see vv. 1-4). Then will verse 7 be fulfilled: "The whole earth is at rest, and is quiet."

## "HOW LONG?"

It is in anticipation of this glorious consummation, when the "just shall live by his faith," and the ungodly will no longer triumph in the earth, that the question, "How long?" is injected in the middle of Habakkuk 2: 6. This has been the query of saints down through the ages. Men of faith, from the very beginning of time, with spiritual vision firmly fixed upon the hope of their calling, have constantly prayed: "How long, O Lord, holy and true, dost thou not judge and avenge?" (Rev. 6: 10). The Psalmist uttered it: "O Yahweh, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?" (Ps. 74: 10; 94: 3). Isaiah, contemplating the wickedness of Israel, uttered the cry, "How long" (Isa. 6: 11); Daniel, a captive in a hostile land, but sustained by the hope of Israel, desired to know "how long" such conditions would last (Dan. 8: 13, 15); John, persecuted for righteousness sake, but granted a wonderful revelation of the times and seasons, so that he was mentally transformed into the future, when Christ will rule on earth, recorded the earnest pleading of such like him, for the consummation of the Divine plan and relief from the pressing burdens of life (Rev. 6: 10); and even the angels, with their understanding of the glories then to be realised, likewise enquired, "How long?" (1 Pet. 1: 12).

The wicked still triumph however, the workers of iniquity still boast themselves, with the result that most people are governed by a mad pursuit for power, wealth or pleasure ridiculing those who prefer to follow God's way. The pity of it is that the insane competition for material possessions, so rampant in the world, unfortunately, sometimes finds a reflection among saints of God to the exclusion of more profitable things.

But now we only have to lift up our heads to see the signs of the approaching consummation. Is our spiritual vision so keen at such a time that we long, and pray, for the Lord's presence? Or do the engrossments of life, the opportunities for material advancement, so prominent today, blind our eyes and blunt our perception as to where true value lies? Christ's words are significant, and supremely appropriate to these days: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares,

For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21: 34). The world is immersed in the cares, and business, and pleasure of life, and unheeding of the significance of the great dramatic events of these times. We need to step aside from this attitude, that we become not "overcharged" with these things. To be "overcharged" is to over-eat with the result that one becomes tired, and drowsy, and unfit for that vigilant watchfulness that Christ desires. Let us remember that it is not to those who *know* "of his appearing" but those who *love* his appearing, that the Lord will come with the the crown of righteousness (2 Tim. 4: 8), and this attitude will only develop by searching the Word and making a reality of our hope. Then we will be found, with joyous anticipation, looking forward to the coming triumph and the glory for the saints that shall be ushered in when the "proud man" is overthrown by those who will be resurrected and elevated for that purpose.

—H.P.M.



## In the Third Day

*"After two days he will revive us; IN THE THIRD DAY he will raise us up, and we shall live in his sight" — Hos. 6: 2*

1. Hosea prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the reign of Jeroboam, the son of Joash King of Israel, who reigned previously to Uzziah's ascending the throne of David, twenty-seven years. He was contemporary with Isaiah, who delivered the word of the Lord principally concerning Judah and Jerusalem (while Hosea prophesied respecting Samaria and the Ten Tribes).

2. In ch. 5: 14, Hosea records that the Lord "will be unto Ephraim as a lion"; "I, even I," saith Yahweh, "will tear and go away; I will take away, and none shall rescue." The meaning of this is, that God would, by the Assyrians, destroy the kingdom of Israel with the ferocity of a lion; that He would then go away, or abandon Israel to their fate; that they should be taken away from their own country by the conqueror; and that none should be able to deliver them out of his hand.

3. The verification of this threatening against Ephraim and his companion tribes is found on record in 2 Kings 17: 6: "In the ninth year of Hosea the Kings of Assyria took Samaria, and carried Israel away into Assyria,

and placed them in Halah, and in Habor by the river of Gozan, in the cities of the Medes." And in verse 20: "the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight," that is out of Palestine. "For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria to this day."

4. This remarkable event in the history of the descendants of Abraham, occurred 721 years before the birth of Christ; the word of the Lord was then fulfilled which he spoke by Hosea, saying, "I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel" (ch. 1: 4). "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured, nor numbered; and it shall come to pass that in the place where it was said unto them, 'Ye are not my people,' there it shall be said unto them, 'Ye are the sons of the living God.' Then shall the chil-

dren of Judah and the children of Israel *be gathered together, and appoint themselves ONE HEAD*, and they shall come up out of the land—of Assyria; — for great shall be the day of Jezreel" (vv. 10-11).

5. The interval between the subversion of the Kingdom of the Ten Tribes and their reunion with Judah, when they shall "appoint themselves One Head or King," was destined to be very long. "For the children of Israel," saith Yahweh, "shall abide many days without a King, and without a Prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David—Messiah—their King; and shall fear the Lord and his goodness in the latter days" (ch. 3: 4-5).

6. During this long interval, the Lord represents Himself as gone from them: "I will," says he, "go and return to my place, *TILL they acknowledge their offence, and seek my face*" (Ch. 5: 15). The sixth chapter of Hosea opens with the repentance of Israel, whom he represents as saying, "Come, and let us return unto the Lord; for he hath torn—us from our country—and he will heal us; he hath smitten, and he will heal us up. *After TWO DAYS will he revive us; in the THIRD DAY he will raise us up, and we shall live in his sight,*" that is, in their own land. "Then we shall know if we follow on to

know the Lord; his going forth is prepared as the morning; *and he shall come unto us as the rain, as the latter and former rain, to the earth*" (vv. 1-3).

7. The second verse is a remarkable passage. Let the reader peruse it again. "After two days." What "days" are these? They cannot be but two revolutions of the earth upon its axis; neither can they mean a year on the principle of "a day for a year." For "two" common days are not "many days"; and, though 720 days are many days, facts prove that this is not the calculation; for the children of Israel did not "return and seek the Lord their God, and David their king," in the third year after the conquest of Samaria; neither did the third year reach to the "latter days"; these being the "latter days" in which we live. Neither can they be regarded as indefinite time; for ordinal numbers are as definite as the article *the*. They signify definite time, the solution of which is furnished in 2 Pet. 3: 8, where the apostle says, "*Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*" This then is the principle of interpretation; it harmonises with the facts. Let us see how it fits the case.

8. According to this rule the passage may be thus paraphrased—"After two thousand years will he cause us to live again in the estimation of the world; in

*the third period of a thousand years he will raise us up to political consideration, and we shall live again in our own land. Then shall we know if we follow on to know the Lord."* Read Ezekiel 20: 33, 44.

9. The phrase, "live in his sight," evidently means *live in Palestine*; for to be "cast out of his sight" (2 Kings 17: 20) is to suffer political death, and to be removed from Palestine into the cities of the Medes, etc.

10. "In third day" they are to be healed, that is, "the iniquity of Ephraim is bound up; his sin is hid" (Hos. 13: 12). No one will pretend to say that this is yet accomplished. What then has hitherto been the duration of the interval since the subversion of the Kingdom of the House of Israel? Has it been two days of a thousand years each? It has been more. Has it been three days? No; but the year, or time present is in the third period of a thousand years since the dethronement of the last King of Israel. For, by adding 721 years, the epoch before Christ of Israel's captivity, to 1846 (when this article was originally published—Editor), the years which have elapsed since his birth, we have the whole number of 2,567, which is 67 years over two days and a half of a 1,000 years for each day. Their restoration must be nigh at hand. . . .

11. We have also in this passage of Hosea a beautiful illustration of the use of the word

"day" in many passages of the holy scriptures. I know, says Job, "that my Redeemer liveth, and that he shall stand upon the earth in the latter day" (ch. 19: 25). This "latter day" is the "third day," or Future Age of 1,000 years. "And this is the Father's will who hath sent me that of all which He hath given me, I should lose nothing, but should raise it up again at the last day" (John 6: 39)—that is in the third day" or *Age to come*. "Now God commandeth all men everywhere to repent: because He hath appointed A DAY in the which He will judge the world, by Jesus Christ" (Acts 17: 31); "whom he hath ordained to be the Judge of the living and the dead" (ch. 10: 42). Under the verb *Krino* rendered "judge" in ch. 17: 31, the lexicographer says, "Since in the East the King is Judge, hence *Krino* signifies to regulate, rule, reign, judge with regal power and splendour." Hence the Day of the World's judgment by Jesus Christ is the period of 1,000 years during which he will reign as King upon this earth (Rev. 15: 4, 6; ch. 5: 10). "As many as have sinned under the Law of Moses" shall be judged by the Law in the DAY when God shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. 2: 12, 16); "in the day" of the Future Age when he shall sit as "the Judge of Israel" on David's throne, he shall judge you, who now reject the gospel I, Paul, announce to you." "Now is the Day of Salvation"—a day which has conti-

nued many centuries. In 2 Thess. 2: 2, the Apostle speaks of "the DAY of Christ," that is, Messiah's Age, when he shall be King of the whole earth, and reign as a priest upon his throne for 1,000 years. "We have also a more sure word of prophecy; whereunto ye do well to take heed, as to a light that shineth in a dark place, until THE DAY dawn and the Day-Star (Jesus, "the bright and Morning Star") arise in your hearts" (2 Pet. 1: 19). "The Day dawn," the Day of 1,000 years, when the Day-Star, "the Sun of Righteousness," who shall enlighten the world, shall arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall; when ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the—that — Day" (Mal. 4: 2, 3). In Psalm 118, the spirit declares, that "the Stone which the builders refused" shall become the chief stone of the building. The time when the Lord shall accomplish this, is termed, "THE DAY." In the 24th verse, Israel is represented as saying, "This is the day the Lord hath made; we will rejoice and be glad in it." Hence it is styled "the Day of the Lord"; the Sabbatism of God, the antitype of the "seventh day," that is, *the Day of rest to the people of God* (Heb. 3: 15).

12. When Hosea prophesied, the Ten Tribes were a nation under the Kings of their own choosing, concerning whom he says, "they have set up kings, but

not by me: they have made princes, and I knew not," saith the Lord (ch. 8: 4). In the 8th verse, he foretells that they shall be among the Gentiles "as a vessel wherein there is no pleasure"; "and they shall be wanderers among the nations" (9: 17). In ch. 11: 5, he says, "the Assyrians shall be their Kings"; and concerning the capital of their Kingdom, he prophesied, that "Samaria shall become desolate, for she hath rebelled against her God; they shall fall by the sword: their infants shall be dashed in pieces, and their women shall be ripped up" (ch. 13: 16). Yet, when the "third day" of their national calamity should arrive, the Lord says, "Yea, though Ephraim have hired—auxiliaries—among the nations, *now* will I gather them; and they shall sorrow a little for the burden of the King of Princes" (8: 10). "I will make Ephraim to ride; Judah shall plough, and Jacob shall break the clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come, and rain righteousness upon you" (10: 12). "I will yet make thee to dwell in tabernacles, as in the days of the solemn feasts" (12: 9). "O Israel, thou hast destroyed thyself; but in me is thy help. *I will be thy King* (13: 9-10). In view of this re-union between Israel and the Lord, the prophet speaking of that time says, "the iniquity of Ephraim is bound up; his sin is hid" (v. 12); and while predicting their ransom from

political death and entombment in their exile from their native land, he foretells the abolition of Death and the Destruction of the grave (v. 14). In the last chapter of his book, Hosea exhorts them to return unto the Lord, confess their iniquity and supplicate His interference in their behalf. In answer to this, the Lord instructs the prophet to say, "I will heal their backsliding, I will love them freely; *for mine anger is turned away from him.* I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall *revive* as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon" (ch. 14: 4, 7). May God grant that their engraftment into their own olive may soon come; for it will

be life from the dead to the nations of the world.

—John Thomas

(*Editorial Note:* Two days—of a thousand years each—have almost elapsed since Rome assumed control in Palestine, later, in A.D. 70, destroying the remnants Jewish power. In accordance with Hosea's words, there is to-day discernible in Israel the first, faint stirrings of the coming revival. Spiritual Israel can look forward to the events of "the third day," when literally and politically "the earth shall cast out the dead" and Yahweh's dead ones "shall live." As Brother Thomas hints in his closing sentence, the returning Jew is the sign of Christ's imminent return, and the resurrection — Romans 11: 15. He looked forward to it: we see the sign in the land.)

## The Source of Life

"The 'Logos' gives me great pleasure and spiritual benefit," writes Brother (Dr.) T. J. Davies, "so I trust you will receive this letter in the spirit it has been written."

"It appears to me that in explaining the expression 'Everlasting Father' (Isa. 9: 6) under 'Questions Answered' (p.16 of the current volume) an otherwise very satisfactory answer is marred by one sentence: "*Every living creature derives its life from its male parent, or father, so that the father is the source of life.*"

"Now, it is true that the Father (God Almighty) is the Source of all life, but He has set in operation certain laws for the propagation of His creatures, and it is incorrect to say, as the above sentence implies, that, in the case of these creatures, the male parent, or father, is the *sole* source of life. The necessary factors for the conception and development of the young animal are provided by the union of the two germ cells (male and female) which are complementary in nature, each, from the Genetic point of view, being only half a cell. Thus, by their union both parents contribute, in equal proportions, to the life and development of their offspring. This fact cannot be in dispute.

"It may well be asked, why strain at such a point? The answer is to be found by reference to the following extracts from a pamphlet entitled '*Born King*', published in 1953 by '*The Jews in the News*'.

"We admit that Jesus' mother . . . was a member of Adam's race . . . that she inherited human weaknesses and blemishes and . . . was like all others, under the sentence of death. We claim that 'the MAN Christ Jesus' was an exception—the only exception.

"The Scriptures hold out the thought that ALL EXISTENCE . . . COMES FROM THE FATHER AND NOT FROM THE MOTHER. Life . . . is said to be in the blood, . . . Sinful heredity is transmitted through the blood and not through the flesh. Though Jesus received his flesh, his body, from a sinful race, he could still be sinless as long as not one drop of the blood of the sinful human race entered his veins. Jehovah, therefore, found a way whereby Jesus could be perfectly human, according to the flesh, so that he might be an exact corresponding price for Adam, and at the same time not have the blood of sinful humanity in his veins. That was the problem of the virgin birth, and only the Eternal could solve such a problem."

A certain Dr. De Haan is then quoted as follows:

"It is now definitely known that the blood which flows in an unborn babe's arteries and veins is not derived from the mother . . . An unfertilised ovum can never develop blood, since the female egg does not, by itself, contain the elements essential . . . It is only after the male element has entered that blood can develop . . . Since there is no life in the egg until the male sperm unites with it, and the life is in the blood, it follows that the male-sperm is the source of the blood, the seat of life . . . From the time of conception to the time of birth of the infant, not one single drop of blood ever passes from mother to child." (Scientific evidence is then brought forward to prove the latter point which must be freely admitted).

The pamphlet then goes on to say:

"And hence the consistency of the teaching of Scripture, that in the case of Jesus a perfect life (not of, or from, the Adamic fountain) was transferred by divine power from a pre-existent condition to the embryonic human condition, was born 'holy' (pure and perfect), though of an imperfect mother. That Jesus was thus uncontaminated with the imperfections—mental, moral or physical—which his mother shared in common with the entire human race, is entirely reasonable, and, as we have just seen, in perfect accord not only with Scripture but also with the latest scientific findings and deductions."



"I think you will agree that, for us, appeal must be to Scripture. But the author of '*Born King*', anxious to sustain a theory, has appealed to what he calls 'scientific findings'. His statements are, however, a mixture of truth, half-truth, and untruth, so that his conclusions are quite untenable. Science does not support his teaching.

"It is not intended to give a scientific refutation of his arguments, but it should be pointed out that it is untrue to say that there is no life in the egg. The ovum itself is a live cell, just like the male sperm. Again, it is only half truth to say that the ovum, by itself, is unable to develop blood because it does not contain the necessary elements. Whilst it is readily agreed that the maternal and foetal blood streams never mix, and that all the blood which forms in the embryo is formed in the embryo itself, it is incorrect to assume that this formulation of blood (or, for that matter, of any of the other tissues) has resulted *solely* from the male contribution. What is overlooked entirely is the *complementary nature* of the germ cells. The maternal contribution is in the live ovum itself, as is that of the male in the sperm. Before the ovum is ready for fertilisation, it has to go through a process of maturation. The ovum divides twice (a positive indication of life). By this it loses half of what are called its chromosomes. The male cell has already passed through this process before it is set free. Thus, both male and female cells are regarded genetically as half cells only. On the nucleus of the sperm uniting with the nucleus of the ovum the full number of their chromosomes, arranged in pairs, becomes restored, each parent having an equal influence in the heredity of the offspring. In this connection, it is interesting to note that the modern practice of 'blood grouping' invariably reveals in the blood of the child, a relationship to that of both father and mother."

"It is futile for us to speculate on the details of Mary's impregnation, but if, after the 'overshadowing', her pregnancy proceeded along normal lines, i.e. according to the laws established by Deity Himself, as there is every Scriptural reason to suppose, then, Jesus received from Mary a contribution not only to his flesh, but also to his blood.

"Perhaps the reason for my letter will now be apparent. By saying that "every living creature derives its life from its male parent, or father, so that the father is the source of life", you are stating something which is incorrect. In itself, this might be of small consequence, but unfortunately it constitutes a concession to the first point in a line or argument leading to the conclusions quoted above, and as such would be better omitted from the answer referred to, particularly as the sentence forms no real part of the argument, and the answer is otherwise complete.

—T. J. DAVIES (England)

"Eureka" in the Light of Today*"I saw Three Unclean Spirits like Frogs"*

—Rev. 16 : 13



"What power has been the most officious, suggestive, active, intriguing, and meddlesome, in all the political questions that have agitated the world, during the past twenty years; and amid the greatest professions of peace and progress, has, in that period, caused the most wars, and the greatest apprehensions of more? To this inquiry, but one answer can be given; and that is, the IMPERIALISED FRENCH DEMOCRATIC . . . This is a remarkable and leading feature of the times . . ."

"The spirit of the age is 'the Spirit of life from the Deity that entered into the two unburied dead prophets' (Rev. 11: 9-11) in 1789 (i.e. the French Revolution). This is a restless, revolutionary, progressive spirit, essentially hostile to the papacy, priestcraft, and all the governments that sustain them. This spirit was widely diffused among the people of Europe in 1848; but intensely active in France, Italy and Germany. In France, especially, the volcanic fires broke out for the third time with a fury which all the strength and policy of half a dozen forms of government during a period of sixty years, had failed to quench. In this 'wonderful year,' the throne of the 'Citizen King,' which had been set up by a ruse played off by Lafayette upon the revolutionaries of 1830, was levelled to the ground; and the fleur de lis (the emblem of the reigning house of France — Editor) indignantly trampled in the dust. There was a general rising of the people throughout Europe against the governments which oppressed them; and every throne tottered to its foundation. In France, the kingly form of government was utterly repudiated; and the DEMOCRATIC AND SOCIAL REPUBLIC upon the basis of 'Liberty, Fraternity, and Equality,' established in its stead. Here was a revival of the Republic of 1793, founded upon the fall of the Bourbons, and subverted, or perverted, by Napoleon I. The battle was fought by the workmen in the streets of Paris; the victory was theirs; it was the victory of THE FROGS (the symbol of the people — Editor) over the FLEUR DE LIS.

"Thus, by the revolution began in Feb., 1848, the Frogs were developed, and assumed the position marked out for them in the prophecy of the sixth vial . . ."

—"Eureka" vol. 3, pp. 555-564

Many strange ideas have circulated as to what constitutes the three frog-like spirits destined to stir up the nations into a warlike attitude preparatory to Armageddon, and the result has been that the real meaning of this symbol, and the remarkable development of it in our time, has been largely overlooked.

Brother Thomas's exposition of the symbol in "Eureka", vol. 3, and in "Elpis Israel", from p. 375 onwards, helps us to appreciate better a notable sign of the times, and reveals the significance of the terrible impact of revolutionary thought and doctrine upon modern life.

Since his death, events have continued as he anticipated (except for the time factor) constituting a triumph, not for the man so much as for the Word he expounded.

If we keep as close to the Word, in our speech and writings, we, too, will be enabled to speak with power and conviction of events now happening, and those destined shortly to come to pass. In this, both "Eureka" and "Elpis Israel" can constitute very satisfactory guides; they are invaluable aids to the better understanding of Scripture, that should not be overlooked by brethren.

### THREE FROGS—THE HERALDIC SYMBOL OF FRANCE

In both the works referred to above, Brother Thomas shows that three frogs once constituted the heraldic symbol of the

*people* of France, in contradistinction to the Bourbon rulers. The "Frog" Power, therefore, relates not merely to France, but to democratic, or revolutionary France: the France that came into existence as the result of the terrible revolution of 1789, when the reigning monarchs, the Bourbons, whose symbol was the lily (the "fleur de lis") were ejected from power, and the people assumed control. After the downfall of Napoleon, the throne of France was again set up, and a Bourbon placed thereon, but a counter revolution in 1848, again brought the "frogs" (the people) into power, where they have remained ever since. This is what Brother Thomas is referring to in the last sentence of the extract quoted above.

Democratic France has ever been a source of trouble in international politics. The words of our late Brother remain true today, that in France we see the "most officious, suggestive, active, intriguing, and meddlesome" power in Europe; and one which "amid the greatest professions of peace and progress, has caused the most wars, and the greatest apprehensions of more."

And the significance of this is revealed in Revelation: "They are the spirits of devils, working miracles, which go forth to the whole world, to gather to the battle of the great day of God Almighty" (Rev. 16: 14).

Look at the record of France since World War 2. She has been involved in major crises in

the Far East, in North Africa, and in Europe. Her unsettled domestic government hinders the development of a stable form of defence for Western Europe. She has intrigued with Russia, has tried to involve Britain and America in Continental commitments inimical to their good, and has constantly antagonised Western Germany.

In "Book Unsealed", p. 35, Brother Thomas wrote:

**"No question has arisen in Europe since 1848 in which France has not been mixed up, and taken the leading part in it. The reason is to be found in the symbol before us. It was foretold to John, that in the time of the Sixth Vial, under which we are now living, a power, answering in political heraldry to three frogs, would be active in developing a war spirit among the nations, and causing it more particularly to irradiate from three notable political centres, symbolised by the dragon, the beast, and the false prophet. Contemporary history illustrates the prophecy."**

In the light of Revelation 16: 13, the constant trouble that France has caused in world politics, constitutes an important and wonderful sign of the times.

### AN INTERNATIONAL REVOLUTIONARY SPIRIT

Modern history dates from the French Revolution. It established a new condition of things in Europe, a new menace against which governments had to guard. This was the spirit of revolutionary communism which had its birth in the French Revolution of 1789, and was further strength-

ened by the subsequent revolution of 1848, which established the French Republic. Since then this spirit has influenced other nations, inciting the oppressed people to rise against their rulers, and creating what Brother Thomas terms in the extract quoted above: "a restless, revolutionary spirit, essentially hostile to the papacy, priestcraft, and all the governments that sustain them . . ."

John saw three unclean frog-like spirits, proceeding out of three centres, and extending into all the world, stirring the nations to war (Rev. 16: 13). They are described as "froglike" because they originated from France, but the prophecy shows them developed into an international, revolutionary force, disturbing and distracting men's minds, and laying the foundation for world conflict. This state of things, so familiar to us to-day, when considered on the background of Revelation 16, constitutes a wonderful and thrilling sign of the ending of Gentile times.

And by his understanding of Bible prophecy, Brother Thomas could see that this spirit of revolution, which was in the initial stages in his day, must develop as the End approached. He was a contemporary of Karl Marx, who was a moving spirit in the French revolution of 1848, and who endeavoured to widen its influence, so that the workers of other nations would emulate the French. But the reaction-

ary forces that were opposed to Karl Marx during his lifetime were too strong, and though there was agitation and strife in other European countries at the time, actual revolution was limited to France for the moment.

Brother Thomas watched these efforts of his contemporary with an enlightenment begotten of the Word of God which caused him to see far beyond most others in his day. In "Elpis Israel", p. 373, he wrote:

**"The hopes of the democracy throughout Europe were inflamed; and 'the earth' began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place (he was writing in 1848). IT WILL BE ENOUGH TO SAY THAT THE DEMOCRACY BROKE LOOSE, AND COMMENCED A MOVEMENT, WHICH THOUGH IT HAS BEEN RESTRAINED TO PREVENT IT PROGRESSING TOO RAPIDLY, CANNOT BE SUPPRESSED UNTIL the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away" (i.e. the return of Christ and setting up of the Kingdom).**

It is a wonderful testimony to the Truth that we hold, that a man, by the aid of Bible prophecy, can speak with such discernment upon current events. Though "restrained," the revolutionary movement which developed out of the French Revolution, was "not suppressed." Those whom Brother Thomas called "the Red Republicans, Socialists, etc., of the nineteenth century" ("Elpis Israel", p. 341) continued their agitation, until,

in 1917, the Russian Revolution established militant Communism in power. Thus though French democracy had largely forgotten its revolutionary principles, its froglike spirit had discovered new "marshes" in which to voice its unclean doctrine.

The growth and influence of Communism, since World War 2, has become phenomenal. Its restless, revolutionary or frog-like doctrines disturb the political heavens, sending men mad with its distracting noise, playing no inconsiderable part in driving the nations to war. This is a wonderful "sign of the times" designed of God to develop the crisis of the latter days. We should view these influences with an appreciation of their mission, and not rant against the difficulties that communistic agitation cause in our daily life; it is permitted of God to continue and develop for the benefit of those "who are called according to His purpose" (Rom. 8: 28). The words of Yahweh to Jeremiah are appropriate to our times: "I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it *unto whom it seemed meet unto me*" (Jer. 27: 5). It ill becomes us to question Yahweh's wisdom in this. Rather, as we see the spread of Communism in all countries, and the growth of Russian power, we can rejoice in the weakening of Gentile power, knowing that the Divine Kingdom of God will supercede it,

and that here "we have no continuing city."

### WHY "LIKE FROGS?"

Though "three frogs" identifies French democracy, the symbol is also appropriate for the earthy, communistic doctrine that developed out of the Revolution, and which is a dominating feature of international relations to-day. Frogs naturally dwell in the mud, even as communism is found among the lower stratas of society. During the night, they fill the air with their croaking, disturbing all hope of peaceful repose; and in this they fittingly represent those vain, loquacious talkers and agitators, that delude and seduce the minds of men, puffing themselves up with their own conceit, disturbing the Gentile night with their noise, and destroying all hope of peace.

But what created the "mud" in the symbol before us? John heard the croaking of the frogs as he saw the political River Euphrates "drying up." The drying Euphrates speaks of the weakening of Turkey, that the crisis of the latter days might be developed. Thus the decline of Turkish power (the drying Euphrates), the spread of revolutionary communism (the froglike spirit), and great preparations for war (the agitation of the spirits in all parts of the earth) constitute indications to the Household, of Christ's imminent coming: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments,

lest he walk naked, and they see his shame" (Rev. 16: 15).

John saw these froglike spirits emerging from three centres: the mouth of the dragon (Constantinople), the mouth of the beast (Berlin—the modern headquarters of the Germanic powers; in Brother Thomas's day it was Vienna), and the mouth of the false prophet (Rome). These three centres have been, and will continue to be, centres of intrigue from whence will emerge the revolutionary spirit of the age that has yet to play such an important part in drawing the nations to Armageddon. Berlin is, to-day, a centre of intrigue and trouble; Rome is the headquarters of one of the largest Communist parties outside of Russia; Constantinople trembles at the constant threat of the Soviet armies on its northern borders. The restless, revolutionary spirit of Communism troubles them all, and from them the agitation goes forth into all the world. It is "working miracles" or signs that speak of trouble and war for all mankind—the "war of the great day of the Lord God Almighty."

### "SPIRITS OF DEVILS"

John was told: "For they are the spirits of devils working miracles (or signs), which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 14).

In this passage, the word "devils" should be rendered "demons." The Greeks imagined that demons were the cause of madness, epileptic disorders, and obstructions of the senses. They were said to "possess" the afflicted, so that to speak of one "possessed with a devil" was to use the common vernacular to express that they were mad (see Mark 5: 15). Here we have a revolutionary spirit, proceeding forth from three centres, taking "possession" of the statesmen of the world, and sending them mad with their doctrine and policy.

Jeremiah predicted such a time. "Thus saith Yahweh Elohim of Israel: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and *be mad*, because of the sword that I will send among them." In explanation, he continued: "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25: 16, 32). This is language with a similar meaning to that of Revelation 16.

The "madness" is apparent in all parts of the world to-day. The restless, revolutionary spirit of Communism troubles all mankind. It is "working miracles" or signs that speak of trouble and war for the nations—the war of the "great day of God Almighty." But for those educated in the Word these things speak of the consummation of their hope: the

return of Christ and establishment of the kingdom.

Look, then, around you, Reader, and observe the troubled conditions of the times with seeing eye and comprehending ear. The constant strife between Capital and Labour, the unceasing efforts of the militant unions to bring pressure upon the Employer Class and to recruit every unit of labour, the Communist agitator mouthing his protests, often in blasphemous and ignorant language, in Sydney's Domain, in London's Hyde Park, or on any street corner—all find their place in the symbol before us. The troubled, restless, revolutionary spirit of the times, the petty restrictions that often affect our way of life, the minor difficulties that this constant class struggle brings to all, is what we may expect as the "time of the end" develops—and we can take pleasure and joy in it: "Lifting up our heads as our redemption draweth nigh." The constant agitation between East and West in the international sphere, the ideological struggle between nations with different viewpoints, the battle of ideas that is constantly being fought and which threatens to plunge the world into war, follows the pattern set out in the sixth vial of Revelation 16. We can rejoice in it all: not that we like the idea of war, but because we can see beyond it to the glory that shall follow, for all mankind. To-day Satan's kingdom is divided among itself, and we

can welcome its impending destruction, for there is nothing of value in Gentilism worthy of preservation. It is all destined to destruction—the clay and the iron—by the Stone that shall pulverise the image into dust. We are associated with things eternal, and in being so are wonderfully privileged.

But we need also to take warning. The restless, militant, revolutionary spirit of the age is an evil and insidious environment. We must beware that being so completely surrounded by it we do not begin to imitate it in measure, so that it begins to seep into Ecclesial life. It is possible for the communities of the faithful to be found emulating, in degree, the communistic spirit of the age—a spirit that

tears all reverence from the worship of God, that refuses to recognise superior merit in others, and which elevates the worship of Self as an end in itself.

Communism, like Capitalism, is destined to fail, to be superceded by the Divine way on earth—a system of things that is superior to these both as light is to darkness, and which will gather together all mankind, as suppliants of Yahweh's mercy, revealed through His son. Then the golden rule will become the law of society, and men will become a mutual blessing instead of a mutual curse, as at present. The peace of the Millenium will supplant the revolutionary restlessness of to-day.

—E.P.

## *Christadelphian Newsletter*

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

### HOME-MEETINGS IN GERMANY



We are pleased to learn that "Logos" is appreciated in Germany, and that the articles on Habakkuk's prophecy are being translated into German for the benefit of the week-night meetings in the homes of the brethren. We trust that this detailed consideration of a seldom quoted "Minor" Prophet will be found stimulating and profitable to those undertaking the study. We will be pleased to receive any further thoughts that might be adduced from the consideration of this absorbing subject.



**THE LIGHT STILL SHINES IN BRITISH GUIANA**

An "Elpis Israel" study group functions in Georgetown, British Guiana, South America, and from this centre, the Truth radiates out into the darkness that surrounds it — mainly by the distribution of "Digest of Truth" pamphlets and booklets. Brother Worrell, in making some comments concerning "Elpis Israel", also speaks of the political conditions of his environment which follow the pattern of things all over the world in these troublous times. He writes of political insecurity and agitation in British Guiana of the increasing spirit of lawlessness that prevails; murders and thefts are becoming common. Road accidents are reaching a record high, testifying to the selfish carelessness of the people. These are times similar to those referred to by Paul in 2 Tim. 3: 1-4 concerning the "last days". Ruthlessness abounds on every hand, men are despisers of those that are good, fierce, heady, high-minded, lovers of pleasures more than lovers of God." Because of the prevalence of this sort of spirit, our brother can write as he does, and the whole world presents a similar picture of dissatisfaction and trouble. "Elpis Israel" (Israel's Hope) is alone adequate to the needs of to-day, and we need to stand apart from the current life about us, and strengthen ourselves in its truths.

**WESTERN GERMANY FEARS RUSSIA**

Sister Dudt, of Esslingen, Germany, writes that the German population is fearful of the growing power and belligerent attitude of the Russians. There is a constant anxiety that Russian troops might invade the Western Germany Zone in Berlin, and thus precipitate war. In particular, the Roman Catholic population is troubled. They have witnessed persecution launched against the church in Eastern Europe, and fear a repetition of it in Western Europe should the Soviet stretch forth its hands to control. Thus militarism is increasing in Western Germany. War is being glorified again. The wireless pours out a ceaseless stream of military music; and the need for conscription is constantly being stressed by military-minded leaders.

Sister Dudt stresses the difficulties that this presents for the Christadelphians in Germany. Compulsory military service will impose a great test on the Ecclesia. She writes: "I believe that this demand for military service will once more be a test on our Ecclesial here. May God our heavenly Father give us strength and wisdom, that nobody may turn aside from the way to Zion (Heb. 10: 39). We know that God's plan must prevail, and that the Kingdom of God will only come through a time of trouble such as never was (Dan. 12: 1). But our consolation is in the future, and we look to the time when "the kingdoms of this world are become the

Kingdoms of our Lord and His Christ, and He shall reign for ever and ever" (Rev. 11: 15).

In the matter of military service, the English brethren are endeavouring to co-operate with the German brethren, to gain some exemption. We can add our prayers to these efforts. We know that these difficulties are incidental to the "time of the end", but despite them all, if our vision of the future is clear and bright, we will be enabled "to lift up our heads for our redemption draweth nigh" (Luke 21: 28).



### A NEW SECRETARY FOR ADELAIDE CLASSES

After service to the "Elpis Israel" Classes extending for some years, Brother A. Cowie has relinquished the position of secretary, which has been taken over by Brother K. Stewart, to whom all matter regarding the work of the classes should be directed.



### AN APPRECIATIVE NOTE FROM SOUTH AFRICA

A link between Australia and South Africa is maintained by the "Elpis Israel" Notes that are forwarded from Adelaide to assist in the study of the Scriptures. In an appreciative note, one sister writes: "I would like to thank you for these notes, and want you to know how much we appreciate them in our Class. I send them on to a Brother and Sister in isolation. The Sister is an invalid, and was a Roman Catholic, but now rejoices in the glorious hope and light of the Truth. Although there is no hope of her getting better, she is so happy in looking forward to the return of our Lord, whether she be awake or sleeping when He come . . ."

(Trouble does assist us to appreciate better the hope of our calling, particularly if we have the faith to see beyond it to the glory ultimately to be revealed. 1955 has commenced in an atmosphere of tension — but the very things that cause the world to mourn indicate to us that Christ's coming is near, and thus enable us to face the new year with confidence and hope . . . —Editor).

A white stone (or pebble) is promised to "him that overcometh" (Rev. 2: 17). This is an allusion to the ancient method of casting a vote in judicial councils. The councillors would each drop a pebble in an urn or similar vessel, a white pebble to acquit, a black one to condemn. The president would then count

the pebbles and announce the verdict. This practice is recorded in Acts 26: 10 which is literally rendered: "I gave down my pebble against them."

Victors in athletic contests were also presented with a similar pebble engraved with a suitable memorial of the event, and an allusion to this cus-

tom is likewise found in Rev. 2: 17.

Those who are worthy are thus promised that they will find approval from the Judge, and in token of their victory, they will partake of the Divine nature, and thus come to know by experience what they now know only as a matter of faith (Rev. 3: 12).



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 BOX 226 G, G.P.O.,  
 ADELAIDE, SOUTH AUSTRALIA

## What can I do in the Service of Christ ?

As servants of Christ, it is not only our privilege to work for him, it is also our duty and responsibility. But here a warning note is needed. If anyone aspires to be a doctor, engineer, accountant, etc., he must first undergo a course of training consisting of years of constant study, hard work, and ceaseless toil before he is finally qualified to enter upon his chosen profession. In Christ's service the same rules apply. Consider, as an obvious example, a lecturer. No one becomes a lecturer overnight. There is no New Testament example of a believer going forth as a preacher immediately after accepting a few "first principles." It is true,

Paul immediately proclaimed Jesus as the Son of God (Acts 9: 20-22), but let us not forget that he had previously been thoroughly instructed in the things of the Kingdom, and needed only the additional knowledge of Jesus as the Christ, to complete his understanding of the Gospel. Let us also remember, that years of quiet, prayerful meditation elapsed before his missionary work commenced.

Before we can proclaim the Truth to others in word or deed, the Hope of Israel must so fill our hearts and minds that it finds expression in our lives almost without conscious effort on our part. Such a condition will come

only through a constant contact with, and meditation upon, the Word itself (Ps. 1: 2).

Of course lecturing is not the only avenue of service. We might elect to distribute literature, to help instruct the young in the way of life, or humbly assist in other avenues the work of the Ecclesia. But the basis of all these activities must be a keen appreciation of what the gospel means, a full realization of the responsibilities of Christ's service, and an unqualified acceptance of these conditions. Only by a diligent study of the Word will this mental attitude be cultivated.

**"GO ON TO PERFECTION"**

Having mastered the first principles of the Truth, and obeyed the Spirit's invitation to be joined to Christ in baptism, we must then go on to perfection (Heb. 6: 1-3). Paul outlines the course to be pursued (2 Tim. 2: 15, 22; 1 Tim. 4: 8-16), by constantly exhorting us to the careful study of the Word of Truth.

Attached to most ecclesias are meetings whose object is to encourage and assist in the study of the Word. We particularly recommend the "Elpis Israel" Class with its informal atmosphere, by which open discussion and questioning is stimulated. The concentrated attention on a particular line of study assists greatly in the development of true wisdom. Mutual Improvement Classes can also be of help in fostering systematic methods of

research, of marshalling facts, and presenting conclusions more effectively.

However, we cannot stress too strongly the inadequacy of mere attendance at any of these meetings. Full benefit will follow from private study, quiet personal meditation and careful individual application of the principles discussed in these classes. Valuable assistance can be found from the abundant supply of reliable literature which is available to the student. Here again method is required. Mere skimming through a book is not sufficient. We must read, mark, and inwardly digest. Mutual discussion of various aspects of the Truth with dependable brethren will also assist, provided it is not the superficial "discussing everything and settling nothing."

The essential thing in all activities asso-

ciated with the Truth is to knuckle down and study the Word. You cannot be a Bible student unless you are prepared to study the Bible. You need not concern yourself as to the particular avenue of service you will elect to follow; once you have made some progress as a student, you will quickly find where your talents will be most effective. Until then, persevere in your studies.

It is true that much study is a weariness to the flesh," but so, also, is patient continuance in well doing, which is the only way of attaining to the glory, honour, and incorruptibility of the Kingdom.

Finally, some sound advice in regard to service in the Truth is to be found in the book, "The Faith in the Last Days," ch. 24 —under the heading: "Preach the Word."

—F. Russell

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**DON'T TELL OTHERS WHAT YOU THINK: TELL THEM WHAT GOD'S WORD PROCLAIMS**

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**CHRIST AND CHARACTER**

The word "character" is generally used in English to describe moral strength, or "backbone." It is also used to describe distinctive marks as let-

ters or figures and perhaps in this relation it comes nearer to the original meaning.

"Character" is really a Greek word meaning

a "stamp," "impression," or "engraving." "Charagma" is a closely related word which means an "imprinted mark," or "engraving." Paul de-

cribes Jesus as the "express i m a g e" (character: Diaglott—express impress) of the Father (Heb. 1: 3). The moral qualities of his Father are so deeply impressed upon him, so engraven in his heart, that his very being is moulded to this pattern. He bears, as it were, a divine stamp. Therefore he could say, "He that hath seen me hath seen the Father," and Paul could write concerning him, "God was manifest in the flesh."

Heathen idols, on the other hand, are "graven (charagma) by art and man's device" (Acts 17: 29), thus demonstrating their earthly origin. In this regard it is profitable to consider Rev. 13: 16-17 in comparison with Rev. 7: 3, 14: 1. In the first reference, some are described as bearing in their hand and forehead the "mark" (charagma) of the beast: they demonstrated by thought and deed, the moral qualities of the beast. On the other hand, the servants of God are "sealed" with the

Father's Name, having it "written in their forehead." Their thoughts reveal the moral qualities of God. The supreme example of this Divine "sealing" is Christ Jesus (Jno. 6: 27). This is the character which is well pleasing to God, and which He requires of those who would be His sons and daughters.

But how to develop such a character? The foundation is described in the first Psalm: "Blessed is the man who delight is in the law of Yahweh; and in his law doth he meditate day and night" (v. 2). Here is true pleasure and delight; something that transcends all worldly pleasure, for it "has promise of the life that now is, and of that which is to come" (1 Tim. 4: 8). Such a one is likened to "a tree planted by the rivers of water . . . his leaf shall not wither." A tree (symbolic of eternal life—Isa 65: 22; Job 14: 7-9) sends down its roots deep into the soil where it is nourished by the life giving water from

the stream of life (Jer. 17: 5-8, 13).

If we centre our lives around the Word of God, we will not fail to give expression, in thought and deed, to those moral qualities which He has set before us in His son, Jesus Christ. Paul exhorts us (Eph. 4) to put off the old man and to put on the new; to discard all those old evil ways and to replace them with new righteous ways after the pattern set by Jesus. The application of these principles is an individual matter. The need is there to read and meditate constantly on the living word. I cannot make you read, nor can I distil in you a desire to read; it is entirely up to you to choose for yourself. Your choice will determine the character you will develop through life. Everyone of us has character of some kind; we must bear either the seal of God, or the mark of the beast. Let us now choose wisely, for "why will ye die, O house of Israel?" (Ezek. 18: 31-32).



**JESUS CHRIST WAS NOT SET FORTH THAT WE MIGHT ONLY  
ADMIRE HIM, BUT THAT WE MIGHT IMITATE HIM**

**TRUE SAINTS ARE NOT NEARLY SO FULL OF THEMSELVES AS  
THEY ARE FULL OF CHRIST — Eph. 3: 17**

**BIBLE DIFFICULTY—**

"Blessed are the dead which die in the Lord from henceforth" (Rev. 14: 13). Do these words imply that those who had died "in the Lord" at an earlier period would not be blessed?"

**Answer—**

The blessing here spoken of cannot be restricted to those who have died in the Lord since the time of John. For one thing, the word "blessed" means "happy," and it cannot be said that the dead are happy, for all such experiences have perished (Ecc. 9: 5-6). Death is not a blessing, but a curse (Rom. 5: 12), from which the faithful hope to be ultimately delivered (Rev. 2: 10). The "dead" referred to in the passage before us, are those who, at the judgment, have been dead, but will then be alive to stand before the Judge (2 Tim. 4: 1). Those who are approved (i.e. those who die "in the Lord" in fact, and not merely in theory) will then enter the King-

dom, and from that time will be "blessed."

The word "henceforth" clearly relates, not to the time of death, but to the time of blessing. Those who, in all ages, die "in the Lord" will experience blessing from a certain time; this certain time must be determined from the context. Earlier verses present a vision of the multitude of the redeemed, resurrected and glorified, triumphing over Babylon the Great which has, in past ages, persecuted the saints. Verses 12, 13 form a parenthesis in the nature of an exhortation. Throughout the ages, the patience of the saints has been tried by the things they have been called upon to suffer; but these trials help to perfect the true disciples of the Lord who

keep the commandments. They are prepared to endure all things through the knowledge of the blessing reserved in heaven, and to be revealed in the earth at the last day, when they shall "enter into the rest that remaineth for the people of God" (Heb. 4: 9-11). This was the faith which enabled Paul to endure, so that, at the end of his course, he fell asleep in the certain knowledge that he, with his faithful brethren, will receive a crown of life "at that day" (2 Tim. 4: 7-8), and that he would from that time (henceforth) be blessed.

We refer you to "Thirteen Lectures on the Apocalypse", p. 121, for further comments on this problem.

**HE WHO WOULD RULE IN THE KINGDOM OF GOD, MUST FIRST  
RULE IN HIS OWN HEART AND THEN IN HIS OWN HOUSE**

— Prov. 16: 32; 1 Tim. 3: 12

Questions or comments concerning this section of "Logos" should be directed to "Good Company," Box 226, G.P.O., Adelaide, S. Australia.

## OUR POLICY.



We accept the Truth as the sanctifying power (John 15: 3; 17: 17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3: 10; Eph. 3: 17; 2 Cor. 13: 5; Gal. 2: 20; 5: 6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (John 17: 3; Titus 1: 2). Our pages are devoted to the extension of its knowledge, its defence against error, and to the better understanding of the only work of Inspiration — the Bible. As an aid to that end, we encourage the use of the finest non-inspired expositions of the Scriptures available — the writings of our pioneers, brethren J. Thomas, and R. Roberts.

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One God, inhabiting light unapproachable, yet everywhere present by universal spirit (irradiant from himself), revealed to Israel and manifested in

Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation and the

Subjugation of all kingdoms and republics on earth.

The Kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

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VOLUME TWENTY ONE

# THE LOGOS



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CONTENTS:



"Eureka" in the Light of To-day . . . . .	193
"Phanerosis" . . . . .	199
Question Answered — "Selah" . . . . .	203
"Prepare to Meet Thy God, O Israel!" . . . . .	204
Good Company . . . . .	207
Habakkuk's Message . . . . .	212
Is God Unjust? . . . . .	217
Christadelphian Newsletter . . . . .	220

**"EUREKA" IN THE LIGHT OF TO-DAY**

## Formosa and the Far East



*"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 to pieces' (Dan. 7:23). This is the extent of what is styled in Rev. 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, Cochinchina, India, Mexico, Algiers, and Central Asia. These*

*countries added to Europe, Turkey and America, are 'the whole earth' subdued to the authority of the Fourth Beast".*

—“Eureka”, vol. 3, p.155.

### FORMOSA AND THE FAR EAST

The Apostle Peter likens the “sure word of prophecy” as unto “a light that shineth in a dark place” (2 Pet. 1: 19); and extracts from “Eureka” such as the above, demonstrate the aptness of his description. The prophetic word has caused earnest students of the Scriptures to anticipate the shape of things to come, and thus to live in advance of their times. For example, it permitted Brother Thomas to see that the whirlwind of trouble that was limited to Europe in his day, would extend to the utmost extremities of the earth, and involve nations and countries which were then of little interest to the general public.

This is illustrated in such references as Revelation 16: 14, and in Jeremiah 25: 32. The first states that the unclean frog-like spirits, that shall stir up the nations to war, would not merely go out to the kings of the Roman “earth”, but beyond its confines to “the whole habitable” gathering the nations to the “battle of that great day of God Almighty.” And Jeremiah confirms this by stating: “Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.” By “coasts of the earth” is to be understood remote

places like those enumerated by Brother Thomas above, and to which can be added Korea and Formosa.

The incidents that have recently occurred in these places, and which have been so disturbing to the public mind, can thus be viewed as important signs of the times, speaking of the closing in of Gentile times. Thus from every direction, the trend of public events is converging upon the very neighbourhood and the very situation forming the crisis of God’s long foretold, and final interference in the affairs of men. Under such circumstances, the attitude of true intelligence is the one defined in the words of Christ: “Blessed is he that watcheth.”

Korea, China, Formosa, equally with Russia in Europe, and Israel in Palestine, form the pattern foretold by Yahweh through His prophets upon which will be developed Armageddon, and though the world watches this procession of events with fear, we are enabled to view them with hope and anticipation. These incidents can be likened to the outskirts of the political whirlwind, the heart of which (the Middle East) for the moment remains quiescent. They

are causing a general "gathering of nations" to Armageddon.

### *Background to Formosa*

Prophecy is history in prospect. To obtain a clear perspective of its fulfilment to-day, it is essential to understand the background of events that make headlines in the daily Press. We do not live in a political vacuum. There is cause and effect for every happening, and if we take the trouble of seeking this out, we will not only appreciate the world picture better, but have a richer conception of prophecy fulfilling.

In 1898, at the conclusion of the Spanish-American war, the United States annexed Hawaii, Wake, Midway, Guam and the Philippines. This meant that the traditional policy of political isolation that the U.S. had maintained had to be revised. The United States had assumed responsibility for the independence of territory far removed from her shores, and which could involve her in war, as it ultimately did when the Japanese attacked Pearl Harbour. The Philippines are 7,900 miles from San Francisco. This is more than two and a half times the distance between New York and London, and further than Moscow is from the east coast of U.S.A. On the other hand, the Philippines are only 600 miles from China, and approximately 200 miles south of Formosa. And these figures emphasise the great

concern of America in the control of this island. In friendly hands it remains a buffer state for the defence of the Philippines.

So long as China, Japan and Russia remained relatively weak, the defence of the Philippines was not a matter of great concern. The rapid military development of Russia and Japan between world wars I and II, however, brought the Philippines under the potential threat of invasion. Japan held Korea, and had annexed Formosa from China three years earlier than America had acquired the Philippines, and was thus poised a few miles north of this outpost of the U.S.A. Suddenly, with the unexpected attack on Pearl Harbour, the threat of invasion materialised, and America was actively drawn into war.

America's concern regarding the future of Formosa to-day can be easily understood. And from the prophetic standpoint, it can be also easily seen how these events in remote parts are helping to "gather the nations to war."

### *Self-Interest the Dominant Factor*

To-day U.S.A. policy in the Far East is naturally concerned with providing ample protection to its possessions and interests in that region. It turned a deaf ear to the pleas of Israel for as-

sistance when subjected to military attack by the Arabs, despite the fact that the new-born Jewish State was supposed to be a protegy of the U.N.O., but sprang instantly to arms when southern Korea was attacked "because of the principle involved," even though the South Korean Government stood for a hopelessly reactionary policy, and was guilty of some frightful atrocities. At the Cairo Conference (1/12/43), President Roosevelt readily agreed with Chiang Kai-shek that ". . . all the territories Japan has stolen from the Chinese such as Manchuria, Formosa, and the Pescadores, shall be restored to the Republic of China." But this agreement was made in the confident belief that China would be ruled by the friendly Chiang Kai-shek. Roosevelt doubtless reasoned that Formosa would provide a splendid bastion to guard the Philippines in the possession of a friendly China dependent upon the U.S.A. for its economy and military power.

Accordingly, in 1945, Formosa was handed back to a China governed by Chiang Kai-shek but which was soon wracked by civil war and rebellion. At first the Formosans received with joy their union with the mother country, but they soon found that promise was better than realisation. The reactionary principles of the Kuomintang rule caused a revolt in the island in 1947 which was suppressed with great cruelty. And when

the new Communist Government of China ejected Chiang Kai-shek from the mainland, Formosa unwillingly became his headquarters.

The Communist Government of China now demands that Formosa be handed over to it as agreed at Cairo. The U.S. reply to this is that it does not recognise the present Communist Government as legitimate. It is a very thin excuse, amounting only to a weak attempt to justify the policy of self interest that events have forced America to adopt.

#### *Importance of Formosa*

Formosa occupies a highly strategic position in the Far East. One hundred miles off the coast of South China, and situated along the sea lanes between Japan and South-East Asia, the island dominates the Chinese coast, and the Japanese searoutes to the south. It also overshadows the Philippines to the south and acts as a buffer to Korea in the north. It is a large and wealthy island, with an area of some 13,807 sq. miles (about twice the size of Wales). For years it has exceeded other parts of the Far East in the export of such foodstuffs as rice, sugar and fruit. It possesses almost a world monopoly of natural camphor, and exports large quantities of tea.

And in addition to this rich prize, a successful Chinese foray

against Formosa would cause the powerful U.S.A., and Anglo-Saxon prestige, generally, to suffer a very serious "loss of face" in all the countries of the Orient.

The occupation of Formosa by Communistic China is therefore a matter of great concern to America. It would bring a potential enemy so much nearer important U.S.A. preserves. It would cause the cry to issue forth in great volume: "Prepare war, wake up the mighty men . . . beat your ploughshares into swords, your pruning hooks into spears" (Joel 3: 9-10). The need to maintain large air, naval and military forces in the Far East would be increased. Japan as a buffer state between Russia and America would be largely neutralised.

But the real significance of it all is set forth in the comments by Brother Thomas at the head of this article. The whole earth must be represented in Daniel's Fourth Beast, and drawn within the scope of Ezekiel 38. The "war of the great day of God Almighty" will be universal in its scope, for the "slain of Yah-

weh shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25: 33). And thus, in preparation for all this, we are seeing to-day, the remote parts of the Far East and of the American continent, gradually being "subdued to the authority of the Fourth Beast." All nations are being drawn into the ambit of the developing crisis, so that what affects the West now involves the East. In this we see the whirlwind "raised up from the coasts of the earth" (Jer. 25: 32), and which is causing "evil to go forth from nation to nation," and which will finally involve all nations in the most destructive war in history. We are wonderfully blessed that we can look at these things from the detached viewpoint of the Bible. We know the solution; we know the wonderful eternal things to which we stand related in the mercy of Yahweh, for they are clearly revealed for us in His wonderful Book; and now we see, from the procession of daily events, that the time of the manifestation of these things is near at hand.

—E.P.

### AGAINST WHOM SHALL THE KING OF THE NORTH COME?

Daniel 11: 40 states that "At the time of the end . . . the king of the north shall come against HIM like a whirlwind . . ." In a recent article in the above series, it was pointed out that the "him" referred to was

Turkey, that the "king of the south" (Britain) pushed at "him" (Turkey) in 1917, and that the next event in the prophecy is a drive from Russia that will completely swallow up Turkish power (see "Logos", p.

68, p. 103).

Upon this theme an esteemed reader from England, asks further information. He identifies the "him" of verse 40 with "the king" of verse 36 who shall "do according to his will," and not only exalt himself, but also honour the papacy (v. 38). The king, therefore, represents Rome, and not Turkey.

We agree that "the king" of verse 36 represents the Roman ruler, and that he is shown in verse 38 honouring the papacy. But those Emperors who governed the Roman Empire and helped support and extend the power of Ecclesiastical Rome, ruled not from the so-called Eternal City, but from Constantinople. Constantine, the "first Christian (?) Emperor," established this as his capital, it being a more convenient centre from which to govern the wide-flung Empire he had consolidated and strengthened. From thence onwards, the Bishop of Rome could look towards the civil authority in Constantinople to uphold his prestige, and time and again the Emperors sided with the Pope rather than the Patriarch of Constantinople — the acknowledged head of the Eastern Church. Thus was fulfilled the symbol of Revelation: "The dragon (military Rome, with its headquarters in Constantinople) gave power unto the beast: and they worshipped the beast . . ." (Rev. 13: 4).

The "king" of Daniel 11: 36,

therefore, truly represents the Roman power as our correspondent states, but it is Rome ruled from Constantinople. In 1453 the Turks lay siege to Constantinople and took the city, making it the headquarters of their administration. The Turks then occupied the position formerly filled by the Emperor of Rome, and they proceeded to complete the prophecy: "ruling over many, and dividing the land (of Palestine) for gain" (Dan. 11: 38).

The "him" of verse 40 is therefore the power reigning in Constantinople (the Turks), and against this power, the King of the North will come "like a whirlwind." There he, like the Roman and the Turk, will entrench himself. He will make it the centre of his administration, and seek to dominate the world therefrom. Like Constantine and Justinian, he shall honour the Papacy, so building the Image-Empire seen by Nebuchadnezzar in his dream. And when his policy is sufficiently advanced, he will lead the deluded confederacy of nations against the land of Israel, there to reap the destruction before prepared for him.

Constantinople, therefore, must come into world prominence again, but whether we shall see this, or whether the return of Christ will proceed the attack of Russia on Turkey, remains to be seen. We know that Christ is with his brethren when the events of Ezekiel 38

are taking place, and as we see the increasing interest that Russia is taking in the Middle East

and in the future of Turkey, we can rejoice in expectation of the final consummation. —Editor

## “ PHANEROSIS ”

*Some comments on a new edition from England.*



As was noted in our last issue, “The Christadelphian” Office, in reply to popular demand, has published a new edition of “Phanerosis.” For many years now, the Office has refused to issue this book, advancing “Theophany” in its place; and it has been left to others within the Brotherhood to keep it alive. With this new edition however, the Editor has seen fit to include a series of notes and comments that reflect adversely upon aspects of Brother Thomas’s work, and would cause one to lose confidence in it if they were accepted without question.

We propose, in this and subsequent issues of “Logos”, to examine a few of the footnotes and statements made, that readers may see that, in our judgment, it is some of these notes that should be called in question, rather than Brother Thomas’s exposition.

In the Preface to the new edition, Brother Carter asks the question: “How far has time vindicated the thesis Dr. Thomas

wrote?” We might well ask, What has time got to do with vindicating doctrine? Truth remains the same whatever may become fashionable or popular. It is Scripture that determines truth, and not the scholastic voices of the Apostasy. But Brother Carter answers the question: “On one important point he has been abundantly vindicated. His teaching on the Yahweh name, both in his adoption of the Transliteration Yahweh and his exposition of the meaning of the name, stands firm. In many points scholars since his day have written what endorses his position . . .”

And because “scholars” endorse Brother Thomas’s position, it is accepted as sound; so that where “scholars” do not endorse his position, it is rejected as unsound, or awaiting “vindication.” Thus the Preface goes on to say: “His exposition of the titles of God, and particularly his comments on the use of the plural, cannot be as safely followed . . .”

Why cannot the exposition be

followed in these particulars? Apparently because "authorities" have not yet confirmed them, for in the appended notes, Hastings Bible Dictionary is frequently placed in opposition to Brother Thomas. If this had been the attitude of the early brethren, "Phanerosis" would never have seen the light of day (nor for that matter many of the main doctrines of the Truth) for when it was first published, few "scholars" were prepared to endorse any of it.

We take exception to the writings of our pioneers being issued in amended form, or cluttered with the ideas and criticisms of editors, as in this edition of "Phanerosis." If the book is so erroneous in the opinion of those issuing it, why publish it? The obvious answer is to satisfy popular demand.

We propose to quote the opinion of a "scholar" concerning "Phanerosis." The late J. W. Thirtle had considerable knowledge of the original Scriptures, and is acknowledged to have been a student of outstanding ability. His opinions are quoted by the Editor of "The Companion Bible," and used by him in the compilation of this work; and he is also quoted by Brother C. C. Walker in "Theophany" as an authority. Here, then, is J. W. Thirtle's comments on "Phanerosis"; the reader may care to compare it with the Preface by Brother Carter.

"Both in 'Eureka' and 'Pha-

nerosis' Dr. Thomas wrote much about the name 'Yahweh.' To study the word aright, introduces us to the subject of God-manifestation, the Scripture teaching concerning which many have misunderstood. *Some people, with nothing better than a vague notion as to what Dr. Thomas's writings on this subject really amount to, have adjudged him in error on some points;* and most frequently a little examination has shown that the points of difference have involved a difficult criticism or an investigation of matters beyond the compass of those who have not seen their way to be content with dealing with things which are within their reach. Others, however, convinced of the impregnability of Dr. Thomas's position, have been thankful for the plainly expressed results of his labour and study, and grateful for the light he shed upon the doctrine of God-manifestation in its many revealed phases; and this, notwithstanding their individual inability to follow him in every stage of his reasoning, owing to their own lack of the qualifications necessary to support them in an adventure on the field of Biblical criticism . . . It will be patent to any reader of Dr. Thomas's works that he did not find his problems ready worked out, neither were the difficulties he encountered already solved and only waiting to be 're-hashed up.' It is also clear to anyone having only a slight acquaintance with current and recent literature on the subjects dealt with by the Doctor, that



hard study and careful investigation were required before he could, in the lucid way he did, 'open up the Scriptures' to enquirers after the way of life. Bringing to bear upon the subject of God-manifestation, a knowledge of the revealed purpose of the Deity, he was well equipped for his task of examining both the Old and New Testaments, and the position he eventually assumed was so strong that we might reasonably believe that, in some aspects and on some points, at least, his deductions have been corroborated by other, differently disposed or less enlightened, students of the Bible. And although it cannot be said that Dr. Thomas's conclusions generally have had the support of 'divines' and orthodox writers, it is not difficult to adduce evidence showing that some of the premises whence he reasoned have been accepted by others who, on account of their erroneous conceptions of the Divine will have, of course, arrived at different conclusions; while we may also in some things find men whose 'orthodoxy' is not called in question reasoning to the same end as Dr. Thomas. Though alone in grasping the interpretation of the word 'Yahweh,' Dr. Thomas is not alone in holding that the name is a prophetic one. Also, when he says that the words 'Ehyeh asher ehyeh,' found in Exodus 3: 14, mean "I will be who I will be," he only says something which no sober Hebraist, *unbiased and unprejudiced* would like to be

charged with questioning; he even puts forth a rendering of the words which biased writers have, to their own inconvenience, admitted to be right. Our present purpose is to show that in his dealing with the interpretation of the Memorial Name of God, Dr. Thomas, has, in several particulars, the support of some of the learned. That these latter have, notwithstanding their admissions and confessions, arrived at less Scriptural conclusions than the Doctor did, will not in the least detract from the value of the support they render to the truth as held by the Christadelphians." (see "The Christadelphian", 1881).

Here, then, is the opinion of one with considerable knowledge of the original, expressing his conviction, that the position assumed by Brother Thomas in "Phanerosis" is thoroughly sound. What a contrast do his words reveal to those of Bro. Carter in the current preface! and which are well calculated to bring under suspicion all the grand and elevating principles enunciated in Phanerosis. It is a pity that the present "Preface" ever appeared. In fact, we would counsel, that it be taken out of the book.

Let us now consider some of the footnotes and additional notes.

1 Cor. 8: 5-7

Brother Thomas quotes Paul: "For though there be that are

called gods, whether in the heaven, or upon the earth (as there are gods many, and lords many), but to us there is one God the Father, out of whom (*ex ou*) all things, and *we* for him; and one Lord Jesus Anointed, on account of whom all things, and we through him. Howbeit the knowledge is not in all."

"Phanerosis" then proceeds to say, that this is proof that there exist in the universe many gods and lords, but that over and above them all is ONE SUPREME, styled "the Blessed and Only Sovereign, the King of kings, and Lord of lords . . ." (1 Tim. 6: 15).

But a footnote (see p. 18) calls in question Brother Thomas's reasoning on this verse. Whilst acknowledging the principle set forth in "Phanerosis" that there are "angelic 'lords' and 'gods' subordinate to the supreme God," it states that Paul's reference quoted above was "not to real beings, but to the imaginary gods of Heathendom."

But in contradistinction to this, Paul acknowledges that the "gods" and "lords" to which he is referring do exist: "There ARE gods many, and Lords many." They are certainly not

imaginary, therefore. Furthermore, he states that "there BE that are called gods . . . in the heaven." We are confident that Paul is not referring exclusively to the idols of Heathendom (though they may be included in the general statement of gods upon the earth) but to the Angels or Elohim, styled "gods" in the A.V., over whom Yahweh is established as a Great King (Psalm 95: 3).

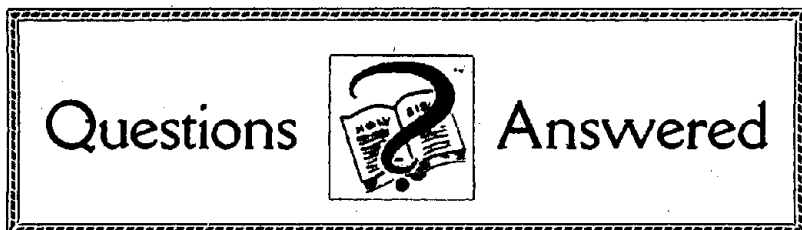
It may be urged that this particular footnote is a minor detail, and that in acknowledging Brother Thomas's general argument, though differing from him in the interpretation of a particular verse no harm is done. We acknowledge the right and wisdom of any individual to differ from Brother Thomas, or any writer, where he feels the weight of Scripture to be on his side, but the inclusion of such notes on such minor details, combined with a Preface that casts a reflection upon the work as a whole, can only assist to create an unfair bias in the mind of the student in the text of the book he is studying. And as quiet thought upon the passage in question should show, the footnote is quite wrong.

—Editor

(We propose continuing our observations on the book in our next issue, God willing).

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● True disciples are grapes and figs, on which a spiritually-hungry man may appease his appetite; other sorts than these are mere "thorns and thistles", as anyone may easily know by their prickly manners,



## The Word "SELAH"

*M.P. of Victoria asks for the significance of the word "selah" which is found frequently throughout the Psalms*

\* \* \*

Strong's' *"Exhaustive Concordance"* states that *"selah"* is derived from *"salah"* meaning *"to pause,"* but other authorities suggest that it is derived from *"sahal"* meaning *"to lift up,"* or *"elevation"* Some dismiss the word as being merely a musical notation designed to instruct the singers or players either to pause, or a change in emphasis from soft to loud (pp. to ff.)

The *"Companion Bible"* however, in an Appendix, has some very significant points to make upon this word. It demonstrates that the actual use of the word in Scripture is fatal to many theories advanced, and shows that a grave mistake is made if *"selah"* is dismissed as merely a musical term, and of no great significance to-day.

*"Selah,"* it declares *"is a thought-link, which bids us look back at what has been said and mark its connection with what is to follow; or to some additional consequent teaching."*

Sometimes the word occurs in the middle of a verse (Ps. 55: 19; 57: 3; Hab. 3: 3, 9), thus bidding the reader to pause and consider the statement immediately made in its bearing upon that which follows. Sometimes it is found at the end of a Psalm, thus *uniting* and not dividing two Psalms (see Ps. 3 with 4; 9 with 10; 24 with 25; and 46 with 47). *"Selah"* is thus a connecting link.

The *"Companion Bible"* whilst acknowledging that the word could be derived from *"Salah"* meaning *"to pause"* or from *"sahal"* meaning *"to lift up,"* further declares:

**"If it be derived from 'salah', to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.**

**"If it be derived from 'sahal', to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our**

hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected."

Brother Thomas frequently translates the word as "*Consider!*" introducing a dramatic emphasis into many verses, thus: "The Mighty One will come in from Teman, and the Holy One from Mount Paran. Consider! His glory will cover the heavens and the earth will be full of his praise" (Heb. 3: 3).

The word thus signifies "to pause, or consider," and should be accepted as part of Scripture and read into the text rather than dismissed as merely a musical notation of little current value, as many have done, thus losing the dramatic and meditative value of those passages where it occurs.

## "Prepare to Meet Thy God, O Israel!"

—Amos 4: 12

Some of the most solemn words ever uttered are found in the writings of the Prophet Amos: "Prepare to meet thy God, O Israel!" Such words addressed through the prophet by God to His rebellious people Israel, carried a tremendous meaning. But how many amongst that singularly privileged people could discern their portents? God had long suffered the misdeeds of those whom He had chosen as His own, and by His prophets had called upon them to mend their ways and return with all their heart to the Law which He had given to them through Moses.

But they did not seem to be able to realise, as a nation, that they were such a favoured people. They did not appreciate that a specially favoured

relationship to God brought with it great responsibilities; The prophet begins thus: "The words of Amos, who was among the herdmen of Tekoah, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, King of Israel, two years before the earthquake". (Amos 1: 1). The opening words show us that the prophecy was uttered after the ten tribes had revolted against the house of David. But the 2nd verse plainly declares that God still recognized Zion and Jerusalem, and not Samaria. Though the ten tribes had forsaken the Holy City of God's choice, their defection could not prevent the judgments of God from reaching them. The prophet declares: "The Lord will roar from Zion, and utter His voice from Jerusalem."

*Privileges bring Responsibilities*

Other nations are mentioned by Amos as coming under the judgment of God, but it is very noteworthy how the prophet dwells upon the privileges, the responsibilities, and the apostasy of those whom God had chosen to be His own people. Thus we read (Amos 3: 1) "Hear this word that Yahweh hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities."

God continually called upon His people to follow the Divine law given from Sinai. The people of Israel considered themselves superior to the Gentiles, as being the special charge of Yahweh. Apparently they did not notice the meaning of the words delivered to them, or, if they had previously been impressed by such words, had in course of time come to ignore them.

The solemn utterances of Moses to them, as expressed in Deuteronomy, should have made them think soberly, and should have promoted a spirit of penitance and humility, rather than pride and obstinacy. "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed

may live." (Deut. 30: 19). Truly they were a wonderfully favoured people; but what a responsibility rested upon them! With the exception of a small minority they did not rise to the responsibility which their God-given privileges brought upon them. Then, as we draw nearer to the close of the words of Moses, we discern the deep touch of sadness that comes upon their future (Deut. 31: 26): "Take this book of the law, and put it in the side of the ark of the covenant, that it may be there for a witness against thee. For I know thy rebellion, and thy stiffneck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?"

What a sad declension! After all that Moses had done for them and suffered on their behalf, he had to realise that when he had gone to his long sleep, the people whom he loved would be guilty of such apostasy.

And the prophets, who came in the after time, bore sad, but eloquent testimony to the truth of Moses' words.

*Therefore—Prepare!*

It was to such a people that the warning message of Yahweh came through His prophet Amos: "Prepare to meet thy God, O Israel!" The demand is to *prepare*. We know what the ultimate purpose of God is in

regard to Israel according to the flesh. God will finally purge the sins of His people, and their long, dark night of travail will give way to the glorious day of millennium. "I will heal their backsliding, I will love them freely, for mine anger is turned away from them" (Hos. 14: 4). But they will be required to be prepared by repentance. No other way will suffice. Israel's return to favour by repentance is seen, very beautifully, in the words of Hosea 14: 3: "Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy". And then Yahweh's gracious answer (v. 4), "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." We must always remember that these words were addressed directly to Israel after the flesh, but Paul says (1 Cor. 10: 11), "Now all these things happened unto them for ensamples, and they are written for our admonition."

We were never under the

Mosaic covenant, but by the Abrahamic we have a closer relation to God. Individually and nationally Israel will meet its God. And we, as a people called out from the surrounding darkness, and brought nigh to Christ by the hope of Israel, must take our place, too, in the general scrutiny. We must also "prepare to meet our God!" As we look back upon all the travail of the ages, and look forward to the glorious consummation, it behoves us to keep our minds well in the light of that preparedness required. We are reminded: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

And John, the beloved, has left us a precious record in his first epistle (Ch. 2: 1), "And now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." We too, must prepare to meet our God, who will at last manifest Himself to us through His son, the Lord Jesus Christ."

—Brother C. Dangerfield

## "Prepare to meet thy God, O Israel!"


● The obedience of Christ is something challenging our highest admiration. From twelve years, accustomed to be about his Father's business, he ever regarded it as his meat and drink. His love of his glorious Father was like an unquenchable fire. In him we have the noblest son that ever was placed upon record: His whole case is unique; there never was, and never can be again, such a perfect and loving surrender of the whole man to the divine claims in the utmost particular. His faith was like a wall of fire, and his self-control like the walls of a fortified city. A perfect beauty he is, and a joy for ever.

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## Blessing or Shame ?



One of Jesus' last messages to his disciples, and which is of particular force to this present time, is the exhortation, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16: 15). It is well that we should consider these words, and take whatever action is necessary to secure the blessing promised. The concluding words, "lest he walk naked" imply that the nature of the blessing is found in being suitably clothed or covered, and the warning follows that vigilance is required to preserve this state.

Of course, the clothing and nakedness is spiritual rather than physical. "Thou know-

est not that thou art . . . naked: I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear." "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 3: 5, 17, 18; Rev. 19: 8). Those who have failed to "put on" this divinely provided "garment of righteousness" in the appointed way will be rejected in the day of judgment (Matt. 22: 1-3, 11-14). And having put it on, our responsibility is to keep it clean. To the shame of the ecclesia in Sardius, most of them had defiled their garments (Rev. 3: 4),

but to those few faithful ones who had maintained their integrity, Christ declared there was for them a part in the glorious assembly of immortals to be revealed on earth (Rev. 7: 9, 13-14). This is the blessing to which our Lord refers: to have all our sins covered or blotted out, to be purged of all uncleanness, to be reconciled to God, and to stand unashamed in His presence. Truly this state of blessedness is well worth striving for regardless of the cost involved.

How are we to watch? The Brethren in Laodicea were exhorted to "anoint their eyes with eyesalve that they might see" (Rev. 3: 18). If we cannot "see", we cannot "watch." The

Psalmist exclaims, "The entrance of thy words giveth light; it giveth understanding to the simple" (Ps. 119: 130). Paul uses similar words: "The eyes of your understanding being enlightened," "having the understanding darkened through the ignorance that is in them, because of the blindness of their heart" (Eph. 1: 18; 4: 18). Before we can "see" or "watch" effectively, our understanding must be enlightened by imbibing and absorbing the Word of God. The message we are considering is prefaced by the warning, "Behold I come as a thief!" A thief approaches stealthily, but the wise householder is not unprepared. And though the followers of Christ know neither the day nor the hour of their Master's return, the faithful among them are keenly alert at all times, constantly watching for the signs that speak of his imminent approach. They are exhorted to be ready and watching at all times (Mat. 24: 42-44), to watch and be sober (1 Thess. 5: 1-6), for the children of light should not be found unprepared. They must "keep their garments."

What are we to watch? The context of Revelation 16 provides the answer. It introduces the period of the sixth vial, the drying up of the political river Euphrates, the emanation of three unclean, frog-like spirits, the gathering of nations to battle, and Armageddon. In the symbols presented there is illustrated the true pattern of current events, not understood by the statesmen of the day, but fully understood by those who read and comprehend the message of God as revealed in this 2000 year old book. These are the things to watch — the rise and fall of nations, the manouvring of human politics in the vain endeavour to solve the fear and perplexity of a troubled world, and behind all these things, the hand of God gathering the nations to a fore-ordained end. By watching the signs of the times, we can correctly estimate the position of our times on the prophetic page, and pointing to these few verses which so clearly relate to our day, proclaim with all confidence that the coming of the Lord is at hand.

Associated with the exhortation to watch, is the equally important one of "keeping our garments". Here constant vigilance is required. In putting on Christ's baptism, we are symbolically clothed with white raiment, and we then assume the responsibility of preserving this garment unspotted from the world. There is a positive and a negative aspect to this matter, both found in Ephesians 4. In verse 22, Paul instructs us to "put off" the old man, while in verse 24 he tells us to "put on" the new man. In vv. 22-32 he exhorts us to put off evil in every form and to put on good. In other words, it is not sufficient merely to "put off" the filthy garment of the flesh, we must replace it with the garment of righteousness, and this new garment must be maintained in its initial purity and freshness, so that when our Master appears to render to all according to their works, he may look on us with approval, clothing us with "the house which is from heaven," that "mortality may be swallowed up of life" (2 Cor. 5: 2-4).

To follow the advice



of Christ in Rev. 16: 15 demands that we constantly read and meditate on the Word of God. Then we will be educated to view world events in the light of Bible prophecy, and will develop the incentive to live in accordance with Divine principles. And, if, at Christ's return,

we are found in that condition, we will have a part in that blessed and happy throng who, in glorious spirit nature, sing eternal praises to the Lord of Glory (Rev. 7: 9-12) "I beheld a great multitude clothed with white robes who cried with a loud voice, Salvation

to our God which sitteth upon the throne, and unto the Lamb. And all the angels worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

—Frank Russell

"Blessed is that Servant, whom, when I come, I find watching!"

### A SCRIPTURAL "GEM"

A casual reading of Scripture will fail to present the fulness of the Spirit's teaching, so that we must educate ourselves to thoroughly investigate each statement of the Bible, if we would gain the true meaning and insight into what is intended.

Take as example Job 1: 21: "Naked came I out of my mother's womb, and naked shall I return thither." A superficial reading of this statement would see no more in it than the declaration of Paul: "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6: 7).

But a little closer examination of Job's statement will reveal one of those hidden "gems" which God's Word holds in store

for those who will search into these things.

Taken as a literal statement, Job's words are obviously incorrect. No one returns to his mother's womb, and yet that is what Job appears to say. If we assume he is merely speaking figuratively of the grave, the inaptness of the figure is rather striking. The womb is the place where the body is fashioned and made ready for birth (Ecc. 11: 5); it is hardly a fitting metaphor for the grave, the place where the lifeless body is deposited, and the process of corruption and return to the dust is finally completed, unless the speaker has some further process in mind.

With Nicodemus, we enquire, "Can a man enter the second time

into his mother's womb, and be born?"

(Jno. 3: 4). Job declares that this is just what will transpire, therefore we conclude he was not using the figure concerning the grave as the end or existence. He must have had some further process in mind. What is it? By likening the grave to the womb, he was declaring, in effect, that the grave is not his final resting place, it is, instead, the place where his body is to be fashioned and made ready for the birth. This statement, therefore, expressed his hope in the resurrection. His mother's womb represents, in Job's mind, "mother earth" from which all men have been derived (Job. 33: 6; Gen. 18: 27), and to which all must ultimately re-

turn (Gen. 3: 19). This, however, for him is not the end, for he has faith that he will rise again to newness

of life; a faith which he expresses clearly in Ch. 19: 25-27, "Though this body be destroyed, yet in my flesh shall I see God." If Psalm

139: 13-16 be carefully considered, it will be seen that the Psalmist expresses the same conviction in very similar terms.

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

## QUESTION ANSWERED

### MARK OR SEAL?

*In last month's article 'Christ and Character', you contrasted the 'mark' of the Beast with the 'seal' of God. I received the impression that the original word was the same in both cases, but on referring to Young's Concordance, I find that this is not so. Is there any significance in this distinction of original words?*

**Answer:** Yes, there is a significance — a most interesting and instructive one. As you have pointed out, two different words are used in the original. We did not consider this in "Christ and Character," because the distinction has no particular bearing on the matter there presented; but we are now pleased at the opportunity to consider it.

The word "mark" is "charagma" in the original, and is used eight times in the Revelation in reference to the "mark" of the beast. Its only other occurrence is in Acts 17: 29 referring to idols "graven" by man's device. "Charagma" and "character" (used only in

Heb. 1: 3) are derived from the verb "charasso"—"to cut by furrows," "plough," "to engrave," "inscribe." A "charagma" is any engraved mark or inscription, or a bite, as the bite of a serpent. A character is strictly the engraving on a coin or seal, and metaphorically, the impression formed by applying this engraving upon a soft substance such as clay or wax. The meaning is further extended to the likeness or image which such an impression bears to the original engraving, or the resemblance of a son to his father, etc.

The word "seal" is translated from "sphragizo," — to "seal," "mark with a seal," "to stamp."

Consider again some of the passages quoted last month, in the light of this knowledge, and the superlative choice of language by the Spirit becomes apparent.

Jesus was "sealed" (sphragizo) by the Father (Jno. 6: 27), therefore he is the "express image" (character) of the invisible God (Heb. 1: 3). But Jesus was also "engraved" by the Father (Zech. 3: 9—see article "I will engrave the graving thereof" — Logos, p. 92), and so forms the seal which is to be impressed upon all his disciples (Rev. 7: 2; 9: 4; 2 Cor. 1: 21-22). Just as the Corinthian Ecclesia was Paul's "seal" (1 Cor. 9: 2), so also we must yield

ourselves, allowing our characters to be moulded to the Divine pattern, Jesus, until we are formed in his express image or likeness (1 John 3: 2-3).

On the other hand, those who bear the mark of the beast, bear an inscribed mark, or bite. The beast is the Sin-power

manifested in the Papacy, or Roman Catholic Church, which "bites" its adherents with its poisonous doctrines.

Underlying this fine distinction of words selected by the Spirit, there is found a message of deep significance to us. The message is to "come out of (spiritual) Babylon" (Jer. 51: 6;

Rev. 18: 4), to separate ourselves from the world which is under the spell of Rome (2 Cor. 6: 14-18), and to be "transformed, renewed in the spirit of our minds" (Rom. 12: 2; Eph. 4: 22-24), being conformed to the image of Christ, who is the firstborn among many brethren (Rom. 8: 29).

Christ does not employ men as his ministers who are ignorant of His truth.

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Questions or comments concerning this section of "Logos" should be directed to "Good Company", Box 226, G.P.O., Adelaide, South Australia



● The righteous are "well-springs of life;" the spiritual-thirsty have nothing to do but to let down their buckets in no mistaken hope of a refreshing draught. While other than the true are just so many "clouds without water".

● Brethren of the true type are salt, which arresteth corruption; other than these are carrion-loving vultures, which feast upon putrifying evil with the relish which characterises animals possessing scavenging propensities.

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 VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY
 

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## 7. Impending Divine Judgment

### WOE TO HIM WHO COVETS POWER

*"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it." — Hab. 2: 9-12.*



The terms in which each of the five great woes of Habakkuk 2 are couched are worthy of the closest attention, for they provide an index to the political conditions of our times as seen through the eyes of Yahweh, and these conditions, in turn, govern the environment in which we live from day to day.

The woes are pronounced against the "proud man" of verse 5, who ladeth himself with "thick clay," identifiable in our time as the Russian Gogue who, linked with Roman Catholicism, and dominating the countless millions of Europe and Asia, will become the political representative of "the old man of the flesh."

As the terms of this woe indicate, he will covet power to such an extent that it will seem he is beyond the scope of any to harm. In him will be vested

dictatorial powers exceeding that wielded by any other man in history. Unlike Malenkov, he will entrench himself in a position of seeming unchallengeable authority. He will "set his nest on high," so that it will appear inaccessible to any hunter, and impervious to all attack. And in his arrogance, he will imagine himself "delivered from the power of evil."

But no amount of fleshly power and authority can divert the evil that Yahweh has predetermined. Gogue's attempt to build the strength of his own system in opposition to the principles of God or the rights of man will recoil with disastrous effect upon his own head. Instead of his power and renown being preserved to perpetuity his ruthless political covetousness will bring "shame to his house." He will be met by a Dictator

more powerful than he. As he hath rewarded others, in "cutting off many people," so he will be rewarded, and will inherit the "woe" of this prophecy.

Like the builders of Babel, Gogue will attempt to erect a political house that will unite all men as one, but as Yahweh easily defeated the machinations of the antediluvians, so He will those of the Russian. Habakkuk records:

**"For the stone shall cry out of the wall, and the beam out of the timber shall answer it" (Ch. 2: 11).**

There is in these words a reference to the methods adopted by architects in ancient times to strengthen the mass of masonry with beams of timber. The inner court of the Temple built by Solomon was thus strengthened: "He built the inner court with three rows of hewed stone, and a row of cedar beams" (1 Kings 6: 36), and it was a saying among the Jews of old time that "timber girt and bound together in a building cannot be loosened with shaking" (Ecclesiasticus 22: 16).

The "proud man" of Russia will endeavour to build a political house of strength and substance, capable of standing up against any shocks that may come. But Divine intervention manifested through Christ and the saints (Hab. 2: 7) will submit it to such a shaking (Hag. 2: 6-7) as to completely loosen all its foundations. Thus the

prophet represents the stones and timber in the wall as creaking and groaning, and finally collapsing to the utter disgrace of its builder. In that day will be appreciated the true significance of the words: "Woe to him that coveteth an evil covetousness to his house . . ."

*Woe to Power Established by Violence and Iniquity—Vv. 12-14*

**"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts (Yahweh Sabaoth) that the people shall labour in the very fire, and shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea."—Hab. 2: 12-14.**

These words are particularly apt for these times when men worship power and success no matter how they are attained. They justify the stand of separateness that saints have ever maintained against all principles of fleshly patriotism and power, and show the wisdom of building one's life upon the Truth's teaching.

This is an age of power politics, in the cause of which blood is freely shed, and iniquity defended. It is an age when man has in his hands greater powers of destruction than ever before, so that he almost imagines himself equal to the Creator. It is an age, too, of materialism, when all creation is explained in terms that leave out God, so that a sort of respectable atheism exists,

very often condoned and supported by the Church. And in all this Gogue will be pre-eminent.

Meanwhile the deluded people "labour in the very fire" and "weary themselves for very vanity" to build up the political systems about them, without sense to realise that it is all for nought. And it is all for nought because it is the Divine purpose that shall ultimately prevail, and not man's way. The Spirit declares: "Behold (take notice!), it is not of Yahweh Sabaoth that the people shall labour in the very fire, and the people shall weary themselves for very vanity?" The answer is, Yes, because, "the earth shall be filled with the knowledge of the glory of Yahweh (and not the glory of Gogue), as the waters cover the sea" (Hab. 2: 13-14).

It is significant that the term "Yahweh Sabaoth" is used in this place. This is the militant title of Deity, used when He is exerting Himself on the behalf of His people. The term signifies "Yahweh of Armies" and relates to the Angelic armies of the heavens, and prophetically of those future armies to be manifested under the command of the Lord Jesus Christ. (Isa. 55: 4; Rev. 19: 11-16). Paul made reference to some of the work of Yahweh Sabaoth when he quoted the words of Isaiah: "Except the Lord of Sabaoth had left us (Jews) a seed, we had been as Sodom and Gomorrah," (Rom. 9: 29).

James used the term in a very significant relationship. Condemning the rich who had "heaped treasure together for the last days," without being equally rich toward the things of God, he declared: "Behold the cries (of the defrauded) are entered into the ears of the Lord of Sabaoth" (James 5: 4).

It will be Yahweh Sabaoth—Deity manifested through Christ and his brethren—who will put down all Gentile rule and authority; who will destroy the house that the "proud man" of Babylon would erect; who will put an end to the oppressions, the violence, the iniquity, the bloodshed of to-day. It will be He who will establish His knowledge in all the earth, so that men everywhere turn with joy to the "times of refreshing" that will then be ushered in. Meanwhile they "labour in the fire," and "weary themselves for nought," and only those educated in the principles of the Truth have sufficient vision of the future to step aside from this madness, and quietly await the salvation that shall come from on high.

*Woe to Him that Causeth  
Drunkennes—vv. 15-17*

**"Woe unto him that giveth his neighbour drink, that addeth venom thereto, and maketh him drunken, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and be as one uncircumcised; the cup of Yahweh's right hand shall be turned unto thee, and shameful**

spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts shall make thee afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." (Hab. 2: 15-17).

The "drink" concerns the doctrines of Rome, concerning which, the Revelation declares: "All nations have drunk of the wine of the wrath of her fornications" (Rev. 18: 3). When the "proud man" comes to the plenitude of his power, and Russia is triumphant, and Europe chained, the nations will be forced to drink of the wine of Rome to their complete and utter shame. His policy shall be to "cause craft to prosper in his hand" (Dan. 8: 25), so that the world will witness an unclean welding of Rome and Russia. To the parties concerned, this will seem to be for the strength of each, but Yahweh has decreed "woe" against such a policy. In the fastnesses of Sinai, Christ and the saints will be preparing for their onslaught on a world that "knows not God, and obeys not the gospel of His Christ" (2 Thess. 1: 8). In due time, the "proud man" will himself be forced to drink, but from a different cup: "the cup of Yahweh's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." (Hab. 2: 16).

The "cup of Yahweh's right hand" is filled with wine which is a symbol for blood (Ps. 75: 8), and "all nations are to drink

of it" (Jer. 25: 15). Jeremiah was caused to write: "They shall drink, and be moved, and be mad, because of the sword that I will send among them" (Jer. 25: 16). Whilst punishment shall thus be meted out to the nations generally, the "proud man" of Habakkuk 2, shall "be as one uncircumcised" (v. 16 — R.V.); he shall be "cut off from the people" (Gen. 17: 14), his power shall be utterly destroyed.

This woe concludes by again stating the particular grounds of Yahweh's indictment against Gog: his ruthless shedding of blood, his violence against the land and people of Israel, and city of Jerusalem, brings him under two curses, the Noahic (Gen. 9: 5) and the Abrahamic (Gen. 12: 3) — the desolator of Israel will come to his end.

#### *Woe to Idolatry — Vv. 18-19*

**"What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it" (Hab. 2: 18-19).**

Here is a condemnation of the papacy, with its "teacher of lies", its setting up of graven images, and its trust in dumb idols. A woe is proclaimed upon all its works and those who support them, and the day is rapidly drawing near when it will be

manifested in the earth. As a stepping stone to world power, the "proud man" of Russia will give added power to the pope, saying "to the wood, Awake; to the dumb stone, Arise, it shall teach!" The answer shall come from Yahweh, bringing destruction to the whole system.

This is an age of idolatry in other directions than that of Rome. Covetousness, greed, pleasure, power; these are the idols that men worship to-day. It is a materialistic, godless age, in which men have largely turned their backs upon the recognition of the Creator, and with greedy hands stretch out to grasp all the material benefits about them. They see in the world about them what they imagine to be the symbols of eternity and permanence, and dismiss faith as something shadowy and unreal. There is no escaping the demands of everyday life so that men see in these things the reality of existence and bow down to worship the material possessions that life can give. Furthermore, in this age competition has obtruded, and men are not satisfied with "sufficient", but are anxious to better their neighbours in whatever they might have. Thus contentment has given place to an insane desire to excell in things that have no real lasting value; whilst the things of eternal life are pushed far to the background.

And the great danger is that those who have been "called out

of the nations" might become deluded with the spirit of their environment so that they, too, like Israel in Egypt, are found imitating the idolatrous practises of their neighbours. They need to beware that they are not ensnared to the end that they miss the substance for the shadow. The chapter significantly closes with the statement: "But Yahweh is in his holy temple; let all the earth keep silence before him."

When Gogue has been destroyed, when the thunders of the "war of that great day of God Almighty" have finished, and from Zion's hill, the glorious Government of the future age will issue forth its Divine laws and decrees, these words will be realised.

Thus the prophet had his answer. He had been shown that the folly of Israel would be punished by the destruction of the nation, but ultimately, too, the power of Gentilism would fall, and the just shall not only live, but enter into his glorious eternal inheritance. Yahweh was thus completely vindicated and His majesty and honour upheld.

Habakkuk lived in the age of Gentile ascendancy and Israel's decline; we are at the other end of the times. His questions and answers have a special appeal to us, for we are living contemporary with their latter-day fulfilment. And now his prophecy



sweeps on to the final grand climax; one of the most beautiful chapters in the Bible, containing a vision of the future capable of warming the hearts

of all sincere "embracers" of the Truth. And this chapter we propose to consider in detail in our next issue.

—H.P.M.

## IS GOD UNJUST ?

*An important question Scripturally answered*



*Question: "Why are the people of one age more favoured than those of another, in hearing the gospel and being saved?"*

*Answer:* Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets; why, then, need we burden ourselves with sorrowings for them that know nothing and care for nothing? "The dead know not anything."

Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of the

multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone himself on the earth, and, in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood. In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete. God will take out from the human race as many for His name as His purpose requires. If He chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but He does not so operate. It

is fair, then, to conclude that His purpose does not demand so many, and that, therefore, He only employs means adequate to what He desires.

True, "one generation *needs* the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that He does not. The more light the more responsibility; hence, there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave "the Veil of the Covering" over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it — by the argument of Divine force, as introductory to the force of Divine argument. "When thy judgments, O Yahweh, are in the earth the inhabitants of the world will learn righteousness" (Isa. 26: 9). This is the only remedy for our rebellious race.

God has given light enough and ample means enough for the taking out all needed for His name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardise their social position or be wounded

in the vested interest, can never see the kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light," "I cannot understand it." It is never convenient for them to see anything by which "the idols of the den" are made to follow the lead of Dagon:

*The household gods must be  
preserved,  
Whatever else betide!*

God does not "*will* all men to be saved and come to the knowledge of the truth," in the sense of *compelling* such a result. That he does not is clear, from the fact that very few of mankind in each generation arrive at that knowledge, and salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "who is willing that all men be saved and come to the exact knowledge of truth; for there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all; the testimony in its proper times" (1 Tim. 2: 4-6). The proof of God's willingness is seen in His sending an invitation to all men, offering them the kingdom, power, and glory, of which the Gospel treats, with eternal life at the resurrection; and the extent of the salvation or amplitude of the "*all*" is also seen in accompanying the invitation in the history of its proclamation; so

that when his willingness shall have found its full development, and the fruits shall be gathered in, they will sing, "Thou hast purchased us for God with thy blood OUT OF EVERY kindred, and tongue, and people, and nation" (Rev. 5: 9). He is willing that any man, Jew, Turk, Protestant, Pagan, or Papist should be saved on the terms he has appointed, for "He is no respecter of persons," but He will not force men to be saved, nor will He permit them to be saved if they will not believe His promises and do His commands.

In 2 Peter 3: 9, the word rendered "willing" is not the same as used by Paul above. Peter said, "Not desiring or wishing

that any perish." The "any" are related to the "toward," in the sentence immediately above. He is willing that the incorrigible perish, but He does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the truth, but "had forsaken the right way" (2 Pet. 2: 15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's long-suffering towards such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind.

—J. Thomas



● Brethren who are any credit to Christ are sheep like him, and, like him, "meek and lowly in heart". Other descriptions are goats, easily known by their propensity to "push with the horn" (Ezek. 34: 21).

● Real sisters of Christ are fountains of fresh water, yielding pure refreshment to the thirsty traveller; but less than the genuine thing, they are mere wells minus the water; or they are floods which drown; or their streams are salt and parching to the spiritual taste.

## *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 Visit to the Eastern States

We again introduce the reader to our "diary," not to record a journey of such extent and diversity as before, but to briefly sum up one, nonetheless, that has been of interest, involving more than 3,500 miles of travel, taking in particularly Ecclesias at Hurstville, Ballina, Brisbane and Sydney.

Delays innumerable occurred in the planning of this trip, and at one stage ill-health almost caused it to be totally abandoned; but, at last, everything was tied up, and a definite decision having been made, the trip was "on."

One or two last minute appointments had to be kept in Adelaide, including attendance at the combined meeting of the "Elpis Israel" Classes in the rear hall at the Adelaide Ecclesia's Meeting place. A crowded audience enjoyed a splendid and uplifting evening upon the theme: "A People Prepared for the Lord." Two main addresses were delivered: (1)—"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets"—Amos 3: 7 (Bro. R. Pogson of Sydney), and (2)—"Prepare to Meet thy God, O Israel" (Bro. M. Henry of Adelaide).

Brother Pogson demonstrated that a revelation of transcending importance had been delivered to the people of God, and it was their privilege and duty to seek it out. This revelation not only revealed the "secret of Yahweh" (Ps. 25: 14) as to the future, but also enabled them to correctly discern the signs of the times preceding the manifestation of Christ, and the true nature of the things extant in their several generations. This word was power, capable of mentally uplifting those who heeded it, causing them to live in advance of their times.

Brother Henry drew attention to the tremendous crisis that faced

Israel in the days of Amos, and showed this as a type of the crisis facing the world to-day. The Israel of Amos's day was unprepared to face God, and whether spiritual Israel of to-day was any better prepared, depended upon the extent that it gave heed to the means that Yahweh had designed to that end—the Word itself. There is no substitute for the Scriptures, and “Elpis Israel” and “Eureka” were not designed to supercede them. They were used as aids of outstanding value in the better understanding of the Word of God. They take us to the Bible, and help to clarify and emphasize its teaching. Brother Henry called upon all brethren present to help stimulate the study of the Word during the significant year which we have entered.

On Friday morning we boarded the plane at the new Adelaide Airport for the first step in the campaign in the Eastern States. As the four-engined Skymaster banked to gain height, we obtained a vista of mountain and sea with Adelaide as the “city of the plain” sandwiched in between, brightly shining in the early morning sun. It was the last we were to see of the “brightly shining sun” for a few days!

Sydney is 1,000 miles distant from Adelaide, and normally our plane would have arrived at 11.30 a.m. giving sufficient time for rest and recuperation for the lecture due to be delivered at Hurstville Meeting Place at 8 p.m. that evening. I am a poor traveller, particularly by plane, and for me, rest after air-travel is a necessary requisite.

But extreme head-winds delayed the plane, and it was not until 12.30 that a card was sent around to the passengers advising them that they were due to land in less than an hour — weather permitting; for Sydney was in the grip of one of its periodical summer storms. We were flying above the clouds, and I was enjoying the beautiful formation of their thick, billowy folds with the sun shining on them from above, and turning them into all sorts of colours, reminiscent of the rainbowed angel of Rev. 14, when I noticed one of the propellers of our plane slowly come to a stop, and then swing idly in the wind. Shortly afterwards the chief pilot came out to inform us that he had engine trouble, that one engine had completely cut out, that Sydney was in the midst of a tropical storm, that it would be dangerous to attempt to land the plane in its present condition, and that he was turning back to Melbourne which he hoped to reach in about 2½ hours' time.

We landed at Melbourne about 3 p.m., and then commenced for us a period of utter frustration. With the first of the special lectures scheduled to be delivered at 8 p.m. I desperately tried for alternative air-transport to Sydney — now 500 miles distant — even if it meant that I had to stand all the way! Promises were

made and countermanded as weather reports from Sydney became progressively worse. Planes leaving Melbourne for Canberra were off-loading passengers, and the number of those awaiting alternative transport became greater and greater. About five o'clock, we were advised that it would be absolutely impossible to leave Melbourne until 7.45, and would not arrive in Sydney until 11 p.m. — if then. We were warned that the plane might be forced to return to Melbourne or go on to Brisbane. There was nothing more I could do than to telephone the news through to Sydney, and arrange for Brother J. Mansfield to take my place that evening — which he did, and by all accounts, made an excellent job of it.

Shortly after 11 that evening we were over Sydney, but then for some time we were circling around the city, jumping and bumping to the great discomfort of the passengers, and particularly myself. We finally landed at mid-night. The wind was blowing, rain was heavily sheeting down, and everything looked drenched and desolate. Terrific rains had been reported from all over the State, producing some of the worst floods in the history of N.S.W. Many deaths through drowning occurred.

But despite these adverse conditions, an excellent gathering of over one hundred had gathered on that black Friday, including some twenty strangers and senior Sunday school scholars — a testimony to the fine effort put in by the local brethren. In fact, all the Hurstville meetings were well attended.

Our programme in Sydney was as follows: Friday: 1st special lecture—"Israel's Return: Great Sign of Christ's Second Coming"; Saturday: Attendance at Young Folks' Gathering speak to theme of God in Manifestation; Sunday: Exhort and Lecture at Hurstville, theme—The Development and Decline of Christianity; Monday: The Value and Need of Bible Study; Tuesday: 3rd Lecture—The Development of God's Purpose over the last twenty years; Wednesday: Public address—"Israel's Coming Triumph Over Edom" — a verse by verse exposition of Obadiah; Thursday: In company with Bro. C. O'Connor (Adelaide) and Brethren J. Mansfield, Jnr., and E. Mansfield (Sydney), leave by motor-car for Ballina, 527 miles distant where we were scheduled to arrive on Friday.

Our trip by road to Ballina took us into the heart of some of the flooded areas of N.S.W., particularly those around Hexham. The flood waters had rolled down the Hunter River, overflowing its banks, sweeping through houses and shops, taking all before it, and leaving behind a trail of devastation and ruin. A terrible stench pervaded the air from the refuse and slime that was left behind, and this smell was to assail our nostrils for hundreds of miles as we traversed the flood area.

In front of one building—"The Travellers' Rest Hostel,"—was a sea of mud and slime, a foot deep. We were invited to wade across this, and taking off shoes and socks, and rolling up our trousers, we did so. The proprietor showed us the high water mark on the wall of the dining room on the ground floor. Ten feet of water had covered it, and the occupants had to take refuge in the first storey. And now it had receded, everything was coated with foul, slippery slime that hardened and caked as the sun got to it. Covered with this slime, he and his family, with a little team of helpers were trying to cope with the situation.

We waded in mud and slime through the front gate of another house. The owner had dragged his furniture into the front garden, and there it stood, in eighteen inches of mud and water. The whole of the yard surrounding the house was a lake of water; the front door was open, but the passage of the house flowed like a river.

It was pathetic to see the sides of houses torn out by the violence of the flood waters, the hopeless appearance of families as they tried to salvage some precious possessions from the horrible mess, the trail of ruined clothing and furniture dragged out of houses and heaped by the sides of the road, terrible sodden fields with the bodies of drowned animals scattered about. To make the picture of desolation and hopelessness complete, as we pulled up at one place, there pulled up a water-truck, with the notice "Fresh Drinking Water" crudely painted across it: the normal water services had been put out of action by the flood.

It had all been totally unexpected, and no preparations had been made for it. The people had been taken entirely by surprise, and the result had been total ruin for many. So it will be at the return of the Lord Jesus. The world is facing a crisis the full extent of which none can appreciate; and though a merciful God has never ceased to warn of its approach, few heed the message of the signs of the times. The terrible devastation of the N.S.W. floods, the suddenness of it all, should impress brethren with the significance of the age. Just as suddenly, just as unexpectedly Christ will return, and the crisis of the latter days will come. "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16: 15).

We propose, God willing, to record a few of our impressions of Sydney in our next issue.

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### **MILITARY POSITION IN N.S.W.**

We were pleased to learn from the Secretary of the Central Standing Committee (Bro. B. Philp), that considerable relief had been experienced during recent weeks in respect of Court decisions on applications for exemption by young brethren and Sunday school

scholars. Two applications had been granted at the first hearing, and three Appeals against Magistrate's decisions had been upheld and exemption granted. The ecclesias were very happy about the improved position.

Brother Philp expressed the view that our difficulties in the past could not entirely be attributed to bias in the minds of those judging. He considered the absence of detailed preparation and/or lack of representation in Court to infuse order into the testimony given, had been major contributing factors. Brethren J. Doble, E. Spongberg and he had appeared as authorised agents for the young brethren, with Brother J. Mansfield also available to appear. In following the example of brethren in other States, in appearing as authorised agents, the Sydney brethren considered a great improvement had been effected.

It was generally considered that, with the Lord's blessing, some further consolidation of our position could be achieved by contact with the Authorities, and in due time, brethren would be appointed to make these representations.

Whilst in Sydney, we received a copy of a roneoed attack on Brethren Philp and J. Mansfield, issuing from Broken Hill (N.S.W.), condemning the work they have been undertaking in the Courts. The minutes issued by the CSC had referred to the Secretary appearing as "a friend of the Court" — the only way in which a layman can appear for another in a prosecution case, and this was where young brethren were being prosecuted — and the roneoed attack imputed that Brother Philp had worked with the Court against the young brethren concerned!

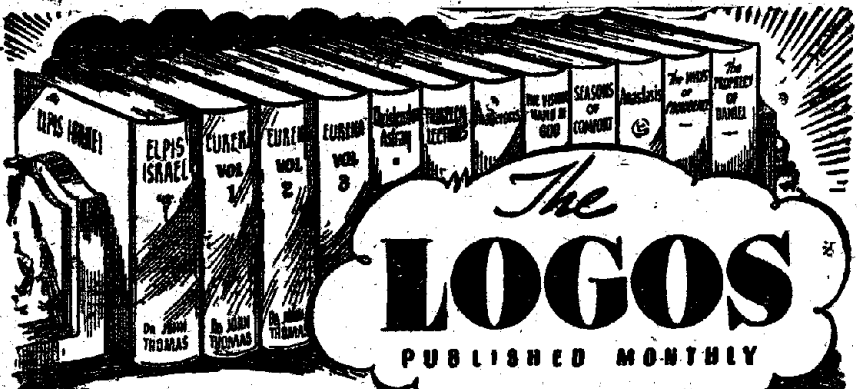
It is a peculiar trait of human nature that they who do the least themselves, are usually ready to offer the greatest criticism, and ignorantly attack the work of others. But some men have neither the capacity to be wise, nor the wisdom to be silent. The brethren concerned can well ignore the foolish statements, and gross insinuations, blazoned forth from Broken Hill.

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### BROTHER H. TWINE'S NEW VAN

A report to hand speaks of much activity by Brother Twine since the purchase of the new van. He has visited a goodly number in Queensland and Northern N.S.Wales. He advises that £886 has been received from the sale of the old van, his own contribution, and donations from ecclesias and brethren and sisters. This leaves a balance of £86 yet to be paid to liquidate the cost. As mentioned in an earlier "Logos", Brother Twine's address is: H. A. Twine, Mogill, S.W.2, Queensland.





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

No. 8 April, 1955 Vol. 21

**"DEVOTED TO THE SPIRITUAL ADVANCEMENT OF A PEOPLE CALLED OUT OF GENTILE DARKNESS UNTO DIVINE LIGHT"**  
(Acts 15:14).

*"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. To the law and to the testimony"; it is here we would meet the reader. By this we stand or fall.*  
—J. Thomas

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

Paul.

VOLUME TWENTY ONE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS:

The End	225
"Eureka" in the Light of To-day	226
Habakkuk's Message	230
Good Company	235
Ceremonies of the Law of Moses	239
"Phanerosis"	245
Christadelphian Newsletter	248

## THOUGHTS FOR THE TIMES

# THE END

The time is short. The scene will suddenly be changed in a short time. Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the truth. They will see too late that instead of imbibing the sincere milk of the word, they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season, they have been giving them gall and vinegar; that instead of strengthening the hands of fellow-labourers, they have been casting stumbling blocks in the paths of the weak, and discouraging the hearts of the strong; that instead of rejoicing in the Lord, they have been fretting their souls with barren contentions; that instead of filling up a good account with works of humility and mercy and faith, they have been sowing a harvest of envy and strife and every evil fruit; that instead of helping to purify a peculiar people zealous of good works their influence has been only mischievous, and that continually—obstructing the work of the Lord, pulling down the work already done, and throwing clouds and darkness over the beacon intended to guide the feet of the stranger to life eternal. Let us aim to be out of the ranks of this number, that the Lord, at his coming, may approve our faithfulness in small things and give us higher work to do.

—R. R.

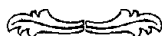
"EUREKA" IN THE LIGHT OF TO-DAY

## The Impending National Sacrifice



*"The seventh and last vial . . . begins with Yahweh going forth to fight against the assembled nations; and in vanquishing them in Armageddon, to stand upon the Mount of Olives preparatory to his triumphal entry into Jerusalem (Zech. 14: 3, 4; 9: 9, 10; Ps. 24: 7-10; 118: 26; Matt. 23: 39; Rev. 14: 1). This defeat consummates the outpouring of the seventh vial upon "the Air" — it shakes the heavens and the earth, and the sea, and the dry land; it shakes all nations to the overthrow of the throne of kingdoms and the destruction of the strength of their dominions (Hag. 2: 6, 7, 21, 22; Joel 3: 15, 16). Consequent upon the full exhaustion of the vial is the darkening of the sun and moon, and the extinguishing of the stars of the Gentile aerial, by the bathing of Yahweh's sword therein. In the words of the Spirit, "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. 34: 4-5; Joel 3: 15), and as a consequence, he before whose face this earth and heaven flee away (Rev. 20: 11) appropriates the world's kingdoms to himself and friends (Rev. 11: 15)."*

"Eureka" vol. 2, p. 88.



A terrible crisis threatens mankind, the full extent of which it is impossible for the mind of man to grasp. The Scriptures speak of it frequently. There we gain a picture of wide-spread devastation; of nations crashing to ruin in a terrible catastrophe; of a time of trouble exceeding anything known to history; of pain, and terror, and anguish which shall engulf all peoples of the world. What terrible crime, we might ask, have the nations com-

mitted that they should be subject to this judgment?

They have rejected the way of righteousness and peace set forth in the Word. They have turned their backs upon God and Christ, and have placed their confidence in the arm of flesh; and this has brought the world to the terrible state that to-day faces them.

The first World War was

confined mainly to Europe; it witnessed the doors of Palestine swing open to receive Jews, and the Russian revolution in the north. The second World War extended far beyond the confines of Europe, so that even Australia was threatened with invasion; it witnessed the Jewish State established, and Russia emerge as a world force. The third World War will involve all nations in one terrible catastrophe; it will lay the foundation for the complete destruction of the present constitution of things, and the establishment of the Kingdom of God on earth. The present stockpiling of nuclear weapons of war constitutes a warning of the terrible extent of the conflagration when it does break forth; all nations will be involved, the principle of neutrality will not be respected anywhere.

#### WHY SUCH TROUBLE?

Some imagine that the return of Christ will witness a peaceful revolution of the systems of man transferred to the more perfect way of Christ. They see the world, after the thunders of Armageddon have faded away, proceeding on the even tenor of its way, the only difference being that there has been a change of masters: Gentile rulers have given place to Christ and his brethren. New York, London, Berlin, etc., remain great centres but now dominated by Jerusalem; the great systems of man still continue, but now governed by the golden rule.

Let us rid our minds of this idea completely. The references quoted by Brother Thomas in the extract above give some idea of the completeness of the destruction that will be wrought upon all Gentile systems, and this is symbolised in the book of Revelation by the statement: "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16: 18). This is no ordinary phenomena of nature, but the upheaval of the political, religious, social and commercial systems of men, that they may be buried deep; and upon the ground thus cleared, Christ may establish the entirely new order that Yahweh has designed.

This new order will be established upon principles that acknowledge the supremacy of Yahweh in all avenues of life. The great cities will be broken up; the religious, political and social orders will be irreparably shaken out of place; industry and commercial life will be based upon entirely new principles; and daily worship will become an integral part of the existence of every man and woman. As under Moses, all the duties of life, will be impregnated with it.

For 6,000 years men have resisted what they are pleased to call any "interference" in their habits, they are impatient of any restrictions in the gratification of their lusts, and claim the inalienable right of pleasing themselves

in all their desires. And never was there a more godless age than the present in this respect. It will not humble itself under God. In fact, it rejects the fact of His existence, and mocks at faith as the emanation of fanaticism and folly. And because this is the character of the age, the *peaceful* transference of the kingdoms of the world to Christ would not only be impossible, but would not effect the salutary purpose designed of Yahweh. As the prophet declares: "Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of Yahweh" (Isa. 26: 10).

Only when "God's judgments are in the earth, will the inhabitants of the world learn righteousness" (Isa. 26: 9). Because man is obstinant, disobedient, obdurate, and refuses to accept the love of God revealed through Christ, he will be brought under the rod. Thus a terrible crisis faces the world.

#### ARMAGEDDON — A SACRIFICE

It will thus be appreciated, that Armageddon and its aftermath is not mere destruction without point or purpose. The nations could avoid it if they would accept God's way, and it is only because of their utter rejection of divine principles that this "time of trouble" will be ushered in.

Mankind has turned its back upon God; it has rejected the means of expiation of sin represented in the blood of Jesus, the "Lamb of God for the sin of the world". It has refused to acknowledge its sin, and therefore has forfeited all right to life or consideration.

The world can only be saved by bringing home to it an appreciation of its own evil, the acknowledging of Yahweh's justice, and reducing it in humility before the throne of grace. Armageddon is designed to accomplish this. It is sacrificial in its aspect. Ezekiel was told:

"And, thou son of man, thus saith Adonai Yahweh; 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. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table with horses and chariots, with mighty men, and with all men of war, saith Adonai Yahweh. And I will set my glory among the nations, and all the nations shall see my judgments that I have executed, and my hand that I have laid upon them." (Ezek. 39: 17-21).

The destruction of Gogue is

Yahweh's sacrifice, designed to bring home to the whole world the full extent of its iniquity. One termed the "son of man" (i.e. the Lord Jesus Christ of whom Ezekiel was a type) is instructed to "speak" to every feathered fowl, and to every beast of the field and educate them in this sacrificial aspect of the holocaust of Armageddon. "Feathered fowl" and "beast of the field" are symbols representing the nations (Jer. 12: 9; Dan. 7: 3), so that in this verse we have the education of the nations in the sacrificial aspect of Armageddon by one styled "son of man". Not only so, but these are called upon to "eat" of the sacrificial victims, the mighty men of the nations, the warriors and heroes of the Gentiles here symbolised as the rams, lambs, goats and bullocks of the sacrifice. Figuratively the nations will drink the blood and eat the flesh of the slain when they acknowledge the righteousness of Yahweh to inflict His judgments upon a generation that has repudiated His love, and enter into covenant relationship with Him. They are thus representing as eating at His table, or being gathered into the family of God on earth. "I will set my glory among the nations, and all the nations shall see my judgments that I have executed, and my hand that I have laid upon them."

Some nations will remain obdurate, and will "refuse to behold the majesty of Yahweh"

(Isa. 26). They will be mainly those Roman Catholic countries of Europe, and against these nations the wrath of Deity will continue until they are sufficiently disciplined to acknowledge their wrong. Thus the sacrifice will be prolonged until all nations are brought within the scope of Yahweh's rule (see Isa. 34), for "without the shedding of blood there is no remission of sins".

Meanwhile, the nations are preparing the means of their own destruction. The terrible weapons of war to-day being forged will undoubtedly be used, and the vast accumulation of evil and sin that the world has built up will be expiated in a terrible time of trouble and bloodshedding that will involve all peoples of the earth. We perform a great service by warning the people of the impending crisis, advising them to figuratively place their hands upon the head of the "Lamb of God" provided 1900 years ago and inducing them to accept the covering thus provided by entering into covenant relationship with Yahweh by baptism into the Name. Only by so doing can men escape the impending trouble, and for them a place of refuge will be found: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold Yahweh cometh out of His place to punish the inhabitants of the earth: he will disclose her blood, and earth for their iniquity: the earth

shall no more cover her slain"  
(Isa. 26: 20-21).

There is no greater service of love that we can render our neighbours than by educating them in the way of life; all other acts of charity fall into compara-

tive insignificance against this great need of the moment. As in the days of Noah the crisis is impending, and soon will sweep all before it. The opportunity of the moment will then be gone for ever.

E.P.



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**VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY**



## 8. The Perfect Psalm

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Habakkuk 3 introduces us to one of the most glorious chapters in God's Word; a Psalm into which the Spirit has compressed a grand and detailed picture of the coming triumph of the King with the utmost economy of words.

Each verse requires the closest attention that none of the thrilling and important details contained therein are overlooked.

It commences with a prayer uttered by the prophet on the background of his experiences with Israel, and the answers Yahweh had granted to his questions. It is "the prayer of Habakkuk the prophet upon Shigionoth" (v.1).

As was noted in an earlier article, Habakkuk was probably of the tribe of Levi, and associated with the musical arrangements of the Temple (1 Chron. 25: 1), and the word "Shigionoth" (see margin) denoted how this Psalm was to be sung. The root meaning of the word signifies songs that are soul stirring and designed to be sung with the greatest enthusiasm. Certainly the ideas presented therein are calculated to induce an enthusiastic reaction, so that we can understand those singers in the Temple who were educated in the true meaning of the words they sung, entering into their vocal exercises with the greatest fervour and joy.



But first Habakkuk had a petition to make. "O Yahweh, I have heard Thy reputation, and was afraid . . ." The word "*shema*" which is rendered "*Speech*" in the Authorised Version, and which we have altered to "reputation," is translated "report" or "fame" elsewhere (see Num. 14: 15; Isa. 66: 19), and indicates the reputation of the one concerned. Habakkuk knew the reputation of Yahweh. He knew that though He was "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34: 6), there are two sides to Yahweh's character. He is a God of love, but also a God of vengeance. He will extend mercy to those who humble themselves under His hand, but "will by no means clear the guilty, visiting the iniquity of the fathers upon the children of those who hate Him" (Exod. 34: 7; Deut. 5: 9-10).

Knowing this, and recognising the evil condition of Israel, and that as a nation they were not worthy of the continued goodness of Yahweh, he feared for its future. He knew the just principles of Yahweh, His reputation that He will "by no means clear the guilty" and he knew also, of the continued iniquity of the people among whom he dwelt, and "he was afraid."

### "PRESERVE ALIVE THY WORK . . ."

And so he petitioned "O Yahweh, preserve alive (see margin) Thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

What is Yahweh's work that the prophet prayed may be "preserved alive in the midst of the years?" It is the glorification of His name in the earth. This is the whole purpose of creation: "As truly as I live, all the earth shall be filled with the glory of Yahweh" (Num. 14: 21). It was for this purpose that Israel was called out of Egypt: "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, saith Yahweh; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear" (Jer. 13: 11). Thus, upon Israel, was named the name of Yahweh (Num. 6: 27). This involved great responsibility. It meant that the nation could bring honour or dishonour to the Name that had been conferred upon it. "Every one that is called by My Name . . . I have created for My glory," is the declaration of Yahweh (Isa. 43: 7). History records, however, that Israel did not bring honour, but dishonour, to Yahweh: "Mine holy Name

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Trouble is part of the agency by which God is working with us; and to do its work, trouble must be trouble.

ye have profaned among the nations, whither ye went" (Ezek. 36: 22). And Habakkuk lived at a time when this was so clearly apparent that he prayed, "Preserve alive thy work in the midst of the years."

There is a remarkable statement in Isaiah's prophecy, which demonstrates the manner in which Yahweh would "preserve alive" His work "in the midst of the years" at a time when Israel would "profane His name" among the nations.

**"Therefore thus saith Yahweh, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, THE WORK OF NINE HANDS, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the Elohim of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29: 22-24).**

This prophecy takes us into the future, when the House of Jacob shall see in its midst, Yahweh's true children: spiritual Israel, gathered out of Jew and Gentile, raised from the grave, granted Divine nature, and presented to the nation as the Mighty Ones (Elohim) of Israel. By them the Holy One of Jacob will be sanctified, and Israel after the flesh shall come to a true understanding of the purpose of Yahweh in Christ. They, and all mankind, shall see in the

glorification of the multitudinous Christ, the "work of Yahweh's hands," and in full recognition of the doctrine of God manifestation, they shall say: "Surely God (El — Underived Power) is in thee" (Isa. 45: 14). Habakkuk will be present among the glorified host, to observe how wonderfully his prayer has been answered: "Preserve alive Thy work in the midst of the years."

And how has the work been "preserved alive"? When Jewry, by its rejection of Messiah, filled up the measure of their iniquity, and was cast out of the land "until the times of the Gentiles were fulfilled," Yahweh turned to the Gentiles, to "take out of them a people for His name" (Acts 15: 14). Formed into ecclesias, or congregations of "called out ones," those Gentiles who had been "brought nigh by the blood of Christ" were expected to subordinate their own interests or desires to doing the will of Yahweh. They were "called out" of Gentilism, and brought "into God the Father and the Lord Jesus Christ" (1 Thess. 1: 1). They were taken out of their respective countries (Rev. 5: 9-10) and upon them had been named the name of Yahweh. As such they were expected to live so as to reflect honour to the Name upon them:

**"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus**

**Christ, to whom be praise and dominion for ever and ever. Amen." (1 Pet. 4: 11).**

Mentally, through the doctrine of Christ; morally, through observance of the precepts that he had delivered, Gentiles now lived to honour the Name conferred upon them, in hope of the ultimate "glory of God" (Rom. 5: 2), when there would be clothed upon them "divine nature" (2 Pet. 1: 4), and the process of God-manifestation would be complete. Thus though Israel, as a nation, was temporarily "cast off," Yahweh's work was "preserved alive in the midst of the years," through the Gentile ecclesias.

There are four main steps in this "work" of God-manifestation, and these are defined by Paul in 1 Cor. 1: 28-31. He first revealed that in "preserving alive" His work in the midst of the years, Yahweh selected "base things of the world, and things which are despised" for "not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1: 28, 25). The humble, the lowly, the meek have been selected, as ideal for Yahweh's purpose of God-manifestation, for their opposite numbers would follow their natural habit of flesh-glorification, and it is a foundation principle of Yahweh's "work" that "no flesh should glory in His presence" (v. 29).

Having made selection for His purpose, Yahweh next proceeds

to mould into them the principles essential to His work. Paul writes: "Of Him are ye in Christ Jesus, who OF GOD is made unto us":

**1.—WISDOM:** or knowledge of the Truth; the "word by which we are cleansed" mentally (John 15: 3), and which is Yahweh's power "unto salvation" (Rom. 1: 16). This word changes our outlook on life. No longer beguiled by the subtle reasonings of the flesh, we view life from the perspective of God. We are enabled to discern right from wrong, though we might not always follow in its paths. As it was a false doctrine in Eden that led to Eve's sin, so the process is reversed in Christ, and right doctrine is a necessary prerequisite for the manifestation of true godliness.

**2. — RIGHTEOUSNESS:** or justification as the word is frequently rendered. We are justified by faith through the waters of baptism. The principle of justification is thus the acknowledging of the evil of the fleshly way of life, and the determination to figuratively "crucify the flesh with the affections and lusts" (Gal. 5: 24), through domination of the spirit-word; thus allowing God, through Christ, to influence our way of life.

**3. — SANCTIFICATION:** or separation. The consecration of our lives unto the Father; the purification of our characters by the influence of the Divine word of life. Paul taught that Christ gave himself for the Ecclesia, that "he might sanctify and cleanse it with the washing of water (the laver) **BY THE WORD**" (Eph. 5: 26). The priests of Israel had to wash

at the laver before proceeding into the Holy Place, and this continual washing answers to our continual reading and study of the Word, that the sanctifying influence of it might continually keep us in the way of right, and that Yahweh through His power invested in it, might govern our lives. Thus Christ prayed that the Father might "sanctify us through His truth" (John 17: 17), and Paul taught: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4: 6-7). If we neglect the word, we will neglect the power designed of God to sanctify us in preparation of the final stage, that of—

4.—REDEMPTION: or glorification of our bodies. "We," wrote the apostle, "who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 23). This constitutes our "house from heaven," "divine nature," the complete writing upon us of the "name of God" (Rev. 3: 12). The characters we develop now, must form a suitable foundation for this last process, otherwise it will be withheld; and our characters will conform to this—even in spite of failings—if the principle of God first and self last, dominates our lives. Then the whole process of salvation will be governed by the principle of God-manifestation: "That, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1: 31).

Thus, as the prophet prayed, despite the disobedience of Israel after the flesh, Yahweh's

work has been "preserved alive in the midst of the years, in the midst of the years He hath made known" His purpose by publishing it among the Gentiles, and in "His wrath He hath remembered mercy" (Hab. 3: 2).

This last request has been revealed two-fold. He hath remembered mercy by opening the way for salvation to Gentiles, when His wrath was revealed against Judah when it rejected Christ; and He will again, shortly, reveal mercy towards Israel when the nation will again be gathered in:

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Yahweh thy Redeemer" (Isa. 54: 8).

Yahweh's mercy towards Israel, revealed in the fact that the nation has not been swallowed up, and to-day it is returning to the land, is a token of His great love and mercy towards those individuals who have accepted the call to separate themselves from their environment, and consecrate their lives to Him. And this mercy will be revealed shortly in its fulness when those who have thus lived will enter into things laid up for them, the glory of which is beyond the heart of man to conceive, or truly appreciate. Habakkuk's prayer has been answered. Yahweh's work has been "preserved alive in the midst of the years."

—H.P.M.



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Designed for the Encouragement of Younger Readers

### "TEACH US TO PRAY"

A prominent feature of the prophets of old is the manner and frequency in which they drew near to God to commune with Him, and derive strength and comfort in prayer. It is not surprising, therefore, to find one of the disciples requesting Jesus on one occasion to teach them to pray (Luke 11: 1). Jesus replied, "After this manner pray ye." and then followed that beautiful prayer which serves as an example and pattern to his followers of all times.

We have repeated the Lord's prayer many times, but do we grasp its meaning? We need to guard against the practise of

merely repeating it without thought to its significance, which is in reality only "vain repetition," against which Christ warned. A few brief comments on this prayer, plus a little thought on the part of the reader, will demonstrate the hidden wealth of meaning which is characteristic of all the utterances of the Master.

Take the salutation, "Our Father." Whilst the prophets frequently use such titles as "Lord God of Abraham, Isaac and Israel," "O Lord my God," "Lord of Hosts," "Shepherd of Israel." and so forth, Christ introduces the more personal title of

'Father' (Matt. 11: 25-26). And in his use of the title, there is an indication of a more personal relationship than had existed with earlier prophets.

The way of reconciliation to God has been opened through Christ, so that all who would come to God must do so through him; they must be "in Christ," brethren and sisters of the Anointed Jesus, and so sons and daughters of the living God (Jno. 1: 13; 1 Cor. 17-18). The disciples' use of the term "Father," is thus a recognition of their position in Christ, as the children of God (Eph. 1: 2; Phil. 1: 2).

There is, of course, a distinction between

Christ and us. His relationship to the Father is on a higher plane than ours. for he is the individual Christ, the only begotten Son of God, the One Who Shall Be. the Logos, made flesh. who could say, "I and my Father are one." and so lay claims to a distinctly personal relationship with the Father. Our approach to God is through him. We are children of God, not in our own right, but by virtue of being members of the One Body of Christ. the multitudinous Christ. "all one in him" (Gal. 3: 26-28; Jno. 17: 21).

"Hallowed be Thy Name." Is this merely a pious hope that God's name will not be blasphemed, or has it some personal meaning for us? Undoubtedly the latter, for all of Christ's instructions are extremely practical and personal. The call of the gospel is to separate a people "for God's Name" (Acts 15: 14), a people distinct from the world, in whom the prophetic significance of the Yahweh name will be fulfilled. "Thy memorial Name is the desire of our soul" (Isa. 26: 8. — R.S.V.)

The prayer. "Hallowed be Thy Name"

can be given practical expression by those who are constituents of the Ecclesia called out of the Gentiles, a people "for His Name." The request has relation to our status. as particles of the Name, that we may be hallowed, made holy. set apart, sanctified. This calls for action on our part. The sanctifying influence comes from God in response to definite action on our part. Christ testified that his disciples were not of the world, and prayed that they might be sanctified (kept separate from the world) through the word of truth (Jno. 17: 16-17). In employing the words, "Hallowed be Thy Name," let us endeavour to practise the principle they imply. The word of Christ must dwell in us richly in all wisdom (Col. 3: 16). and will only do so by continual reading and meditation on the word of life. When our minds become filled with spiritual thoughts, the thinking of the flesh will be crushed out, and our actions will be brought into greater harmony with divine precepts. This happy condition will continue only so long as the spiritual store is kept well tended. When we walk in the footsteps

of the Master, we are, in a sense, anointed with the spirit of holiness, and the sanctifying influence of the Word is the power divinely designed to separate us from all uncleanness. It is futile to request that we may be hallowed, or sanctified, unless we avail ourselves of the means that God has provided to that end, and ourselves strive to allow the Spirit word to permeate every aspect of our lives.

There is much further food for thought in this Prayer. but we defer any additional discussion for the present, with the hope that the reader might give some personal thought to the remainder. We would be pleased to hear from him regarding any aspects of it, or any comments on the above. We again draw attention to the deeply personal nature of this prayer, and most strongly urge that the reader, before repeating it again, pause and examine himself in the light of it. Are you in reality a son or daughter of God (1 Jno. 3: 1-3, 10). earnestly endeavouring to walk worthy of the vocation wherewith you have been called? Can you sincerely pray that God will acknowledge

your efforts to live soberly, righteously, and godly in this present world? Can you with meaning and understanding pray, "Hallowed be Thy Name?" If your reply is "No," then we suggest that you hasten

to put the remedy into effect, for the time is near at hand when the decree will issue forth. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." It is our wisdom, and salvation, to be found,

in that day, among the company of those of whom it shall be said, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22: 11).

—Frank Russell

## RIGHT REASON AND SCRIPTURE ALWAYS GO TOGETHER

### OUR STRUGGLE

The current of the natural mind is in the opposite direction to the mind of the Spirit, and that current is strengthened by all the circumstances to which we are related in life, whether in business or at home. We cannot hope to make headway against this current apart from the daily reading and meditation of the testimonies of God. If we suspend this process — if we become lax in our attention to them, we

shall as surely drift in the wrong direction as a boat set loose will drift down the stream. We shall slowly but surely come under the dominion of the carnal mind, in our sentiments; and to be carnally minded is death! We need all the helps we can get in our struggle with this tendency that draws to death. No fear of going to an extreme. The danger of extreme is all the other way. Extreme in a spiritual

direction (such as there is any possibility of running into) is self - corrective, because the commands of the Spirit, daily pondered, will remind the liable extremist that there are other 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.

—R.R.

**READING ALONE WILL NOT GET US INTO THE KINGDOM. IT WILL BE WHAT WE DO WITH WHAT WE KNOW.**

For centuries the nations have risen and fallen as an ebbing and flowing tide over the nation of Israel, witnessing to the accuracy of God's Word. But through it all, Jewry remains a distinct people, unabsorbed by the flood of peoples that has rushed for ages. They will again be revealed as a 12 tribed nation for a wondering world to see. But what! even now they are becoming visible! Let the watchmen arise and shout forth the solemn cry, "Behold the Bridegroom cometh!"

QUESTION ANSWERED

**DID JESUS HAVE POWER OVER HIS LIFE?**

**QUERY:** Please explain the meaning of Jesus' words in John 10: 10: "I have power to lay down my life, and I have power to take it again."

**Answer:** The explanation of this verse rests upon the meaning of the word "power". It is quite obvious that while in the grave, after having laid down his life, Jesus had no power whatsoever to perform any work, for, in the grave "there is no work, nor device, nor knowledge, nor wisdom" (Ecc. 9: 10). It was God who raised him from the dead (Acts 2: 24; Rom. 6: 4). The power which Jesus exercised during his lifetime was the power which God had entrusted to him in fulfilment of his mission and which returned to God as he hung upon the cross (Jno. 5: 19, 30; Mk. 15: 34). He distinctly taught that all power is of God (Jno. 19: 11; see also Rom. 13: 1). Nevertheless, he knew that after three days he would rise again (Matt. 20: 19) because it was not possible for the grave to hold him (Acts 2: 24), so that his flesh rested in hope (Acts 2: 26). In Jno. 1: 12

we are taught that all who believe on Jesus have "power" to become sons of God. This is also rendered (see margin) the "right" or "privilege." Herein lies the explanation of Jesus' words. By virtue of his sinless life even unto death. Jesus had the right or privilege of having his life restored again to him. This right had been given him of God, and no man could take it from him. Notice that the act of taking his life again implies One who had the power to restore it to him, in whose hands it rested (Matt. 23: 46); thus this power was subject to the "commandment" of the Father.

In John 19: 10 we read of Pilate who thought he had power to crucify or release Jesus. Subsequent events showed he had no power to release, for he tried unsuccessfully to do so. It was God's purpose that His son should be delivered up to death (Acts 2: 23). Jesus

showed also that the power which Pilate exercised to crucify was not his own, but was given him against Jesus from above (Jno. 19: 11).

From the consideration of these facts, we can derive great comfort and spiritual strength. To all who believe on Jesus, has been given the right, or privilege to become sons and daughters of God. No man has power to take away this right because it is subject only to the decree of God. We need, therefore, have no fear what man may do unto us (Ps. 56: 4), but calmly and courageously follow the example of Jesus, and "commit ourselves to him that judgeth righteously." Our ultimate fate rests in our own hands. We each, by our present actions, will demonstrate whether or not we have "power," should death overtake us before the Master returns, to lay down our life in his service and to take it again.



# Ceremonies of the Law of Moses



The first of a series of Articles expounding Essentials  
of the Law

The records in Leviticus, giving details of the various offerings and sacrifices under the Law of Moses, are often regarded as "dry" and uninteresting, and having little to teach us in these days. It is customary for us to look at it all from a detached standpoint. We are Gentiles, they were Israelites. They were under the Law of Moses, which law is done away in Christ; it is of no further use to us.

We must not think like this. We *are* Israel; "Israelites indeed," we trust. We have been adopted into the Israelitish commonwealth; we have become children of Abraham, the hope of Israel is our hope; and although the law has been done away in Christ, its lessons and principles remain, and we ought rather to regard the Law as our text-book to instruct us in the ways of God. Remember how Jesus instructed his disciples: "Beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself."

We ought to be "masters in Israel", and be able to expound the lessons of the Law. A study of its principles will enable us the better to understand ourselves, our nature, the ways of God, the redemption He has planned, the nature of Jesus, his great offering, and the final deliverance from sin and death. We ought to concern ourselves with

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God is great, He is merciful and gave His own son that we might have life through knowing Him and His son, Jesus Christ, so let us beware lest we substitute theories for Bible revelation.

The world is witnessing no accident of history, no quirk of fate, in the restoration of Israel to Palestine; the hand of God is in this event.

the meaning behind the many different types of sacrifice. Doubtless we would all say that in general they all pointed forward to Christ, but then why would not one type of offering have been sufficient? Why the burnt offering *and* the sin offering *and* the trespass offering? And why not *one* animal, instead of bulls, goats, rams and lambs?

*GENERAL PRINCIPLES AND DIVISIONS*

It will help considerably in our study of the offerings to group and tabulate them.

There were three broad divisions:

CEREMONIAL      COMPULSORY      VOLUNTARY

By "ceremonial" we mean those offerings which were made regularly — not for any particular sin committed, but as tributes to God at regular intervals, namely the daily, weekly, monthly and yearly offerings. These were either of the "burnt" type, or the "sin" type. By "compulsory" we mean those sacrifices which had to be made for sins committed or uncleanness contracted. These were either of the "sin" or "trespass" type; never do we find "burnt" offerings used for this purpose. And by "voluntary" we mean those which an Israelite could offer of his own free will, yet which had to conform to a pattern to be acceptable. These could be burnt offerings, or peace offerings.

There were four types of offering:

BURNT      SIN      TRESPASS      PEACE

There were four animals used:

BULLOCKS      GOATS      RAMS      LAMBS

(leaving out fowls, etc., which were subsidiary, and also the meat and drink offerings).

We find, that of these animals, some had an almost exclusive use for a particular type of offering. The recurrence of the phrase "and a goat for a sin offering", emphasises the special use of this animal, whilst a "ram for a trespass offering", shows the special use of the ram. Lambs and bullocks were usually burnt. So there was a connection of the goat with sin, and of the ram with trespass. But that only leads to the question, what was the difference between sin and trespass, and why were different animals used?

Let us now tabulate the three broad divisions, and list the animals used under each heading.

CEREMONIAL		COMPULSORY		VOLUNTARY	
BURNT	Lambs Bullocks Rams			BURNT	Bullocks Goats Rams Lambs Fowls
SIN	Goats	SIN	Bullocks Goats Lambs		
		TRESPASS	Rams	PEACE	Bullocks Cows Rams Goats Ewes

We see that in the ceremonial column goats were always used for sin. In the compulsory column they were used for sin, but bullocks and lambs were also specified. In the voluntary column, all four animals could be used for burnt offerings, and for peace offerings. In the latter case they could be male or female.

Female animals were barred in all other cases except for sin offerings in the compulsory class, and then only in the case of a man who could not afford a male.

There were certain exceptions. For example, in the case of the consecration of the priests, bullocks were used for sin offerings, but these could be regarded as in the compulsory class, and not in the ceremonial.

It will be useful now, to tabulate the animals used, and give the characteristics of each.

**BULLOCKS** — were always burnt, even if used for the sin offerings (but not in the case of peace offerings, which were eaten).

— were of the first year — unaccustomed to the yoke, and never been "broken in" nor done any service; typical of human flesh unrestrained. When used for burnt offerings they typified the flesh wholly consumed.

**GOATS** — the opposite of lambs; rebellious, not heeding the shepherd. The sheep and goats in the parable of Jesus; the goats representing those who are not docile and willing, but who go their own ways. Hence goats were most fittingly used for the sin offerings.

- RAMS** — adult lambs, attained to maturity. Would represent the attainment of wisdom, and knowledge, and responsibility. Used both in consecration and trespass. Very fittingly, because in both these cases the person is considered as having knowledge of God's requirements, and is thus responsible for his actions.
- LAMBS** — docile, willing, following the shepherd; the flesh, although naturally wayward is capable of such characteristics. Jesus, the supreme example, "as a lamb led to the slaughter", "as a sheep before her shearers is dumb".

### THE CEREMONIAL OFFERINGS

The ceremonial offerings were those which were made regularly — daily, weekly, monthly, etc. — without reference to any particular sins committed. They were doubtless ordained to bring constantly to the notice of the Israelites their position before God. They were sinners, He was righteous. They were in need of forgiveness, of reconciliation, of redemption. God required of them the daily dedication of their service. The sacrifices showed these things, but in their continual repetition, also showed how inadequate the offerings were to take away sins, and how impossible was the complete dedication of the individual. One person, and one only, has offered himself *completely*, and in so doing, has made the "one sacrifice for sins for ever".

### THE DAILY

The basis of all the offerings was the daily sacrifice of a lamb morning and evening: a constant calling to remembrance of God and His requirements. Numbers Chs. 28, 29 give full details of the regular offerings and should be closely studied; they are most instructive. Vv. 3-4 introduce the matter of the daily offering:

"And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even."

The procedure in offering the lamb was laid down by God, and could not be varied. Details are contained in Lev. 1: 11-13 and Lev. 6: 9-11, as follows:

"And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: but he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

"Command Aaron and his sons, saying, This is the law of the burnt offering: it is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place."

Every morning and evening, the Israelites would see the smoke rising up from the altar, and would know that the Lamb was being offered. It represented that which God required of the whole Israel nature: dedication to Him, and their readiness to give themselves wholly to His service.

The lamb was to be without blemish, physically a perfect specimen. In addition, the inwards and legs were to be washed with water, suggesting the need for *inward* as well as outward perfection. The priest was to lay his hands on the head of the lamb, thus associating himself (and all Israel whom he represented) with the animal. The lamb was slain, and its blood sprinkled round about the altar. The animal was then cut up and burnt — wholly consumed — and this consumption was so thorough that even the ashes were removed out of God's camp.

What else could all this mean but that God required service from Israel, and that, in the end, this service necessitated the complete consumption of flesh and blood; a consumption so thorough that every vestige of it is removed *in the morning*. God's camp of the future — the New Jerusalem, the Holy City — cannot have the least trace of sin's flesh in it, for flesh and blood cannot inherit the Kingdom of God. This glorious consummation is accomplished "when the morning appeareth."

## OUR EXAMPLE

The practices of these reformed characters (believers in the Name) were required to be such as would "adorn the doctrine of God their Saviour in all things." Jesus is the true image of God — the perfect model of the new man. He was perfection personified, and his true and only portrait is to be found in the sayings and doings recorded of him in the holy oracles. "He suffered for us, leaving us a pattern, that we should follow his footsteps." Was Jesus holy? So must his followers be. Was he unconformed to the principles and practices of the world? His followers must be so too.

The ideal was shown in the lamb. It was as perfect as could be, physically without blemish, docile, innocent. That was the standard set for all Israel. But perfection such as is symbolised here has only once been achieved by a mortal man, by the Lamb of God who takes away the sin of the world. He showed perfection of character, he was without guile, innocent of any transgression. Israel's sins were laid upon him, and he died to take those sins away. His blood was poured out, his flesh was offered for the life of the world. His offering was so complete, so perfect, that in the morning of the third day he rose, he was changed, and not a vestige of human flesh remained. He was the pattern for all his brethren, dedicating himself to his Father, and putting away the flesh. His brethren follow him, albeit at a distance, never attaining unto his perfection, yet knowing that they, too, will share in the immortality brought to light by His one great offering.

Let us daily remind ourselves, morning and evening, of the great principles thus set in the law, and rejoice that the great work of the Lamb of God has indeed been accomplished.



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 DETAILED CRITICISM OF THE NEW EDITION OF

 "PHANEROSIS"
 

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On p. 19 of "Phanerosis," Brother Thomas writes:

"... One of the chief imperfections of the English authorized translation, or rather version, is the slovenly manner in which names by which God has been pleased to make himself known to His people, have been rendered, after the fashion of the Septuagint, by the two words, 'LORD' and 'GOD.'"

We should have imagined that all would concur with this statement, but to it Brother Carter had added the footnote: "It must be remembered that the N.T. also uses Lord and God, but we cannot call the use slovenly."

The implied rebuke of this footnote is quite unwarranted. The N.T., like the Septuagint, is a translation of Greek manuscripts, and the "Lord" and "God" are, at least, consistent with the two words therein used, "Theos" and "Kurios." But the English translation of the O.T. claims to be from the Hebrew Scriptures, and the word "God" is indiscriminately used for as many as five entirely different Hebrew words, none of which it truly represents. Brother Thomas's statement is correct; the version is slovenly in this regard.

We are not alone in stating this. For example, Dr. Moffatt, in the Introduction to his version writes concerning the Memorial Name as follows:

"One crucial instance of the difficulty offered by a Hebrew term lies in the prehistoric name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yahweh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons) who translate this name by "the Eternal," except in an enigmatic title like "the Lord of Hosts." **THERE IS A DISTINCT LOSS IN THIS, I FULLY ADMIT; TO DROP THE RACIAL, ARCHAIC TERM IS TO MISS SOMETHING OF WHAT IS MEANT FOR THE HEBREW NATION . . .**"

Moffatt here recognises how unsatisfactory his method, and, incidentally, that of the A.V. is, in regard to the Divine titles. With all his learning, he reveals ignorance of the subject he is here commenting upon. "The Eternal" does not express the true meaning of "Yahweh," nor was this a name "given by the Hebrews to their God," as he states. It was the covenant-name of Deity assumed by Him when about to move on the behalf of His people then in captivity in Egypt. (Exod. 3). A proper name should not be translated but transliterated into other languages, so that we read "Yahweh" instead of "Lord" or "God" as in the A.V. Three distinct, different words have been given in the A.V. of the Old Testament for "Yahweh," namely: "Jehovah," "Lord," and "God." These facts, alone, should endorse the statement of Brother Thomas.

Just how slovenly the A.V. is in its treatment of the Divine Names and Titles is revealed in the Preface to the newly issued Revised Standard Version. Originally, the American Revised Version substituted the word "Jehovah" for "Lord" and "God" wherever the Memorial Name was used in the original, but the new R.S.V. has reverted to the practise of the English Authorised Version of expressing this name by the words "Lord" or "God" printing them in small capitals. The Preface states:

"For two reasons the Committee has returned to the more familiar usage of the King James Version: (1) the word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew; and (2) the use of any proper name for the one and only God, as though there were other gods from whom He had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate FOR THE UNIVERSAL FAITH OF THE CHRISTIAN CHURCH."

Here is clearly expressed the reason for the indiscriminate use of the word "Lord" and "God." The use of the true Name of Deity is inappropriate for the universal faith of the Christian Church." Christadelphia disclaims any association with such a universal faith. We believe, rightly, that such a Title as "Yahweh Elohim of Israel" implies the existence of other gods, and of other faiths, from which the true Deity, and the true Faith must be distinguished. And we believe that Brother Thomas's criticism of the A.V. is justified.

The Editor of "The Companion Bible" must have thought so also, for he saw the need of clearly distinguishing between all the various Names and Titles of Deity, and this he did by various types employed in the text, and by noting in the margin the significance of each different word.

Let us quote for example from the Authorised Version to illustrate the truth of Bro. Thomas's comment above. In Joshua 22: 22



the Name of Deity is expressed as, "The LORD God of gods . . ." What does this mean to the average reader? As it stands it would indicate that the Deity is the Chief God of the gods, taking His place among Baal, Ashtoreth, Molech and the others, though on somewhat higher ground! But when the various Hebrew terms are expressed, and their significance, as revealed in "Phanerosis", is comprehended, what a difference there is created. "The LORD God of gods" then becomes "Yahweh El Elohim," and in the light of Brother Thomas's exposition we can understand the term to mean: "He who will be the strength of the mighty ones." The Mighty Ones are the Elohim or Angels of the future age (Luke 20: 36), the perfected brethren of Christ, in whom will be revealed the Strength (El) of He who will be manifested (Yahweh). The passage becomes pregnant with interest and significance, all of which is clouded by "the slovenly manner in which names by which God has been pleased to make himself known to His people, have been rendered, after the fashion of the Septuagint, by the two words, 'Lord' and 'God'."

It is unfair that the writings of Brother Thomas should be issued with such belittling and misleading footnotes.

—H.P.M.

(to be continued)



The operation of the power of God on behalf of His saints is set in motion by their acceptance in a humble manner of His requirements.

The honour of His Name, the interests of His truth, the well-being of His people, present us many opportunities of writing an account that we shall not be ashamed to confront on the day of reckoning. While, then, we comfort ourselves, let us be quite sure we are entitled to the comfort by obedience, first by purity in all things, and second by seeking out and performing the Master's will in all things, and occupying ourselves in the execution of it.

What is the worth of that "piety" that expresses a fervent love for the Lord Jesus while it neither believes the word he preached (and which, he says, is to judge men in the last day) nor obeys what he has commanded?

—J. 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

## Visit to the Eastern States—2



Our visit was in answer to invitations issued by three Ecclesiastias: Hurstville (Sydney), Ballina (northern N.S.W.) and South Brisbane (Queensland).

In all three places, the meetings were well attended, and it was obvious that the brethren had worked well to make the effort a success. It is of great encouragement to a speaker when such enthusiasm is manifested in an effort. In these days of growing indifference towards the Word of God by the general public, we cannot guarantee large audiences, and no speaker has any right to demand them. But, on the other hand, this is no reason for us to relax our efforts and assume that nothing can be done. We are exhorted to be "instant in season and out of season," and it becomes a matter of faith to maintain the dis-

couraging work of preaching the gospel in the face of disinterest and apathy. It is well to remember the injunction of Christ who, when sending his disciples forth, told them to proclaim the word "as a testimony against the hearers." The work should be done "as unto the Lord and not unto man," and should be maintained, as the prophet was told, "whether they hear or whether they forbear to hear." We have nothing to do with "results"; they are the prerogative of God alone. We can but sow and water the seed, praying for, and awaiting, the blessing from heaven.

Our work, of course, was not entirely, nor mainly, concerned with public addresses, but also with the exposition of the Word to the brethren, and with the word of exhortation. There is

a vital need in these closing days of the Gentiles, to "strengthen the things that remain," and in this work, within the Ecclesias, all can play a part. It is a testimony to the interest of the brethren and sisters in the centres concerned, that the attendances were very encouraging, and interest seemed keen, even though some of the addresses were lengthy in point of time, and the meetings held were many.

Ballina is situated on the coast of northern N.S.W., in a situation noted for its great fertility and beauty. Undulating country rolling down to the sea itself, and covered with the dark green of banana groves, or fields of pineapples, contrasted with the deep blue of the ocean, or the grey rolling waters of large rivers then in flood. But for us, the true beauty of Ballina lay in the presence of the Ecclesia. We arrived late, about 15 minutes before the first meeting was scheduled to commence, and were welcomed by Brother and Sister Biggs. I had understood that the evening was to take the form of a public address, but with that glorious uncertainty that seems to attach itself to some of the arrangements made for us when we visit the Eastern States, we were called upon to give a verse by verse exposition of one of the minor prophets (Habakkuk). About 35 brethren and sisters were present at this first meeting, which was held in the home of Sister Stone, and after the main portion had ended, and the night

gradually advanced, we came to know one another better.

We were in Ballina for three evenings: Friday, Saturday and Sunday. On Saturday an address was given in the Ecclesial meeting place on the unfolding of the prophetic programme in our time, and this was illustrated by reference to the expectations of our pioneers based upon the prophetic Scriptures; expectations that revealed not only that they had a clear understanding of future events, but that in using the Word of God as our guide, we likewise rest upon a sure and certain foundation. As Peter declares, the Word of Prophecy is a clear, shining light in the midst of the spiritual darkness that hems us in (2 Pet. 1-19). An excellent attendance of brethren from near and far came together for the occasion, despite the continued inclement weather.

Sunday commenced with the Sunday School in the morning, was followed by the exhortation, and then, after dinner had been served at the hall to enable those from distant parts to make a whole day of it, an informal talk was given during the afternoon on experiences in Israel and among the overseas ecclesias, followed by the public address in the evening. This was our last address in Ballina, and we were very sorry to say farewell to the brethren of the district. It is a very grand experience to come upon such a fine group of those

of "like precious faith" in such an isolated spot, and if our ministrations did anything to encourage them, they may be sure also, that their own enthusiasm left its mark upon us.

On Monday morning we left for Brisbane, following a winding road that conveyed us through glorious scenic country, presenting a continuous and delightful vista of hill and sea, over 600 miles north of Sydney. At Ballina, the wireless had advised that a tropical storm, a cyclone, was about to hit Queensland, and it was thought that Brisbane might be effected. The sky was low and threatening, the wind was strong and gusty, whilst the ocean rolled in menacingly, throwing up its waves as though in anger, causing considerable damage to the foreshore of places such as Southport. And in this heavy, stormy, threatening weather we could see symbols of the state of the world about us.

In Brisbane, the third largest capital of Australia, the programme involved some form of Ecclesial work on every night of our stay, including the Sunday exercises. We were present a week, arriving one Monday and leaving the next; and yet, despite this heavy programme, and the shocking weather (it was Brisbane's wet season, and the weather was heavy and humid, as well as damp), the brethren supported the various meetings extremely well, and some very fine gatherings resulted. As we

were the guests of the South Brisbane Ecclesia, our efforts were confined to that ecclesia, but we also met the A.B. of the Charlotte Street gathering, and discussed with both groups the unfortunate circumstances that had led to the disruption of the Truth in Brisbane, endeavouring to speak frankly yet brotherly of these things, and we hope that a greater measure of co-operation may result, without any relaxing in principle. The Memorial Meeting in Brisbane was very impressive. Humility and earnestness seemed to be mingled, and were emphasised by the humble surroundings in which it was held. Approximately 80 brethren and sisters gathered to remember Christ, and many ecclesias throughout southern Queensland were represented by individual members.

On the Sunday evening, the Charlotte Street Ecclesia cancelled their own public lecture and advised the brethren to attend the meeting at South Brisbane, as a result of which, a very crowded audience heard our final address.

We returned to Sydney via the inland route which took us through Tamworth, Singleton and Maitland. The last two towns had been terribly affected by the floods. Streets of houses stood battered beyond repair, smashed and destroyed by the violence of the water; the streets lay deep in slime and mud brought down by the flood, so

that bulldozers were scraping it to either side, and we travelled through an embankment of mud and discarded household goods at least 6 feet high, whilst our car was constantly slipping and sliding in the slime that still coated the road. Huge departmental stores, and shops as well as homes were battered and smashed, their contents ruined. And everywhere the evil, horrible smell of the silt left by the flood.

At Singleton the river rose 56 feet, sweeping away a 30-ton bridge, throwing it over 300 yards down the river, drenching the town in mud and slime, bodily lifting up a street of houses and dumping them in one terrible wreck in the next street. We spake to some of the people of their experiences. One lady who knew the flood was imminent, sealed all the doors leading off from the paggage that ran through her house, and opening her front and back doors, allowed the flood to rush through the passage of her home. She took us out to her backyard. It was indescribable. Over the entire yard lay the filthy, black mud of the river, at least two feet deep, and mixed with it, all sorts of clothing, household goods, books, etc. When the sun shone, the mud hardened and caked, when it rained (and it had been raining incessantly for almost a fortnight), the mud liquified, and ran back into the house, to be cleaned out once more. In the shortage of labour, she could get

nobody to clean up the mess for her.

Next door a draper told us his story. The previous record floods, he declared, had caused the water to merely trickle under his front door. The town had been warned of impending floods, but he thought that if he lifted his stock 3 feet off the ground, it would be ample protection. He therefore stored his stock upon his counters. But the flood waters rose three feet in his shop, lifting up his counters, and turning the stock into the muddy, filthy slime that swirled about in his store, completely ruining it all.

It was the same story on all hands. Some did not realize the flood was coming, and made no preparations to meet it; some realised it was coming, but their preparations were inadequate. So it is with the world and the Ecclesia. The former is unheeding of the signs; it does not realise the extent of the impending crisis; and it will be swept into destruction. The latter realises that the crisis is impending, but are the preparations adequate enough? The terrible devastation of the N.S.W. floods will be repeated on a world-wide scale when the "time of trouble" is ushered in, and we are wise to make adequate preparations now, that we be not taken un-awares.

We returned to Sydney, and to a further week of activity.

Twice we spoke to groups of young people on the need for study, making practical suggestions to that end; a night was spent at Regent Hall presenting an exposition of Bible prophecy, a night at Lakemba "Watchman" Evening expounding a section of Col. 1, and a public address at the newly formed Sutherland Ecclesia—at which we had to compete by voice against the elements without!—completed the work.

On Sunday morning we exhorted at Regent Hall, and after the meeting were transported to Mascot aerodrome to board a D.C.6 for the first stage home. At approximately 3.30 we landed at Melbourne, 500 miles to the south, and were met at the aero-

drome and conveyed to the meeting, which is held in the afternoon, and here, again, we were privileged to give the word of exhortation. After the meeting we were returned to the aerodrome where we caught the 7.30 plane for Adelaide, 500 miles to the north-west, where we landed at approximately 9.30 that evening. Behind us were three weeks of delightful activity, with the knowledge that many names that once represented only a signature on the end of a letter, now take on a more personal and realistic form; and stimulated, too, by the grand co-operation that had brought, in each centre, a measure of success to the general campaign. (We hope to present a general summing up, next issue, God willing).

### ENCOURAGING FIGURES

To some, the tedious work of Gospel Extension seems completely unprofitable. Thousands of leaflets are distributed, but few attend the lectures advertised; books and pamphlets are given out in their hundreds, and yet interest is seldom aroused in those who receive them. So it must seem to brethren and sisters who faithfully shoulder the heavy and wearying work of trudging around their particular district, distributing copies of "Digest of Truth" or "Herald of the Coming Age." But here are some figures, calculated to show the value of these humble efforts, the true effect of which will not be revealed until the Kingdom age.

During twelve months, almost 700 applications were received by the Adelaide Gospel Extension group for further literature, and they came from countries all over the world. Not only were the seven states of Australia represented, but also New Zealand, South Africa, South America, U.S.A., Canada, Germany, Israel, Borneo, Gibraltar, Nauru Island, Great Britain, British Guiana, etc. In many places where applications for further help in the study of the world have been received, we have no idea how the original booklet was received. And with these applications have come a flood of letters speaking in appreciative terms of the help subsequently

received; and particularly the Bible Study Course.

When these applications are received, we endeavour to contact brethren close at hand, in order that the printed word might be supplemented by personal contact, and it is gratifying to report that, during the past three years, some 25 baptisms outside of South Australia have oc-

curred as the result of this co-operation. These figures are encouraging, and should stimulate us in our efforts to preach the Word; but at all times it must be recognised that the work is done in faith, as was Noah's, and must be maintained, despite the opposition about us, or the coldness of heart of those who do not want to hear.

### HOW TO IMPROVE OUR STUDY GROUPS

The Bible should be the most interesting book it is possible to read, but, unfortunately, many find it among the dullest of books. It all depends upon our approach to it, and the manner in which we seek to understand its message.

And this is true, also, of a study group. A study group can manifest interest, zeal and enthusiasm for the things studied, or it can become a dull assembly of people yawning through an unpleasant evening. Preparation is the keynote of success here, and not preparation on the part of only one or two. A study-group should act as a group, and not leave it to individuals to do all the work. In other words, there should be a measure of preparation on the part of all, that the mind of each one should be prepared to receive the matter

studied. If this is done, the benefit and interest of the meetings will increase.

It is the duty of the leader to vary the evening's entertainment (we use this word, for the study of the Bible should be our greatest pleasure). Instead of ploughing through a difficult section of "Elpis Israel" or "Eureka" where, perhaps, Brother Thomas has quoted extensively from historical records, it might be better to summarise the whole section first, quoting different parts to illustrate the points advanced, and leaving it to the class to more thoroughly read the section at home. By this means more knowledge and understanding would be diffused than by the laborious reading of page after page of historical matter without the point of it being appreciated.

**YAHWEH'S FAITHFULNESS IN THE PAST IS A GUARANTEE OF THAT WHICH IS TO COME. THIS HISTORICAL PICTURE OF THE SCRIPTURES AIDS THE PROPHETICAL AND ENCOURAGES, COMFORTS AND STRENGTHENS OUR PATIENT WAITING FOR CHRIST.**

**GOODWOOD STUDY GROUP**

This group has commenced a verse by verse consideration of the prophecy of Zechariah under the direction of Brother H. P. Mansfield, and based upon the exposition in "Eureka." A good attendance of brethren and sisters has been maintained to date, and very close, analytical consideration has been given to the opening verses of the prophecy. Particular attention is being given to Bible marking in

order that the members may gain the greatest benefit from the studies.

Members wishing to attend this class should consult brethren K. Stewart or Murray Lund. It is possible to accommodate any brethren in isolation with study notes from this class; in which case write to Brother A. Hollamby, 40 Tutt Av., Kingsword, South Australia.

**STUDY NOTES FROM DANIEL**

(Continued from p. 117 and culled from the Prospect Class)

**Chapter 8—the Cleansing of the Sanctuary**

**Verse 2: "River of Ulia"** — A small river dividing Shushan into two parts. Daniel was "taken there" in spirit only, for he was resident in Babylon at the time (v. 1).

**Verse 3: "A ram"** — It was an appropriate symbol to represent this nation Persia (v. 20), for the Persian kings wore Rams' heads of gold in lieu of crowns. The Ram is found inscribed on Persian coins, whilst a ram's head with unequal horns was carved on the portals of ancient Persepolis. "One horn higher than the other" — Representing the dual powers of Media and Persia (v. 20). The Persians were by far the most predominant of the two powers.

**Verse 4: Medo-Persia** succeeded Babylon as a world power, and

extended her influence beyond the borders of the previous empire.

**Verse 5: "An he goat"**—Grecia (v. 21). The goat was the ancient symbol of Macedonia from whence came Alexander the Great. Legend has it that the first colony followed a flock of goats as directed by the Oracle, and where they stopped the first colony was founded. The Aegean Sea perpetrates this legend, for "Aegea" is from "Aigeos" meaning "a goat".

**"Touched not the ground"** —so swift was the progress of the goat. History records that the conquests of Alexander the Great were more successful and meteoric than any other general of antiquity. "A notable horn" — "the first king" (v. 21) viz. Alexander the Great.

**Verse 6: — Conflict between**



Medo-Persia and Greece; the Prize: dominion of the world.

**Verse 7: — "Smote the Ram".** In B.C. 334 Alexander challenged the might of Persia. The Persian commander entrenched himself behind the River Granicus (of v. 3) with a force five times that of Macedonia, but was signally defeated. In three years Persian power was destroyed.

**Verse 8: — "The he goat waxed very strong."** Alexander exceeded all previous conquerors in the territory he controlled; his armies extended deep into India. "When he was strong, the great horn was broken." At the height of his power Alexander died of a drunken orgy. "For it came up four notable horns" — After the death of Alexander, the Empire he established was divided into four parts (see v. 22) among the four generals of his army.

**Verse 9: — "Out of one of them came forth a little horn."** Pergamum, one of the four divisions of Alexander's Empire, was bequeathed to the rapidly rising empire of Rome—and so the mighty Roman Empire was attracted to the east, finally transferring its civil authority to Constantinople. The power ruling in Constantinople (whether Roman, Turkish or Russian) is the "little horn of the goat." "It waxed great, toward the south, east, and the pleasant land" or Palestine.

**Verse 10: — "It waxed great even to the host of heaven."** — That is, the Jews. Yahweh was their King (2 Chron. 13: 8); the

angels were appointed to watch over their affairs (Ex. 23: 20-23; Josh. 5: 13-15); they constituted (with all their faults) the "host of heaven."

**Verse 11: — "He magnified himself even to the prince of the host."** Heb. "Sar-hatz-zavah", the "Commander of the army." This was the Lord Jesus Christ, who is styled by Isaiah "the Commander" (Isa. 55: 4), and into whose army the saints have been recruited (2 Tim. 2: 4). The Jews rejected his rule, and Rome crucified him.

**Verse 12: — "An host was given him."** An "host" or army was given Christ. As yet, his army (see Ps. 149: 5-9; Rev. 19: 14) is not ready for the conflict, and in order to punish disobedient Judah, 1900 years ago, the Roman army was used by Christ to overthrow the Jewish State. Notice the significant language of Matthew 22: 7 where the "king" in the parable is represented as sending forth his army" (Rome), destroying the murderers (those who delivered up Jesus to death), and burned up their city (Jerusalem). See also Luke 20: 16, 19; Deut. 28: 49 — "Yahweh Elohim will send against thee a nation from afar." Yahweh through His Son moved Rome against Jerusalem and punished the Jewish State.

**Verse 13: "That certain saint".** Notice margin—"The Numberer." There is a "set time" to favour Zion, a "set time" for the consummation of the Divine purpose, and this is controlled by the heavenly host.

**Verse 14:** The 2300 years should be dated from the opening vision in the chapter—the attack of the goat on the ram, which occurred in B.C. 334 (v. 7). 2300 years from that time brings us to 1966.

**Verse 18:** Daniel's death and resurrection is here pictured, showing that the cleansing of the Sanctuary is associated with the "time of the end," and the resurrection of the faithful to life eternal.

**Verse 23:** This verse portrays the "latter day" manifestation of the "little horn of the goat." A potentate shall establish himself in Constantinople with warlike intent, and anti-semitic outlook, who shall cause priest-craft to prosper and by pretensions of peace shall destroy many, but who shall finally be destroyed by Jesus Christ at his second advent. This is the "king of the north" of "the time of the end" referred to in Daniel 11: 40, and which is elsewhere identifiable as the Russian dictator. Daniel 8 should be considered side by side with Daniel 11; the latter contains additional information concerning the former (note the Angel's comment to Daniel in Ch. 10: 21). "The Prince of princes"—Heb. "Sar-sahrim" meaning,

"Commander of Commanders," or "Commander in chief." The events of this verse relate to the second advent, and the Lord Jesus is represented as associated with his brethren. He is not merely "the commander" as in verse 11 which was fulfilled at his first advent, but at the epoch of Gogue's destruction, has with him his resurrected and immortalised brethren, and in company with them proceeds against the world in arms (Rev. 19: 14).

**Verse 26:** "Shut up the vision." — The vision "closed up," was unsealed by the Lord Jesus Christ (Rev. 5: 5), and by the aid of the Revelation, the symbols of Daniel have become clearer in understanding, so that "the wise can understand" (Dan. 12: 10).

**Verse 27:** "I Daniel fainted." He did not understand the vision, and his lack of knowledge seriously affected him, so that he later "set his heart to understand" (Dan. 10: 12). Men of God, in all ages, have been similarly affected; notice the grief manifested by John for the same reason, and recorded in Rev. 5: 4. Prayer to the Father, earnest searching of His Word, brought wisdom and understanding, as it will also to us—James 1: 5.

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Did he bear arms for the destruction of men? Did he mingle as a political agitator in the paltry questions of human policy? Although he ate with sinners did he make the swearer, the fornicator, the debauchee, the companions of his solitude? Did he degrade the image of God by such conduct as this, by corrupt communications, by unholy deeds? Neither must the Christian, if he would be an acceptable "imitator of the Good One".

—J. Thomas

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Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation and the

Subjugation of all kingdoms and republics on earth.

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The human race is essentially mortal, under the law of sin and death

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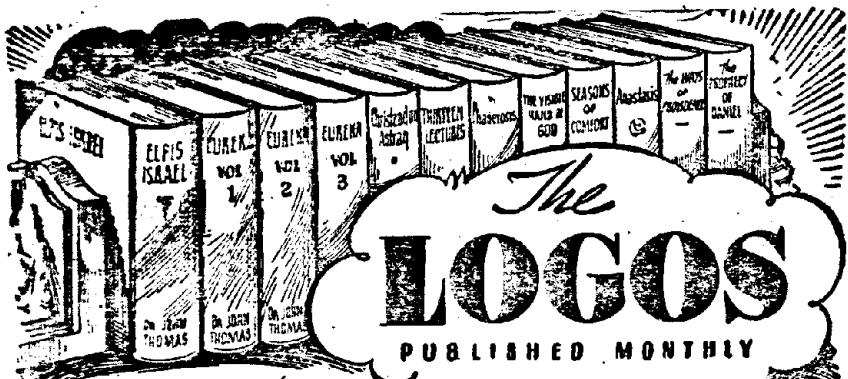
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## CONTENTS:

Thoughts on the Word .....	257
Habakkuk's Prophecy .....	258
Ceremonies of the Mosaic Law .....	264
Review of "Phanerosis" (new edition) .....	267
The Second Death .....	268
"Eureka" in the Light of To-day .....	270
The Judgment Seat .....	274
Gospel Preached by Moses .....	276
Christadelphian Newsletter .....	284

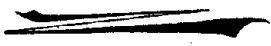
## THOUGHTS FOR THE TIMES

### Feed on the Word

*A man realising the evil of the present day will see the wisdom of regularly setting apart at least 20 minutes a day for the reading of the holy oracles. This reading is the greatest antidote in the present dispensation for the heart-hardening which is common to all men by nature. Next to it comes the morning and evening sacrifice of prayer—oftener, like David and Daniel, if the heart so frame, but at least thus often. This, like a watering of the seed sown by the word, will help that bringing forth of the fruit thereof by which the Father is glorified.*

*Then there are the assemblies of the saints enjoined by the Word, which are a great help in the same direction. Next, there is nothing like the actual performance of well doing for the quickening of the heart towards God, and keeping us in a right frame and attitude. Let a man accustom himself to doing good; let him ponder his daily surroundings in the light of the commandments of Christ, and aim to adapt himself to those surroundings in accordance to those commandments, and he will be wonderfully helped. The combined result of this mode of life will be realised in a state of continual mental sym-*

pathy for divine ideas and things, otherwise expressed in apostolic phrase as being "conformed to the image of the Son of God". It is in fact, the growth of the new man after the image of Him who has begotten him by the word. This inward man will be renewed from day to day, and manifest his increasing vigour by the increasing burden he shall feel with the present sinful state of things and increasing desire for the change that is to be brought unto us at the revelation of Jesus Christ.




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## VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY



### 9. . . . "God Came from Teman"

— Hab. 3: 3

Suddenly, abruptly, as unexpectedly as Christ will burst in upon a startled world, the prophet was transported from the past to the glorious future. In vision he saw the illustrious aspect of the victorious Messiah, emerging from the solitary confinement of Sinai against a world gathered to the Middle East for war.

"God came from Teman, and the Holy One from Mt. Paran," he wrote (Hab. 3: 3). The word "God" is misleading, for it is usually associated in the mind of Bible readers with the Creator Himself. It will not be Deity, Himself, who will be seen coming from the south, for "no man hath seen, nor can see" Him, for He dwells in light unapproach-

able. Frequently in Scripture, however, the title, "God" is used of the Creator's representatives or agents. Thus the Angel who was put in charge of Israel's affairs had the name of Yahweh conferred upon him, and he exercised all the prerogatives and authority of Deity, even to the overlooking of national sin (Exod. 23: 20-23). He is styled "the captain of Yahweh's army" (Josh. 5: 15), for he had as assistants, an innumerable host of angels who obeyed his commands. Even mortal men have had the title of "God" conferred upon them. Moses (Exod. 4: 16; 7: 1), the Judges of Israel (Exod. 21: 6; 22: 8-9 R.V.), the priests and leaders of the nation (Ps. 82: 6) are cases in point. They exercised Divine



authority in the name of Yahweh.

In like manner, the Lord Jesus was addressed as "My Lord and My God" by Thomas (John 20: 28), not that the Apostle endorsed the Trinitarian error, but he saw in the risen Christ, the manifestation of God.

In Habakkuk 3: 3, the word rendered "God" is "Eloah," and signifies "Mighty One." "The Mighty One came from Teman." Is this "Mighty One," a single individual, or a multitude? The answer is both. An army always marches in the name of its leader. We speak of Napoleon attacking Russia, or of Rommell marching towards Egypt, whereas, in fact, it is their respective armies that do so. Thus when the Prophet speaks of the Mighty One emerging from the south, he does not exclude the army that marches with him. Christ is "commander and leader" of this new "host of Yahweh" that shall be revealed (Isa. 55: 4); a new, divine, army of immortals, brethren of Christ, then made "equal unto the angels," and associated as one with their Head, forming what the Apostle calls, "a perfect man, the measure of the stature of the fulness of Christ" (Eph. 4: 13).

This Mighty One who shall reveal the Divine vengeance against a "world that knows not God," is Yahweh in multitudinous manifestation; Yahweh revealed as a Man of War" (Exod. 15: 3).

For Habakkuk 3 is prophetic of the future. "The prophet did not write, 'Eloah came from Teman.' The word rendered 'came' is not 'bah' as in Deut. 33: 2, where it is correctly translated, but 'yahwo,' the future of the same verb, and, therefore, to be rendered 'shall come in.' The text should be rendered thus: 'Eloah shall come in from the South, and the Holy One from mount Paran.' Eloah is the word used for the setter up of the kingdom, in Dan. 2: 44. It signifies the Adorable One, or the Strong One. It is the Deity made flesh, and justified by spirit, and equivalent to 'the Holy One' or 'Messiah.'" ("Eureka" vol. 2, p. 546).

The Revised Version supports this statement of Brother Thomas, setting the whole chapter in the future tense.

The statement the "Strong One shall come in from Teman (the South)" should be considered in the light of Deut. 33: 1-3 where Moses spoke prophetically of blessings that are yet to accrue to Israel: "Yahweh came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them" (Deut. 33: 2). We have not the space to deal with each of these features at the moment. This has been done at length in the "Logos" vol. 16, p. 164, to which we direct the reader. Sufficient for our present purpose is it to say, that

though this verse is in the past tense (for which consider Romans 4: 17), the emergence of Israel from Sinai, under Moses, was only representative of a future, more glorious gathering of "true Israelites" under Christ. Verse 3, for example, could not apply to the generation of Israelites that Moses led out from Sinai, for all, with the exception of Caleb and Joshua, perished in the wilderness. These words, however, are applicable to the true Israel (Jeshurun — the Upright One, v. 26) that shall, in the future, emerge from the same place under Christ, the Adorable, or Strong One.

Temán (the South), or Sinai, is the place where the saints will be "gathered together unto him" (2 Thess. 2: 1), the place of the Judgment Seat (Psalm 50: 5), and the locality from whence Habakkuk, in vision, witnessed the glorious assembly of the redeemed emerge with their Captain, in belligerent aspect against the powers of darkness.

Psalm 68 speaks of this occasion also. Though by a superficial reading it seems to apply to the past, Paul gives it a future application, applying verse 18 to Christ (Eph. 4: 8). It takes its place, therefore, as one of those prophetic, Messianic Psalms, the complete fulfilment of which yet lies in the future. And in the light of Habakkuk 3, verse 17 is particularly interesting. The "Companion Bible" renders it:

"Yahweh among them (the angels and chariots) hath come Sinai into His Sanctuary." The Psalmist, like Moses and Habakkuk, visualised the royal progress of Christ and the saints (Yahweh manifested in His messengers and chariots) from Sinai or Teman, to Jerusalem and Zion, where the Sanctuary, or Temple of the Future Age will be built. He heard the warlike proclamation of the host as it emerged in belligerent attitude: "Let Elohim arise, let his enemies be scattered; let them also that hate him flee before him" (Ps. 68:1).

#### VISUALISE THE SCENE

Christ's first work at his return is to raise the dead and bestow upon the righteous eternal life. For this purpose they shall be gathered to Sinai to judgment from whence later the approved emerge with Christ against the world at war. There will be no undue haste at Sinai. The judgment of the household, and the marriage supper of the Lamb will take time. Deity is never in a hurry. Time means nothing to the Eternal, and though there is a "set time to favour Zion," this will probably allow of the proper and leisurely development of each item leading to the final consummation—the complete establishment of the Kingdom of God in the earth.

The gathering of the saints to Sinai will synchronise with the "time of trouble such as never was" (Dan. 12: 2). The

Gogian attack against the Middle East will commence, and the whole world will be convulsed in war. From out of this trouble, the saints will be taken. This is in conformity with the action of Yahweh in all periods of national judgment. Noah was safely housed in the Ark, and "shut in" by Deity seven days before the storm broke forth. Lot was conducted out of Sodom before "brimstone and fire from out of heaven" brought destruction to the city, the angel declaring: "I cannot do anything until thou be come thither" (Gen. 19: 22). And as it was in the days of Noah and Lot, so shall it be at the coming of the Son of Man.

Sinai will constitute the hiding place of the Most High (Isa. 26: 20-21). There He will "hide His servants in the secret of His presence" (Ps. 31: 20). At the holy mount they shall rest with Christ, fraternising with each other, before going forth in company with him as angels of his power, to render judgment upon the nations (2 Thess. 1: 7-9 margin; Ps. 149: 6-7).

A graphic illustration of the terrible conditions of the nations following the withdrawal of the saints, is revealed in the condemnation of the rejected at the Judgment Seat. Having joined too freely with the world in the days of their probation, they will be banished from the precincts of Sinai, to join with it likewise in its tribulation. They will be consigned to "the lake which

burneth with fire and brimstone" (Rev. 21: 8). The "fire and brimstone" is not the hell of theology, but a symbolic representation of the state of war and violence into which the world (the sea, or lake, of nations — Isa. 57: 20) will descend. At Sinai, there will be manifested "glory, honour, and immortality," but in the world there will be found "wrath, tribulation and anguish" (Rom. 2: 6-7).

#### A HIDING PLACE FROM THE WORLD

A place that is isolated and likely to remain so, is required for the "marriage of the Lamb to his bride," the secret and uninterrupted communion of Christ with his brethren. Sinai is adequately situated for such a purpose. It is also appropriate for such a solemn occasion, for it is rich in historical background relating to past manifestations of Deity. It was at Sinai that Moses received his call and witnessed the miracle of the burning bush. There, also, Deity announced His Name which is expressive of His covenant with Abraham. At the Mount, Israel received the law and was constituted the Kingdom of God on earth. To it Elijah retired from the fury of Jezebel after his dramatic destruction of the priests of Baal.

The Sinaitic Peninsula is in the form of a triangle bordered on the one side by the Red Sea, and on the other by the Gulf of

Akaba. It is recognised as one of the most isolated and mountainous regions of the earth's surface. Towering, rugged mountains of red granite are intersected by the narrow valleys and desolate plains. Moses described the area as "a great and terrible wilderness of fiery serpents, scorpions, and drought" (Deut. 8: 25), and Jeremiah called it "a land of deserts and of pits, a land of drought and of shadow of death, a land that no man passeth through, and where no man dwelleth" (Jer. 2: 6). Here is a country that no government seeks to annex, or emigrants undertake to people. With its terrible loneliness, its isolation, its stark austerity, its hot dry atmosphere which produces a deep stillness, Sinai seems specially reserved for manifestations of Omnipotence.

Mount Sinai, itself, is approached through a narrow valley which does not attain more than 200 feet in width, with huge masses of perpendicular granite rocks on each side, which appear as though shattered and split by earthquake. One traveller, who visited the Mount, declares that a gentle but constant ascent leads up this valley, the aspect of which is terrific but ever varying. The scenery is stern, he declares, but asks, What has the beauty and softness of nature to do here? Mt. Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the ter-

rors of Yahweh. The scenes are suited to the sound of the fearful trumpet that was once heard there when Moses drew Israel to its base.

How much more awe-inspiring will be our gathering to Sinai? Already the strength of Ail will have been visibly manifested in the fact that the majority of the innumerable host then assembled will have been raised from the dead. Each one will doubtless be impressed by his unworthiness for eternal life, and yet will be buoyed up in the confidence that God is love, and he has an Advocate with the Father who can appreciate his feelings. Thus principles of holiness and reverence to Yahweh will be elevated by all. And with the final bestowing of eternal life upon the righteous, fear will be swallowed up in the strength of Divine nature, and the joy of victory.

The Mosaic Law provided a period of exemption from warfare for the newly wedded husband (Deut. 24: 5). The type will be fulfilled at Sinai where the Lamb and his Bride will "rejoice before Yahweh" before proceeding against the world in arms. True communion will be enjoyed by those assembled. They shall have had the great privilege of personally meeting their Redeemer, and hearing his words of commendation expressed before the Elohim whose power, glory and wisdom they will now equal (Luke 12: 8; 20;

36). Those who were parted by death will be united in a life that shall never end. Those whose friendship has been forged in adversity, and who have enjoyed the sweet communion of fellowship in days of weakness when opposition has been strong, will then look forward to continued co-operation and mutual labour under circumstances of success and triumph. There will be the grand joy of personal association with the great characters and heroes of the past. Of conversations with such as Abraham, David, Paul, John, Peter, Moses, Enoch and others. Of exchanging reminiscences with those "of like precious faith" in these days. The troubles of the present will be forgotten in the joy of that time.

#### PREPARATIONS FOR WAR

But there is work to be done. The Kingdom must be established over all the earth. Yahweh's Name must be sanctified in the eyes of the nations. Antichrist must be destroyed; and it is the honour of saints to exe-

cute the judgments written (Ps. 149). For this purpose they will be organised into an encampment (Rev. 20: 9) similar to that of Israel when they marched under Moses. The tribes were organised into four sections, under four standards, answering to the symbols of the four beasts, or living ones, of Ezekiel 1 and Revelation 5.

In like manner, some time in the future, a similarly organised force, under the control of the Lord Jesus, will emerge from the precincts of Sinai, to establish the Kingdom of God on earth. Habakkuk saw it in vision: "The Mighty One shall come in from Teman, and the Holy One from Mount Paran. Selah."

The word "selah" is a thought-link. As a word it signifies "pause" or "consider." It bids the reader to consider what has been said in its bearing upon what follows. And this we propose to do (God willing) next month.

—H.P.M.





## Ceremonies of the Law of Moses

### 2. — THE DAILY SACRIFICE

As the daily sacrifice appears to be the basis of all others, it will be profitable here to consider the principles which were common to them all. For although the daily burnt offering differed in detail from the sin offering and the trespass offering, and different rules of procedure had to be observed, yet certain features were always present. Foremost amongst these was blood-shedding. The blood must always be poured out. Sometimes it was sprinkled before the vail, sometimes on the mercy seat, sometimes on the altar. Whilst these differences in treatment must have had some significance, blood-shedding was present in each case.

*Brother H. C. Gates, author of this article, has published a splendid little work entitled "The Tabernacle". In a clear simple manner it reviews the Mosaic worship, and the text is illustrated by many drawings. Many copies of this work have been sold, so that recently we have had to advise that we were out of stock of it. Fresh supplies are now to hand, and can be obtained from "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia at 2/6 per copy plus postage.*

God established this principle as an essential to acceptable sacrifice. An animal killed by a method involving no blood-shedding, or the blood disposed of in any way other than that prescribed by God, would have been quite unacceptable and without effect. The Israelite was forbidden to eat blood because it was the life of the flesh, it was the vital fluid of the body. It must be poured out and covered with dust (Lev. 17: 13). Blood disposed of in this way had no effect upon sins,

no virtue was attached to it other than it being an act of obedience. But blood *poured out on the altar* was prescribed and accepted by God as a covering for sins. This is stated quite clearly in Lev. 17: 11:

**"For the life of the flesh is in the blood: and I have given it to you UPON THE ALTAR to make an atonement (covering) for your souls: for it is the blood that maketh an atonement for the soul."**

This feature of sin-covering was present, then, in all the sacrifices. It was a prominent feature of "the daily" and would be a constant reminder of the need for covering sins.

We may here digress for a moment to comment on the grace of God. It is sin and sin's flesh which separates man from God and is the obstacle to the attainment of life eternal. Clearly death is all that man deserves because of his sins, and as long as sins remain man cannot be given unending life; for the end of sins is, and must be, death; "sin, when it is finished, bringeth forth death" (James 1: 15). But if provision could be made whereby man's sins are *covered*, put away, abolished, then the obstacle to life is removed, he can be given immortality.

God has made this gracious provision. He has instituted a system of covering, and He has done it in *type* (in animal sacrifices), and in *fact* (in Jesus), *provisionally* in this life, and *finally* when the Lamb of God returns.

This merciful provision has been known and observed right from the beginning when God covered Adam's sin with skins of slain animals. Under the Law of Moses, God systematized sacrifice and deemed it necessary that Israel should have a *daily* reminder of His gracious provision, and that they should *daily* be required to shed blood upon the altar to make a covering for their sins. Although specific acts of sin needed specific acts of covering (which will be considered later in this series) it was necessary to have a daily offering to bring the position of Israel to remembrance—as sinners needing a covering.

Another feature which was common to all the sacrifices and which was strongly allied with blood-shedding was the laying of the hands on the head of the animal. We are not told precisely the meaning of this action, but since, in regard to the scapegoat on the day of atonement, this was done *expressly* to transfer the sins of Israel to the goat (Lev. 16: 21) we may reasonably apply the same idea to all occasions when the hands were laid upon the head of the animal. This was to be done even in the case of voluntary offerings—either burnt or peace—*offerings for no specific sin*. The act in these cases would be acknowledgment before God that the offerer was sinful anyway, and in need of covering. This is evident from Lev. 1: 4 which deals with the case of *voluntary burnt offerings*:

**"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement (covering) for him."**

So even with a voluntary offering, there had to be an acknowledgment of sins or sinful conditions, and the blood was then shed as a covering.

These self-same principles must have been present in the daily offering of a lamb morning and evening. The priest would lay his hands on the lamb's head in acknowledgment of Israel's sinful condition, and the lamb would therefore become the *bearer* of Israel's sins—like the scapegoat on the day of atonement. The blood would then be poured out upon the altar, and those sins would be covered. Thus the blood of the sin-bearer became the covering.

These things must be transferred and applied to Jesus as the one true offering. His blood is the *real* covering, the blood of bulls, goats and lambs were only types and served for the time then present. Jesus is the *real* sin-bearer. Our sins were laden upon him, as the prophet Isaiah says: "The Lord hath laid on him the iniquity of us all"; "He shall bear their iniquities"; "and he bare the sin of many" (Isa. 53: 6, 11, 12). If we ask how did He do this, the apostle Peter answers, "Who his own self bare our sins *in his own body* on the tree" (1 Peter 2: 24). By bearing our nature, and suffering griefs and sorrows inseparable from our nature, our sins were laid upon him. And since death is an end of all sins, He suffered death to take those sins away. And since the pouring out of blood is the pouring out of life, his blood shed is the covering for sins.

In a figure we lay our hands on the head of Jesus in the act of baptism, an act which associates us with his death and the taking away of sins. Our sins are then covered, and we walk in newness of life. Having been covered in this way, it is then possible for us to be granted immortality. But the lamb offered morning and evening would suggest our daily laying of hands on the head of Jesus—approaching in prayer to the Father through him for daily forgiveness and covering.

—Bro. H. C. Gates, Coventry, England

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● "I would like to voice an appreciation of the work the "Logos" is doing. I was greatly impressed after having toured 3,000 odd miles through Queensland with Brother Twine, to see so many brethren and sisters in isolation, settling down to some very serious study with the "Logos" in hand, and, of course, the pioneer works . . . Those whom we met in isolation in most instances were not lax in their spiritual ministrations as is sometimes supposed, but rather quite the opposite. They were very much alive to their individual responsibilities as sons and daughters of the living God.

—A.P. (N.S.W.)



*A Critical Review of a New Edition***"PHANEROSIS"****A CORRECTION THAT COULD HAVE BEEN MADE**

In criticising the various footnotes and additional comments that clutter this new edition, and adversely reflect upon the exposition, we do not suggest that the writings of Brother Thomas are above criticism, or should be accepted without question. He was not inspired or infallible. That standard should not be claimed for any writings apart from the Word of God alone. Nor do we suggest that restrained footnotes are not permissible; in fact, they are desirable if warranted. But it is unfair to any author if they are used merely to express the opinions of an editor—opinions that are open to question themselves. Where obvious faults are to be found they should be indicated by footnotes.

And yet, in this edition of "*Phanerosis*," cluttered as it is with additional notes expressing the opinions of others in opposition to its author, the publishers have omitted to correct at least one essential point where Brother Thomas has made an obvious mistake.

On p. 23 the statement is made: "Another word applied to

Power Increase, and improperly rendered 'Lord,' is Eloahh."

"*Eloahh*," however, is invariably rendered "*God*," and not "Lord."

To anybody who has made any study of this subject at all, this is an obvious error, and certainly should have been corrected in an edition that aims to put Brother Thomas right in all particulars! A footnote at this place would have been both permissible and desirable, and yet, whilst innumerable unimportant comments have been included challenging the text of the book, an important detail like this is overlooked.

And lest any should think our strictures in this extended review are too harsh, consider the following fact. We had cause, recently, to check up on a point in "*Eureka*", vol. 1, p. 104, in the latest edition. To our amazement and indignation, we found Brother Thomas's comments had not only been *reduced* and *edited*, but the main point that he desired to express had been entirely *reversed* — and all this *without any indication anywhere that such had been done*. (Com-

pare the text of "Eureka", vol. 1, p. 104, in the latest edition, with p. 125 in earlier editions). We maintain that it is wrong in principle to tamper in this manner with another's work, and issue it under his name. Particularly when that work is "Eureka"—the finest exposition in the Christadelphian library.

It becomes a little nauseating after such an experience as this, to read the statement included on the title-page of an earlier edition of "Eureka" and published by the same Committee: "Reprint by photographic process to retain sentimental value,

and OBTAIN LITERAL ACCURACY."

Many of the footnotes in the new edition of "*Phanerosis*" do not assist, but rather interrupt the continuity of the exposition, by drawing attention to matters of no interest or importance, such as the one on p. 63 where the footnote suggests that "Jesus probably attended the village school"!! We propose, however, in our next issue (God willing) to briefly consider some of the "additional notes" included with this latest edition of "*Phanerosis*."

—Editor

## What Constitutes the 'Second Death'?



It is being suggested by some (see "Light" issued from N.S.W.) that the phrase "the second death" relates to that which was passed upon Adam as the result of his sin. Contrary to this, however, are the word of Paul: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5: 12). The common death of all mankind is thus traced by the Apostle to the results of Adam's sin.

Neither is there any truth in the contention that Paul's words, "for that all have sinned" mean that if we did not sin we would not die. Paul is merely showing that sin having been introduced by Adam, his posterity have followed in its train.

Why becloud a simple subject? There are some—many—among us working and praying for reconciliation, and such statements and distortions of Scripture constitute a serious menace to the cause of Ecclesial peace.

The meaning of the phrase, "the second death," is simply and clearly shown in the writings of Brethren Thomas and Roberts. It occurs four times in Revelation. The first is in the message from the

glorified Jesus to the Ecclesia at Smyrna (Rev. 2: 11): "He that overcometh shall not be hurt of the second death." "The second death is that repetition of death which will occur at the appearance of Christ in the case of those who will rise from the dead to experience the shame and punishment of a divine repudiation" ("Thirteen Lectures", p. 19). It is styled "the second death" because multitudes who will be injured by it will have been previously dead.

The second text is Rev. 20: 6: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Upon this, Brother Thomas writes: "To them who have been dead, and afterwards rose again to life, and after that pass through its preliminary terrors to die again, it is a second death" (Eureka", vol. 1, p. 263).

The third text is Rev. 20: 14: "And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." Here, "death and the invisible (hell) are used metonymically for the subjects of them" (Eur., vol. 1, p. 263). Exactly the same use of metonymy is employed to-day in common language, and nobody misunderstands. For example, "Britain may again have to Dunkirk her soldiers." Here "Dunkirk" stands for an event of which everyone knows; likewise the lake of fire stands for the second death of which it is the instrument.

In any case, there is no confusing the "second death" of Rev. 20: 14 with that passed upon Adam at transgression.

The fourth text is Rev. 21: 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolators and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

This verse needs no other explanation than that offered on the previous texts, and shows quite conclusively, that the idea referred to in our first paragraph above, is quite untenable. Let us all strive for the purity of faith, and true reconciliation will follow in its train.

—R.S. — Vic.

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

—J. Thomas

**"EUREKA" IN THE LIGHT OF TO-DAY****The Eastern Question**

*The Powers are all "armed to the teeth", with their hands upon their swords, and in a highly irritable or inflammable frame of mind, upon the Roman and Eastern Questions, and ready to do battle against any who might venture athwart the path of their policy or ambition. They are conscripting the cultivators to a vast extent, and preparing them for war; as though war, and not agriculture, were the normal condition of mankind. Thus they are beating their ploughshares into swords, and their scythes into spears; and the weak say they are strong; as an indispensable preliminary to the great conflict which is to follow — Joel 3: 10.*

—"Eureka" vol. 3, p.594.



In the above paragraph, Brother Thomas described conditions as they existed in 1866 when "Eureka" was first published. To-day, to an extent far exceeding anything that he could have anticipated, the same conditions exist in an aggravated form. The most diabolic means of warfare are harnessed to man's ambition, and in the wholesale conscription of men, and the building up of nuclear weapons of war, the nations are being driven inexorably along a path that must inevitably end in catastrophe and destruction on a scale hitherto unknown to history.

In 1866, despite the armed

condition of the nations, certain factors were lacking essential to the development of the crisis of the End. In "Eureka", Brother Thomas noted those features. Russia was not a dominant force in international politics, the nations were not divided into two armed blocs, Israel was not back in the land. To-day, these are integral and disturbing features of the current crisis, and the discerning eye of faith sees in them signs of the approaching and imminent consummation of the Divine plan.

In 1866, the Roman and Eastern questions troubled the nations, and caused them to conscript men for war and beat their

ploughshares into swords. These two political questions are still prominent, and likely to remain so until finally, an unholy alliance between Russia and Romanism will help to cement the Gogian confederacy, and bring it against the mountains of Israel where it will be destroyed by the power of Christ and the saints (Zech. 14: 5). The "Eastern Question," referred to by Brother Thomas in the extract above, and frequently mentioned in his writings, was the expression used in diplomacy from about the time of the Congress of Verona (1822) to comprehend the international problems involved in the impending dissolution of the Turkish Empire. One hundred years ago, the Ottoman Empire was the only East with which the European diplomatists were collectively brought into contact, and the Far East was not a matter of international concern. Militarily, China, Japan, India, Indonesia and the other nations of the Far East played no part at all in the deliberations of the Great Powers. In the eyes of most people, these were "quaint," far-away places, convenient markets where industrial, exporting countries like Great Britain could dump their products at high profits, and with little chance of real competition.

But now the situation has changed. The Far East has awakened. And nations like China, Japan, India and Indonesia threaten world peace in the

East, as Russia does in the West; so that, in the words of Scripture, "the whole world" is involved in preparations for war.

Notwithstanding this, however, the "Eastern Question" still remains a problem in international politics causing "a highly irritable or inflammable frame of mind," and in which all nations, including those of the Far East, are intimately concerned. But it is a changed "Eastern Question."

The centre of interest has moved from Turkey to Israel, and this tiny stretch of country, with its infinitesimal population, is now repeatedly the subject of concern in the counsels of the nations. The eyes of statesmen are more and more being centred upon the future capital of the world, and Jerusalem is assuming the role referred to by the prophet: "Behold, I will make Jerusalem a cup of trembling . . . a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12: 2-3).

This was illustrated in a remarkable manner recently when the representatives of the Eastern Powers met at Bandoeng in what was termed an Asian-African Conference to consider matters relating to world peace. The statesmen gathered at this conference represented some 1,500-million people, and it was signi-

ficant, that in their deliberations little Israel, with its 1,500,000 population, should continuously and prominently be the subject of comment.

Dr. Jamali, of Iraq, in his address before the Conference, is reported to have listed "old time colonialism, Zionism and Communism" as the three factors disturbing the world's peace. His words were supported by the Egyptian Prime Minister who demanded that the Arabs be given the territory "they were forced to yield to create the state of Israel" (Advertiser).

Let us, who are educated in the secret of Yahweh's purpose (Psalm 25: 14), read these utterances of prominent statesmen with an appreciation of their significance. Is it not a wonderful thing, in this age of great issues, when atomic warfare threatens civilisation, and the whole future is charged with uncertainty and the possibility of terrible destruction, that little Israel should continue to be an issue of such magnitude in the minds of men? Cannot we see in this, the developing purpose of Yahweh, to bring all nations "to Jerusalem to battle" (Zech. 14: 1) that the city which witnessed the humiliation of Christ might be the scene of his glory? It matters not where we turn to-day, Israel and the Middle East is of profound importance in the policies of men and nations—and in this we see the hand of God.

It was significant in this Asian-African Conference, that Communist China supported the statements of Jamali and Prime Minister Nassar of Egypt, and stated that the Arabs could rely upon the influence of the Communist nations to assist them re-establish their power over that portion of the Middle East which they were "forced to yield to create the State of Israel." And so, like a small but powerful magnet, little Israel not only draws the eyes of the world, but will play its part, ultimately, in drawing the armies of the nations into the Middle East.

What of the Western powers at such a time as this? The answer was given by prominent political commentator Douglas Wilkie in his review on the international scene as published in the Adelaide *Advertiser*. Therein he stated his opinion that Britain has made a mistake, in recent years, in backing the Arab powers against Israel, and that the time is approaching when she will be forced to reverse her policy in the Middle East, and find in Israel a friendly ally.

Events are thus forcing Britain into the very position demanded by Bible prophecy, a position that will cause her to oppose the attack of Gog in the terms of Ezekiel 38. Douglas Wilkie's comments are worth noting. They are as follows:

**"The Arab States are now so busy stabbing each other in their feudal dynastic quarrels that Britain is at last coming around**

to the views of Churchill (always 10 years ahead in his thinking) who said all along that Britain must cultivate Turkey and a friendly Jewish State, and abandon its traditional pro-Arab policy." (Aelaide "Advertiser")

Little Israel thus assumes a position of prominence in world affairs entirely out of proportion to her size. Meanwhile, as in 1866, the Eastern Question causes fear and anger among the nations, with this vital difference, that to-day Turkey does not extend her power over Emmanuel's Land, but there the "partial regathering of Jews" anticipated by Brother Thomas in "Elpis Israel" is a fact.

The trouble little Judea is causing the nations now is nothing to that which it will cause in the future. In "Elpis Israel", page 448, Brother Thomas asks and answers the following question:

"What would the reader think

of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king. He will begin this mighty enterprise with Judah . . ."

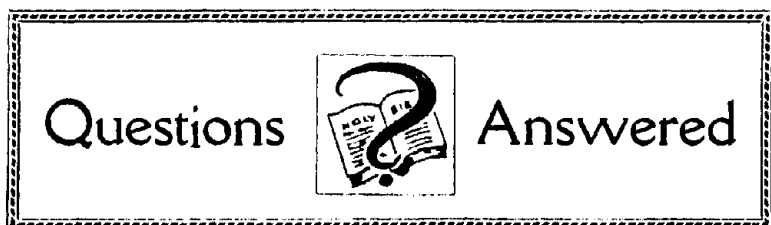
We can thus expect the disturbing influence of Israel to continue and increase as the End approaches, and to reach its final climax when converted to Christ, it will play its part in subduing the whole world to him, as his battle axe and weapons of war by which he shall bring to submission those nations which reject his mercy. (Zech. 9: 13-16; 10: 3-6). But for this final act we await the appearance of Messiah himself. Surely his coming cannot be long delayed.

—E.P.

### THE PRESENT EVIL WORLD

Drink, covetousness and impurity are said to be the nation's great sins. But the country is guilty of other crimes, equally heinous — "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings." But its greatest sin is its treatment of God and His Word — its refusal to surrender to the whole of Bible teaching — its picking and choosing of such parts only as agree with its sin-biased predilections. The nation is given over to the worship of man-made gods and adherence to man-made creeds. This charge is repudiated, of course, and educated brains are taxed to justify prevailing superstition and rebellion. But facts are facts. The trinity is not the God of Israel; an immortal soul is not the death-stricken man of the Scriptures; the hope of Christendom is not that outlined in the covenants of promise; and the cleaving to Gentile ways and customs is not the religion which God accepts. As with the Jews, priests and people profess that they know and serve God, but do neither.

—A.T.J.



### THE JUDGMENT SEAT



A sister (Texas, U.S.A.) enquires:

1. *Will the Judgment take place in one locality?*

**Ans.** — Paul writes: "We must all stand before the judgment seat of Christ" (Rom. 14: 10; 2 Cor. 5: 10). In proof of his statement, he quotes the words of Isaiah: "As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God" (Isa. 45: 23), and the word-picture that these words present to the mind, is that of a company of people gathered together to give homage unto their King.

Paul taught the brethren at Thessalonica (1 Thess. 4: 17) that the resurrected saint, together with those living at the advent, will be gathered together for "a meeting with the Lord". In 2 Thessalonians 2: 1, he made reference to the "coming of our Lord Jesus Christ and our gathering together unto him". This "gathering together" is for the purpose of judgment, and teaches, by implication, that the Judgment Seat will be localised in one place.

This is clearly stated in Psalm 50. The Spirit there declares: "He shall call to the heavens above, and to the earth that he may judge his people. **Gather my saints together unto me**; those that have made a covenant with me by sacrifice" (Ps. 50: 4-5). The locality of the Judgment Seat, where the saints will be gathered for judicial sifting is Sinai (Deut. 33: 2; Ps. 68: 17; Song 3: 6-11; Hab. 3: 2).

2. *Will we know each other in the Kingdom?*

**Ans.** — Yes. Although the bestowal of eternal life will result in great and wonderful physical changes, sufficient of our present identity will remain to cause us to know each other in the Kingdom. Christ taught: "Many shall sit down with Abraham, Isaac, and Jacob



in the kingdom of heaven" (Mat. 8: 11). These words show that individuals will be clearly identified in the Kingdom. On the Mount of Transfiguration, which was a portrayal of the Kingdom, the disciples "saw Moses and Elias speaking with Jesus" which again reveal that they could identify these individuals. And this was again shown on the occasion when the Lord revealed himself to his disciples, after his resurrection and glorification.

What a privilege it will be to meet with, and recognise, such worthies as Noah, David, Paul and others! What a transcending joy to go forth in Divine strength and wisdom with those with whom we have laboured in the Truth, in days of weakness, and again co-operate together in the service of the King. The identity of immortal saints will be retained after Judgment at Sinai, and in the general company of the approved, there will be reflected, a living history of the Truth, from the days of Abel unto the coming of the Son of God.

### 3. *Will we see the Rejected?*

**Ans.** — "There will be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, in the kingdom, and you yourselves thrust out" (Luke 13: 28). If the rejected see and recognise the righteous, there is no doubt that the righteous will see the rejected. But, in addition to seeing the rejected, the righteous will understand, and appreciate, and fully endorse, the judgment given.

All sham and pretence will be removed, and in the resultant revelation, it will be seen that the rejected have flagrantly abused the goodness of God, and thoroughly warranted the punishment meted out (Isa. 32: 5).

This may seem hard at the moment, but in that day there will be such a revelation of Divine justness and goodness as to cause a wholesale revulsion against evil. People, even the mortal population during the Kingdom, will witness this to such an extent, that love for God will exceed all other emotions. They will "not be able to bear them that are evil", so that in Zechariah 13 we have the picture presented of the "mother and father" of a false prophet being the very first to institute summary judgment against him (v. 3).

As there will be joy in receiving the approval of the Judge, so there will be sorrow in the knowledge that others have failed to measure up to the requirements. It will be a sorrow in which the Father and the Son will share, but will be ultimately swallowed up in the joy set before those who will enter into the "marriage supper of the Lamb."

—"Logos" Committee

## The Gospel Preached by Moses to a Gentile

*"And Moses said to Hobab: 'We are journeying unto the place of which Yahweh said, 'I will give it you': Come thou with us, and we will do thee good: for Yahweh hath spoken good concerning Israel.'" Num. 10: 29).*

The word "gospel" is much misunderstood to-day. It is usually associated with "gospel" halls and certain fervid evangelists who preach what is termed a "hot gospel." The word is used on a secular level as in the phrase "Socialist gospel." It has come to mean any stirring message delivered with authority or fervour. Its real significance is *good news*, from the Anglo-Saxon "God-spell." The message contained in the Bible is good news or a "gospel" because it gives hope in the midst of despair, light in the midst of darkness.

In our title we also use the word "Gentile." We use it in the sense of one not a Jew or Israelite — one not descended from Abraham in the line of Jacob. The Bible divides all men into two classes: Jew and Gentile. God has promised favour to the Jew and to no other. Israel is the vehicle of the Good News.

When Jesus went about the land of promise preaching the Gospel of the Kingdom of God (Mark 1: 14), he did not change this Divine arrangement. He himself declared to the woman at the well that "salvation is of the Jew" (John 4). Paul, likewise, declared Gentiles to be without hope, and that the only way of attaining to eternal life was for such to become Jews in the highest sense of the word (Eph. 2: 12, 19-22; Rom. 2: 29).

### *Yahweh's Goodness to Israel*

This true gospel is a thrilling and realistic matter, and binds together the whole of Scripture in a vivid and compelling manner. We wish to trace this good news as it affected one family over a long period of many generations.

Israel, long enslaved in Egypt, had been led out from thence by the hand of God, who, by Moses, wrought many mighty signs and wonders. For forty

years prior to his public mission Moses had been exiled to the wilderness of Midian. There, in quiet contemplation, his character had been developed, as he tended the sheep of his father-in-law, Jethro, otherwise known as Raguel or Reuel. Jethro was a priest (Exod. 18), and seems to have been of the few, apart from the children of Israel, who still worshipped the true God.

Arriving near the scene of his old haunts as he led Israel toward Sinai, Moses is reunited with his own family, and again meets his father-in-law. Exodus 18: 7 presents a picture of this meeting. We see Moses and Jethro kissing, and they "ask each other of their welfare." This would no doubt involve a little ordinary pleasant domestic conversation: health-sheep-pastures-children. But then they went into the tent. Jethro was a man of true faith and vision. He had heard of all that God had done for Israel, and he was eager to hear the details from Moses himself (vv. 1, 7). So we see the two eagerly closeted in the tent, and "Moses told his father-in-law all that Yahweh had done unto Pharaoh and to the Egyptians *for Israel's sake*, and all the travail that had come upon them by the way, and how Yahweh delivered them." Jethro responded in the spirit that has always characterised the true saints: "He rejoiced for all the goodness which Yahweh had done to Israel whom He had de-

livered out of the hands of the Egyptians; and Jethro said, 'Blessed be Yahweh Who hath delivered you out of the hand of the Egyptians'." He proceeds to extol the might of Yahweh, and to dedicate himself to Yahweh by the symbolism of a burnt offering. He also participated in a meal of fellowship with the leaders of Israel, and gave some sound administrative advice to Moses. Thus there is introduced into the record of Scripture, a family of non-Israelitish origin who were often more Israelitish than the nation at large.

We next meet them in the 10th Numbers (v. 29). Jethro had a son who went a little way with Israel upon their journey. His name was Hobab. Moses invites him to remain with them, to assist them in their journey by his knowledge of the area, and at length to share to the full, the inheritance of the land. The actual words of the invitation constitute one of the most beautiful concise expressions of the gospel ever recorded. Read them several times, and be thrilled by them: "And Moses said unto Hobab, 'We are journeying unto the place of which Yahweh said, 'I will give it you': come thou with us and *we will do thee good*; for Yahweh hath spoken good concerning Israel'." Then follows conversation wherein Hobab expresses preference to remain in Midian, and Moses further urges him, again emphasising the "good-

ness" that Yahweh would do to Israel. Whether Hobab responded or not is not revealed here. The sequel appears in a few hints in the book of Judges, but first we examine the delightful invitation.

*"I Will Give It Thee"*

Moses declared that the land to which they were journeying was one God had promised to give to Israel. This takes us back to the father of the race, to Abraham and the promises God made to him. God's purpose to dwell in a people formed in His likeness (Gen. 1: 26) was put upon a national footing by the calling out of Babylonian darkness of Abraham. Genesis 12 records how he was required to leave all that was dear to him, and to journey unto a land that God would show him. From him a great nation would be developed, and in him all families of the earth would be blessed. Though world-wide and unending in its effects, this promise was centred on a land—even Canaan—now known as Palestine and part of it as Israel. "All the land which thou (Abraham) seest to thee will I give it and to thy seed for ever . . . arise, walk through the land for I will give it unto thee" (Gen. 13: 14).

Later the promises were expressed as a covenant (Gen. 15), with possession of the land as its central feature. Abraham was told his descendants would be afflicted in a foreign land, and four hundred years from

the making of the Covenant, would return to the land with great substance.

And now, four hundred years later, Moses is able to tell a devout Gentile, "We are journeying toward the land of which Yahweh said, 'I will give it you'. What a land it was and yet will be!

Our hearts thrill to the descriptions that Moses gave of it as he bade farewell to Israel in the speeches preserved in the book of Deuteronomy. "A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless Yahweh thy God for the good land which He hath given thee." What a rich and idyllic flavour there is about this description. The mouth waters, and the hand desires to share in the possession. Truly, "a land which Yahweh thy God careth for; the eyes of Yahweh are always upon it from the beginning of the year to the end of the year." (Deut. 8: 7-10; 11: 10-12).

*"We Will Do Thee Good"*

But God is interested in this

land situated in the very midst of the earth (Ezek. 5: 5) for deeper reasons than the giving of agricultural prosperity to his people. Its geographical position makes it the most suitable place from whence His law can go forth and illuminate the whole earth. Israel settled in that land were to become, and indeed will become, a source of blessing in the midst of the earth, thus causing all nations to be blessed in Abraham's seed. Thus when Moses invited a Gentile to come with Israel "and we will do thee good," he was referring to the spiritual mission of Israel as the light-bearing nation, as well as the material gain that God would give them while faithful.

Israel was told:

**"Keep therefore and do these commandments, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, 'Surely this great nation is a wise and understanding people,' (Deut. 4: 6); and 'All the people of the earth shall see that thou art called by the Name of Yahweh' (Deut. 28: 10).**

It is the intention of God to "do good" to men through the medium of His chosen race. They are called a Kingdom of priests (Exod. 19: 6, 7). A priest is one who stands between God and man, to lift man up to fellowship with God. A holy people, a special people, are expressions that God uses of the race that He had selected to be for a name and a praise and a

glory to Him (Jer. 13: 11). To be a Name to Him meant that they were to reflect His character, and ultimately be the vehicle of His glory filling the whole earth.

### *Hobab's Descendants*

With this gospel or good news clearly before us, we pick up the threads of the family history of Jethro's descendants. Did Hobab respond to the glorious invitation of Moses? From a passing reference in Judges 1: 16 we find that he did. Here we read that the children of the Kenite, Moses' father-in-law, dwell among the people in the wilderness of Judah. Hobab's descendants had become quite a family in the land, and were known as Kenites.

As we trace their history, we begin to see the spiritual quality of this family. It was to the tent of Jael, the wife of Heber the Kenite that the mighty Canaanite hero, Sisera, applied for succour in the hour of his defeat. At first she grants hospitality, and then she sees the great enemy of her adopted people lying in helpless sleep at her feet. Her husband being descended from Hobab, she would be acquainted with the gospel according to Moses. She would reflect upon her traditional duty to shield the warrior now she had granted him asylum and weigh it against the fact that if she allowed this enemy of Israel and of Yahweh to escape, he would live to fight another day.

Israel would be robbed of the fruits of victory. Sisera would rally the now scattered Canaanites, and what disasters might lie ahead. Yet she was only a woman. What could she do? But Yahweh has spoken good concerning Israel. So bravely she nerved herself for the deed, and taking a tent peg, hammered it through the warrior's temple. "So he died" (Judges 4). This was courage of a high order, and whilst human philosophers may call her a vixen, the Spirit in Deborah (Ch. 5) describes her as "blessed among women" (v. 24).

The period of the judges ends with King Saul upon the throne. Four hundred years have passed. Where are now the descendants of Hobab? 1 Samuel 15: 6 records that they were still living in the south, but surrounded by Amalekites who had overspread that part of the good land. Before Saul can carry out his commission to blot out the name of Amalek from under heaven, he gives opportunity to the Kenites to leave the area, calling to mind the kindness they had shown to Israel in the days of Hobab, which again suggests that Hobab did accept the invitation of Moses. Moreover, the spiritual quality of the Kenites is again manifest in the prompt obedience they displayed: "So the Kenites departed from the Amalekites."

*The Kingdom of God in the Past*

Saul was succeeded by David,

the man after God's own heart. To him God made a Covenant of Promise that one of his descendants should reign over his Kingdom for ever, establish his dynasty, and build a house for God's name. David would rise from the dead to participate in this glory, and it would be from his capital Jerusalem that Messiah's influence would go forth into all the earth (2 Sam. 7, Psalm 89, Psalm 132).

After David, the history of Israel — God's Kingdom upon the earth — presents a picture of decline and apostasy from the Divine standards. After Solomon the Kingdom was divided. Israel—the ten tribes—steadily sank into iniquity until they were sold by God into the hands of the Assyrian. A few among them remained faithful, as illustrated to Elijah who was told that God had reserved 7,000 men who had not bowed the knee to Baal.

The history of Judah presents a more uneven picture. Periods of Apostasy were succeeded by reformations under faithful kings, spurred on by inspired prophets. Eventually the nation sank so low that even a faithful king like Josiah could not efface the results of nearly a century of evil leadership under Manasseh and others. He imposed a reformation which did not transform the hearts of the masses. Upon his death the bulk of the nation were taken into captivity by Babylon, and the throne of David was overturned to exist

no more until he come whose right it is (Ezek. 21: 27; Luke 1: 32).

### *The Rechabites*

On whose side stood the descendants of Jethro and Hobab in all these centuries of decline and fall? Did they continue to fulfil the early promise of their family? From hints in the Word, it seems that they did, for when we meet them again, right up to the siege of Jerusalem by the Babylonians, they are associated with Truth and righteousness.

It is a hint in the oft neglected book of Chronicles that puts us once more on the track of this worthy family. From "mere" lists of names there frequently shines forth a ray of light. I Chronicles 2: 55 is a case in point. Here we are informed that certain families of scribes (who would be much occupied with the law and its meaning) dwelt at Jabez. These diligent men were Kenites. Their immediate forebear was Hemath who was "the father of the house of Rechab." Jethro-Hobab - the Kenites, and now the illustrious Rechabites — worthy successors or a godly ancestor.

When Jehu was going forth to execute his Divine mission of vengeance on the house of Ahab and the extermination of Baal worship, it was to Jehonadab, the son of Rechab, that he looked for support. "Is thine heart right as my heart is with thy

heart?" Jehonadab replied: "It is," and showed his fellowship with Jehu's faithfulness at that time by going with him in the chariot to see his "zeal for Yahweh" (2 Kings 10: 15-17).

We last hear of the Rechabites over 200 years later when they are in contact with Jeremiah in the last days of the Kingdom. Jonadab, the father of a branch of the Rechabite family, had commanded his sons that they should not settle down in the land, living in the cities or villages, or cultivating farms (Jer. 35). In this we have a wonderful link which unites 1,000 years of history: from the time when Jethro was a nomadic shepherd-priest, to the day when, with regret, the Rechabites had to come and dwell in Jerusalem because of the emergency of the siege.

Jonadab was a wise and spiritual man, and it seems likely that he laid this "stranger-and-pilgrim" existence upon his sons because he saw the dangers if they became too involved in the national life of a rapidly corrupting Israel. Dwelling in tents in the more remote pastures of Israel's wilderness, they would be away from the corrupting stream of the nation's city life. Likewise, he saw the dangers of strong drink, and the frame of mind that accompanies a love of it. So, although the law did not command total abstinence from wine, upon the principle of "if thy right hand offend thee—cut it off," he laid a complete interdict upon it to his family; and

years afterward the family were still obeying their father's instructions. What an object lesson for Israel: a family who rigidly obeyed their human father's commandments, dwelling in the midst of a nation which constantly defied the will of its heavenly Father. They declined the temptation of wine that Jeremiah set before them, and thereby epitomised the spirit of their family during a thousand years. They were more truly Israelitish than the Israelites themselves. God approved the honouring of their father, which was in accord with the fifth commandment. He must also have approved the spirit behind the actual command in view of v. 18, and therefore there comes a promise of Yahweh to the Rechabites that re-echoes the original invitation to the Gentile Hobab: "*Jonadab the son of Rechab shall not want a man to stand before Me for ever.*" This promise reaches forward over a further 2,500 years to the day when Jethro, Hobab, Jael, Jehonadab, and many other members of their family will stand before Yahweh, strong and immortal, in the good land when "the good that Yahweh hath spoken concerning Israel" shall be fulfilled.

#### *Good Concerning Israel*

Although Judah went into captivity soon after this episode of the Rechabites, yet in those dark days of Israel's history, Jeremiah showed how the purpose expressed in Num. 10: 29

still stood firm. For those who had ears to hear, he spoke of the day when He that scattered Israel would gather him and keep him as a shepherd doth his flock, when God's people would be satisfied with Yahweh's *goodness* (Jer. 31: 10-14), when the branch of righteousness should cause Jerusalem to dwell safely, and the covenants with Abraham and David would be fulfilled. "Behold, the days come, saith Yahweh, that I will perform that *good* thing which I have promised unto the house of Israel" (Jer. 33: 14). Yes, indeed, Yahweh hath spoken good concerning Israel.

Jeremiah also records the change of heart that will come in the making of the New Covenant with the nation at large (Jer. 32). He exhibited his faith that he, personally, would have a portion in the Holy Land in that day, by buying a plot of land which he knew he would not enjoy during his mortal life. He buried the legal evidences, and one day in the near future, he will dig them up, and stand like Daniel in his lot. In verse 40, God declares that He will make an everlasting covenant with Israel in that day to *do them good*.

#### *Come Thou With Us*

However it is a covenant with Israel. All God's salvation is available only in that channel (Eph. 2: 12). How, then, can Gentiles participate in the good things that God has spoken con-



cerning Israel? The writings of Paul abound with invitations that reflect the spirit of Moses offer to Hobab. We have to join Israel, as did Hobab. We have to commence journeying toward the land of which Yahweh has said? "I will give it thee." We have to cease being Englishmen, Australians, Germans or Americans and become true Jews, separating ourselves from the Gentiles and becoming strangers and pilgrims in their midst. In the waters of baptism, the repentant Gentile becomes united with the King of the Jews (John 18: 33), espousing the Hope of Israel as his own (Acts 28: 20). With minds filled with a vision of things as yet unseen, life's pilgrimage begins, to end when "our feet shall stand within thy gates, O Jerusalem!" Faith in Zion's future glory nerves us for the battle as we journey onward.

We now become Jews inwardly (Rom. 2: 29), members of the children of promise who are counted for the seed (Rom. 9: 8), part of the Israelitish Olive tree, partaking of its root and fatness (Rom. 11), Abra-

ham's seed and heirs according to the promise (Gal. 3: 27-29), and what Moses called a chosen generation, a royal priesthood, an holy nation, a peculiar people. Peter, in quoting these words (1 Ep. 2: 9), declares we henceforth share Israel's national mission; that we should exhibit the praises or virtues of Him who called us out of darkness into His marvellous light. To those who have already entered the Commonwealth of Israel we would commend the Apostle's words, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul, having your behaviour upright among the Gentiles."

And to those who are still Gentiles, whose interest may have been awakened, we can do no better than repeat the invitation made over 3500 years ago by Moses to a Gentile: "We are journeying toward the place of which Yahweh said, I will give it you; come you with us, and we will do thee good: for Yahweh hath spoken good concerning Israel."

—Edgar Wille, Eng.



## *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

## Visit to the Eastern States—3



### (THE SUMMING UP)

For three weeks we associated with Ecclesias in N.S.W., Queensland, and Victoria, delivering some 28 addresses, and discussing with brethren the hopes and difficulties connected with the Truth in Australia.

Some were deeply troubled by problems facing certain ecclesias, and perturbed at the ominous drift noticed in Ecclesial life in some parts. Many today are being tested, not merely by the godless conditions without, but also by the state of things within; and these latter trials are the most difficult to endure. The Psalmist wrote: "For it was not an enemy that reproached me; then I could have borne it; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company" (Ps. 55: 12). Matters that should never trouble Ecclesias have disturbed and divided them, and have become a source of intense worry to individuals. And in all the angry deliberations and accusations that follow in the train of these unfortunate matters, the real work of the Ecclesia, the work for which it was really designed of God — the building up of its members in the faith — falls largely into the discard.

The words of Christ come echoing down the corridors of time, comforting and encouraging those who heed them: "He that hath an ear, let him hear what the Spirit saith unto the ecclesias; To him

that overcometh will I give . . ." (Rev. Chs. 2, 3). These words, seven times repeated to the representative ecclesias of Asia, remind us that the Truth is a matter of individual application, and no matter how discouraging might be the circumstances of our ecclesial environment (as witness the conditions existing in the seven ecclesias mentioned in the Apocalypse), it is incumbent to "look to ourselves" that we might experience the joy that will ultimately be revealed. Meanwhile, the circumstances of daily life, constitute a challenge to faith.

God's Word provides the antidote for any discouragement. It, alone, is capable of causing us to see beyond the immediate problems of life to the glory that shall finally prevail. It is the means divinely provided for the sanctification of saints, so that Christ prayed on our behalf: "Sanctify them through thy truth; thy word is truth" (John 17: 17). In these difficult, trying times we can only neglect the Word at our peril. In this there is seen the importance of the home study groups, the "Elpis Israel" Classes, where the Scriptures are considered in the light of the expositions of our pioneers, and those who attend are built up in an ever-increasing understanding of God and His purpose (Col. 1: 9-10). We must never allow the distracting circumstances of conditions in the ecclesia or the world divert us from the primary purpose of our call: the mental and moral manifestation of Christ in our lives.

We were impressed by the efforts of many conscientious brethren to proclaim the Truth to the world. But here, again, care needs to be exercised. We live in an evil, adulterous, pleasure-mad, materialistic age, in which respect for God and His Word is scorned and ridiculed; a Noahic age, in which few desire to hearken to the sober words of Truth, and the majority prefer the lighter things of life, to have their ears tickled with some flesh-pleasing fantasies.

And there is, unfortunately, a tendency in Ecclesias, to pander to this attitude. In some Ecclesias, motion films are being largely recruited to attract attention to the Truth; sensationalism is replacing sober exposition of the Word; addresses are being shortened, and the time filled in with forms of entertainment "to attract larger audiences".

In one "special effort", we were told (for we did not personally witness this), a film was shown that was introduced with the shadow of a cross being thrown across the screen, followed by the statement that the film had been directed and produced by the "Rev. \_\_\_\_\_". The film glamorised the life of Abraham, and at its conclusion, a 15 minute talk was given on it by the speaker for the evening.

Our duty is to proclaim and educate "whosoever will" in the facts of Divine revelation in accordance with the tradition of the Apostles. "No man can come unto me, except the Father draw him," declared the Lord, and all we need to do is to proclaim the Truth leaving the increase to God. Far better to deliver a thoroughly prepared address to comparatively few, than to entertain a large number with matter that cannot profit. We are living in the closing days of the Gentiles, when a tremendous crisis faces the world, and a note of urgency should be injected into our appeals. Moreover, our audiences to-day comprise 90 per cent. brethren and sisters, and our speakers have a duty to cater for them, as much as for friends visiting the meetings. An address can be made interesting and instructive to both, if brethren are prepared to put time and research into the matter they present; but if the same, old, stale arguments are used without thought, it is no wonder that some tire of attending lectures, and "leave it to the stranger."

The public addresses at Hurstville, Brisbane and Sutherland were well attended because they had been advertised in an interesting manner, and this illustrates that the appeal of the Word, alone, is capable of drawing audiences. This has also been our experience in Adelaide, where, during a recent special effort, upwards of nearly 100 strangers attended the lectures. In the suburbs, the Gospel Extension society has delivered a series of lectures on the book of Revelation, another on Daniel, and a third of Zechariah; and each of these series resulted in good audiences from which immersions have resulted. It is the responsibility of speaking brethren to make their addresses "meaty," and this can only be done by painstaking research, and careful preparation. When this is done, the result will be shown in the address given, and in the interest shown by those who hear it.

We were pleased to attend the "Elpis Israel" study group of the South Brisbane Ecclesia, where good interest was shown in the deeper aspects of the Truth. Such study groups, whilst not giving slavish deference to the conclusions of Brother Thomas, do imbibe something of the "pioneering spirit" that impregnates his writings. Let the Ecclesia persist in this course, and it will create a cell of strength that must contribute to the strength of the Truth in Queensland.

In Sydney, we attended various meetings designed to encourage younger members in the study of the Word. It is good to see those upon whom the future work of the Ecclesia must rest if Christ's coming does not intervene, creating a reservoir of knowledge and Bible understanding in "the time of their youth," which they will be able to draw upon in the years to come. Let us make no mistake about this, however. Proper guidance is required if we are to make progress in the things of God. Like the Ethiopian, whom Philip found

reading the prophecy of Isaiah, we can well ask, "How can we understand, except some man should guide us?" (Acts 8: 31). Mutual discussion around a theme upon which perhaps none in the group may be properly educated, is no satisfactory substitute for quietly hearkening to the voice of wisdom. In regard to the things of God, we are advised by the Spirit to be "swift to hear and slow to speak," (Ecc. 5: 1). This does not mean that young people are to be inarticulate; on the contrary, there should be ample opportunity for them to ask questions and make observations, but on the other hand it does not mean that age and experience should be excluded; there should always be present somebody capable of guiding them soundly in the Word of Truth. In this regard, the writings of the pioneers (constantly recommended in the Notes issued at the Wyong Gathering) are of inestimable value, to young and old alike.

We conclude our summing up on this note, fully recognising the sincerity and earnestness motivating the efforts of brethren in many parts, acknowledging that this is a "day of small things", and that soon the unsatisfactory aspects of ecclesial life will give place to the glorious reality of our faith — Christ will have come.

#### ADELAIDE "ELPIS ISRAEL" EFFORT

For a period of 16 days from 23rd April, 1955 to 8th May, 1955, during the visit of Bro. E. Sponberg of Sydney, the Adelaide Elpis Israel Classes and the Gospel Extension Societies were pleased to utilise his services in a sustained study and gospel extension programme.

During his stay, Bro. Sponberg addressed meetings on 21 occasions, and was impressed with the particularly wide range of matter being dealt with in the Elpis Israel Classes, including "Elpis Israel", "Phanerosis", "Exposition of Daniel", as well as specialised studies in Zechariah and the Apocalypse (with the aid of such works as "Eureka"). This constituted a marked advance in the type of matter being considered since his visit four years previously.

On each Sunday afternoon of his stay, Bro. Sponberg led the senior class of the Woodville Sunday School, and in addition to exhortations at the Christadelphian Temple, Halifax Street, and at Woodville, he led the Spiritual Progress League in a consideration of "These things doth the Lord hate", and lectured on three occasions at Woodville, Cumberland and Collinswood, respectively, to well-nigh capacity audiences.

The special effort's culmination was marked by a Combined

Elpis Israel Classes evening at the rear hall of the Temple, which considered "The Challenge of the Truth in the Twentieth Century".

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**"EUREKA" vol. 3b**

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The fifth and final volume of the new edition of "Eureka" is to hand, and copies have been mailed to subscribers. The cost of this final volume is the same as the last, namely 17/6 plus postage. Complete sets of "Eureka" are now available in five volumes at a cost of 82/- plus postage. There is no finer uninspired exposition of Yahweh's purpose available, and the matter contained therein can immensely assist brethren in the better understanding of the words of Inspiration.

We understand that stocks of vol. 1 of "Eureka" are exhausted in England, and if this is the case, few complete sets of the edition remain. We shall be pleased to hear from any who may be interested, and invite enquiries to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

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● Things are moving rapidly on to the climax. We in the Truth are looking for the glorious consummation when the Kingdom is established, and the words of Scripture universally acknowledged: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." The 24th Psalm is a lovely chapter, I think. I pray that we may be found with our lamps well trimmed.

—G.H. (N.Z.)

● "Your journey to Britain, then to Germany with all the difficulties of the latter country's language, was a unique experience which you will remember always; also your visit to Eretz Israel which must have given you a wonderful picture of the land coming into production and a measure of fruitfulness as the result of J.N.F. activities with the Father's blessing overall."

—L.W. (N.Z.)

● Earnest men of good conscience, who know what they are about, are not to be scared from the path of duty by denunciation, or the apprehension of any consequences that may arise.

● I try to do a little here and there in trying to warn this generation of the impending judgments, and to spread the gospel message in this day of the terrible weapons of atomic and Hydrogen bombs and other nuclear explosives which could wipe out civilisation if they were allowed to do so, but those inside the Ark of safety in Christ Jesus know that they shall be permitted to go so far and no further, and that ultimately God shall "destroy those who would destroy the earth." At this moment tests of these horrible weapons are going on in nearby Nevada proving grounds; the flash was seen this morning in Los Angeles which is 300 miles away, and in San Francisco 500 miles away. How long can this go on? Surely our Lord will come soon.

—S.M.L. (Calif., U.S.A.)

## OUR POLICY.



We accept the Truth as the sanctifying power (John 15: 3; 17: 17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3: 10; Eph. 3: 17; 2 Cor. 13: 5; Gal. 2: 20; 5: 6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (John 17: 3; Titus 1: 2). Our pages are devoted to the extension of its knowledge, its defence against error, and to the better understanding of the only work of Inspiration — the Bible. As an aid to that end, we encourage the use of the finest non-inspired expositions of the Scriptures available — the writings of our pioneers, brethren J. Thomas and R. Roberts.

We are interested in sound, thoughtful articles based upon the following first principles of the One Faith as taught by the Apostles, and believed by Christadelphians:

One God, inhabiting light unapproachable, yet everywhere present by universal spirit (irradiant from himself), revealed to Israel and manifested in

Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation - and the

Subjugation of all kingdoms and republics on earth.

The Kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

It is necessary to understand the Old Testament in order to a correct New Testament faith.

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

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

PAUL

VOLUME TWENTY ONE

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS:

"Eureka" in the Light of To-day .....	289
Good Company .....	294
Habakkuk's Prophecy .....	298
Christadelphian Newsletter .....	304
The Glory in the Most Holy .....	310
Review of "Phanerosis" (new edition) .....	312
Ceremonies of the Mosaic Law .....	315
Folly of British-Israel Teaching .....	319

## "EUREKA" IN THE LIGHT OF TO-DAY

### Israel's Coming Deliverance



When "every eye shall see him" upon these principles, it will be manifestly a time of great trouble. It is, in fact, the "time of trouble", both of Jacob and the Gentiles, out of which, however, "Jacob shall be delivered" (Jer. 30: 7). Daniel declares it to be a "time of trouble such as never was since there was a nation to that same time" (12: 1). Israel's hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father's house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the day of application; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is Yahoshua, or Jesus, who was wounded in the house of his kindred (Zech. 13: 6; 12: 10); and that it is to him they are indebted for deliverance from the enemy, they will mourn and be in bitterness before him, as their fathers were in Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver. All the tribes of the earth will howl, for the anguish of the times will be great — Israel among the

*nations, as a lion among flocks of sheep; Yahweh's battle-axe and weapons of war to break in pieces the nations, and destroy the kingdoms; his new sharp threshing instrument to beat the mountains small, and to make the hills a chaff: his fan to fan them; a whirling wind to scatter them as thistle down (Jer. 30: 20; Isa. 41: 15, 16; 17: 13). "Even so, Amen."*

—"Eureka" vol. 1, p. 150.

The above extract from "Eureka", published in 1861, is in full accord with earlier writings of Brother Thomas. It speaks of Jewry in the land, acknowledging the Lord Jesus as Messiah at a time of intense trouble for both Jew and Gentile. But when "Eureka" was first published, there were very few Jews in the land; and none, except students of the prophetic writings, entertained the idea of a large scale return, as has since happened. The possibility of a Jewish State was not even remotely considered by the Powers that be; the land lay under the desolating control of Turkey, and it was the policy of the Western Powers to bolster Turkish power as a buffer state against Russia in the east.

All this has since changed. The Jews are now in the land; the Jewish State is a fact; and the stage is set to enact the drama described above.

Let us consider the present through the eyes of a Jew. The following paragraphs comprise extracts taken from a very significant speech by Mr. Ben Gurion, the one-time Prime Minister of Israel who may soon again assume that position.

We are passing through two revolutions, declared Mr. Ben Gurion, both connected with the revival of the State of Israel. The first is the National; the second, the Personal Revolution.

The Jewish nation emerged from dispersion, from strange lands, to its homeland, to independence. Its status has been completely changed. The position of those Jews who have not returned has, consequently, also changed. We hear of persecution in North Africa. These are not the first pogroms. I myself and you—we all came from countries ridden with persecution. But then, we had nowhere to go. To-day, every Jew who feels persecuted has an option — he can return to his free country. Its gates are wide open to him.

We have gone through an individual, personal revolution here. Jews who were depressed, denied education, who lacked security and despaired of salvation, became free citizens, were given an opportunity to educate their children. These Jews now, have a future, an opportunity to dream. Their cherished hopes have a foundation and are being realised. There is obviously a basic difference between these two revolutions as there is between the two kinds of the country's inhabitants. Those who arrived before the creation of

the State—for them, the personal revolution came before the national. The former bred the latter. Those people came to this country with a great ideal and created the State.

For those who came after the creation of the State, the National Revolution came first. They came, in the main, from poor and enslaved countries bringing with them only their physical presence. Here in Israel must they begin to absorb all the human spiritual values; the Hebrew language is foreign to them, they are strangers to the great historic legacy. And this presents us with one of the most difficult problems, the absorption of the exiles. We must open new vistas to the immigrants who came without any moral values as well as material possessions; we must get them to play their part in the creation of the edifice of the State, integrate them into our educational scheme and to the Jewish society which is being forged here. . . .

Six years ago, we won a miraculous victory—a victory of the Israel Defence Forces over seven Arab armies. I have no intention of belittling the stature of our Army, but the memory of a great victory can easily create a dangerous complacency. Our victory six years ago was not a final victory. Our enemies were not reconciled to it, they continue their preparations. If, God forbid, we should have another war, it will not be against the Arab armies we know. The enemy has progressed, has increased his armies, his commanders and improved his equipment. We have not been idle either. We have also greatly enlarged the strength, scope and equipment of our army. But let us not view our victory of six years ago as an automatic guarantee of future victory. We may pay with our very existence for such lack of foresight. We must therefore constantly increase our military prowess, improve our equipment, and our training.

But, wars nowadays are total wars. Success or failure depend not only upon the ability of an army and its equipment, but on the nation as a whole. Internal unity, moral strength, an unbreakable will, faith in its historical mission, love of its land, these are the factors which weigh not less than the number of guns and tanks. We do not know when the enemy will choose to strike. If we do not make the supreme effort to prepare the whole nation in equal measure both men and women, who knows whether we shall be able to withstand the onslaught and pass the test.

The second illusion under which we live is that of environment. The majority of the nation is concentrated in limited areas, which they mistakenly believe to constitute the whole country. They consider that they are living in a fruitful and cultivated area. It is not so. They themselves live an urban life while large tracts of the country are uninhabited, deserted. You came to beautiful Ashkelon (the speech was delivered at Ashkelon—Editor)—but you came to

hear the truth and the truth is bitter. Only when we see the truth realistically and do what we must—only if we settle the deserts which form two-thirds of the country's area, only then shall we be able to overcome the dangers. You are under the impression that you are living in a built-up country, but remember that most of Galilee is devoid of Jewish settlement and surrounded by three enemy countries, who are sharpening their claws and preparing to snatch that sector of our land. The south presents us with a large area of desert—the country's greatest enemy.

Thus spake Mr. Ben Gurion at the Wizo Convention held in Ashkelon in southern Israel. The words he uttered, as well as the town in which the convention was held are of greatest significance. He expressed truly, the troubled, tensed condition of Israel to-day, the great difficulties from which it has emerged, and those greater difficulties which face it on the morrow. When speaking of the "miraculous deliverance" that Israel experienced six years ago, Mr. Ben Gurion might well have illustrated his comments by the words of Isaiah, quoted by Paul: "Unless the Lord of Sabaoth had left us a seed we would have been like Sodom and Gomorrah" (Rom. 9: 29).

Greater difficulties face the nation in the future, not from the Arab states as suggested by Mr. Ben Gurion, but from Russia in the north, from Armageddon that shall involve all nations and bring them into the Land for punishment. The descent of Russia upon the Land will bring to a head the crisis of Jacob's "time of trouble," but "he shall be saved out of it" by the intervention of the Lord Jesus Christ in company with his saints (Zech. 14: 5). It will be "total war" as Mr. Ben Gurion suggests, but victory, then, will be so "miraculous", that no Jew will be able to say, as he has said: "We won a miraculous victory". Instead, the words of Moses will be repeated: "We will sing unto Yahweh, for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Yahweh is my strength and song, and he is become my salvation: he is my Ail, and I will prepare him an habitation; my fathers' Elohim, and I will exalt him. Yahweh is a man of war: Yahweh is his name" (Exod. 15: 1-3; Rev. 15: 3).

But how thrilling it is for us, to be living at a time when there exists a State of Israel, and the Prime Minister of the nation can speak in such terms as the above. Wonderfully are the words of Psalm 102: 13 having their preliminary fulfilment (the future will reveal their complete manifestation): "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come . . . This shall be written for the generation to come; that is, a generation remote from the Psalmist's times,

### PROPHECY FULFILLING

We have stated that not only the words of Mr. Ben Gurion, but the place in which they were uttered is also of the greatest significance. They were spoken at a Wizo Convntion held in Askelon, and in his speech, Mr. Ben Gurion makes mention of "beautiful Askelon". It could not always be so described. In ancient times Askelon was a populous city, one of the five main centres of Philistian power, and a terror to Israel. But over the course of centuries it became a scene of desolation. Situated on the sea-coast of the Mediterranean, it occupies a rocky amphitheatre embracing about  $\frac{3}{4}$ -mile of shore with traces of an old harbour in the south-west corner. Protruding from this sand-swept terrain shattered columns and remnants of ruined buildings and broken walls gave ample testimony to a past magnificence. Until recent years, a huge sand dune marked the spot of the former city. But during the past three years a great transformation has been effected, and the Philistine centre of Askelon is being rebuilt into a popular seaside resort and industrial town by the energy and enterprise of Jews.

Askalon has been a "desolation" for many centuries, but to-day, in "the eveningtide" of Gentile affairs, the "remnant of Judah" has established itself. This is exactly what Zephaniah predicted: "Ashkalon shall be a desolation . . . and the sea coast (Ashkalon is on the coast) shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkalon shall they lie down in the evening; for Yahweh their God shall visit them, and turn away their captivity" (Zeph. 2: 4, 7). We live at a time when a Prime Minister of Israel can speak to a convention of Jews in Ashkalon — a wonderful fulfilment of Bible prophecy.

Ashkelon is to-day stirring from the dust; a token of the times in which we live, and of the future glory that shall radiate from Zion when Messiah's times shall be ultimately ushered in.

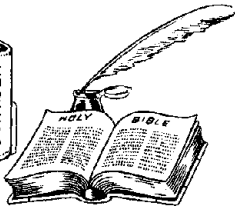
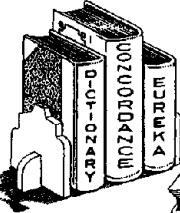
—G.E.M.



● The truth accepted makes fast friends, other things being equal; but the truth professed and betrayed, isolates from the betrayers all its true friends, whatever excellence of personal quality may exist.

R.R.

# GOOD·COMPANY



*Conducted by*

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Designed for the Encouragement of Younger Readers

## THE PROVERBS

It is easily possible to lightly regard the book of The Proverbs, viewing it only as a collection of witty sayings inserted in the Scriptures as an escape from the serious and profound matter with which the Bible abounds. Nothing could be farther from the truth; for though they are sententious sayings, this book, like all the others of the Bible, forms part of the "Scriptures of Moses, the prophets, and the apostles, wholly given by inspiration of God in the writers, and 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." Whether Solomon wrote them all does not really matter, for all of them are for our learning; and as Solomon wrote, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, to understand a proverb and the interpretation; the words of the wise and their dark sayings" (Ch. 1: 5).

The Proverbs should make an appeal to the young, coming, as they do, from "thy father" who is anxious "lest sinners entice thee", and "thou lean unto thine own understanding". We live in an age that boasts its learning and talks of "higher education"; yet the same age produces the atom and hydrogen bomb by which "they lay wait for their own blood; they lurk privily for their own lives . . . they have set at nought God's counsel, and would none of His reproof, so their fear cometh as desolation, and their destruction as a whirlwind" (Ch. 1: 18-27). With all their wisdom and learning they remain "the simple who turn away from the outstretched hand to save; as fools who prosper they are to be destroyed. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Ch. 1: 32-33).

—C. Cookson



### HOW ONE LETTER CAN CHANGE THE MEANING

In Hebrews 5: 14 Paul refers to those "who by reason of use have their senses exercised to discern both good and evil". The original words for "good" and "evil" are "kalou" and "kakou". If a Greek Testament or The Diaglott be consulted, it will be seen that the distinction between the letters "k" and "l" in the Greek is not very great, and, particularly if the letters were not well formed, it would not be difficult to confuse the two words. Only those who by reason of use have their senses exercised to observe the difference could distinguish between the two words.

But even those able to perceive the distinction could be deceived, or fall into error. A hasty scribe, allowing his attention to wander for a moment, makes a careless stroke of his pen and records "evil" instead of "good". A superficial reader, not concentrating fully on the written Word is deceived into seeing "good" where, in fact, "evil" is present.

Paul makes this same distinction again in Rom. 7: 21: "When I would do good (kalon), evil (kakou) is present with me". Here is the experience of a man fully aware of the distinction between good and evil, earnestly endeavouring to make a right choice, and yet finding himself drawn to evil. His intention is only good, but the result oftentimes evil.

And even as the words that Paul selected in these places sound so much alike though their import is so opposite, so he warns that great care must be exercised to ensure that what appears to be "kalou" (good) is not really "kakou" (evil).

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**"WHOSO FINDETH WISDOM FINDETH LIFE, AND SHALL  
OBTAIN FAVOUR OF YAHWEH"**

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The dividing line between motive and action is sometimes just as fine as between these two similar, and yet vastly different words. Constant vigilance is required if we are to succeed in our aim of choosing aright. We must be guided by God's requirements as revealed in His text book — the Bible.

Only the Bible can provide the spiritual "eyesalve" enabling us to "see" clearly, and so follow the example it reveals of One who always knew and observed "to refuse the evil and choose the good" (Isa. 7: 15). Let us then take this Book, and having learned from its pages the first principles of the oracles of God, upon this foundation, "go on to perfection" (see Paul's advice in Heb. 5: 12-14; 6: 1-3).

### CHOOSE YE THIS DAY WHOM YE WILL SERVE

The Bible reveals that at the beginning mankind was divided into two mutually hostile classes. The original peace between God and man had been destroyed by transgression, and could be restored only by the means that He instituted. He declared, "I will put enmity between thee (the serpent) and the woman, between thy seed and her seed." Thus was created a state of enmity and warfare between these two classes.

The descendants of Adam belong by natural inclination to the serpent class, but God's call has been sounding in all ages for men and women to heed the promises He has made, and to set their affections on things above rather than on things below. Those who have truly obeyed this call comprise the seed of the woman in whose hearts the word of God has found an entrance. Being influenced by the Word, a mode of thinking is engendered in them causing them to separate from the serpent class and so arousing their enmity. Constant vigilance becomes a necessity to suppress and resist all those influences from within and without which tend to undermine the believer's position, and to draw him back to the beggarly elements from which he has separated himself.

The line of demarcation between the two seeds has been clear and distinct. We see it between Cain and Abel who, although brothers in the flesh, obviously had no relationship in spiritual things. We see it also between Isaac and Ishmael, and observe in Ishmael's mocking the same contemptuous attitude toward the truth as is found to-day. When Israel was organized into a nation, the Bible record shows that within the framework of the Ecclesia (for the nation constituted the Ecclesia) there was found the seed of the serpent in antagonism and opposition to the seed of the woman. There is, therefore, a long history of strife and contention in which men of God have had constantly to raise their voices against the conditions in which they found themselves. The warfare has been long and often bloody, and has reached down through six thousand years of history to our own times.

This opposition which the Woman's Seed has experienced has taken various forms. In previous ages men and women have been subjected to brutal physical torture and public disgrace merely because they have stood aside from the world and contended for the truth. They were tortured, not accepting deliverance; they had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments (Heb. 11: 33-38). In

these latter days, the opposition more frequently takes the form of a contemptuous toleration, most distressing to the sincere follower of Christ (2 Pet. 3: 3-4), and very insidious in its influence to undermine faith.

Despite all this bitter suffering, the seed of the woman has found a peace which passeth all understanding. It is a peace of mind, a serenity of spirit, which is developed by keeping ever in view the prospects of the future: "I foresaw the Lord always before my face, for he is on my right hand that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover my flesh shall rest in hope" (Acts 2: 25-26). They have endured all things, knowing that the trial of faith worketh patience, and that "all things work together for good to them that love God, who are called according to His purpose." They recognize that trial is necessary for the perfection of character before God.

Unfortunately, some, having joined themselves to the Ecclesia, consider themselves, therefore, to be "joined unto the Lord". As in Paul's day, however, so to-day, "they are not all Israel who are of Israel". The name "Christadelphian" was never intended as a denominational label, but as a distinctive title of those *individuals* who would come out from the world and be joined to Christ, of those who would keep before their eyes the vision of a people prepared for the Lord as revealed in Rev. 15: 2-4, who would make such a vision their ideal and strive constantly to be personally worthy to participate therein. The divine call is still sounding to-day, "Love not the world, neither the things that are in the world" . . . "Come out and be separate". Learn to use not the mind of the flesh, but the mind of the spirit cultivated by the constant absorption of the Spirit-Word. Learn to reject the things of the world whether found in the world, in the brotherhood, or in your own heart — and follow the way of peace despite the enmity of the serpent-class.

The foundation for this spiritual discernment is laid in an intimate knowledge and understanding of God's Word through constant daily reading and meditation on what is there recorded. With such preparation, we can fit ourselves to make the choice which lies before us every day: to serve the requirements of God or the dictates of the flesh. Wisdom's choice is, "As for me and my house, We will serve the Lord."

Choose ye this day whom ye will serve!

**FAITH, LIKE A TELESCOPE, BRINGS THAT NEAR TO THE  
VISION WHICH IS OTHERWISE FAR OFF.**

Questions or comments concerning this section of "Logos" should be directed to "Good Company", Box 226, G.P.O., Adelaide, South Australia.

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**VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY**


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## 10.—A New Heavens and a New Earth.

“Eloah shall come in from Teman, and the Holy One from mount Paran. Consider! His glory will cover the heavens, and the earth will be filled with his praise” (Hab. 3: 3—J. Thomas's translation).

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The above statement represents cause and effect. The march of the multitudinous Christ from Sinai to Jerusalem, driving asunder the enemies of Yahweh, and establishing His power in the earth, will result in great and lasting political changes. Instead of “gross darkness” enshrouding the political “earth” as at the present, a great light will arise in the political heavens. Christ and his immortalised brethren will “shine forth as the sun in the kingdom of their Father” (Mat. 13: 43); the glory of the “sun of righteousness” (Mal. 4: 2) will cover the heavens, so that “the Gentiles shall come to its light, and kings to the brightness of its rising” (Isa. 60: 3). Mankind, subjected to Christ and enjoying the benefits of his Divine reign, will at last render forth the praise due to his holy name. “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 among the Gentiles, saith Yahweh Sabaoth” (He who will be manifested in a multitude — Mal. 1: 11).

At the moment, the political heavens are closed to the saints. They do not vote, nor take part in politics, for their kingdom is not of this world, or present order. But the time is coming when this shall be changed. The crisis of the last days, when Christ will visibly and personally intervene in world affairs, will cause “a door to be opened in the heavens,” and a great voice will invite the resurrected and glorified saints to “come up hither” (Rev. 4: 1). Ascending to positions of eminence and rulership in the earth, they will see “a throne set in heaven”—

not in the sky above as Seventh Day Adventism foolishly interprets it, but in a position of high authority upon the earth; literally in Jerusalem (see Isa. 65: 1-18). The throne will be David's, and those associated in rulership will be the multitudinous seed-royal of David, being in the Christ, and therefore spiritually born to rule. All this: the opening of a door in the political heaven at present closed to the saints, the establishing of the Davidic throne therein, and the extension of the Divine rule throughout the earth is consequent upon Eloah coming in from the south. Thus the significance of the word "*selah*" injected between the two statements. As noted in our last issue, it is more than a musical notation; it is a thought-link, essential to the passage, bidding the reader to consider what has been said in its bearing upon what follows.

*Christ as the Sun of  
Righteousness*

**"His brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power" (Hab. 3: 4).**

In many places in Scripture, the millennium is described as "the day of the Lord" on the principle expressed by Peter that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 5: 8). In accordance with this thought, Christ is represented as the Sun shining continually in the

heavens during the course of this glorious, millennial day. The earnest longing of all true Israelites has been for the dawning of this day. Meditating upon the just Ruler who should come, King David declared: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23: 4). Malachi made mention of this day when he prophesied: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4: 2). Isaiah referred to it, predicting concerning Zion: "Thy sun (government) shall no more go down; either shall thy moon (the ecclesia) withdraw itself: for Yahweh (manifested in the multitudinous Christ) shall be thine everlasting light (or light of the hidden period) and the days of thy mourning are ended" (Isa. 60: 19). Again, speaking of the effulgence of light that shall come from the Sun (the Bridegroom—Psalm 19: 5) and Moon (the Bride) of the future age, that is from Christ and the perfected Ecclesia, the prophet declared: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Yahweh bindeth up the breach of his people, and healeth the stroke of their wound" (Isa 30: 26).

At his first advent, Christ declared: "As long as I am in the

world, I am the light of the world" (John 9: 5). To demonstrate his meaning, he gave sight to the man who was blind from birth. This was a significant act. It was not performed merely to demonstrate that Christ had power to perform a miracle, but rather, as he explained, "that the works of God should be manifest in him" (John 9: 3). If it be asked, What are the works of God in this particular? the answer is, To give sight to the blind. Isaiah declares that in the day of Christ's glory, "the eyes of the blind shall see out of obscurity, and out of darkness" (Ch. 29: 18). In Isaiah 42: 7 Christ is referred to as a light to open the blind eyes. These are not the physically blind, but those who cannot see the Truth because of prevailing darkness in the political heavens and earth. The rising of the Sun of righteousness will dispel this darkness, and men will then see clearly the shape of Divine things (Isa. 60: 2). Whilst darkness reigns, as it does in this Gentile night, the true shape of things to come is obscured. Men do not see clearly the purpose of God. They stagger like the blind in the obscurity of Gentile night; but the rising of the Sun will illuminate the Truth. The Israelitish nature of the Hope will be clearly seen, the truth in Christ Jesus will be accepted as the only sane way of living, the honour of Yahweh's name will be everywhere respected and elevated, and in a resurgence of indignation against error, people

will exclaim: "Surely our fathers inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). In Psalm 85: 11 the Sun of the future age is represented as shining down out of the political heavens of the Millennium upon a scene resplendent with glory.

In Habakkuk 3, the Mighty One from Teman is represented as travelling across the political firmament of the Age to come, as the natural sun appears to do across the sky. We are invited to consider his glory, which shall fill the heavens and illumine the earth with his splendour. His brightness is as light, his power is shown as rays extending from his hands: the light and warmth that shall radiate from his presence and which will be manifest in the laws and instruction that shall issue from Jerusalem (Isa. 2: 2-4). The Authorised Version translates this as "horns coming out of his hands," and upon this, Dr. Kitto has commented: "The word 'horns' here rather denotes pencils of rays, such as flow from the sun, and which are visible at its rising or setting." The R.S.V. renders the sentence: "Rays streamed from his hand, and there he veiled his power." So powerful is this Sun that its superior glory will eclipse all existing suns of the Gentiles. Thus verse 11 reads: "The sun and moon (civil and ecclesiastical powers of the Gentiles) stood still in their habitation; at the light of thine arrows they

went, and at the shining of the glittering spear."

*The Saints as the Sun's Rays*

The sun in the millennial heavens represents Yahweh manifested in His Christ, whilst the rays (or "horns") which are an integral part of the sun, represent Christ manifested in his brethren. They are the hand of Yahweh, into which the control of the future age will be given (Heb. 2: 5). Speaking concerning Zion's coming glory, the Spirit in Isaiah declared: "Thou shalt be a crown of glory in the hand of Yahweh, and a royal diadem in the hand of thy Elohim" (Isa. 62: 3). Yahweh through His Elohim, or glorified ones of the future age, will guide and administer this Zion, so that they become His hands through which He will perform His labours.

The prophetic signification of the name Yahweh (He Who Will Be) will have a fulfilment when the multitudinous Christ is revealed in the earth; for this will be the name granted to all who overcome (Rev. 3: 12). Though a multitude in number, they will be welded together as one by the Spirit (John 17: 21). They will be clothed upon with Divine nature (2 Pet. 1: 4), and will manifest "the glory of God" (Rom. 5: 2). This multitude of glorified ones is the complete and perfect Man of the future, so frequently represented in the

Word. It is the symbolic Man of many parts seen by Ezekiel (Ch. 1), Daniel (Ch. 10), and John (Rev. 1). And this *One Man* of so many members, is variously described as the Hands (Isa. 62: 3), Feet (Zech. 14: 4), Arms (Isa. 52: 10), Eyes (Zech. 4: 10), and Name (Isa. 30: 27) of Yahweh. It is not one individual, but one Deity in many (the elect) that is to be understood by these references.

Concerning the Hand of Yahweh, the Spirit through Habakkuk declared: "There he veiled his power" (R.S.V.). In the Most Holy, in the Tabernacle in the wilderness, the power of Yahweh was likewise veiled; and in the Lord Jesus (the Mercy Seat) and the glorified saints (the Cherubim) there is seen the Most Holy in antitypical manifestation. There will be found the veiling of Power — divine power.

*Sorrow Before Joy*

**"Before him went the pestilence, and plague followed close behind" (Hab. 3: 5—R.S.V.).**

1900 years ago, Jew and Gentile combined to crucify the Son of God, but he comes the second time with such power that none will be able to effectively resist. What Israel experienced in the past because of their obduracy and blindness (Dent. 28: 21; 2 Sam. 24: 15; Jer. 24: 10) the nations will feel in the future (Ezek. 38: 22; Zech. 1: 8; Jer.

25: 33; Zech. 14: 12, 15, 18; Mal. 4: 2). Yahweh has declared: "I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished" (Jer. 25: 29). Man is evil and obstinant, and for 1900 years has rejected the proffered mercy of Yahweh, and will only be brought into subjection by extreme discipline. Isaiah taught, and experience reveals, that "when favour is shown to the wicked, he will not learn righteousness"; only when the judgments of Yahweh are revealed in the earth "will the inhabitants thereof learn righteousness" (Isa. 26: 9-10).

God is merciful, and desires not this; but even at the apocalypse of Christ in the earth, the nations will resist his pleadings and decrees. Thus, a time of trouble such as never was, shall burst upon the world. We need to emphasise this. The Scriptures are full of it. The establishment of the Millennium will not be a peaceful transference of power to Christ, but a mighty and terrible revolution that will shake out of position every Gentile institution, and bring upon men and women terrible punishment. Much of this will be self-inflicted, and at all stages it will be possible for men to turn to Christ and receive mercy if they would but heed. Pestilence and plague, the usual accompaniments of war will break out upon mankind. Zechariah warns:

**"This shall be the plague wherewith Yahweh will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14: 12).**

As in the days of Noah, the world is facing a terrible crisis, and the brethren can do no greater service to their neighbours than by drawing their attention to these things, and exhorting them to flee from the wrath to come.

#### *The Conqueror Surveys His Work*

**"He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting" (Hab. 3: 6).**

These are very dramatic words. We see, in vision, the Mighty One from Teman surveying "the work before him," prior to unleashing his power against a "world that knows not God nor heeds His will." He considers his enemies. Some (like Rome) will be "measured" for complete destruction, as David did part of Moab (2 Sam. 8: 2); others will be "measured" for a continuation of existence under his rule. The "fourth beast" will be utterly destroyed, but the rest of the beasts will have their "lives prolonged" for "a season and time" or 1,000



years (Dan. 7: 11-12). Thus he is seen viewing the work of conquest. The nations are to be "driven asunder," completely "shaken" out of place (see R.S.V.) as Haggai likewise declares (Ch. 2: 6), whilst the "everlasting mountains" and "perpetual hills" will be subjected to an earthquake that will reduce them to plains.

In Bible symbology, "mountains" and "hills" are used to represent empires and nations (see Jer. 51: 25; Rev. 8: 8), and in the passage before us, the prophet witnessed the disappearance of these Gentile systems of rule, that "the ways" or "goings forth" of the Mighty One from Teman might dominate the millennial olahm or age. These Gentile "mountains" and "hills" are termed "everlasting" and "perpetual" because they appear so to human eyes. Nobody imagines for a moment that such a mighty empire as that of Britain, or such powerful nations as the

U.S.A. and Russia will bow to the King of the Jews; to most people the system of things established to-day is established for perpetuity. But here is true wisdom: they are to be shaken out of place. The "little stone" power will grind them to powder, and itself grow to be a mountain filling the whole earth (Dan. 2: 35, 44).

Brother Thomas renders this verse: "The mountains of antiquity were dispersed; and the hills of olahm did bow; the goings of olahm (i.e. the Millennium) are his." The former are destroyed that the latter might be established. These words express the overall picture of Christ's coming work as the Mighty One from Teman, and having stated this, the prophecy proceeds to discuss his conquests in detail, as we likewise propose to do (God willing) next month.

—H.P.M.



● When the King comes we will be patriotic for the land covenanted to the fathers. The Holy Land is ours, and for that we shall fight; and in the conflict "tread the wicked as ashes under the soles of our feet" (Mal. 4: 3). Until then, we shall give Caesar, or the devil, his due; but not our patriotism and loyalty, which are God's, to defend his perishable goods, chattels and effects.

—J. Thomas

● We see the condition of political matters as they are to-day. They are ripening finely in the direction which the Scriptures of truth teach us to expect. The world has well obeyed the command of Yahweh, spoken ages ago to "Prepare war" (Joel 3). That feature is a notable one in this age, so much so that it can be called the War Age of the earth. Learning war is the spirit of the age.

## *Christadelphian Newsletter*

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

### Melbourne District Ecclesias

Letter Issued to brethren and sisters throughout Australia by the under-mentioned ecclesias of the Melbourne district.

Replies should be sent to: Brother E. H. Thorneloe, Sec. Co-ordinating Comm.  
17 Wallace Grove, Brighton, S.5, Victoria, Aust.



Dear Brethren and Sisters,

Greetings in our Lord's Name.

The Ecclesias in Victoria who have come to a happy union in fellowship, are anxious to be able to extend that fellowship to the Brethren and Sisters of the other States of Australia.

One outstanding fact that has emerged from the negotiations is that the Christadelphian Ecclesias throughout Australia have generally stated their agreement with the Scriptural Truths set out in the Birmingham Amended Statement of Faith.

Following upon this, re-union has been established throughout Victoria among the great majority of Ecclesias here, following acceptance of the Victorian Basis for

Re-union, June, 1953. Clauses 1a and 1b of the Victorian Agreement read as follows:

(a) THAT as fellowship is generally upon the doctrines and precepts of Scripture expressed in the "Birmingham Amended Statement of Faith," including "Doctrines to be Rejected," and "Epitome of the Commandments of Christ," we recommend that this be the basis of Union and Fellowship throughout Victoria.

(b) THAT we recognise as brethren and welcome to our fellowship all who have been immersed by whomsoever, after their acceptance of the same doctrine and precepts; and that any brother departing from any element of the One Faith as defined in the Birmingham Amended Statement of

Faith is to be dealt with according to Apostolic precept."

In view of the fact stated in paragraph 2 of this letter, and in order that we can all be finally assured that every Ecclesia in Australia is in agreement on fundamentals, we earnestly ask that we shall all declare our adherence to the first principles of Scriptural Truth, of which the Birmingham Amended Statement of Faith is an expression, and that we will only accept in fellowship individuals and ecclesias who likewise accept the same basis. The united ecclesias of Victoria have already given this assurance and we look forward to an early and favourable reply from you with the hope that ecclesias throughout Australia

may freely fellowship one another.

From the replies received we hope to compile a list of Ecclesias throughout Australia united upon the Hope of Israel (for the benefit of visiting brethren and sisters).

With fraternal greetings and love in Christ.

W. Taylor (Rec. Balwyn Ecclesia), F. O. Warr (Rec. Malvern Ecc.), H. Hughes (Rec. Moorabbin Ecc.), G. Kennett (Rec. Latrobe St., Melb. Ecc.), K. F. Longley (Rec. Hughesdale Ecc.), R. R. V. Barratt (Rec. Moreland Ecc.).

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### "ELPIS ISRAEL" IN A MILITARY CAMP

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During World War 2, many "Elpis Israel" Classes were held in various prisons throughout the country by brethren who suffered for conscience sake. Here is a current experience, reported by Brother John Mansfield of Sydney Ecclesia:

Following the refusal of the court to grant our applications for exemption, and our non-compliance with the military call up, we were summonsed, and placed in the hands of the Authorities for 140 days.

Brethren John Burns (Concord West Ecclesia), Keith Leadbeatter (Ballina Ecclesia), David Pogson (Lakemba Ecclesia), Arthur Wright (Granville), and myself (Sydney) were sent to the training camp, and after our refusal to put on the uniform and obey military orders, were given work around the camp, such as gardening, which did not conflict with our consciences.

Besides ourselves there are also four "Jehovah's Witnesses" with whom we have had a number of discussions, demonstrating to us how much more consistent with Scripture, steadfast and sure is the Truth in comparison with the ideas put forward by them.

Quarters in the Camp staff area were provided us, consisting of quite a nice room with beds equipped with bed lamps which were very handy for our Bible readings which we did each evening, and for individual study.

We felt that here was a golden opportunity to commence an "Elpis Israel" Class, so behind a closed door which gave us privacy and kept out most of the Camp noise, we regularly had our little meeting.

Commencing time is 7 o'clock each Wednesday evening, and each of us take turns to preside. We commence with prayer followed by the daily readings which are read in rotation around our little group. There is a period for discussion, after which we read the section from "Elpis Israel" set aside for the evening's study. We usually individually read through the section prior to the evening so as to have a general idea of the subject before commencing. During the reading, if any of us feel we would like to comment we do so, and then at the conclusion of the reading we have a good discussion, Brother David Pogson usually acting as study leader. Our official concluding time is 9, but if the discussion continues we extend this until "lights out" at 10.15. We then conclude with prayer.

A military camp is a most unusual place to hold an "Elpis Israel" Class, but although we are in the midst of a place of gross spiritual darkness, while studying the Bible, with the aid of "Elpis Israel", we are taken out of our environment and brought very close to the things which are of the first importance. So pleasant becomes the immediate atmosphere then, that it seems the same as if we were conducting the meeting in our own homes, and we have learned to appreciate the Master's words: "When two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

Although all of us are young in the Truth, and we have therefore lacked the benefit of older brethren among us, we have been greatly pleased at the benefit we have received from the reading of "Elpis Israel", and following upon this beginning and the benefit obtained, I feel we all will go ahead and complete the study of the whole book, section by section, when our period in detention is finished.

—J.M.

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● He that understands the truth, but declines the obedience it commands, will be held accountable for its rejection; for "he that believeth not shall be condemned" "in a day of judgment," "when the Deity shall judge the secrets of men by Jesus Christ according to the gospel Paul preached" (Rom. 2: 16; Mark 16: 16).

J, Thomas

## Successful Wyong Youth Gathering

Approximately 150 young people comprising Ecclesial members and S. S. Scholars from all parts of Australia and New Zealand, were gathered together for 8 days of study and fraternal association, at Wyong, approximately 65 miles north of Sydney, N.S.W. Despite the intense programme provided, a thoroughly enjoyable time, in which a high spiritual tone was maintained, was experienced. A book of study notes was issued to each one attending, outlining the matter to be considered in the daily discussion groups. These subjects gave special emphasis to the matter of God-manifestation, the glories of the Age to come, and our walk in Christ, in view of the great hope to which we are related.

It was not intended that the subjects set down for study would be exhausted, or even thoroughly outlined, by the discussion groups during the time in which the gathering was held; the purpose of the Committee is that these notes should continue to be the subject of consideration and meditation now that the convention has dispersed. To this end, further books of reference have been suggested, and it is hoped that those attending the Gathering will observe the spirit of the Committee's purpose now they have returned to their homes, and not allow the spirit of enquiry to dry up even though the daily discussion groups have ceased.

To each one attending the Gathering, there was presented a free copy of "Phanerosis," with the recommendation that they continue their studies in the grand subject of God-manifestation. The Committee of "Logos" would be happy to help any who find the matter difficult, and we are willing to receive any questions upon this subject.

Having tasted the pleasure and profit to be gained from mutual discussion around the Word of God, we suggest that those who attended the gathering, and do not normally attend an "Elpis Israel" class, associate with one, and continue to experience the same pleasure they had at Wyong.

It was the pleasure of the Editor to attend the Gathering, by invitation, and to deliver two addresses entitled: "Names and Titles of Deity" and "Methods of Bible Study." Brethren G. Wauchope (Adelaide), and Pearce (Newcastle) acted as hosts for the Gathering.

We were delighted to meet some of the Perth young folk there. For them, attendance at the Gathering involved a journey of some 5,000 miles, illustrating how great are the distances separating ecclesias in Australia. Our trip to Wyong and back, including further detours for purposes of the Truth, involved a car journey of some 2,400 miles.

## New Meeting Place of Sydney Ecclesia

Whilst in Sydney we were privileged to attend the opening meetings of the Sydney Ecclesia at Malvern Hall, 6 The Strand, Croydon. Though a "hired hall," it is splendidly equipped for meetings: the acoustic properties being excellent, and the surroundings clean, pleasant and cheerful without being ostentatious. The Hall is excellently served by convenient transport, the railway station being only 2 minutes walk from the Hall, and the Drummoyne bus stopping just outside.

The meetings at which we were present were well attended and exhibited a splendid spirit of fraternal concord, and it seemed evident that the brethren are determined to cause the Light to shine forth clearly and brightly in this

hitherto dark corner of Sydney. Whilst the circumstances that led to the necessity of acquiring this Hall are to be regretted, it is more than possible that good may accrue out of evil as it did in the 1st century when persecution in Jerusalem caused the Truth to be carried into new parts (Acts 8: 1). It is a challenge to the brethren concerned which, we hope, with God's blessing, they shall shoulder with resoluteness. One thing was outstanding: the apparent determination of the brethren meeting at Croydon to "forget those things that are behind," and press on with the work before them. We heard no recrimination against those who had preferred not to follow them in their action but only expressions of good-will concerning their future.

### STUDY NOTES FROM DANIEL

(Continued from p. 255 and culled from the Prospect Elpis Israel Class)

#### Chapter 9: A Prayer for the Peace of Jerusalem

Daniel was expecting the final glory of Israel, and his prayer was given with that hope in mind. In that connection, it has never yet been answered, but stands recorded as a prayer for the final glory of the land, temple and people yet to be manifested. In it is found the true spirit of Psalm 122: 6.

**Verse 1: "Darius was made king."**

Actually Cyrus was the conqueror of Babylon, and Darius (it is supposed) was Cyaxeres, the father-in-law and uncle of Cyrus and King of the Medes. "Darius" was a common appellation, like that of Caesar, used by many of the Kings of the Medes and Persians. History records that Cyrus "made Darius king" and that for a time they jointly ruled the Empire.

**Verse 2: "I understood by books."** The "books" were the prophecies of Jeremiah, and are termed books in Jer. 25: 13; 30: 2. "He would accomplish seventy years" — see Jer. 25: 12. In 606 Nebuchadnezzar

invaded the land, and 70 years later, in 536, the Decree of Cyrus (Ezra 1: 1-4) commenced the return under Sheshbazzar and Zerubbabel.

**Verse 4: "Lord"** — Should be LORD (Yahweh — the covenant title of Deity, proclaimed when he was about to deliver Israel from Egypt, and appropriate for use in such a prayer as this). One of the 134 places in the Old Testament where the Sopherim (the official revisers of the Hebrew text) state they altered the text. **"The great and dreadful God"** — the word "God" is "El", signifying MIGHT

or POWER in bold relief. Such a God has the power to accomplish the purpose Daniel was about to request—see Deut. 7: 21-22. **"Keeping the covenant"** — the principles of His promise and character — see Deut. 7: 9; Exod. 34: 6.

**Verse 5: "We have sinned"** — in times of National evil, there were specific instructions to be observed (see 1 Kings 8: 47-48), and these Daniel was following — v. 3. For a similar example, see Neh. 1: 6-7; 9: 33-34; Ps. 106: 6; Jer. 14: 7.

(To be continued)

### WYONG FRATERNAL GATHERING

We have received several questions relating to matter studied at the above Gathering, and we propose (God willing) to consider them next issue.

● The Truth is a perennial thing. It does not depend upon the limited interests or the personal support of a particular generation. It rests upon no man. It does not depend upon a particular phase of the signs of the times, or a particular construction of the prophetic periods. It is for all time till the Lord come — as powerful to engage the affection and arouse the enterprise of men in our day as in the days of Paul. True it is that only a few find it, and fewer appreciate it at its true value.

● The world is a great mockery — very busy dying — doing a roaring trade that ends in nothing, wearying themselves in the fire of vanity that consumes, burns up and destroys them all at last. Wisdom stands on a very high place, but her voice is unheard in the din; so she is about to come down from her pedestal, and flash her lightning sword in the eyes of the infatuated crowds, and scatter death in their ranks, that the rest may attend and do her bidding. There will be no good time till this occur. The watchers watch for it and wait. The tokens multiply.

● If the kingdom and empire of our Lord demand this symbolical number (144000) of righteous men for the administration of its affairs, they must be angled for. It may be that two only are wanted to complete the number; and how can we tell if the two are to be found in an audience of six thousand, or of nine persons? We ought therefore to go to work with as good a heart in reasoning with the few as with the many; for after all, the many are only called; it is the few who are chosen.

J, Thomas

Questions



Answered

## The Glory in the Most Holy

Brother C.H. of N.S.W. presents us with a very interesting question, upon which we offer a few thoughts this month. We would be very pleased to hear from any reader who may be able to provide further light upon this subject.

The question relates to the Shekinah glory that glowed forth from between the Cherubim in the Most Holy in the Tabernacle. All natural light was excluded from both the Holy and the Most Holy, and the former was illuminated by the seven-branched candlestick, and the latter by the glory of Yahweh which shone forth from between the two golden Cherubim which overshadowed the Mercy Seat.

Brother C.H. finds some confiction of opinion among the brethren concerning this glory. He writes: "The Sunday School lessons for this year (Senior) in lesson 12 state that "no light was needed in the Most Holy for God's glory shone continually upon the Mercy Seat". The lesson also quotes Exod. 25: 22 as referring to the High Priest, and states that the Holiest was entered once a year by the High Priest only.

"On the other hand, Brother Thomas in 'Elpis Israel' p. 152 states that 'the Cherubim set up in the tabernacle and first Temple were enveloped in thick darkness' and only illuminated when 'God shone forth on the day of atonement'. Brother Thomas also states that Moses went into the Holiest at God's bidding.

"In 'Law of Moses' p. 127, we read of the Holiest being continually illuminated.

"What is your opinion on these matters?"

We have not seen the Sunday-school notes, and so do not know if Brother C.H. is quoting verbatim or from memory. If the first,



the statement, No light was NEEDED in the Most Holy" is hardly the correct way in which to express the matter. Rather should it read: "No light was PERMITTED in the Most Holy", for even when the glory was absent (as it was in the Temple completed by Nehemiah) no other light was allowed to be brought in.

To apply Exod. 25: 22 to the High Priest only, is also incorrect; for these words were addressed to Moses and not the High Priest (see v. 1). And that Moses was granted entrance to the Most Holy is stated in Exod. 34: 34-35: "When Moses went in before Yahweh to speak with him, he took the veil off until he came out . . . And the children of Israel saw the face of Moses, that the skin of Moses' face shone." When Moses descended from the Mount, his face shone with the reflection of Divine glory he had there witnessed (Exod. 34: 29-30). It was a very evident witness to the people of Israel that he had met Yahweh's representative and had spoken with him. But gradually that glory faded, and to hide the fading of the glory from Israel, he covered his face with a veil until he again appeared before Yahweh in the Most Holy, when the glory was rekindled in his countenance. This is the sense of the original of Exod. 34: 33-35 and of 2 Cor. 3: 13-14.

Brother Thomas's statement that Moses was permitted entrance into the Most Holy is, therefore, correct (see Lev. 1: 1).

Numbers 7: 89 declares: "When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat, that was upon the ark of testimony, from between the two cherubim: and He spake unto him." His was an exceptional case, however, and doubtless he had this privilege because of his unique position as leader and prophet of Israel "like unto" Christ (Deut. 18: 15). It showed forth, in type, the purpose of God that the "prophet like unto Moses" would be granted access to the antitypical "Most Holy Place", even though he were not High Priest after the order of Aaron (Heb. 7: 14).

As to the High Priest's appearances in the Most Holy, in ordinary cases he could only enter once a year, on the annual day of atonement. But this does not mean that he could not enter on other occasions when circumstances demanded it. In fact, while in the wilderness, the High Priest would have to enter the Most Holy to take down or adjust the various furniture when encamping or de-camping. It seems also, that on urgent public occasions, subsequent to the death of Moses, the High Priest was permitted to enter in order to consult Yahweh. This seems to be the meaning of the instruction of Leviticus 16: 2: "Speak unto Aaron thy brother, that

he come not at all times into the Holy within the veil before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." Aaron had to be sure that the matter concerning which he wished to consult Yahweh was of sufficient importance to warrant an approach into the Most Holy, and when the approach was made, it was to be in the spirit of deepest reverence, and with sacrifice. To approach in any other spirit was to risk death from the Shekinah glory above the Mercy Seat.

That the High Priests were permitted entrance into the Most Holy on pressing occasions other than the Day of Atonement is illustrated in Judges 20: 27-28 where Phinehas approached Yahweh with the question whether the tribes should attack Benjamin. This liberty of approach in time of national crisis, seems to have led to licence in the time of Eli when the ark of the covenant was taken from its place between the Cherubim and conveyed to the site of war (1 Sam. 4).

*(This article will be concluded in our next issue)*

### *A Critical Review of a New Edition*

## "PHANEROSIS"

### DID JESUS DISCOURSE IN GREEK?

We acknowledge communications to hand expressing approval of our detailed review, and are pleased that readers are finding these notes helpful. We trust that they might draw attention to the subject of God-manifestation, and help in making this wonderful and elevating doctrine more widely and clearly understood. We are encouraged

too, that others besides ourselves view with dismay and regret the amendments and so-called "corrections" to which the writings of our pioneer brethren are subjected before publication.

On p. 57 of the latest edition of "*Phanerosis*" Brother Thomas writes: "The great teacher, Jesus of Nazareth, did not use

● Trouble is the agency by which God is working with us; and to do its work, trouble must be trouble.

the word 'Theos' at all, inasmuch as he discoursed not in Greek."

To this statement, the Editorial committee has added a footnote: "This statement is too emphatic."

Why is it too emphatic? We believe that all the evidence goes to prove its truth. Jesus was sent to "none but the lost sheep of the house of Israel"; his ministry was limited to Palestine, and he doubtless used Hebrew or Aramaic (a variant of Hebrew then in common use) in discoursing with the people.

In fact, Paul distinctly states that when the Lord discoursed with him it was in the Hebrew tongue: "I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?" (Acts 26: 14). It was the use of this language by Paul which quietened the Jewish mob and permitted him to make his defence before the people, showing that it was the speech common to the land in the days of the Lord (Acts 21: 40; 22: 2). We therefore repudiate the footnote that Brother Thomas' statement is too emphatic, and feel that he was in possession of facts concerning which the present publishers of "*Phanerosis*" are possibly in ignorance.

Brother Thomas' statement that "Jesus of Nazareth discoursed not in Greek," was made with the Divine names and titles particularly in mind. Evi-

dence is now accumulating to show that these were in use by the Apostles and early ecclesiastics. We have it in the transliteration of the word "Sabaoth" in Romans 9: 22 and James 5: 4, as well as in the title "*EI*" in the cry of Jesus from the cross (Matt. 27). A recently discovered remains of a papyrus roll of the Septuagint (the Greek translation of the Old Testament), reveals that it was originally the practise to insert the name *Yahweh* in Hebrew characters at the appropriate places, and not render them, as later became the custom, by the words *Kyrios* or *Theos*.

In the *Preface* to the *New World Translation* of the New Testament, the following point is made:

**"If Christians are to be a people for God's name (see Acts 15: 14), why should his name, represented by the tetragrammaton (i.e. the four-lettered name —YHWH—Editor), be abolished from the Christian Greek Scriptures? The usual traditional explanation for this no longer holds. It was long thought that the basis for such failure of the divine name in our extant manuscripts was the absence of the name in the Greek Septuagint Version (LXX), the first translation of the Hebrew Scriptures which began to be made in the third century B.C. This thought was based upon the copies of LXX as found in the great manuscripts of the fourth and fifth centuries A.D.: the Vatican No. 1209, the Sinaitic, the Alexandrine, and the Ambrosianus. In these the distinctive name of God was rendered by the Greek words *Kyrios* with or without the de-**

finite article and Theos. This namelessness was viewed as an aid to teaching monotheism.

This popular theory has now been flatly disproved by the recently found remains of a papyrus roll of LXX. This contains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Kyrios or Theos used instead of the divine name, but in each instance the tetragrammaton is written in Aramaic characters."

Evidence is also advanced to show that Matthew wrote in Hebrew, and expressed the Divine Name in its original. Jerome, in the 4th Century A.D. wrote: "We find the four-lettered name of God (i.e. YHWH) in certain Greek volumes even to this day expressed in the ancient letters" (Prologus Galeatus). Thus it appears, that as late as the 4th century A.D., the Divine Name was in common use, and often transliterated into Greek translations of the Scriptures.

The "New World Translation" continues:

"Thus down to the time of Jerome, the translator who produced the Latin Vulgate, there were Greek manuscripts of the ancient Hebrew Scriptures which still contained the divine name in its four Hebrew characters.

"One thing is now certain. Whether Jesus and his disciples read the Scriptures in their Hebrew (Aramaic) original or in the Greek Septuagint Version, they would come across the divine

name in its tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read Adonai at such places out of fear of profaning the name and violating the Third Commandment (Exod. 20: 7)? In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61: 1, 2) where the tetragrammaton occurs twice, did he refuse to pronounce the divine name correctly? Not if Jesus followed his usual disregard for the unscriptural traditions followed by the Jewish scribes." In the hearing of his faithful apostles Jesus prayed: "I have made your Name manifest to the men you gave me out of the world . . . I have made your Name known to them and will make it known" (John 17: 6, 26). The Jewish Talmud accuses Jesus of having performed his miracles by the pronouncing of the divine name; which is an indirect admission on the part of his enemies that he did use the name."

We are quite satisfied with the statement found in "*Phanerosis*" that Jesus did not discourse in Greek, and that he used the Divine Name. We do not think his statement is "too emphatic," but that in his grasp of this subject he was in advance of some of those who have followed after.

—Editor



NOTE.—A "Tetragram" is a word of four letters, and the Divine Name of Yahweh is commonly called the tetragrammaton because in the original Hebrew it is expressed by the four consonants only; were not provided with vowels; these were a late addition designed to retain the YHWH. The Hebrew Scriptures originally traditional pronunciation.

# Ceremonies of the Law of Moses



## 3. Animals "without blemish"

We have mentioned the well-known stipulation that the animals offered must be "without blemish." In the practical lesson to the nation of Israel, this feature emphasised that God would only be satisfied with the very best that could be produced. An Israelite who offered a diseased or lame animal insulted his Maker. How sad it is to read that Israel sunk to such a low level as to offer such insults. Malachi records:

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts (Mal. 1: 8).

The lesson, however, went even further than this, and showed prophetically that it needed a perfect unblemished offering to take away sins. The discerning Israelite would see that the continual repetition day

after day, month after month, of animal sacrifices showed that they were inadequate for the taking away of sins. One sacrifice for sins for ever was what was needed. The Israelite would consequently look forward to the coming of one who should be the fulfilment of the pattern shown in the unblemished lamb; one who would be free from defects and blemishes, yet at the same time bearing a mortal corruptible nature like his own.

The unblemished condition of the lamb could not, in its fulfilment, have reference to *nature* for a body of immaculate substance could not bear sins "in his own body." It must, therefore, have reference to *character*. And so we read of Jesus offering himself without spot to God (Heb. 9: 14), "a lamb without blemish and without spot" (1 Pet. 2: 19).

Jesus, as the bearer of our sins in his body, carried out the

work set before him without once sinning himself. His life was completely given to the Father, never to the flesh. His life was without a single blemish, it was wholly dedicated to His Father. This was foreshown in the unblemished lamb.

It has been thought that the main lesson of the daily offering was that of dedication, and that the blood poured out signified the life lived in God's service. But it is difficult to see how a sacrificial *death* can symbolise a *life* of service.\* Death and life are two opposites, and it seems impossible that the one can symbolise the other. A better interpretation, surely, is that the idea of life service to God was symbolised by the unblemished state of the lamb, whilst the blood poured out, and the burning upon the altar, expressed the end of the sins which were laid upon the animal.

### *Meat and Drink Offerings*

There were two accessories which had to be offered with the lamb and also with all burnt offerings and peace offerings. They were known as the meat and drink offerings. The term "meat" is rather misleading, and would be better rendered "meal," for the offering consisted of fine

flour mingled with oil. Details are given in Num. 28: 5-7:

**"And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for one lamb; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering."**

Reading further in this chapter, we find the meal offerings had to be proportionate in the size and value of the animal being offered. Thus a lamb had to be accompanied with one tenth deal of flour, a ram with two tenth deals, and a bullock three tenth deals.

Lev. 6: 14-18 reveals that a handful of the meal had to be burnt on the altar and the remainder eaten by Aaron and his sons in the holy place. The remark is added in v. 17, "it is most holy, as is the sin offering and as the trespass offering." Sin and trespass offerings were eaten by the priests. There is, therefore, a connection between them and the meal offering which was also eaten. It is usually accepted that the eating of sin offerings linked the priests inseparably with sin; they *studied* sin and the covering of sin by sacrifice, and the offering became part of themselves by the process of digestion. In the practical sphere such offerings

\*Paradoxically, a life of service to God does involve death: death to sin (the flesh)—Rom. 6: 2, 11; Col. 2: 10; 3: 3; 1 Pet. 2: 24. Such a service involves a moral crucifixion (Gal. 5: 24) by which the believer's life becomes "a living sacrifice" (Rom. 12: 1)—Editor.

were a provision for the priests' living. In the spiritual or typical sphere, they showed the necessity of the priest associating himself directly with sin and the taking away of sin. The priest was more strongly associated with it than those for whom he offered. He knew more about it, he was greatly involved in it. We readily see how this was so with our great High Priest, even Jesus. Although free from sin himself, yet He was greatly involved, for He bore our sins. He took them into or upon himself.

Fine flour, or meal, the basis of bread, is typical, as we readily recognise, of Jesus. He declared himself to be the "true bread which came down from heaven to give life unto the world." And he further declared that no man could have life unless he ate of that true bread. The priest, taking his share of the meal offering, and eating it in the holy place, speaks eloquently of this necessity.

The drink offering which again was proportionate — the fourth part of a hin of wine for one lamb, a third of a hin for a ram and a half hin for a bullock—was to be poured out in the holy place. For the meaning of this we need hardly draw attention to the words of Christ when introducing the memorial wine: "This is my blood shed for many for the remission of sins." Poured out wine is, therefore, representative of shed blood.

It is interesting to learn that in these two accessories — the meat and drink offerings — we have the origin of the memorial emblems. Jesus, in the last supper, took hold of bread and wine as memorials of himself. He knew that in the ages subsequent to his death it would be impossible for his followers, whether Jew or Gentile, to offer lambs to memorialise his one great offering, so he appointed that his death be perpetuated in these two simple items. He took hold of the bread, "This is my body," and the wine, "This is my blood."

#### *Oil and Frankincense*

One other feature remains to be mentioned. The meal offering was mingled with oil and frankincense. The fine flour was not sufficient by itself. Now oil is associated with joy. We read of the "oil of joy" (Isa. 61: 3), and of Jesus, in particular, being anointed "with the oil of gladness above his fellows" (Ps. 45: 7). It may not be readily apparent how the supreme sacrifice of the Lord could be made with joy. Indeed Jesus spoke of his approaching death with apprehension "How am I straightened till it be accomplished." But the joy in the case must relate to the *result* not to the *process*. The joy came in the morning of his resurrection, as the Psalm has it: "Weeping may endure for a night, but joy cometh in the morning." Again:

"Thou wilt not leave my soul

in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: **IN THY PRESENCE IS FULNESS OF JOY; at thy right hand there are pleasures for evermore**" (Ps. 16: 10-11).

The frankincense has reference to prayer, as the Psalmist indicates: "Let my prayer be set forth before thee as incense (Ps. 141: 2). No offering is complete without prayer rising up to God acceptably. Jesus, in this as in all other things, was the great example, even to the extent of spending all night in prayer to His Father.

We have, then, in the daily offering of a lamb morning and evening, together with its accessories, a complete picture, a foreshadowing, of the great offering of the lamb of God. He was without blemish although of weak, mortal nature; he had the

sins of Israel laid upon him; he was the true bread from heaven; he was the wine poured out; in his offering he made an end of the sins which he bore.

But whilst we say we have a complete picture in the daily offering, we do not mean to say that all the other offerings were but repetitions of the daily theme. They certainly added emphasis, but they also added additional features which could not be expressed in but one offering. The offering of Jesus covers so many points, and has so many facets, that it was impossible for one simple sacrifice to exhibit in type all angles and features. Hence we see the desirability and wisdom in the many different offerings and ways of offering which the Spirit devised to foreshadow the One Great Sacrifice for sins for ever.

H. C. Gates, Eng.



### THE RELIGIOUS WORLD

Perplexing, saddening, distracting, is the aspect of the world, apart from the understanding created by the Scriptures of truth. In vast masses, ignorance: in other masses (with a certain superficiality of knowledge), unbelief—invincible, stolid and spiritless. In a more limited class, education, but with spiritual impotence helpless know-nothingism—agnosticism professed as a creed with a certain complacent superiority. In another section, religious faith, without much sincerity, or much intelligence. In a smaller class, sincerity and even anxiety, but with little scriptural knowledge, and consequent unrest and bewilderment. A very few (oh, so few) know the Scriptures, study them daily, understand them, believe them and are able to give answerable reasons for their faith on all points—with the result of being disowned and distressed by both "masses and classes."

R.R.



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**CONTENDING FOR THE FAITH**

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## The Folly of British-Israel Teaching



In a recent letter, you asked me if I could let you have some ideas regarding the "British-Israel" theory.\* It had some "hearing" in New Zealand many years ago, but has declined lately, due largely to the complete failure of predictions which time has exposed.

Like the Russellites, British-Israel theorists depended on the Great Pyramid for certain dates. One of their writers, a man named Davidson, drew conclusions from Pyramid measurements, and interior rooms and passages, which were to be of benefit to Britain, but events went another way until nothing is said now about those calculations. The Jehovah Witnesses to-day, do not like any reference to Russell's pyramid deductions, and like the British-Israel theorists, both stand condemned of false teaching.

I wrote a pamphlet on British-Israel teaching briefly tested by Scripture, and have forwarded you six copies. It was written when George V was king, and one or two alterations are needed now, although the main argument still stands. I have not followed all or much of the British-Israel theory, but have met three main points which destroy the whole claim. When fighting error, attack is best on a narrow front. Make a "break-through" and the rest falls down. If there is anything useful to you in the pamphlet you welcome to it.

I may say, also, that the Hine debate is not of much use now as the British-Israel theorists have shifted their ground on so much that they contended for in the days of Brother Roberts.

The utter folly of the theory is demonstrated by their claims regarding the Coronation Stone in Great Britain. This stone is 2 ft. 3 inches long, 11 inches wide and 7 inches deep. It weighs approximately 400 lbs. of red sandstone. Jacob was supposed to have used it for a pillow at Bethel (Gen. 28: 11, 18), where the stones of the place are limestone, and not red sandstones! How could one spend

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\*The belief that Britain constitutes the ten "lost tribes" of Israel.

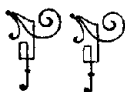
a sleepful night with his head on a 400 lb. rock? Further, Jacob left the stone behind him (Gen. 28: 18-22) whereas, British-Israel theory would require him to carry this 400 lb. rock with him! They claim it was the rock that Moses struck to obtain water for Israel (Num. 20: 1-13), and was taken to Egypt by Jacob, and remained there somewhere until the Exodus. There is, of course, absolutely no record of this.

Later, it is claimed, Jeremiah took it with the King's daughters to Egypt, and finally it was shipped to Ireland, later to Scotland and finally to Westminster. All this is plain speculation and tradition. Those who went to Egypt (Jer. 44) either died there or returned to Palestine (see vv. 12, 26-28) so no one was left to ship it to Ireland!

The British-Israel theory is one that is made to look completely ridiculous when logically and Scripturally examined, but the followers of it are so full up of patriotic conceit that it is hard to get them to listen, much more to reason out of the Scriptures. A few years ago, I visited a man who had received a copy of my pamphlet, and when I kept him to the context and plain meaning of the passages he was ignorantly twisting to British-Israelism, he grew very vexed. Finally, when I tied up British-Israel believers with Roman Catholicism, and quoting Revelation 17 showed them to be members of the same bad family, on his own admission of a belief in the Immortality of the soul, the Trinity, heaven going, etc., his anger perceptibly grew. When I showed him that these were some of the national beliefs of Britain, and therefore that nation could not be the "righteous nation which keepeth the Truth" (Isa. 26: 2) as claimed by British-Israelites, it was for him the finish of the discussion, and he ordered me out of his house never to darken his door again. He said: "I got you here to convert you to B.I.sm, and you came here to convert me to Christadelphianism." I admitted that it was so, and asked what was unfair either way, but he was too vexed and excited to answer, and so we parted.

Another, more pleasant experience, was a debate in which I took part, and as the result of which several who were inclined to the theory rejected it, and one became a sister, and the mother of a young brother who married my second daughter . . ."

—H. H. James (N.Z.)



## OUR POLICY.



We accept the Truth as the sanctifying power (John 15: 3; 17: 17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3: 10; Eph. 3: 17; 2 Cor. 13: 5; Gal. 2: 20; 5: 6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (John 17: 3; Titus 1: 2). Our pages are devoted to the extension of its knowledge, its defence against error; and to the better understanding of the only work of Inspiration — the Bible. As an aid to that end, we encourage the use of the finest non-inspired expositions of the Scriptures available — the writings of our pioneers, brethren J. Thomas and R. Roberts.

We are interested in sound, thoughtful articles based upon the following first principles of the One Faith as taught by the Apostles, and believed by Christadelphians:

One God, inhabiting light unapproachable, yet everywhere present by universal spirit (irradiant from himself), revealed to Israel and manifested in

Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his Kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation and the

Subjugation of all kingdoms and republics on earth.

The Kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

It is necessary to understand the Old Testament in order to a correct New Testament faith.

# An Appeal



We appeal to those readers who have not, as yet, paid their subscription for the current volume of "The Logos", to assist us in our labour, by doing so as soon as possible. The early remittance of the money helps greatly in the work. It relieves us of the necessity of sending out notices, and gives us more time to put into the actual editing of the Magazine, and kindred duties for the Truth.

The Magazine is not a money-making venture. The object of the Editorial Committee is to issue a monthly printed witness to the glorious truths of God's Word, as a means of encouragement and assistance to those who have left Gentile darkness for the grand light of the Divine promises. That it assists (at least in part) in these directions as apparent from many letters of appreciation received from both those "within" as well as those "without".

The reader, by his subscription, thus assists others in their walk Zion-wards, for without the financial support of brethren the venture would be impracticable. On the other hand, we do not wish to deprive any of the benefits of the periodical, and through the liberality of certain subscribers, it is possible to send it free to any not in a position to afford the subscription rate. We ask all in this position not to be hesitant in applying for it, as it is our pleasure to supply it.

Paul quoted the words: "Thou shalt not muzzle the ox that treadeth out the corn" (1 Cor. 9: 9), to show that brethren should be liberal in their financial assistance in the Truth's work. The inexorable laws of logic and economics demand that printer, paper-supplier, block-maker and postman be remitted for their labour. When these are satisfied, so are we.

The day is coming when there will be no stint in our resources for proclaiming the Truth, but until then, the co-operative efforts — financial and otherwise — of those who are often "the poor of this world, rich in faith" are required in order that these efforts be maintained.

—The Committee



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

No. 11

July, 1955

Vol. 21

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

(Acts 15:14).

**"We dare our opponents to hear us, and to compare what they  
hear with the things written in the Word of God. 'To the law  
and to the testimony'; it is here we would meet the reader. By  
this we stand or fall."**

—J. Thomas

Edited by H. P. MANSFIELD

124 Seaview Road, Tennyson, South Australia

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**SUGGESTIONS FOR IMPROVEMENT, AND CONSTRUCTIVE CRITICISM ARE ALWAYS WELCOMED; WE APPRECIATE HEARING REGULARLY FROM OUR SUBSCRIBERS.**

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

Paul

VOLUME TWENTY ONE

# THE LOGOS



*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS:

Order Out of Chaos .. . . .	321
"Eureka" in the Light of To-day .. . . .	322
Questions Answered .. . . .	326
Good Company .. . . .	328
Ceremonies of the Law of Moses .. . . .	333
New Edition of "Phanerosis" .. . . .	336
Moses' Father-in-Law .. . . .	339
Christadelphian Newsletter .. . . .	341
Exposition of Habakkuk .. . . .	344
The Glory of God .. . . .	348

## Order Out of Chaos

*When we direct our eyes forward, we see Christ more distinctly than even in the past. We see ourselves on the verge of that great change by which the kingdoms of the world are to be abolished, and transferred to a new order of rulers who have been in slow and painful preparation for ages past. Anon we see Christ again in the world, rousing his dead friends from their slumbers, apprising his living friends of his presence, and summoning them all before him for that grand assortment which has been both their hope and fear from the beginning. The judgment past, and the unfit sent back from his presence, we see him take part in the affairs of the nations. We see him crush immense armies; we see him send messages to the governments; we see his claims set at naught, and mighty armaments raised to roll back the tide of his power. We behold a time trouble such as never was. We hear the dreadful shock of war — universal war; we see armies shattered, fleets destroyed, fortresses and cities in ruins, commerce at a standstill. We see the tempest roar with unremitting fury till the world is a wreck at the feet of Judah's Lion. Then slowly, calm ensues; the storm abates; the sun shines; order returns; a new government rises out of the universal chaos. The kingdom of God spreads over all; the immortal friends of Christ take power everywhere in the name of "Divine right"; peace overpreads the scene; soldiers disbanded; fortresses dismantled; arsenals emptied; the arts of war suppressed; and mankind set free to worship God under Heaven-sent guides and governors, and to live in joyful harmony everywhere, surrounded with plenty, and delivered from disease. "Glory to God in the highest, peace on earth and goodwill among men."*

**"EUREKA" IN THE LIGHT OF TO-DAY****HISTORY : A Record of Divinely  
Controlled Events.**

*"The great and notable day of the Lord" has not yet quite come. When it arrives, there will be a sun, moon, and stars shining in all their glory; and, concerning them, the Spirit says: The Moon shall be confounded and the Sun ashamed when Yahweh Tz'vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24: 23). These are the sun and the moon of the Gentile Heavens; the same sun upon which the fourth angel poured out his vial (Rev. 16: 8), the sun which shines in the firmament, or aerial expanse, through which flash the lightnings and roll the thunders in that tempestuous time when men are plagued with a storm of hail "exceeding great", in the outpouring of the seventh (vv. 17-21). These are the sun and the moon which shall stand still in their habitation, when Yahweh, the Commander like to Joshua, "shall march through the land in indignation, and thresh the nations in anger" (Hag. 3: 11-12). Then, also, in retribution for what the Gentiles have done to Israel in putting out the lights of their heaven, shall "the sun and the moon be darkened, and the stars shall withdraw their shining." Yahweh also, as the Lion of the tribe of Judah, "shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but Yahweh will be the harbour of his people, and the strength of the children of Israel" (Joel 3: 15).*

—"Eureka" vol. 2, pp. 272.

*"Set thee up Waymarks" —  
(Jer. 31: 21)*

"Sin in its most heartless and hateful deformity reigns the universal despot of the nations." Such was Brother Thomas's keen insight into divine revelation concerning the true nature of human governance; and it is very interesting to note that his sweeping denunciation of world wickedness throughout the ages is only matched by the clearness with which he foresaw its fall.

Our brother's words were true in his day, the dark day and terrible tragedy of the uprise of industrialism. But those who were crushed then, are uppermost in world counsels to-day, and they, in turn, sit in the seats of the scornful. Yet the position is not much altered. Rich or poor, high or low, all have sinned and come short of the glory of the Eternal Creator. The views of Brother Thomas are as true to-day as they were in 1850, when first published in



*Elpis Israel.* The difference in affairs to-day is that the world is on the brink of destruction; the long, scripturally foretold dissolution of the kingdoms of men is at hand.

The vision of the unfolding of the divine purpose, set out with such clarity yet conspicuous detail, in the volumes of *Eureka*, is the most remarkable exposition of Truth. No other attempt to expound the Bible comes within range of it. No such exegesis has ever appeared either before or since, and although the Household has witnessed an almost unparalleled outpouring of literature, doctrinal definitions have remained unchallenged, and the prophetic development, so graphically set out, has been proven sound on the Biblical basis.

The general trend of political movement has, with a few unimportant deviations, followed Brother Thomas's interpretations. Sin is seen the world-power ruling mankind — enthroned and decorated with crowns, tiaras, coronets, and mitres. To him, it gathered strength by fraud, hypocrisy and murder. He saw it vicious and corrupt, the pandemonium-ism of the world.

### *Terrible Destruction Impending*

Brother Thomas saw in "the great unmeasured court of the Gentiles" (Rev. 11:2), two powerful antagonisms: on the one hand a civil and religious des-

potism, and on the other, a civil and religious liberty. Yet neither were *Godlike*. These were the Dragon, the Ten Horns, the God of the earth, the Great Harlot, her Daughters, and the Abominations of the earth. Brother Thomas calls them a blind, corrupt and cruel host. And *who*, in these days, is bold to say he was wrong. Two world wars, and countless armies lost in the struggles, the atomic age well entered, a third world war imminent, and millions facing high frequency blast, mutilation, lingering death. The world is also facing, although it knows it not, the return of the Lord Jesus, to sweep the earth with the besom of destruction, to empty it of all evildoers, and to establish in Zion the Kingdom of God. This is the sum total of the teaching in *Eureka*.

Brother Thomas heard the thunder of the voice of God announcing that He has aroused Himself out of His holy habitation. Yahweh could be still and refrain Himself no longer. Thus clearly the end is foreshadowed—the reference quoted being Rev. 11:18. This usage of this particular and focal passage is correct. The very word "destroy" fits in with Peter's well-known passage in his second epistle, third chapter, where the present political heavens are said to pass away with a great noise and "the elements shall melt with fervent heat and the earth also, and the works that are therein, shall be burned up." A more apt description of atomic bombing could

hardly be prophetically employed (cf. *Eureka* 11, p. 272: ed. 1921).

The word "destroy" here employed by the Spirit in the original Greek is translated by Young as meaning *to mar, to corrupt utterly*. This corresponds with Peter's text where is used the Greek *Kausoomai*, meaning — *to be set on fire, to burn*. It is significant that Brother Thomas links Matthew 22: 7 in this sense of utter destruction. Great signs and fearful sights were to accompany the devouring flame of war which was to sweep the Jewish polity from the Roman habitable of which it then formed a part.

*Events Developing to a Clearly Defined End*

It is very interesting to note that while so many of the foremost historical critics have maintained to the contrary, Brother Thomas consistently affirms throughout *Eureka* that "Not a kingdom has been established, but it has formed a move which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the Kingdom of God." The unlearned in the affairs of God, see nought but chaos in historical movement. The political life to them is sheer opportunism. Throughout the writings of our brother, however, it becomes in expression, the ordered sequence of the Divine Mind. There is an exception in the general view, however, in the thinking of

Nicholas Berdyaev: "History is neither the sum of world process nor the loss of all association with the roots of being; it forms a necessary part of eternity, and of the drama that is fulfilled in it." Movement in world events its definition and control, is clearly seen in Daniel, wherein Brother Thomas saw every proof that Yahweh is in the activity of the nations, and thus reveals it as the vision of world destiny. Into the narrative of *Eureka* is woven the very fabric of the divine scheme of salvation; in it is seen the revealed will and purpose of the God of Israel, blending events in the earth until they are brought to reflect His own eternal Majesty. In *Eureka*, the Biblical treasures of a divinely forecasted history are explained in relation to their divinely expressed function.

**"In studying the things of the Kingdom of God, the foundation laid in the beginning must not be forgotten: for at that epoch its preparation was commenced. The system of the world is an adaptation to man in his fallen state; and out of the things thus arranged, it is that Christ's imperial dominion is being evolved. By the law of procreation has been provided a population which by the confusion of tongues has been distributed into nations whose habitations have been fixed by the controlling power of the Elohim. Thus nations have been formed which are destined to flourish in the blessedness of the Future Age. Their history records the fiery ordeal through which their generations have passed . . . men see nothing in it but the strife for territory and glory, for the advantage of their rulers. But the Scriptures reveal the working of an invisible mach-**

inery whose activity is perceived by the believer in the incidents which occasion the conflicts among nations" (Elpis Israel, part second, cap. II).

Cecil Roth in his *Jewish Contribution to Civilisation*, sees in the prophecy of Daniel the first expression of the true philosophy of history. Brother Thomas saw in it the divine substance of a controlled history.

While almost every theologian has floundered in the bog of mundane speculation and rank surmise, the writer of *Eureka* has developed a scripturally asserted delineation which is explanatory of revelation itself, and

has been proved to be a lucid explanation of history. Men untutored in the things of the Kingdom believe nothing outside their own powers of observation. They are ever destitute of faith, and therefore divine secrets are hidden from them. Brother Thomas, by painstaking study of Yahweh's Word, has proven himself a workman that needeth not to be ashamed, and has handed down to us an epitome unparalleled for its clarity, its beauty, its exactness, and its value in relation to the divine principles it claims to expound.

H. E. J. M. Doust,  
Devon, England



#### From Norway—

Brother M. advises that he recently translated "The Divine Charter of the Future" into Norwegian for the benefit of friends who may be interested. Like most others throughout the Ecclesial world, he finds very little genuine response to the preaching of the Truth in these Noahic times.

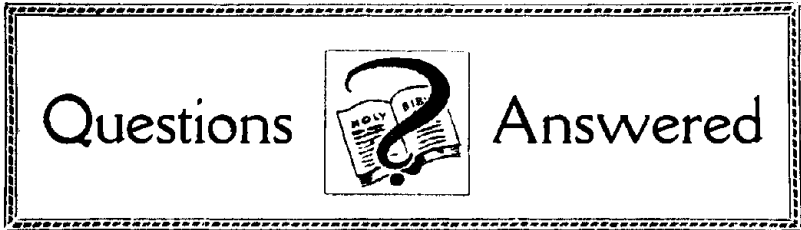
#### From New Zealand—

"It may be that the return of the Lord Jesus is almost on us. It certainly looks very near by the state of the world in which we live. It will, indeed, be a day of blessing for those who are really waiting, watching and praying for the consummation, as Jesus Himself commanded." (V.K.R.)

#### From Germany—

"Last Sunday I was permitted to baptise four people (two married couples) after hearing their confessions of faith concerning the Kingdom of God. Now there is a little congregation of five brethren in Remscheid, for which Sister Yblagger is overjoyed, for previously she was all alone. The Lord has blessed her labours. Besides these there are also many interested searchers, whom we will continue to assist. If you come to Germany again, you should arrange your programme to include a few days to be spent at Remscheid."

(G.B.)



## The Glory in the Most Holy

*In our last issue, Brother C.H. (N.S.W.) posed certain questions concerning the entrance of Moses and the High Priests into the Most Holy, which we considered on pp. 310-311 of that number. Included with his question was the following query: "Brother Thomas, in 'Elpis Israel' p. 152, states that 'the Cherubim set up in the tabernacle and first Temple were enveloped in thick darkness' and only illuminated when 'God shone forth on the day of atonement'. In 'Law of Moses' p. 127, we read of the Holiest being continually illuminated. What is your opinion on these matters?"*

Brother Thomas does not say that the Most Holy was only illuminated when God shone forth on the day of atonement, but that on the day of atonement the glory shone forth as a symbol of acceptance of the national offering, and he quotes Psalm 80: 1-3 as applicable on such occasions: "Give ear, O Shepherd of Israel; thou that dwellest between the cherubim shine forth . . . stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved." The shining forth of Yahweh's glory was certainly a symbol of acceptance as the following places show: Num. 6: 25; Ps. 31: 16; 67: 1; Dan. 9: 17.

Was the glory continuously shining above the Mercy Seat? According to Brother C.H., Brother Roberts in "Law of Moses" says that it was, but we have been unable to find the place where he specifically states this to be so. Turning to the Scriptures, it is also difficult to find a definite answer. It is clear, from the last chapter in Exodus, that the glory of Yahweh was ever in the sight of Israel during the wilderness wanderings in the presence of the cloud by day and the pillar of fire by night (v.38), but as to whether the glory was manifested constantly above the Mercy Seat we have no record. Leviticus 16: 2 speaks of Yahweh appearing in the CLOUD upon the Mercy Seat. Was this a luminous cloud? Or was it a cloud such as filled the house at the dedication of the Temple, and

which caused Solomon to exclaim: "Yahweh said that he would dwell in the thick darkness" (1 Kings 8: 12)? Brother Thomas evidently believed that it was the latter, and that Yahweh's glory shined forth from this cloud when He gave answer to His people on all solemn occasions including the Day of Atonement. In that sense, we can understand the prayer of the Psalmist, directed to Yahweh, Who dwellest between the Cherubim, pleading for him to "shine forth" (Ps. 80: 1). The shining forth of glory in the midst of thick darkness would reveal the presence of God to help, whereas the opposite would mean that He had turned His face from Israel.

It seems also apparent that when the Ark was taken from its place between the Cherubim (see 1 Sam. 4) there could not have been any "shining forth" of Divine glory, for surely the Ark could not be removed with the glory shining above it. It must have been absent, too, on those occasions in the wilderness when it was shifted from place to place. The glory was absent, too, from the second Temple, and was only revealed again in the earth when God was manifest in the flesh of His son (see John 1: 5-9). From these and other reasons it seems to us that the conclusions reached by Brother Thomas in "Elpis Israel" are sound; but we would like to hear of other opinions if any reader would care to comment.

—"Logos" Committee



**From Berlin—**

"We send greetings to all the brethren and sisters in Australia, and can assure them that we, in Berlin, are filled with hope of the future, seeing in the return of the Lord Jesus Christ the only solution to the problems that face mankind to-day."

(M.B.)

**From Pakistan—**

"The reading of 'Logos' is a refreshing draught of cold water to a thirsty soul. Above all, I do enjoy the prophetic articles, and appreciate the depth of historical comment revealed. We look around to-day upon a scene such as is pictured in the 2nd Psalm—Why do the nations rage and the people imagine a vain thing . . ." Our rulers are continually on the wing, trying to patch up a fast disintegrating modus vivendi with their conventions, pacts, arrangements and agreements, but in it all, God's word alone stands fast and sure. No matter how cunningly screened over and concealed it may be all the headlines in the newspapers can be boiled down into two words: GREED and SELFISHNESS, and I can see the ugly word 'SLAVERY' emerging with a 1955 setting."

(S.C.A.)

# GOOD·COMPANY

*Conducted by*

F. RUSSELL & G. E. MANSFIELD

BOX 226 G, G.P.O.,  
ADELAIDE, SOUTH AUSTRALIA

An illustration showing a stack of three books on the left with spines labeled 'YRAPH', 'MOZUORON', and 'MEXK'. To the right is an open Bible with 'HOLY' and 'BIBLE' written on its pages, and a quill pen resting on it.

Designed for the Encouragement of Younger Readers

## WHAT IS A COVENANT?

Baptism into Christ brings those who were "previously far off," "nigh unto God" (Eph. 2: 12). They are no longer strangers and foreigners to the Commonwealth of Israel, but fellow citizens with the saints, and of the household of God. Through baptism they embrace the "covenants of promise," being reconciled to God by the blood of Jesus Christ who is the Mediator of the Abrahamic covenant.

Whilst we can of our own accord accept or refuse the Covenant which God has offered, we must not suppose that He is indifferent to our choice, or that we can reject His promises with impunity. The example is given to us in Exod. 19: 1-8 of Israel just prior to receiving the Law willingly agreeing to accept the Covenant which the Lord would make with them. Had they refused this Covenant, however, they would inevitably have perished in the wilderness. The choice before them was "Obey, or die!" God's covenant is a Law or Commandment which man ignores at peril of death. This fact is demonstrated in the following extract by Brother Thomas.

"Covenant is a word of very frequent occurrence in Scripture, and the representative in our language of the Hebrew 'berith.' In English, covenant signifies 'a mutual agreement of two or more persons to do or forbear some act or thing'." This, however, is not the sense of the word berith when used in relation to the things of the kingdom. Men's compliance or acceptance does not constitute the berith of the kingdom a covenant. It is

a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute King. It points out God's chosen, selected, and determined plan or purpose, entirely independent of anyone's consent, either asked or given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them. Accordingly, what is called the covenant in one place, is called the law in another. As 'He hath remembered His covenant for ever, the word which he COMMANDED to a thousand generations; which covenant he made with Abraham, and confirmed the same unto Jacob for a LAW, and to Israel for an everlasting covenant.' 'These are the words of the covenant which the Lord commanded Moses to make with the children of Israel. Thus saith the Lord, Cursed be the man that obeyeth not the words of this covenant which I COMMANDED your fathers.' It is evident from this that covenant and law are used as synonymous and convertible terms." (See "Faith in the Last Days", pp. 74-75; "Elpis Israel" pp. 298-299).

—F. Russell

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**KNOWLEDGE OF GOD'S COVENANT BRINGS WITH IT  
THE RESPONSIBILITY TO OBEY: "GOD . . . NOW COM-  
MANDETH ALL MEN EVERYWHERE TO REPENT" —  
Acts 17: 30.**

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## THE PROVERBS

### 2.—THREE DESIRABLE ATTRIBUTES

Three qualities are set forth by the wise man as hid treasures for which we must diligently search<sup>(a)</sup>: Wisdom, Understanding, and Knowledge. He records that "The Lord by WISDOM hath founded the earth; by UNDERSTANDING hath he established the heavens; by His KNOWLEDGE the depths are broken up and the cloud drops down the dew."<sup>(b)</sup> The wonders of creation are not the offspring of chance or caprice, they are the evidence of God's mind which is full of such qualities as "wisdom, understanding and knowledge." God "prepared the heavens and set a compass upon the face of the deep."<sup>(c)</sup> The design speaks of pleasure and purpose, for "He created it not in vain, he formed it to be inhabited."<sup>(d)</sup> In writing on the divine purpose, Peter speaks of those who according to God's promise "look for new heavens and a new earth wherein dwelleth righteousness."<sup>(e)</sup> This creation is the work of God and of

man, for those to whom the promise comes are found "workers together with God." (f) These new heavens and new earth are likewise the work of "wisdom, understanding and knowledge" concerning which the wise man bids us "seek and search" while Peter exhorts us to "look and hasten." (g) Thus we realise the reason for constant repetition of these qualities in such words as, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee . . ." (h) The units of that future structure of righteousness are prefabricated, not of chance or caprice, but by "preparation and set compass." So are each "fitly framed and builded together . . . for God is one." (i) In each and all is the manifestation of those qualities which from the beginning have evidenced God's presence.

—C. F. Cookson ,

(a) Prov. 2: 2; (b) Prov. 3: 19; (c) Prov. 3: 27; (d) Isa. 45: 18; (e) 2 Peter 3: 13; (f) 2 Cor. 6: 1; (g) 2 Peter 3: 12; (h) Prov. 2: 10; (i) Eph. 2: 21.

**WE WILL "GROW IN KNOWLEDGE" ONLY BY THE DILIGENT APPLICATION OF OUR MINDS TO THE MEANS THAT GOD HAS GIVEN, AND THIS IS BEST DONE BY REGULAR STUDY -- A LITTLE EVERY DAY. WE NEED TO DISCIPLINE OURSELVES TO THAT END.**

#### QUESTIONS ANSWERED

##### COULD JESUS RESTORE HIS OWN LIFE?

**Question:** Can you explain to me the meaning of Jesus' words in John 10: 18: "I have power to lay down my life, and I have power to take it again?"

**Answer:** The explanation rests upon the meaning of the word "power." It is quite obvious that while in the grave, Jesus had no power whatsoever to perform any work, for "there is no work, nor device, nor knowledge, nor wisdom in the grave" (Ecc. 9: 10). It was God who raised him from the dead (Acts 2: 24; Rom. 6: 4). The power which Jesus exercised during his lifetime was the power which God had entrusted to him to fulfil his mission, and which returned to God as he hung upon the cross (Jno. 5: 19, 30; Mk. 15: 34). He distinctly taught that all power is of God (Jno. 19: 11; Rom. 13: 1), nevertheless he knew that after three days he would rise again (Matt. 20: 19) because it was not possible for the grave to hold him (Acts 2: 24).



In Jno. 1: 12, we are taught that all who believe on Jesus have "power" to become sons of God. This is also rendered (see margin) the "right" or "privilege". Herein lies the explanation to your question. By virtue of his sinless life even unto death, Jesus had the right, or privilege, of having his life restored again to him. This right had been given him of God, and no man could take it from him. Jesus thus had "power to lay down his life, and power to take it again", and this statement implies One who had the power to restore it to him, in Whose hands it rested. Thus this power was subject to the Father.

Pilate thought he had power to crucify or release Jesus (Jno. 19: 10), but events showed that he had no such power, for though he tried to set him free, he was unsuccessful. It was God's purpose that His Son should be delivered up to death (Acts 2: 23), and in this purpose the Son acquiesced. The power that Pilate exercised to crucify Jesus was not his own, but was given him from above (Jno. 19: 11).

From these things, we can derive great comfort and strength. Those who believe on the Lord Jesus have the right or privilege to become sons and daughters of God. No man has power to take this right away because it is subject only to the decree of God. We need, therefore, have no fear what man may do unto us (Ps. 56: 4) but follow the example of Jesus and "commit ourselves to him that judgeth righteously." Our ultimate fate rests in our own hands. We each, by our present actions, demonstrate whether or not we have power, should death overtake us, to lay down our life in his service and to take it up again.

F.R.

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### ECHOES FROM THE WYONG GATHERING



We have to hand supplies of a brochure epitomising the names and titles of Deity suitable to paste in the front of a Bible, and designed to help in the study of God-manifestation. We will be happy to supply a copy free on application. Please forward a stamped addressed envelope for same.

We have also received a few comments and questions on this subject. One brother states that he does not like the sound of the word "Yahweh," he much prefers the name "God." He thinks the former has a harsh, foreign sound.

Such a statement as this seems strange to us who have

professed to have thrown off Gentilism and become incorporated in the Commonwealth of Israel. Hebrew will be the language we will use in the future, and if we are "true Israelites" we should not see anything harsh or foreign in it. To us it has a much pleasanter sound than the Gentile word "God," and when its meaning is understood we appreciate its thrilling import even more.

After all, whether we like or dislike a name does not matter much; it is the privilege and prerogative of the Almighty, to select the name He desires to be known by, and we should humbly and gratefully accept it, and by seeking to understand it, try to please Him whom we serve. Faithful men of old, comprehending the wonderful significance of such names as Yahweh and El, incorporated it into their names, so that we have Yashua (Joshua) meaning, "Yah will save"; Micah meaning "Who is like El"; Daniel meaning "Judgment of El"; Zechariah meaning "Yahweh hath remembered" and so forth. The word "Hallelulah", so frequently used in hymns, means "Praise ye Yahweh." These men of old revelled in the name that Deity had selected, Isaiah declared (26: 8): "Thy memorial Name is the desire of our soul" (R.S.V.). If you want to enrich your understanding of the Word, seek further into this wonderful subject, and you will soon lose your present prejudice. After all, the title "God" is used for false gods as well as the true, without discrimination.

#### **"I PREFER 'I AM' TO 'I WILL BE'."**

Another brother makes the above statement, but here, again, prejudice must give way to facts. The word "Ehyeh," as used in Exodus 3, should be rendered "I will be," and, according to authorities, no Hebraist worth the name would dispute this. This does not mean, however, that Yahweh does not now exist. In fact, in the Revelation, He is revealed as "He which is, which was, and which is to come" (Rev. 1: 4). The use of the word "Ehyeh" with its prophetic import ("I Will Be") does not suggest that he is not an everlasting God—past, present and future (as you imply in your letter), but that He who is from everlasting to everlasting will manifest His heavenly glory on earth. At present the earth is almost destitute of that glory. Look about the world of mankind, and there are few signs that God exists, but when we pray, as we so often do, "Thy will be done in earth as it is in heaven," we are actually praying for the fulfilment of the prophetic title of Deity. In spirit we are acknowledging the "I Will Be" Name of Yahweh,

G.E.M.

Questions or comments concerning this section of "Logos" should be directed to "Good Company", Box 226, G.P.O., Adelaide, South Australia.

# Ceremonies of the Law of Moses



## 4. Periodical Offerings

There were compulsory weekly and monthly offerings designed to intensify the lessons presented in the daily sacrifice of the lamb every morning and evening. It must be noted, however, that "the daily" must never be neglected or overlooked, even though any particular day might involve additional offerings such as the sabbath, passover, or day of atonement. It is probable that the daily lamb was offered first thing in the morning before any other sacrifices which the day might require, and the evening lamb would conclude the day after all other ritual had been attended to.

On the sabbath, two extra lambs were offered. Thus, on this day of rest\*, the acknowledgment and bearing away of sins received greater emphasis. Since all Israel were free from work on this day, the people were naturally better able to take note of the tabernacle services. The sabbath was a "holy convocation" (Lev. 23: 3) which, it is thought, was a gathering together of the people. They would assemble at the time of the offering of the sacrifices, and would meditate thereon. The occasion would probably also be used by the priests for instructing the people, and reading portions of the law to them. They would be instructed in the need for sacrifices, and that even though the lambs were for no specific sins they bore the natural sinful state of Israel, and that God was pleased with this acknowledgment of their position before Him.

### Monthly Offerings

At the new moon, further offerings were made; two young bullocks, one ram, seven lambs (with their appropriate meat and

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\*The principle of Sabbath "rest" was not mere idleness, but a resting from the works of Sin (Heb. 4). In actual fact, there was greater activity, and additional work performed by the priests on that day -- but all unto God. -Editor.

drink offerings), and a kid of the goats for a sin offering. All this was in addition to "the daily" (see Num. 28: 11-15).

Thus on the first day of the month, all four classes of animals were used to draw attention to all aspects of Israel's true state before God. In all four cases there would be the procedure first of selecting unblemished animals, then laying the hands on the head and transferring of sins to the offering, then the slaying, sprinkling of blood and so on.

But whilst the bullocks, rams and lambs had all to be treated as burnt offerings after the procedure already noted in regard to "the daily", the goat, for the sin offering, was treated differently. It was eaten by the priests.

Why were all four animals used on this occasion, and what was their meaning? What was the significance in the various animals used, and why were the goats treated differently?

In some way all sacrifices were related to sin. If there were no sin, in any shape or form there would be no need for sacrifice, and sacrifice would be without meaning. Sacrifice was instituted by God for the removal or covering of sin. When sin is no longer in the earth, the need of sacrifice will have passed away.

Now if sin took only one form, if there was but one class of sin, we should expect only one form of sacrifice. But all sin is not of the same character as we know. The variety in the offerings was designed to show the different aspects of sin and each type was necessary to demonstrate some particular characteristic.

Further, A knowledge of the matters involved was required of the offerer. The man making the offering must know what he is doing, and why. So, the fundamental idea in sacrifice, from the point of view of the offerer, whether the offering be for sin or trespass, or a burnt offering, is that the offerer makes a public acknowledgment of his position before his Maker. In the monthly service this acknowledgment was shown to be fourfold.

The monthly offerings revealed, firstly, that man in his very nature is weak, earthy, sinful. A condition expressed in Psalm 51: 5: "Behold I was shapen in iniquity and in sin did my mother conceive me." We may call it the sin of natural state. All are born into it as a natural condition resulting from the sin of our first parents. It is this which God requires His people to acknowledge. We may take the daily lamb for a burnt offering as a recognition of this fact. It was for no specific sin, yet it bore the sin of Israel. It was

an innocent, guiltless creature, yet it was earthy, corruptible, and so fittingly represented the natural state of man who is likewise earthy, weak, corruptible. Thus the lamb was a public recognition of Israel's position before Yahweh; the smoke rose up as a sweet-smelling savour because this position was recognised.

Secondly, that this natural condition of man is one of weakness and proneness to sin. It must be restrained, checked. In the natural course of things, this weak flesh will go the wrong way. The bullock typified this unrestrained flesh, and in offering the bullock, Israel recognised this inherent waywardness of flesh.

Thirdly, that human beings attaining unto maturity and knowledge of God must bear responsibility. The adult members of Israel, instructed in the law, were all of this class. The ram — an adult lamb — offered in the monthly service, was a recognition of their mature and responsible condition.

Fourthly, that although the three preceding aspects received acknowledgment from Israel, it yet remained to be recognised that actual sins had indeed been committed, and that these required putting away. The goat for a sin offering brought this fact to remembrance every month. Israel's sins were transferred to the head of the goat, the animal was then slain, and consequently the sins placed upon it were removed by its death.

These four aspects were thus brought before Israel every month; the position of the people before God was acknowledged and covering was granted.

We, as those who have been covered by the blood of Jesus, should also frequently confess before God these essentials of our position. We must understand these matters and the principles involved in the sacrifices. Jesus has made one great offering embodying all the aspects which were shown to Israel in the many sacrifices under the Law. Covering, or removing of sins in Jesus, is granted only if we appreciate the weakness of our nature, our natural tendency to waywardness, our responsibility to God's laws, and recognition of actual sins committed.

H. C. Gates, Eng.

*A Critical Review of a New Edition***"PHANEROSIS"****PLURAL NAMES AND TITLES OF DEITY**

The Hebrew words "Elohim" (God), "Shaddai" (Almighty) and "Adonai" (Lord) are plural words selected by the Spirit to reveal Deity unto man, and frequently used in scripture with a singular verb. Thus in Genesis 1: 1 where we read, "In the beginning, God created . . ." the noun (God, i.e. Elohim) is a plural word whereas the verb ("bahrah") is in the singular number, defying the normal rules of grammar which state that a noun and its verb must agree. Orthodoxy explains this departure from the normal rule as a "plurality of eminence," and when, in verse 26 of the same chapter, God is represented as saying, "Let US make man in OUR image, after our likeness," orthodoxy explains the use of the plural word "Elohim" with its plural pronouns "us" and "our" as the three members of the one God (i.e. the Trinity) conferring among themselves!

In "Phanerosis" Brother Thomas satisfactorily disposes of the doctrine of the Trinity. Not one in three and three in one, all co-eternal and co-equal, but One God, the Father, in multiplicity,

supreme over all His creation whether in heaven or in earth, is the Bible doctrine of the Godhead. In "Phanerosis", Brother Thomas also discusses whether the Spirit selected the word "Elohim" to express a "plurality of eminence" as asserted by Orthodoxy, and he categorically refutes the theory. He declares that the use of plural terms by the Spirit is deliberate and doctrinal, and expressive of the subject of God-manifestation. The use of the plural noun ("Elohim"—God) with a singular verb as in Genesis 1: 1 he explains by showing that the One God, the Creator, manifested His power through His agents, the Elohim or angels. They used His power and operated under His supervision, so that though they might number ten thousand times ten thousand, through them all there was manifested the one spirit of El. The work of creation, therefore, was His work, as a completed building is accounted the work of an Architect, or a Master Builder who may not have personally laid a single brick. The title "Elohim," therefore, represents Deity in manifestation.

In 1 Cor. 8: 6 Paul shows that whilst there are "gods in heaven and in earth," there is, above all, the One God, the Father "of whom are all things." His words are supplemented by the 103rd Psalm where this supreme Deity is represented as surrounded by hosts of ministers, the angels, who are "mighty ones of power" (Dr. Thomas trans.) that "do His commandments, hearkening unto the voice of His word" (Ps. 103: 20). It was not necessary for the Father to leave His throne in the heavens to accomplish the work of creation. His word, or fiat, went forth, and the work was accomplished by His ministers.

Thus He had a plurality of agents and representatives termed in Scripture the "Elohim" (i.e. God) of heaven. This plural term can be well applied to Yahweh when it is understood in the sense of manifestation. Though One, His might, power and glory is manifested in a multitude of ministers who surround His throne and do His bidding. That is why the Scriptures represent Adam as walking with God, Jacob wrestling with God, Moses talking face to face with God, and yet, at the same time, states, "No man hath seen God at any time" (1 John 4: 12). No one has seen the great Increate, the El of the heavens, Yahweh Himself; but many have seen the manifestations of His power, and Moses was shown His glory in the angels or Elohim, rendered in the A.V. "God."

An example of this is found in Exodus 24. Verse 2 states: "Moses alone shall come near Yahweh: but they (the elders of Israel) shall not come nigh." But in verse 11 of the same chapter we read: "the nobles saw God (Elohim), and did not eat and drink." Neither Moses nor the nobles saw the great Increate. The former saw His glory revealed in an Angel — probably the one referred to in Exodus 23: 20—so that we are informed, "the similitude of Yahweh he beheld" (Num. 12: 8), whereas the nobles of Israel "saw God" as the Elohim, of lower status than the one who appeared unto Moses, as recorded in the earlier verse.

Brother Thomas's explanation of the use of the plural noun "Elohim" with a singular verb is rejected by the present publishers of "Phanerosis." As this is vital to the main subject-matter of the book, one wonders why it was republished by them. Surely it would be more consistent to suppress a work that is faulty in their opinion, rather than re-issue it. Years ago, when "Phanerosis" went out of print, rather than reproduce it, "Theophany" was published, though, as the Christadelphian Office admits, it never had the widespread appeal and interest of "Phanerosis."

Rejecting Brother Thomas's thesis, the publishers fall back upon the theory of Orthodoxy, and see in the use of the plural

"Elohim" a term denoting "the plurality of eminence" — whatever that may mean; A series of hazy and confusing statements, none of which are convincing or conclusive, are set before the reader, and he is left to guess at the true answer. If the reader feels that this is extreme language, let him consider the "Additional Notes" included with this latest issue of "Phanerosis." Speaking for ourselves, we might say that we have considered nearly every instance where the word "Elohim" occurs in Scripture (it is used considerably more than 2,000 times), and have found no difficulty in interpreting its use in the light of "Phanerosis."

The word "Elohim," mostly translated "God" in the Authorized Version, is rendered "angels" in Psalm 8: 5, and "judges" in Exodus 21: 6, 22: 8-9, 28. In Exodus 19: 3, the word is rendered "God," so that we read that "Moses went up unto God," and there he received the law. Did he meet the Creator of heaven and earth? Stephen replies that he "received the law by the disposition of angels" (Acts 7: 53). They were the "God" in question; the Creator was manifested through His angels, so that here the term "God" denotes Deity in multitudinous manifestation. This is the point insisted upon by "Phanerosis" and rejected in these "Additional Notes".

The Christadelphian Office has advanced five Scripture refer-

ences which the Publishing Committee feels shows Brother Thomas to be wrong in his conclusions, and concerning which it states: "These occurrences demand attention in studying the usage of the Divine titles."

We propose to examine these references to show that they can, and should, be interpreted in accordance with Brother Thomas's exposition.

*Psalm 82: 1:* "God (Elohim) standeth in the congregation of the mighty (El); he judgeth among the gods (Elohim)."

The first point that should be noted in regard to this passage, is that it is quoted incorrectly by the Christadelphian Office in its "Additional Note" (p. 233).

There is no difficulty in understanding this passage in the light of God-manifestation. The word "Elohim" occurs twice, and relates in both instances to the same people—the rulers of Israel. Jesus endorsed this when to the Jews he declared that the Scriptures "called them gods, unto whom the word of God came" (John 10: 34-35), and he was specifically referring to this Psalm. The rulers of Israel are termed "Elohim" (Gods) in several places in Scripture, because the authority they wielded came from heaven. They constituted the congregation of El. Thus we can read this passage: "Elohim (Mighty Ones) are in the congregation of El (the Increate); He (i.e. El) judgeth



among the Elohim (Mighty Ones)." The obvious teaching is that though the Elohim of Israel (the word is here used of mortal men, the leaders of Israel, as it is also in Exod. 7: 1) constituted the congregation of God (El). He was judging among them, and as the subsequent verses of the Psalm shows,

because of their wickedness, they would be cast out of their positions of eminence, and "die like men."

(Other passages of Scripture bearing upon this subject will be considered, God willing, next issue).

—Editor

## Who was Moses' Father-in-Law ?



Dear Editor: The "Logos" p. 276 contains a very interesting article entitled "The Gospel Preached by Moses to a Gentile," but I do not agree with the remarks concerning Jethro.

Moses and Jethro were kinsmen, one a descendant of Jacob and the other a descendant of Esau (Deut. 23: 7-8). Both Esau and Jacob were born under the Abrahamic covenant, and both circumcised the 8th day.

Esau's apostasy did not prevent his descendants from becoming Israelites (Deut. 23: 7-8), that is why Moses invited Jethro alias Hobab (Hobab means "love" i.e. "Head in bosom") "to come with us" (Num. 10: 29). The change of name is usually done upon a change of character, and is not uncommon in the Scripture, but Jethro is not Reuel.

For proof I submit the following. Esau married Ishmeal, the daughter of Bashmeath (Gen. 36: 3-4; 26: 34; 28: 9 — here called Mahalath). Esau begat Reuel of Bashmeath, and Numbers 10: 29 says (Hobab) Jethro was a son of Raguel. This is fortified by referring to Judges 4: 11. Hobab is said to be the father-in-law of Moses, therefore Hobab is Jethro, and Zipporah was the daughter of Hobab.

The children of Edom are called mostly Kenites since "Kenite" is a patronymic: a name derived from a parent. Hence the Appellation is retrospectively applied, and denotes the origin of the foreign blood in the female. By this means we are able to discern a relationship between these people who helped Israel in the wilderness, and it answers the question: blood is thicker than water. These are the mixed people who came out of Egypt.

I believe Moses knew where to seek refuge (Exod. 2: 18). The

daughters of the King-priest Reuel (Reuel is Priest of Midian being the head of the family—Gen. 36: 31) told their father that an Egyptian watered the sheep. The reply was, Why is it that ye have left the man? (Gen. 46: 34). In other words, this man is not an Egyptian, for a shepherd is an abomination to an Egyptian. He is our kinsman. Call him that he may eat bread.

—G.R.D.M.



**Editorial Comment:** In Exodus 2: 18, the father of Zipporah, Moses' wife, is called Reuel, in Exodus 3: 1 he is called Jethro, but in Judges 4: 11, Hobab is styled the father-in-law of Moses, whereas in Numbers 10: 29 Hobab is said to be the son of Raguel (a variation of Reuel). It seems apparent that Reuel and Jethro are one and the same person (see Josephus Ant. 11. 12, 1), the father-in-law of Moses; how then can Hobab be called Moses' father-in-law, and yet be the son of Reuel?

The Hebrew word rendered "father-in-law" in Judg. 4: 11 can be equally well translated "brother-in-law" if the vowel points are ignored (the original text did not have them), and regard is paid to the Hebrew text only. And this is what the translators of the Revised Version have done, rendering the text as brother-in-law, so that Hobab appears as the son of Jethro, the father-in-law of Moses.

### EXTRACTS FROM LETTERS

**From New South Wales—**

"Your reference to current standards of lecturing has given me great food for self-examination and I feel your comment is justified, but at the same time it should be realised and appreciated . . . that many who labour in the Word and Doctrine, do so in the face of discouraging and unpalatable circumstances. As you say, this is a "day of small things," and soon the present unsatisfactory aspects of Ecclesial life will give place to the glorious reality of our hope—Christ will have come!"

(G.C.)

**From British Guiana—**

"The Elpis Israel Study Notes have been of great help to us in our studies of the Bible, and assist us to see beyond the trouble to the glorious future. Surrounded as we are with political strife, we long for the end when men will beat their spears into plowshares, when nation will not lift up sword against nation, when Christ will rule with power, and men will no longer give their energies and time to war.

(C.W.)

**From Queensland (Toowoomba)—**

"Many thanks for the copy of 'Eureka' 3b which completes the set. These books have been placed in the Ecclesial Library where every brother and sister can gain access to them as with the other splendid and illuminating works of the late Brothers Dr. Thomas and Robert Roberts."

(H.K.)

## *Christadelphian Newsletter*

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

### An Uplifting Study



I would venture to say that the Goodwood (S.A.) "Elpis Israel" Class is in a very good state of health spiritually. The average attendance is 28, which in itself, shows the interest that is taken by the members to regularly attend in order to hear the Word of God expounded. We are studying, verse by verse, the prophecy of Zechariah with the aid of "Eureka", and I feel that I can say that every member of the Class has found it an intensely interesting and spiritually uplifting study.

At present we have progressed as far as the end of chapter 2. Most evenings there is quite lively discussion, with plenty of questions asked, which assist to elucidate the matter, and make it more interesting.

In our study we learned that the word Zechariah in Hebrew means "Yah hath remembered." His father's name, Berechiah means "Yah hath blessed," and his grandfather's name Iddo means, "The appointed time." Thus, in the opening verse we have a caption to the book, for in the name Zechariah and his predecessors we have the sentence: "Yahweh hath remembered, and Yahweh hath blessed at the appointed time."

We read in Ch. 1: 7 of the vision of a man riding upon a red horse, standing among myrtle trees whilst behind him were red, speckled and white horses. The vision represented Christ and the saints. Myrtle trees are a symbol of peace, and also relate to a glorified Israel as in Isaiah 55: 13. They were used in the Feast of Tabernacles (Neh. 8: 15) and thus are a symbol of that joyous time which is typical of the kingdom (Zech. 14: 16). Horses are representative of war as in Habakkuk 3: 15, whilst red is the symbol of

bloodshed; speckled, or bay, is the symbol of ill omen; and white speaks of pestilence. The same Hebrew word rendered "white" in this place, is that which is used to describe leprosy in the Law of Moses. The vision, therefore, shows the earth at peace, after Christ and His saints have executed the judgments written (Jer. 25: 30-33; Ps. 149).

The second vision is found in verses 18-21. The four horns which Zechariah saw represent the powers of Babylon, Medo-Persia, Greece and Rome. Down the ages these have oppressed Israel, but in this vision, which takes us into the future, they are destroyed through the instrumentality of "four carpenters" representing the saints of God. Revelation 5: 8-10 speaks of the saints as "four beasts" or "living creatures", whilst the New Jerusalem of Revelation 21: 16 is said to lie "four-square." The four carpenters, four beasts, four-square city are all symbols of the saints.

In the consideration of Chapter 2, we noted that the query "How long?" (Ch. 1: 12) is answered in part by the vision of the "man with a measuring line." Jerusalem is measured off for affliction, showing that its downtreading is limited, after which the Kingdom will be restored to Israel (Acts 1: 6-7). The word "line" in Zech. 2: 1 is "Chebel", meaning a cord, line, or rope, and has no relationship to the "line" held by the man in Ezekiel 40 (which is an entirely different word) as some have imagined. The use of the "line" in Zech. 2 is illustrated by Amos 7 where the prophet saw a vision of a man with a plumbline (v. 8), and he was told that it meant that Israel would be "divided by line" (Chebel) and "go forth into captivity" (v. 17). The fact that this tribulation is measured shows that it is limited and Jerusalem will rise again, as Zechariah was shown.

Since the commencement of this year's work, copies of "Elpis Israel" have been presented to five newly-immersed members: Brother and Sister Simpson, Sister Marion Simpson, Brother D. Davidson, and Sister Pamela Highman.

—M. L. Stewart

### STUDY NOTES FROM DANIEL

Continued from p. 309, and culled from the Prospect Elpis Israel Class

**Daniel 9: 6**—"Neither have we hearkened unto thy servants"—This was not true of Daniel as an individual, but as mediator of Israel he makes the sins of the nation his own, as did the High Priest (Exod. 28: 38; Num. 18: 1) and Jesus Christ (Isa. 53: 6-11; Ps. 38: 18; 1 Pet. 3: 24).

**Verse 7**—"To the men of Judah . . . and unto all Israel." — Both Israel and Judah were guilty. Daniel prayed for the restoration of

the twelve tribes; the return under Ezra and Nehemiah did not fulfil his prayer; the future will do that.

**Verse 8:** "To us, to our kings and to our princes"—Both common people and leaders were guilty.

**Verse 20:** This verse states the two main parts of Daniel's prayer: (1)—Confessing sin, and thus acknowledging the righteousness of God; (2)—Seeking His intercession.

**Verse 21:** "The time of the evening oblation"—The Altar was in ruins, but the prayers of faithful Jews continued to be offered in place of the evening sacrifice (Ps. 141: 2). The evening sacrifice was a type of the sacrifice of Jesus, offered at the evening of the Jewish world (Heb. 9: 26), and this Gabriel proceeded to reveal unto Daniel by his prophecy of 70 weeks which should culminate in the "evening-time" offering of Jesus (v. 26).

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### NEW CUMBERLAND ECCLESIA

The 3rd July was a red-letter day for brethren living in the southern districts of Adelaide, for after considerable preparation in collaboration with the parent body (the Adelaide Ecclesia) a new lightstand for the Truth was set up in the Cumberland area. The brethren responsible had expected an attendance of perhaps 70 brethren and sisters for their opening meeting, but were extremely gratified when over 100 members (many visitors from Woodville and Adelaide Ecclesias) met to remember Christ in the way appointed. The brethren appear very keen and enthusiastic to make a success of this new venture, and we pray that Yahweh's richest blessing may be with them in their efforts. Gospel extension efforts in this district have resulted in quite a number of immersions over the years, and it is pleasing to report that at the opening meeting of the new Ecclesia, a further application for immersion was received.

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### STUDY NOTES FOR THOSE IN ISOLATION

Over 400 budgets of study notes are sent out monthly by the "Elpis Israel" Classes to brethren and sisters in different parts of the world. The notes cover a number of subjects including "Elpis Israel", "Law of Moses", "Blood of Christ" etc. We are always pleased to add to the number receiving them, and if the Reader would like to participate in this service, or knows of any who may, we shall be pleased to hear from him.

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 VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY
 

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## 11.—Christ's First Work of Conquest

*"I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble" — Hab. 3: 7.*

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Coetaneous with the perfecting of the multitudinous Christ in the isolated fastnesses of Sinai, the international crisis of the latter days will develop to its fulness. Turkey having fallen to the Russian Gogue, he will adjudge the time ripe to make a determined bid for world domination. With his confederated European hosts, he will set about annexing Egypt, pressing home his attack by air, sea and land. Bypassing Jerusalem, he shall swiftly move south along the coastal plains of Palestine to obtain "power over the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps" (Dan. 11: 43).

Three hostile forces will thus be concentrated in the Middle East. The Gogian confederacy will virtually surround Israel; the Tarshian confederacy will be consolidated in the territories of Edom, Moab and Ammon, south-east of Jerusalem, whilst in the precincts of Sinai will be the might of Yahweh Sabaoth. As Gogue is consolidating his power

in Egypt, preparatory to moving north against Jerusalem (which will bring him against the British-American forces—see Daniel 11: 43: 45; Zech. 14: 1-2), Christ, in company with his brethren, will make the first move to destroy the might of Gentile power.

Firstly, Elijah and his co-workers will be sent forth to scattered Israel, to instruct them of the true nature of events in the Middle East, and to call them home (Mal. 4: 5). This will be a work of time, and not until long after Gogue has been crushed will the full harvest of Israel be brought in. Meanwhile, the multitudinous Christ will be manifested belligerently against the nations gathered to the Middle East.

### *The Tents of Cushan in Affliction*

The first nations to feel "the judgments written" (Ps. 149: 5-9) will be those in close proximity to Sinai—the Arabs. They

are to be disciplined, brought into subjection to Christ, and removed from the land promised to Abraham and his seed. It is recorded that Abraham called his sons before him, and giving them each gifts, sent them away eastward out of the territory which Isaac was to inherit (Gen. 25: 6). It had earlier been stated that "the son of the bond-woman would not be heir with Isaac" (Gen. 21: 10), but that he would "dwell in the presence of his brethren," or in close proximity to the land (Gen. 16: 12). A consideration of these promises will reveal that they are millennial in character. The Arab tribes will be sent eastward out of the Promised Land and into Arabia proper, that Israel may enter their proper inheritance.

Habakkuk saw the multitudinous Christ leave the precincts of Sinai, or Teman, and move against the territories of Midian and Cushan. "Eloah," he declared, "shall come in from Teman, and the Holy One from Mount Paran" (v. 3). Then speaking of his conquests, he declared: "I saw the tents of Cushan in affliction, and the curtains of Midian did tremble" (v. 7). The affliction of Cushan, and the trembling of Midian will result from the remarkable disciplinary action to be taken against the occupiers of those countries, as they feel the righteous judgments of Yah.

*Who are Midian and Cushan?*

Midian was a son of Abraham

by Keturah. His descendants formed one of the tribes of the desert which ultimately developed into the Arab peoples. The land of Midian is adjacent to the gulf of Akaba, stretching along the Red Sea coast, and not far distant from the Sinaitic Peninsula. Sheba and Dedan are likewise located in this area, and undoubtedly comprise the "Cushan" of Habakkuk 3: 7. In Genesis 25: 3 Sheba and Dedan are identified as descendants of Abraham, whilst in 1 Chronicles 1: 9 they are traced from Cush. Evidently, somewhere in the line of descent, descendants of Abraham through Keturah intermarried with those of Cush. The "tents of Cushan" of Habakkuk 3, in conjunction with those of Midian thus relate to the Arab descendants of Cush through Abraham.

It is important to recognise this third Cush in Scripture. Usually Cushistan relates to either ancient Ethiopia (modern Iraq—Gen. 2: 13), or to modern Ethiopia (Abyssinia). Sheba and Dedan (descendants of Cush, and thus Cushites) and Midian are territories all close to each other in Arabia, and geographically indicate the locality of the first action to be taken by the multitudinous Christ. In common with all nations, these people are to be made to drink of the cup of wrath at the hands of Yahweh Elohim of Israel (Jer. 25: 15, 24). This disciplinary action will cause their traditional enmity against Israel to be re-

strained; their jealousy—a heritage from Ishmael—shall pass away as they are educated in the Truth, and they will be ultimately blessed in Abraham.

*The Oracle Concerning Arabia*

This is indicated in a remarkable prophecy contained in Isaiah 21: 13-17. Verses 16-17 speak of the sudden overthrow of Arabia "within one year." This portion of the prophecy probably came to pass through the ravages of Sennacherib, out of whose hand Hezekiah alone was saved, and who was a type of Gogue. But the preceding verses speak of the ultimate condition of the Arab peoples. We invite the reader to compare the following variation of the A.V. based upon the Revised Version:

**"The oracle concerning Arabia. In the forest at evening shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of Teman shall bring water to him that is thirsty, they shall meet with bread him that fled . . . from the grievousness of war" (vv. 13, 14, 15).**

It is not usual for the Arab to meet those in adversity with bread and water. He is "a wild man; his hand is against every man, and every man's hand against him" (Gen. 16: 12). To bring forth "bread and water" for others is an act of kindness (Deut. 23: 4), and a great change will come over the Arab before he manifests such a characteristic. The Revised Version margin, following the Septuagint text, says that this shall

occur "at evening." But kindness is not the only change noted in the prophecy. The one-time nomads of the desert—the "travelling companies of Dedanim"—are also represented as settled in one place, found dwelling "in the forest," as well as extending hospitality to their one-time enemies. Having experienced the chastening hand of Divine judgment, the Arabs will join with Britain, in providing a covet from the storm to Israel, from the face of the Spoiler—then in triumphant possession of Jerusalem (Zech. 14: 2)—and in this way will offer "bread and water" to him "that fleeth from the grievousness of war."

But why is it that the Arabs are referred to as "dwelling in a forest at evening"? Other prophecies speak of the great transformation that is to take place in the Middle East; and it would appear that the desert countries of Arabia will be the first to respond to this change. Isaiah prophecies:

**"Behold, I will do a new thing, now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The living things of the plain shall glorify me, swift things and the daughters of voracious ones (the "dragons and owls" of the A.V. are figuratively the Arabs of the desert), TO GIVE DRINK TO MY PEOPLE, my chosen" (Is. 43: 19-20, Dr. Thomas trans.)**

Here Yahweh declares His purpose to cause the deserts of the Middle East to flourish, and their inhabitants to "glorify



Him," in order that His people might be helped in their time of crisis. This is the reason why the Arab nations, adjacent to Sinai, will be disciplined first, and why Habakkuk, in vision, saw their tents in affliction, and trembling in dread.

Other passages of Scripture speak of the great physical and national changes to take place. Isaiah 35: 1-2 speaks of the "wilderness and solitary place" rejoicing and blossoming as the rose, because "the glory of Yahweh, and the excellency of the Elohim shall be manifested." This glory will be seen in the multitudinous Mighty One who shall emerge from Sinai as he commences his destroying mission against all things that offend in the Kingdom of the Deity. Isaiah 41: 18-20 speaks of the "rivers and fountains of water" that will break forth in those areas of the Middle East that are to-day arid, desert places.

As the result of the disciplinary action of the Mighty One from Teman, and the transformation of Arabian territory, the Arabs are exhorted to give glory to Yahweh:

**"Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (i.e., the rocky country—or Arabia Petraea, as Brother Thomas renders it) sing, let them shout from the top of the mountains, let them give glory unto Yahweh. Yahweh shall go forth as a mighty man, He shall**

**stir up jealousy like a man of war; He shall cry, yea roar; he shall prevail against His enemies."**

In this place, the bursting forth of fertility in Arabia proper, together with the conversion of its inhabitants, is said to occur as Yahweh goes forth as a Man of war (the Mighty One of Teman) to prevail against His enemies. It seems, therefore, that the Arab peoples adjacent to Sinai will be first disciplined by Christ, and their territory will be transformed from arid desert to great fertility, whilst their hearts will be changed that they might succour Israel in her time of need. Concerning this, Brother Thomas has written (*Eureka*, vol. 3):

**"It must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Araba . . . can glory in Yahweh, and rejoice with joy and singing, and become the intelligent, happy, and contented population of this newly created paradise . . . they must have been subjected to the severe discipline of the sword . . . to subsequent instruction as to the true character of the new power so recently developed in Teman . . . 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."**

This transformation, of course, will take time, and the full development of it will not come until some years after the emergence of the Mighty One from

Sinai during which time He shall proceed to the next stage in the Divine purpose. First there must be discipline, and that means trouble for the Arabs, and the reason why Habakkuk saw their tents as described in his prophecy.

But as a disciplined, educated and obedient people, the Arabs will ultimately find an honoured place in the Kingdom of God, thus fulfilling the promise of Ishmael that he would become "a great nation" (Gen. 21: 13, 18). Thus, in Isaiah 60: 6-7, they are represented in the gathering of

nations that shall assemble in Zion to worship in the glorious "House of Prayer for all nations" to be established there:

**"The dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of Yahweh. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory."**

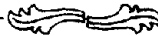
Great physical and spiritual changes are impending in the Middle East.

—H.P.M.



## The Glory of God

"The nations shall see thy righteousness, and all kings thy glory" (Isa. 62: 2)



Ezekiel records that "the glory of Yahweh" came into the Temple "by way of the gate whose prospect is toward the east" (Ch. 43: 4), and in describing his vision of the glory he says "his voice was like a noise of many waters: and the earth shined with his glory." Whilst the Temple which he saw was a "literal" vision, this vision of the Elohim was symbolic. It was similar to the one that he saw 20 years before, by the river

Chebar, and he draws our attention now to two things in particular concerning it. They are:

1. His voice. "Like the noise of many waters."
2. The earth. "It shined with his glory."

The "noise of many waters" is a familiar symbol, and it can be readily demonstrated from the Word (see Rev. 17: 14) that it signifies a great multitude of people. The "glory" that ligh-

tened the "earth", and the "earth" itself, are also symbols, representing something else, in just the same way. What is the "earth" in symbol?

Peter, in his second letter, speaks of both "heavens" and "earth". The first heavens and earth, which he styles "the heavens and earth which are now" comprised the Mosaic constitution of things. Those who ruled the people, headed up in Herod and the High Priest, were "the heavens" of that day, whilst "the earth" symbolised the nation of Israel in general, over whom they ruled. Both heavens and earth, said Peter, were going to "pass away" being "burned up" (2 Pet. 3: 10). This happened in the fall of Jerusalem, and the final scattering of the nation in A.D. 70, at the hands of the Roman "eagle" (Matt. 24: 28). Peter went on to exhort the brethren (and us) to look for "a new heavens and a new earth" wherein righteousness would dwell. This we all recognise as the Millennial constitution of the Kingdom of Israel, Christ and his brethren forming its "heavens", king-priests after the order of Melchizedek, ruling in righteousness over an Israel that will love the Lord their God with all their heart (Deut. 30: 6). They then will be a righteous nation, or "earth".

An earth, then, which is

lightened with and reflects a "glory" appertaining to its rulers, is a nation of Israel displaying attributes seen in those rulers. Hence we hear the prophet Isaiah addressing Israel: "Arise, shine!" Why? "For thy light is come, and the glory of Yahweh is risen upon thee. Yahweh shall rise upon thee, and his glory shall be seen upon thee" (Isa. 60: 11). Ezekiel saw this event in vision, the earth, Israel, shining as a consequence of the glory of the Elohim of Israel being upon them.\*

If we now ask ourselves what is this "glory," which shines forth from the multitude of the redeemed, lightens and is reflected by the nation of Israel in that day, we have the answer in a word through Peter. *Righteousness*. That is the primary characteristic, says the apostle, of both heavens and earth in that day. Righteousness, even perfection of character, is glorious. Does not John say of Jesus, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1: 14). And this glory was not confined to Jesus. He said, concerning his disciples (amongst whom we are numbered) that "the glory which thou gavest me I have given them" (John 17: 22). That is, that glory of character, that fulness of grace and truth which is His, has been given by him to

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\*The word "God" in Ezekiel 43: 2 is Elohim in Hebrew, a plural word that is frequently used in Scripture for the angels of heaven, the rulers of Israel, and the glorified brethren of Christ. It is in this latter sense that the word is used in Ezekiel 43: 2.—Editor.

us. How? "Ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written he that glorieth, let him glory in the Lord" (1 Cor. 1: 30). The Anointed Jesus is our righteousness.

Our present task is the development of those attributes within ourselves. We have to "put off the old man" and "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 24). The objective is that "Christ be formed in us" (Gal. 4: 19), and if this be achieved, and we "abide in Him," then we are the children of God, heirs to that which has been promised. Yea, we are "joint-heirs with Christ, if so be that we suffer with him, that we may be glorified together." Paul continues, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18). Our earnest expectation should be for our manifestation as "sons of God."

Then we will be no longer burdened with the continual drag of temptation, no longer that constant warfare, in which "the good that we would we do not: but the evil which we would not, that we do" (Rom. 7: 19). Can we conceive of the joy and delight that lies, not only in walking in righteousness, *always* pleasing our Father ourselves, but also leading a nation—nay,

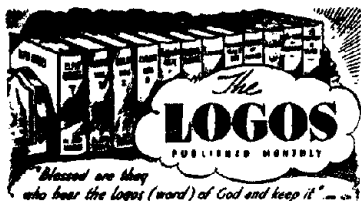
the whole world, in righteousness, to the glory of God. When this great day dawns, the attributes of Yahweh—"He who will be"—will be manifested in the earth through His many sons, and He, through them, will be the subject of praise and worship. "The earth shall be full of the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14).

Our appreciation of the glories opened up to us in these visions of Ezekiel should cause us to realise our "high calling," and strive to make our calling and election sure. Then, when the call comes, we may be able to echo those words of our brother Paul: "I have fought a good fight, I have finished my course, I have kept the faith." May we receive, as he will receive, a "crown of righteousness, which the Lord, the righteous judge, will give him in that day." And not Paul alone, but all them also that love His appearing.

A crown of righteousness! Peter describes it as a "crown of glory, that fadeth not away." And he goes on, and the writer echoes his words: "May the God of all grace, who hath called us unto His eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory, and dominion, for ever and ever, Amen" (1 Pet. 5: 10).

—E. A. Stallworthy,

Kent, England



# An Appeal



We appeal to those readers who have not, as yet, paid their subscription for the current volume of "The Logos", to assist us in our labour, by doing so as soon as possible. The early remittance of the money helps greatly in the work. It relieves us of the necessity of sending out notices, and gives us more time to put into the actual editing of the Magazine, and kindred duties for the Truth.

The Magazine is not a money-making venture. The object of the Editorial Committee is to issue a monthly printed witness to the glorious truths of God's Word, as a means of encouragement and assistance to those who have left Gentile darkness for the grand light of the Divine promises. That it assists (at least in part) in these directions as apparent from many letters of appreciation received from both those "within" as well as those "without".

The reader, by his subscription, thus assists others in their walk Zion-wards, for without the financial support of brethren the venture would be impracticable. On the other hand, we do not wish to deprive any of the benefits of the periodical, and through the liberality of certain subscribers, it is possible to send it free to any not in a position to afford the subscription rate. We ask all in this position not to be hesitant in applying for it, as it is our pleasure to supply it.

Paul quoted the words: "Thou shalt not muzzle the ox that treadeth out the corn" (1 Cor. 9: 9), to show that brethren should be liberal in their financial assistance in the Truth's work. The inexorable laws of logic and economics demand that printer, paper-supplier, block-maker and postman be remitted for their labour. When these are satisfied, so are we.

The day is coming when there will be no stint in our resources for proclaiming the Truth, but until then, the co-operative efforts — financial and otherwise — of those who are often "the poor of this world, rich in faith" are required in order that these efforts be maintained.

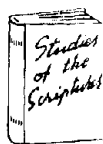
—The Committee

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The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

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

No. 12

August, 1955

Vol. 21

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

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—J. Thomas

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

Paul.

VOLUME TWENTY ONE

# THE LOGOS



*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS:

Love Based on Understanding . . . . .	353
"Eureka" in the Light of To-day . . . . .	354
Exposition of Habakkuk . . . . .	359
Good Company . . . . .	363
Feasts of Yahweh . . . . .	368
New Edition of "Phanerosis" . . . . .	275
Christadelphian Newsletter . . . . .	378

## THOUGHTS FOR THE TIMES

### Love Based Upon a Common Understanding



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

destroying curse. The "full assurance of understanding" in which brethren are knit together is, of course, something higher than general intelligence. What is known as "general intelligence" will do nothing for a man or regards redeeming him from the power of the grave. "General intelligence" will land a man among the worms at last, and leave him in their everlasting company. The "understanding" that delivers from death, in full assurance thereof, is that of which John speaks when he says "The Son of God is come, and hath given us an understanding that we may know Him that is true" (1 John 5: 20). It is the knowledge of God that redeems, as Jesus saith, "This is eternal life, to know Thee the only true God, and Jesus Christ whom Thou hast sent" (John 17: 3).

—R.R.

## "EUREKA" IN THE LIGHT OF TO-DAY

### Rome : Preparing for Destruction

*"At the crisis of the fifth vial, only one thing remained for the complete darkening of the political organisation of which this throne was the chief, and that was, the obliteration of it from the kingdoms of the world. When this should be accomplished, there would then be no throne to shed forth the sunlight of its glory upon the kingdom of the beast. The Bourbon kings of France, and Spain; the kings of Portugal, of Naples, of Sardinia, of Italy, were all wiped out; and the Holy Romano-German Empire dissolved. All these old things had passed away; and all things had become new; in relation to which the Pontifical Throne was a deformity and a curse. While therefore, the new things flourished in glory and power, this relic of an effete barbarism was decreed of Heaven to be wrathfully precipitated into darkness; and there to remain, until the reaction of unrepentent wickedness should cause its emergence from the shadow of death, in preparation for a second and final catastrophe at the hand of Christ and the saints".*

—"Eureka" vol. 3, p. 512.

When, on 14th July, 1789, the proletariat in France stormed and captured the Paris Bastille, it was the signal, not only for the end of the Catholic Monarchy's temporal influence, but also the beginning of the graduated series

of judgments against the European system of the Besat contained in the first five vials of wrath.

Charlemagne's Holy Roman Empire, whose centre of power became vested in Germany, had

wielded despotic power, and with the assistance of the Roman Bishop, had shone as the sun and moon over the Roman earth. This bestial system was one that the Lord Jesus had indicated would come up out of the Roman earth, and which though it would have the appearance of an "ecclesiastical" lamb, would nevertheless speak and exercise the rapacity of a dragon (Rev. 13: 11).

The development of this apostate political power was not, however, to end with the type of kingdom that was Charlemagne's. The northern barbarians had dealt a death-blow to the sixth or imperial head of the Roman beast (Rev. 13: 3), and it was the work of the two-horned beast of the earth to resuscitate the imperality, and hence, the autocratic power, of the organisation by making "an image to the beast, which had the wound by a sword, and did live" (v. 14).

This "image of the beast" (the Papal system) restored to Rome the supremacy it had enjoyed, in pagan times, under the Roman Caesars. The pretensions of the Roman Bishop, during the course of centuries, eventually paid political dividends. It resulted in the Popes acquiring the power to make and unmake kings, and, in a world wherein the light of the Truth was obscure, to make and unmake morals as it suited the political exigencies of the moment.

And Rome also learned the wisdom (so closely imitated by Hitler in later times) to "divide the land for gain" (Dan. 11: 39); to "divide and conquer" by pitting one opponent against another, and so obtaining the success that would be denied it if they all stood united in their opposition. As time passed, Germany became the dominant secular, or military, power in Europe, but to retain this power, it had to yield obedience to the seat of the beast, and to the image that sat enthroned thereon, and which commanded spiritual obedience from most of Europe's millions.

#### THE "ETERNAL CITY" DOOMED

This system of darkness, that constituted the shining of the Holy Roman sun and moon in Europe, was not destined to last forever. The Eternal Spirit had indicated that its progress was to be rudely interrupted by the outpourings of the Vials of wrath, the first five of which (Rev. 16: 2-11) grievously affected the West, culminating in the seat of the beast being filled with darkness (v. 10). Napoleon was the "sword of Deity", flashing with anger and violence against Roman Europe, and Rome itself. As the Word anticipated, the effect of his Italian campaign was to cause those who worshipped the beast "to gnaw their tongues for pain, and blaspheme the God of heaven because of their pains and their sores. It was too much to expect that this system which had so conscien-

tiously sown to the flesh for over a millenium should be able to experience the thrill of submission to Deity's will, or the sweetness of repentance that leads to salvation—political or otherwise. And so the same Word declared (v. 11), "They repented not of their deeds."

"This relic of an effete barbarism," wrote Brother Thomas in the extract above-recited, "was decreed of Heaven to be wrathfully precipitated into darkness; and there to remain, *until the reaction of unrepented wickedness SHOULD CAUSE ITS EMERGENCE FROM THE*

grievously wounded by the Gothic sword. Rome was no longer in rank to which she had been reduced by Justinian's 'Pragmatic Sanction' of A.D. 554. This ordinance placed her among the cities of the second rank of the Graeco-Roman, or Byzantine, empire; but by her becoming the capital of the Holy Romano-Francic, and afterwards Romano-Germanic, dominion, she was restored to the imperial, or dragonic, sovereignty; and the plague of her death was healed.

"This was a great revolution in the fortunes of the so-called 'Eternal City'. By the restoration of Western Imperialism, an Eighth Form of Government, styled in Apoc. xvii 8, 'the beast that was, and is not, yet is', was established upon the Seven Mountains. In the 17th chapter, the

*In subsequent articles, we propose to feature some of the historical events of the last 100 years which underline the attempt of latter-day Rome, still Imperial in spirit and Authoritarian in principle, to restore to herself some of the glory that was hers when, as the seat of authority of the Beast, she guided the destiny of the Holy Romano-Germanic Empire. The first of these articles will appear (God willing) in the opening number of our new volume — our next issue.*

SHADOW OF DEATH, in preparation for a *second* and *final* catastrophe at the hands of Christ and the saints."

To expand upon Scriptural reasoning above-expressed, one could not do better than to quote the following paragraphs from our brother's pen:

"The re-establishment of Imperialism upon the Seven Mountains, signalled by the coronation of Charlemagne, Emperor of the Romans, by the hand of the Chief Bishop of the New Empire, was the healing of the Sixth Head so

two-horned episcopal element of the Beast of the Earth is replaced by the Great Harlot Mother of the Churches of the Gentiles; while the secular element is expanded into the Scarlet-coloured Beast, symbolical of Ezekiel's Magogian confederacy of powers, which is the last phase of Daniel's Fourth Beast — the Eighth Head in its final manifestation, which, John says, 'is of the seven and goeth into perdition' — a confederacy in which the European imperialism and royalties combine against Christ and the saints in the war of the great day of God Almighty' (Apoc. xvii 14; xvi 14; xix 19-21)." Eureka, vol. 3, pp. 320-321.

## STRENGTHENED FOR DESTRUCTION

Anyone acquainted with the fortunes of Roman intrigue in Europe from 1870 (when, after so long a time, its temporal power was lost) until 1929 (when, under the Lateran Treaty, 108 acres of the City of Rome was restored to it as an independent Vatican City) and afterwards, will realise the force of the Biblical argument, so clearly set forth by Brother Thomas, that there must, of necessity, be a re-action caused by the destruction of the vials of wrath, so that the system which throughout the centuries has destroyed the saints, can, in the end, be destroyed by them, when they come with their Master at their head (2 Thess. 1: 7-8).

Meanwhile, the leaders of the nations are not deluded as to the character of Rome, but they are conscious of the need to woo the electorate, a consciousness that breeds great circumspection of utterance concerning the Church. Without doubt, they are well aware of the intrigues that between World Wars I and II, lent themselves to the spread of Fascism, Nazism and Anti-Semitism, and that, even now, are attempting a resurgence of Catholic power in the West: their hands (particularly those of Britain and U.S.A.) are tied, however, not only because of the Catholic vote, but also because they consider a Catholic West less dangerous than a Communist West; and, furthermore,

because they realise that after the destruction of the last war, the only power left with a strong (if not traditional) opposition to Communism is the Catholic power.

Circumstances have combined to assist the Catholic aim so far, but as well as the daemon-like spirit that emerges from Roman ecclesiasticism, there are also those that come from the dragon in the East, and the "beast" or secular power of the West; and combined, these cause the kings of the whole habitable to be assembled for the great day of God Almighty (Rev. 16; 13-14). And it is in the arena of the secular power of the West that the great political battle is being fought.

The Big Four Conference between the heads of State of Russia, Britain, France and U.S.A., recently concluded at Geneva. They discussed four main topics centreing around the re-unification of Germany, and the need for world-wide disarmament. At present, not only the Big Four, but also the meanest citizen, is fully conscious that Germany split down the middle and pledged to both East and West, is the strongest guarantee of World War III being fought; more so when it is understood that both sides are being trained and armed for the conflict.

It is sufficient to record the fact that the Big Four Conference did not succeed in resolving any of the difficulties. True.

they agreed that the matters should be further discussed by the respective Foreign Ministers, and there was some optimism expressed by the Prime Ministers and Presidents when they returned from the Conference, but we feel we can be excused the sentiment that we have heard all this before.

The fact is that the nations are in the grip of a Divine Providence, and that they find themselves in situations that seem to demand those decisions

that will end in their being gathered into God's land for judgment. Then, too, Rome — one of the three principal unclean spirit-mouths in the Eurasian scene, was not represented at the Conference! How could it succeed?

The undeniable fact is that "Rome has emerged from the shadow of death, in preparation for a second and final catastrophe at the hand of Christ and the Saints".

—E.M.S.

### WHAT CHRIST WOULD HAVE US DO

In Revelation 1: 3, the Spirit pronounces a benediction upon individuals of a certain class in relation to the Apocalypse. They are characterised in the Common Version, as "they that read"; "they that hear"; and "they that keep". But these renderings do not express the full sense of the original; for a man may **read** and **hear** and **keep** in memory the words prophesied, and the things commanded, and yet be very far from understanding, and heeding, and watching by the light of what is written. The benediction of this verse is not pronounced upon such; but on those who answer to the import of the three words selected by the Spirit.

The word "**anaginoskon**" signifies one who gathers exact knowledge of a matter or thing. Hence, I render it, "he that knows accurately". Such a one might assume the position of an expositor; for knowing accurately the words of the prophecy, he would be competent to expound them to others. The first part of the benediction, then, falls upon him: "Blessed is he that can expound the words of this prophecy!" But, alas, if the benediction were confined to him only, how few in the generations subsequent to John's would be of the number of the "blessed". Happily, however, it is not so limited. If one come to know accurately, others, who would never have been able to get at an exact knowledge by their own unassisted efforts, may obtain from him such a knowledge as will enable them to be "hoi akouontes", that is, not only hearers, but hearers who give heed to what they hear, and understand. They are not to be negligent hearers if they would be blessed; they must **keep** or "observe narrowly the things which have been written in it". They must scrutinise them, and by their aid "**Watch**". "Behold, I come as a thief," saith Jesus; "blessed is he that watcheth". But they only can watch to any purpose who "narrowly observe". The Apocalypse was given to this end — that the servants of the Deity, who are keeping their garments, might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin.

—From "Eureka" vol. 1, p. 115; New edition p. 95-96.



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**VERSE BY VERSE EXPOSITION OF HABAKKUK'S PROPHECY**


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## 12.—Christ Will Rebuke the Rivers

*"Thou didst cleave the rivers of the earth"* — Habk. 3: 9 (margin)

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Frequently throughout Scripture, the principal river of a country is used to represent the nation occupying it. In this sense, the rivers Euphrates and Nile (symbolising the powers of Assyria and Egypt) dominated the ancient world. The conquering Chaldeans, plunging southwards towards their old rival, Egypt, was symbolised by Isaiah as the overflowing Euphrates, swamping the territories adjacent to it: "The Lord bringeth up the water of the river (i.e. the Euphrates) strong and mighty, even the King of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks, and he shall pass through Judah; he shall overflow and go over . . ." (Isa. 8: 7-8).

Israel was condemned by the prophets because they preferred to "drink of the waters" of these two mighty political streams (i.e. sought the assistance of Egypt or Assyria) rather than drink of the Fountain of Living Waters, even Yahweh (Jer. 17: 13). Jeremiah reproveth Israel for this: "What do you gain by

going to Egypt, to drink the waters of the Nile? Or what do you gain by going to Assyria to drink the waters of the Euphrates? Your wickedness will chasten you, and your apostasy will reprove you" (Jer. 2: 18. R.S.V.).

These two rivers divided the ancient world; they conquered and dominated mankind.

Israel was constantly inundated by their waters; was squeezed almost out of political existence by the conflicting ambitions of Assyria and Egypt.

And Yahweh permitted it because of the apostasy of His people.

Those two political rivers still divide the world to-day. They are known prophetically as the Kings of the North and South, or the Confederacies of Gog and Tarshish. And in the conflicting ambitions of the Russian Communist and Anglo-American Powers, the Middle East, including Israel, has become a crucial strategic centre. It is in danger of being swamped

by the rolling waters of these political rivers of the latter days. Isaiah saw this in vision and pronounced woe against the nations represented thereby:

**"Woe to the multitude of many people, which make a noise like the noise of the seas and to the rushing of nations, that make a rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them . . . And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isa. 17: 12).**

Habakkuk, likewise, saw in vision, the approach of one who would stand as a champion for Israel, and effectively smite the two mighty rivers of the earth, and cleave their waters. Christ will smite the waters of the political rivers Euphrates and Nile by destroying the latter day confederacies of the north and south. The prophet declared:

**"Was Yahweh displeased against the rivers? Was Thine anger against the rivers? Was thy wrath against the sea (of nations — Isa. 57: 20), that Thou didst ride upon Thine horses, and Thy chariots of salvation? (Thy bow was made quite naked according to the oaths of the tribes, even Thy word. Selah.) Thou didst cleave the rivers of the earth" (Hab. 3: 8-9 — margin).**

When the multitudinous Christ emerges from the fastnesses of Sinai, the Middle East will be aflame. Egypt will fall before the onslaught of the Russian Gogue (Dan. 11: 43), and from thence he will turn north

to lay seige to Jerusalem (v. 45) which will ultimately fall into his hands (Zech. 14: 1). At that stage, the opposition of Britain and America will seem insufficient to effect any deliverance, and it will seem that the Russian dictator, with the blessing of the Pope, will be set for world domination. As King of the North (Dan. 11: 40) he will control the Euphrates, and as the "cruel lord" into whose hands Egypt will be given (Isa. 19: 4), he will also control the Nile.

But Christ will challenge this power. After bringing "the tents of Cushan" and the "land of Midian" into subjection, he will turn his attention to Gogue in Egypt. "Behold," declares Isaiah, "Yahweh rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it" (Isa. 19: 1). The "swift cloud" will comprise that "cloud of witnesses" (Hab. 12: 1) many of whom Paul catalogued in Hebrews 11, and who, as the resurrected and glorified brethren of Christ will go forth with him against an hostile world. As the manifestation of Yahweh, they shall reveal His displeasure against the Nile, or Egypt, and smite it that He might "heal it" (Isa. 19: 22). And having thus relieved the south of the oppressions of Gogue, He will move north towards Jerusalem, that the power, or river, of the north might likewise be rebuked.

*The Army of the Future*

"Thou didst ride upon thine horses and chariots of salvation," declared the prophet Habakkuk, seeing, in vision the triumphant progress of the Mighty One of Teman. The horse, in Scripture, is a symbol of war (Job 39: 26), for in old time it was reserved exclusively for that purpose. "Horse and chariot" is also used to symbolise the Flohistic army of Yahweh in belligerent manifestation. Yahweh is represented as driving in His chariot when He sent His saints (whether angelic or earthly) to perform His purpose. Elijah was taken up into heaven by "horses and chariots of fire" this being the shape that the Spirit assumed at that time. The servant of Elisha saw the mountains round about Dothan filled with "horses and chariots of fire," comprising the angels of heaven, sent to rescue Elisha from the invading Syrian hosts (2 Kings 6: 17). Joash, the King, recognising in Elisha the prophet, one driven by Yahweh's power, at his impending death lamented: "(O my father, my father, the chariot of Israel and the horsemen thereof" (2 Kings 13: 12). In this chariot, the Spirit of Yahweh rode, guiding and directing it, so that Elisha was a manifestation of Divine power.

But a new army of immortals is in course of preparation. Those approved at the Judgment Seat will be made "equal unto the angels" (Luke 20: 36). They

will go forth with Christ, the Mighty One from Teman, when he arises to "judge and make war in righteousness" (Rev. 19: 11) and to subdue it to himself. They will form the "horses and chariots of fire" which Habakkuk saw emerging from Teman, and with which the Mighty One of the South will cleave the Power of the two rivers.

*The Naked Bow*

In parenthesis the prophet adds: "Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah!" (Hab. 3: 9). The Revised Standard Version states that the Hebrew is obscure in this verse, by which it means, that it does not appear to make sense. That is not the case, however. The verse is obscure only if the Scriptures are not searched for its meaning. A bow is made naked when it is drawn from its sheath and this is an act indicating war. Here, then, is a declaration of war by the Mighty One of Teman against the Power in occupation of the territory of the two rivers, and the reason for this act of aggression, the basis of the Declaration, is said to be "according to the oaths of the tribes, even Thy word." Yahweh's word, in this regard, was proclaimed to Abraham, and confirmed by an oath. It gave the territory of the two rivers to Abraham and his seed for an everlasting possession (Gen. 22: 16; 26: 3). When Abraham and his seed (the true Commonwealth of Israel—Eph. 2: 12) emerge from Sinai they will find

an hostile army in occupation of the land, and belligerent action will be necessary to eject it therefrom, that they "whose right it is" may enter into their inheritance. Brother Thomas has very beautifully summed up the crisis of the latter days in the following words:

**"Russia will command the land, and Britain rule the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh, and the saints" ("Elpis Israel" p.328).**

The "bow" to be drawn from the sheath is, therefore, the Spirit; and the arrow that is to shoot forth therefrom is the multitudinous Christ. In Isaiah 49: 2, the Lord Jesus is represented as "a polished shaft," prepared of Yahweh to shoot suddenly and unexpectedly at the enemy, in due time (Psalm 64: 7). Thus, into the hands of the multitudinous Christ, will be given the execution of the judgments written (Ps. 149: 9). The saints

will conquer, "not by (fleshly) might, or by power, but by my Spirit, saith Yahweh of Armies" (Zech. 4: 6) and by this Almighty power, all nations will be brought into subjection to Christ (Isa. 60: 12).

Habakkuk saw this. He saw in vision the tremendous political and physical upheavals that will accompany the manifestation of Christ in power, and will bring all human institutions crashing to the ground. He saw the triumphant progress of the mighty Conqueror from Teman, scattering the Gentile powers, treading the winepress of his fury, reducing to impotence the boastful pride of man, destroying all things that offend under heaven, that the glorious kingdom of Yahweh might spread over all, and the purpose of creation at last be revealed in the earth. Then, at long last, the earnest longing of saints down the ages will be revealed; "he shall set judgment in the earth, and the isles shall wait for His law" (Isa. 42: 2). Selah!

—H.P.M.

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#### FROM NEW ZEALAND

We hope when we remove to — to be able with the brethren to commence a Bible study class. We will be few in number — only eight — but that will make us cling closer to the Truth, and watch the signs which so few can see of the gathering of the nations. It will be a great joy to be close to those of "like precious faith," to be able to speak often one to another of the things most surely believed among us, but for which the world at large cares nothing. I have been interested lately to notice the efforts of America to bolster up Greece, Turkey and Persia. Some of those very nations, we are told, will be at the steps of the King of the North. Surely a case of "let the weak say, I am strong." We are undoubtedly living at the very end of Gentile times, and it is our great pleasure and privilege to watch for the return of the King.

# GOOD·COMPANY

*Conducted by*

**F. RUSSELL & G. E. MANSFIELD**

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ADELAIDE, SOUTH AUSTRALIA



Designed for the Encouragement of Younger Readers

## THE PROVERBS

### 3 — THE POWER THAT TRANSFORMS

In its own peculiar style, the book of Proverbs teaches the same truths revealed in other parts of the Bible. One good example lies in the wise man's description of a "naughty person". This, together with his record of the "things the Lord hates" parallels remarkably with Paul's citation of Isaiah 59 to prove "all have sinned and come short of the glory of God". The following concise set-up demonstrates this fact:

Proverbs 6: 12-14	Proverbs 6: 16-19	Romans 3: 13-18
— froward mouth.	— a lying tongue.	— their tongues have used deceit.
— winketh with his eyes.	— a proud look.	— no fear of God before their eyes.
— teacheth ("shoot-eth") with his fingers.	— hands that shed innocent blood.	— feet swift to shed blood.
— frowardness in his heart.	— heart deviseth wicked imaginations.	— way of peace not known.
— soweth discord.	— soweth discord.	— poison of asps under lips.

Mouth, eyes, fingers, feet and heart make up the whole "natural man" which has "come short of the glory of God". There is but one power that can change and "transform us", that is, the "FEAR OF THE LORD WHICH IS THE BEGINNING OF WISDOM". Thus, in

Prov. 6: 20, the father appeals to his son, or rather, the parents beseech their son. You see, they are BOTH in the TRUTH. Therefore the "wise man" wrote: "MY SON, KEEP THY FATHER'S COMMANDMENT, AND FORSAKE NOT THE LAW OF THY MOTHER: BIND THEM CONTINUALLY UPON THINE HEART, AND TIE THEM ABOUT THY NECK."

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CHARACTER CAN NEVER BE FORMED IN CHILDREN WHO ARE BROUGHT UP TO DO ONLY JUST WHAT THEY LIKE. CHILDREN, WHILE KINDLY TREATED IN ALL THINGS, OUGHT TO BE COMPELLED TO OBEY THE COMMANDS OF THEIR PARENTS, AGREEABLE OR NOT. IF THEY ARE NOT, THEY ARE LIABLE TO GROW UP DULL, SELFISH, OBSTINATE, AND DISAGREEABLE.

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## LESSONS FROM THE PAST

### ISRAEL'S NATIONAL BAPTISM

The history of Israel differs from that of any other people in that it is "typical history": that is, its records contain a representative prophecy of the future. Paul states that the things that happened to them, as narrated in the Scriptures, happened unto them for types, and they were written for our admonition (1 Cor. 10: 6, 11). He shows that the passage of the Red Sea (Ex. 14: 21-22; 15: 4, 22) was more than a curiosity of history, it was a national baptism into Moses (1 Cor. 10: 1-2).

But when we search a little closer into the records, a curious feature emerges. Wherever the Red Sea is mentioned in the O.T., the true meaning of the Hebrew words is "**Sea of Weeds**", and we are naturally led to enquire, "Why have the translators inserted the word 'Red'?"

In the third century B.C., the Old Testament was translated into Greek, and in this version (known as the Septuagint) we find the expression "**Eruthras thalasses**" which means "**Red Sea**". Again, in Acts 7: 36 and Heb. 11: 29 (the only places where the New Testament mentions the Red Sea) the same Greek words are used. We conclude, then, that at some stage of Israel's history, the name of this stretch of water was changed from the **Sea of Weeds**, to the **Red Sea**, and this latter name, coming into general use, was employed by the translators instead

of the more literal rendering which modern readers may find obscure. If this be so, we will expect to find some significance in the word "Red" as applied to this Sea, and in this expectation we are not disappointed. The reason for this change is found, we suggest, in the fact which Paul stresses: "These things happened unto them for types".

The word "Eruthras" means more than merely "red"; it means "to become red", "to dye red". Hence, the waters in which the children of Israel were baptised were in some sense "dyed red". With this thought in mind, consider the following extract from an article on Baptism by Brother Thomas, which reveals the sense in which these waters were dyed red, and the significance of this fact.

"The idea conveyed to the mind by the word Baptism is a dyeing by immersion. This is what logicians would call a profound idea. By further research, I find that the dyers among the Greeks, both ancient and modern, use the words "baptised" and "baptism" when speaking of stuffs that had been dyed. To dye by immersion is to baptise anything in a coloured medium. The term is confessedly a dyer's word. If you were to dip, plunge, or immerse a piece of white linen in clean water, and then present it to the Greek dyer, he would tell you it was bathed, dipped, or washed, but not baptised or dyed; but if you were to take the same piece of linen, and dip it in a bright, scarlet-coloured fluid, he would then tell you it was not only dipped but dyed. Hence the English word immersion only conveys half the idea intended by the word baptism. There is no single word in the language that exactly conveys the idea of baptism. Immersion is but one half of baptism. A man may be immersed, and yet not baptised; a man, however, cannot be baptised without being immersed. The fluid into which he is plunged must be of a bright scarlet colour. Let me not be misunderstood. It is not supposed that this tinge is obvious to the natural eye, but the eye of faith can see the crimson dye flowing from the pierced side of Jesus into all the baptismal waters. If a man confess Jesus to be the Son of God, and apprehend his blood shed for the remission of sins, and he be immersed in the waters of a river, the eye of faith can see those waters dyed around him with the blood of Jesus. The eye of faith, however, must be open in the person baptised or dyed." (from "The Life and Works of Dr. Thomas", p. 34).

We see, then, how completely Israel's passage through the Red Sea is an example to us of the ordinance of Baptism as it is presented to us in Rev. 7: 14, "These are those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

We see, also, the parallel between Israel's position and our own. They were being led out of Egypt, the land of bondage and darkness, and were journeying towards the land covenanted to Abraham, under the leadership of Moses. The passage through the Red Sea was absolutely essential to the attainment of their goal. We see before us "the Prophet like unto Moses", who leads us out of the bondage and darkness of sin and death, towards the Kingdom of God; but as with Israel, the passage of the "Red Sea", is an absolute essential if we would attain to the promised reward.

"Except a man be born of water . . . he cannot enter into the kingdom of God" (Jno. 3: 5 — see also 1 Jno. 5: 6).

—F. Russell

## ECHOES FROM THE WYONG GATHERING

### YAHWEH MY SHEPHERD — Ps. 23: 1

QUESTION: At the Wyong gathering it was said that the sentence, "The Lord is my shepherd" is a prophetic title of Deity, and related to a then future manifestation of His glory. This distressed me as I like to think that "the Lord is my shepherd" now, and I believe that is what David meant in this Psalm.

ANSWER: The statement: "The Lord is my shepherd" is one word in Hebrew: **Yahweh-ro'i**, and is recognised as one of the well defined titles of Deity. As has often been noted in "Logos", and as you will find in the book **Phanerosis** that was presented to you at the Gathering, the name Yahweh signifies: "He Who Will Be", and when coupled with other words, indicates a future manifestation of Divine glory. In Psalm 23: 1, we have it coupled with the word "Shepherd". The title, therefore, not only proclaimed the fact that Yahweh is the great Shepherd of Israel (see Psalm 80: 1), but further revealed that those Divine shepherd characteristics would be ultimately manifested in One whom He would raise up for that purpose.

In past ages, Yahweh has raised up many shepherds over Israel. But many of them misused their positions





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

**VOLUME TWENTY-ONE**

**1954-1955**

# INDEX

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

(Acts 15:14).

*"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. "To the law and to the testimony"; it is here we would meet the reader. By this we stand or fall."*

—J. Thomas

Edited by H. P. MANSFIELD

124 Seaview Road, Tennyson, South Australia

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# Index of Contents



	Page
<b>GENERAL ARTICLES</b>	
Introduction to Vol. 21 . . . . .	1
Fifth Column Activities . . . . .	4
Every Man under His Own Vine . . . . .	19
The Word "Logos" . . . . .	27
Until the Day Dawn . . . . .	30, 39
How and When was Christ Made Sin . . . . .	32
Material and Spiritual Benefits . . . . .	34
Faults of Childhood . . . . .	41
The Rise of Rome . . . . .	63, 79
I Will Engrave the Graving Thereof . . . . .	91
The Justifying Faith . . . . .	110
Where This Age Excels . . . . .	117
A Few Thoughts on Divine Healing . . . . .	120
What Ought To Be Done At This Crisis . . . . .	123, 142
The Crown of Life . . . . .	130
Corban . . . . .	137
No World Peace Till Christ Comes . . . . .	141
Paidorhantist . . . . .	141
Whole Burnt Offerings . . . . .	152
Our Impressions of This Issue . . . . .	161
The Bones of Joseph . . . . .	163
In the Third Day . . . . .	173
The Source of Life . . . . .	177
Against Whom Shall the King of the North Come . . . . .	197
Prepare to Meet Thy God, O Israel . . . . .	204
Is God Unjust . . . . .	217
What Constitutes the Second Death . . . . .	268
The Present Evil World . . . . .	273
The Gospel Preached by Moses to a Gentile . . . . .	276
The Folly of British-Israel Teaching . . . . .	319
From Norway, New Zealand and Germany . . . . .	325

	Page
From Berlin and Pakistan . . . . .	327
Who Was Moses' Father in Law? . . . . .	339
From N.S.W., British Guiana and Q'ld. . . . .	340
The Glory of God . . . . .	348
An Appeal . . . . .	351

---



---

**VERSE BY VERSE EXPOSITION  
OF HABAKKUK'S PROPHECY**

1—The General Scheme of the Prophecy . . . . .	5
2—Why Does not Yahweh Intervene? . . . . .	53
3—Among the Despisers of God's Word . . . . .	71
4—Shall the Persecutor of Israel Prosper? . . . . .	106
5—The Just Shall Live by His Faith . . . . .	146
6—Woe to the Proud Man . . . . .	168
7—Impending Divine Judg- ment . . . . .	212
8—The Perfect Psalm . . . . .	230
9—God Came from Teman . . . . .	258
10—A New Heavens and A New Earth . . . . .	298
11—Christ's First Work of Conquest . . . . .	344
12—Christ Will Rebuke the Rivers . . . . .	354

---



---

**QUESTIONS ANSWERED**

Was God Just in Punishing Little Children? . . . . .	47
Sisters' Work in the Truth . . . . .	85
The Word "Selah" . . . . .	203
The Judgment Seat . . . . .	274
The Glory in the Most Holy . . . . .	310, 326

Page

**CHRISTADELPHIAN NEWS-  
LETTER**

Sowing the Seed . . . . .	24
Woodville Study Group . . . . .	25
Study Notes from Daniel . . . . .	25, 51, 82, 116, 254, 308, 342
Elpis Israel Fraternal Evenings	26
Spreading the Truth . . . . .	27
Carterdelphia . . . . .	27
A New Study Group . . . . .	48
Building on the Rock . . . . .	49
Benefits of Ecclesial Trouble	49
Reconciliation . . . . .	50
Supposed Confusion in Writings of Pioneers . . . . .	50
For the Reader's Attention . . . . .	81
Woodville Class Report . . . . .	83
A Gem from Modbury Class . . . . .	83
Sunday School Work . . . . .	84
What the Logos Stands For . . . . .	84
Nearing the End . . . . .	84
Life and Work of Dr. Thomas	114
Combined Study Night in Adelaide . . . . .	115
Report from Christies' Beach	157
SS. Instructor in German . . . . .	157
Cross or Stake? . . . . .	158
Importance of Regular Reading	159
Brisbane Meeting Hall . . . . .	159
The Wise Shall Understand . . . . .	160
Home Meetings in Germany . . . . .	186
The Truth in British Guiana . . . . .	187
The Truth in Western Germany	187
The Truth in South Africa . . . . .	188
The White Stone . . . . .	188
A Visit to the Eastern States . . . . .	230, 248, 284
Military Appeals in N.S.W. . . . .	223
G.E.S. Figures . . . . .	252
How to Improve Study Groups	253
Goodwood Study Group . . . . .	254
Adelaide Class Effort . . . . .	287
Appeal for Reconciliation . . . . .	304
Elpis Israel in Military Camp	305
Successful Wyong Youth Gathering . . . . .	307
New Meeting Place for Sydney Ecclesia . . . . .	308

An Uplifting Study . . . . .	341
New Cumberland Ecclesia . . . . .	343
Study Notes for Those in Isolation . . . . .	343
Classes Report . . . . .	378
Adelaide Fraternal Gathering	380
Brisbane Building Project . . . . .	380

---

**THOUGHTS FOR THE TIMES**

Ashamed of the Truth . . . . .	33
Benefits of Tribulation . . . . .	65
The Fit and the Unfit . . . . .	97
Present Training . . . . .	129
The Duty of Proclaiming the Truth . . . . .	162
The End . . . . .	225
Feed on the Word . . . . .	257
Order Out of Chaos . . . . .	321
Love Based upon a Common Understanding . . . . .	353

---

**"EUREKA" IN THE LIGHT OF  
TO-DAY**

The Approaching Crisis . . . . .	57
Spotlight on Egypt . . . . .	66
The Drying Euphrates . . . . .	98
Blessed is He that Watcheth	131
Three Unclean Spirits like Frogs . . . . .	180
Formosa and the Far East . . . . .	193
Impending National Sacrifice . . . . .	226
The Eastern Question . . . . .	270
Israel's Coming Deliverance . . . . .	289
History: A Record of Divinely Controlled Events . . . . .	322
Rome: Preparing for Destruc- tion . . . . .	354

---

**CERMONIES OF THE MOSAIC  
LAW**

1—The Offerings Dissected . . . . .	239
2—The Dally Sacrifice . . . . .	264
3—Animals Without Blemish	315
4—Periodical Offerings . . . . .	333
5—Feasts of Yahweh . . . . .	368

	Page
<b>PHANEROSIS</b>	
A New Edition . . . . .	167
Some Comments on the New Edition . . . . .	199
Should the Divine Titles Be Used? . . . . .	245
A Correction that Could have been Made . . . . .	267
Did Jesus Discourse in Greek? . . . . .	312
Plural Names and Titles of Deity . . . . .	336
Deity in Multiplicity . . . . .	375

---

**GOOD COMPANY**

Firm in Faith . . . . .	10
Does Death End All? . . . . .	11
The Greatest City of Antiquity . . . . .	13
How is Christ the Everlasting Father? . . . . .	16
Put God and Truth First . . . . .	17
Spiritual Things versus Carnal Evolution — A Later-Day Peril . . . . .	18
Does God Punish the Wicked? . . . . .	42
Moses on the Soul . . . . .	43
The Challenge of To-day . . . . .	76
A Thrilling Experience . . . . .	138

	Page
Essential to Read Each Day . . . . .	140
What Can I Do in Christ's Service? . . . . .	189
Go On To Perfection . . . . .	190
Christ and Character . . . . .	190
When are the Dead Blessed? (Rev. 14: 13) . . . . .	192
Blessing or Shame? . . . . .	207
Job 1: 21 — A Gem . . . . .	209
Mark or Seal? . . . . .	210
Teach Us To Pray . . . . .	235
Our Struggle . . . . .	237
Did Jesus Have Power Over His Own Life? . . . . .	238
The Proverbs . . . . .	294
How Can One Letter Change the Meaning . . . . .	295
Whom Will Ye Serve? . . . . .	296
What Is A Covenant? . . . . .	328
Three Desirable Attributes . . . . .	329
Could Jesus Restore His Own Life? . . . . .	330
Echoes from Wyong Gathering . . . . .	331
The Power That Transforms . . . . .	363
Israel's National Baptism . . . . .	364
Yahweh My Shepherd . . . . .	366



of trust, and were roundly condemned by the Spirit for so doing. Ezekiel, in his 34th chapter, speaks harshly of those so-called shepherds of Israel (v.2), and pronounced woe against them. Instead of feeding the flock, they had fattened on it; instead of tending to its wants, they had scattered it; instead of healing the wounded among it, they had injured members of it. These leaders, though appointed over the flock, did not reveal the Shepherd-characteristics of Yahweh, and Yahweh announced His intention of destroying the evil shepherds out of the land. In their place He would set up One who would manifest the Divine character in truly shepherding the flock.

And so the prophet declared: "I will save the flock . . . and I will set up one shepherd over them, and he shall feed them" (Ezek. 34: 22-23). This one was the Lord Jesus who proclaimed himself to be "the good shepherd that careth for the sheep" (John 10: 14). Why could he claim this? The answer is: Because God was with him. As Paul taught: "God was in Christ reconciling the world to Himself" (2 Cor. 5: 19). Jesus Christ was the Good Shepherd, because he was the manifestation of his Divine Father.

The title Yahweh-ro'i — "He Who Will be My Shepherd" was thus prophetic of the coming of the Good Shepherd who would truly care for and guide the sheep of the pasture, and through whom the 23rd Psalm will ultimately have its fulfilment.

The prophetic title, "Yahweh My Shepherd" (the word "is" should not appear in the text; it is an interpolation) does not destroy the feeling of trust and confidence that we can place in the Creator, but rather emphasises them by showing that the shepherd-characteristics of the Lord Jesus were but a reflection of his Father's character, and in hearing the voice of the Good Shepherd we hear also the voice of God.

—G.E.M.

Questions or comments concerning this section of "Logos" should be directed to "Good Company", Box 226, G.P.O., Adelaide, South Australia.

To comprehensively study "God manifestation" and the meaning of the Yahweh Name, the "mystery of Godliness" and other like subjects of depth, is a reminder and a stimulant to behold the vision of God's righteousness as the perfection of His purpose in the elimination of all impurity from the secret place of human nature. "Blessed are the pure in heart, for they shall see God." If we are in love of God's righteousness, and in the attainment of that purity, it is impossible but that all other virtues must fall in place.

# Ceremonies of the Law of Moses



## FEASTS of YAHWEH

There were three main feasts which the children of Israel were commanded to keep in the course of the year. The sacrifices which were made on these occasions added emphasis to the regular offerings which we have already considered, but there were also additional ceremonies performed which made plainer God's principles relating to sin and salvation.

In the sacrifices which we have already examined, the ordinary people took no part other than to observe and meditate upon what was done; everything was done by the priests. But in the feasts, it was required of all to participate. There were, therefore, two aspects of observance: the individual and the nation. In regard to the former it was commanded:

**"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread and in the feast weeks, and in the feast of tabernacles: and they shall not appear**

**before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16: 16, 17).**

The participation of all Israel in the three great feasts was doubtless to make each one personally acquainted with the system of salvation which God had arranged, and to make them see the individual application of that system. They were not just on-lookers of the ritual performed by priests, but people personally concerned about their sinful state and their future well-being. In a sense they were *all* priests — a kingdom of priests and a holy nation—and, as such, were required to perform priestly functions in partaking of some of the offerings.

The three feasts were all concerned with *harvest*, and showed prophetically that God would bring salvation to the peoples of the world in three stages, corresponding to the feasts of pass-over, weeks and tabernacles. In

each of these feasts there was a ceremony in connection with harvest. In the first, the sheaf of first fruits was offered; in the second, two loaves were offered; and in the third, the great ingathering of harvest was commemorated. It is not difficult to see the application of this to the stages by which the world is saved. First, the Lord Jesus Christ as the sheaf of the first fruits; second, "those that are Christ's at his coming," and third, the great ingathering at the end of the 1,000 years.

#### *The Passover*

The Passover had its roots in the Exodus. It was kept year after year to commemorate the great deliverance which God wrought for Israel. The keynote of the feast was deliverance, and moreover, deliverance by sacrifice and blood-shedding. Its institution, whilst Israel was about to leave Egypt, was the first of God's laws relating to sacrifice, and was afterwards incorporated into that system which God gave Moses at Sinai.

Each family had to select a lamb on the tenth day of the month Abib, and kill it in the evening of the 14th day. The blood of the lamb was to be sprinkled on the doorposts and lintel, and the family were to eat of the lamb that night in the house sprinkled by the blood. On the first occasion of this feast, the Israelites were thereby protected from the destructive power of the angel who went throughout Egypt slaying every

first born. The angel "passed over" the houses which had the blood on the doorposts. The blood was, therefore, a covering for the inmates of the house. What vital lessons were thus taught Israel! They would see that an unblemished lamb was to be sacrificed; its blood would be a covering, and would give protection from death; they must abide in the house all night in order to gain protection; and moreover, they must themselves partake of the lamb with all its accompaniments of bitter herbs and unleavened bread.

Every year this feast was to be kept to remind Israel of their great deliverance from Egypt. It also had the effect of bringing to remembrance the true way of salvation and escape from death, a way involving shed blood as a covering, and remaining under that covering. Whether many in Israel would discern God's future and complete provision in Christ is, perhaps, debatable; but some, at least, would know that the things they were doing were but types, and therefore ineffectual for the complete covering and removal of sins that they foreshadowed.

We are in the happy position of having apostolic comment on these things, and of knowing that Jesus is the fulfilment of it all. As Paul says, "Christ our passover is sacrificed for us" (1 Cor. 5: 7). He was the lamb slain and his blood poured out for our covering. He is the house, the door; we have to re-

main in him until the morning; partake of him all the night through.

Now as regards the national observance of the Passover, we find several interesting matters. The offerings to be made during the seven days of "unleavened bread" were the same as the monthly, namely, two young bullocks, one ram, seven lambs of the first year and a goat for a sin offering. This was repeated every day for seven days. There was thus an intensification of the lessons conveyed in the daily, weekly and monthly offerings. These matters take on a supreme importance when we find that Jesus, the Passover Lamb, was sacrificed at this very time of the year. We might have thought it would be sufficient for Jesus to suffer death at any time of the year, and still retain a harmony and fitness with the Passover. But, in the mind of the Spirit, it was necessary for there to be a closer and more precise fulfilment of the things foreshown in this great feast of Israel. Jesus knew of this necessity, and took steps to see that none of His Father's intentions should fail. He chose this very time of the year to present himself at Jerusalem to be sacrificed as the lamb of the passover. The over-ruling hand of God also saw to it that there was a desire on the part of the priests at this time to effect the capture and death of Jesus. Luke records, "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief

priests and scribes sought how they might kill him; for they feared the people."

There was thus a complete harmony of events and intentions so that the Lamb of God should be offered at this particular time. So we find Jesus assembling with his disciples to keep the feast which typified himself. He was taken that same night, tried by the Sanhedrin, and condemned to death; killed at the very time when the attention of all Israel was concentrated on the Passover. Even the priests, one would think, would be able to see the connection.

There was a further ceremony, small perhaps, but very important, which followed the Passover, and was performed on the morrow after the sabbath, after the Passover:

**"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and He shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it" (Lev. 23: 10, 11).**

The proviso, "when ye be come into the land" was necessary because Israel were then still in the wilderness, and not tilling any land, nor reaping any harvest. And so the requirement could only be met when they were established in the land. The ceremony followed on from the Passover, and was part of it. It established a connection with



harvest, and showed that the Passover was a means of bringing in first-fruits unto God. The ceremony took place on the morning of the first day of the week immediately after the Passover, and was the morning of Christ's resurrection. He was the sheaf of the firstfruits. As Paul says, "But now is Christ risen from the dead, and become the *firstfruits* of them that slept" (1 Cor. 15: 20). He rose on this very morning, and was presented before the Lord as the wave sheaf; the first to attain unto immortality and life from the dead.

Incidentally, it might be thought, that the month of Abib (roughly corresponding to our April) was a little early to offer a sheaf from the harvest, but we learn that barley would be ripe in the lowlands of Palestine at this time. The reader might like to compare the case of Ruth and Naomi who came to Bethlehem from Moab in the beginning of barley harvest (Ruth 1: 22). Ruth, the Gentile, was joined to Israel and Israel's hope at the time of the Passover. She became a mother in Israel from whom Jesus was descended. We Gentiles, have become joined to Israel by the sacrifice at barley harvest. Aliens from the commonwealth of Israel and strangers from the covenants of promise, we have been made nigh by the blood of Jesus (Eph. 2: 12).

#### *Pentecost*

The second feast of the year

was dated from Passover. For that reason it was called the feast of weeks (seven weeks from the Passover), and also Pentecost (50th), fifty days were to be counted. When these days were expired,

**"Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord" (Lev. 23: 17).**

At the same time there was to be the offering of seven lambs, one young bullock, two rams, a kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

The sacrifices, as we see, followed the same general pattern as for other occasions, but we have the addition of peace offerings. Why was this? Perhaps we shall see the answer after considering the general meaning of the feast. We notice it is called "firstfruits". But it cannot mean Jesus Christ in this case, for he was typified by the Passover and its wave sheaf.

We have two references which point to the meaning: "Of his own will he begat us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1: 18). Of the 144,000 on Mount Zion it is stated: "These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Rev. 14: 4).

The saints are therefore the

firstfruits. They are those who are typified by the two wave loaves: two, to represent plurality, whereas it was but one wave sheaf at Passover to represent Jesus personally.

The saints are the outcome of that which was represented by Passover. Pentecost was dated from Passover. If there was no Passover there could be no Pentecost. Likewise, if there was not Jesus as the lamb, there could be no saints gathered in and presented before the Lord as the wave loaves.

In the days of the apostles there was a remarkable occurrence on the day of Pentecost: the outpouring of the Spirit. How greatly significant it was, that it should happen on this day! It was, of course, an earnest of that greater outpouring of the Spirit upon the saints yet to come at the second advent: an outpouring which will not only be the bestowal of "gifts" but the change to spirit-life itself. Whilst we would not wish to dogmatise, it would seem that to complete the type as regards date and time, this outpouring will also take place at Pentecost. If Jesus was changed at the time when the wave sheaf was offered, it would appear reasonable that the saints will be changed at the time of the wave loaves.

The stipulation that the wave loaves had to be baked *with* leaven is significant. It contrasts with the seven days of *unleavened bread* at the time of

Passover, which is enough to suggest the meaning. If, as is generally the case, leaven represents the works of the "old man" ("therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness" — 1 Cor. 5: 8) then we can see why leaven was fitting at Pentecost but out of harmony at Passover. Pentecost depicts the saints, who, although living faithful lives are not without sin. Whereas Passover was typical of Jesus who "did no sin, neither was guile found in his mouth."

The ceremony of Pentecost required the inclusion of a peace offering, which was a feature quite unique. Peace offerings, almost without exception, were purely voluntary, and were made by individuals. If vows were made, a peace offering had to be offered, or if a person wanted to kill one of the flock or herd for meat, he had to offer it first as a peace offering. But a third reason was one of thanksgiving. If a person wanted to express his grateful thanks to God for any benefit received, he could make a peace offering. It is this third reason which we suggest would be in harmony with the inclusion of this type of offering at Pentecost, and it would be expressive of the joy and gratitude of the redeemed at the moment of their change to immortality.

#### THE FEAST OF TABERNACLES

The third feast was the most elaborate and joyous of them all

It occurred in the seventh month (roughly our October) and consisted of three great convocations. The ceremonies began on the first day of the month, and extended to the twenty-second. But not all the days were feast days: there were intervals. There was a ceremony on the first day, another on the tenth, and then seven days from the fifteenth to the twenty-second. The fact that all this took place in the seventh month suggests finality. The offerings, too, brought the whole year to a glorious conclusion. Full details are learnt by combining Numbers 29 and Leviticus 16.

The month began with special offerings in addition to the usual monthly service, and trumpets were blown to usher in this season of thanksgiving and rejoicing. The extra sacrifices were almost the same as the usual monthly ones, and would have the same meaning. They just added emphasis to the occasion.

The tenth day of the month was one of great interest and importance. It was the day of Atonement, or Coverings; a day when all sins came into remembrance and were covered in the way appointed. As this day's ceremonies were so important, we will deal with it separately after looking at the remaining part of the month's celebrations, namely, the feast of Tabernacles.

This was a week of rejoicing for all Israel, and began on the 15th of the month. It extended

for seven days, and during this time, all the families were required to dwell in booths made from branches of trees. They were to rejoice in all the good things Yahweh had provided. The delights of such a holiday in the warm, mellow days of Autumn can well be imagined. The reason they were to dwell in booths is stated to be a reminder to them, and to their children, that God made them to dwell in booths when He brought them out of Egypt.

The prophetic meaning of this feast is not difficult to see. For if Passover represented Christ, and Pentecost the saints made immortal, the firstfruits unto God and to the Lamb; then Tabernacles must represent the great harvest of peoples gathered in at the end of the Millennium. The seven-day rejoicing finds its fulfilment in the great and glorious consummation when Christ delivers up the Kingdom to the Father, when the last enemy, death, is destroyed.

The offerings during the seven days also expressed finality. They began with thirteen young bullocks on the first day, and decreased daily until seven on the seventh day was reached. There were also rams, lambs and goats, but these remained constant throughout the feast. Finally, on the eighth day (the 22nd of the month) there was a concluding "solemn assembly" on which only one bullock was offered accompanied, as usual, with one ram, seven lambs, and a

goat for a sin offering. Thus the feast came to an end. This last day was called the "great day" and is referred to in John 7: 37 when Jesus chose the occasion to make one of His greatest pronouncements:

**"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said (concerning me), out of his belly shall flow rivers of living water."**

John adds that Jesus, in referring to living water, meant the Spirit. Whilst there was an incipient pouring out of Spirit on the day of Pentecost, we can well understand that Jesus would be looking forward to that last "great day" when mortality will be swallowed up of life, and death will no more reign on the earth.

The total number of animals offered during the seven days is impressive, and amounted to 70 bullocks, 14 rams, 98 lambs and 7 goats -- all multiples of seven -- a seven-day completion and perfection. And so the Mosaic year came to an end, fore-shadowing the work of God in delivering the world from sin and death.

—H. C. Gates.

### *Postscript*

Brother Gates has made it clear that the Feasts of Yahweh foreshadowed the Divine purpose of redemption. He sees in the three feasts the full programme to its finality at the end of the

1,000 years reign of Christ. We feel that the Feasts had a prior application as well, foreshadowing individual redemption. It is vitally significant that the Lord, the Lamb of God, was offered at the very same time that Israel was offering the Passover Lamb; that the outpouring of the Spirit at Pentecost, and which commenced the activity of the multitudinous Christ (the waving of the two loaves before Yahweh), should have synchronised with the very feast that symbolised this; thus showing how perfect was the adjustment of things to Yahweh's purpose. At first the preaching of the Gospel was confined to Jews, and great success attended these efforts. Only when the Jews rejected the message did the Apostles turn to the Gentiles, and even this was foreshadowed in the ordinance of what is called "the feasts of Yahweh" (see Lev. 23' 22). For the past 1900 years "the poor and the stranger" have been gleaning in the Israelitish field of the gospel. Shortly, the solemn Day of Coverings shall be inaugurated, when Judgment shall be meted out, and the approved will be "clothed upon" that "mortality might be swallowed up of life". And this will be followed by the glorious seven days "feast of Tabernacles", when the approved shall "rejoice before Yahweh", and when, figuratively, "all that are Israelites born (i.e. "this man was born in Zion") shall dwell in booths" (Lev. 23: 42). What was the purpose of this? It was to reveal to others that Yahweh caused them to rejoice

after having "brought them out of Egypt" (v.43), and the happy, joyous, spiritual association of Tabernacles might act as an incentive to others to separate from spiritual Egypt. As Brother Gates has shown there are won-

derful spiritual lessons to be gained from what some imagine to be the dull ordinances of the Law, that they think have been completely done away in Christ.

—Editor.

### *A Critical Review of a New Edition*

## "PHANEROSIS"

### **How Elohim Denotes Deity in Multiplicity**

#### HOW ELOHIM DENOTES DEITY IN MULTIPLICITY

The "Additional Notes" added to the new edition of "Phanerosis" advance five references from Scripture, suggesting that these disprove the conclusions of Brother Thomas, and stating "these occurrences demand attention in studying the usage of the Divine titles." We considered one of these occurrences last issue, and found that it was not only incorrectly quoted by the "Christadelphian" Publishing Office, but also that it should be interpreted in accordance with the principles advanced in "Phanerosis". This month, in our concluding article, we consider some of the other references.

#### EXODUS 7: 1

"See I have made thee a god to Pharaoh, and Aaron thy

brother shall be thy prophet." The word "god" is Elohim in Hebrew, exactly the same word as is used elsewhere and applied to Deity. How is the passage to be understood? To our mind there is little doubt that the thought intended is that expressed by the "Companion Bible" which, in a marginal note, declares: "*i.e. instead of God*". This is confirmed by the wording of Exodus 4: 16 where again, concerning Moses, it is written: "He (Aaron) shall be thy spokesman unto the people; and . . . thou shalt be to him instead of God." The R.S.V. has uniformly rendered both places "as God". Thus Exodus 7: 1 reads: "I have made thee as God to Pharaoh."

Exercising the power of Yahweh, and speaking with His authority in the court of Pharaoh, the joint testimony of Aaron and

Moses was as that of the Elohim. They were Yahweh's accredited agents, and manifested His glory and power before the Egyptians, thus earning the title "Elohim".

#### DEUT. 10: 17

"For Yahweh your Elohim is Elohei of Elohim, and Adonai (not Adonim as incorrectly stated in the "Additional Notes") of Adonim, a great El, the mighty and the terrible . . ." "Here", comments the publishers of "Phanerosis", "it would appear that Jehovah, Elohim, Adonim and El are all used of the one 'great God', whilst the name Jehovah and one of the titles is singular, and two titles are plural."

That is true, but these plural and singular titles express different attributes and manifestations of Deity. The publishers quote *Hastings Bible Dictionary* which suggests that the plural titles are to express the "plurality of eminence" rather than the manifestation of Yahweh, but if such a theory were correct, why should terms in the singular number be used at all?

Here is Deut. 10: 17 as "Phanerosis" would lead us to expound it: "The LORD your God" (Yahweh your Elohim — "He who will be your mighty ones) "is God of Gods" (Elohei of Elohim—"Powers of the Mighty Ones") "a great God" (El — "Power"). The statement draws attention to two grades of Elohim — the mortal "gods" of Israel (Ps. 82: 6), and the immortal Gods (angels) of heaven (Gen.

3: 5). Both ranks of Elohim are mighty ones of power, but whence cometh their power? "I can of my own self do nothing," declared the Lord Jesus, and his words are true of the Elohim of heaven and earth. Though Mighty Ones, their power is dependent upon Yahweh, the "great El", and He is manifested through them. Thus both singular and plural terms are appropriate to describe Him whom the "additional notes" refers to as "the one great God", because He is revealed both as one, and as manifested in a multitude.

Brother Thomas in *Eureka* vol. 1, p. 125 (old edition), commenting upon the salutation of Rev. 1: 4: "The Seven Spirits which are before his throne," writes:

"There is a peculiarity in our rendering of this salutation which deserves a little further attention than we have yet given it. The form of speech is this, from the Seven Spirits which is before His throne." This is an ungrammatical form of words. Both Greek and English grammar require that the verb 'is' should be 'are', and in the English Version it is so rendered. But verbal accuracy would lead to a doctrinal mistake. It is written in the Greek, 'Seven Spirits, which is'; and the reason is, that these seven are not seven distinct and independent spirits, but the One Spirit in sevenfold or perfect manifestation. Paul says, 'there is One Spirit, even as ye are called in One Hope of your invitation;' and 'there are diversities of gifts, but the same Spirit;' (Eph. 4: 4; 1 Cor. 12: 4, 13) . . . Hence 'seven' prefixed to 'spirits' does not indicate plurality of spirits, but perfection in 'wisdom, knowledge' and power of one and the same spirit; so that this perfection is expressed by plurality of figure, while the oneness of

the Spirit is expressed ungrammatically by the verb in the singular. The phrase, therefore, 'the Seven Spirits which is', is a Hebraism like that in Gen. 1: 1 *bahrah Elohim, 'Mighty Ones he created'* — cases in which the rules of grammarians are ignored for the convenience of the truth.\*

## PSALM 45: 7

Concerning this reference, the "Additional Notes" state: "An outstanding illustration of the use of Elohim as a singular noun although plural in form, is in Psalm 45: "Thy throne, O God is for ever . . . God, thy God, hath anointed thee with the oil of gladness above thy fellows." Here we have Elohim three times, and its singular usage is beyond question when the reference is to the Mighty One of v.3 and it is difficult to think of it as other than a singular when applied to the God (Elohim) that anoints and exalts the Elohim upon whom the spectre is bestowed . . ."

Such statements as this indicate that the present publishers of *Phanerosis* have failed to grasp Brother Thomas' mind upon the use of the word "Elohim". He did not view the word as expressing a multitude of beings, divine or otherwise, acting independent of each other. He viewed its usage as indicating the One Eternal Spirit multitudinously manifested. The word "Elohim" is compounded of words that signify not merely "mighty ones", but mighty ones united together

as one, and this idea is strengthened when the plural word is used with a singular verb. The use of the word does not necessarily imply a plurality of agents as a single angel could represent the Elohim as a whole, in much the same way as the representative of an Ecclesia becomes the Ecclesia when acting on their behalf.

We have an example of this in Genesis 32: 30 where Jacob wrestled with Elohim. He did not wrestle with a plurality of angels, but he wrestled with one who represented the others, and who was a unit in the multitudinous manifestation of the Eternal Spirit.

What the Elohim did they did with the complete unity of Yahweh and each other. They were His servants executing His decrees; His hands and fingers performing His work; His voice and presence announcing His purpose. Thus all they did had the mark of His authority, and was, in fact, His work in a far completer sense than the labours of a servant are that of his master.

Psalm 45 states that "Elohim anointed Christ". By that we understand that Yahweh in manifestation anointed him. When did the anointing take place? Undoubtedly after the resurrection of the Lord. And was not that supervised by Yahweh through His servants? Did not the Elohim remove the stone, and did

\*Unfortunately, the reader will not find this statement in the new edition of "Eureka" p.104. In fact, Brother Thomas' statement has been ruthlessly distorted in this place, and that without a single note to say that the text has been tampered with.—Editor.

they not reveal themselves in order to instruct the disciples when they came to the sepulchre? The answer is not in doubt.

How can the title Elohim be used in relation to the Lord Jesus? On the same principle. Is not he part of the multitudinous manifestation of Yahweh? Again the answer is not in doubt. In fact, Christ is represented both as an individual and as a community in Scripture. And as a community, the brethren of Christ are "the anointed" being "in him" that is the Christ, or the Anointed (2 Cor. 1: 21; 1 John 2: 27). The Lord Jesus, therefore, is the head of a new race of Elohim, all of whom will be anointed or Christed in him above their fellows.

This brings our review of this new edition of "*Phanerosis*" to a close. We say again that we are thoroughly disappointed at the way the book has been issued, and the reflections cast upon it by the preface, footnotes and additional notes with which it is cluttered. We are sorry that a book that has played such a large part in educating us in the things of the Truth should be issued in such a manner as to reflect upon its worth; and we are confident, that if Brother Thomas were in the land of the living, he would not look with pleasure upon the manner in which his writings are to-day being issued to the reading public.

—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.*

### **CLASSES REPORT**

As submitted to the Adelaide Ecclesia through Secretary, Brother K. Stewart.

Uplifting reports have come to hand from the classes associated with the Adelaide and Woodville Ecclesias. Prospect Class is in the concluding stages of its study of Daniel. This has proved stimulating and upbuilding to all who have attended. Kingswood and Modbury are both using "Elpis Israel" as their aid to an understanding of the Scriptures. The former class has almost completed their study and will be considering the section entitled: "Dissertation on the Elohim". This is an extremely interesting portion, a knowledge of which is very useful for discussions on the Creation besides



refuting the propositions of the Trinity. "Elohim" is a Hebrew word which occurs some 2,750 times in the Scriptures and is rendered in various different ways, though mostly translated "God". The word is a plural word, however, and relates to the multitudinous manifestation of the "One God and Father of all, who is above all, and through all, and in all" (1 Cor. 8: 6). On p. 185 of "Elpis Israel", Brother Thomas records the following sound conclusion: "It pleased the King Eternal to add a new habitable province to His dominion; not by an original creation of a globe, but by the reconstitution of one already existing as one of the solar planets. He commanded His angels to go and execute the work according to the order detailed by Moses. They hearkened unto the voice of His word, and in six days finished all they were commanded to do. But without His power they could have effected nothing; therefore in the history all things are referred to Him. He willed; the Elohim (His angelic ministers) executed by His Spirit."

The Goodwood Class has undertaken a verse by verse study of Zechariah which is proving of intense interest, and is spiritually uplifting. A pleasing feature here is that the members are not prepared to take the leader's comments as being correct if they have a doubt in their minds. On many occasions, questions have been asked and opinions put forward on points discussed at the previous meeting. This showed that the brethren had thought over the matters discussed and were interested enough to want them satisfactorily cleared up. This has created an excellent atmosphere, and augers well for the future.

In all classes the Bible is the source of knowledge. If our discussions are not based on a "thus saith the Lord", then indeed we tread on dangerous ground. A constant reference to the Word of God is maintained at all times, and the brethren and sisters attending have their knowledge increased.

James wrote that "faith without works is dead", and it is pleasing to note that the class members are actively engaged in the work of Gospel extension, as well as other activities associated with the Ecclesia.

To summarise, we can say that all those who attend a class are stimulated by the matter presented, and uplifted in their most holy faith. This is the aim of the classes, and we exhort that all brethren join us around the Word of God in the atmosphere of studious and fraternal association.

—K. Stewart (Sec.)



### NEW AGENT FOR LOGOS

Brother G. Brumby has transferred to the new Ecclesia at Cumberland, and his work as "Logos" agent in the Adelaide Ecclesia will be undertaken in future by Brother M. O'Connor, Jr. Brother Maynard, therefore, will be happy to receive subscriptions from members in Adelaide.

**APPLICATIONS FOR LITERATURE**

The distribution of "Digest of Truth", and "Herald of the Coming Age" continues to result in a steady stream of applications for further literature on the Truth. During the last few weeks they have come from New Zealand, U.S.A., Kogarah (N.S.W.), Western Australia, Victoria (country districts), Kingaroy (Qld.), Two Wells (S.A.), Revesby (N.S.W.), Linden Park, Plympton, Woodville, Cumberland etc. (S.A.). Those labouring in this sphere of activity, therefore, will see that their efforts are not without result.

**ADELAIDE FRATERNAL GATHERING**

This has been set for 7th to 15th April, 1956 (God willing). The Secretary (Bro. P. Hurn) advises that preparations are now well in hand. Accommodation forms have been distributed to all Ecclesias in the Commonwealth, and he stresses, that it is urgent for Brethren and Sisters requiring accommodation to book early. If any Brother or Sister has not received an Accommodation Application Form, it may be obtained by writing direct to the Secretary: Brother P. B. Hurn, 55 Caulfield Ave., Cumberland Park, S.A.

**BRISBANE BUILDING PROJECT**

The Recorder of the Charlotte St., Ecclesia, Brisbane, writes as follows regarding this subject:

Queries are already being occasioned on account of the Trusts which become established to control the Hall buidings which Ecclesias set about to erect for their services.

Such a project (in these times) is very costly, and those locally concerned are obliged to appeal for financial assistance from Brothers and Sisters and Ecclesias elsewhere.

We realise it can be a matter of deep concern to those who subscribe to know the nature of the procedure adopted governing the project, and, because of this, we feel we should make it clear that we, the Charlotte Street Ecclesia, Brisbane, have resolved that no holding of Shares is involved. A Company had to be formed, and it has been established that every present or incoming member of the Charlotte Street Ecclesia, whether a financial contributor or not, shall be a member of the Company formed to hold the Ecclesial property. Membership of the Company will be established by each member affixing his or her signature to the Memorandum and Articles of Association. Should any member of the Ecclesia not wish to become a member of the Company (whether a contributor or otherwise) he or she is not obliged to become one, yet the right of voice in Ecclesial concerns will not be affected in any way.

The conduct of the Company will be entrusted to the Arranging Brethren from time to time under the powers conferred by the Articles of Association, subject to the overall control of the Ecclesia.

—M. F. Phillips, Recorder,

## OUR POLICY.



We accept the Truth as the sanctifying power (John 15: 3; 17: 17), designed of God to create within the believer the mental and moral likeness of Jesus Christ (Col. 3: 10; Eph. 3: 17; 2 Cor. 13: 5; Gal. 2: 20; 5: 6), as the foundation for the bestowal of Eternal Life in the Kingdom of God (John 17: 3; Titus 1: 2). Our pages are devoted to the extension of its knowledge, its defence against error, and to the better understanding of the only work of Inspiration — the Bible. As an aid to that end, we encourage the use of the finest non-inspired expositions of the Scriptures available — the writings of our pioneers, brethren J. Thomas and R. Roberts.

We are interested in sound, thoughtful articles based upon the following first principles of the One Faith as taught by the Apostles, and believed by Christadelphians:

One God, inhabiting light unapproachable, yet everywhere present by universal spirit: (irradiant from himself), revealed to Israel and manifested in

Jesus of Nazareth, a mortal man, who was

Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was

Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming

The Promises made to Abraham, Isaac, and Jacob,

The Covenant, made with David, which have realisation in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The condemnation of the unworthy to the second death; the enthronement of

Jesus Christ, the King of the Jews, and of the whole earth; the establishment of

The Kingdom of God (the kingdom of Israel) in the Holy Land; involving

The Restoration of the Jews from dispersion; the

Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation and the

Subjugation of all kingdoms and republics on earth.

The Kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death

Jesus, the Christ, through death and resurrection, brought immortality to light.

Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

It is necessary to understand the Old Testament in order to a correct New Testament faith.

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