

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

(Acts 15: 14)

**No. 1**

**September, 1955**

**Vol. 22**

*"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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# "THE LOGOS"

Devoted to the spiritual advancement of individuals called out of  
Gentle darkness unto the light of Divine truth.

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CRITICISM ARE ALWAYS WELCOMED; WE APPRECIATE  
HEARING REGULARLY FROM OUR SUBSCRIBERS.**

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to Thyself and unto the Doctrine."

VOLUME TWENTY TWO  
**THE LOGOS**

*Upholding the Purity of Apostolic Doctrine and Practice*

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*Introduction . . .*

*. . . to Volume 22*

Dear Reader,

With this, the first number of our new volume, the circle of time has again revolved to the point where your subscription once more becomes due. We gently remind you that the early remittance of the money assists us greatly in the work of the Truth. It reduces book-keeping to a minimum, permitting us greater freedom for the more profitable and edifying work of studying and expounding the Word.

The 9/6 suggested is a mere nominal amount. Only extreme economy, plus an expanding circulation, permits us to issue "LOGOS" so cheaply in a country where printing costs are the highest in the world. You can help us bridge the ever-existing gap between income and expenses, and at the same time increase the scope of these labours, by bringing "LOGOS" before the notice of others. Due to the generosity of many readers who do not limit their donation to the subscription rate, we are not only able to issue "LOGOS" at a low cost (thus permitting the greatest number to afford it) but are happy to send it free of charge to those who are not in a position to pay the rate set down. We are particularly anxious that any in this position

should not hesitate to apply for the Magazine free, for we are most happy to supply it. As "LOGOS" is a registered Magazine, however, it is important that all such applications be renewed annually. They are then treated by us as normal subscribers, and we are pleased to receive from them (as from all) suggestions for improvement, constructive criticism, advice, and so forth.

Our policy remains the same. Doctrinally, it is based upon the writings of our pioneers epitomised in the Amended Birmingham Statement of Faith. In saying this, we do not give a slavish deference to any writings apart from the Inspired Word itself, but we believe that works like "EUREKA", "CHRISTENDOM ASTRAY", etc. (even in the amended form in which they are, unfortunately, now issued) are the best aids extant to the better understanding of the Bible. We are not interested in "experiments" in exposition, which challenge the fundamentals of our faith, without being documented by the Word. We have a policy, and to that policy we stick, for we believe that sound, wholesome words of Truth are precious things, capable of creating within us the likeness of our Lord (Col. 3: 9-10). On the other hand, the Brotherhood has had a surfeit of experimentation in doctrine; the result being a series of divisions that have torn and rent the Body in the past. We seek the things that lead for peace; and true peace, as the Apostle clearly shows, is the outgrowth of knowledge and understanding. He speaks of "hearts knit together in love, and unto all riches of the full assurance of understanding" (Col. 2: 2). There is ample scope for variety in exposition, for "bringing forth things new and old" out of the treasure-chest of the Spirit, without challenging the unchallengeable — the fundamentals of the Truth.

Our policy is not limited to doctrine, but is practical in scope also. We seek to extend the knowledge that leads to life. We feel that we have a duty to give out that which we have taken in. And this takes on two forms, for we seek to do good to all, "and especially those who are of the household of faith" (Gal. 6: 10). Firstly, and of prime importance therefore, are the needs of the brethren; and in this regard, there is nothing more vital than the development of the mind of Christ, by means that God has provided: the Word itself. We are keenly interested in the creation of study groups, where the Word and its power can come into its own. "Sanctify them through thy truth: thy word is truth", was part of the prayer uttered by the Lord Jesus on our behalf 1900 years ago (John 17: 17, 20). The Word is the cleansing medium (John 15: 3) designed of Yahweh to reproduce the likeness of the Lord Jesus Christ in the believer (Col. 3: 9-10). We neglect the Word at the peril of our eternal salvation. Social gatherings, concerts, picnics and so forth (as pleasant and as mildly profitable as these forms of recreation might be) and even mere attendance at meetings are no substitute for the individual study of the Word. In this, alone, is to be found the vital food, the meat and drink which sustains and induces

spiritual growth. Neglect this, and spiritual malnutrition will follow, and we will become weak and anaemic in the things of the Truth. The "LOGOS", then, is devoted to helping any individual or group in the study of the word, and will be pleased to submit suggestions to that end, or, in conjunction with the **ELPIS ISRAEL CLASSES**, to regularly mail study notes that will provide the basis for a meeting in the home.

The practical expression of our policy also causes us to be keenly interested in Gospel extension activities. For this reason we publish "DIGEST OF TRUTH" and "HERALD OF THE COMING AGE", the distribution of which now results in over 600 enquiries regarding the Truth annually, whilst with the co-operation of brethren in distant parts who have personally contacted those who have written us, immersions have followed in places far remote from South Australia. Here, again, if you are desirous of co-operating in the extension of the Gospel, we will be happy to make suggestions to further this work.

In short, the policy of "LOGOS" is directed towards encouraging the serious study of the Word of God, and proclaiming the message of salvation to those outside. The importance of such a policy is emphasised by the parable of the talents, for condemnation was heaped upon the head of the man who did not use the talent delivered to him, but who returned it to his lord carefully preserved in a napkin. On the other hand, that servant who having absorbed the Word, and who is found "giving meat in due season" at his Lord's coming, will receive commendation, for he declared: "Blessed is that servant, whom his lord, when he cometh, shall find so doing" (Mat. 24: 46).

The demands of the Truth constitute a challenge that we must face. Let us to the task in confident anticipation that the Lord's coming is nigh!

—THE LOGOS COMMITTEE

### CREATION OR CHANCE?

This is the title of the current "Herald of the Coming Age". It draws attention to the mighty acts of Creation, the stupendous majesty of the heavens, and shows that in these things there is evidence of the Hand of the Almighty. The Truth is thus presented from an unusual aspect. We shall be happy to send a free copy to any reader on request (please forward postage stamp).

*Herald of the Coming Age*

**"EUREKA" IN THE LIGHT OF TO-DAY***Incense from Sheba*

"I have named this exposition 'Eureka'. I have done this in conformity with the examples presented in the Bible, where several of the books of which it is composed are designated by Greek names, expressive of some relevant characteristic; such as Genesis, or BIRTH; Exodus, or DEPARTURE; Deuteronomy, or SECOND LAW; Ecclesiastes, or PREACHER; and so forth. It is convenient to designate a book by a single word or phrase. It is a substitute for the whole title, which, if long, is inconvenient to remember, and repeat when reference is made to the book. But I have chosen the word 'EUREKA', without the aspirate, as expressive of a fact which, I think, the reader will be able to verify. It is the word shouted forth by Archimedes while running through the streets of Syracuse, upon his discovery of the hydrostatic principle, by which he could detect the imposition practised upon Hiero II by the goldsmith who fabricated his crown. It signifies, 'I HAVE FOUND'. If the reader inquire of me, 'What?' I answer, 'AN EXPOSITION OF THE APOCALYPSE IN HARMONY WITH 'THE THINGS OF THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST', which completes the title.

—Preface to "Eureka" vol. 1.

Such is the title Brother Thomas gave to his explanation of the divine purpose. It is the Mystery of the Deity as He hath declared the glad tidings to His servants the prophets (Rev. 10: 7). The publication of "Eureka" has, in the intervening years, more than fulfilled the loving anticipations of its author.

A great and momentous cycle of years has gone. Mighty nations have hurled their armies at their neighbours, thrones have toppled, kingdoms have been vanquished and have vanished. The declarations of Yahweh have come to pass; our brother's explanations have been proved, so largely correct by the events of the times. Under the impetus of the All-wise Architect of the universe, the last one hundred years have wrought a mighty work in the furtherance of His design for the removal from the nations of the yoke of sin's governance, and the final destruction of the diabolos itself. Yet though the seas have roared and much dirt has been cast (Isa. 57: 20), and

the political heavens as known in recent times have suffered such disastrous shakings, and the masses of the people convulsed with the storms of demagogy, driving into the ghastly world-wars of our generation; though all these things have happened, they do not constitute the outstanding work of the Spirit in these times.

### THE GREAT WORK OF THE AGE

Grave issues have, undoubtedly, confronted world rulers with insoluble problems, and earth-shattering though these have been, as Jesus foretold (Luke 21), they are not by any means the most important. Peter's address to the apostles and elders assembled at Jerusalem, well illustrates the outstanding work of the Spirit in these last days: "God did visit the Gentiles to take out of them a people for His name" (Acts 15). The conversion of the Gentiles is announced as the intention of God (vv. 3, 7). "Eureka" has been the human textbook of this event in these latter days.

The terrible eras of the long, dark medieval apostasy almost swept the Truth from the earth. It was not, then, until the issue of "Eureka" coinciding with the beginning of the time of the end, that the work appears to have begun (in these days) "to make ready a people prepared for the Lord" (Luke 1: 17). Thus began the great work of the age — the revival of the Truth. It has spread from obscure beginnings until now it embraces a chain of ecclesias stretching through the Tarshish lands to the very ends of the earth. Thousands — now mostly asleep in the dust awaiting the resurrection call — responded to the divine invitation, explained and emphasised by the labours of our brother. Without any doubt, therefore, it can be assumed that the great work begun by Brother Thomas was originated and controlled by Yahweh. It is equally discernable that no such work could have been started and so prospered without divine aid. The years of that early labour brought the gladness of the gospel, and the glorious light of liberty in the Lord Jesus, to many in erstwhile darkness of Christendom.

This, then, was the great work: the preparation of a people trained in the Truth, filled with the mind of Christ, sanctified in the fellowship of the Father, habituated to well-doing, and waiting for the restoration of all things. It was to this work that "Eureka" contributed so much. It taught men to read the Scriptures anew and to reassess their value. So a called-out Body of enlightened believers came into existence, living in the hope of eternal life and an everlasting inheritance in Abraham and his Seed. Now it is obvious that before

such can be realised they must be made incorruptible and immortal to enable them to hold an inheritance for ever. There was to be an endurance in this hope, and a patient waiting for it in faith.

### HUMAN GOVERNANCE TO CEASE

From this point in the spiritual development of the children of Yahweh, there opens out gradually a vista of splendour unparalleled in the things of sin's ages. When this patience and faith is satisfied, the saints, living and raised, will no longer be in a waiting position. They will rejoice in victory, and sing the song of Moses and the Lamb. There will then be no systems of government such as now exists. The ten-horned beast, and two-horned beast, the image of the beast, the scarlet-coloured beast, and the drunken harlot it carries, will all have been destroyed as the destroyers of the earth (Rev. 11: 18). Not a trace of them will be left. All are to be carried away as the winds carry off the chaff of the threshing floor. No place on the earth will be found for them. The power of the Almighty which strikes them, through the agency of the returned Lord Jesus Christ, will become a great mountain filling the entire earth with divine glory. Here is the patience and the faith of the saints, keeping the commandments of the Deity, and the faith of the Lord Jesus. All others, observes Brother Thomas, are just worshippers of the beast and his image, the mark of whose name is in their foreheads, sealing them to everlasting destruction. This is the field of operations for which God has prepared His people, and for which they have been trained, raised to the powers of the divine nature, and commissioned for the work of the aionian reign of the Father of Eternity, manifested as El-Gibbor, and then revealed in the splendours of the Prince of peace, a blessing to all nations ("Eureka", ch. 13, sect. 22-23).

Throughout his writings, Brother Thomas is emphatic as to the supremacy of the Scriptures. "Man that is in honour and understandeth not, is like the beasts that perish" (Ps. 49: 12, 20) he quotes, and then sturdily asserts that "one such divine oracle is worth incalculably more than whole shiploads of university logic and collegiate bodies of divinity."

The natural man, our brother goes on to declare, is a beast — a mere body of life. Such may possess many titles of distinction and be worshipped by his fellows, but if he has not the understanding and love of divine things, he is a mere natural still, and there is no seed of immortality in him. As Paul declared to the saints in Colosse, that seed is "Christ our life".



But the faithful holder of this understanding of the things concerning the kingdom of God will realise, too, the responsibility of this knowledge. To obey God is to wash his robes in the blood of Christ that he may obtain a right to the life manifested in the Prince Messiah when the Son is exhibited in the glory, the open glory of the morning without clouds. By such washing, he lays hold of the horns of the Christ-altar, and is safe if he thus continues: otherwise NOT.

### CHARACTER: THE SUPREME VIRTUE

From explanations so liberally bestrewing the pages of "Eureka", it is obvious that the governing principle under which Christ invites to His kingdom, and the marriage supper of the Lamb, is character, not personality. Immortality depends upon neither physical nor material considerations, but on the inwardly perceived doctrinal aspect — the Truth revealed and believed. For is it not written (using Tregelles' text): "Blessed

*We do not claim that Brother Thomas was inspired. Inspiration ended with the Revelation recorded by John in Patmos. But as the Hand of Yahweh can be clearly discerned in world events, guiding the nations to a pre-determined end, so also His Hand is apparent in the revival of the Truth in these last days. Brethren are wise, therefore, to use the writings of our pioneers — not as inspired — but as valuable aids to the better understanding of that which is inspired and Infallible. Events have confirmed their expositions showing that they were based upon the fundamentals of Truth found in the only inspired book: the Bible.*

are those who have washed their robes that they may have right to the tree of life, and may enter in through the gates of the city." And what this means is shown in that exquisite passage in Jeremiah's vision of the future glory of Christ and His immortalised saints, "Then shall there enter into the gates of this city, kings and princes, sitting upon the throne of David, riding in chariots and on horses, and this city shall **REMAIN FOR EVER**". (see "Eureka" ch. 6 sec. 5, sub-sec. 5, 6, 7).

The Lord hath indeed chosen Zion for His habitation, and will place salvation in Jerusalem for Israel His glory. And the Spirit will ride His glorious Cherub, the multitudinous Christ. "Go through the gates, prepare the way, cast up the highway, lift up the standard . . . Behold, the Lord hath proclaimed unto the end of the Age, Say ye to the daughter of Zion, Behold, thy salvation cometh . . ."

Throughout "Eureka", the writer's insistence on whole-hearted honesty in the things of God, is apparent. A mere historical faith, the bare identity of prophecy in history, is valueless. This is mere clericalism, and has no basic relationship to what the Spirit styles "My Faith". This is sound, profound, bold and emphatic. Thus the Spirit's faith is not the faith of Christendom. The outer court of the Gentiles, with its varying orders of clergy and church dignitaries, is, says Brother Thomas, mere heathenism, interlarded with some Scriptural phraseology uttered in a tone called holy.

A faith perfect in its substance understood, and the degree of its loving appreciation in the things that have been and are yet to come, is the hypostasis which alone can enliven the mind of the true saint (Heb. 11: 1). For such will realise that he can only be saved if he keeps in remembrance the sure and certain word which is comprehended in the glad tidings of the Gospel of the Kingdom. A mere belief in these things is a fleshly deceit, a defective faith. Let us realise that these divine warnings are not idle historical recordings. They are terrible facts carrying the weight of meaning. Balaam knew the word of God; he even professed a zeal for it — but he was greedy for the rewards of the flesh. Israel's history shows how countless have been those who have ignored Yahweh's censure.

—H. E. J. Doust

#### FROM NEW YORK

The fulfilment of prophecy surely reveals that the return of Christ is near. The whole world needs the guidance of his strong, infallible hand. The troubles of the nations instead of receding are growing stronger. The hearts of men are filled with fear, as the terrible preparations for war continue and extend, and to most people there is no prospect for the future. How privileged we are that He has revealed His way to us, that we can see His plan to send His Son to rule this world in righteousness. With that great hope in mind we left our heads in confidence of the future.

—A.E.M.

#### FROM NEW ZEALAND

I receive much admonition and literature from a Brother who, with his partner, came to Drury and administered to my baptism last year (I am 87 years of age). From him I also received many of the writings of Brethren Roberts and Thomas on loan, but some of these I have retained as I feel they provide matters very necessary for my own edification and progress in the things of the Kingdom.

—A.P.

A VERSE BY VERSE EXPOSITION OF  
HABAKKUK'S PROPHECY . . .



## Overthrow of the Russian Gogue



### SYNOPSIS OF PREVIOUS ARTICLES

During the course of our last volume, we attempted an exposition of Habakkuk's prophecy that brought us to verse 10 of the last chapter. We considered in detail the questions that the prophet asked Yahweh, and the answers he received, and which revealed to him, the Divine purpose in relation to Israel and the nations which Yahweh was about to use to discipline His people. He was shown that the course of history was not left to chance or caprice, but was controlled by the Divine purpose, which provided, ultimately, that "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14).

The 3rd chapter reveals how this glorious consummation shall be brought about, at a time of great trouble. Russia will have swept down through Palestine and taken Egypt; all resistance to this menace from the north will appear ineffectual; Israel will be dismayed as they witness all their labors to bring prosperity to their Commonwealth apparently brought to nought (Zech. 13: 8-9); the Anglo-American forces will suffer serious reverses, and it will seem as though nothing can prevent the world becoming Russianised. But then mankind will be startled by the appearance of a new Power in the political arena. Emerging from Sinai, the multitudinous Christ will first discipline the Arab nations (Hab. 3: 7), will destroy the power of Gogue in Egypt, and will then move north against his main forces which will be in triumphant possession of Jerusalem (vv. 8-9). We continue our exposition from verse 10.

*"The mountains saw thee and they trembled;  
the raging waters swept on,  
the deep gave forth its voice,  
it lifted its hands on high.  
The sun and moon stood still in their habitation  
at the light of thine arrows as they sped,  
at the flash of thy glittering spear"*

—Hab. 3: 10-11 — R.S.V.

This is the graphic language, used by the prophet to describe what he saw in vision, as the Mighty One from Teman continued his triumphant progress through the land. Before him will be found chaos and dismay, as the confederate forces of Gogue find themselves opposed by a Power they cannot understand or resist. Mountains tremble, the heavens pour down rain, the dry water-courses of Palestine burst into raging floods, the

mighty ocean roars a protest as it lifts its waves as though in terror, the sun and moon are entirely eclipsed, and the dark sky is illuminated by fierce and angry flashes of lightning. But then will appear a great Light on the political horizon (Isa. 60: 1): "the Sun of righteousness will appear with healing in his beams" (Mal. 4: 2) to still the raging of the storm, and to enlighten the darkness of Gentile times.

Habakkuk's language in these verses is both literal and figurative. That there will be tremendous convulsions of nature at the apocalypse of the Lord Jesus, the other prophets testify. Earthquake, storm, tempest, lightning on a scale unprecedented in history will trouble the embattled armies in the Middle East (Joel 3: 18; Zech. 14: 4, 10; Ezek. 38: 22; Isa. 2: 19). The whole contour of the land will be changed. The present rocky, arid surface of Palestine will be made fertile as the divine Ploughman uses earthquake to overturn the soil. Zion will be elevated (Ps. 48: 1), the surrounding country turned into a plain (Zech. 14: 10), and a tremendous underground river of living water will burst forth from the holy mount to flow eastward to the Dead Sea, bringing life to its waters (Ezek. 47: 1). The terrible depression of the Jordan valley which is, to-day, a unique aspect of the Holy Land, will be lifted up, and the swift-moving waters of the Jordan will commence to flow in reverse, finding an outlet into the Mediterranean somewhere in the north of Israel (Ezek. 47: 8).

The repercussions of this terrible earthquake will be felt world-wide. Mighty cities will be shaken and destroyed; Rome, the so-called "eternal city" will be plunged into the abyss as Zion is elevated. Terror will grip at people in all parts, a terror that Isaiah expresses when he predicts: "They shall go 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).

### NATIONAL EARTHQUAKE

Habakkuk's words have also a figurative application. Trembling mountains symbolise empires in convulsion (Jer. 51: 25-26), the roaring deep is used to picture peoples in turmoil (Isa. 57: 20), rivers in flood speak of nations in panic or at war, and the sun and moon are frequently used to describe civil and ecclesiastical authority. Used in this sense, the prophet's words depict in eloquent terms how all the institutions of Gentilism will be shaken out of place by the appearance of the "Mighty One from Teman". "They saw thee and they trembled." Isaiah expressed the confusion and turmoil of this time in the

following words: "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 like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like thistledown before the whirlwind" (Isa. 17: 12).

The Psalmist also saw this time in vision, and recorded his impressions in one of the most dramatic Psalms in Scripture (Ps. 93):

*Yahweh is reigning, robed in majesty;  
Yahweh is robed with a girdle of power.  
Thou hast steadied and settled the world\*;\*  
Thy throne stands firm from of old,  
Thou art from all eternity.  
The floods may storm, O Yahweh,  
The floods may storm aloud,  
The floods may storm and thunder;  
but high above the roaring billows,  
high above the ocean breakers,  
Yahweh stands supreme.*

The floods and storm here depicted concern the crisis of the latter days, that overwhelming "time of trouble" that Habakkuk also saw. The 66th Psalm likewise conveys us into the future, and reveals some of the awful manifestations of power in that day of trouble and glory.

*Sing homage, all the earth, to Elohim,  
sing out the glory of his name,  
and celebrate his praises.*

*Say this to Him: "How dread thy deeds are!"  
thine enemies cower  
before thy power;  
all the earth bows to thee,  
singing thy praise,  
singing praise to thy name.*

*Come and see what Elohim has done,  
how dread his deeds are among men.  
He turns the sea to dry land,  
till men cross floods on foot.*

*So let us joy in him  
who rules for ever by his power.,  
whose eyes survey the nations,  
till not a rebel dares to raise his head.*

Mighty empires will be shaken out of place, will become plains before the might of the antitypical Zerubbabel (Zech. 4:

---

\*The stabilised political world after the shaking that Habakkuk witnessed.

7). The roaring of the political seas will cease at the command of him who stilled the storm on the lake of Tiberias 1900 years ago. The civil and ecclesiastical institutions of Gentilism will fade from before the greater of the Divine politics of the one who described himself as "the light of the world." The "sun and moon" (or civil and ecclesiastical powers) shall "stand still" and be eclipsed by the brilliance of the speeding arrows and glittering spears of the beams of light radiating out from the "Sun of righteousness who comes with healing in his beams" (Hab. 3: 10; Mal. 4: 2).

And as Habakkuk saw in vision the Divine power of the Mighty One from Teman in belligerent manifestation against the powers that be, he recorded his impressions:

*Thou didst bestride the earth in fury,  
thou didst trample the nations in anger.  
Thou wentest forth for the salvation of thy people,  
for the salvation of thy anointed."*

(Hab. 3: 12-13, R.S.V.)

The nations will be scattered that Israel might be saved. "Behold," declared the Spirit through Zechariah, "I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege both against Judah and Jerusalem. And in that day will I make Jerusalem 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 . . . but He shall save the tents of Judah" (Zech. 12: 1, 2, 7).

Jerusalem will become the focal centre of the war. The city that witnessed the humiliation of the Lord Jesus 1900 years ago will see his glory, and the nations will be gathered together to witness it. There will be found the representatives of Jewry, the nation that 1900 years ago caused the city to resound with the clamour: "Crucify him! Crucify him!" There, also, will be the modern representatives of those Gentiles who signed the decree giving the Lord over to death. All will be humbled before the Lord Jesus as he bestrides the land in fury, and tramples his enemies in anger:

*"Thou wilt crush the head of the wicked,  
laying him bare from thigh to neck" (v.13).*

So declared Habakkuk as he witnessed in vision the triumph of the Son of God. The Hebrew word for "head" is rosh, and it will be the Autocrat of Rosh, the serpent power in political manifestation, who will be thus crushed by the Seed of the woman at Armageddon. The "foundation of the house of the wicked" (see A.V.) will thus be laid bare, and the preliminary

steps made for the ultimate overthrow of the ways of flesh in all the earth.

### MUTUAL SLAUGHTER AMONG GOGUE'S HOSTS

*"Thou didst pierce with his shafts the head of his warriors,  
who came like a whirlwind to scatter me,  
rejoicing as if to devour the poor in secret.  
Thou didst trample the sea with thy horses,  
the surging of mighty waters" (Hab. 3: 14-15).*

There are two significant items in these verses that need attention. Firstly, it will be noted that we have made an alteration to the Revised Standard Version quoted above. Instead of rendering the verse: "Thou didst pierce with thy shafts the head of his warriors," we have reverted to the A.V. and rendered it "his shafts" which is in accordance with the original Hebrew as the footnote to the R.S.V. acknowledges.

Most commentators are obsessed with the idea that Habakkuk 3 is historical, and relates to the Exodus from Egypt under Moses. Adam Clarke, for example, commenting on v.14 states that "his staves" should be "God's staves" because, he says, Pharaoh's hosts were not destroyed by mutual slaughter as the A.V. implies!! The translators of the R.S.V., evidently obsessed with the same idea, altered the text to read "his shafts" although it does violence to the Hebrew text.

But though the Exodus under Moses is a type of what shall occur under Christ when he shall emerge from Sinai, Habakkuk 3 is prophetic and not historical. It is prophetic of that time when Yahweh shall "call for a sword against Gogue throughout all His mountains; every man's sword shall be against his brother" (Ezek. 38: 21; Zech. 14: 13). Thus the Hebrew text of Habakkuk 3: 14 is correct. The Mighty One from Teman shall destroy Rosh with "his shafts," for the supernatural nature of the events that shall accompany his manifestation at Armageddon will cause panic in the confederated armies, and they shall turn their swords one upon another.

The second point of significance in the verse, is the use of the pronoun "me". Both "thou" and "me" are used of the one person: that one against whom Gogue shall come out as a whirlwind to scatter. That one is Christ. And the "thou" and "me" apply to him because he is "God manifest in the flesh", and it is the Spirit that is dictating this Psalm. The "Spirit of Christ" was in the prophets (1 Pet. 1: 11), for the Spirit of Christ is the Spirit of God. Thus, speaking through Habakkuk, the Spirit used the personal pronoun "me"; and speaking of the

Lord Jesus personally as the medium through which the Spirit shall be manifested, the second person is used, "Thou".

A similar occurrence is found in Zechariah 12: 10: "They shall look upon me whom they have pierced, and they shall mourn for him . . ." The "me" is Yahweh who the Jews virtually "pierced" when they put to death His son, for as the Lord declared: "You have not rejected me, but Him that sent me." In refusing to hearken to the words of the Lord Jesus, they were refusing the words of Yahweh; in crucifying the Christ, they crucified Yahweh, for the Lord Jesus was "God manifest in the flesh". Thus "Me" and "him" combined represent God manifest in the flesh, and this the Jews will recognise when they see the Lord Jesus.

### THE CHERUBIC HORSES

*Thou didst trample the sea with thy horses,  
the surging of mighty waters (Hab. 3: 15).*

These horses are the saints in warlike manifestation (for the horse was a symbol of war). Zechariah saw them after their conquests throughout the earth were completed, and they were able to report back to headquarters: "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest" (Zech. 1: 8-11). These horses will "trample the sea" of nations, successfully defying the "surging of mighty waters", bringing mankind quiescent under the mighty power of Christ, until, at last, the whole earth will "keep silence before him" (Hab. 2: 20). The power of the enemy will be in the dust, the glory of Yahweh's name will everywhere be applauded, and Israel will be a really great nation in the earth.

Here was what the prophet desired to see at the first;

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### FROM VICTORIA

"Logos" was originally sent to me by a sister who generously paid the year's subscription, but I am very happy to continue with it as I find much in it to help me in the race for Life Eternal. It seems to me that our pilgrimage to the Kingdom is nearly at an end, and it behoves us all to have our lamps brightly shining and ready for the midnight cry. Although I have not always known the Truth as it is in the Scriptures, for many years I have known the comfort of a close walk with God. I praise Him for having shown me the doctrine. Years ago, in the Baptist Church, we used to sing: "Where He leads me I will follow", and so He led me into the true light of His gospel, and He has since helped me to follow in it. Now all the family except one brother has accepted it.

—A.P.



here was the complete answer to all his questions. Everything was now made clear for him, and for us who study his writings. He could see that the just would live through his faith, he could see that wickedness does not go unpunished, and though his nation would be brought under the rod, the eternal purpose of Yahweh would prevail. He could see, shining through every dark act of discipline, the penetrating love of Yahweh, chastening His people that He might correct; using the forces of the Gentiles to develop His plan, and carefully providing for the future of those who put their trust in Him. With Paul, he could say: "All things work together for the good of those who are the called", and in the flood of light that came upon his cogitations, he could see more clearly his own individual standing before God and man.

Habakkuk's reactions to all this are expressed in the concluding verses of this chapter which we hope to consider in subsequent issues of "Logos", and which comprise one of the most glorious finales in the range of Scripture.

—H.P.M.

## QUESTION ANSWERED

# THE PRODIGAL SON

*Question: Has the parable of the Prodigal Son an application to the brother who drifts into the world, and while there realises the folly of his ways and repents?*

Answer: The parable (see Luke 15: 11-32) was primarily directed against the Pharisees (vv. 2-3) who condemned the Lord for accepting those whom they contemptuously termed "publicans and sinners" whilst they, themselves, stood aloof from his teaching. They were hypocritical — as hypocritical as the elder son in the parable who professed to serve his father with disinterested motives, but refused to reveal those qualities of affection and pleasure towards his erring brother that would have given his father the greatest pleasure.

Not that the virtues of the elder son should be overlooked. He, like the Pharisees, had that which could be commended and emulated, as the Lord on another occasion declared. He said: "The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do . . .

(Mat. 23: 3). And later, to the Pharisees, he said: "Ye pay tithe of mint and anise and cummin (small things) and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Mat. 23: 23).

In this regard, the Pharisees, like the elder brother in the parable, had been punctilious in their attention to the letter of the law — more so than the "publicans and sinners." Where they failed was in refusing to welcome their erring brothers back once they had repented, and in assisting in the general reformation that both John the Baptist and the Lord had introduced. If they had blended love with their scrupulous observance of the letter of the law, they would have been worthy of the greatest approbation. Here they failed.

The younger son also failed. Indeed, more lamentably than his elder brother. He was nothing but a waster, and so long as he remained among the swine, there was nothing that could be done for him. But he had the good sense to come to himself, and sufficient humility to recognise the evil of his ways, and he returned in understanding of his folly, saying: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (vv. 18-19). His humility and contriteness of heart was the basis of his acceptance.

Whilst the parable had its primary application to the Pharisees, like so much of the Lord's teaching, it advanced principles that are good for all time.

Yahweh is loving and compassionate, and will hearken to the plea of those who like the younger son repent in humility and seek His face. "Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust (Ps. 103: 13-14). Like the father in the parable, He waits for the return of the erring: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Yahweh, and he will have mercy upon him, and he will abundantly pardon" (Isa. 55: 7). Again: "If the wicked will turn from his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All the transgression that he hath committed shall not be mentioned unto him" (Ezek. 18: 21).

And when the erring returns, having thoroughly repented of his ways, it is the duty of his brother to manifest the qualities of the Father, and seek to help in the reformation, that

he might be strengthened to overcome. This is the challenge of the Truth. We are called that we might attain unto the position of king-priests in the age to come (Rev. 5: 9-10), and we are today in training for that state. The qualities of the true priest are described by Paul and include the supreme quality of compassion: "Who can have compassion (see margin also) on the ignorant, and on the erring; for that he himself also is compassed with infirmity" (Heb. 5: 2). When we truly become cognisant of our own weaknesses, we see the need of exercising forgiveness, and assisting the truly repentant, and will be educated to avoid the mistake of the elder brother in the parable.

—Logos Committee.

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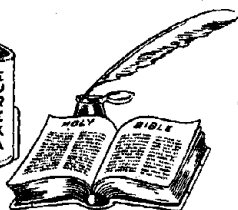
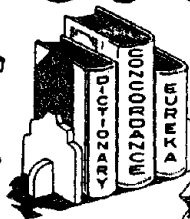
### NEW PUBLICATION

#### "THE STORY OF THE BIBLE"

*After very careful consideration the "Logos" Committee has decided to produce a monthly magazine for children. It is designed to progressively tell the story of the Bible in a manner suitable for young minds. Each issue will contain complete stories of a section of the Bible with suitable illustrations and an attractively coloured cover. The publication will be suitable for presentation to children who are not in attendance at our Sunday Schools and thus would be an incentive for them to attend. We are anxious to hear from brethren and sisters who may be interested in this new publication and who are prepared to assist in sponsoring sales in their particular district. "The Story of the Bible" will serve a most useful purpose for no such work is available at the present. It should be the personal anxiety of every individual brother and sister to see that their own children or children of their friends should not be neglected in correct Scriptural education. Bible puzzles and problems will be included in the publication as well as contributions from children. The cost will be approximately 10/- per year for 12 monthly numbers and we anticipate producing the first number in about six weeks.*

*We will anticipate hearing from you regarding our new periodical and in the meantime will expect you to forward the coupon on the back cover of this number of "The Logos".*

# 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

### WISDOM DEFINED

"Wisdom" has often been explained as "the right application of knowledge". A thoughtful reflection upon the contents of Proverbs 8 and 9 will show that such a meaning is very insufficient to explain the "wisdom" of which they speak. Many qualities are marked in the 8th chapter: truth, righteousness, understanding, knowledge, counsel, strength, judgment, blessedness, life, etc. These are excellencies "possessed, let up from everlasting . . . while as yet the earth had not been made, nor the fields, nor the highest part of the dust of the earth . . ." Such are possessed by the Lord who, in actual fact, is the Speaker of v.34: "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors . . . whoso findeth Me findeth LIFE . . ."

John indicated the Absolute and Underived when he wrote: "The word was God", and again, "God is love". It is also equally true that God is wisdom. He has built "her house" (Prov. 9) and the things written about this house are to be identified with God and "His way": "killed beasts . . . wine . . . bread . . . a furnished table . . ." God's way has been and is by the shedding of blood, by breaking of bread, and drinking of wine. This is, to them that perish, "foolishness", but to the wise, "The power of God and the wisdom of God". Beasts ceased to be killed for sacrifice with the offering of God's son, and he "of God was made unto us

wisdom, righteousness, sanctification and redemption". It is God that calls, "Come eat of my bread and drink of the wine that I have mingled; forsake the foolish and live, for by me thy days shall be multiplied, and the years of thy life shall be increased" (Prov. 9: 5-6). Proverbs 9 also speaks of "another woman". She has "stolen waters and secret bread", but **no wine** in her house. The dead are there, and "her guests are in the depths of hell". The blood of the age-lasting covenant is not sprinkled upon the doors and lintels. God calls us away: "Unto you, O men I call, and My voice is to the sons of man" (Prov. 8: 4). The Lord Jesus likewise calls: "Come unto me." The Revelation adds: "The Spirit and the Bride say, Come." If we see this "wisdom" and this God, we shall find that "the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding" (Prov. 9: 10).

The House of God can be identified by its seven pillars: One body, one spirit, one hope, one Lord, one faith, one baptism, one God.

—C. F. Cookson

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*YOUTH IS THE TIME TO SERVE THE LORD, TO BUILD UP A STORE OF KNOWLEDGE AND UNDERSTANDING TO GUIDE WITH WISDOM THE EXPERIENCE OF LIFE.*

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## LESSONS FROM THE PAST

### IN THE WILDERNESS

After passing through the waters of the Red Sea, the children of Israel followed Moses to Kadesh within sight of the Promised Land. Although the promise of an inheritance in the Land had been the hope of Israel for generations (Gen. 50: 24-25), and although God had delivered them from Egypt in order to fulfil His promise (Gen. 15: 13, 16), and had manifested His great power in the overthrow of Egypt, yet they did not immediately enter the Land.

Paul informs us that this was because of unbelief (Heb. 3: 19), so that Israel's experience teaches us that unbelief excludes from the promises of God.

A further lesson is likewise to be gained. Paul declared: "Flesh and blood cannot inherit the Kingdom of

God" (1 Cor. 15: 50). Here, again, the truth of this statement was illustrated by Israel.

They were motivated by fleshly lusts and desires. They longed for the flesh-pots of Egypt (Ex. 16: 3), and despised the daily manna (Num. 11: 5-6). They were fearful of the Canaanites, and faithless of the promise of divine guidance and protection (Deut. 1: 26-32). The injunction was continually made to them in their daily experience: "Take no thought what ye shall eat . . ." "Seek ye first the Kingdom of God and all these things shall be added unto you" (Mat. 6: 31-33). But they failed to perceive.

A "reason" why they failed was readily forthcoming. They were concerned, they professed, for the safety of their children lest they should be a prey to the inhabitants of the land (Num. 14: 3). Herein is demonstrated an ever-present characteristic of the "old man" of the flesh. There is none so pious, nor filled with so many excuses why he should not submit to God's requirements as this hyperbolic sinner, who draws nigh unto God with his lips but his heart is far removed from Him.

In the wisdom of God, a period of forty years sojourning in tents in the wilderness was prescribed, that by sharing Abraham's experience (Heb. 11: 13-16) their characters might be moulded to the same pattern, so constituting them his children by faith. By this process, the rebellious were purged out from among them, the "old man" and his deeds was greatly suppressed. For forty long, weary years the lesson was daily driven home that they were utterly dependent on the providence of God for their sustenance, and they learnt to look beyond the present to the joy to be revealed in the land promised to their fathers. Through the ordinances of the Law, a constant emphasis was laid on the cutting of the desires of the flesh, and the subjugation of the human mind to the will of God.

These things are examples for us (1 Cor. 10: 11). They constitute shadowy representations of the experience of the individual disciple in Christ. They teach us that the sole virtue of submitting to baptism will not fit us for the Kingdom. A lifetime of probation is necessary to purge out the rebellion of our nature, to overcome the desire for the "flesh pots of Egypt", and the attractions of the "weak



(Acts 7: 53), though in the text before us this is represented as "Yahweh speaking". It is Yahweh in manifestation, for in Numbers 12: 8 we read: "With him (Moses) will I speak mouth to mouth . . . and the similitude of Yahweh shall he behold . . ."

This raises the interesting fact that there are gradations of rank among the Elohim. There was one particular angel (perhaps Michael cf. Dan. 10: 21 with margin Josh. 5: 14-15) who was placed over the affairs of Israel, and in whom was vested the name of Yahweh (Exod. 23: 20-23). He revealed the glory of the great Increate, and spake to Moses face to face. Before this Angel, Moses was permitted to come near (Exod. 24: 2) whilst the rest of the elders of Israel were only permitted to see angels, or Elohim, of lesser rank (note v.11). This angel stood in relation to the other Elohim, as the Lord Jesus stands in relation to the general community of the saints. He is pre-eminently the manifestation of His Father, and all who will see Him when He reigns on earth will see Yahweh in the same sense as did Moses as stated in the reference you advance. They will see Yahweh in manifestation, but not personally, for "no man can see Him and live".

—G.E.M.

## THE PARABLE OF NATURE

# THE PATTERN

*The first of a series of unique articles that should prove of great interest. The author contends that when we look at the panorama of nature with eyes enlightened by the Word, we see revealed a parable of Yahweh's purpose with the earth and man upon it. But let the author speak for himself . . .*

### **HALLELUYAH!** (Praise ye Yah)

Praise ye Yahweh from the heavens: praise Him in the heights.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, sun and moon: praise Him, all ye stars of light.

Praise Him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise **THE NAME** — **YAHWEH**: for He commanded, and they were created (Psalm 148).



**THE PATTERN**

Let us begin by taking a look at our surroundings. Job declared to his friends, concerning God, that "He hangeth the earth upon nothing" (26: 7). This earth, hanging as it were in space, moves in a tremendous circle around the sun. Brother Thomas, contemplating the glorious handiwork of the Creator, remarks in the opening paragraphs of *Elpis Israel* that if we could see it from afar, we would see this earth shining in the reflected glory of the sun, just as we now see its sister, the moon. Then, as we came to look more closely at the earth itself, we would see it as the habitation of races of animals, who graze in its fields, lurk in its forests, soar through its skies, and pass through its seas. At the head of all this stands man. And though the earth is filled with his renown, it is his crimes, rather than his virtues, which have given him the pre-eminence above all other created things, up to the present time.

Man surveys this universe in which he finds himself, having through the process of time acquired the ability to see the microcosm in a drop, and the elements in the stars. He exercises his wisdom, and formulates certain laws to express the relationships which he observes to exist between the things that he sees. For example, he speaks of the "law of gravitation," which, he assumes, keeps the planetary system together, man and beast on this earth, and the sea within its borders (but see Job 38: 8-11). And yet, what does man really know about all these things which he can see? Comparatively nothing!

He does not know what life is, nor how it came to be. He does not know how this solar system came into being, although he has built up various contradictory hypotheses about it all. He does not know what this mysterious force of gravity is, which holds him, and his fellow-man on the other side of the planet, with their feet to the ground, although he regards the phenomenon as "the law of laws." He has not yet found out what the earth looks like but five miles under his feet. He does not know how the mountains came into existence, or what causes the emergence of continents (Gen. 1: 9), although he has ventured to build up hypotheses about these things also.

Man does not know! His many theories not only contract one another, but each bears within itself its own contradictions. Even as it has been written: "Hath not God made foolish the wisdom of this world?" (1 Cor. 1: 20). Yea, and man himself bears witness of himself, declaring the same truth, saying:

*"The problem of the origin and the development of the solar*

system suffers from the label 'speculative'. It is frequently said that as we were not there when the system was founded, we cannot legitimately arrive at any idea how it was formed" (Harold Jeffryes writing on "The Origin of the Solar System", in "Internal Constitution of the Earth", edited by E. Gutenberg, 1939).

"He was not there . . ." he says! God reminded Job of this very fact thousands of years ago, in saying, "Where was thou when I laid the foundations of the earth? Declare, if thou have understanding who hath laid the measures thereof, if thou knowest? Or, who hath stretched the line upon it?"

The universe in which we are found, with all its glory and majesty, with its many wonders, constitutes a challenge, and should teach us a great lesson. Job learnt that lesson, for when God had reminded him of the manifold wisdom manifest in all His work, Job replied to his Maker: "Behold, I am vile: what shall I answer thee?" And yet again he says, "I abhor myself, and repent in dust and ashes" (40: 4; 42: 6). Let us, in looking at the same picture, be moved to the same end, even a realisation of our complete insignificance before God (Isa. 40: 12-15), and our utter unworthiness for the least of His mercies (Ps. 8: 4). This necessary frame of mind, which the prophet describes as "a poor and contrite spirit" (Isa. 66: 1-2) is the essential preliminary to the development of the "fruits of the spirit" in each one of us (Pro. 9: 10).

### THE PURPOSE OF CREATION

The natural man surveys the scene, and philosophises upon his circumstances. He sees things proceeding according to certain "natural laws," and conceives those laws to be immutable. He looks into the heavens, and strives to reach out a hand to the stars. He contemplates "interplanetary travel," and muses upon the possibility of life (usually, he thinks, in some grotesque form) on other planets, in other galaxies. But in all his philosophising he cannot find God. "The heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. 19: 1), but "no man can find out the work that God maketh from the beginning to the end" (Eccl. 3: 11). It is, as Paul declares, "in the wisdom of God that the world, by wisdom, knows not God" (1 Cor. 1: 21). The existence of God, and His almighty power, even "God Almighty" (Gen. 17: 1) is declared in all His creation, but, there we would have to stay, were it not that the God of heaven is a "revealer of secrets" (Dan. 2: 28), speaks unto men (Job 33: 14-26) in the ways of His choice, and has determined, by the foolishness of preaching, to save them that believe.

If, then, we would know God, and learn of His character

and purpose (Exod. 3: 15; 6: 3; 34: 6), we must wait upon the revelation which He has made unto men. He has declared through His servants that He "formed the earth to be inhabited" (Isa. 45: 18). He further declares to those whom He has chosen to be His sons, that "all things are for your sakes" (2 Cor. 4: 15). This is an awe-inspiring conception: the whole of creation, as we see it, has been designed by God to the end that the earth might be a fit habitation and a proper dwelling place for the sons of God.\* No wonder the angels of God "shouted for joy" when the work was begun (Job 38: 7), and no wonder God counts foolish the many speculations of the wise of this earth upon the origin and end of all that we see.

### THE ALLEGORY

It is within our observation that the sun and moon have many beneficent effects upon this earth, but the stars, also, play their part in making the earth a habitation fit for the glorified community that are destined to dwell therein. Not only do they give beauty and majesty to the night sky, but their Maker speaks of their "sweet influences" Job 38: 31). The whole of creation, then, says God to His children, together with all the events of that six thousand year period of sin and death now drawing to a close, and during which they have, each one, been made meet for His use, are "for their sakes." At the last, the intention declared to Adam, that he might have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26) will come to pass. We do not see this yet.† All we see, so far, is the Lord Jesus "crowned with glory and honour," and we wait patiently for the day to dawn when "all things" will be put in subjection, not only to him (Phil. 2: 10; Heb. 1: 4), but to all his brethren, in fulfilment of the declared purpose of the Creator that "the meek should inherit the earth" (see Heb. 2: 6-11). Unto the angels hath He not put in subjection the world to come, whereof we speak.

But the wonder of the purpose of God does not end there. Not only can we look forward to a time when all these things shall be accomplished, and this wondrous creation enter into

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\*Note how this conception negates the thought of life elsewhere in the universe with intelligence and moral capacity — E.S. (That is, the universe as we know it. Each star in the huge vault of heaven is said to be a sun governing its own individual universe! — Editor).

†If any think otherwise, let him read Job 39, which becomes a rehearsal of the powers of which the apostles had but a "taste" (Mark 16: 17-18 and note Acts 28: 5).

the possession of the "sons of God," but even now, in all its order and arrangement, present and prospective, this creation of the Father "uttereth speech," and "showeth knowledge" (Ps. 19: 2). Herein is hidden a beautiful allegory, which can be unfolded before our eyes if we will but turn to the Word of God. Therein we see that He has laid hold of — nay, created — all the natural things visible to us from day to day, and so familiar in all their workings, even the sky with its glories, the earth with its wonders, the firmament with storm, and wind and rain, clouds and dew, the fruits of the earth, its trees, brooks, hills and dales, to be a mighty panorama teaching us the fulness of His great things which we now see, He had His purpose in mind: "the invisible things of Him from the creation of the world are clearly seen" (Rom. 1: 20). Not only so, but these "invisible things," where-unto we have been called, are "understood by the things that are made." May we, with diligence, come to that understanding.

—E. Stallworthy, Eng.

## *Christadelphian Newsletter*

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

### **ENQUIRIES REGARDING THE TRUTH**

During the past month, the distribution of "Digest of Truth" and "Herald of the Coming Age" has resulted in letters and enquiries from interested friends in the following districts: Sutherland (N.S.W.), Invercargill (N.Z.), Neutral Bay (N.S.W.), Adelaide (S.A.), Woodville (S.A.), Seattle (U.S.A.), Washington (U.S.A.), Elgin (U.S.A.), Moe (Vic.), Kottayam (South India), Mundurah (W.A.), Christchurch (N.Z.), Richmond (N.Z.), Stirlingshire (Scotland), Massachusetts (U.S.A.), Jesmond (N.S.W.), Bullfinch (W.A.), Virginia (U.S.A.), Grenmount (W.A.), Alberta (Canada), Merrylands (N.S.W.), Torrens Creek (Q.).

Literature, or letters, have been sent on to all these addresses, and brethren in these districts will be asked to personally contact those interested in order to supplement the

printed word by personal tuition in the things of the Truth.

Those who thus go to the trouble and expense of distributing these publications will see that their labours are not entirely in vain.

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### OUR KNOWLEDGE OF THE BIBLE HAS DEEPEINED

This is the conviction of the Secretary of the Kingswood (S.A.) Class (Bro. M. Flint) who reports upon the activities of the class, thus:

The Kingswood "Elpis Israel" Class meets in the home of Brother and Sister A. Hollamby on alternate Monday nights. The meeting commences at 8 with hymn and prayer. One of the day's readings is then read and discussed for ten minutes. A resume of the previous meeting's study is read, prior to the study of "Elpis Israel". The section of this book set down for the evening is then read around the class paragraph by paragraph, and is then outlined by the brother appointed for the evening who supplements his comments with copious references from the Scriptures. This study continues until 9.30 when a section of the Eptome of the Commandments of Christ is read, after which we close with hymn and prayer.

During this year three special evenings have been held. On 2nd May, Brother Spongberg of Sydney addressed us concerning the prophecies of Revelation and Daniel. On 6th June, Brother H. P. Mansfield gave an evening entitled "The March of Time" and which illustrated the development of the Time of the End in our day. On 15th August, Brother L. J. Colquhoun gave an evening dealing with the 6th vial, and which was illustrated by charts prepared by him. Our highest attendance this year has been 36 with an average of 17. The average for the past three years has been consistently between 16 and 17.

By these meetings a deeper understanding of the Bible has been obtained. This year, our studies have concerned the "Saints and Two Witnesses" and we have been enabled to see how prophecy has been fulfilled in events that laid the foundation for modern society. The decline in the temporal power of the Papacy, the uprising of the suppressed masses in France during the French Revolution, the troubles that shook the thrones of Europe in 1848 and so on, have been faithfully aligned with Bible prophecy by Brother Thomas in an exposition that permits us to see clearly the true nature of events that effect us from day to day.

—M. Flint

## The Voice of Folly . . .

## . . . Soon to be Hushed

"The fool hath said, 'There is no God!' — Ps. 14: 1



Great prominence has been given by the Press to a recent B.B.C. talk in which the speaker challenged belief in God, and demonstrated once again the truth of the Proverb: "A fool hath no delight in understanding, but only in expressing his opinion" (Prov. 18: 2—R.S.V.).

And yet, many who sought to challenge the speaker, and affirm belief in God, coupled with their remarks a repudiation of God's Word, the Bible. It is true, unfortunately, that clergymen are frequently to be found most prominent in repudiating the scriptures, preferring to advance that which the Church teaches, rather than that which the Bible proclaims.

Thus, some time back, a prominent cleric of the Church of England publicly stated that the story of creation in Genesis was not literally true. "Religion no longer conflicted with science," he declared, "because religion had abandoned all points at issue what were once fiercely contested."

His comments were supported by the Bishop of Birmingham

who agreed that "the traditional belief in Scriptural infallibility can not be maintained against the modern outlook."

Another spokesman for the Church went even further. Whilst admitting the historical value of the New Testament, he denied any belief of such stories as "the birth and resurrection of Jesus."

Yet all these leading churchmen believe in the existence of God, and doubtless are horrified at the B.B.C. broadcast!

And in such men as this — educated, learned, fluent — the religious world puts its trust.

How true to today are the words of Scripture: "The pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered (Jer. 10: 21). The spiritually bankrupt condition of the church, today, illustrates the truth of these words. "The priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, nor

have shewn difference between the unclean and the clean" (Ezek. 22; 26).

It is becoming increasingly unpopular to place unqualified credence in the Bible.

No greater insult can be made to anyone than to doubt the veracity of his word. The world is flagrant in the repudiation of God's Word, and is constantly challenging His veracity. And thus, against a wicked and rebellious age, the judgments of Yahweh are mounting. In forthright language, which must commend itself to those who view these things from the standpoint of God, Brother Thomas, in "Eureka" draws attention to the impending judgments on a Christendom both astray from the Bible, and insulting to God's name:

**"The ecclesiasticism of the earth and of the whole habitable, with all the clerical orders by which it is upheld will be utterly abolished by the wrath of the Deity poured out without mixture, which they will be compelled to drink with great torment in the presence of Jesus and the Saints (Rev. 19: 7-11; 18: 2). Into this bed of tribulation, Jezebel is at length cast, with all her anti-christian and clerical adherents, who, in the text last quoted,**

**are typified by 'demons', 'foul spirits', and 'hateful birds'; for the Thyratiran Jezebel (see Rev. 2: 20) is but the germ of that Babylon which as a mighty Upas banded with brass and iron, now overshadows all nations with its pestiferous and besotting influence."**

Some find this language "hard." They see the clergy as earnest, good-living folk, anxious to assist others in trouble, and improve the moral conditions of the world. We do not doubt their good intentions, but first things must be placed first, and the first principle of true morality is honouring God's name; whilst every student of the Bible must realise that one of the main causes of the evil which troubles so many parts of the earth today, is man's repudiation of the Bible: his attempts to throw off all connection with God. Because of this, the world is in a dreadful state, and is blindly drifting to an even worse condition. The efforts of churches to stem this tide of evil is as effectual as a barrier of sand in face of the encroaching flood. The world is suffering, and will continue to suffer, until it learns and acknowledges that "the Most High rules." "When Thy judgments are in the earth, O Yahweh, the

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### A STUDY OF DANIEL'S PROPHECY

It is proposed (God willing) to commence in Adelaide a verse by verse study of Daniel's prophecy, similar to the one on Zechariah at the Goodwood Class. Any who may be interested in attending such a class should contact Brother K. Stewart, Secretary of the Classes.

inhabitants thereof will learn righteousness" (Isa. 26). The day is coming when the voice of folly will be forever hushed. Meantime, hear again, the voice of Brother Thomas:

"It is objected that they (the clergy, etc.) are very learned, respectable, pious and sincere gentlemen. We admit all this under certain modifications; but we have nothing to do with their learning, respectability, piety and sincerity; our argument is, that they do not speak the words of Truth as any man, not an idiot or a fool, can read them in the Scriptures. They speak one thing, and the Eternal Spirit another; and what they speak is a point-blank contradiction and denial

of the words of God; so that, if a man believe their dogmas, he must of necessity make God a liar, which is to blaspheme Him, His truth, and all who heartily believe it. They scoff at the idea of some poor shoemaker or mechanic, who may be a true believer, taking a position over the nations after the lapse of a few years, to govern them for God in place of Queen Victoria, and the Kings of the earth, who now possess the dominion. They assume the posture of "laughter holding both her sides" at the very statement of so preposterous a conceit. No wonder they discourage the study of the Apocalypse."

"IF THE BLIND LEAD THE  
BLIND BOTH SHALL FALL INTO  
THE DITCH."







# 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.

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## 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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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.

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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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(Acts 15: 14)

**No. 2**

**October, 1955**

**Vol. 22**

*"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**

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

Paul.

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THOUGHTS FOR THE TIMES

## What the Future Will Reveal !



*The time is short. The scene will suddenly be changed in a short time; and all matters will appear in their true light to every one. 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 consolation 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.*

"EUREKA" IN THE LIGHT OF TO-DAY

## The Shifting Sands of Roman Intrigue

*"Her sins have followed her until the heaven." This is the reason assigned for her being plagued. The word "ekolouthesan", signifies to be a follower. Her sins have been her followers. They have not been fitful, or occasional, attendants; but have been the invariable, and constant, and desperate, ruffians of her train. "until the heaven", "achri tou ouranou": that is, until the time arrived to establish the New Heaven. Had she repented of her deeds fifty-three years ago, when the darkness, or political eclipse, of the Beast's dominion was removed by the fall of Napoleon the Great, her sins would not have followed her "until the heaven". But her officials "blasphemed the Deity of the heaven, and repented not of their deeds" (Rev. 16: 11), but continued in the practice of all their abominations until now, and will do so until sudden destruction comes upon them from which there will be for them no escape."*

—"Eureka", vol. 3, p.632.



To understand the political philosophy of the Roman Catholic Church, it is necessary to know something of the history of the last two centuries, and to grasp what is fundamental to the Church's view on its own destiny.

The history of the last 175 years could be said to be the history of political democracy.

Democracy is not a new thing upon the earth. Brother Thomas shows in *Elpis Israel* (p.174), that it was a form of democracy, a fraternal communism, which was implicit in the aim of the builders of Babel: "Let us make us a name, lest we be scattered . . ." (Gen. 11: 4). The English word democracy is a combination of two Greek ones — *demos* meaning "the people", and *kratos* meaning "dominion, rule, or power", and as the words imply, it means "power and authority of the people". In a democratic state, by whatever economic standard they choose, the people rule.

But though democracy is not new, it sounds new because it has been denied the civilised European peoples for hundreds of years. The iron rule of Rome, when her strength was



greatest, left no room at all for "government of the people, by the people, for the people". The people were merely the pawns on an international chess-board, controlled from Rome.

The end of the eighteenth century, however, brought great changes. The Industrial Revolution, pioneered in England, was followed by rapid economic and technical developments. In Europe, the principles of "Liberty, Equality and Fraternity", the catch-cry of the French Revolution, brought back to the Old World from the New by those French mercenaries who fought against England in the American War of Independence, had fermented into a war of ideas. The theories of political democracy, planted in the fertile soil of penurious and priest-ridden France, very soon spread as a forest fire throughout the Continent.

Democracy was the sword of Yahweh for the punishment of Rome (Ps. 17: 13). Its outworking, historically surveyed, can be seen in the destruction wrought in the first five vials of wrath, the fifth of which, on 11th September, 1870, saw the troops of the Government of United Italy attack and overthrow the Temporal Power in the three Papal States. The power of the Church was based on absolutism, or totalitarianism, the very antithesis of democracy, so that in whatever form it existed, it invoked the implacable hatred of the Vatican.

### **DICTATORSHIP OVER THOUGHT**

The power of the Church has been retained through the centuries because it has retained an iron control over the minds of its worshippers. The Index Expurgatorius, or "List of Forbidden Books", the laws of which bind all Catholics except Cardinals, Bishops and those whose rank is not below that of Bishop, reflects the iron control of which we speak. The divisions of the Index are as follows:

1. All books which propound or defend heresy or schism, or which of set purpose attack religion or morality, or endeavour to destroy the foundations of religion or morality.
2. Books which impugn or ridicule Catholic dogma or Catholic worship, the Hierarchy, the clerical or religious state, or which tend to undermine ecclesiastical discipline, or which defend errors rejected by the Apostolic See.
3. Books which declare duelling, suicide and divorce lawful, or which represent Freemasonry and similar organisations as useful and not dangerous.
4. Books which teach or recommend superstition, fortune-telling, sorcery, spiritism, or other like practices.

5. Books which professedly treat of, narrate, or teach lewdness and obscenity.
6. Editions of the liturgical books of the Church which do not agree in all details with the authentic editions.
7. Books and booklets which publish new apparitions, revelations, visions, prophecies, miracles, etc., concerning which the canonical regulations have not been observed.
8. All editions of the Bible or parts of it, as well as all Biblical commentaries in any language, which do not show the approbations of the bishop or some higher ecclesiastical authority.
9. Translations which retain the objectionable character of the forbidden original.
10. Pictures of our Lord, the blessed Virgin, the angels and saints and other servants of God, which deviate from the customs and directions of the Church.
11. The term "books" include also newspapers and periodicals which come under the foregoing classes; not, indeed, if they publish one or the other article contrary to faith and morals, but if their chief tendency and purpose is to impugn Catholic doctrine or or defend uncatholic teachings and practices.

When men were encouraged to think independently of the Vatican (instead of having the priest do the thinking for them), and when the means of instruction fell into hands other than those that controlled the Vatican, forces were released that spelt the death-knell of its spiritual dictatorship. The Roman Catholic Church was quick to realise this fact, and the fulminations of the Popes since the second half of the nineteenth century have therefore been directed to opposing democracy, whether dressed in the garb of liberalism, secularism, socialism, or communism. Pope Leo XIII in his Encyclical issued on 21st April, 1878, contended that secularism and liberalism had caused the undermining of those fundamental truths which were the basis of society. In his view, these fundamental truths consisted of the Church's "right" to educate youth, the Temporal Power of the Pope, and the acceptance of the authority of the Pope and of the Catholic Church, "the source of progress". In the religious field, Leo XIII fought hard and long to tighten the ranks of the Church. He insisted that all Catholics should submit to the Holy See's requirements, that education should be Catholic, that every church member should follow the principles of Catholicism respecting marriage and family, that children should imbibe the teaching of the Church as early as

possible, and that, so as to be equal to the task this education imposed, the parents must be Catholic and must be united by the Sacraments of the Church.

This represented an attempt to draw a curtain over educative forces that democracy had unleashed, and to enshroud, or keep enshrouded, the minds of those still in subjection to the dogmas of the dark ages. It was the outworking of 2 Thess. 2: 10: ". . . all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

### THE CHURCH WAGES POLITICAL WAR

The directives of Pope Leo XIII were not, however, confined to religious matters. He also invaded the social and political fields, in which (by many Encyclicals) he consistently condemned the Secular State, the heresy of Liberalism, and finally, of Socialism. "He advised Catholics to fight these ideologies, which were hostile to the Church, on their own ground — namely, in social and political fields, by uniting in Catholic trade unions, and by creating Catholic Parties. His teaching characterised the general policy of the Vatican up to the beginning of the twentieth century, by which time the type of State condemned by the Catholic Church over and over again had established itself practically all over Europe" (Catholic Church Against the Twentieth Century, pp. 65-66).

The policies enunciated by Pope Leo XIII have not been altered by his successors. They have merely expanded and applied the same principles to different sets of circumstances, and not without considerable ability or celerity of movement. They have been truly faithful to the traditional policy of the Church (and will continue so to be) for it is testified: "They repented not of their deeds". The work of destruction of this system does not rest with men. It is the privilege of Deity (2 Thess. 2: 8). It must therefore continue until the coming of the Lord.

---

### FROM CANADA

"The writings of the brethren constantly refreshes one's mind on the things which sometimes we forget, and in these days of trouble it is vital that we ever keep God's wonderful Truth before our eyes. He has told us in His word that trials will come our way, and He has thus prepared us for what we should expect. Yet we are constantly built up as we see the development of His purpose, and we are confident that the time is not far distant when our beloved Lord and Master shall be with us. We have no Ecclesia here, but we keep our Memorial Meeting every Sunday morning, just my husband and I. I think our nearest Ecclesia would be at Vancouver, 300 miles from here.

—J.A.

Although Leo advocated the Catholic trade union and the Catholic Political Party, neither was given a concrete "platform" to place before the electorate. This, in itself, illustrates the fact that neither was established on deep political principle, but that, on the contrary, both owed their origin to the reaction of unrepentent wickedness that followed the late-nineteenth century decline in the Church's fortunes.

### THE END JUSTIFIES THE MEANS

The fact that the Catholic Centre Party in Germany did not have a settled political policy was not a disadvantage when it could be assured of the support of the Catholic population.

*Every student of prophecy recognises that the intrigues of Catholicism, like those of Communism, play an important part in the development of the crisis of the End. In this article, the author lays the foundation for two that are to follow. He shows how the Church has invaded the Realm of Politics in an attempt to regain lost power and influence in the modern world, and to counter the flood of independent thought that has swamped the political and religious worlds since the French Revolution (and which has seen the resurgence of the Truth in these last days). Every effort has been used by the Hierarchy to obtain a dictatorship over the minds of men, and events indicate that the principle observed is that "the end justifies the means". The article should be read in conjunction with Revelation 17.*

Without a settled policy, the Party was able to display great manoeuvrability in recurring crises, and to exercise the balance of power it frequently held to the considerable advantage of the Church from which, of course, it received its instructions.

Prior to 1878 and the accession of Leo XIII, Germany was the scene of great conflicts between the Catholic Centre Party interests, and those of the Government, led by the Protestant Prussian, the great statesman, Bismarck. Considerable disturbance resulted, and Bismarck's government had been forced to take salutary measures against the Church. The opposition of the Catholic Party to Bismarck, was most marked. On the accession of Leo XIII, however, a compromise resulted. It had suddenly been realised that neither Bismarck nor the Pope respected democratic principles; and, since both were authoritarian in principle, a working agreement resulted.

Following the first world war, and the deposition of Kaiser Wilhelm II, Germany was established as a republic, and although

the Church realised this would lead to an extension of socialistic principles, it also realised that politics were secondary to the welfare of the Church, and it yielded to participation in the new State.

"Although the Catholic party damned the Revolution and hated the Reds, nevertheless, it took its part in the Republican Government. As a Catholic put it, 'taking its stand on the basis of the given facts'. "That did not mean there was a change of heart in the Party. It merely meant that it had to adapt itself to a new situation in order to attain the same ends. When dealing with Catholic parties, one must remember that they are but the instruments with which the Catholic Church aims at reaching certain religious moral goals; thus political Catholicism, even if not changing an iota of its programme, can adapt itself to new situations by very easily making tactical moves which would be very difficult to other parties whose principles are only political or social, and which, to them, would be a matter of fundamental principle.

"Under the Kaiser the Centre Party was a staunch monarchic and imperialistic party. Under the Weimar Republic it appeared as though it had become republican and democratic. What had actually happened was that it had adapted itself to the new circumstances in order the better to pursue its way towards its goals; and it remained what it had always been — namely, a Catholic party." (Op. cit. pp. 159-160).

### A DEAL WITH HITLER

Since its formation in 1870, the German Catholic Centre party, though deriving its support from the mass of Catholics, had been controlled by the more aristocratic and intellectual of their number, not excluding the Hierarchy. How did the Catholic voter view the political somersaults of the Church? It was Eugenio Pacelli, then Papal Nuncio, later Cardinal Secretary of State (the Foreign Affairs Portfolio of the Vatican), and now Pope Pius XII, who sent the following report to the Vatican. The table consists of percentages of male Catholic voters who voted for the Catholic Party since 1875; 1875 — 85%; 1907 — 65%; 1912 — 55%;

1919 — 48%; 1928 — 39%.

These figures showed conclusively that the power of the Church as a political force was waning rapidly. They were received with considerable concern in the vatican. Something drastic to restore the fortunes of the Church in Germany had to be done, and done quickly. It was done. A series of moves took place; first under the Catholic Chancellor Bruening, and

then under Catholic Chancellor Von Papen, to clear the way for Hitler's appointment.

Following an agreement entered into between von Papen and Hitler, the latter, a Catholic by birth, was made Chancellor on 30th January, 1933. The Church fondly imagined that it had found a strong man, an ally who would respect its wishes for spiritual dominion, and who would clear the way for the restoration of its authority in Europe.

The Church, it has been said, has always had a predilection for "strong men." How it was caught in the net of its own making, makes interesting reading, and will receive attention in our next issue. Sufficient is it at this stage to state the fact that nothing has happened to warrant the view that there has been any departure from the stated aims and aspirations of the Papacy. As Brother Thomas wrote, it shall continue to practise its abominations "until sudden destruction comes upon them (her officials) from which there will be for them no escape."

EMS.

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#### THE LESSON OF SARDIS

Sardis was once a great and splendid city, but now is as "dead as the Angel-Presbytery" through which the light of the Seven Spirits shone for the divine illumination of its Jewish and Gentile inhabitants. Gloom, misery, and death, ignorance and superstition, now reign over this once populous, wealthy, and enterprising capital of the Lydians. The Spirit came upon them "as a thief", and swept them with desolation, because they would not be mindful of His word. And such is the fate prepared for all who similarly offend. The Presbytery in Sardis was exhorted to "become" vigilant. This implies that it was not so when the Spirit caused John to write. It was even then "about to die", but, from the exhortation, evidently not so far gone but that it might recover. Their "works" were not such as the Deity approved. Heretical opinions subversive of the faith had crept in. Though the particular heresies are not specified as in former epistles, whatever they were they were of a nature to defile. This appears from the fact, that they who "kept strictly" what they had originally "received and heard", had preserved their garments from defilement. Others had not been mindful to do this; but had received and heard something else, so that their garments were defiled. Whatever the dogmas were, though it might gratify curiosity to know, it matters not; this, however, is certain, that they worked death in those who received them. This is the sure influence of all thinking not in strict accordance with "the law and the testimony". Whatever is not of the truth, is defiling before God. Every "reasoning", lofty conception, and thought not according to the knowledge of God, is polluting, and engenders disobedience and apostasy. The faith is perverted, and the practice marred. Such was the condition of the Presbytery in Sardis — defiled by human tradition and dead; a type of all "Christendom" at this day.

—J. Thomas

A VERSE BY VERSE EXPOSITION OF  
HABAKKUK'S PROPHECY . . .

*▼*  
"I Will Quietly Wait"



*"I hear, and my body trembles,  
my lips quiver at the sound;  
rotteness enters into my bones,  
my steps totter beneath me.  
I will quietly wait for the day of trouble  
to come upon people who invade us."*

—Hab. 3: 16 — R.S.V.

The trembling and fear which the prophet experienced, and to which he gave expression in the words above, were consequent upon the initial message he had received from Yahweh, recorded in Chapter 1. Yahweh had revealed that the wickedness of Israel would be disciplined by trouble. The Chaldeans would be used as His rod to punish the people (Isa. 10: 5), and as the prophet was shown the devastating extent of the war to be initiated, he was filled with horror at the national judgment about to fall upon the beloved nation. He pleaded for further information, and in answer to his enquiries, other visions were granted him showing that through this trouble ultimate good would come. The just shall live by faith, the enemies of Israel shall be cut off, and "the earth will be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14).

It was the hope of this glorious consummation that caused him to say, "I will quietly wait for the day of trouble to come upon the people who invade us."

At this stage we draw attention to the significant change made in the Revised Standard Version at Habakkuk 3: 16. The Authorised Version represents the prophet as saying that he "will rest in the day of trouble". But this will not be so, for he will be an active participant of the victories of Messiah when he marches through the land in indignation, and in pursuit of

the enemy. The day of trouble will find no rest for the prophet, but rather a time of great and joyous activity when he will help to implement the reforms in Israel he desired in his day, and extend the scope of Divine rule until it reaches to the uttermost confines of the earth (Psalm 2: 8). The rendering of the R.S.V. seems much to be preferred in this place. It shows that the fret and anxiety manifested by the prophet earlier had now ceased. The revelation of Yahweh's purpose caused him to see how futile were his early fears and problems. His mental vision was enlarged and reached beyond the immediate future to the day of trouble that will precede the establishment of the Kingdom in glory. For this, he decided, he would "quietly wait".

### THE VIRTUE OF WAITING

Faith in God will induce patience in times of trial. Adversity frequently forced this home to men of God in times of old. They were brought into situations demanding implicit trust in Yahweh, and in which much patient waiting was required before the desired salvation was revealed. "Whoso hearkeneth to me", declared the Spirit "shall dwell safely, and shall be quiet from fear of evil" (Prov. 1: 33). Jeremiah found these words true. With Israel in captivity, and Jerusalem in the hands of the enemy, he still was able to look optimistically to the future: "It is good that a man should both hope and quietly wait for the salvation of Yahweh" (Lam. 3: 26). Isaiah had exhorted the nation along these lines some years earlier. When the Assyrians invaded the land, and city after city was falling into their hands, the people of Jerusalem began to panic, and many were for turning to Egypt in their distress. At such a time Isaiah called for faith in Yahweh. He declared: "In quietness and in confidence shall be your strength" (Isa. 30: 15). His knowledge, like that of Habakkuk, permitted him to see beyond the intermediate trial to the glorious consummation, and he endeavoured to bring this home to Judah. In like manner also, Moses sought to encourage the people in a time of crisis when he was leading them out of Egypt. They had come to the Red Sea, and there, it seemed, the nation was trapped. They were in a valley. On either side rose steep mountain sides. In front of them was the sea. And behind them could be heard the sound of the approaching Egyptian chariots. What could be done to ward off the attack? Israel had no apparent means of defence. The alternative was either capitulation to the enemy, or supreme faith in Yahweh. Most of Israel were for the former. With angry countenances, and threatening words, they turned on Moses, demanding that he lead them back to Egypt. But Moses, in this hour of supreme



crisis, surrounded by the fear-crazed people who threatened his life, showed outstanding faith and courage, and uttered words that have echoed an encouragement down the corridor of history ever since: "Fear ye not, stand still, and see the salvation of Yahweh, which He will shew to you today; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever" (Exod. 14: 13).

And who among the sons of God, even in these days, has not learned the invaluable lesson of placing trust in Yahweh, and exercising patience in His providence? Who has not been placed in a situation where nothing can be done but plead His intercession and await His victory? But how difficult it is to utter those four words of Habakkuk: "I will quietly wait . . ." The flesh is impatient, and has little trust in Yahweh; it puts confidence in its own ability and power, and by this means leads so many astray.

#### **"THOUGH THE FIG TREE SHALL NOT BLOSSOM . . ."**

Having learned the lesson of patient waiting, and recognizing that though trials might be for the moment yet ultimately the "just shall live by faith" (ch. 2: 4), the prophet expressed his determination that he would allow nothing to deflect him from the path of duty. "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 will I rejoice in Yahweh, I will joy in the Elohim of my salvation" (Ch. 3: 17-18).

In times of ease, a man's trust and faith in Yahweh are not tested as they are in times of adversity. There is a sufficiency of all things; life appears very pleasant; and courage and determination are not apparently needed. Adversity, however, finds the weak spots in our character. As pressure is

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#### **FROM CANADA**

"For all the years you have been sending "The Logos" none has failed to arrive. I might add that I highly value the publication, always looking forward to receiving news from the other side of the Globe. London, Ontario, is 120 miles from Detroit, just about 3 hours' trip in a motor car. Detroit, U.S.A., has a population of over two million. The Ecclesia has a membership of 150. I have 56 complete volumes of the Christadelphian nearly all bound, 25 vols. of the Berean, and 15 vols. of the Dawn, as well as the standard works. For all that, I must continue a student of the Word of God itself in its daily reading and study that growth may continue to the end of our probation. May we develop a character that we may be accepted when Jesus makes us His jewels

—G.F.

brought to bear upon us, we gradually succumb to its influence, and begin to question the goodness of Yahweh. We do this if our spiritual vision is not constantly centred upon the hope of our calling. If it is, then like the Lord, "for the joy set before us, we will endure the cross and despise the shame" (Heb. 12: 2), and we will find that nothing can really affect us.

This was the case with Habakkuk. He knew that punishments were pending on Israel, and this would bring dire want. He knew that it was inevitable that he, too, would suffer in the general national disaster. But where as for the wicked it would be suffering that would end in final rejection, for him it was suffering for good. It is the case with all mankind. Trouble can either make or destroy character, and for this reason the righteous are not exempt from it. Daniel was taken captive to Babylon, and Ezekiel suffered exile. But these sufferings were "for their good" as Jeremiah was told (Jer. 24: 5). It helped them develop characters that fitted them for their glorious future. Habakkuk, too, could see this and therefore testified that whatever distress might come upon the land, he would lean on Yahweh, and joy in the "Elohim of his salvation."

But there is a deeper aspect to this wonderful declaration of the prophet. 'Fig tree,' 'vine,' 'olive,' 'field,' and 'flock' are all symbols used in Scripture for Israel. And the prophet knew that there was no increase from Israel for the divine Husbandman. The Israelitish "fig tree" was barren (Joel 1: 7), the "vine" was not yielding fruit (Ezek. 15), the "olive" (Rom. 11: 17) was unproductive, the "field" (Heb. 6: 8) was weed infested, the "flock" (Ezek. 34: 2) was poor and scattered. Why was this? In keeping with the symbol, it was due to famine; a famine, "not of water and bread, but of hearing of the Word of Yahweh" (Amos 8: 11). This was the likeness of the nation as graphically represented by the prophet. But he was determined not to succumb to his environment. With him, as with Joshua, it was a case of, "As for me and my house we will serve Yahweh". The Truth is a matter of individual application, and though the whole nation was in spiritual decline, he was determined to stand against the current of thought within it, and as a unit stand for the things of Yahweh. Therefore, though the Israelitish fig, the vine, the olive, and so forth, yielded no increase, yet will I, declared the prophet, "rejoice in Yahweh, and joy in the Elohim of my salvation."

Thus, despite the distress of the times, and the spiritual backwardness of the people, there was at least one man who had pleasure and joy. It was a pleasure and joy begotten of the Word of Yahweh, the result of perceiving the wonderful vision

of the future upon which his eyes were constantly fixed, and which sustained him in the midst of the evil days in which he lived. Habakkuk was a hero, with a moral and spiritual courage which caused him to fight a lone battle against uneven odds, and win through. He fed upon the living word, and the Word sustained him. Though originally depressed in spirit as he witnessed the apathy of Israel, he was elevated by the Divine revelation of the future, and set his face with stern resolve to faithfully proclaim the will of Yahweh come what may.

Though his book opens with the prophet questioning the purpose of Yahweh, it closes with the acknowledgment that His ways are best, and with Him is wisdom though the flesh unaided cannot see it. Thus his message is one that is appropriate for our times, and as we witness the signs that indicate that Habakkuk will soon be again in the earth, we can give the greater personal application to what his words can teach us.

—H.P.M.

## THE PARABLE OF NATURE

# THE HEAVENS AND THE EARTH

When we come to particularise, we see that God has "made heaven, and earth, and sea, and all that therein is: He telleth the number of the stars; He calleth them all by their names; He covereth the heaven with clouds, He prepareth rain for the earth, He maketh grass to grow upon the mountains" (Ps. 147). And what is the interpretation thereof?

The heavens are a figure for the ruling powers as a whole in an ordered system (Deut. 32: 2; Lam. 2: 1). The sun, moon and stars, which have their appointed places, and run their appointed courses, in those same "heavens", symbolise those who exercise particular authority, such as kings and priests, and nobles. As the civil and religious rulers, they govern the people as the heavenly bodies do the earth.

Joseph's dream is an example of the use of this figure (Gen. 37: 9). It speaks of the glory that will be his, and accrue to those "of like precious faith" in the age to come\*,

\*This dream is still future because his mother, who died before the family went down into Egypt, was in the figure. It was the previous dream (v.7) which foretold of his glory in Egypt, wherein only his brethren made obelance to him.

but which, at this present time is denied those brethren of Christ who are true to their calling (Acts 15: 14). As Christadelphians, brethren of Jesus Anointed, sons of Deity, and king-priests elect for God, they cannot condescend to seek the favours of the world at large which is "dead in trespasses and sins", but whose votes and patronage are essential if the "heaven" is to be gained in these dark days.

Our comfort in this sad situation is the knowledge that these Satanic heavens which now hold sway will not continue indefinitely. Peter exhorts us to look forward to "new heavens" wherein righteousness will dwell (2 Pet. 3: 13). Such "heavens", to be established at the return of the Lord Jesus Christ, will be in violent contrast to those that now rule. In that day, our present wrestling with the "principalities and powers" whose reign is darkness, and who manifest "wickedness in heavenly places" (Eph. 6: 12) will culminate in our joining with our Lord to cast down the thrones that we may give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven to the people (Jews) of the saints of the most

*In his previous article, the author drew attention to the analogy of nature. It not only testifies to the mighty power of Yahweh, but when it is compared with His written Revelation, it is seen to be expressive of His wondrous purpose yet to be revealed in the earth.*

High, whose kingdom is an everlasting kingdom, and all peoples shall serve and obey him" (Dan. 7: 27).

The lights of this new heaven, its sun, moon and stars, are to be the Lord Jesus and his brethren. The prophet Malachi saw his Messiah arise as a "sun of righteousness, with healing in his beams" (Ch. 4: 2). Jesus, himself, shone brightly in the old heavens, now vanished away, when he came as an offering for sin (John 1: 5, 14), but in the "new heavens", he will be "as the sun shining in his strength" (Rev. 1: 16). His brethren are incorporated into this figure, for they are "in him", and have the promise that they will "shine forth as the sun in the kingdom of their Father" (Matt. 13: 43). We know that when He comes to be glorified in His saints, and to be admired in all them that believe (2 Thess. 1: 10), he will have the pre-eminence. Paul adds to the figure by teaching that in the resurrection there is one glory of the sun, another of the moon, yet another of the stars, and even they differ

one from another in glory (1 Cor. 15: 41). And this is supported by the assurance of the angel to Daniel that the wise shall "shine as the brightness of the firmament," and they that turn many to righteousness will be "as the stars, for ever and ever" (Dan. 12: 3).

Thus the glorified and victorious saints are represented as the sun, moon and stars of the millennial heavens, declaring the glory of God, and showing forth His handiwork (Ps. 19: 1). Their rule will go forth through all the earth, their words will reach to the end of the world, and in their midst will be the Lord Jesus, the bridegroom, the sun (v. 5). Partaking of, and reflecting his glory (2 Cor. 3: 18), are his brethren, collectively the moon of those same heavens, so that united as one they will "look forth as the morning, fair as the moon, clear as the sun, awe-inspiring in brightness"\* (Song 6: 10).

In like fashion, the earth and sea over which the heavens hold sway, are typical of the nations and peoples who are under their dominion. The earth is primarily a figure for Israel (Deut. 32: 1) who first heard the word of truth, and will be renewed in righteousness (2 Pet. 3: 13), whilst the waters are "peoples, and multitudes, and nations, and tongues" (Rev. 17: 15), who are indeed a "troubled sea," unable to rest, and casting up mire and dirt (Isa. 57: 20).

### NIGHT AND DAY

We have seen that we may expect a great change in the "heavens," but the lessons of this parable are strengthened when we see that day for which we look associated in the Word with another changing figure with which we are most familiar. At the present time, although the political sun, moon and stars are to be found in the heavens, they give no light. All is overcast. The times of the Gentiles are times of gross darkness, for the only light is the Word of Truth, which though held out by the sons of God (Phil. 2: 15) fails to lighten the intense darkness that exists. But the Sun is coming to lighten that darkness, rising up with the dawning of a new day, when "there shall be no night" (Rev. 21: 25) — i.e., no darkness.

Thus we wait, not only for a change in the heavens, but for this long night of weeping to end, that we may sing and rejoice for the "joy that cometh in the morning" (Ps. 30: 5) when the upright shall have dominion (Ps. 49: 14).

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\*This is the root meaning of the Hebrew word "dagal" (English — dazzle), the banners of an army being a derivation resting on the fact that armies had light-bearers to lead them at night (Judges 7: 20).

### THE FORMATION OF DEW

All through the night, a rather subtle process is going on. We have spoken of the "many waters" which symbolise the nations spread abroad on the face of the globe. God is "taking out of the nations a people for His Name" (Acts 15: 14) using the power of His Word as the means to this end. From these waters, by this means, there has been raised up, in process of time, a multitude of particles which, when viewed in the mass, are a "great cloud of witnesses" (Heb. 12: 1). At the moment they cannot be seen, except by God, Who sees all (Ps. 139: 11), for all is dark, but when day breaks, and the sun begins to rise in the heavens, then "in the splendour of holiness", says the Psalmist to the ascending Sun, "the dew of thy birth shall be to thee from the womb of the dawn" (Ps. 103: 3 — Brother Thomas).

The Son's dew, born from the womb of the dawn, is his brethren and sisters, of whom Isaiah declares: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of lights (urim): and the earth shall cast forth her dead" (Isa. 26: 19). All through the Gentile night, there is nothing to be seen. The earth is wet with dew, but it is invisible in the darkness. The dew is, as it were, in a "hidden place", waiting for birth and life to be given to it by the rising sun. In the brightness and warmth of the rising sun, every resurrected saint will be a dewdrop, sparkling with divine glory as he reflects the light of the sun. In the power of the heat thereof, from which nothing can be hid (Ps. 19: 6), they will be drawn up, disappearing from the earth to reappear as the clouds of heaven (1 Thess. 4: 17). It is thus that He who will be lords (Adonai Yahweh) "will cause righteousness and praise to spring forth before all the nations" (Isa. 61: 11).

Thus our parable develops. We now look for our Lord, Jesus the Christ, to appear as the Sun of the political heavens, rising up at the dawn of that great day which is thereby ushered in, after a long night of darkness and anguish. He will not rise up alone, for all who are found of him in faith will, as "sons of the morning", arrayed in dewy, royal splendour, as "kings of a sun's rising" (Rev. 16: 12), be caught up in clouds to meet the Lord in the air. "Therefore", says Paul, "comfort one another with these words".

—E. A. Stallworthy (Eng.)

# GOOD·COMPANY

*Conducted by*

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Designed for the Encouragement of Younger Readers

## ISRAEL'S TYPICAL HISTORY

### CROSSING THE JORDAN

Forty years after the Exodus from Egypt, the Israelites arrived at the borders of the Promised Land. No longer were they a mixed multitude of slaves, for the rebels had all perished in the wilderness; they were now a nation organised and trained for war.

Before they could enter the land there was an obstacle to be overcome: the River Jordan, which effectively barred their entry. With men this would be surmountable, but "with God all things are possible". Just as the Red Sea had been divided forty years previously to provide a passage for them, so the waters of Jordan were parted enabling them to pass through on dry land (Josh. 3: 23).

What did this signify? Bearing in mind the similarity between the crossing of the Red Sea and the crossing of the Jordan, we might suppose "Baptism" to be a sufficient answer to our query. This, however, is only half the answer. Remember, we are considering the history of Israel as typical of the experience of a follower of Christ, and such a one is not required to be twice baptised.

While the two events were similar, there were also points of difference. The "Red Sea" was distinct from the "River Jordan." They were immersed on the second occasion in running water (or living water — cf. Lev. 14: 5 with Zech. 14: 8, the original being the same in both

places) which is symbolic of the Spirit (Jno. 4: 10, 14; 7: 37-39), and so illustrating the words of Jesus, "Ye must be born from above," "Except a man be born of water, and of the spirit he cannot enter into the kingdom of God" (Jno. 3: 3, 7; mg. 5).

There was another ceremony to be performed before taking possession of the land. After crossing the Jordan, Joshua circumcised all the males (Josh. 5: 6-7). Thus, on this one day, all Israel experienced a national circumcision; the whole nation received the token of the Abrahamic Covenant of an eternal inheritance of the land (Gen. 17: 7, 8, 10). They were then ready to celebrate the Passover (Josh. 5: 10), and afterwards to enter upon their inheritance.

These things typically demonstrate to us that in the Spirit-birth there will be the complete "cutting off" of the flesh. What has been effected mentally and morally during our mortal probation, will be physically accomplished in the birth "from above." The "earthly tabernacle" is put off, we are clothed upon with the "house from heaven," "mortality will be swallowed up of life" (2 Cor. 5: 1-2, 4), and our vile bodies will be fashioned like unto Christ's glorious body (Phil. 3: 21), for "we shall be like him" (1 Jno. 3: 2).

Those who are worthy of this glorious change will then be joined unto Christ as his Bride, and will partake with him of the Passover Feast. They will then go forth with him as a Man of War (Exod. 15: 3; Rev. 15: 3-4), to smite their enemies, and to possess themselves of the land covenanted to Abraham and his seed.

These things are part of the joy to be revealed. To attain to this state we must now mortify the deeds of the flesh, and strive to live after the Spirit (Gal. 5: 16; Col. 3: 4-17), so that in the day when our Lord shall return, we may be clothed upon with the spirit nature, and so be numbered among that blessed and holy throng who receive their portion in the resurrection of the Firstfruits.

#### FURTHER NOTES

The spiritual significance of circumcision, and its application today is worthy of deep consideration. Note



the comments of Brother Thomas in "Elpis Israel" p. 245 under the section: "The Token of the Covenant." He makes the statement, and supports it by Scripture, that "none but circumcised persons can inherit the promises," and then proceeds to point out in what sense the ordinance applies today.

It is vitally interesting to note that Jesus was baptised at the same spot as Israel crossed the Jordan.

That Israel crossed the Jordan on the day that the Passover Lamb was selected, to be slain 3½ days later, pointing to the "cutting off" of Messiah in the "midst of the week" (Dan. 9: 27).

That Joshua raised a heap of stones on the spot where the priests had stood on the bank of the Jordan, which in the annual flood were a yearly reminder of Israel's experience, for they would then be immersed.

That on this same spot also, John the Baptist declared, "God is able of these stones to raise up children unto Abraham." The original stones were then, like Israel, broken down and scattered, possibly ground to powder as the dust of the ground, and the sand upon the sea-shore. But God is able of other stones, of Gentile stones, washed in water, to raise up children unto Abraham. Thus was the gospel preached by John.

We suggest you consider these points in greater detail, and exhort that time spent exploring these channels of thought will be well repaid. We shall be pleased to receive any comments or questions based on these suggestions.

—Frank Russell.

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**"DO I HAVE SUFFICIENT FAITH IN GOD SO THAT WHEN TRIALS COME I CAN HUMBLY SUBMIT, REALISING THAT "WHOM THE LORD LOVETH HE CHASTENETH?"**

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## **THE PROVERBS**

### **APPETITE AND VISION**

Proverbs 10 commences with the words: "The Proverbs of Solomon." Concerning these, he had already written: "A man of understanding shall attain unto wise

counsels; to understand a proverb, and the interpretation . . ." We have to mentally dig to find the meaning of these "dark sayings." And as there are many, we can only comment on a few.

We are told, "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him" (v.26). Acidity is indicated by vinegar with its "sourness". Teeth are related to taste and digestion. "Vinegar to the teeth" is therefore a sour taste to the mouth.

Perhaps the idea behind "smoke to the eyes" is a little more apparent since most of us have suffered from smarting eyes due to the presence of smoke. Our vision is obstructed. These things are connected with the "sluggard"; one who may not be physically idle but certainly is mentally. The picture is more easily discerned by looking at the diligent in contrast to the slothful. The diligent finds the daily meditation of God's law a delight: "How SWEET are thy words unto my TASTE, yea SWEETER than honey to my MOUTH." In another place we read of those who were blessed with a true vision. Jesus said of them, "Blessed are your eyes for they SEE."

The Truth is largely a matter of appetite (what some people can stomach). We can, by diligence, acquire an appetite for divine things. They become "sweet unto our taste." By similar diligence, or effort, we can acquire "spiritual insight," which is the power to see the wondrous things that are written of "the king in his beauty", and of the glories of His coming Kingdom. The sluggard finds sourness of taste and dimness of vision; the diligent find honey sweetness, and the clear image of eternal things.

These thoughts are centred around being sent, the results of which depend upon whether the messenger is a "sluggard", or "the diligent man who shall stand before kings." We must look to the Lord Jesus; He was "eaten up with the zeal of His Father's house." The prophet Isaiah saw him when he wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . they shall see eye to eye when the Lord shall bring again Zion." Paul quotes this with a small alteration, "How beautiful are the feet of them that preach the gospel of peace."

—C. F. Cookson.

### HOW CAN I BEST MARK MY BIBLE?

A reader (Qld.) sends in the above enquiry. By "marking your Bible" we understand you to mean adding such notes and comments to the margin as will assist in the elucidation of the particular verse, and enable you to immediately refer to connected quotations. A well marked Bible is of great value to any student, it can help make this admittedly difficult book (Prov. 25: 2) speak more intimately and clearly to us. The mere action of writing your notes into your Bible will help impress them upon your mind to a surprising degree.

To gain the maximum benefit from Bible markings, a suitable Bible is necessary. There are many Bibles published today, but comparatively few are really suited to the keen student. It must have good paper that will take ink without smudging; it must be well bound for much use; it must have sufficient space for the notes intended, and it must be of clear type. The Oxford India paper Wide Margin Bible combines all these features.

After choosing the type of Bible, the next thing is to develop your particular method of marking. The following suggestions might help you.

1. **USE COLOURED INKS.** I suggest Green, Red and Black. Use the Green to underline the word or phrase upon which you intend to comment. Against it place a number in the same colour, and a corresponding number in the margin. Against this number write your comments or explanations in black ink. Finally add your supporting

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**LET US APPLY OUR HEARTS WITH DILIGENCE TO THE STUDY OF THE WORD, THAT WE MAY BECOME FIT MESSENGERS OF THE KINGDOM, DEMONSTRATING TO ALL ABOUT US, THAT WE ARE NO SLUGGARDS IN THE WORK OF THE LORD.**

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quotations in red ink. The advantage of the different colours will be immediately apparent. Not only will it set your Bible out more attractively, but it will enable you to pick up the supporting quotations, the connecting numbers and your comments much more quickly. If your markings were all in one colour they would appear an indiscriminate mass of black writing. But the Green

numbers and underlining enables you to quickly find the comment on any particular section of Scripture. The quotations in red will stand out so that you will be able to pick them up quickly (always valuable if in discussion), and both the green and red will emphasise the writing in black.

Here is an example from Ezekiel 17: 24:

And all the trees of the field<sup>1</sup> shall know that I the Lord have brought down the high tree,<sup>2</sup> have exalted the low tree,<sup>3</sup> have dried up the green tree,<sup>4</sup> and have made the dry tree to flourish;<sup>5</sup> I, the Lord have spoken and have done it.

<sup>1</sup>Gentile nations among whom Israel appeared as a tree. v.23.

<sup>2</sup>Israel in its glory under Solomon.

<sup>3</sup>Israel revived under Ezra and Nehemiah. Dan. 11: 34.

<sup>4</sup>Israel in days of Christ. Luke 23: 31.

<sup>5</sup>Current and future revival of Israel.

The comments interpret the passage of Scripture and the references supplied can lead on to other references if it is desired.

—G.E.M.

(We hope to provide further helps next issue)

### CAMPAIGN IN BRITISH GULANA

Sister G. Worrell reports: "We have had an amazing revival of interest in our doctrines here. Two brethren visited us (Bro. H. Whittaker from Scotland, and Bro. A. Hayward from England) and provided us with a much needed uplift in the proclamation of the Gospel. We were making very little progress previously, though other denominations seemed to flourish. But these two brethren printed thousands of leaflets, and scattered them over the town, they printed various signs drawing attention to proposed addresses, and travelled to different parts of the town with loud speakers, drawing crowds wherever they went. They continued their campaign from 17th July to 25th August, and then, unfortunately, had to leave for home. Up to date, their efforts have resulted in six immersions with probably more to follow. Some people asked to be immersed almost immediately, but the brethren told them they must be taught more before Immersion. Their ministrations were a great spiritual tonic to me, and I walked the mile distant to the meeting on every occasion (every night) to hear them speak, for I felt I could not afford to miss one of their lectures.

**AN EXPOSITION WITH AN EXHORTATION**

# We Must All Appear before the Judgment Seat of Christ

*Will we have to give personal account of ourselves  
before the great Judge?*



The doctrine that the saints will all stand before Christ to be judged and to have the verdict upon their lives divinely announced, has often been challenged among brethren. Those who misconstrue Paul's words in 1 Cor. 15 to mean that the saints emerge from the tomb immortal, reduce this "grand assize" to the level of a court of awards after the Roman games. However, they are not the only ones who fail to derive the benefit from Scriptures teaching upon this subject. There are those who think that the judgment will all be over in a flash, the two classes being miraculously separated without a careful examination being visibly made of each case. There are those who think that it will be simply a matter of the faithful being suddenly conveyed to Christ, and the rest finding themselves left behind. Many have only very vague conceptions of this great "day of inspection" and, even more seriously, some so neglect it that it has no bearing upon their daily lives and character formation.

## **THE MORAL EFFECT OF THE DOCTRINE**

No teaching that does not make an impact upon our way of life, that does not become built into our mode of thinking is of any value to us. What fact can be more powerful in stirring us up when we would tend to indolence in the things of the Spirit than that expressed by Daniel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Ch. 12: 2).

Reflect upon it as expressed by the Lord in John 5: 24-29. Those who are spiritually dead hear his voice and begin to live even now. They enter a probation of which he is to be the judge or assessor. He has been given this authority by the Father because he is the Son of Man, and as a past wearer of this human nature, well acquainted with its possibilities and weaknesses, he is fitted to deal justly and sympathetically with those who are responsible to him. They

may become physically dead, but at the sound of his voice of power, they will come forth. For some of them it will be a resurrection of life, for others a resurrection of damnation; according to whether their deeds have been good or evil. In what category shall we find ourselves?

Knowing that we shall "receive in body according to what we have done," surely we agonise that we may be accepted of him (2 Cor. 5: 9-14). It is true, as Paul declares in this same place, that the "love of Christ" should be the constraining influence of our lives, yet such is the weakness of human nature, that we need also to be alerted by remembrance of the "terror of the Lord" by which also Paul persuaded men. Thus God combines warning with beseeching in all his appeals to man.

### THE POSSIBILITY OF REJECTION

Some brethren express a confidence in the Lord's acceptance that borders on presumption. They stress the mercy of God, and the availability of forgiveness of sins in Christ. They need to note, however, that God can only forgive those in whom a proper frame of mind is induced by His word and the sacrifice of His son. In deciding whether we have attained to this spirit of repentance, while we ought ever to seek that perfect love that casteth out fear, yet there is ample scope for self deception.

Even Paul judged not his own self (1 Cor. 4: 3-4). In the R.S.V. his words are, "For I know nothing against myself." Yet he was not hereby justified. "He that judgeth me is the Lord." Again it is Paul who declared that he had not already attained to the resurrection of the dead, or was already perfect, but "I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider I have made it my own; but one thing I do, forgetting what lies behind, and straining forward to what lies ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus." There was no despondent fear here, but a cheerful effort, with the realisation, however, that it is not the man who commends himself that is accepted, but the man whom the Lord commends (2 Cor. 10: 18).

Before the time of his departure came, however, Paul joined the honoured few who have been told the decision in advance. Forsaken by all, and facing certain death, he was encouraged when the Lord stood with him and strengthened him, even as angels had strengthened Him in His darkest hour. The knowledge of certain joy set before him enabled Paul to endure, knowing that the righteous judge would give him a

crown of righteousness in that day (2 Tim. 4: 8). Nevertheless, this prize of immortality was something he would receive from the Judge, not rising with it from the tomb.

In this blend of confident hope and humble circumspection we ought to follow Paul. There are to be five foolish virgins as well as five wise ones. If we do not store up the oil of the Spirit in our minds now, it will be too late then. Yet, do not be discouraged. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

### **THE OBJECT OF THE POTTER WITH THE CLAY**

When we understand what God intends to make of us, then the judgment seat becomes a beautiful conception, rather than a terrible prospect. There is no question of Christ judging our deeds after the manner of a code, mathematically weighing our failures in the scales of justice against our successes, like a hard and austere man. God did not intend to create a race capable of themselves attaining perfection. The clay which He animated was suitable for the object in view, that by a struggle upward some of it might rise to fellowship with Him. There never was any question of man "earning" salvation. "Not of works, lest any man should boast" (Eph. 2: 9). This was the great error of the Pharisees who viewed the law in a way which made it bondage unto them. God has not looked for this legal righteousness in those in whom He is working, both to will and do of His good pleasure; but the righteousness of faith. This latter is a matter of disposition toward God, of trembling at His word, midst failure, of seeking to hammer out all the decisions of life on the anvil of His word, of enduring as seeing Him who is invisible, of leaning not on one's own understanding, of developing what the Chronicler calls "a perfect heart" — one that is undivided in its affections, in spite of the offtime failure of its action through "sin that dwelleth in me." In short, God so constituted flesh and blood nature that He might be able to write His laws in the hearts of some of its possessors in accordance with the new Covenant. Thus, throughout the years of a man's life, God has been shaping circumstances, and creating opportunities, whereby a man might attain to a state of mind, and be shaped into the Divine likeness. All things are for the sake of these elect: evil as well as good, bitter as well as sweet, sorrow as well as joy, failure as well as success. Their days, like those of Jacob, may be "few and evil," but when they attain at last to the fulness of redemption, and stand cleansed of all faults before the throne of God, they will understand the whole work as one of abounding grace. And this, through the thanksgiving of many, will redound to the glory of God.

### OUR BIOGRAPHIES AS GOD WILL WRITE THEM

At the great Musical Festival of Mount Zion, the Redeemed will sing the new song as the harpers harping with their harps (Rev. 14). Among them will be Samson who though a true patriot for Zion failed his Lord through the weakness of the flesh, and then discovered a contrite heart in the darkness of the prison house. But what a tangled web was his life. Who would have wisdom enough to unravel it all, and show his life in its Divine perspective, but he to whom all judgment is committed. Likewise David. What faith, trust, love, zeal is here revealed, and yet adultery, murder. But what repentance as a fuller, better, wiser David emerged from the shadow of failure. Truly a man after God's own heart; yet what a straightening of the many conflicting trends of life will be needed before he is invested with immortality. Hezekiah, a perfect heart, yet hidden pride, made manifest in the Babylonian affair, whereby he, too, became a fuller man in the things of God, saddened and humbled by the discoveries he had made about himself. And you and I will be there, if we are not men and women of double mind. But how we shall first need a long interview with the Lord and his angels to get our probation in proper perspective, to read our lives as they would appear if they had been recorded in the book of Chronicles.

What value the judgment seat will have for the accepted. It will be the completion of the process of probation. Many years of mortal existence being moulded by the Potter, will need the final smoothing at the hand of the Judge and his assistants. Before the Judgment Seat there will be a final shaping as we have our lives spread out before us, and learn to feel about them as does God. We shall feel grateful and humble, as we see what we once thought our greatest successes revealed as failures, and what we felt to be our weakest moments presented as triumphs. Our easiest days will then appear as our greatest tests, and our bitterest afflictions as the most signal kindnesses designed of God without which we should have gone astray. We shall be lead to the final emptying of ourselves before being promoted to great honour. We shall receive the final contribution to the chastened mood essential to high elevation in a Kingdom that will exist for the glory of God. The flesh will finally be crucified, and made open show of, and we shall be ready for the unspeakable gift of God. As Job had a final interview with the Lord before his captivity was turned, as Peter had a touching interview with his risen Master before entering upon his great commission to use the keys of the Kingdom and feed the flock of God; as Joseph's brethren were caused to give an account of themselves wherein they indicated



that they had learned obedience over the years, so we shall need, nay even desire such solemn and tender refining.

### GIVING ACCOUNT

That the judgment is no matter of a momentary flash, is directly stated in the Word, as well as being evident from the needs of the situation. Paul, in Romans 14, tells the brethren not to despise their brethren, or set them at nought. All will stand before the Judgment Seat of Christ, both those who were set at nought and those who so acted, and every one of them shall "give account of themselves to God". This suggests deliberation, and a work requiring time.

Matt. 7: 21 gives a hint at discussions taking place in that day, when certain, with whom the Lord is displeased, will try to argue with him that they have done many wonderful things. The brotherhood to-day is a highly organised, complex Body, but whether inward spiritual life is as full, is another matter.

Matthew 12: 36 speaks of every injurious word spoken in mortal days as contributing to an unfavourable verdict. Men will have to give account of them, says the Lord. Also the parable in Luke 12: 46-48 suggests a need for a process of consideration that would take more than a moment. Stripes few or many will be given in proportion to the capacities and effort of those who have disobeyed.

### HIS HOLY ANGELS WITH HIM

Such an examination of our lives, however, would last several days as the past was reviewed in the light of the Father's will. If Christ were personally to perform this work of detailed judgment, then the Judgment Seat would occupy very many years, which does not appear fitting. It would keep thousands of saints waiting about for years until their turn came. It therefore appears that Christ is assisted in the detailed work which precedes his final verdict by the angels who will come with him.

This is most appropriate, for the work which Christ has done for 1900 years has all been carried out in detail by the angelic hosts. All power in heaven and earth was given him (Matt. 28: 18). He, as the Lamb of Rev. 5, has been unloosing the seals, or controlling history on behalf of the elect, till it reaches the final crisis in the giving of the Fourth Beast to the burning flame. Yet throughout this time, the angels have been the ministering spirits, sent forth to minister unto them who shall be heirs of salvation.

Throughout the ages, and under Christ's supervision since his ascension, the angels have encamped about those that fear God, in a very personal manner (Ps. 34: 6). They have been the chariots and horsemen of Israel, by comparison with whom, an ordinary horse\* is a vain thing for safety (2 Kings 2: 12; 13: 14; Prov. 21: 31). So personal has been their watching over the footsteps of Christ's little ones, that they are spoken of as "their angels" who behold the face of the Father in heaven (Matt. 18. See also 1 Cor. 11: 10; Eccles. 5: 6). The picture presented is of each saint having an angel particularly responsible for overlooking his ways, helping as well as testing, guiding as well as chastening (Exod. 23: 20-23). In fact, the chastening is often the means of real help. Whether each angel has more than one to guide is not revealed, but over the centuries each angel will have watched a number of saints, as well as having participated in the rulership of the Kingdoms of men (Dan. 10: 13).

How appropriate then, that at the end of the probation of the elect, the angels who have watched over them should have the opportunity of completing the labour in the case of the individuals who have been their special care. What a fitting prelude to the pleasure they will shortly afterwards receive by being the audience to the grand oratorio to be sung by the Redeemed from among men (Rev. 14: "Eureka" vol. 3b, p. 14-15). The angels are associated with the work of the Judgment Seat in Matthew 25: 31 where they accompany Christ in his work of separating sheep from goats, first individually, and then nationally. In Matt. 26: 27 Jesus declares that when he comes to reward every man according to his work, he will come in the glory of his Father, with his angels (see also Mark 8: 38). Those who confess in Christ now, will be confessed as in him then. If their actions have denied him now, then he will deny knowledge of them then. In each case, confession or denial takes place before the angels of God (Luke 12: 8-9). To this we might add a secondary application of the wheat and the tares. Whilst alluding primarily to the judgment of Judah's Commonwealth in A.D.70, the principle that "the angels are the reapers" applies equally to the judgment of the house of God (Matt. 13).

#### AT SINAI

It is well established then, that the angels will be the assistants of the Lord Jesus in the day of account. Moreover, it is in harmony with the type of the administration of Moses when he was assisted by many lesser judges (Exod. 18).

\*In Scripture, the horse is inevitably the war-horse, and is used frequently as a symbol for fleshly military might.—Editor.

Parallel with this thought is the likelihood, as well demonstrated by Brother Thomas from Habakkuk 3, that Sinai will be the scene of this work.

So our minds range forward to the day when the saints of all ages are gathered together midst the mountain fastnesses of Sinai. What a majestic background to so solemn and sober an assembly. As we look around this great assemblage, we behold a multitude of minor courts, each saint closeted with his own particular angel. Think of it, reader; a long talk with "our angel", before being admitted into the presence of the King himself to receive his final verdict: "Well done!" or "Depart!" Man stands before the angel of God's presence, and sees the might of the Divine before entering into it.

The words spoken by the Spirit, both in the prophets and in the Lord Jesus and his apostles, the same shall judge in the last day (John 12: 48). As we stand with our angel, and review the experiences of life, and how we reacted to them, the angel will be in the position to say, "You remember you reached such and such crisis in your life, and expressed your determination to certain actions lacking faith whereby you would extricate yourself. But I was there at the time. In accordance with your Master's will, I contrived to defeat the objects you had in view. And I was there when you reacted aright to the chastening hand, and sought forgiveness with many tears. There was joy in heaven that night . . ." So it may go on. We need not be frightened if we have sought always the Father's will; yet we certainly shall feel very small and humble as we give account and hear the angelic comments on our course. Let us watch, work and pray that the angel will not have to say, "Why did you refuse him who spoke. Have ye not read . . .? Did ye not read . . .? Why then did you so constantly do thus and so? How many times I have grieved to see it, and created circumstances whereby you might have repented. But you would not."

#### **WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT**

We are confident that no Christadelphian will read the article under the above heading in this Issue, without being strongly exercised in mind by the suggestions presented, and the exhortation inherent in its matter. Though it might disagree with some of the details, the general principle of the article is thoroughly supported by the Word. The Judgment Seat is presented as the final humbling of flesh before Deity prior to exaltation to the Divine likeness in nature. That is, of course, for the Redeemed. The rejected will be divested of all self-glorification, all pride of personal ability, and will be made to appreciate the strict justness of the decision before being driven with ignominy from the presence of the Lord.

### MOTIVES MADE MANIFEST

At this interview, and the subsequent announcements of the Judge himself, all shams and veils will be torn off, all disguises removed. We shall stand before our Lord, our brethren, and ourselves as we really are. Such an occasion at the end of probation is very necessary. This is the day when God will judge the secrets of men by Jesus Christ according to the Gospel. (Yes, part of the Gospel! And good news it is that all things are to be brought into proper perspective). Then hidden righteousness and unrequited goodness will be made manifest, for the Judgment Seat is not merely a place of reproof and punishment (Rom. 2: 16). Before it we must all appear (2 Cor. 5: 10). The word, in Greek, is *phanerotheria*, and conveys the idea of appearing in true character, without disguise. As Christ declared: "There is nothing covered that shall not be revealed, neither hid that shall not be known" (Luke 12: 2). Paul reflects this idea further. "Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the motives of the heart; and then shall every man have praise of God" (1 Cor. 4: 5). The angel of God will be well placed to assist the living Head to put the searchlight of omniscience upon the things we have tried to keep dark, whether good or evil. What a relief it is to know that this is going to be done. It enables us to endure injustice, and gives us help when we are not always sure of our own motives. We are such mixtures of good and evil at best, that we long for the Divine valuation, when our true position will be clear at last.

### PROGRESS ASSESSED

Life in Christ requires that we make some progress in the formation of godly character. We have to work out our own salvation in fear and trembling, giving diligence to make our calling and election sure. Have we grasped the meaning of life? Have we seen its natural vanity, that it all ends in a little plot of earth? And have we, as pilgrims, walked in the light of this grasp of life's vapoury character, seeing afar off to the eternal things of the unseen? Have we looked not everyman on his own things, but on the things of others? Have we loved our brother, seeking his eternal welfare? These things call for effort, not for the wrapping up of our pound in a sweatcloth as the faithless one in Luke 19. All are equal in the eyes of God from the standpoint of His salvation, but their position in His dominion will be in proportion to the progress made. He who gains nine more pounds will have ten cities. Matthew 25 on the other hand presents saints with different endowments, nevertheless making equal progress in proportion to what they have. These all receive equal reward.

Probation would lack a sense of completeness without such a Judgment Seat as these two parables portray.

A major matter wherein the angels and the Lord will be much concerned will be our relationships with our brethren. He laid down his life for us. We ought to lay down our lives for the brethren. Inasmuch as we do good or evil unto them we do it unto him. In all their afflictions, he is afflicted. If Saul persecuted Christ's brethren, he persecuted Jesus. The presence of brethren permits us scope to manifest the development of Christ in us, it allows patience, forbearance, compassion, sacrifice, kindness and courage to move from mere theory into action. That is why Paul calls love the bond of perfectness, and Peter puts it at the climax of his addition sum of a godly character. Hence Matthew 25 in the parable of the sheep and the goats rightly stresses brotherly relationships as a test of personal character.

Nevertheless, while we are in the flesh, we do have misunderstandings with brethren of equal sincerity and integrity. We die perhaps out of harmony with a certain brother or brethren. The Kingdom is harmony. The One Body must fulfil the picture of Psalm 133 before it can be immortalised. If we do not smooth out all personal matters with our brethren now, we may well be faced with them by the angel who has our case in hand. Romans 14 introduces the Judgment Seat as the place where such relationships get finally straightened out. We shall have to see eye to eye then. Better by far to attend to it now. Any outstanding differences that still remain will certainly be mentioned to us by the angel. Likewise to the other party in the difference. And what then more reasonable than that our two angels should bring us face to face. Shall we continue the dispute and show ourselves unworthy of the Divine favour? Let us effect reconciliation now.

Thus we see the comprehensive value of the Judgment Seat. It will not be merely a formality, but the completion of the work of God in us in preparing us for eternal glory. It is the final straightening out of the tangled web of human life. Although God forgives our sins when we truly repent, yet when we get away from the idea of acceptance being based upon a balance being struck between good deeds and evil actions, and we see life as a struggle upward toward the Divine, we see the need for standing with the angel and reviewing our lives — seeing them as God sees them.

Even Paul, Daniel and Abraham will need thus to have their lives sorted out, to receive the Divine weighing up of the whole pilgrimage. Before being changed to immortality, we shall need to know just why God loves us, and regards us as

fit for eternal fellowship. The rejected will also, in justice, be clearly made to see why they are excluded. This is what will cause their weeping and gnashing of teeth.

And when we see the whole picture, how humbled we shall all feel. Truly no flesh shall glory in his presence. Here will be the final condemning of sin in relation to the saints, the removal of the last taints of sin.

Brother Thomas writes in "Eureka" vol. 3 under the caption "The New Song": "He who restores to life, also re-stamps or rewrites the New Man or New Creature formed by the Word in the old body of the present state, upon the new body of the future." He shows how the resurrected saints will be reproductions of the former character in a new body. Then in the finishing of the matter, the newly created flesh body is itself transfigured into the likeness of the quickening spirit. But even these characters which shall firm remain our everlasting trust, even the best are far from flawless when the time for building them up ceases. How then shall they receive their final perfecting before being clothed upon with a house from heaven. The Judgment Seat is the answer as we have shown.

#### CHRIST THE JUDGE

By the time our ordeal with the angel is over, we shall be fairly aware of our standing in the Divine eyes. Nevertheless to the Lord Jesus belongs the final prerogative of judgment, and so we shall be ushered into his presence. What a solemn occasion, meeting personally with our Lord for the first time. And what joy if we shall hear him say, "Well done good and faithful servant. Thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Then the thrill of feeling the gift of heavenly health come upon us. Mortality swallowed up of life. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory", or, as Hosea puts it, "Oh death I will be thy plagues". Then we shall be as the angels, able to die no more, the temple of the living God, the habitation of His holiness.

What strains immortal voices will then raise as the Lord Jesus takes the highest station. What a song of Jubilee! Worthy of the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.

If we would be among this immortal choir, then let us judge ourselves now, that we are the better ready, for if we would judge ourselves, we should not be judged, says the Apostle in counselling us to examine ourselves (1 Cor. 11).

When he shall appear we shall be like him. And every man that hath this hope in him purifieth himself, as he is pure.

—Edgar Wille

## 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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A PEOPLE CALLED OUT OF GENTILE DARKNESS  
UNTO DIVINE LIGHT"**

(Acts 15: 14)

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**No. 3                                      November, 1955                                      Vol. 22**

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*"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 TWO

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THOUGHTS FOR THE TIMES

## Our Duty and Privilege

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 children 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) 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

### "EUREKA" IN THE LIGHT OF TO-DAY

## The Satanic Hierarchy of the Seven Hills



"Render to her as she has rendered to you, and double to her twofold according to her deeds: in the cup which she mingled, mingle for her double. How much she hath glorified herself and lived profligately, so much torment and sorrow give her: for in her heart she saith, 'I sit a Queen and am not a widow, and sorrow I shall not see at all.' (Rev. 18). If the reader know the history of the Roman Ecclesiastical State, the Great Harlot, in her dealings with what her murderous and adulterous thieves, termed clergy and priests, stigmatise as 'heretics', he will be aware of the 'torment and sorrow' they have inflicted upon the saints, and upon Israel, and upon all the friends of civil and religious liberty, they have been able to shut up in their loathsome dungeons. This torment and sorrow appreciated, if he double it, he will then be enabled to form some feeble idea, far short of reality, of the terrible retribution and vengeance to be poured out upon the Satanic Hierarchy of the Seven Hills."

—"Eureka" vol. III, p.633.



Last issue, we briefly covered some of the reasons why the Papacy supported Hitler. Although it had no love for Democracy, it had co-operated in the Republic which was set up in Germany on the downfall of the Kaiser and the defeat of the Central Powers in World War 1. It had done so, not because its political principles had changed, but because of expediency, because it believed it could realise its objectives best when seated behind the Treasury benches. Reference was also made to the

fact that although Pope Leo XIII encouraged Catholics to join Trade Unions and form political parties, neither their membership of Trade Unions, nor their political parties were based on any political principle deeper than the opportunities those avenues might provide for the encouragement and expansion of the fortunes of the Church.

#### *Decline of Catholic Political Influence*

In 1928, however, the Papal Nuncio, Eugenio Pacelli (later Cardinal Secretary of State, and now Pius XII) had to report to the Vatican the disastrous news of the German elections. Almost half a million Catholic voters had turned their backs on the Catholic Centre Party. In fact, the percentage of male Catholic voters who voted for the Centre Party in Germany had declined from 85 in 1875 to 39 in 1928, and it was apparent that something urgent had to be done to restore the political power of the Church in the country that had formed — for a thousand years — the secular element of the two-horned beast of Revelation 13: 11.

The decline of the Church's power in Germany, reflected in these statistics, became more marked than ever in the results of the 1932 elections. In that year, of a total of 35,148,470 voters, the principal parties polled as follows:—

Nazi Party .. . . . . .	11,737,391
Catholic Centre Party .. . . . . .	5,326,583
Socialists and Communists .. . . . . .	13,232,292

For the Catholic Party, this was a disastrous result. For the Catholic Church, it was an indication (soon realised) that its Party had been weighed in the balances and found wanting by the electorate. The rapidity of the loss in favour of the Catholic Party could only mean its political extinction unless the retrogressive movement was arrested.

If the decline of the Catholic Party's popularity had not meant a corresponding decline in the power of the Church, there would have been for it no real cause for concern. But the decline in the Vatican's Party in Germany was associated with a corresponding rise in the fortunes of the Socialists and Communists. Unless something drastic was done, the Government would have had to be abandoned to the Reds.

#### *Hitler to the Rescue*

It was this factor which accounted for the rise to power of the twentieth century phenomenon known as Hitler. It is true that the Prussian Junkers, the militarists of Kaiser Wilhelm II's Germany, also sought the overthrow of the Republic,

and the resurgence of Germany Arms and restoration of Germany to European dominance, but their party, the German Nationalist Party, did not possess the manoeuvrability in politics that was essential to Catholic aims. It was more wedded to principle than expediency.

*That the Catholic Church plays a big part in the development of the latter day crisis among the nations is obvious from the most superficial reading of the books of Daniel and Revelation. This article, the second of three, traces the efforts of the Church (with which the word "Ecclesia" should not be confused) to gain power in these latter days.*

Between 1928, when the Catholic Party became completely under the domination of the Vatican with the appointment of Dr. Ludwig Kaas (Papal Prelate and Professor of Ecclesiastical Law at the University of Bonn) as its leader, and January 30, 1933, when Hitler was made Chancellor by Reich-President Field-Marshal Von Hindenburg (at the request of the Catholic Von Papen), there had been a succession of three Catholic Chancellors — Dr. Bruening, Von Papen and General von Schleicher.

The very day after his appointment as Chancellor, Dr. Bruening (on April 1, 1930) attempted the imposition of a dictatorship upon the German people. His decree was:

*"My cabinet has been formed with a view to concluding in the shortest possible time the tasks generally considered necessary in the interests of the Reich. It will be the final attempt to carry them on with the assistance of the Reichstag."*

The Reichstag was, of course, unprepared to accept this dictation, and was immediately dissolved. In the September, 1930, elections that followed, Hitler arose as a power with 107 representatives in the Reichstag.

At this stage, there were three political parties whose objectives were more or less the same: Nationalists, Nazis and Catholics. Each was opposed to Democracy; each sought re-armament and (for different reasons) a dominant Germany. Even though Germany (in common with the rest of the world from 1929 onwards) was suffering a severe economic depression, a considerable portion of German economy was diverted by the "hunger Chancellor" Dr. Bruening from consumer goods to weapons of warfare, a fact that Hitler was pleased to note!

On 30th May, 1932, however, Bruening fell, and Von Papen

was appointed his successor. The latter was a master of intrigue, and attempted (on the Vatican's instructions) to clear the way for Hitler's accession to power. When he was subsequently replaced by Von Schleicher, and the latter (because of his favour towards the Socialists) threatened to expose high Catholics and the Vatican, and also the corruption between Hindenburg and Von Papen, the latter persuaded Hindenburg to make Hitler Chancellor. Hitler had promised he would destroy Socialist and Communist parties, and negotiate a Concordat with the Church!

#### *The Church Supports Hitler*

Immediately Hitler was made Chancellor, he sought an "Empowering Enactment" from the Reichstag designed to secure for him dictatorial power on a legal basis. This required a two-thirds majority in the Reichstag, and such a majority depended upon Catholic support. Negotiations between Hitler and the Catholics for the latter's long-sought-for Concordat had commenced in March, 1933.

"On 23rd March, 1933, the Reichstag met at the Kroll Opera house, in Berlin. In spite of a small Catholic opposition, the Catholic party, led by Bruening and Kaas, voted for Hitler. They had voted the death sentence of the German Parliament and for the suicide of their Catholic Party.

"On 17th May, 1933, Hitler summoned the Reichstag once more and obtained a resolution subscribed, not only by the Nazis, the German nationalists, and the Catholics, but by the Social Democrats, to the effect that "These representatives of the German people place themselves unitedly behind the Government." (From "The Catholic Church Against the Twentieth Century" pp. 184-5).

In June, 1933, the Concordat of 35 articles was signed. It pledged the Catholic Church in Germany to the support of Hitler's Germany, and in return, guaranteed some of the traditional claims of the Church, such as the right to educate youth, the right to control teachers, the restoration of denominational schools and the creation of new ones, and the restoration of the Church to the dominant religious role in the community, etc., etc.

As soon as Hitler rose to power, he systematically set about destroying his political opponents. For a time he co-operated with the Catholics. They were his crutches without which — in the early stages of his Government — he could not walk effectively. But as soon as the Concordat was signed and the claims of the Church assured, there was no more need for the Catholic Party than for any other political party in Germany. With the considered rights of the Church assured, the need for a political party no longer existed.

"The Catholic Party, which had defeated Bismarck, and in which Hitler saw his greatest enemy, was given orders direct from Rome to dissolve itself, and thus clear the way to absolute Nazi dictatorship. On the evening of 5th July, 1933, the Centrum issued a decree for its own dissolution — in fact its own death sentence. It was worded as follows: "The political upheaval has placed German political life on an entirely new foundation, which leaves no room for Party activities. The German Centre Party, therefore, immediately dissolves itself, in agreement with Chancellor Hitler." Op. cit. p.137.

#### *Hitler Discards the Church*

The German Catholics enthused by their shepherds, joined the Nazi party in their hundreds of thousands, but the time came when the Nazis, having suppressed every other form of independent thought, turned their attention to Catholic newspapers etc., and suppressed them as well. The time when, in fact, the Nazis no longer needed the Catholic crutches with which to walk in Government — and they threw them away.

At the same time as he was directing a vicious campaign against Communists, Socialists and Abram's descendants, the Jews, Hitler progressively failed to honour sections of the Concordat. No note of complaint was ever heard against the savagery and unconscionable butchery of the minorities above recited, but many voices, in Rome, Vienna, Berlin and Munich, were soon raised as breaches of the Concordat occurred.

"There have been thousands of protests from the Catholic Church, the Pope, the Vatican, and the German Hierarchy directed against the Nazis, but they were not protests against Nazism as such! They were not protests against the monstrous conception of Nazism because of its political-social system; because of its concentration camps; because of its persecution of Liberals, Democrats, Socialists, Communists, or Jews. Nor was it because of the loss of independence of Austria and Czechoslovakia; nor for the attack on Poland, the invasion of Denmark, Belgium, Holland, France, the attack on Russia, and for all that Nazism has done to the world. The Church only protested when her spiritual or material interests were at stake. And almost all her protests were worded in a mild form, and were accompanied by promises and demands for co-operation with Hitler. It was certainly not because the Church did not want to help that there existed such hostility between her and Nazism. Far from it. These protests and offers of co-operation continued from the rise until the fall of the regime, the Church imploring that she be allowed to fight by Hitler's side against Soviet Russia and Bolshevism and help to bring about the attack against that country." ("Catholic Church Against Twentieth Century" p.201-2).

#### *Temporary Triumph of the Church*

By 1936, the Church had called for a holy crusade against dragonic Bolshevism. Republican Spain later fell to Fascist Franco. Austria (1938) and Czechoslovakia (1939) were



annexed to the German Reich, and when Poland was attacked on 1st September, 1939, it was the signal for the second World War. When Hitler's Europe crumbled six years later, and when, fitly enough, the petrol-soaked dead body of Hitler was burned in the ruins of the bombed Reichstag building, the Papacy continued its policy in Europe. Neither Britain nor America was desirous of allowing Russia into Western Europe, and as, at the time, dictators were generally discredited, the only power left in Europe with a strong if not traditional opposition to the Reds, was the Catholic Church, and the Allies found themselves supporting Catholic politicians to fill the vacuum caused by Hitler's defeat.

The wheel had turned full circle. The Centre Party, which had dissolved itself, was now reconstituted under another name! Dr. Adenauer, West German Chancellor, recently visited Moscow. He was photographed in what is reputed to be Moscow's only Catholic Church. His visit reflects the time to come when the Catholic West will once more unite with another "strong man" in the East — when Russia and Rome (despite all protestations to the contrary) will come together for the dreadful and terrible overthrow to be visited upon them by Christ and the saints.

"I sit a Queen, and am no widow" is the boast of the Babylonian mistress of the Seven Hills. "Therefore," saith the Word, "shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God that judgeth her" (Rev. 18:8).

— EMS.

#### **"THE STORY OF THE BIBLE"**

We have been greatly encouraged by the interest shown in this proposed venture, and we have noted all requests for copies which will be supplied when the first number is issued. Meanwhile we are still in the planning stage of the proposition, and therefore prefer that no money be sent at the moment. Those remittances already forwarded we have noted, and they will be credited when the periodical is published. Volume of correspondence does not permit us to answer personally each letter received, but we do thank the many well-wishers whose encouraging comments have spurred us on in this work. All requests for copies will be attended to in due course (God willing).



#### **WIDE MARGIN BIBLES**

K.K. (N.S.W.) — We have noted your order for 5 copies, and as soon as these are available we will notify you. We have had an order in for them for some time, but unfortunately strikes in England have prevented these coming to hand. We expect them any day now. You will find this type of Bible well worth waiting for, as it is, in our opinion, the best Bible that any student of the Word can purchase to-day.

THE PARABLE OF NATURE

# Earthquake and Storm

*Earthquake, storm, thunder and lightning are all used figuratively in Scripture to illustrate the violence by which the existing order will be overthrown to establish the Kingdom of God.*



Much comfort can be gained from the knowledge that the Word sent to us has not been sent in vain, and that our heavenly Father will fulfill His purpose in the earth, and with His children.

The comfort is, indeed, needed, for we are surrounded with the darkness of Gentile night, in which the Word, alone, can give light (Ps. 119: 105). Because of that darkness, we have to watch our step," and the darkness alone is not the sum of our difficulty. Terrible storms rend the political heavens.

Imagine trying to pick your way across a moor on a dark night, midst storm and rain, with a lantern in your hand which the windy gusts are trying their best to put out. How carefully you would shield it to preserve its supply of oil, for if the light went out, all would be lost. Equally needful is the light of the Word today to enlighten our path in the dark and depressing conditions of the times.

Storms, with their attendant thunder and lightning, disturbing the heavens, lashing the sea of nations to fury, and earthquakes which rend the earth, are all figures, in the Word of God, for the wars and commotions, the revolutions and political upheavals that disturb the nations, sometimes to our distress. They are all under the control of God, however, just as is the natural which serves as the pattern. Of the natural, Elihu declared of God: "He causeth it to come, whether for correction, or for mercy" (Job. 37: 13). This is true of the political scene also. The distress which comes from war comes of God for correction\*, but the peoples do not repent. Rather do they blaspheme the God of heaven (Rev. 16: 9, 11 etc.).

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\*And also for mercy. Consider the history of the two witnesses as symbolised in Rev. 11, and how militant opposition to tyranny brought relief to our brethren in ages past. See also the Declaration of Brother Thomas concerning war as a Divine institution which he delivered to the Peace Congress in London, as recorded in his "Life and Work" . . . Editor.

Many earthquakes have rent the earth, some small, some great. There are three "great earthquakes" predicted in the Apocalypse, two of which are past. The first (6: 12) was a figure for the great upheaval in the Roman Empire which overthrew paganism, and established the "holy (?) Catholic Church" in the government of the Roman world.

The second "great earthquake" (11: 13) we call the French Revolution, a popular upheaval that will leave its mark (16: 13) till the coming of our Lord. The third, a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (16: 18) will overthrow the existing orders among men that a Divine system may take their place. At the same time as the political "earth" is overthrown, a mighty storm will break out, rending the "old" heavens, that the new millennial heavens might be set up.

The winds blow strongly even now, lashing the sea of nations to such fury that they never rest. Thus Isaiah uses the figure: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is not rest, saith my God, for the wicked" (57: 20). We have all seen a storm brewing. The wind gains momentum, steadily increasing to a gale, accompanied by thunder and lightning and driving rain. It sweeps across the countryside, leaving destruction in its wake. The dead, the faulty, and the dilapidated suffer especially. Dead trees and branches fall in the forest, whilst rotten fences and ill-built chimneys tumble down in the towns. More is accomplished in one night by God's mighty messenger, the wind, than men can achieve in a lifetime of effort, despite all their ingenuity. Few recognise the wind as a blessing, but it is one of the wondrous works of God, a natural blessing that will, in the parabolic sense, also bring great changes. We look for the present winds of God's judgment to continue their terrible work until all that is false, evil and rotten is swept clean away (Dan. 2: 35). With this cleansing (Job. 37: 21), the darkness and mists of sorrow and ignorance will disappear, and the long-anticipated dawn of unending gladness and joy will be ushered in.

#### *The Impending Storm*

We await the last great storm, and are taught that it will be of a particular nature, having at its centre, and for its cause, a whirlwind. The whirlwind is typical of destruction (Prov. 1: 27), and Jeremiah spoke of the one we look for in these terms: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not

return until He have executed, and till He have performed the thoughts of His heart: in the latter days ye shall consider it perfectly" (23: 19). We have now come to those latter days\*, and Elihu's God-directed picture of the natural enlarges our understanding of the Spirit's choice of a whirlwind to symbolise the great events of this time. He tells us (Job, 37: 9) that "out of the south cometh the whirlwind." This is one of the "wondrous works of God" (v. 14), and its result is that "the earth is quieted by the south wind" (v. 17). The spiritual lesson embodied in this parable follows when we remember that the saints, with Christ their king, are first marshalled at Sinai. This is Teman, or the south, from whence Habakkuk saw them come forth as "the pestilence . . . burning coals at his feet" (ch. 3). Thus far his vision coincides with that of Zechariah who also wrote of the day when "the Lord God shall blow with the trumpet, and shall go with whirlwinds of the south" (9: 14).

Picture this whirlwind in tempestuous career. It moves along a clear, well-defined course, as whirlwinds always do, northward, from the south, toward the land of Palestine. The first to feel its dreadful effects are the Arab nations in its path, who have taken "crafty counsel" together, seeking to cut off Israel from being a nation (Ps. 83). So the Psalmist pleads: "Persecute them with thy tempest, and make them afraid with thy storm." God answers this prayer, to the end that "men may know that He, whose name alone is Yahweh, is the most high over all the earth."

Let us try and take this picture into our minds, for it is a wonderful way of laying hold of the manner in which Yahweh, the Most High, will move to accomplish His purpose. This "whirlwind," with its accompanying storm and tempest, thunder, lightning and great hail (Rev. 16: 18, 21) moves up from the south, coming unto the land of Palestine, subduing the Arab nations in its path, overthrowing the great hosts from the north found in the land, and then — the wind suddenly drops.

Here is a description of a great whirlwind:

"In the storm ring the wind blows at 100 miles per hour or more, the rainfall is enormous, and thunder and lightning add to the terrors of such a storm. In the centre is an area of dead calm in which the sun shines brightly. Sailors caught in the centre of a cyclone say that the scene is terrifying in the extreme with the air motionless, yet the sea in terrific commotion, and the yell of the surrounding gale coming from all sides at once."

\*Hebrew: "be-acharith hayamim", or "in the uttermost part of the days", as Gen. 49: 1; Is. 2: 2; etc.; and also as "last days" in Num. 24: 14; Dan. 2: 28; etc.

So, as the "whirlwind of the south" moves north, the "area of dead calm" at last reaches Jerusalem, and Isaiah takes up the figure. He saw the trouble at eveningtide, which disappeared with the dawn. He saw the nations "like the rushing of many waters" become "like thistledown before the whirlwind" (Isa. 17: 12-14); and he went on to see Yahweh "still, yet in my dwelling place I will be without fear — as dry heat impending lightning, as a cloud of dew in the heat of harvest" (Isa. 18: 4 — Bro. Thomas' translation).

All becomes still at Jerusalem, the dwelling place of God, but it is an ominous stillness, even that heavy sultriness that impends further storm. Herein is an interval when proclamation and appeal is made to the nations (Ps. 21: 9, 10) but this plea is for the most part rejected, and the storm breaks forth once more. The lightning cracks (Ezek. 1: 14), the thunders roll, seven mighty peals which are as yet "sealed" (Rev. 10: 4).

#### *Thunder and Lightning*

Lightning is symbolical of the Spirit power by which, in the vehicle of His saints (Ps. 104: 4) who are His "swift cloud" (Isa. 19: 1), Yahweh accomplishes His purpose (Zech. 4: 6). Concerning the "sons of Zion," Zechariah declares: "Yahweh shall be seen over them, and his arrow shall go forth as the lightning" (9: 13). Thus His people Israel go forth conquering and to conquer, issuing as lightning from the throne set in Zion, their thunders echoing from one end of the earth to the other, till the "controversy of Zion" is settled beyond all doubt. "The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest and hailstones (Is. 30: 30).

Strife and bloodshed are not pleasant things to contemplate, any more than is a storm, with its thunder and lightning, but it is an apostolic injunction to "behold both the goodness and the severity of God." The terrible judgments that have been meted out to Israel in the past are a measure of their wickedness, but we are taught that they will be insignificant in comparison with those that are about to break forth upon the Gentiles, whose ways constitute a preparation for their own destruction. We must not, in this, allow ourselves to be deceived by outward appearance, or apparent piety and kindness. Latterly, counsels of peace have echoed in the corridors of the nations, but to what end? That they may consume their

time upon their lusts (James 4: 3). The world at large walks in complete disregard of the God of heaven and His Word, but He will, by this storm and its attendant destruction, cleanse the world of its iniquity, humble its pride, and make it a suppliant for His mercy. "Men cannot look on the light when it is bright in the skies (cf. John 3: 19), when the wind passeth and cleanseth them." Out of the north (grave)\* cometh golden splendours: Eloah hath upon Him terrible majesty" (Job. 37: 21 — R.V.).

Let not Christadelphians, with the Divine estimate of the world so clearly before their eyes, as revealed in His Word, and with its end so near at hand, descend to the folly of participating in those of its pursuits, or pleasures condemned by

#### GOSPEL EXTENSION WORK

This is the privilege and responsibility of the brethren, and it is pleasing to report that the distribution of literature is not without some results. During recent weeks, applications for further literature, and inquiries from interested friends have reached us from the following places: Nigeria, Africa; Tamworth, N.S.W.; Drummoyne, N.S.W.; Unley, South Australia; British Columbia; North Otago, N.Z.; Rose Bay, Sydney; New York, U.S.A.; Ontario, Canada; Texas; Wandiligong, Victoria; Christchurch, N.Z.; Redfern, N.S.W.; New Milton, England; Waiouru, New Zealand; Punchbowl, N.S.W.; Melrose Park, S.A.; Invercargill, New Zealand; Cleveland, U.S.A.; Klemzig, South Australia.

This will indicate to the brethren busy in these districts that their efforts are not unrewarded. Keep up the good work. We can offer our neighbours no greater benefit than revealing unto them a way of escape from the impending "time of trouble".

the Word. The exhortation to us all, as we contemplate the awe-inspiring majesty of the great Creator, who is yet our Father, and His wondrous plan, is indeed to "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Our hope, and the hope of Israel, is contained in the knowledge that when these things come to pass, and the Lord Jesus rises as the sun, a "flaming fire" taking vengeance upon them that know not God, he comes also to be "glorified in his saints, and to be admired in all them that believe" (2 Thess. 1: 8-10). This storm brings blessing in its train.

E. A. Stallworthy

\*The root meaning of the Hebrew word so translated is "the hidden place", and so we find it used in symbol for Sheol — see Ezek. 1: 4; Isa. 41: 25.

GO ON TO PERFECTION

## REDEEMING THE TIME

*"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . ."*



This was Yahweh's complaint and lament against Israel as proclaimed through the Prophet Hosea. Outwardly religious, but inwardly faithless through lack of knowledge, both people and priests were involved in the general condemnation, and illustrated the truth of Solomon's words: "Where there is no vision the people perish, but he that keepeth the law happy is he" (Prov. 29: 18).

The value of knowledge was also emphasised by the Apostle Paul in his epistle to the believers at Colosse. He wrote: "I do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1: 9-10). Our needs are no different in this respect than the believers of Paul's day: there must be growth in the Truth; development is essential to salvation; we must go on from the milk of the Word to the strong meat. The reason for this is expressed in Hebrews 5: 13-14: "For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The passages quoted show that knowledge is an absolute necessity for a worthy walk in the Truth, for bringing forth fruit, and discerning between good and evil. Mere head knowledge is not enough, however, for it will only "puff up". Knowledge must be blended with experience and converted into action. Then we shall be "wise unto salvation", for wisdom is the right application of knowledge.

The knowledge required, of course, is divine knowledge, and only to be found in the Scriptures. This, Paul informed Timothy, is able to make us wise unto salvation (2 Tim. 3: 15). In the same chapter, Paul warns of the perils of the last days (vv. 2-5), "For men shall be lovers of their own selves, covetous, proud,

blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

How completely these words have come to pass must be obvious to all. The greatest sin of this age is its rejection and repudiation of the great Creator and Sustainer of all things. This principle is a great danger both to ourselves and to our children, for all life is to-day impregnated with it. It forms the very foundation of modern education in the schools, where "science falsely so called" is served up as truth. It is pressed home through the wireless and press. And if there was ever a time in which men catered for pleasure to the exclusion of God, it is to-day.

This being our daily environment, how essential is it to heed Paul's advice: "Walk as wise, and not fools, redeeming the time because the days are evil" (Eph. 5: 15-16).

#### *Essential Reading*

Here are a few suggestions which I believe will help us to "Redeem the time" or, as the R.V. margin puts it, "Buy up the opportunity" that we might save ourselves from this untoward generation.

Firstly, we cannot afford to neglect the daily reading of the Word itself. It is written: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Another illustration as to this necessity, is to be found in the typical Manna, which had to be gathered each day (Ex. 16), and would not keep till the next day. I believe that there is no better way for us to gather the spiritual manna, than by following the daily Bible Reading Plan compiled by Brother Roberts. By reading our Bible in this way, we neglect no part of it, and gradually develop an all-round knowledge of it. In his preface to this Reading Plan, Brother Roberts wrote:

"Salvation depends upon the assimilation of the mind to divine ideas, principles, and effections exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a lifetime for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8: 7; 1 Cor. 2: 14) and cannot be brought at once to the Divine likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose; viz. the expression of His mind in the Scriptures



of truth. Spiritual-mindedness, or state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this the mind will revert to its original emptiness. The infallible advice then to every man and woman anxious about their salvation is: **READ THE SCRIPTURES DAILY.** It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the Word.

To enable Bible readers conveniently to carry out the suggestion of the fore-going remarks, the following tables are placed in their hands, under guidance of which, their daily readings will be methodical and edifying. An indiscriminate and haphazard reading of the Bible is unprofitable, and soon ceases to be interesting; straight-forward reading from Genesis is also objectionable. A little read every day from various parts of the word has been found experimentally to be practicable, attractive, and profitable. The following tables are arranged on this plan, giving the reader three portions in a day, which it will take only a quarter of an hour or twenty minutes to read, and enable him in the course of a year to get through the whole Bible, traversing the New Testament twice, and the Old Testament once, in the course of twelve months. By a strict adherence to this plan from year to year, the reader will reap much profit, and find himself or herself gradually losing the insipidity of the natural mind, and taking on the warm and exalted tone of the Spirit's teaching which qualifies for the inheritance of the Saints in light."

#### *Important Reading*

Next to the daily reading of the Scriptures, I strongly recommend the reading of the standard works of the Truth: the writings of brethren J. Thomas, R. Roberts, H. Sulley, C. C. Walker, etc., These works are of inestimable value and will repay careful reading. If we desire to get the best of them, it is important that we avoid the danger of picking a chapter here or there, as fancy may dictate. Far better to commence at the beginning and work through to the end.

As we have a plan for reading the Bible, it will be found much better, and more profitable, if our reading of these works is also systematic and planned. In this respect I offer a suggestion from which I have reaped immense benefit. It is merely to set aside 30 minutes a day for serious reading. How we fit the 30 minutes into our daily routine is for individual ingenuity to devise. Perhaps it could be fitted into our dinner time, or whilst travelling to and from work, or perhaps we could rise a little earlier in the morning. Thirty minutes is not much, but it is amazing what can be read in twelve months if we see that the time is taken every day without fail. I am not a quick reader, but in that time I have read the following books:

"The Ways of Providence" .....	R. Roberts
"Elpis Israel" .....	J. Thomas
"Christendom Astray" .....	R. Roberts
"Faith in the Last Days" .....	J. Thomas
"Law of Moses" .....	R. Roberts
"Nazareth Revisited" .....	R. Roberts

Commence to-day, and in twelve months' time, you will be amazed at your progress! Do not aim to cover pages, but rather to grasp the sense. Read a paragraph or chapter through again, if the meaning is not clear at the first reading. Do not let us deceive ourselves by the excuse that we have not the time. It may need some effort at the beginning to reserve the time for this purpose, but it will soon become a habit. Some say they are not capable of absorbing these books, but the capacity will soon come with exercise. In an age such as this, with its super-abundance of book-making, we would be wise to restrict our study to the works of the Truth which alone will give us a surer hold, and a firmer grasp, of the promises made to the fathers revealed in the Scriptures of Truth. The words of Solomon are apt: "The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings which are given by one Shepherd. My son, beware of anything beyond these. Of making many books there is no end, and much study is a weariness of the flesh" (Ecc. 12: 11-12 — R.S.V.).

Do we waste too much of our time on vanities? Let us redeem the time while it is called to-day. And it may be our lot, to be found among the wise virgins who, when the cry is made: "Behold the Bridegroom cometh — go ye out to meet him" are found with oil in our lamps, and ready to meet him, and to be conducted into the marriage feast.

We have been called; let us then "give diligence to make our calling and election sure" (2 Pet. 2: 10).

—R. Whitworth

### ELPIS ISRAEL CLASSES

As the year draws towards its close, so it is possible to assess the apparent progress of Class Work. It has been maintained. Attendances have been good, and a degree of enthusiasm roused for the deeper things of the Word among members. Of course, we are not in a position to assess the real progress — the impact that the study of the Word makes upon the heart of the one engaged in it. This will be revealed in the Day of Inspection concerning which Peter speaks. Meanwhile, we remind brethren in isolation, or overseas, that they, too, can participate in these studies by applying for the "Elpis Israel" Study notes at Box 226, G.P.O., Adelaide, South Australia.

A VERSE BY VERSE EXPOSITION OF  
HABAKKUK'S PROPHECY . . .



## The Last Verse



*"Yahweh is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places" — Hab. 3: 19.*

In these closing words, the prophet expressed his complete reliance in Yahweh. He saw Him, not merely as a Rock upon which he could lean with confidence, but One Who would guide and strengthen him, even for the coming of His kingdom.

"He will make my feet like hinds' feet", he declared in anticipation of this time. The hind is used in Scripture as an analogy for several desirable qualities. It is used to describe those who have been healed spiritually, and who are represented as "leaping as an hart" in consequence (Isa. 35: 6), it is used of the giver of goodly words (Gen. 42: 21), of the godly man whose heart pants after Yahweh as the hart does for the water brooks (Ps. 42: 1), but mostly it is used of surefootedness. Notable men of war in Israel were described as being as "swift as the roe upon the mountains" (2 Sam. 2: 18; 1 Chron. 12: 8), an indication of their speed in pursuing and overtaking the enemy.

All this has an application to the verse before us. The prophet looked to Yahweh to make his feet sure, to heal him for the kingdom, to make him swift in the pursuit of the enemies of Israel when he, as a constituent of the multitudinous Christ, will participate in the victories he had witnessed in vision. This is the work of Yahweh, and the prophet merely the medium of the manifestation. "It is God which worketh in you both to will and to do of his good pleasure" declared Paul (Phil. 2: 13), who in another place declared: "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: 7). In the manifestation of Divine qualities, which will provide the foundation for the clothing on of eternal life in the Age to come, no confidence

can be placed on the flesh, for it "profiteth nothing" (John 6: 63). On the other hand, the Apostle could say, "I can do all things through Christ which strengtheneth me" (Phil. 4: 13). Our duty is to become pliable to the Divine will, to co-operate in the development of those excellent characteristics that can only come from above, from the "Giver of every good and perfect gift" (James 2: 17), and by the absorption of that "wisdom which is from above" (James 3: 15).

The prophet looked to Yahweh also for the "recompense of the reward". "He will make me walk upon mine high places," he declared, by which he expressed his hope of being elevated to the royal priesthood of the Age to come (Rev. 5: 9-10). The "high places" are the "heavenlies" at present occupied by the Gentiles (Eph. 6: 12), but from which they are to be ejected (Deut. 33: 29), and their places filled by those who have embraced Yahweh's truth such as Habbakkuk (Deut. 32: 13; Isa. 58: 14; Amos 4: 13).

In these statements, therefore, the prophet was giving expression to his hope of a resurrection unto life eternal, and a place of exaltation in the Kingdom that the Mighty One from Teman will establish. He had seen, in vision, this Mighty One depose the present-day rulers of the nations from their seats of eminence, and place thereupon his immortalised friends. Here was his vision of the future, the "joy set before him". It provided the complete answer to the questions that troubled him earlier, and which are recorded in the first chapter. Here was something to embrace with enthusiasm, to sustain him in all the discouraging circumstances in which he might find himself, and which comprises a thrilling and fitting conclusion to his wonderful book.

#### *The Subscription*

(To the Chief Singer on my stringed instruments — v.10)

But the book is not quite complete. We have the subscription to consider, and this should not be passed over as of unimportance. Authorities consider that the construction of this Psalm in Habakkuk ch. 3, together with the Psalm found in Isaiah 38: 9-20, provide samples of a model Psalm. Each is headed by a title and concluded with the subscription. The arrangement of all other Psalms, as they are set out in the Authorised Version, is different, for the subscription of some Psalms has been carried forward as the title of others. In the Hebrew text there is no break shown between the different Psalms, and translators took such words as "To the chief musician" to be the title of the next Psalm instead of the subscription of that which has gone before as in Habakkuk 3

and Isaiah 38. For example, the A.V. introduction to Psalm 4 states: "To the chief Musician on Neginoth", but as the late J. W. Thirtle has shown in "Old Testament Problems" and "The Titles of the Psalms" this is really the subscription to the previous Psalm.

This might appear a mere technicality to some, but the true facts not only help interpret the Psalms, but have a very significant meaning, as our consideration of the subscription to Habakkuk 3 will show.

And let it not be thought that the subscription relates to mere instructions concerning the way the Psalm was to be played or sung. A distinct loss will result if it is so thought. As one writer has said, these instructions were not for the fleshly sons of Jubal who are skilful in handling "the harp and organ" (Gen. 4: 21), but for those who "sing with the spirit and with the understanding" (1 Cor. 14: 15). Undoubtedly, in the musical arrangements of the temple when these songs were played and sung, these instructions found a place, but they were by no means limited to that aspect of things. The Psalm of Habakkuk 3 is one to fill the heart of every son of God with joy, whether he is able to handle "harp and organ" or not, as he contemplates therein the coming triumph of his Leader and Commander.

The subscription, then, forms part of the text, and is not just an annotation by some musical leader. The Speaker is the Spirit, and it is therefore the Spirit dedicates this Psalm to the chief Singer who is none other than the Lord Jesus. It will be He who will "play" this tune to perfection when he returns. As the Mighty One from Teman, he will reveal it in all its light and shade, in all its fortissima and pianissimo, in all its tender melody and its glorious rugged climax, for it is the revelation of Himself in Power.

And he will play it, too, "upon my stringed instruments" saith the Spirit. The margin gives the Hebrew: "Neginoth", and this word signifies smittings as on a percussion instrument. This Psalm is no pastoral ideal, but reveals the sharp, strong notes of decisive action, smittings which shall beat down the wicked and destroy their power, smittings which the prophet longed to see, as he declared in v.16: "I will quietly wait for the time of trouble (the smittings) to come upon the people who invade us." The Lord Jesus will play this Psalm on Neginoth, or with smittings, beating down the enemy to impotence, elevating the righteous to the high places of the earth, extending the glory of Yahweh's name until it fills the earth as the waters do the sea.

Thus the subscription is prophetic of Yahweh's purpose in Christ at the second advent. The Jewish commentators read it as prophetic. They held that it related to He who shall come, the Messiah. Aquila, one of the revisers of the Septuagint (A.D. 130) rendered it, "To the Giver of Victory". It is, indeed, to this One that the Psalm is dedicated. And as we, who have "embraced" the Truth in these days, see the crisis developing to its end, so we are enabled to look beyond the evil sordid events of everyday life, to the glory to be revealed, in the day when the Divine smittings shall be heard. Thus we can thrill to the wonderful expectations of the future. Shortly the Giver of Victory will be here. Habakkuk will be brought from the grave to be strengthened of Yahweh, to be elevated to a position of eminence in the earth. And with his "smiting instrument", the Spirit, the Giver of Victory, the Chief Singer, He who shall come, will proceed to interpret this Psalm. Sharp and harsh will be the sound of the smittings to the nations, great will be the fall of the wicked, glorious the consummation of the symphony as the Mighty One of Teman emerges from the isolated fastnesses of Sinai, to march against a world that despises the glorious truths of Yahweh and "judges it in righteousness". Then, instead of the evils that Habakkuk saw in his day; instead of the law being slacked, justice being hindered, the wicked in power, and wrong judgment proceeding forth, the foundation of society will be based upon truth and righteousness.

Jerusalem will become the Metropolis of the Kingdom, the site of the mile-square House of Prayer for all nations which will provide a rallying point for the Divine theocracy that will unite in one all peoples of the earth. In every centre, immortal administrators of the Central Government will supervise the education of the people, so that "from the rising of the sun even unto the going down of the same, Yahweh's name shall be great among the Gentiles; and in every place incense (prayer) shall be offered unto His Name, and a pure offering: for His Name shall be great among the nations" (Mal. 1: 11). And as the judgments and laws of Yahweh percolate throughout society, so men will begin to appreciate the blessings of the Divine administration which they will, at first, resist. They will proclaim: "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 filled with his glory: Amen, and Amen!" (Ps. 72: 18). Then, at last, the words of Habakkuk will be fulfilled: "For the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14). May we be with Habakkuk, the "Embracer" of Yahweh's truth, to see it in that day.

—H.P.M.

# 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

### POVERTY THAT MAKES FOR RICHES

*"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches" — Prov. 13: 7.*



These words are provocative of thought, and indicate the great difference in value between the things esteemed by men from those loved by God. In this we see that "the foolishness of God is wiser than men," for "God hath chosen the weak things of mankind to confound the things which are mighty" (1 Cor. 1: 27).

Not that these things that God has selected are really weak; they are only reckoned as such by the world. The words of Paul point to the source of true values, "But of Him are ye in Christ Jesus who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption". In another place he declares, "Our faith stands not in the wisdom of men but in the power of God." The apostle's prayer for the faithful at Colosse was to be "filled with the knowledge of His will, to be strengthened with all might according to his glorious power". Thus can we be delivered from the power of darkness and translated into the kingdom of the Son who is the "image of the invisible God, in whom dwelleth all the fulness of the Godhead bodily".

How did the "last Adam" rise to such wonderful heights? By making sure the things he esteemed were alike valued of his Father. He esteemed all God's precepts concerning all things to be right, and loved His commandments above fine

gold. The son made himself of no reputation in order that his Father's name might be unsullied. For this God has given him a name that is above all. Temptation could not upset Jesus' sense of values. To him the precious things "were written". He could have been rich (the devil's way) but for our sakes "he became poor". The marginal rendering for "made himself of no reputation" (Phil. 2: 7) is "he emptied himself". Thus was he able to be filled. The measure that is designed to hold a gallon cannot receive this amount whilst there is something else in it. It must be first empty to be properly filled. When we have emptied ourselves we are in a position to be "filled with the knowledge of his will" which can "strengthen us by its glorious power". Thus, there is that maketh himself poor, yet hath great riches".

—C. F. Cookson

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**CAN WE DISCERN THE REAL PROFIT OF ACQUIRING THE "TRUE RICHES" RATHER THAN GIVING ALL OUR ENERGY TO OBTAINING MERE WORLDLY WEALTH? THE IMPENDING PERIOD OF FIRE WILL REVEAL THE TRUE AND THE FALSE.**

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#### ISRAEL'S TYPICAL HISTORY

#### MOSES AND CHRIST — A PARALLEL

Moses truly said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Since it is life eternal to know this prophet sent by God (John 17: 2), it becomes of more than passing interest to know something of Moses' qualifications as a prophet, and so appreciate the mission of Christ as portrayed by him.

When Moses was born, the 400 years of affliction foretold in Gen. 15: 13 were nearing completion so that faithful Israelites would be anxiously seeking some sign of a deliverer to break the yoke of Egypt and lead them to the Land of Promise. Pharaoh may have known of this "hope of Israel" (see Exod. 1: 10) and therefore endeavoured to thwart it in destroying all the male children.

What God has promised, He will most assuredly perform, and so, despite the scheming and opposition of man, He protected the life of the one He had ordained as a leader and commander of the people. God superintended the education of His servant with the result that Moses was learned in all the wisdom of Egypt, mighty in word and deed (Acts 7: 22). When the time was ripe, he forsook Egypt, "esteeming the reproach for Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11: 25-26).



Moses was rejected by his brethren when he first revealed himself unto them. He departed into a far country where he remained for many years, finally returning at the command of God with power to perform the work of deliverance. This time he was accepted by the people, and faithfully carried out the work entrusted to him (Acts 7: 35).

In all these points, the life of Christ follows a similar pattern. He also was born in a time of great expectancy (Luke 2: 25, 38), and but for the over-ruling providence of God he must have fallen a victim of Herod's scheme for his destruction (Mat. 2: 13). At the age of twelve years, he astonished the wise men of Israel with his knowledge and understanding of God's law (Luke 2: 42-47), and like Moses, he was a prophet "mighty in word and deed" (Luke 24: 19). Moses refused the throne of Egypt (Heb. 11: 24), so also Christ refused the pomp and pageantry of worldly dominion (Jno. 6: 15), but having respect unto the recompense of the reward he "endured the cross, despising the shame" (Heb. 12: 2).

Although "rejected and despised of men" (Isa. 53-3), denied his rightful position as king of Israel (Jno. 19: 14-15; Luke 19: 14), the day is fast approaching when, having received his kingdom, he shall return from the "far country" where he now resides in the presence of God (Luke 19: 12). "His people shall be willing in the day of his power" (Ps. 110: 3), and he shall be anointed as king on the holy hill of Zion (Ps. 2: 6), faithfully executing the judgment written, and beautifying the meek with salvation (Ps. 149).

Thus the life of Christ was foreshadowed in that of Moses.

Consider a further facet of the same subject. Moses was called to redeem a people who were perishing in bondage. This is also our natural state (Heb. 2: 15), but God has raised up an horn of salvation in the house of His servant David (Luke 1: 69). If Israel had kept God's covenant they would have been His peculiar treasure, a kingdom of priests, a holy nation (Exod. 19: 5-6). We stand to-day in the same position (1 Pet. 2: 9-10). Let us then bear in mind Paul's warning: "He that despised Moses' law died without mercy; of how much sorer punishment shall he be worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" (Heb. 10: 28-29).

Let us, at all costs, preserve that sanctity, or separateness to which we have been called, devoting the life which we now live to the service of Christ, being, indeed, dead unto sin, but alive unto God (Gal. 2: 19-20; Rom. 6: 5-12).

—F. Russell

**FURTHER SUGGESTIONS FOR MARKING THE BIBLE***Continuing the reply commenced in our last issue (p.53)*

2. **USE COLOURED PENCILS.** In the Authorised Version sometimes as many as six different Greek or Hebrew words have been rendered by one English word, or one Greek or Hebrew word has been translated by a diversity of English words. For example, the word "world" has been used as a translation for four different Greek words of entirely different meanings, and this often leads to confusion.

There is AION which signifies an "age of long or short duration". The aion (age) of man is limited, but the aion of Deity is eternal. The word is used in Heb. 9: 26 where Paul says, "For then must he (Christ) often have suffered since the foundation of the world (kosmos), but now in the end of the world (aion — age) hath he appeared to put away sin by the sacrifice of himself." It is obvious that the Master's sacrifice did not occur at the end of the physical world, for it is still with us; but it did occur at the end of the Mosaic Aion or period of time. Again, in Matthew 28: 20, Christ is represented as saying, "Lo, I am with you always, even unto the

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**GOD HAS MADE A GIFT OF THE WORLD TO HIS SON AND PLACED ITS DESTINIES IN HIS HANDS; THE SON INVITES US TO A PARTICIPATION OF THE GLORY.**

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end of the world". This has been used to teach two falsehoods: (1) that the world as we know it is going to be burnt up, (2) that the power of the Holy Spirit will be with believers until that occurs (for see Mark 16: 17-18). But here, again, the word is "aion" in the Greek, signifying age, and relating to the Mosaic Age, Christ was "with the Apostles" in the way promised until the end of the Age after which the gifts of the Holy Spirit were withdrawn.

Another word is KOSMOS signifying "arrangement, order, system, etc." The existing order among men is the prevailing "kosmos". We learn that the "wisdom of this world" (kosmos) is foolishness with God (1 Cor. 3: 19), that the "fashion of this world" (kosmos) will pass away (1 Cor. 7: 31), and we are therefore warned to "love not the world" (1 John 2: 15) — that is the present arrangement of things.

OIKOUMENEE refers to the "habitable", and not necessarily the entire globe, though it, too, has been translated "world". The "habitable" in Paul's day was limited to the Roman Empire, whereas the habitable in the millennium will

incorporate the whole world. An illustration is found in Romans 10: 18: ". . . their words went unto the ends of the world" (bikamenee — habitable parts). This was limited to the Empire, for beyond that the disciples never penetrated. The word occurs in Matthew 24: 14: "The gospel shall be preached in all the world (oikoumenee) for a witness unto all nations; and then shall the end come." This has been used to teach that until we, to-day, preach the gospel "in all the world" Christ will not return. But the word signifies the "habitable" i.e. the Roman Empire (see Luke 2: 1), and the work was accomplished by the Apostles (Col. 1): after which the "end" came — the end of the Mosaic world.

The final word translated "world" is GE, and signifies the "earth". It appears in Revelation 13: 3.

How can we bring order to the confusion that admittedly reigns? Our suggestion is that you write in the front of your Bible an explanation of each of the words used and indicate that same is noted in the text by a distinguishing colour. Then go through the Bible, marking the places where the various words occur; perhaps red for "aion", blue for "oikoumenee", etc. As "kosmos" occurs by far the greatest number of times, leave it unmarked. Then, when you read, and you come to the word "world" marked in red, you will know it means "age", if it is unmarked, it signifies "order", "system" "arrangement", etc., if it is marked blue, it should be rendered "habitable", and so on.

In addition to the word "world", you will find it profitable to mark in the places where the different names and titles of Deity occur. In fact, there is no end to the study and pleasure you can derive from the Bible along this line of research.

How are you able to discriminate where the different words appear in the text of Scripture? Here you must rely on an Analytical Concordance where you will find them listed.

—G. E. Mansfield.

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**THE MOST PAINSTAKING EFFORT PLACED INTO UNDERSTANDING  
THE BIBLE WILL REAP A RICH REWARD IN THE PLEASURE AND  
PROFIT IT WILL BRING US IN SPIRITUAL THINGS.**

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All comments and questions relating to this section of "Logos" should be directed to "Good Company", Box 228, G.P.O., Adelaide, South Australia.



PLAIN SPEAKING

## “Christ : The Hope of the World”

According to “Evangelical Action”, a copy of which was forwarded us by a correspondent, the above title was set down as the theme for consideration by the World Council of Churches which met in Evanston, a suburb of Chicago, last year.

The paper alleges some amazing things. Apparently 25 of the “leading theologians of the world” were asked to prepare a report upon the theme, calculated to instruct, enlighten and revive the preaching of the Word by the church.

But the report when submitted was unacceptable to the majority of the clergymen gathered together. It relied too much upon Scripture, and gave too great a prominence to the subject of the second coming of Christ as the Hope of the world. The 25 theologians were asked to redraft their matter.

A modified report was accordingly prepared toning down the emphasis on the doctrine of the Second Coming.

But even this proved too forthright for the convenors of the Assembly. The 25 theologians were again asked to redraft.

Being theologians they did as they were told, and prepared a third report in which the Second Coming was reduced to a minimum. Even this was unacceptable to some.

Main opposition to the theme of the Second Coming came from theologians of Western countries. One professor expressed the point of view of many Americans. “Christian hope”, he declared, “is largely centred on the life here and now. Theology has been less concerned with the structure of Biblical doctrines, and more with the task of redressing injustice on the social and political scene.”

The Melbourne “Age” summed up the convention in the following terms:

“Australian and American Churchmen took sharp issue with European Theologians in interpreting the main theme of the Assembly of the World Council of Churches, as ‘Christ the Hope of the World’. The differences revolved mainly around the much disputed second coming of Christ. European theologians have tended to stress that the world will come to a swift and physical end, and with it an imminent second coming of Christ on earth in physical form. This is their idea of the hope of the

world. The great bulk of Australian and American churchmen have maintained that the people can bring about the Kingdom of God on earth by following Christ's teachings, and that God is already everywhere on earth, hovering about us in spirit."

One Australian clergyman, occupying an important position as religious supervisor to the A.B.C., and claiming to represent the philosophy of the Australian delegation to the Council, declared:

"I don't think that any of us Australians are very keen about the end of the world."

The subject of the Return of the Jews in its bearing upon the Second Coming was considered. The idea that the current return to Palestine is in fulfilment of prophecy was opposed by representatives of the Coptic Church of Egypt on the basis that to admit it would be offensive to the Government of Egypt. Western theologians also opposed it from the standpoint that it invited antagonism from anti-Jewish sections of the community.

Thus policy and expediency take precedence over the Word. Theologians who admit that Scripture speaks clearly of the Second Coming are prepared to be bulldozed into watering the doctrine down until nothing of its essential virility remains, because of the voice of a majority.

The report in "Evangelical Action" emphasised that the prevailing trends in countries like America, England, Australia and New Zealand are in opposition to the proclamation of the Second Coming. The Churches see their mission in trying to better social conditions and amenities, rather than directing attention to Christ as the hope of the world. It is important to remember that this is the religious environment in which the Ecclesia exists, and that we do not neglect the true function of the Ecclesia as Apostolically set down, for these lesser matters (Eph. 3: 10-11; 1 Tim. 3: 15).

As Christ's coming approaches, spiritual darkness will increase in intensity, and people will become more and more impatient with the limitations and restrictions of the Truth. This constitutes a challenge to the Ecclesia. In spite of prevailing trends, it needs to maintain a virile and forthright platform, constantly proclaiming the Second Coming of Christ as the Hope of the world, pointing out that His coming will correct the abuses of which the world is full, and that He comes, not to better prevailing conditions, but to destroy them entirely, to rid the earth of them completely, that He might build in their place that Divine system so clearly and beautifully revealed in the Word. All can play a part in proclaiming

this impending purpose of Yahweh. The privilege and duty is not limited to "speaking brethren" but should be supplemented by the wholesale distribution of literature, and by conversation, to "whosoever will hearken", when the opportunity presents. Let us to the task, for the time is short.

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### "LIGHT?"

A correspondent has sent us a copy of a roneoed periodical issued from N.S.W. under this title (June, 1955, issue). Whilst time has not permitted us to thoroughly analyse all its teaching, it seems mainly concerned in opposing the teaching of the Scriptures accepted by the vast majority of brethren in all parts of the world, or of distorting the Statement of Faith.

One particularly upsetting feature of it, is the description that the Editor gives of a visit he made to the Melbourne Ecclesia.

Apparently he presented himself at the Table, and the brethren, viewing his presence with some suspicion, enquired as to whether he accepted the Scriptural teaching of the Statement of Faith.

Instead of honestly answering that he rejects the Statement of Faith as unscriptural, he carefully considered the question, discovered a way in which he could answer in the affirmative (though, as he now says, he rejects their basis of faith) and answered, "Yes".

He claims the brethren in Melbourne framed the question in order that he could say "Yes" with mental reservations whilst meaning "No". But we are given to understand that this is not so, that if any deception was practised they were not a party to it, and that they believed in all good faith that he accepted their basis of faith *in toto*.

The question and answer having been given, the editor of "Light" took his seat, as he, himself, writes, and "mentally took stock of the astuteness of the brethren in so framing the question", and, we suppose, his agility in getting around their obvious intentions. He then proceeded to partake of the emblems, concerning which, Paul wrote: "Let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5: 8).

Where were "sincerity and truth" in all this?

Can Christadelphia prosper whilst this sort of thing continues, when one is able to publish such a deception apparently, without any sense of remorse, and brethren are prepared to tolerate it?

To us the issue is plain and clear. If "Light" believes that the Statement of Faith is an evil concoction of error, its editor should follow the Apostolic injunction: "Come out . . . be separate." Brethren and Ecclesias also have a duty to vigorously defend the Truth against those holding error, even though they may masquerade under such titles as "light."

In this case the words of the Master seem appropriate: "If the light that is in thee be darkness, how great is that darkness!"

Actions such as the one recorded above help to justify continued division, and as we have been warned by brethren in Victoria, can destroy all efforts towards reconciliation that have been effected in recent months. More important still, it makes a mockery of truth, and could destroy all principles of solemnity and holiness associated with the table of the Lord. Brethren should manifest, in no uncertain manner, their repudiation of all such chincanery.

—Editorial Committee

#### "CREATION OR CHANCE"

10,000 copies of this work were issued, and appreciative comments regarding its contents have been generous both on the part of brethren as well as strangers. One brother from New Zealand wrote as follows:—

"I liked your last number, 'Creation or Chance'. Anything that helps to impress with the magnitude of God's work is useful in developing a spirit of reverence for 'His Name', and this is so lacking to-day, even where it ought not be. We are called by the Gospel to a very high honour prospectively, and it is very difficult to impress that on many. The world and its attractions constitutes a great barrier to the Truth, yet surely all those things will pass away ultimately as though they had not been, and 'he that doeth the will of God' will alone abide. If only we can lay aside every weight and finally prove worthy!"



#### QUEENSLAND BROTHERS PLEASE NOTE

Advice has been received from brother Bruce Philp that a complete report of the decision given in Sydney in the appeal case of brother Alan Hawkins (copies of which were circulated to Ecclesias), has been printed in the current issue of "Queensland Justices of the Peace and Local Authorities Journal", vol 49, No. 6. Possession of a copy of this Journal would enable brethren appearing as authorised agents to quote this precedent, which will now be known to Queensland Magistrates. Brethren desirous of obtaining a copy should write to the Law Book Co., Inns of Court, Adelaide Street, Brisbane, and enclose 6/-.

## The Melchizedek Priesthood



Melchizedek is introduced to us in Gen. 14: 18. Very little is recorded concerning him, but sufficient is given to give us an idea of his order of priesthood. We read of him in Genesis meeting Abraham upon his return from the battle with those kings who had taken Lot, together with his people, captive. Abraham was successful in recovering his kinsfolk and their goods, and was returning to their homes when "Melchizedek, King of Salem, brought forth bread and wine; he was a priest of the most high God, and he blessed him and said, 'Blessed be Abram of the most high God, possessor of heaven and earth, and blessed be the most high God which hath delivered thine enemies into thy hand!' and he gave him tithes of all" (Gen. 14: 18).

"Melchizedek" is a word which designates the character of the one who bore it. It simply means "King of Righteousness". He was also King of Salem, which signifies "peace". Salem was afterwards called Jerusalem.

Paul, referring to the incident, says, "For this Melchizedek, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the Kings and blessed him, to whom Abraham also gave a tenth part of all, first being by interpretation "King of Righteousness", and after that also "King of Salem" which is "King of Peace". Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. 7: 1).

"Consider how great this man was!" He was, indeed, a great man. A king! Yea, and a Priest also of the Most High God. A King-priest of God, of righteousness and peace.

Paul describes him as being "without father, without mother, without descent, having neither beginning of days, nor end of life" (Heb. 7: 3). These are words which have caused a great deal of confusion to students, but if it is realised that the writer is speaking of the superiority of the Melchizedek order of priesthood over the Aaronic, the difficulty disappears.

Melchizedek's high office was not inherited from his predecessors. He was a king-priest without descent. The Levitical order of priests was controlled by an age limit. The priests commenced their duties at 30 years of age and retired at 50 (Num. 4: 3, 8, 24-25; 1 Chron. 23: 3, 24, 27). They were all



descended from Aaron, their parents were of the tribe of Levi, and their fathers were priests before them. Not so, however, with Melchizedek. He had neither a priestly father nor mother like the Levites. His priesthood is a royal priesthood (1 Pet. 2: 9), having neither beginning of days (or set age to begin) nor end of life (or age to retire), for each member of this royal order of priests is made like unto the Son of God, and abideth a priest continually (Heb. 7: 3). Every one in the order will be immortal, like unto Christ, and abide as a priest continually during the millennium (Rev. 5: 10).

Melchizedek was both king and priest, and so also will be Christ. He will rule the world in righteousness and peace, and, like Melchizedek, will bless Abraham. The blessing includes all material blessings: ordered society, peace and security, quiet dwelling places, long and healthy lives, abundant harvests, but above all these is the blessing of reconciliation with God. Peter defines the blessing as "turning men from their iniquities" (Acts 3: 26). Because of righteousness there will prevail quietness and assurance and peace.

Under the Mosaic code, the Kingly office was hereditary in the family of David, whilst the priestly was hereditary in the family of Aaron. Under Christ, who is King of Righteousness and King of Peace, and Priest of the Most High God, as Melchizedek was, these offices will be united under one person, even the Lord himself. With him, also, will be associated his immortalised friends, likewise established as king-priests in the theocracy then set up (Rev. 5: 9-10). This is the order of Melchizedek; the order of king-priests of the age to come. This is the order to which every true brother of Christ will belong: to be king-priests with him during the Kingdom age.

—M.W.

#### WHAT A BOOKLET CAN DO

Here is a letter received from an interested friend, over 2,000 miles distant from Adelaide (from Christchurch, N.Z.) the result of literature placed in the letter box.

"Dear Friend, I have received a copy of your 'Herald of the Coming Age' for April, 1955, entitled: 'The First Steps to Salvation'. Many years ago I was baptised in this city (complete immersion), but after reading this book, I have begun to question whether I was really and truly baptised. I should be most grateful to you if you would show me in plain language all that I should do, and believe in, to be made absolutely fit for baptism, as I feel I might have to be re-baptised.

"I wish to state I was brought up in a Christian home, my father being what is called a strict Baptist which may be a little different to the general Baptists. Wishing not to worry you too much, and thanking you for the books which I enjoy,

Sincerely yours, E.E.M."

## Christadelphian Newsletter



### FINAL DESTRUCTION OF THE TEMPLE

Brother C.F.C. (Calif., U.S.A.) writes: "It seems to me that one of the most important prophecies Christ made is that recorded by Matthew 24, Mark 12, and Luke 21, concerning the destruction of the Temple, to which his disciples had called his attention. Each records Jesus' reply: "Seest thou these great buildings; there shall not be left one stone upon another, that shall not be thrown down."

All orthodox churches, and perhaps a majority of Christadelphians believe that this prophecy was fulfilled when the Romans under Titus destroyed Jerusalem in A.D. 70. It is true that the temple was "destroyed" at that time insofar as its usefulness was concerned, but not to the extent of the fulfilment of Christ's prophecy. I see no reason to doubt that Christ meant exactly what he said, "not one stone should be left upon another", or he would not have been so meticulous about the language he used.

It is a well authenticated fact that what is now known as the "wailing wall", was a portion of that temple. This is more than fifty feet high, and eight to ten feet thick, and contains hundreds of tons of stones that have never been moved since the temple was built. It would seem reasonable that this prophecy will not be fulfilled until Christ "shall stand upon the Mount of Olives, and the Mount shall cleave in the midst thereof" (Zech. 14). The upheaval that will occur after the return of Christ will far exceed anything of its kind that has ever occurred in the history of man. Isaiah declares that Yahweh will arise "to shake terribly the earth" (Isa. 2: 21).



### DOCTRINE

There are some wrong ideas about "doctrine". "Doctrine" is simply "teaching", and Christian doctrine concerns not only the articles of the Christian faith, but also the behaviour of persons professing that faith. Though a man believe all the articles of the Christian faith, if he behaves like a heathen, he is in no better case than the devils who believe and tremble (Jas. 2: 19). This is obvious to commonsense, and is expressly laid down in the apostolic writings. Paul had to tell Timothy to charge some at Ephesus "that they teach no other doctrine". They twaddled about the law, posing as teachers, while understanding neither what they said nor whereof they affirmed (1 Tim. 1: 1-10). "But we know (said Paul) that the law is good, if a man use it lawfully. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is **contrary to sound doctrine.**" All these sinners were **doctrinally wrong**, and worthy of excommunication if they persisted in such ways. "Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and **His doctrine** be not blasphemed . . . . If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the **doctrine which is according to godliness**, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth; supposing that gain is godliness; from such withdraw thyself (1 Tim. 6: 1-5),

## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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.

VALUABLE READING RECOMMENDED BY "LOGOS"



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

Paul.

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THOUGHTS FOR THE TIMES

“A Time of Trouble . . .  
 . . . Such as Never Was.”

—Dan. 12:1.

The political convulsion, which followed the resurrection and ascension of the witnesses in 1789 was awful, as all know who are versed in the history of the time. But that fell far short of what God is preparing for Europe. The tumult of the people, and the tempest whose howlings are heard even now, are thus intimated by the prophet, saying, “There shall be a time of trouble such as never was since there was a nation to that same time; and at that time Israel shall be delivered, everyone that is found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.”

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 beasts. The convulsion which effects their overthrow is described by the apostle as “a great earthquake, such as was not since men were upon earth, so mighty an earthquake and so great.” Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. 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 remain, is about to overwhelm the nations with "torment and sorrow," for the cup of their iniquity is full.  
—J.T.

(In view of the trouble impending, how important is our work of Gospel extension that we may snatch a few from the fires to be kindled.—Editor.)  
...

## "EUREKA" IN THE LIGHT OF TO-DAY

# East and West : The Struggle for World Power



"When John's Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-feet, its domination will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria. When the throne of the Russian Autocrat is transferred to Constantinople, the apocalyptic Bear-feet, armed with brazen or Greek claws, will also be enthroned there, and be prepared for the work that remains of "stamping the residue." The residue that yet remains to be stamped are the 'many countries' to be 'overthrown,' inclusive of Turkey, Egypt and part of the Glorious Land."

—Bro. J. Thomas, "Eureka" vol. 3, p.192.



Implicit in the above words from the pen of our late brother John Thomas, is the simple expectation that, by one method or another, Rome and Moscow will yet unite, if only for a time, for the work that has to be done preliminary to the establishment of the Kingdom of God upon the earth. This is necessary in order that all the evil perpetrated against the saints by the Catholic systems of the East and West may be recompensed in the judgment in the time of the end.

The Fourth Beast of Daniel 7, whose "body" or organisation is to be destroyed and given to the burning flame by the saints of the Most High, and whose existence must therefore continue until the coming of Deity's judgment manifest through Christ and the saints, is notable for several peculiar features, one of which is that it combined within its framework symbols that belong both to the East and the West. In verse 19, it is stated to have the "teeth of iron" and "claws (or nails) of brass," whilst in verse 7, it is said to "devour and break in pieces and stamp the residue with the feet of it."



## LATTER-DAY MANIFESTATION OF FOURTH BEAST.

John's Beast of the Sea (Rev. 13) provides a more detailed analysis of much that belongs to the period of the "dreadful and terrible" Fourth Beast of Daniel 7. It is shown as comprising elements of all the previous three beasts, whilst, significantly, its feet are "the feet of a Bear" (v.2).

As the work of "stamping the residue" is to be done by the brazen-clawed Bear-feet, we must look for a power to which these symbols apply. Today, the Russian Bear stands menacingly before Persia and the Middle East. Today, also, the Russian Bear has demonstrated its "brazen" character by virtue of the protection offered to, and support received from, the Orthodox Church, the Eastern or Greek Schism of the Catholic Church.

That the "residue" referred to above can be identified, is clear from Brother Thomas' exposition ("Eureka" vol. 3, p.192) in the following words:

"It is true, it (the Fourth Beast) does symbolise the said Roman Empire, but it also symbolises a vast deal more. The Roman Empire, of which Gibbon wrote the decline and fall, has never yet embraced within its jurisdiction, the hundred and twenty provinces of the Medo-Persian Bear, which it is necessary it should have done that its Leopard Body might 'bear rule over all the earth,' and that it might stand upon its Bear-feet, and with these feet, 'break in pieces and stamp THE RESIDUE'."

## AGREEMENT BETWEEN RUSSIA AND ROME.

It is difficult to imagine that the time will come when there will be a union of the East and West; when, in fact, there will be political concord between Rome and the USSR. The campaign of vilification initiated and persecuted with such fervour against Communism by Catholicism has so much ingrained itself upon the public conscience, that it almost seems impossible that there could ever exist a union between them.

Conscious of the anti-Red propaganda of the Church, people whose lives pay some respect to principle, could not visualise the day coming when these opposing arms would be embraced in friendship.

But that is only because those people who are incredulous of this happening believe that the Church is genuine; they cannot conceive of it reviling one instant, and embracing the next. And yet, to understand some of the history of the Church, and of the history of its dealings with Russia over the last fifty years particularly, is to

understand that the Vatican could quite easily (without altering its character in the least) do business with the Kremlin.

Previous articles have shown that expediency rather than principle has been the hallmark of the Vatican's impact upon European politics for the last 100 years. The Church's promotion of Fascism in Italy, and the renewed authority and respectability that the Lateran Treaty of 1929 gave to the Pope, is a striking example of the political philosophy that "the end justifies the means." The failure of the Pope to raise his voice in protest against the rape of Abyssinia by the concentrated might of Fascist Italy, when all the world was crying out its abhorrence, is but another illustration of

The Reader should note well that the Fourth Beast of Daniel 7 has yet to be fully manifested. It has never yet "stamped the residue with the feet of it" such as the prophecy demands (v.7), and when it does so, it will be revealed as a composite politico-religious beast combining all the elements of the beasts that preceded it, and including the "little horn" with "eyes like the eyes of a man, and a mouth speaking great things" (or Roman Apostasy—v.8). We can thus expect some collaboration between the Roman and Russian elements, such as this article envisages, as unexpected as the fusion of State and Church under Constantine in the 4th Century.

the same thing. The fact that, while the Pope was silent, his priests were backing the new imperialism and inciting the violence, indicated clearly that the Papacy considered the end (i.e. the conversion of the natives) justified the means employed (i.e., ruthless bombing of civilians from the air, poison gas, etc.). As Cardinal Schuster said:

"The Italian Flag is at the moment bringing in triumph the Cross of Christ in Ethiopia, to free the road for the emancipation of the slaves, opening it at the same time to our missionary propaganda." (Reported by T. L. Gardini in *Towards the New Italy*, p. 183.)

Those who find it difficult to believe that Rome will come to terms with Moscow should be reminded of the fact that Rome came to terms with the atheist Mussolini, and the butcher, Hitler; that, even now, it leads the Government in Germany notwithstanding the fact that its Party was disbanded to make way for Hitler (see last article).

So great, in fact, is the flexibility of the Vatican, and so resolute its aim for world conquest, that it can accommodate its means to whatever political philosophy happens to be the order of the day!

Leo XIII who set the standard adopted by the Popes who succeeded him, declared himself and the Church against democracy — the voice of the people. Both he and his successors believed in Authority, the authority of the Church. But when the first World War had ended, and from the carnage of the Revolution in the East, there emerged the Bolshevick Government of Russia, Rome hastened to negotiate with the new power.

#### NEW LINE-UP BETWEEN MOSCOW AND ROME?

The "Manchester Guardian" of 16/6/55 reported portion of Lord Alexander's speech as follows:

"When I consider the attitude of the Romish Church . . . with its own position as a temporal Power, with its ambassadorial representatives in nearly every chancellery, I begin to wonder what is going on at the present time."

He referred to a report in the Roman Catholic newspaper 'The Universe', from Rome, in which, he said, it was necessary for them to deny that there was a secret society working within the Vatican. "I wonder if there is a movement going on for a sort of axis which these people set up. I hope the Government will watch very carefully this new line up, as it may well prove to be, between Moscow and Rome. If there is nothing else to concern the Conservative administration on that point, it may be the Encyclical Letter of May, 1955, in which you will find that the letter states capitalism is not conformable to nature and not in accordance with God's laws. It seems that the major Moscow moves have been made after the issue of that Encyclical Letter."

Why should Rome desire to do this? The answer is simple enough. The Bolsheviks had overthrown the Czars, who had sustained in power, and been sustained by, the Orthodox or Eastern Branch of the Catholic Church. And whilst Rome had no love at all for Communism, its hatred of the Eastern Church was even more profound. Furthermore, Rome believed that Bolshevism was merely a political phase through which Russia was passing, and from which it would emerge, but with the Church then firmly entrenched!

Here, it imagined, was the God-given opportunity that would enable it to convert Russia, and rescue back to the fold 90 to 100 millions of Russians who might otherwise belong to Orthodoxy.

The shallow character of the Orthodox Church had become apparent on the fall of the Czars. It was clear, to none more so than to the promoters of the Bolshevik cause, that it had sold itself to, and been used by, the Czars as a political instrument.

## AN OPPORTUNITY THAT FAILED.

With the Orthodox Church thus discredited, and with no "popular" religion to feed the superstitiously disposed in Russia, Rome fondly imagined that the time had come when it would be able to step into the breach, convert the masses, and thus be one step further the ultimate goal — world-wide recognition of the Church's authority.

So strong was this feeling at the time that, notwithstanding the manner in which it regarded Communism, Rome decided to show its "Christian Charity" by organising the despatch of parcels of food and clothing for Russian children. The parcels were endorsed: "To the children of Russia from the Pope of Rome," though Rome had promised the Russian representative that there would be "no propaganda."

Shortly after the Revolution in 1917, the independent existence of the Russian Communist State had been challenged by several neighbouring States, and, as a consequence, economic conditions were severe. The promise of a relief expedition, in these circumstances, seemed attractive enough, and when the first batch of 11 priests came to Moscow, and brought with them 1,000,000 parcels, they possessed a decided advantage.

Russia had indicated that she was prepared to be helped, but she had also indicated clearly that she regarded matters of religion and matters of State as quite separate functions which were not to be confused, and having discarded one State religion (the Greek Orthodox Church), she would not accept another. Article 124 of the Soviet Constitution reads:

**"In order to ensure to citizens freedom of conscience, the Church in the USSR is separated from the State, and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognised for all citizens."**

It was on the issue of propaganda that relations between the Vatican and Moscow were eventually terminated. Whilst allowing propaganda from the Catholics and the Orthodox Church Russia herself prosecuted a violent anti-religious campaign. To the Catholics, led by a priest named Walsh, this was not "Christian Charity," and relations between the two powers came to an end in an atmosphere in which each accused the other of "propaganda."

**Rome Supports the Central Powers**

It is, however, important to understand that it has been Russia which has consistently tried to renew relations in the period inter-

vening since then, and it has been the Vatican which, consistently, has refused to do business. The reason why is now very clear. Powerful allies, in the form of Fascism in Italy and Nazism in Germany, both militant, anti-Red, and Catholic-supported, had arisen. Pledged to fight Bolshevism, these systems could be used not only for the purpose of strengthening the role and power of the Church; they could also be used to do, by military power, what the Church had failed to do by the subtleties of its propaganda: establish the authority of the Church in Russia.

Because of this, the Church called for a "holy war" — a crusade against "Godless Soviet Communism," and so insistent were the voices raised that it was not long before people not dedicated to serving the Catholic cause found themselves repeating the phrases. But to crush Russia, it was also necessary to crush Poland; most Catholic Poland would have to be sacrificed on the altar of Rome's ambition. . . .

"The Pope was faced with a tremendous dilemma. Here, at last, was the opportunity for which the Vatican had worked since the first World War, and for which it had been so busy setting up totalitarian reactionary regimes wherever possible: Bolshevism and its symbol, Soviet Russia, might be completely destroyed. That would mean not only the disappearance of a great country where athiest Bolshevism ruled, but also the disappearance of a beacon of Communism for all the Communists of the world. Further, the other great dream of the Vatican — the absorption of the Orthodox Church by the Catholic Church — might also come true." (Catholic Church Against the Twentieth Century, p.208).

The Pope's part in this plan was to achieve Hitler's desires in Poland without war, or, in the event of war becoming necessary, to remain silent, and to use his influence to keep France out of the conflict. In only one of these was he successful. He remained silent!

"And so, on 1st September 1939, Poland was invaded. Then on 3rd September, in spite of all the forces that had worked against it, one of the most important of which was the Catholic Church, France declared war, followed by Britain. The second World War had begun. The Pope became almost ill, and for days it was feared his health was impaired. But he kept his promise to Hitler. As several years before, with Austria and with Czechoslovakia, so now with Poland, instead of protesting to the world against the German attack, he remained completely dumb. Not a single word of condemnation, not a hint that Nazi Germany should have been, at least morally, condemned by the Seat of Catholic Morality.

Far from it. While the horror of the bombing of Warsaw was going on, and Catholic people were being massacred by

the Luftwaffe, German archbishops and bishops were praying Almighty God to protect the third Reich, and to enlighten its leader . . ." (Op. cit. p.210).

Following the attack on France through Belgium, in which the Catholic Leopold ordered the Belgians not to resist the onrush of Nazi arms, and the conquest of the West, the Panzer divisions of Nazi Germany at last turned their attention to the East. On 21st June, 1941, Russia was attacked, but the jubilation in the Vatican's camp turned to apprehension when, from Stalingrad onwards, the Russian armies began to roll back the German tide until the time came when, with the cessation of European hostilities on 15th May, 1945, the Russians had managed to stretch an "iron curtain" across the face of Europe, from Stettin in the north to Trieste in the south. And that was not all that had to be considered. They had also conquered half of Catholic Europe.

#### The Soviet Makes Use of Orthodoxy.

Soviet Russia, meanwhile, had not remained inactive when faced with the solid bloc of Catholic, Fascist European Powers. It had decided to do something of the same sort that had been done by the Czars before it — to use the Orthodox Church not only to consolidate, but also to extend its power. Until the second World War, the Orthodox Church had received no support from the State, but when the State realised the unifying power of the Church, and experienced the need for assistance in combating its enemies, it swung behind the Church.

"With the passing of time, the Orthodox Church assumed gradually the role it had played in pre-Revolution Russia. The Metropolitan of Leningrad, in a message to religious believers declared in 1944: "Our Orthodox Church has ever shared her people's destiny. With them she has borne their trials and rejoiced in their successes. She will not desert her people today." And when, finally, Germany was defeated, the same dignitary declared: "The Orthodox Church did not pray in vain; God's blessing gave victorious force to the Russian arms."

This ever closer co-operation of Church and State culminated in an officially recognised congress of the Russian Church, held at the end of 1944 in Moscow. This conference was pregnant with meaning. The Orthodox Church met, in fact, to issue an invitation to all other Churches having a Christian basis to form a union with itself. Thus would be created a great religious bloc, not only within the Soviet Union, but extending outside it to include the Orthodox Church in Greece, the Near East, Africa, and elsewhere." Op. cit.).

Whilst organising the Orthodox as a counterblast to Catholicism, as well as a means of achieving its own imperial designs, Russia (incited by such world leaders as President Roosevelt of the

U.S.A.) was attempting to negotiate with the Vatican, and though these negotiations eventually broke down, there was a time when hopes were held for their success. The Catholic apologists had sharpened their pencils, and were preparing to meet the new set of circumstances when the Pope once more refused and rejected all offers. The second World War over, though still desirous of converting Russia to Catholicism, he was unprepared to barter with a Russia that sponsored a resurrected, militant Orthodox Church.

The incident referred to above was the occasion that the Soviet invited the Polish-American priest, Orlemansky, to Moscow, from whence he returned with liberal Russian terms for a settlement.

"Father Orlemansky returned to America with these proposals, which President Roosevelt begged the Pope to accept. Hopes were entertained in Catholic circles that, at last, some agreement would be reached. The Catholic paper, although notorious for their rabid anti-Soviet spirit, wrote that perhaps the Vatican and the Kremlin after all might work together, each in order to safeguard its own interests." (Op. cit. p.401).

#### They Will Yet Come Together.

For 11 years since the cessation of European hostilities, the nations have been seeking a peaceful solution to world problems, but every attempt ends in failure. As we write, another session of the Big Four Foreign Ministers has ended without a single item of agreement. But as time goes on, the Soviet occupation of European Catholic countries such as Poland continue, and present indications are that the Church and State are working there with a greater degree of understanding than previously existed.

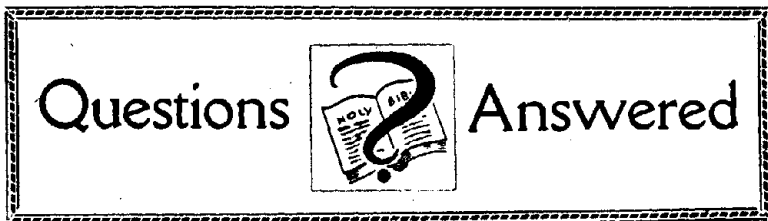
At all events, the Scriptures have indicated that Rome and Moscow will yet come together, and the purpose of our writing is to show not only that Russia has continued anxious for a settlement with Rome, but that Rome has always shown itself willing to yield to the force of circumstances, even if only to "safeguard its own interests." And when it is faced with the circumstance of the victorious Russian arms, the inducement to co-operate will, we suggest, be overwhelming.

A dominion consisting of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria — uniting both East and West, but standing upon brazen or Greek claws, to be opposed by the Merchants of Tarshish, but destroyed by the King of Kings — that is the vision of the future.

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#### "VISIBLE HAND OF GOD" REQUIRED

A Brother requires a copy of "Visible Hand of God" either new or secondhand. Any offers with price can be directed to Box 226, G.P.O., Adelaide, South Australia.



### WHO WILL BE RAISED?

Will any be raised who have not come under the law of Christ by baptism? It is quite definite that those who are ignorant of the Truth will not be raised (Rom. 4: 15; Acts 27: 30; Ps. 49: 19; Isa. 24: 14); but those who are aware of it, and refuse to submit to it are responsible, and will be condemned by it in the great day of retribution (John 3: 19; 12: 48; Rom. 2: 18-19; Mark 16: 16).

Misapprehension on the subject arises from a loose understanding of the phrase "under the law". It cannot be more exactly defined than in the words "bound to obey". The Jews were bound to obey the Law of Moses; the Gentiles were not, because it was not given to them; but the Gentiles are bound to obey the law of Christ, for Christ sent Paul to them for the purpose, calling upon them to obey. Before then, as Paul said at Athens, "God winked" at the ignorance that prevailed (Acts 17: 20), "but now commandeth all men everywhere to repent."

To say that no man can be raised who is not technically "in Christ" is contrary to fact; for many were raised before Christ came (Heb. 11: 35).

—R. Roberts



Illuminated sinners and Sardinian saints are obnoxious to a perdition arrived at in different ways. These are they "who obey not the Gospel of the Deity" (1 Pet. 4: 17), or disgrace it; and who come forth to anastasis of judicial condemnation.

These two classes are punished on the principle that "it is better not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" (2 Pet. 2: 21). In the Apostolic age, this holy commandment was delivered with power descending from



heaven; but now, there is no such sanction confirming a faithful teacher's exposition of the word. Nevertheless, if a sinner come to the understanding of the truth, the result being the same, he is held accountable. An enlightened sinner cannot evade the consequences of his illumination. I have known some of this class flatter themselves that they would not be called forth to judgment; but would perish as the beasts, if they did not come under law to Christ. Such reasoning, however, is simply the "deceitfulness of sin". When Jesus preached the Gospel of the Kingdom to this call in Israel, among them were the self-righteous Scribes, Pharisees, lawyers and priests, he told them that, in the judgment, He will say to all workers of iniquity, "Depart from me". And then he added, "there shall be weeping and gnashing of teeth, when YE shall see Abraham, Isaac, and Jacob in the Kingdom of the Deity, and you yourselves thrust out . . ." (Luke 13: 28). This evidently teaches their anastasis kriseos, or coming forth from sheol, for judicial condemnation and punishment, contemporarily with the establishment of the kingdom in the Holy Land.

—J. Thomas

#### Applications for Free Literature

The distribution of "Digest of Truth" and "Herald of the Coming Age" continues to result in applications for further literature, and during the past month these have come from the following centres: Lismore (N.S.W.), Waterloo (N.S.W.), Glenelg (S.A.), Lyndock (S.A.), Perth (W.A.), Findon (S.A.), Ont. Canada, New Jersey (U.S.A.), Kent Town (S.A.), Wayville (S.A.), Rooty Hill (N.S.W.), Philadelphia (U.S.A.), Palmerston Nth. (N.Z.), Vale Park (S.A.), Harvey (W.A.), Los Angeles (U.S.A.), Vancouver (Can.), Edwardstown (S.A.), St. Kilda (N.Z.), Parramatta (N.S.W.), Largs Bay (S.A.), Cheltenham (S.A.), Rose Park (S.A.), Sask (Can.), Morphettville (S.A.), Bowral (N.S.W.), Kingaroy (Q), Lower Mitcham (S.A.), Prospect (S.A.), Launceston (Tas.) Thebarton (S.A.) Booborowie (S.A.), Angaston (S.A.), Bell (N.S.W.), Daylesford (Vic.). We quote these districts, that brethren who may be distributing in the area, may know their efforts are not without some results.

#### The Need of Today

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

GO ON TO PERFECTION.



## Footsteps in the Sands of Time



The Bible is largely a record of how men and women have reacted to the opportunities that a knowledge of the Truth has opened for them. Some have embraced it with zeal, and maintained it with courage in the face of great difficulties, whilst others, through weakness, or lack of faith, have let its opportunities slip through their fingers. It is profitable to consider the circumstances of the various characters revealed in the Word, that we may profit by their experiences, and, if possible, avoid the mistakes that they made.

Paul is well known to all Bible students; but two other men that we propose to consider, are not so well known. They are Mark and Demas. Their biographies are built up of brief references that the great Apostle makes of them in his various epistles, and should be considered on the background of his life.

Paul dominates the New Testament record. His character revealed the qualities of obedience, courage, endurance, faith and hope. He allowed nothing to devlate him from the course set before him. His eyes were resolutely centred upon the hope of his calling; he was prepared to undergo every difficulty in its service, and, if necessary, lay down life itself for the Truth. On one occasion he was constrained to draw attention to some of his sufferings:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the ecclesias . . ." (2 Cor. 11:23).

We are inclined to magnify our own efforts and sacrifices for the Truth, but when we read such a catalogue of suffering, we may well feel humbled. Paul had somewhat to boast about, and yet boasting was far from his intention. Rather did he humble himself, changing his name from Saul (meaning: **Appointed of God**) to Paul (**Little**) and declaring, "I am the least of all the Apostles, and am not fit to be called an Apostle . . ."

In Paul, we have a classic example of the power of Christ to transform lives. Here was the greatest adversary of the Truth, converted into its most skilful advocate; its most inveterate tormentor, become the most persecuted among Christians; a Pharisee of the Pharisees changed into a belligerent opponent of Judaism.

So great was the conversion in Paul, that the Ecclesias doubted whether it was genuine. The record states: "When Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26). Barnabas (whose name means: **Son of Consolation**) broke down this attitude of hostility. He befriended the lonely Paul, and extended to him the hand of friendship and help:

"Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how boldly he had preached at Damascus in the name of Jesus" (v.27).

And thus was forged one of those delightful friendships in the Truth that are so beautifully recorded in the Word. Paul and Barnabas embarked upon the first missionary journey together. They fought side by side against the Judaizing heresy that was disturbing the Ecclesias. They were jointly appointed to carry the decision of the Apostles concerning the keeping of the Law to the Ecclesias among the Gentiles.

But then occurred a slight disagreement, that reveals that these men were not only earnest and sincere, but also human.

A second missionary journey was mooted. Barnabas wanted to take with him Mark, his nephew. But Mark had proved a disappointment on the first journey. He had left Paul and Barnabas at a crucial time. And Paul had lost any confidence in him, and did not want his efforts in the Truth jeopardised by the presence of one whom he could not completely trust.

"Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and

departed . . . ." (Acts 15: 38-39).

### **THE VINDICATION OF MARK.**

The subsequent history of Mark must be built up of incidental references to him in the epistles of Paul, but in the account thus established, there is much encouragement for all who may have temporarily lapsed as did Mark. Paul is a little above most of us. It needs much more than normal faith and courage to triumph over the disasters that constantly challenged his life, and few have the spiritual vigour to do so. But in Mark, who deserted under trial, there is someone with whom we are all more familiar. And Mark, who revealed weakness on the first missionary journey, lived to justify the confidence that Barnabas showed in him, and to rehabilitate himself in the eyes of Paul.

This is established in the epistle to the Colossians, which was written from Rome. Therein Paul mentions a few of the brethren concerning whom he says: "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me" (Col. 4: 10-11), and, significantly enough, among their number is found "Mark the nephew of Barnabas."

What a complete change in his attitude towards Mark! Previously Paul had been so disappointed in him that he had preferred to break the partnership with Barnabas rather than take Mark, but now, he is among those few concerning whom he declares: "These only have been a comfort unto me!" What encouragement there is in this for those of us who may have emulated Mark's hesitancy or weakness at some time. He did not allow one failure to destroy him, nor the opposition of the great Apostle, himself, to defeat him. And Paul, on his part, was ready to receive him when he saw the change. Here was vindication indeed! A grand exhortation to all who have failed to never give up faith or hope!

The incidents which caused Paul to change his opinion of Mark are not recorded, and are comparatively unimportant. The great fact is that he vindicated himself in the eyes of the Apostle to the extent that Paul was able to use him in his work. Perhaps the friendly Barnabas, having effected a change in the character of Mark, sent him back to Paul in order that he may be a help to him.

### **UNDER THE SHADOW OF DEATH.**

Be that as it may, Paul was a prisoner on trial for life when he wrote those words concerning Mark, for he concluded his epistle with the plea: "Remember my bonds" (v.18). But despite the ominous future that was opening out for the Apostle, there was no

complaining. This hero set a wonderful example to all about him, and used every opportunity to maintain his service to his Master. Faced with similar circumstances, we would probably indulge in an orgy of self-pity, but there was no such weakness on the part of Paul. The Truth was proclaimed to the very jailors. The ecclesia at Rome was strengthened. The prison became a centre of activity, and from it went messengers throughout the ecclesial world carrying the stimulating and encouraging epistles of Paul. From him sounded forth the word of Truth. His zeal and energy were not impaired by prison walls.

His work was assisted by another disciple whom the great Apostle introduces in v.14 of the same chapter: Demas greeteth you." For a time these three strove together to effect a great work, so that in the epistle to Philemon, Mark and Demas are bracketed together with other helpers, and styled by Paul "my fellow-labourers" (v.24).

Valuable service was accomplished. A door of utterance was opened by their joint efforts. And though Paul knew that only a few short years remained to him, he used them to redeem the time to the glory of his Master. Even those of Caesar's household heard and accepted the message of salvation.

But gradually Paul's liberty was curtailed. Nero became the inveterant enemy of the Christians. Paul was their acknowledged leader. The time came when his sufferings were to be crowned by the supreme sacrifice. And then, amid all his troubles, news came of the defection of many in Asia. "This thou knowest," he wrote to Timothy, "that all they which are in Asia be turned away from me . . ." (2 Tim. 1:15).

Under the crushing burden of these disappointments, with the heavy load he had to bear, and the threat of martyrdom impending, a lesser man would have capitulated. But Paul's confidence was not in flesh and blood. He leaned not on man, but upon the Rock of Israel, and that Rock sustained him. Out of weakness he was made strong.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth 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: 6-8).

There was still work to be done, and the time was short. And Paul called upon his faithful helpers, those upon whom he could place supreme confidence, to assist him at that time. It is a won-

derful vindication of Mark that at such a moment of trial, that the Apostle particularly turned to him for help: "Take Mark, and bring him with thee Timothy: for he is profitable to me for the ministry" (v.11).

What a change from the time when "Paul thought it not good to take him with them that had gone not to the work" (Acts 15), from when he so lacked confidence in Mark that he preferred to break up the partnership with Barnabas rather than have him in the party. It is an eloquent testimony to the wonderful way in which Mark had vindicated himself; and, incidentally, an encouraging example to all who, like Mark, may have shown weakness at some time or other. It shows that we need not be cast down, though we may have proved a temporary disappointment to others, or ourselves, but, like Mark, should press on to victory and success in the good fight of faith, in spite of failures.

#### DEMAS THE DRIFTER.

But in the same chapter, Paul also speaks of his other "fellow-labourer," Demas. Unfortunately, under pressure of trial, Demas had wilted: "Demas hath forsaken me, having loved this present world" (v.10). Here is the record of a man, with wonderful opportunities of service, but who permitted the difficulties of the times to deflect him from the path of duty.

It is valuable to try and analyse each of these three characters in order to ascertain the secret of their success or failure.

Paul's success was due to his spiritual vision. He resolutely fixed his eyes upon the future, and refused to deflect them therefrom. All else, to him, was dross. "This one thing I do," he declared. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13-14). Mentally he was transported beyond his trials, and in comparison with the glory he beheld, the sacrifices he made for the Truth seemed but trivial.

Mark vindicated himself through the only means possible: Faith. "This is the victory that overcometh the world, even your faith" (1 Jhn 5:4). Given faith nothing is impossible. It provides the power for us to rise above every discouragement, and though we may be temporarily cast down, as was Mark, it gives us the courage to fight back and vindicate ourselves, as he did.

Demas must have lacked faith, and thus wilted under a crisis. He was like those in the parable who receive the message of the

Kingdom with joy, and continue for a little time, but having no root in themselves are destroyed by trial.

But as we consider the character of Demas, there is one important feature we must bear in mind. He was unfortunate. He lived in an age that demanded great courage of brethren. He lived at a time when the line of demarcation between the ecclesia and the world was sharply defined, and to declare for the former was to invite the hostility of the latter. Had Demas lived in our times, he could have continued as a respected, nominal Christadelphian. For we live in an age when trials such as Demas faced, seldom come our way, and members can pander to the world and yet take their place in the congregations of the saints.

Paul, Mark and Demas have yet to stand before the Judge who has said: "He who denieth me, I will deny, but he that confesseth me, I will confess." Their accounts are closed, and nothing can alter them. But we are the living witnesses of His call today, and the question of supreme importance as far as we are concerned is where will we stand in that day? Paul may be above us, but we are able to emulate Mark who, though he temporarily fell, yet vindicated himself, or Demas who, though he may have earlier thought he was strong in the faith, ultimately drifted. Let the power of the Word so dominate us that, like Mark, we rise superior to our failures and snatch victory from defeat, and having been tested by fire, shine forth approved in the Day of Inspection soon to be revealed. —H.P.M.

### Omens of Coming Storm

The world is ripe for coming judgment. The grape-bunches are ready to be reaped for the winepress of God's anger, and the time is near at hand for the Word of God to come forth to the sanguinary work of treading out the wicked fruit. With this work, all who are fired with the zeal of the divine service, have sympathy, not that they delight in evil, per se, but that they have learnt that the stroke of judgment will alone break up the inextricable tangle of evil in which human affairs are, in the present state involved; that the storm of divine vengeance will alone relieve the atmosphere of the foetid and oppressive elements with which it is charged, and produce health to the nations by the healthy respiration of righteousness and peace; that the relentless arm of righteous retribution — for in righteousness doth he judge and make war — is alone adequate to deal that justice to the peoples which will clear away all encumbrances, and lay the foundation of that state of things in which mankind, first being pure, will be peaceable, filled with goodwill and glory to God.

PLAIN SPEAKING

## Should the Writings of Our Pioneers be Altered?

During the course of our last volume, we drew attention to the drastic amendments to which the writings of our pioneers are being subjected before publication. Among other matters, we drew attention to the alteration of the text of "Eureka" vol. 1, p.125.

We have received a letter of explanation from Brother Carter in which he states: "Your comments on this particular matter certainly recoil upon yourself."

Brother Thomas translates Revelation 1:4 as, "the seven spirits which is before his throne." This is in accordance with the literal Greek in this place, and he gives his reasons why he believed the singular verb should be used with the plural noun, but this has been amended in the current edition.

Brother Carter explains the reason for the amendment thus:

"It is a simple fact which the beginner in Greek learns that a neuter plural noun takes the singular verb, and what John wrote is simply the common Greek idiom and therefore has no theological significance. A brother who could read Greek at sight once said to me, 'You refer me to Dr. Thomas as an authority and I find him flouting the very elements of Greek grammar which every Greek reader knows. When he ignores ordinary grammatical rules how can I trust him on other matters?'"

"We do the Doctor a disservice in perpetrating a point of this kind. Brother C. C. Walker deleted the reference to which you make objection, after we had talked it over together. He knew his Greek Testament reasonably well. I can cite you the rules from both elementary Greek Grammars and advanced Greek Grammars, if you want them."

But we fail to see how our comments "recoil upon themselves" even if Brother Thomas is proved wrong. No one claims inspiration for him, and in places where it is warranted, a footnote could well be added drawing attention to the rules of Grammar, and leaving it to the student to make his own decision. We prefer to know what Brother Thomas wrote, not what others think he should have written. And rather than this recoiling upon our heads, we bear in mind the statement included on the title page of an earlier



edition of Eureka as published by the Christadelphian Committee: "Reprint by photographic process to retain sentimental value, and obtain literal accuracy." Such a reprint was apparently a "disser-vice!"

As to the brother who remarked that he could not accept Brother Thomas' expositions because he ignored the rules set down in Greek Grammars in this place, we feel that it evinces such shallow reasoning as to suggest that he would not accept the expositions of our late Brother even if he did not do so. Further, if he took his principle to its logical conclusion, he would be forced to reject Scripture itself, for it by no means follows the principles of Greek as set down in the Grammars. The word Pneuma which is strictly neuter in Greek is not so treated in Scripture where it is often given a masculine gender. For example in John 15:26; 16:8, 13, etc., the word "Spirit" (which in Greek is in the neuter gender) is given the emphatic pronoun "ekeinos" — "he", whereas strict grammatical rules would require "it".

It is apparent, therefore, that the Scriptures do not look upon "spirit" altogether as a neuter noun, and if this could be established in Rev. 1:4 it would be Brother Thomas, and not his critics who would be proved wrong.

Finally, it should be noted that Brother Thomas does not overlook the idiom of the language; he draws attention to the Hebraism of Gen. 1:1 as illustrative of the peculiarity of Rev. 1:4, and then presents his reason as to why the Spirit selected such language.

In any case, the cause of Truth would be better served by allowing his original statement to stand, and noting the Greek idiom in a footnote. As we stated in a previous article:

"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" (Logos vol. 21, No. 9, p.267) — not by altering the text.  
Logos Committee.

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"I am still reading 'Nazareth Revisted.' It is excellent and each chapter one reads makes one anxious to learn more of the wonderful life it describes." (A Sister).

## THE PARABLE OF NATURE.

## The Bow in the Sky

God's Word draws upon the elements of nature to illustrate His purpose in the earth. Thus sea, land, heat, storm, whirlwind, rain and drought take on new and significant meanings.



## EARLY AND LATTER RAIN.

Our standpoint throughout this parable, is our land, Palestine. Viewing coming events as from there, we have seen the figurative whirlwind (Christ and the saints in belligerent manifestation) ascend from the south, and stand still at Jerusalem. We saw it break, the storm clouds spreading abroad over all the earth, north, south, east and west (Zech. 6: 1-9). With it comes the rain, falling steadily and persistently, as the storm centre moves afar off. The earth here is dry and parched: an arid wilderness; for it is a long time since there was rain. At one time Palestine was noted for the "early and latter rain," and this will come again. Meanwhile this rain has been selected by the Spirit as typical of the out-pouring of the Spirit-word, with its refreshing and reviving doctrine:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth" (Isa. 55:10-11).

Figuratively, the soil of Palestine was parched dry when, 1900 years ago, our Lord sprang forth (Isa. 53:2). And in keeping with this figure, the Word proclaimed with power through the Apostles, is represented as the "early rain" predicted by Joel (Joel 2:23; Acts 2:16). This was but a foretaste of the powers of the age to come (Heb. 6:5), and an earnest of the "latter rain," even the coming manifestation of the powers of the Spirit through the sons of God, when, resurrected and immortal, they proclaim the Word to the refreshing of the nations, and Israel in particular. "Then shall we know, if we follow on to know Yahweh: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. 6:3). "He shall

come down like rain upon the mown grass, and as showers that water the earth" (Ps. 72:6).\*

Let the prophets speak. "Thus saith the Lord that made thee (Israel), fear not, for I will pour water on him that is thirsty: and streams upon dry ground. I will pour My spirit upon thy seed and my blessing upon thine offspring." "In the wilderness shall waters break out, and streams in the desert, and the parched land shall become a pool, and the thirsty land springs of water" (Isa. 44:1; 35:6). Not only will the beneficent effects of the clouds be seen in the heavens above, but also in the earth beneath. All Israel will walk in the ways of God, obey His word, manifest His power, becoming an earth welling up with water, full of pools and running streams. All this is to be accomplished by the latter-day rain of the Spirit. We now have three things before us, the clouds, the rain, and the sun shining powerfully. What they do we see in the sky?

#### RAINBOW IN THE CLOUD.

The rainbow is a most beautiful phenomenon, whilst being a constant reminder of the covenant of salvation. Its exquisite range of colours all derive from the light of the sun. In symbol it is associated with the glory of God (Ezek. 1; Rev. 4) as manifested through His sons. The colours of the rainbow are a fitting symbol for the multitudinous Christ, who will reflect the character of their head, the varying rainbow hues typifying the various excellencies which each individual saint will manifest in that day. The Word of God is the means whereby these beautiful manifestations of character are produced, just as sunlight shining through falling rain gives us a glorious spectrum, full of lovely hues, all resolvable back to the primary light that gave them birth. Hebrews 11 gives us one such spectrum, or rainbow, of the "sun of righteousness."

The sun rises in the sky; light breaks forth over all the earth; the storm departs; the sky clears; the dark night has gone, and morning is here. "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness, for his anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning." What could be more beautiful than a summer morning, clear and bright, after a night of storm and darkness, wind and rain? In the morning sun, the clouds and mists disappear, the mountains are gilded with glory (Ps. 72:3; Isa. 55:12), whilst the sea is a mirror reflecting the splendour of the heavens above (Rev. 4:6).

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\* Not upon the mown grass as hay, which would then be spoiled, but as the latter rain, after the harvest (Joel 3:13), upon the stubble, causing it to shoot up again in the Kingdom (Isa. 27:6).

Did not David declare:

"The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God. He shall be as the light of the morning, when the sun riseth, even a morning without clouds: shining forth after rain upon the tender grass out of the earth."

And this sweet song of Israel goes on:

"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure. This is all my salvation, and all my desire, though he make it not to grow" (2 Sam. 23:3-5.—Bro. Thomas.).

Let it be our song also. And if, of a truth, we have made these things of which we have spoken all our salvation and all our desire, then we will not fear "though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, the mountains shaking with the swelling thereof" (Ps. 46:2). We shall, then rather, look forward in hope, knowing that Zion will survive the storm, emerging triumphant and glorious. "God is in the midst of her, and she shall not be moved. God shall help her when the morning appeareth" (v.5—margin).

### THE NEW HEAVENS.

With the dawning of this new day comes the "new heavens" wherein dwelleth righteousness. Isaiah declares that then "the moon shall be confounded, and the sun ashamed, when Yahweh of hosts shall reign in mount Zion, and before his ancients, gloriously" (24:23). The "glory which shall be revealed in us" (Rom. 8:18) just cannot be compared with anything that has gone before. So true is this, that this same prophet was moved to declare: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound" (30:26). Seeing we have been given "the sun for a light by day, and the ordinances of the moon and of the stars for a light by night" (Jer. 31:35) night will indeed be turned to day when the light of the moon is as the light of the sun,\* and the Word shall be accomplished, wherein it has been said: "There shall be no night there . . . the Lord God giveth them light" (Rev. 22:5).

Here is a beautiful allegory for the multitude of the saints, Christ at their head, radiant in glory, their perfection of both

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\* This is symbol relating to the future. "Sun" and "moon" in this relationship concern the political and ecclesiastical constitution of the millennium.—Editor.

character and nature conveyed to us in that "sevenfold" brightness of which the prophet speaks. When we turn to contemplate the glories of the Age to come, the number "seven" is continually before our eyes as a symbol for completeness and perfection.† In that age to which we look, when a perfect heaven spans both earth and sea in the spiritual sense, we know that there will be great changes in natural conditions as well. We can learn a great deal of God's purpose with His children, and the many nations who will be blessed through them (Gen. 12:3) if we consider carefully the natural picture of that time presented to us in the prophets, seeing we have a general principle to guide us in the words of Paul: "Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual" (1 Cor. 15:46).

—E. A. Stallworthy.

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† Brother Thomas comments on the number seven: "The first time it is used in the Bible is in Gen. 2:2. In this, the ideas connected with the number seven are completion and cessation." ("Eureka" vol. 1, pp.123-125, which see.)

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#### PREACHING UP TO DATE.

We need to avail ourselves of every opportunity to proclaim "the Truth in Jesus Christ," and to demonstrate by our lives, to those about us, that "we have been with Jesus and have learned of him." Modern methods of Gospel extension may, in some cases, be suitable to that end, but care must be exercised lest the method adopted becloud the Truth rather than elucidate it. The Truth is simple; so simple, that men and women of all ages have considered it foolish, and our age is no exception to the rule. In fact, its folly in this regard is obvious to all who are educated in the Word. Yet it is the "power of God unto salvation." (Rom. 1:16).

We need to remember these words of Paul. The Truth is "God's power unto salvation." It is not our means of salvation. And we have no right to use it as though we are the authors of it. We often act as though the whole success or failure of the Truth rests upon our individual preaching, and we are sometimes prepared to "tone down" the point of doctrine in order to make it more palatable to those about us. Are we not mistaken in such an attitude? Did not the Apostle teach that "God is taking out of the Gentiles a people for His name." (Acts 15:14). This being so, we are but the instruments in His hand as a means to that end. And so Christ declared: "No man cometh unto me unless the Father draw him." Our duty is to proclaim the Truth simply and clearly, proclaiming unto men "the whole counsel of God."

The Churches of Christendom do not attempt to attract men by the power of the Word, but by other externals that are attractive to the flesh, such as singing or music; and it is this which draws people rather than the word that is spoken. But with us it must be the power of the Word, the spirit that has been efficacious throughout the ages in drawing men to God. There is a danger, that if other externals are used, those who attend might be attracted by them, rather than the Truth itself, and we might delude ourselves that large audiences are an index to interest in the Truth. When the Word grasps a man's heart, it will induce in him a love to do God's bidding, an impelling force that will drive him along the path that ends in the Kingdom of God.

"God hath chosen the foolish things of this world to confound the wise," declared the Apostle. We are some of those "foolish things." In the Apostolic age, he selected simple fishermen to be his disciples. He could have chosen college educated men: men of learning, science and renown. Instead he chose humble men, who were none the less "rich in faith." And because of their humility, because they were but simple fishermen, the power of the truths they proclaimed went forth with greater effect. He knew that these men were the right material to let the Word dwell in them richly, and he told them not to be concerned when called upon to give a "reason for the hope within them," for he would put words into their mouths. Let us beware lest we trust in ourselves, or in our ability, or in ultra-modern methods to "draw" the people. Remember that the Word alone is capable of saving, and, further, that it is not us but God who is "taking out of the Gentiles a people for His name." Perhaps the words of Brother Thomas are appropriate: He declared: "The nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public." The words of the Lord Jesus are also significant: "As it was in the days of Noah so shall it be at the coming of the Son of man." Noah's preaching had little apparent result, and yet he found commendation of God (Heb. 11) — not in the number of converts he made, but the faith he exhibited in the effort to save others by "the foolishness of preaching."

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#### A Parent's Fear

There is one thing against the children: I am afraid they will be brought up to do only just what they like. Character can never be formed in that way, Scripture itself being witness. 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.

## Christadelphian Newsletter



### CAMPAIGN IN THE WEST.



This review is being typed in the Trans-Australian train as we are being swiftly carried towards Adelaide, nearing the completion of a trip that has occupied some 4,000 miles and nearly three weeks' absence from home. From our window the flat, treeless Nullabor Plain, which stretches across Australia for some hundreds of miles, is hurrying past, and as the train is maintaining a high speed upon a track never designed for it, the travel is far from comfortable, despite the elaborate appointments and air-conditioning in the carriages.

We were among the brethren of Western Australia some eighteen days altogether, and on every evening were engaged in some form of Ecclesial activity. As there is only one Ecclesia in Perth, this meant that the brethren were occupied every night in some kind of communal study, and though this meant for them a succession of late nights, it is a wonderful testimony to their zeal for the things of the Truth, and the interesting matter that can be adduced from what to most people is the duller of books, that the meetings were all splendidly supported.

A party of eight in all, from Sydney, Melbourne and Adelaide, made the trip, and in addition to the Sunday exercises (exhortation, Sunday School, and evening lecture), also conducted the week-night meetings. Three special lectures were delivered: the first two by the Editor, and the final one by Brother S. L. Mansfield. Attendances at these addresses were particularly fine. On the first two nights, in addition to a goodly gathering of brethren and sisters, some 40 interested friends likewise attended, whilst on the third evening, over 50 interested friends were present.

During the week-nights, every evening was devoted to some form of meeting. They included one night on current events in the light of Bible prophecy and the expectations of our pioneer writers; a night devoted to the subject: "Pleasure and Profit from Bible Study" in which methods of studying the Bible were considered; a verse by verse exposition of Obadiah's prophecy under the title: "Israel's Coming Triumph Over Edom"; a consideration of events subsequent to Christ's return presented in order; Gospel extension activities; whilst on other evenings, a verse by verse exposition of Zechariah's prophecy was presented.

These subjects are not light ones, nor were the meetings of short duration. They usually commenced at approximately 7.45 and continued until 9.45 or after — and yet despite this were splendidly attended. It was a pleasing feature to see so many brethren with note pads and pencils taking notes on the matter expounded, whilst a constant succession of questions revealed the interest aroused. An Ecclesia that fosters such interest in the Word is performing a valuable duty to its members, for Yahweh has designed His Word as the means whereby His likeness can be reproduced in His spiritual sons and daughters. The Word, alone, is the saving power: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee' (1 Tim. 4:16).

#### TO DENMARK AND BACK.

On Friday, 25th November, the Editor, in company with Brother E. Mansfield jnr. of Sydney, and Sister Roberts of Katanning, was motored down to Denmark through the kind and valuable services of Brother S. Fergusson of Perth. Denmark is about 300 miles south of Perth on the south coast of Western Australia, and is noted for its beautiful scenery. From the hills surrounding it, the little township can be seen nestling in the valley beneath, whilst the blue waters of Wilson's inlet, the dark green of the heavily wooded slopes, and the lighter colours of fields of various crops reveal a very colorful picture, and testifies to the beauty of the Creator's handiwork. The weather was perfect when we visited Denmark. A warm sun shone brightly out of a blue and cloudless sky, and all nature seemed to smile.

It was not the beauty of the scenery that had attracted us to Denmark, however, but the work of the Truth that has developed in the township. The agitation of Brother T. Newton who, with his sister-wife, has laboured fervently in its proclamation in Denmark, has interested a few in the life-giving message of the Truth, and has invited the antagonism of others.

Brother Newton's anxious desire to extend a knowledge of the Truth he has so enthusiastically embraced, has already been rewarded, inasmuch as other members of his family, far distant from the town of Denmark, have accepted it. On this visit we were destined to witness further results in the town itself.

We arrived about 7 o'clock on Friday evening, and were immediately provided with an evening meal during which we were introduced to other visitors, all of whom were keenly interested in the Truth. It was immediately apparent that we had not been invited down to Denmark in order to enjoy social amenities, but



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## THE LOGOS

rather for the purpose of expounding the Word, and this suited us admirably. The topic of conversation throughout the meal revolved around the things of the Kingdom, whilst immediately after we retired to the lounge where the exposition of the Scriptures occupied us until late in the night.

Saturday was to prove a memorable day. The sole topic of conversation all day long was the Truth. It commenced in the morning, and continued throughout the mid-day meal where we made the acquaintance of two further interested friends in Mr. A. Warren and his son Nicholas, from Manjimup. These two showed great interest in the basic doctrines of the Bible, and the discussion drifting into the subject of Baptism, they enquired as to whether they should be baptised. The answer, of course, was: "If thou believest with all thine heart thou mayest," and we suggested that perhaps they may like to be examined as to their knowledge of the Truth with this objective in mind. To this proposition they agreed, and as a Mr. and Mrs. Kaneski, whom we had met the previous evening, had likewise made the same request, it was agreed that the four candidates be examined that afternoon for immersion. The Editor, with Bro. Eric Mansfield acting as witness, examined the Kaneskis, whilst brethren Fergusson and Newton examined the Warrens. Some 3½ hours were occupied in going through the basic elements of the Truth, and tracing the development of the Divine plan through the Scriptures, and a splendid confession of faith was given by those concerned, indicating that they had been thoroughly educated in the things of the Truth.

The four candidates were then called together, and further words of exposition were delivered, after which the immersions took place. Following the baptisms, we again assembled in the lounge, Romans 6 was read, and appropriate words of exhortation and encouragement were uttered.

It was now after 7, and the evening meal was hurried through in order that a meeting scheduled for 8 p.m. might commence. Over 20 attended this meeting which was held in the home, and to these the basic principles relating to the return of Christ, and the development of Yahew's purpose among the nations was expounded for a couple of hours, the impending descent of the Russian Gogue upon the Middle East being illustrated with blackboard and chalk. At 10.15 we called a halt, thinking that sufficient had been heard for one night, and inviting questions upon the matter expounded. These came very readily. 11 o'clock came and went without any suggestion of them ceasing; 11.30, 12, 12.30, 1 a.m. — and still the questions continued. At last, a little after 1.30 in the morning, a

move was made on the part of some to bring the meeting to an end. It had been a very strenuous, though exhilarating day for us, and we were ready for bed, marvelling, however, at the interest that had been shown.

Sunday morning proved very impressive, as "the ecclesia in the house" (Rom. 16:5) gathered in the lounge Room of Brother and Sister Newton's home to remember Christ in the way appointed. With our four new brothers, and our new sister, we now numbered ten in all, and the room was prepared with suitable dignity for the occasion. This, we feel, is important, particularly in the outback where the tendency is to become slipshod in these matters. The partaking of bread and wine in remembrance of Christ is a solemn and sacred rite full of significant meaning to the elect, and should always be conducted with suitable dignity.

On this occasion, Brother Fergusson presided, Brother E. Mansfield read the day's selection from the New Testament, and the Editor offered words of exhortation. The Presiding Brother welcomed the four newly immersed into the family of God, and extended to them the right hand of fellowship.

After the memorial meeting, other friends assembled once more with us, discussing the grand truth's of Yahweh's revelation, and from comments made, we are confident that further fruit to the glory of His name will result in Denmark.

And so we returned to Perth, much impressed and refreshed with the valuable work that is being performed in this isolated spot in the vineyard. On Monday evening, a farewell meeting was held in which visiting and local brethren spoke concerning the things of the Kingdom, and we were able to report to the Ecclesia concerning the effort at Denmark, and exhort them to continue in the splendid efforts for the Truth that had been manifest whilst we were among them — particularly the study of the Word with the aid of the writings of our pioneers, and their endeavours to extend a knowledge of the Word to others.

The campaign in Perth has again impressed us with the value of the Word itself. It was the only thing we had to offer the brethren and it was the thing they found of greatest interest. It was that, and that alone, that a total of 130 friends had come together to hear in the three special lectures, and which caused the brethren assemble night after night in the mid-week meetings. The exposition of the Word can be made powerful and interesting, and it is the duty of those who so labour to do so. There is a tendency, today, to by-pass the Word in favour of a more superficial approach

to the things of the Truth. The success of a meeting is adjudged by the number of Gentiles who attend instead of the extent to which the Word is expounded. This is a mistake. The modern age is a superficial one in which few find time to get down to the deeper things of the Spirit. But we are convinced that the exposition of the Word alone can be made interesting and compelling, that it alone has the power to really attract and interest if we but give the time to thoroughly study its message. In Perth we were impressed once more with its value to hold the brethren together and build them up in faith, and as we departed for our return home, it was with the conviction that a refreshing experience had been enjoyed by us — both visitors and those visited.

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### SO TEACH US TO NUMBER OUR DAYS—Pa. 90:12.

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The effort in Perth was rendered more difficult by the shock received through the sudden and unexpected passing of Sister Phyllis Jolly, sister to the Editor. She was at the station to bid us farewell on the Wednesday we left, apparently in good health; on 3 o'clock on the following Tuesday she was in conversation with a brother, and seemed in the best of spirits. By 8 o'clock in the evening she had passed to her rest. She was loved and respected by a wide circle of friends in the Truth, and from these friends, members of the family, and particularly her husband — Brother G. Jolly — have received many hundreds of comforting messages that have helped considerably to tide the sadness of parting.

She was exemplary in her attitude to the Truth, and, we feel, concerning her, the words of the Psalmist can apply: "So he giveth His beloved sleep." We take comfort, too, in the words of Nahum: "Yahweh is good, a strong hold in the day of trouble; and he knoweth them that trust in Him" (Ch. 1:7).

Our sister would not have desired the campaign we had commenced lessened under any circumstance, and we tried, therefore, to maintain the schedule we had earlier set. Under Yahweh's blessing it seemed successful.

Our sister was only young, and the extreme suddenness of the sad event is a salutary lesson to us all, to so run the race for life eternal that we are prepared at any moment to face the great issues of either death, or the Lord's coming. She rests, awaiting the glorious consummation, and we "sorrow not as those who have no hope," for the signs daily reveal to us the imminence of the End, when those who tread this vale of tears in faith, will reap the joy of complete and lasting union with their Lord, and with those loved ones from whom they have been temporarily separated.—H.P.M.

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# GOOD·COMPANY

Conducted by



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

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

**Designed for the Encouragement of Younger Readers**

## THE PROVERBS.

**NO WORK — NO INCREASE (See Prov. 14:4).**

The farmer realises that to obtain much from the land he must be willing to put much into it. In the language and custom of the east, the wise man uttered the same truth. "Where no oxen are the crib is clean; but much increase is by the strength of the ox" (Prov. 14:4). In Bible days, oxen were counted among a man's riches. They were invaluable as beasts of burden, and as the "motive power" for the plough. So we might say — no oxen meant little or no ploughing, no movement, with the result of little or no increase from the land.

The cattle cribs (called elsewhere in the Bible "stalls" and "mangers") had to be kept clean, and a daily portion of suitable food placed there. All this entailed thought and labour. But it was a labour that brought its reward in the final increase from the land for the sustenance of the household, and to sell to those who desired to buy. A "clean crib" was valueless, and indicated poverty.

It is equally true in the spiritual realm that we receive from "the Truth" what we are willing to put in. The wise man wrote: "A wise man will hear and will increase learning; and a man of understanding shall attain unto wise counsels" (Prov. 1:5). Our individual effort is necessary to increase and to attain. Paul has a word to the young upon this point when he wrote to Timothy, "his son in the faith." "Give attention to reading, to exhortation, to doctrine . . . meditate upon these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear to all . . . continue in them, for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:13).

—C. F. Cookson.

## A PROFITABLE SPIRITUAL EXERCISE.

## THE PROPHET LIKE UNTO MOSES.



God declared that He would raise up from among Israel a prophet "like unto Moses" to whom the people would be forced to hearken (Deut. 18:15, 18), and in Acts 3:22-26 these words are applied by Peter to the Lord Jesus Christ.

It will be found a very profitable spiritual exercise, and helpful to your appreciation of both Moses and Christ, if you carefully review the life of the former as typical of the latter.

We suggest that you then mark in the margin of your Bible, at Deuteronomy 18, the points of identification.

Moses was first rejected by the people he came to save, was forced to flee into a far country, but ultimately returned to redeem Israel from Egypt. All this is typical of the Lord Jesus.

God declared of Moses, "I will speak with him mouth to mouth; the similitude of the Lord shall he behold" (Num. 12:6-8; Ex. 33:11). He was separated from Israel for this special purpose, thus revealing his pre-eminence above his fellows. To him was revealed the name of Yahweh (rendered "LORD" and "Jehovah") whereas previously God had manifested Himself to the father as El Shaddai

**WE HAVE THE TRUTH — IT CAN SAVE US IF WE  
ALLOW IT FULL SCOPE, CASTING OUT ALL THAT WOULD  
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(i.e. God Almighty)—Exod. 6:2-5. And he, alone, was permitted to ascend the Mount to witness the glory of Yahweh revealed through His representative, to have the attributes of the Name declared unto him, and to bear the Revelation back to Israel.

The Divine purpose, incorporated in the Abrahamic Covenant, provided for a race of glorious immortals developed from the "Seed" of Abraham who would receive everlasting possession of the Land. This hope, longingly anticipated by the patriarchs (Gen. 47:29-30; 50:24-25), was now memorialised in the Name revealed to Moses—the name Yahweh (Exod. 3:15; Ps. 135: 13; Hos. 12:5).

Moses was a "servant, faithful in all his house" sent by God to bear His name before the king of Egypt. He was God's servant through whom He would be glorified. His ministry included the offices of prophet (Deut. 34:10), mediator (Ex. 24:2; Deut. 5:5; Gal. 3:19), lawgiver and king (Deut. 33:4-5). He alone of all Israel combined civil and priestly duties (Ex. 34: 34).

During his lifetime many outstanding events transpired. He

ascended Mt. Sinai to receive the law from God's messenger (Exod. 34:1-3), through him the water of life, and bread from heaven were provided to sustain the people in their long pilgrimage (Neh. 9:14-15), he supervised the construction of the Tabernacle as a place of communion between God and Israel (Heb. 8:5).

These various features, being typical of the "prophet like unto Moses," help us gain a better impression of the work of the Lord Jesus. Through him God spake (Heb. 1:1), he was the supreme manifestation of divine strength in mortal flesh (Jno. 17:6; 14-10), he was the servant of God to bear His name before kings and rulers (Isa. 49:6), he is both prophet (Luke 24:19), priest (Heb. 5:10), mediator (Heb. 8:6), and king (Rev. 1:5).

The bread and water provided through Moses pointed to the life-sustaining Word manifested in Christ, and made available to his followers by his sacrifice (Jno. 6:31-35, 48-58; 1 Cor. 10:4).

He is both supervisor and foundation of the new Temple being built as an habitation of God, and in which we can form a part (Eph. 2:19-22; 1 Pet. 2:4-10).

Many other features in the life of Moses will be seen as typical of the work of the Lord Jesus as they are studied by the student, helping to illustrate the wonderful wealth of meaning behind the description, "A prophet like unto Moses."

Finally, the grand parallel is climaxed in one important aspect to which Paul draws our attention in Hebrews 11:24-27 and 12:2. He declares that Moses triumphed because he had "respect unto the recompence of the reward" held out to him. Jesus endured "for the joy set before him." The example and commandment is then presented to us (Heb. 12:1). Seeing we are confronted with such witnesses, "let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

F. Russell.

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**"ALL THESE THINGS HAPPENED FOR ENSAMPLES"  
(1 Cor. 10:11). SO WRITES PAUL, AND WE CAN USE  
OUR TIME PROFITABLY IN SEARCHING OUT THE HIDDEN  
MEANING CONTAINED THEREIN.**

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## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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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A PEOPLE CALLED OUT OF GENTILE DARKNESS  
UNTO DIVINE LIGHT"**

(Acts 15: 14)

**No. 5**

**January, 1956** 1956 **Vol. 22**

*"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**

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

Paul.

VOLUME TWENTY TWO

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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### Thoughts for the Times

## Britain in Egypt



The Lion-power will not interest itself in behalf of the subjects of God's kingdom, from pure generosity, piety towards God, or love of Israel; but upon principles that actuate all the governments of the world — upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement. God, who rules the world, and marks the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for "the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps." Hence, these will become the battleground for a time, until the seat of war is removed to the mountains of Israel, where, by the Autocrat's discomfiture, the war is brought to an end between the image-giant of Assyria and the Lion of the North and East.—"Elpis Israel."

"Eureka" in the Light of Today

## Menace of the Middle East



"In the approaching scramble for the effects of the expiring Sick Man of Ottomania (Turkey), Britain will most likely secure for herself, or at least take possession of, Egypt and Syria. But Daniel shows that whatever power may primarily become seized of these countries will not be able to prevent their being stamped by the Feet of the Bear (Russia). 'The land of Egypt shall not escape' the power of the King of the North; 'but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.' From this conquest he will proceed into the Holy Land. . . . This brings him to Jerusalem, which he besieges and captures (Zech. 14:2). Upon this the Oriental Leopard (Britain) falls back upon Edom, Moab and Ammon (Arab countries), beyond the Jordon and the Dead Sea. At this crisis the face of Yahweh is flushed with fury, and He goes forth against the invader (Ezek. 38:18; Zech. 14:3): As the Stone-Power, He smites the Image upon the feet, and shatters it into fragments. . . ."

—"Eureka" vol. 3, pp. 192-193.



"It is the duty of peoples and their governments to reach international agreement on the suspension of atomic war experiments and outlawing of nuclear weapons together with control of armaments."

This was one of the platitudes, uttered by the Pope in a Christmas address to the Catholic world, as 1955 drew to its close in a chorus of good wishes and pious hopes for the future, expressed on a background of impending violence, and growing antagonism between the Powers of the East and West.

The Archbishop of Canterbury, leader of the Church of England, made a similar appeal for peace, stressing the need for reconciliation in a "sinful and unjust world" where everyone is intent upon stressing and fighting for his "rights."

Such statements indicate how far "religion" has drifted from the Truth in Christ Jesus. Both leaders look to the arm of flesh to bring "peace on earth and goodwill towards men." They see in "international agreement," or in political "reconciliation" the only hope for the world, and utter not a word about the imminent return of the Lord Jesus, and the impending destruction of the systems of men.

What a hollow mockery it all is! How devoid of the slightest spark of Divine truth are these systems that cloak their institutions and their words with the name of Christ, but repudiate His principles. How much clearer and certain is the vision of things presented by the author of "Eureka" in the extract above. How privileged we are to possess the knowledge we do, particularly in these days, when so clearly the hand of God is revealed in world events. We do not place the slightest trust in politicians to bring peace, but rather anticipate with joy the time when the present systems of men, with all their strongholds — whether religious or political — will be swept into oblivion, to be supplanted by the divine system of Christ's rule. Then the clear shining of the Sun of Righteousness (Mal. 4:1) will reveal the hideous deformity of these systems whose wickedness at present is hidden from men by the prevailing darkness, and in the revelation that shall then come, they shall exclaim: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

#### **Let us "Thank God and Take Courage"**

As these two men mouthed their platitudes of peace in Christmas sermons, and the world gave itself over to debauchery in the celebration of a pagan feast with a Christian title (during which over 700 people, in America alone, lost their lives through accidents on the road), the international situation deteriorated, and the year closed with the grim reminder that the world was drifting ever closer to the use of those weapons of war that the Pope deplored — but which he blessed when they were used against the Abyssinians. The smooth words of peace, spoken at Geneva some months back, sound strange now in the light of the ugly accusations and counter-accusations that have been made by the diplomats of East and West. The closing weeks of 1955 saw a heating up of the cold war between the Russian and Anglo-American worlds, witnessed renewed activity on the part of the frog-like spirit of Communist intrigue, so that from India, Europe and the Middle East its influence was felt with greater virility, generating a warlike spirit, playing its part in "gathering the nations to the battle of the great day of God Almighty" (Rev. 16:12).

But in spite of the raging of the political storm that is gradually growing in fury, the Ecclesia, the Bride of Christ,

like Paul in the midst of the Mediterranean storm, can "Thank God and take courage." To them the future is pregnant with hope, for in their knowledge they have the key to the meaning of the times. They can extract comfort from the very incidents that cause most men to fear, not that they glory in war, but because the Word is to them light in darkness, and permits them to see beyond the present to the glory to be revealed. Viewing life from the perspective of God, they look upon a world almost devoid of righteousness and truth, a world that repudiates God's way and seeks its own, a world that wants peace that it might enjoy its debauchery more, a world that seeks, like Edom, to build up its power, but concerning which, Yahweh hath declared, "I will throw down" (Mal. 1:4). And because the Bride's loyalty is with her absent Lord, and because she hates the present indifference towards him manifest by the world, and the lies that are spoken in his name, so she looks forward to the time when mankind shall be disciplined and the present order overthrown, that the Divine system may take its place. This was the spirit of the prophets (see Joel 3:11-13).

### **"Behold Ye Among the Nations"**

There is much to cause the heart of the Bride to quicken in hope, as she looks out upon a troubled world. The Press has been warning its readers of the possibility of war in terms that indicate to the Bride the gradual development of a situation such as is prognosticated by Brother Thomas in the extract above. For example, the "Manchester Guardian" recently carried a most significant cartoon, drawn by the celebrated caricaturist Low, depicting the current menace of the Middle East. The President of Israel is portrayed in a war-jeep addressing an Israeli soldier who is standing at attention. He is representing as asking: "Have we surrounded ourselves with enemies and spurned our friends?" The answer is, "Yes, Sir." "And has Moscow seized its chance?" Again the answer, "Yes, sir." "Then order the treacherous British and Americans to take their positions in our first line of defence. LET ARMAGEDDON COMMENCE."

What remarkable language this is, in view of our expectations for the past one hundred years! Here is a Gentile observer of the international scene, portraying Israel as isolated, without friends, Russia seizing the chance to invade the holy land, and Britain and America coming to the defence of

the Jew. There is surely no need to labour the significance of the cartoon to Logos readers, for instantly, to their minds, there will spring a dozen references of Scripture.

About the same time, the Sydney Morning Herald published an editorial entitled: "Russia Stokes the Fires in the Middle East." Despite the great problems existing in India and Burma, it declared, "the real danger spot is Palestine. There lies the seeds of open war." There, also, are to be found the richest strategic and economic prizes the world has to offer. And in the struggle for supremacy in this vital area, declared the Herald, Russia has played her cards with extreme skill. By offering arms to Egypt and the Arab nations, she has thrown the Middle East into a turmoil, and caused Britain to lose face badly. Soviet diplomacy has forced Britain to assist Israel whilst Russia has posed as the champion of the Arab cause. And the "Herald" gloomily concluded by stating that war in the Middle East is ultimately inevitable if the various Powers concerned maintained their present attitude.

Russia and Britain in conflict over the future of Israel! That was the picture that the Sydney Morning Herald, in common with the Manchester Guardian presented; a familiar picture to every reader of Elpis Israel and Eureka. The Bride, watching the nations gradually assume the positions outlined for them in Bible prophecy, can surely hear the warning voice of her Groom: "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).

Commenting on the same events, the Adelaide Advertiser told its readers:

**"The hostility between Arab and Jew has been penetrated by the heaving diplomatic and strategic contest between the Soviet Union and the Western Powers."**

These reports only confirm the exposition of Brother Thomas above, given over 80 years ago. He speaks of Britain gaining power in Syria and Egypt as Turkish control in the Middle East waned, and makes reference to the conflict of Russia in the same area, who would snatch control of these territories from Britain, only to be destroyed, in turn, by the "little stone" power.

In that day, Russia will dominate a confederacy of European powers, and today, whilst she continues to intrigue in the Middle East, she does not ignore other theatres of influence. The West Australian recently told its readers that Russia was building a navy "designed for the apparent pur-

pose of isolating Europe from North America." Already her navy is among the world's largest, and she is not only building large fleets of cruisers and destroyers, but "her submarine fleet, now numbering over 400, is double the total of all the submarines of all the navies in the world, and ten times the size of the submarine fleet that faced Britain in 1940."

This sensational article was designed to cause a chill of fear in the hearts of those who read it, but what Christadelphian, understanding the true significance of Daniel 11: 40-45, and bearing in mind the statements frequently made by Brother Thomas concerning the future of Russia, could fail to appreciate the real import of it, and with rising excitement view the momentous times in which he lives. Daniel declares concerning the King of the North: "He shall come . . . with many ships, and shall overflow and pass over" (Dan. 11: 40). Here is a report of some of those ships being built:

#### **"Blessed are Your Eyes"**

The early weeks of 1956 have not seen any lessening of the pressure of international events. The Pope and the Archbishop must surely look out upon a world without hope, for where are there any true indications of real disarmament, or reconciliation between opposing world blocs? The world is blindly wandering towards the terrible crisis that shall surely engulf it, bringing an end to its present way of life.

But for the Bride, it is apparent that she is living at the epoch of the most dramatic event in all history, when soon, suddenly and unexpectedly, she will be snatched from her environment, "for a meeting with her Lord." Then her way of life will be drastically changed, and she will leave behind the material things for which men strive today. That portion of the Bride living today is seeing and hearing things that the saints of Yahweh down the ages have anticipated, things that herald the imminent return of the Lord Jesus and the consummation of their hope. Surely the words uttered by the Lord to the disciples can likewise apply today:

**"Blessed are your eyes, for they see; and your ears, for they hear. For verily 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 . . ."**

—E.P.





**GOOD·COMPANY**  
*Conducted by*  
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BOX 226 G. G.P.O..  
ADELAIDE, SOUTH AUSTRALIA

Designed for the Encouragement of Younger Readers

QUESTION ANSWERED.

WHAT IS THE MEANING OF 'LOGOS'? IS IT ALWAYS TRANSLATED 'WORD'? (E.K., Ballarat, Vic.)

"Logos" is translated "Word" some 214 times in the New Testament. It is also translated "saying" 50 times, "speech" 9 times, and is also rendered "account," "communication," "doctrine," "intent," "matter," "preaching," "question," "reason," and so forth, but only on few occasions. A complete list will be found in "Young's Analytical Concordance."

"Logos" denotes the word, or outward form, by which inward thought is expressed, and therefore signifies "declaration."

Brother Thomas has some interesting comments to make upon this word in "Eureka," and he points out that "logos" is expressive of the wisdom contained in a declaration. In this sense, "Yahweh possessed me" (i.e., wisdom or logos) "in the beginning of His way" (Prov. 8:22). Wisdom was with Him in all the acts of creation, and declaration of His purpose "from the beginning;" and when sin intervened to defeat that purpose, it was expressed in the statement (or "logos") of Gen. 3:15.

John I declares that "in the beginning was the Word" (or "Logos" — the proclamation of the Divine purpose). It was "with God" and "was God" in the same sense as Jesus could say of the bread he broke and gave to his disciples, "This is my body" (Luke 22:19). That is, it represented him as the Logos, or declaration of the Divine purpose represented God to mankind. Men learned of

God through His purpose proclaimed from "the beginning." In this purpose Logos was life and light, and down the ages, as it was proclaimed by the prophets of Israel (Heb. 1:1), it testified of one who would be the personification of Wisdom and Knowledge, and who could thus fittingly assume its title.

In the Lord Jesus, therefore, the Logos, or Word, became flesh (John 1:14), and was found "dwelling among" the inhabitants of Judea 1900 years ago.

As the spoken word reveals the invisible thought, so the living Word (the Lord Jesus) revealed the invisible God. He was the manifestation of Deity, God had previously revealed Himself in the Word proclaimed by the Prophets, now He was more completely manifested in His Son.

"Logos," of course, as a mere word, is used in the Bible for the thoughts, reasoning and utterances of man as well as God. It is not a word that the Creator has built up for His exclusive use, and if you trace its use through the aid of an Analytical Concordance, you will soon notice its use and meaning. —G.E.M.

---

### A PROFITABLE SUBJECT FOR STUDY.

David's life provides many important lessons which can assist us in our endeavour to walk uprightly before God. To gain the greatest value of his example, it is necessary to ascertain how he reacted to these experiences, and the effect they had upon his character. This is revealed in the thoughts that he expressed consequent upon the various trials which came upon him, and these thoughts are mainly found in the Psalms.

It will be found extremely helpful to the better appreciation of the Psalms if the particular circumstances that caused them to be composed is sought out. For example, Psalm 59 records David's reaction when Saul tried to destroy him: "Deliver me from mine enemies, O my God; defend me from them that rise up against me. I will sing of Thy power; yea, I will sing aloud of Thy mercy in the morning; for Thou hast been my defence and refuge in the day of my trouble." It should, therefore, be considered in the light of such incidents as 1 Sam. 19:10-11. Here are some more Psalms, with their background indicated by the references in parenthesis: Psalm 56 (1 Sam. 21:10-11), Ps. 57, 142 (1 Sam. 22:1), Ps. 52, 140 (1 Sam. 22: 9-19), Ps. 54 (1 Sam. 23: 19-20; 26:1), Ps. 63 (1 Sam. 23:14).

A feature common to all these Psalms is their opening with a prayer to God for help and guidance, a plea for deliverance from his enemies. Then follows a wonderful expression of faith and trust in a time of great trouble and adversity. David renders to God his thanksgiving and praise for the deliverance which he knows will be forthcoming. There is the example of a complete recognition that help can come from God only. David placed complete and utter dependance upon the Rock of Israel for strength and support. He had learned to lean heavily on that Rock, and to place no reliance upon man (Ps. 62). We note the lesson also, that, having received assistance, David remembered the Source of his deliverance. We may turn to God readily enough in time of trouble, but do we remember to acknowledge His help when the trouble is past? David did not forget.

### **"Take it Patiently"**

The Psalms reveal those attributes that are pleasing to God. Psalm 7 is a case in point. David had refused to lift up his hand against Saul, the Lord's anointed (1 Sam. 24:9-12; 26:9-11), and had even executed swift justice against one who claimed to have slain the king (2 Sam. 1:14-16). And yet, despite all this, he was ultimately accused of being responsible for Saul's death, and of trying to wrest the kingdom from him (2 Sam. 16:5-8). In the face of this lying charge, however, David remained steadfast in his trust in God as is indicated in Psalm 7. He therein reveals a state of mind such as Peter describes (1 Pet. 2:19-22): "If, when ye do well, and suffer for it, yet take it patiently, this is acceptable with God." When David was reviled, like his great anti-type, "he reviled not again."

David's outlook is well summarised in the words of Ps. 27: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." The "joy set before David," the knowledge that ultimately, in God's time, he would be elevated to kingship in Israel, sustained and strengthened him during the 15 or so years of patient waiting for the promise of God. It was the same vision of future glory that stimulated our Master to also endure to the end. It was the reality of

the glory to be revealed that provided such strong consolation to Paul, by which the hope set before him became an anchor in life, and in which he could find a constant refuge. And these examples furnish us with that same powerful incentive to continue in the way of life, so that ultimately we may enter the Kingdom of God, even though it may be through much tribulation.

### **The Secret of David's Success.**

The example which David displays for those who have eyes to see, is to study and meditate continually on the law of the Lord. By such meditation he could see clearly the vision of future glory, and was enabled to place full trust and reliance in the Lord, seeking first His kingdom and His righteousness, in confident assurance that all necessary things for this life will be provided. He laboured constantly, and earnestly, and patiently in God's service, ever having before him the great hope of his calling, the time when the faithful servants of Yahweh will be rewarded with eternal rest.

Listen to his exhortation: "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it" (Ps. 34:11-19). In another place he declared: "Surely I had fainted, unless I had believed to see the goodness of the Lord in the land of the living," and then adds, "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:13-14). Whether young or old, we can well afford to listen to these words.

—F. Russell.

---

**The lives of great men, such as David, are as stepping stones leading to Christ Who is the fulness of divine manifestation. He did no sin; they did sin, but in their failure reached forth and grasped at success "through Christ" whom they saw in faith. We are encouraged to continue our efforts by these lesser characters, and exhorted to emulate them as their lives patterned that of Christ.**

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Comment on this section of "Logos" should be directed to "Good Company," Box 226, G.P.O., Adelaide, South Australia.

True Peace: What it is and How it Will be Attained

## YAHWEH SHALOM



All people of the world sigh for a "lasting peace." Why? In order that, before sinking into eternal oblivion, they may enjoy their brief span of life in pleasing themselves without the constant fear of being blown to pieces, or seeing their loved ones thus destroyed. Absence of actual slaughter by conflicting powers constitutes "peace" in this modern world. Thus in the words of the prophet Jeremiah they constantly cry "Peace! Peace!" when there is no peace (ch. 6:14).

This is not true peace. As in all matters, so also is this matter of "peace"; as the heavens are higher than the earth, so are God's ideas higher than ours (Isa. 55:9). In the Old Testament we find that the word Peace translates a Hebrew word Shalom, which is still used as a Jewish greeting. It signifies: completeness, the condition of being bound together in one, concord, unity. The New Testament equivalent is the Greek word Eirene, which signifies "being joined together."

Thus peace is a positive quality. It is not merely a political matter. Firstly it is an attitude of mind, wherein men walk in harmony with God and are "bound together in one" with him. They thereby fulfil the true object of their creation, to give God pleasure and reflect His likeness (Rev. 4:11; Gen. 1:26). Such "fear God and keep His commandments — for this is the whole man" (Eccles. 12:13 omitting italics). Others are not "whole men." They lack completeness, they lack true shalom.

**The God of Peace**

The world in general lacks this harmony with God. Sin prevails. When sin ceases to reign in an individual, he has peace. When it ceases to reign in the world, then the world will have peace.

God intends that this shall be. He is "the God of peace," and is so called by Paul (e.g. Heb. 13:20). This description of God is derived from an epistle in Israel's history which summarises the principles of God's handling of history, and typifies the climax of human affairs.

In Judges chapter 6 we read of Gideon, a man of faith and a mighty man of valour. Israel had done evil in the sight of Yahweh, and thereby forfeited unity with God, or lost peace. Therefore He took political peace away from them. They were oppressed and impoverished by Midianitish incursions. God called Gideon to be the deliverer of Israel; and granted him an interview with a highly-placed angelic bearer of Yahweh's name. He was overawed by this privilege, and thought he would die. God calmed him saying: "Peace be unto thee" (a familiar apostolic phrase) "fear not; thou shalt not die." Thus Gideon found peace with God. He was able henceforth to walk and talk in unity with the angel.

He symbolised his unity with God by building an altar which he named Yahweh Shalom. An altar is a representation in unhewn stone or earth of the purpose of God to manifest himself in a multitude by means of sacrifice. The names given to altars by servants of God indicated the particular aspect of that purpose which circumstances had emphasised to them. So Gideon's altar declared the purpose of Yahweh to bring peace. The "He Who Shall Be Peace."

Gideon, the individual, had found peace with God. The next condition of peace was the purification of Israel. Thus Gideon bravely destroyed the Baal altar. He was saved from the anger of his fellows by the wise reasoning of his father, who said: "If Baal is a god, let him plea for himself." This was unanswerable, and Israel acquiesced.

### **The Day of Midian**

Israel, having been led to a measure of peace with Yahweh by turning from idols to serve the living God, Gideon then led them to victory over their Midianitish enemies. The circumstances were such that Yahweh's power rather than Israel's prowess was emphasised. The 300 soldiers armed with earthen vessels, lights and trumpets routed the camp of Midian, and Israel joined in the chase. The Midianite leaders Oreb and Zeeb, Zebah and Zalmunah were slain, and Israel was granted rest from the enemies round about.

This battle became a type in Israel's history of the final overthrow of Israel's enemies, and the ultimate bringing of world peace. Isaiah 9 speaks of the Son to be given to Israel, whose name shall be Wonderful, Counsellor, Mighty God, the Father of Futurity, the Prince of Peace. This Prince, the Lord Jesus, will bring peace only after unprecedented warfare wherein he will break the rod of Israel's oppressor, as

in the day of Midian (v.4). Likewise, in ch. 10:26-27, the latter-day Assyrian is to be scourged according to the slaughter of Midian at the rock Oreb. Thus shall the yoke on Israel be destroyed "because of the Anointing" or the "Anointed one." Psalm 83:11 also takes hold of Gideon's victory to delineate the victory of Christ over the anti-Israel confederacy that will shortly say, "Come; let us cut them off from being a nation."

As we meditate of the altar Yahweh Shalom, all these things pass before us. Peace — first to the individuals who shall lead the victory as a multitude of Gideons under the greater than Gideon. Then peace to Israel "made willing in the day of his power" (Ps. 110:3), and finally, peace to the world blessed in Abraham's seed.

### **No Peace to the Wicked**

There was peace in the garden of Eden. Two natures had fellowship as Man and Elohim walked together. Yet it was an immature peace in that Man was innocent and untried. It was breached by sin, though the alienation was brightened by hope. Enmity (the opposite of peace) was established between the seed of the serpent and the seed of the woman; temporary triumph was to go to the serpent class, but final victory to the woman's seed (Gen. 3:15). This enmity is the key to the history of man outside Eden in the arena of mixed good and evil. Most men have refused peace — oneness with God — and have followed their own impulses. And to be carnally minded is death; but to be spiritually minded is life and peace. Thus in Romans 8:6 does Paul characterize the mortal struggle between the two classes into which all men are grouped.

Lacking the inward moral peace, men have not been permitted to attain to political peace. This is the law of God's rulership in the kingdoms of men. The world lieth in wickedness, "their feet run to do evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; the way of peace have they not known; there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." Thus declares Isaiah (ch. 59:7, 8). The same prophet, in ch. 57:19, promises "Peace, peace to him that is far off, and to him that is near." Paul interprets this in Ephesians 5:17 as meaning that the Apostolic revelation of Christ brought peace or reconciliation to both Jew and Gentile. The wicked, however, refuse such oppor-

tunities. "There is no peace, saith my God, to the wicked."

Often politicians and well-meaning moralists speak of peace and its desirability. They overlook these words of Isaiah. It is morally impossible for the wicked to have peace. This is illustrated by the visit of Jehu to Jezreel recorded in 2 Kings 9:16-22. King Joram, under the influence of Jezebel, supported Baal worship. He trembled as he saw the figure of Jehu driving furiously towards him. "Is it peace?" cried two of his messengers to Jehu. "What hast thou to do with peace?" came the stern reply. At last Joram himself met Jehu. "Is it peace, Jehu?" And he answered: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

Such will be the substance of Christ's words when he rides forth to the destruction of that woman Jezebel of the Apocalypse; the mother of harlots. Peace, unity with God, is impossible for mankind while she continues to exist.

#### **Peace with God through Jesus Christ.**

For an individual now to attain to peace from Yahweh Shalom, the God of peace, he must cease to belong to the wicked; he must change his mind and ways and become a Gideon in faith. In the words of the Psalmist, he must "depart from evil and do good: seek peace and pursue it" (Ps. 34:14).

In order to create in us this mind that makes for peace, God sent his son into the world as the supreme pattern of Righteousness; as the moral force to change men's hearts. This he did by living a life of dying daily, reaching its climax in his death, whereby he drew us unto himself, and lifted us up to fellowship with God. The chastisement of our peace was upon him; that is to say, the sacrifice that brought us unity of mind with God was his (Isa. 53:5), and by his stripes we are healed. Therefore "being made righteous by faith, we have peace with God through our Lord Jesus Christ." The verses following this opening one of Romans 5 delineates some of the qualities which contribute to peace with God. It is a frame of mind very different from the fretting restlessness of the wicked who are like the troubled sea.

True peace by Jesus Christ is set forth by Paul in Col. 1, where, having extolled the Lord, he says: "It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile (make one) all things unto himself; and you that were sometimes alienated and enemies in your mind by wicked works,



yet now hath he reconciled in the body of his flesh through death." It is through the blood of the covenant that the God of peace will make us perfect, complete (Heb. 13:20-21); and His chastening hand coupled therewith will yield the peaceable fruit of righteousness to them that are exercised thereby (Heb. 12:1-14). Such was the peace that Jesus indicated when he told his disciples in John 14:27: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

### **World Peace.**

Thus we see what true peace is and how individuals may attain this oneness with God now. They will be the peacemakers. Those who have found peace now, will be the ones to give peace to the world soon. This peace will come via Israel and Jerusalem in the hands of those redeemed and reconciled by Christ Jesus. The nations will be invited to make peace with God in the day when "Israel shall blossom and bud and fill the face of the earth with fruit" (Isa. 27:5-6).

As in the time of Gideon, Israel after the flesh will have to be purified and introduced into the Covenant of peace by David's Son, their one shepherd (Ezek. 34:23, 25). They will be disciplined in the wilderness of the peoples and shaped for their exalted national mission.

The peace will only come to the world in general by force. The God of peace will bruise Satan under the feet of the saints (Rom. 16:20). When His judgments are in the earth, then shall the inhabitants thereof learn righteousness (Isa. 26:9).

Fittingly enough, the centre from which this peace will go forth is Jerusalem: the City of Shalom, or Peace. Truly then the nations will be at one with Yahweh; they will exhort one another to come up to the mountain of the Lord and will desire to learn His ways and to walk in His paths, "for the law shall go forth from Zion and the Word of Yahweh from Jerusalem" (Micah 4). These mental conditions having been established, then there will flow from them the beating of swords into ploughshares. The simple life pictured by every man dwelling under his own vine and fig tree will secure the continuance of that oneness of mind with God signified by the word "Peace!"

### **The Peace of Jerusalem.**

Little wonder, then, if such blessings are going to stream

from the City of Peace that the Psalmist exhorts us to "pray for the peace of Jerusalem; they shall prosper that love thee; peace be within thy walls, and prosperity within thy palaces (Ps. 122. cf. Heb. 7:2). Jesus mourned that the City did not know the things that belonged to "its peace" (Luke 19:42). Indeed, how glorious is the picture Isaiah expresses: "How beautiful upon the mountains are the feet of him that bringeth good tidings of good; that publisheth peace; that saith unto Zion, 'Thy God reigneth' (Isa 52:7). Certainly the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever (Isa. 32:17). "In his days shall the righteous flourish, and (therefore) abundance of peace as long as the moon endureth" (Ps. 72:7).

The work will proceed all over the world. Peace shall flow like a river, and the King shall speak "peace" unto the nations (Zech. 9:10). The King's message of peace to the heathen (i.e. nations) will cause them to be joined unto Israel, so that at the end of the millenium, there is no other nation left (Jer. 30:11). Then God will be all in all. Final unity, completeness, oneness, will have been attained. Thus "He will be peace" — Yahweh Shalom.

If we desire to possess this peace now, we must lay hold of a new mind in Christ, meditating upon the Word of which he is the expression. "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa 26:3). "Great peace have they which love thy law; nothing can offend them" (Psalm 119:165). This is the peace that passeth understanding (Phil. 4:7). Those who obtain it now will be fitted to bring the true peace to the world in the day when "there shall be glory to God in the highest, and on earth peace among men with whom He is pleased" (Luke 1:14). Thus may we become partakers of the altar called YAHWEH SHALOM.

—E. Wille (Eng.)

#### Further Success at Denmark

Last issue of Logos referred to an effort at Denmark, a little township on the south coast of W.A. approximately 300 miles south of Perth. The immersion of four new candidates for life eternal was announced, together with the opinion that further fruit would follow. It is very pleasing to report further success in this district: three more having accepted the only way to salvation for mortal man. Our congratulations are extended to Brother and Sister Newton who, though in isolation, have laboured so diligently in this district in the face of much opposition. Once again, the word of God is thus revealed as vital and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, being a discernor of the thoughts and intents of the heart.



# Jerusalem

—THE CITY OF PEACE



Ancient of cities! admired of the nations!  
 Rest of Yahweh! His chosen delight;  
 Well may we mourn thee with sad lamentations.  
 Fallen thy greatness, and faded thy light.  
 And the rainbow of promise that gleamed on thy brow  
 Is hid by the cloud that hangs o'er thee now.

Sadly the wanderer mourns thee in absence;  
 Waking or sleeping — his home is in thee,  
 Feeds on the water and bread of affliction—  
 A proverb, reproach, and a bye-word is he!  
 Poor child! and the stranger that looks on thee now  
 Reads the price of his sin in the brand on thy brow.

Who could but weep to behold thee degraded?  
 Beauteous for station, the joy of the earth!  
 If I forget thee in my exaltation,  
 Yes, if I hold thee not chief in my mirth,  
 Then may my right hand its cunning forget,  
 And my tongue in the silence of sorrow be set.

Lift up thine eyes to this burthened horizon—  
 Child of the promises, what dost thou see?  
 Bright golden streaks, growing wider and brighter,  
 Break through the darkness and gleam upon thee.  
 And the shaking of nations, in Nature's last groan,  
 Is paving the way of the King to his throne.

## The Story of the Bible

Requests continue to pour in for copies of this proposed work for children. The first number is practically complete, and would have been in print ere this, but for the pressure of other matters that has interfered with its production. With the blessing of Yahweh it should be out soon. Meanwhile, we prefer that readers send orders **BUT NO MONEY**. We propose to progressively cover the story of the Bible, and also include competitions and so forth for children.

Questions



Answered

## Sealing the Servants of God—Rev. 7

**Query.**—“Would you explain Revelation 7? The latter part of Ch. 6 deals with the 6th seal; the 7th seal does not come into operation until Ch. 8, and yet in Ch. 7 there are things relating to the time of the return of Christ and his reign. Is Ch. 7 a preview of the 7th seal?”

**Answer:** The closing verses of Revelation 6 symbolise the great revolution which took place in the reign of Constantine when he, by force of arms, overthrew the status quo, established himself as Emperor, and allied a pseudo-Christianity to the State. As a result, paganism—both political and ecclesiastical—was ejected from office: the “sun” or pagan government of the day, suffered an eclipse, and the “moon” or pagan ecclesiasticism, was overthrown in bloodshed (Rev. 6:12).

The triumph of Constantine and the Church in A.D.324 when, at the battle of Chrysopolis, his power was consolidated, is typical of the coming triumph of Christ who, together with his perfected Ecclesia, will overthrow the existing order among men, and establish his power. This accounts, in part for the language of this seal (vv.15-17).

The 7th seal commences from chapter 8. It includes the seven trumpets the seven vials and so forth, and it symbolises events from the triumph of Constantine in A.D.324 until the setting up of the Kingdom of God under Christ Jesus. —

Between these two chapters there is injected Chapter 7 which symbolises the sealing of the servants of God (v.3); and their ultimate triumph in the Kingdom of God (v.15). This is not so much a preview of the events outlined in the 7th seal, as to exhibit a work that is silently proceeding through the long history of time occupied by it. Whilst the momentous political events foreshadowed in this seal are occupying the attention of men, God is quietly “taking out of the Gentiles a

people for His name" (Acts 15:14). These men and women "out of every kindred, tongue, people and nation" (Rev. 5:9), are "sealed in the foreheads," or mentally impressed with the Name of Yahweh (Rev. 14:1), and are thus prepared for the great political earthquake that shall shake out of position all the institutions of man (Rev. 16:18). This is the real work of Deity, and the great political movements are for the benefit of these elect.

It is appropriate that Chapter 7 should appear where it does, because from the time of Constantine onwards, the ecclesia is distinct from the church. Until then, Christianity incorporated both; but in his day, the Ecclesia withdrew. It was condemned by men, and anathematised by the Church, but concerning these "servants of God" the words of Paul applied: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19).

### "Eureka" Can Help

We are firmly of the opinion, that when a person's interest or curiosity in any portion of Scripture is aroused, he needs to follow the advice of the wise man, given however regarding a different matter: "Give not sleep to thine eyes, nor slumber to thine eyelids" until the matter is mastered (Prov. 6:4). Here is interest in Revelation 7 aroused; we suggest that "Eureka" vol. 2, concerning this chapter be studied. Whilst reading this, make notes on the matter, and transfer them to the margin of your Bible, to refresh your memory on the literal meaning of the symbols given. Here are some such notes, taken from the margin of my Bible. The caption for the chapter is: "The influence of the Word, and its ultimate result at Christ's return."

Verse 1: "After these things"—After the things symbolised in the 6th seal, namely, the triumph of Constantine, the overthrow of paganism, the separation of church and ecclesia. "Holding the four winds" — "Wind," in Scripture, is used as a symbol for an army (Jer. 4:11-13; Isa. 17:13-14; Dan. 7:2). The symbol here indicates that the armies were restrained (the widespread power of Constantine ensuring that), so that peace reigned on earth, a peace that was not broken for 70 years until 396. "Blow not on earth, sea or tree" — these are common symbols representing people (Rev. 17:15, Isa. 1:2; Isa. 40:6-8).

Verse 2: "Another angel" — This is a multitudinous angel (notice the plural "we" in v.3). It represents a multitude bent on "sealing" or preaching the word, and who are found praying for peace (v.3) in order that the Truth may prevail (see 2 Tim. 2:2; 1 Tim. 2:1-2; Mat. 10:13). The triumph of Constantine, and the overthrow of paganism, whilst it brought persecution to the Ecclesia from the church, also presented a grand opportunity of extending a knowledge of the Truth, which was used by the brethren of the time. "Ascending" — the Greek is in the past tense: "having ascended." John saw the angel not commencing to ascend, but having done so, the sealing process having commenced from the preaching at Pentecost. "From the east" — the Truth arose from the east and spread westward (Acts 10:37). "The seal of the living God" — Divine teaching (2 Cor. 1:21-22; Rom. 10:17; Eph. 2:10; Col. 3:10; Job 33:16). A seal is an impress of authority, the mark that a document is genuine. A person may claim to be a Christian, but unless he has the "seal," his claim is not valid. The seal is the Truth and its influence, on an individual as a way of life.

Verse 3: "Saying" — The angel is represented as praying for peace in order that the knowledge of the Gospel might spread.

Verse 4: "144,000" — The symbolic number of the unnumbered redeemed (v.9; Gen. 15:5). The number represents the square root of the symbolic city (Rev. 21:12-14). "Of the children of Israel" — not Jews natural but Jews spiritual (Rom. 9:6-8; Rom. 2:28; Gal. 3:26; Rom. 15:8; Eph. 2:12-13).

Verse 9: "After this" — After the completion of the sealing, and at the return of Christ "Of all nations" — "Of" is "ek" and signifies "out of"; the ecclesia constitutes a people separated from others. "White Robes" — immortality and priesthood (Rev. 19:7-8). "Palms in their hands" — Indicating the feast of Tabernacles which is used as a type of the future glorious condition of the saints. This feast celebrated the ingathering of the fruit of Israel's land, and when the seven days of celebration had expired, the next day, or eighth was a sabbath (Lev. 23:36-44). The people "rejoiced before Yahweh" during this feast. Brother Thomas has written: "This great national celebration of the Feast of Tabernacles argues the previous cessation of Judgment (the day of Atonement preceded it), and consequently the resting of the saints from their labours in the execution of it."

Verse 16: "Hunger and thirst" — for righteousness. "The

sun" — Governments as per Rev. 6:12. "Light on them, nor any heat" — i.e., persecution (Ps. 121:5-7).

It will be seen therefore, that the Revelation 7 presents the consummation, the final picture, of the 7th seal. It is given first in order to demonstrate Yahweh's purpose in the long history that intervened, and in accordance with usage in the Apocalypse, where, frequently the final picture is presented at the beginning of a prophecy, as though as to remind the reader to keep his spiritual vision on the glory to be ultimately revealed. A typical example of this is presented in Revelation 11:15 where the ultimate glory of Christ is given, and then the prophecy proceeds to relate in detail how this will be consummated. —Logos Committee.

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#### THE KING OF THE NORTH.—Dan. 11:40-45.

In view of the strength of modern armies, and the destructiveness of modern weapons of war, how is it possible that any army, however great, or any nation, however strong, could move forward with such swiftness and success as is foretold of Daniel's King of the North? From the human point of view, it would appear to be impossible, and certainly would be so, if the All-wise Controller of events had not first prepared the way for the fulfilment of His Word, and the accomplishment of His purpose by the agency of God. The secret of Gogue's amazing progress and success is revealed in Dan. 11:41: "Many countries shall be overthrown." The Hebrew word translated, "shall be overthrown," contains a volume of meaning in this connection. Brother Thomas gives us a hint when he says in his exposition of Daniel, ". . . overthrown through weakness, as the word implies." It is the third person, masculine plural of the Hebrew word *kashal* whose various meanings, according to the Hebrew Lexicon, are as follows: "To be feeble, weary, to totter, to stagger, to stumble through weakness." This, then, is the condition to the nations when the King of the North rushes forth against them with an overwhelming host, and "overflows and passes over," none being able to stay his progress. Not only will the nations have been thoroughly exhausted and enfeebled by conflict, but they will be utterly weary of war, so that its very thought will be distasteful to them. With millions of men fresh and vigorous at his call, Gogue's task will be an easy one. She will gather her forces and rush forth on her victorious career, and then Brother Thomas' forecast will be realised, "Russia will be triumphant and Europe chained." —W.S.

## THE PARABLE OF NATURE.

## The New Earth

A further article tracing Bible figures drawn from nature and which are used as illustrative of the New Order to be established in the future.



## IMPENDING CHANGES.

Scripture provides a wealth of detail concerning the wondrous, consequential changes to be brought about in the condition of things on earth. Contemplate the happy picture given through Isaiah of that day (Is. 65:17-25), summed up in the words: "They shall not hurt nor destroy in all my holy mountain, saith Yahweh." When John saw in vision this same time, he was told, "And there shall be no more curse" (Rev. 22.3).

What was the condition of things before the "curse" (Gen. 3:17)? Following upon the creative work described in Genesis 1, Moses goes on to speak of a "garden in Eden." That garden had "every tree that is pleasant to the sight, and good for food," together with a river that went out of Eden to "water the garden." The dew also played its part, "watering the whole face of the ground."

With the removal of the curse, we would expect things to revert to that delightful state pictured to us by Moses, which Adam and Eve enjoyed before sin entered, and marred that paradise. Eden (meaning delight, pleasure) would be with us once more, sorrow having fled away. The land would be a well watered garden, bringing forth, not thorns and thistles, but a multitude of fruitful trees. And is it not written:

"I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together (seven evergreens): that they may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it" (Is. 41:18).

"Yahweh shall comfort Zion; He will comfort all her waste



places; and He will make her wilderness like Eden, and her desert like the garden of Yahweh; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. 51:3).

The political heavens which are now will vanish away like smoke, the earth will wax old like a garment (v.6) that the redeemed may come with singing unto Zion, to obtain gladness and joy, when sorrow and mourning shall flee away (v.11).

All this fruitfulness and blessing on the earth beneath follows upon the change wrought in the heavens above, for it is they that govern the earth below. We have a delightful little picture of one of the ways in which this will be accomplished, presented in the Song of Solomon. The bridegroom likens his bride to a "paradise of pomegranates, with pleasant fruits: camphire, with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense: myrrh and aloes, with all the chief spices." Seven\* spice trees, whose fruit and fragrance is developed in consequence of the command: "Awake, O north wind; and come, thou south: blow upon my garden, that the spices thereof may flow out" (Song 4:16). No longer the storm and tempest, with wind and rain, that we are familiar with in the heavens these days, but the cooling north wind, and the warm, soft breezes from the south, commanded to come that this garden may flourish, and yield "pleasant fruits."

All will be delight and pleasure, even Eden. "It shall come to pass in that day," says Joel, "that the mountains shall drop down wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water" (3: 18). Amos speaks of a time when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine . . . they shall build the waste cities, and inhabit them; they shall also plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them" (9:13). We could multiply these pictures from the prophets of Israel concerning this delightful, happy, joyous time. Blessing, instead of cursing, will be achieved by a wondrous change in the heavens — the result: fruitfulness on earth.

### **Spiritual Lessons to be Drawn Therefrom.**

Thus far the natural picture, but it is full of spiritual impli-

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\* In Scripture, seven is the number of completion and perfection and is often used in that relationship.—Editor,

cations, and it is those what we the more particularly wish to lay hold of, for our mutual edification. It is true, as Yahweh tells us through His prophet: "My thoughts are not your thought, neither are your ways my ways, for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Is. 55:8). Nevertheless, He has also promised that He will do nothing, "but He revealeth His secret unto His servants the prophets" (Amos 3:7), so that though Isaiah might declare, in his day, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him," Paul was able to add that "God hath revealed them unto us, by His spirit" (1 Cor. 2:10). Our understanding is enlightened by the Word, to the end that we may appreciate the "deep things" of God contained in the literal joy and blessing that comes with the Millennial Age.

It is Isaiah (55:10) who teaches us that rain and snow, in their watering of the earth, are to be compared with the Word of God. The heavens, the saints, with Christ their Sun, will proclaim the Word, for "the law shall go forth from Zion, and the Word of the Lord from Jerusalem." They are the clouds, the source and treasure of this moisture (the Word) that waters the earth and results in great fruitfulness. In the past, the heavens have been as brass, and then the earth is as iron, dry ground indeed (Lev. 26:19). The clouds are moved in their courses by the wind, which God brings forth out of His treasures, and which is so mysterious in its motions that none can tell "whither it cometh and whither it goeth" (John 3:8). This, Jesus tells us, is the Spirit, which yet is governed by fixed laws, and is the motivating power for the clouds of saints. "Whither the spirit was to go, they went" (Ezek. 1:12).

Thus the saints will water the political earth, causing it to bring forth to bud and blossom. The mountains and hills shall break forth before them into singing, and all the trees of the field shall clap their hands Isa. 55:12). "Mountains" and "hills" are figures for communities, and these will be subject to great changes with the advent of the Lord. Even literally there will be great changes. The earthquake of which Zechariah speaks (14:4) will result in Mount Zion becoming the highest in all the land (Is. 2:2) that the natural configuration of the ground may represent the great change which will take place, whereby "every valley" (the lowly of heart) shall be exalted, and every mountain (or empire) and hill (smaller nations) shall be made low" (Is. 40:4). When all

nations serve our King, learn of his ways, and walk in his paths, then "the mountains shall bring peace to the people, and the little hills, by righteousness" (Ps. 72:3).

In this figure, the trees symbolise people in particular; the man whose delight is in the law of Yahweh being likened to "a tree planted by rivers of water, that bringeth forth fruit in his season; his leaf shall not with, and whatsoever he doeth shall prosper" (Ps. 1:3). These are the evergreens, such as the myrtle and the fir, which Isaiah saw "clap their hands," and taking the place of the ungodly, or the "thorns and briers," which in times past grew rankly, and choked the pleasant plants. But now, all such trees have been rooted out, burned and destroyed (Is. 10:17).

In their stead, under these beneficent heavens, with their gentle rains and soft winds, there spring up these other trees, a righteous people singing joyfully the praises of their God. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61-11). This righteousness begins, or is centred, in Israel, that "new earth" wherein Peter looked to see righteousness dwell, as well as in the heavens. The one follows "naturally" upon the other. Change the "heavens," and the "earth," even Israel will also be changed, being brought into the bonds of the New Covenant wherein we now stand, when God will, through His sons, the "new heavens," put His law into their minds, write it in their hearts, to the end that He may be their God, and they His people" (Heb. 8:10). Their sins and iniquities shall be remembered no more, and in their new-found blessedness they will, each one, be "as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green" (Jer. 17:7).

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**The Judgment Seat** (see "Logos" No. 2, p.55)

Concerning this article, Sister D.K.F. (N.S.W.) writes: "What amarvellous article in the current "Logos" on the Judgment Seat by Brother Wille. Truly, as you say, none could read it and be unmoved. We entirely agree that a certain amount of time will be taken for each case. Surely such an article will wake up the slothful!"

Brother J.E.D. (N.Z.) writes: "I have just read the last article in my October copy of 'Logos' on the Judgment Seat. What a solemn truth, and yet what a stirring exhortation. I have not read anything quite like it before, but with you I agree with it in principle. It is thoroughly supported by the Word. It certainly makes us realise what manner of people we ought to be."

This delightful condition is accomplished by the sun that shines, the rain that comes gently down, and the dew that rises up to water the face of the ground. Is it not written: "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, and his smell as Lebanon" (Hos. 14:5). Thus fruitfulness comes to Israel at long last (Isa. 27:6), and our picture of a literal earth, blossoming as a vineyard, a veritable paradise, is seen as a figure for Israel. And not only the earth, but also the sea, is brought under the dominion of the Rainbow Angel (Rev. 10), blessing is extended to all nations, they cease from their wickedness (Isa. 57:20) and thus become "a sea of glass like to crystal" (Rev. 4:6), clear and untroubled. —E. Stallworthy.

#### A Methodist Attacks the Truth

On 11th December, in the Westbourne Park Methodist Church, Mr. P. Clark, clergyman in charge of the church, spoke to the subject of Christadelphianism. Quite a large audience listened to the address, including a number of Christadelphians, three of whom took shorthand notes of the proceedings.

On 20th December, in Progress Hall, Cumberland, the Editor replied to Mr. Clark in a public address at the conclusion of which, in accordance with the advertisement, public questions were invited from the audience. It was a matter of regret that though a personal invitation had been extended to Mr. Clark to attend, he was not able to do so.

Following this reply, we wrote Mr. Clark asking the opportunity of presenting the Truth to his community, or of discussing these things with him. We stated our intention of replying to his address through the pages of "Herald of the Coming Age," and sent him the text of his address as we intend to publish it, at the same time inviting him to alter as he saw fit. We have not heard from Mr. Clark, and after waiting for some time to enable him to reply, we have now forwarded the text of the Herald to the printer, who assures us that same will be issued in record time.

Mr. Clark's attack thus presents a further opportunity for the Truth to be advanced. There was quite a sprinkling of Methodists at the address given in reply, including an official of the church; those who did attend seemed interested in our comments, a few taking extensive notes on the matter advanced.

Our written reply will extend into two copies of "Herald," and if any reader would like to receive these copies we shall be pleased to forward them. It will include the substance of Mr. Clark's talk.

Mr. Clark's attack was rounded off in an orgy of carol singing, during which the audience was reminded of the words of the angels: "Peace on earth and goodwill towards men . . ." Mr. Clark's attack showed that these conditions do not exist today, nor did he tell his audience how they will eventually come about; in fact, during the course of his remarks, he decried the glorious doctrine of the Second Coming.

Go on to Perfection

## A Fight Against Nature



Many of our daily worries and anxieties will be made easier and lighter to bear (for our burden is light) if we constantly set before us God's great purpose with man and the earth. This purpose is epitomised in His name Yahweh — "We who will be" — and amplified in His word which He has "magnified above His name" (Ps. 138:2). Concerning this purpose, He has declared: "As truly as I live, all the earth shall be filled with the glory of Yahweh" (Num. 14:21). And in order that we might have complete faith in that declaration, He has also said: "The word which has gone forth out of My mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

Therefore, because the mouth of the Lord hath spoken, "all the earth shall be filled with the glory of Yahweh." Already the earth has seen the firstfruit of this purpose, in Jesus Christ, a "man approved of God," who glorified his heavenly Father in all things! He "finished the work which was given him to do." He magnified the Father, and therefore was "a glory" to his Father, as a son is to his father.

It is well to remember that Christ had no glory of his own, but was a reflection of Divine glory. Yahweh was glorified in the Son who mirrored the character and holiness of his Father. Without the "light of God" the "stone" would have no glory of its own. This is in complete harmony with God's purpose of manifestation. Christ, in his beautiful prayer recorded in John 17, declared: "And now, Father, glorify Thy son (and then notice the reason for the request) that Thy son may glorify Thee."

Here is the beginning of Yahweh's purpose, but the declaration requires that "ALL the earth be filled with His glory." In order that this might be accomplished, the "kingdoms of this world" are to become "the kingdoms of our Lord" (Rev. 11:15), the broken nations of Nebuchadnezzar's Image are to be brought under the control of the Stone power made "without hands" and which will fill the whole earth (Dan. 2.).

### Despise not Chastening

It is our desire to be with Christ at that time; to be "living stones" built into the "spiritual Temple" where will be found the "habitation of the Spirit." We desire to reflect Yahweh's glory to the utmost, to be "pillars in the Temple of our God," Jesus Christ being the cornerstone rejected of the builders, but now found to be tried and precious. Job looked forward to this time, saying, "Behold, I shall come forth as gold, when He hath tried me" (Job 23:10). He also declared: "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty" (Job 5:17).

These are really words of comfort when we digest them.

Paul exhorts us with strong words: "I beseech you, brethren, that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Rom. 12:1).

Sacrifice is not joyous to the flesh, rather does it bring it pain. But we must put off the Old Man of the flesh. And in this, Paul tells us to use harsh means! "Purge out the old leaven!" "cut off the flesh!" "circumcise the heart!" "Let not sin rule or reign in your mortal body!" If we do this, we will glorify God in our mortal bodies, putting to death the flesh.

But we sin every day; it is natural to us, for constitutionally we are sinful creatures. Paul describes sin as a law in our members (Rom. 7), the outworking of which brings us into conflict with the Divine law, and brings forth fruit unto death.

Therefore we are called upon to wage a war which is anti-nature; unnatural, if you like. Paul says: "I batter my body and bring it into subjection, lest after I have preached unto others, I, myself, should be castaway.

What words of exhortation!

Paul joyed, I repeat, joyed, in tribulations, perils and so forth, which he saw as the "chastening of the Lord," knowing, like Job, that he, too, would come forth like gold — a vessel fit for the Master's use. Therefore, having all fleshly desires purged out of him, Paul knew he would be able to glorify his Father, the Father of lights, and the Giver of every good gift. He would then be unhindered by "idols of all kinds" after the manner of this ungodly, Sodomitic, and untoward generation.

But he did not do this in his own strength, for he declared: "I can do all things through Christ which strengtheneth me" (Phil. 4.).

### An Impossible Task?

To wage a warfare against nature is an impossible task

with men, but possible with God. He is the Doer of the deed! God's power alone is able to accomplish what man of himself cannot do. Therefore we must draw upon His power, by communion with Him through prayer and the meditation of His word. And "if God be for us, who can be against us."

Paul, being burdened with a death-ridden body, asked: "Oh wretched man that I am, who shall deliver me from this body of death?" (Rom. 7:24). Man cannot! And Paul replied to his question: "I thank God through Jesus Christ our Lord." Jesus Christ, the one hope of Israel, the world's only hope, is also our only hope; the only name given among men whereby we can be saved; the only means of sanctification that we might approach unto the God of Israel. He is our Lord — the sacrifice, the cleansing, the washing, the way, the life, and the resurrection.

The little trials that come to us daily, then, let us joy in them — I repeat: joy! They humble us for future exaltation, they mould us for the kingdom, they discipline us, causing us to look with greater desire to the advent of the Lord, they help make the Truth a reality as we see Yahweh's purpose in them. God is calling out a people for His name, that is, for His glory. Certain requirements are necessary. The flesh must be subdued. Therefore joy in that in which He tests you; He is chastening and perfecting you, that you might ultimately experience an honour and a manifestation of grace and mercy that it is beyond the heart of man to conceive.

—T. Newton (W.A.)

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## The Possibilities of the Future and Their Bearing on the Present

The vision of the prophet extended to the time when Gospel extension activities will be rendered unnecessary by reason of the universal recognition of Yahweh in truth. In that day, such a question as "Know ye Yahweh?" will be out of place, for, as the prophet records: "They shall know Me, from the least unto the greatest, saith Yahweh."

Perhaps no prophecy sums up the vast changes of the coming Age so well as this one. The results that shall accrue from a common and universal acceptance of the Truth are beautiful to contemplate. We gain a picture of men everywhere transformed by knowledge: of the grossness of human nature held in check by laws universally honoured, of the widespread acceptance of the Golden Rule as a way of life

for they will benefit most who "do unto others as they would others do unto them," and of unity of outlook created by the common understanding of divine precepts. Under these conditions, "glory to God in the highest, peace on earth and goodwill towards men" must automatically follow. International discord will be a thing of the past, for all nations will be subject unto Christ; industrial disputes will be unknown, for the present uneconomic and morally debasing competition for power and riches will be outmoded by an entirely new system; men will be a mutual blessing instead of a mutual curse as at the moment, for the universal knowledge of the Truth will create in them a mental affinity with each other on a divine basis. But the greatest change of all will be the daily topic of conversation, for in that Age it will be flavoured with the new revelation; men's minds will be broadened to take in something more elevating than mere fleshly desires, or personal selfish interests, as at the moment.

The barrier that today exists between the saints of God and the world will be thrown down. Today the Truth isolates the former from the latter. A son or daughter of God may travel to and fro to business in the tram or bus, but they are silent and thoughtful in the midst of the senseless noise, chatter and laughter that goes on about them. The topic of conversation — sport or pleasure — has little appeal for one whose mind is possibly revolving around something read in Isaiah, or the epistles of Paul. How changed would the atmosphere be if all in the tram or bus were interested in the Truth. How changed will the environment of life be when "all men shall know Yahweh"! In that day the topic of conversation will be salted with the purpose and revelations of Yahweh; it will revolve around the estimable qualities of the King reigning in Zion, the changed conditions on all hands due to the righteous laws emanating from the new Divine government whose representatives will be found throughout the earth, the majesty of Yahweh as revealed in the Truths then diffused abroad, and similar topics.

Today the teaching of the clergy, and the distribution of books and pamphlets propagating Christendom's multiplicity of errors "in the name of the Lord" is depressing to those who know that those who receive this matter will find confirmation of error that leads to death, and make more discordant the confusion of modern Babel. There is no joy for them in the efforts of so-called evangelists with huge followings claiming to "get religion." What is required, is not large, enthusiastic, emotional gatherings chanting hymns, but the



individual, sober acceptance of the Truth as revealed in the Word. Multitudes, listening to a Billy Graham, does not indicate a revival in true religion, but perhaps the very reverse. It is the personal, individual hearkening to the Word, and not to sermons, that is required. Unfortunately, when the Word is advanced, and some demand is made for a person to intellectually "think on these things," the huge gatherings are conspicuous by their absence. Many are prepared to hearken to a golden-voiced speaker; few are ready to study for themselves. They want some form of escapism, and turn to the wireless set, the television, the picture-show to satisfy their desire.

The universal acceptance of the Truth in the Age to come, however, will sound the deathknell for those who have "traded in the bodies and souls of men," and "made the heart of the righteous sad by promising the wicked life" (Rev. 18:13;—margin; Ezek. 13:22). As men come to "know Yahweh" more perfectly, and thus appreciate the vast gulf between truth and error, they shall involuntarily exclaim: "Surely our fathers inherited lies, vanity and things wherein there is no profit" (Jer. 16:19). A universal surge of indignation will be aroused against all deceivers who have helped to make more complete the veil of darkness that has blurred the vision of Jew and Gentile alike (Isa. 25:7). Zechariah declares that they will be prohibited from wearing distinctive garbs "to deceive," and if some revert back to the habit of a lifetime and commence again to prophecy "lies in the name of Yahweh," summary and drastic punishment shall immediately follow (Zech. 13:2-3).

Basically, the faults of the present, as well as the glorious possibilities of the future, are the results of education. Men are largely the product of their minds. Most men are what they are because of what they have been taught; their characters are a reflection of their thoughts. Those who are debased have become so because they allow their minds to dwell too much upon the things of the flesh. The universal education system of today leads most men and women to a rut from which they never emerge. Authorities recognise the pernicious effect of evil reading matter upon the characters of young men and women and are trying to legislate against it. Let any person mentally wallow in the trash that clutters up the bookstalls today, and its influence will be soon revealed in his life. He will lose any taste for divine things, or for any form of mental exercise that could elevate him. On the other hand, let his mind revel in these higher mat-

ters, and he will soon lose the taste for degrading literature. So in the age to come. After the sword has disciplined the nations, education, divine education, will be used to elevate men and to make them amenable to the elevating influence of the laws of God: "Wisdom and knowledge shall be the stability of thy times" (Isa. 33:6).

Jeremiah declares that Yahweh shall procure for Himself "pastors after His own heart" who shall feed the people "with knowledge and understanding" (Jer. 3:15). These pastors have been in preparation since the "foundation of the world" (Mat. 25:34), and comprise those called to a place in God's kingdom. Their duty in the Age to come will be to instil into every heart the knowledge of Yahweh's will. They are symbolised as herbs in the Wood of Life, designed for the healing of the nations (Rev. 22:2). They will be sent forth "to prophesy (or teach) before many peoples, and nations, and tongues, and kings" (Rev. 10:11), to educate them in divine principles, and thus lead them to Yahweh in truth.

This being our function in the future (if we find approval) we need to make preparation for it now by permitting the power of the Word to have free course in our lives. It is excellent training in this direction, and stimulating to faith, to let our minds dwell upon the blessings to be then revealed, to try and make a reality of that which to most men is but theory. There is, perhaps, something in the criticism that whilst Christadelphians are busy proclaiming to the world the glories of the coming Age, they very rarely speak to each other concerning these things. Their mutual topic of conversation usually ranges around the business details associated with the Ecclesias, the doing of committees, the arranging of picnics or socials, or the cause and cure of divisions! As necessary as these may be in their place, they should not be allowed to obtrude upon more important matters. Let us learn to speak with each other of the thrilling and stimulating prospects in store for the world and for us in the Age to come, and reduce to a minimum these other matters. The Truth is a progressive thing, and unless we continually "add to our knowledge" (see Col. 1:9-10) we will stagnate in these principles that Paul found all-necessary. Continual study and meditation upon the Word of God will keep us virile and alive to our spiritual needs, whilst reducing our wants to a minimum; it will develop in us a mode of thinking in conformity with Divine ideals, and help us walk along the pathway to the Kingdom. We perceive the need for such education in those who are "without"; do we appreciate its need for us who are within?,

—H.P.M.

## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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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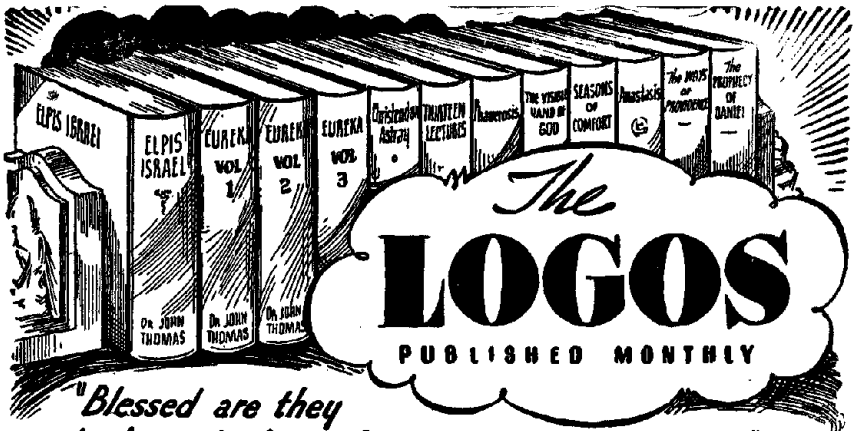
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who hear the logos (word) of God and keep it" ... LUKE 8:14*

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UNTO DIVINE LIGHT"**

(Acts 15: 14)

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**Vol. 22**

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

Paul.

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**Thoughts for the Times**

"BEHOLD, I COME AS A THIEF" (Rev. 16).



*Let the reader observe, that in connection with the warning given, a blessing is pronounced on those who are heedful of the signs of the times. "Blessed," says Jesus, "is he that watcheth." No one can watch without light. If the heavens be dark, the watchman must be provided with a light, or he cannot watch. By gazing at the natural luminaries as some professors are accustomed to do, no light can be derived, nor signs observed premonitory of the coming of the Lord. This is "the way of the heathen," and "a custom which is vain." The natural heavens are impenetrably dark in relation to his appearing. The believer, or spiritual watchman, must take "the sure word of prophecy," which is the only "light" capable of enlightening him in the surrounding gloom. This world is a "dark place," and its cosmopolites who understand not the prophetic word mere embodiments of fog. If we understand "the word of the kingdom" we shall "shine as lights in the world," and be enabled to rejoice in the approach of the "day of Christ." By the "shining light of prophecy" we shall be able to interpret the signs which God has revealed as appearing in the political heavens and earth. Events among the nations of the Roman habitable, and not atmospheric phenomena, are the signs of the coming of the Lord as a thief; whose nature, whether signs or not, can only be determined by "the testimony of God."*

*From the whole, then, there can be no doubt in the mind of a true believer. He discerns the signs given under the sixth vial as manifestly, and believes as assuredly that the Lord is at hand as they who observed the sun setting in Syrian splendour knew that the coming day would be glorious. Be not deceived, then, by the syren voices of the peace-prophets. Ere long, the last and most terrible of wars will break out. The Beast and the False Prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that "watcheth and KEEPETH HIS GARMENTS." Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must "buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eyesalve, that he may see." In other words, he must believe "the things concerning the kingdom of God and the name of Jesus Christ," follow the example of the Samaritans and be baptised, and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb.*

—J. Thomas.

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### "Eureka" in the Light of Today

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## The Two Witnesses and Their Influence Today

*The spread of Communism, and the increasing liberalism of today dates from the political upheaval brought about by the French Revolution. This was prophesied in 11th Revelation, a brief explanation of which is presented below.*



### A BLESSING, IF . . .

The first chapter of the Apocalypse tells us the author's name, the purpose of the message, and the speedy accomplishment of the events signified. Thus we understand that God, the Divine Author, gave the Revelation unto Jesus Christ for him to "shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Thus the book is for the specific enlightenment of Christ's servants, to the end that they should be able to discern the signs of the times, and the events progressively developed, and prepare themselves for the crisis which must "shortly come to pass."



In the 3rd verse, a blessing is pronounced upon those who "read," "hear," and "keep" the things which are written therein, so that although the symbology makes it difficult to comprehend, Christ's servants are wise if they wrestle for the blessing, which will enable them to "have power with God and prevail." Jacob wrestled through the night until the breaking of the day (Gen. 32: 24), and his spiritual sons must likewise seek to overcome the difficulties veiled in symbol.

In endeavouring to understand the book, it is well to realise that the most obvious interpretation may not be the correct one. In war time, a field commander, in enemy territory, will often draw up a plan of campaign, and the reconnaissance maps distributed to his officers will be designed with codes and ciphers in case the chart should fall into enemy hands. Similarly our great Commander has been careful to signify his last message by signs which veil the interpretation from the enemies of the Truth, yet convey important messages to those servants who strive to understand his plan of campaign throughout the centuries.

#### WHO ARE THE 2 WITNESSES OF REV. 11?

The 11th chapter confronts us with a number of symbols such as a temple, altar, holy city, and two witnesses. We learn that the latter "prophecy 1260 years clothed in sackcloth," that "if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies," that they have "power to shut heaven," to turn waters into blood, and to smite the earth with plagues as often as they will! Who are the witnesses?

A number of apparent solutions spring to the mind. The two witnesses could represent Israelitish and Gentile believers, or the true Israel in militant array, devouring their enemies and smiting the earth with plagues prior to the setting up of the Kingdom. There seems support to these explanations in v. 4 where they are described as "the two olive trees and candlesticks standing before the god of the earth." Yet such solutions raise certain difficulties. Why are such gifted and powerful witnesses clothed in sackcloth? How come they be put to death (v. 7)? Obviously they are not immortal witnesses for we read, "The people and kindreds of nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves" (v. 7). They cannot be mortal saints, for they are found vigorously contending with the powers that be, whereas the Scriptures exhort believers to "avenge not yourselves," to "turn the other cheek," and to "suffer wrong." It is true that the approved saints will judge the world, but certainly not in sackcloth testimony. It is only as the glorified and perfected One Body, with Christ at their head, that they are to be found inflicting war and judgment on the earth (Rev. 17: 14). At that time the faithful will no longer be subject to the ignominy and death experienced by the two witnesses of Revelation 11.

## THEY ARE NOT THE TRUE BELIEVERS

The true believers are represented in the chapter as "the temple of God, the Altar, and the Holy City" (vv. 1-2). In Mosaic times these institutions were the embodiment of God's truth in the earth, so when we read of the Holy City being trodden underfoot 42 months, we can readily understand that the Truth and the saints are represented as being in affliction for 42 times 30 symbolic days, or 1260 years (v. 2).

The fact that this same period of time is expressed in different terms for the testifying of the Two Witnesses, will suggest to thoughtful minds, that the Spirit is indicating something other than believers by the change of symbol. Verse 4 states that the two witnesses are "the two olive trees and two candlesticks standing before the god of the earth." The word "before" can be rendered "against" which indicates that their testimony is a tormenting witness to one who stands in direct opposition to the God of Heaven in v. 13.

Olive trees and candlesticks (really lampstands) have a close association in Scripture. The oil of the olives provided fuel for the lamps. It was used on the hair and skin because of its medicinal properties, and the witnessing characteristic of the olive was seen in the days of Noah when the dove returned to the Ark with "an olive leaf plucked off" (Gen. 8: 11).

Lampstands need regular attention and constant refuelling with oil from the beaten olives; and in the Apocalypse they represent Ecclesias in a very mixed state of existence—with Nicolaitans, Baalamites and Jezebel all flourishing among the faithful. Israel was originally a good olive tree, but did not keep their integrity, and finally became fruitless and corrupt. Their place was taken by Gentile believers who were figuratively "cut out of the olive tree which is wild by nature" (Rom. 11), thus indicating that "wild olives" are symbolic of barbarism and idolatry.

The "two witnesses," "two olive trees," and "two candlesticks," therefore, do not symbolise the true believers, but a very mixed community.

## THEY OPPOSE THE GOD OF THE EARTH

We shall be able to identify the "two witnesses" better if we identify the "god of the earth" whom they oppose. This was that tyrannical system that arose in the fourth century, and ultimately produced that "man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2: 4). The Roman Apostasy was the "god of the earth" against whom the witnesses were to prophecy for 1260 years.

So the Spirit set in ironic contrast, the symbol of the holy city, repre-

sentative of the saints, and which was the repository of God's truth, with an "unholy city" where dwelt the mystery of iniquity, and god of the Roman earth. And just as the oil-charged lampstands had illuminated the darkness of the holy place before Yahweh's presence in the Tabernacle, so the Two Witnesses shone through the gloom of superstition and tyranny enshrouding the Apostate "god of the earth."

The two witnesses, therefore, represented the religious and political opposition to tyranny of which the Pope stood as a symbol. And though they were known to their adversaries under different titles (Donatists, Wandensens, Paulicians, Huguenots), each generation found them in their place, prophesying and bringing trouble to the Roman world.

### A LONG AND TERRIBLE WARFARE

For a period of 1260 years, these Witnesses held aloft the torch of liberty. They were created by the state-religious system established by Constantine which persecuted all who presumed to dispute its authority. Constantine was enthroned in A.D. 312, and although he delivered the pseudo-Christian church from pagan oppression, he also sat in judgment upon "dis-senters," including the Ecclesia—those who kept the commandments of God (Rev. 12: 17).

A.D. 312 plus 1260 years brings us to 1572 when the successors of Constantine were responsible for the terrible massacre of about 70,000 Protestants who were ruthlessly butchered on the 24th August, 1572. This marked the end of the witnessing period, and the event was celebrated, by Roman Catholicism, and commemorated by the striking of medals.

One medal, an illustration of which I have before me, bears the image of Pope Gregory XIII who fully approved of the slaughter of the Huguenots; the reverse side shows an angel of light killing men, women and children in the name of Christ. Above is the legend in Latin: *Ugonottorum Strages 1572* (The slaughter of the Huguenots 1572).

But this was not the end of the Two Witnesses. Verse 7 declares that when they shall have finished their testimony they were to be made war upon, and finally killed. The Slaughter was but the beginning of this warfare, and it continued until 1685 when Louis XIV revoked the Edict of Nantes which had permitted some toleration to Protestants. The revocation forbid all religious exercises by Protestants, ordered all dissenting churches to be demolished, their schools to be shut up, and the children to be baptised into the Romish church. Liberty of conscience was thus destroyed, and private worship forbidden, under threat of being sent to the galleys.

### POLITICAL DEATH OF THE WITNESSES

This was the death of the Two Witnesses as a protesting community,

and their flickering lampstands were snuffed out for  $3\frac{1}{2}$  symbolic days (v. 9). But sympathisers outside the Roman earth befriended the refugees, who fled from the persecution. Many Huguenots, Calvinists and Dissenters found their way to England and America, so that the "peoples, kindreds, tongues and nations did not suffer their dead bodies to be put into graves" (v. 9). In other words, though silenced within the confines of Roman influence, the dead political bodies of the two witnesses were not buried, but were kept in view by the testimony that issued forth from Protestant countries.

Meanwhile Rome celebrated her triumph, sending out congratulations, gifts and praises in accordance with the prophecy of v. 10: "They that dwell on the earth shall rejoice over them, and make merry and send gifts one to another."

Another medal was stamped, bearing the image of Louis XIV with the caption: "The Most Christian King." On the reverse side of the medal was depicted an executioner receiving the victor's crown from a representative of the Roman Church. At their feet lies the body of a Protestant: broken to death by the heavy iron instrument balanced on his back. The inscription above their heads reads: "To commemorate the recall to the Church of 2,000,000 Calvinists. 1685."

A further medal struck also celebrated the victory. This showed the image of "Louis the Great—The Most Christian King." On the reverse side is depicted the overthrow of Calvinist temples by a representative of the Roman Church planting a cross on the altar erected in the ruins of a Protestant Church. The inscription above reads: "Religion the Victor," and underneath: "Temples of Calvinists overthrown—1685."

### $3\frac{1}{2}$ PROPHECIC DAYS OF SILENCE

With the political death of the Witnesses, Papal tyranny and oppression dominated Europe. Brother Thomas has recorded that "the stillness of death pervaded not France only, but Europe likewise. During this time the Holy City was laid low, and the symbolic witnesses lay dead though unburied. Their lamps were extinguished, and before the god of the earth there was no light, no illuminati, none to torment them that dwelt on the earth. Everything was sunk into cold formality, and the beasts and their image were triumphant everywhere."

But it was not the Spirit's intention that the Truth should perish from the earth, and after a period of 105 years there occurred "a great earthquake" (v. 13), a mighty Revolution in the very place where the Witnesses were put to death. This occurred in 1790 (1685 plus 105), when the French National Assembly restored the property of the exiled Huguenots, and the Witnesses began to stand upon their feet.

It may be helpful to explain how 105 years can be represented by  $3\frac{1}{2}$

days (v. 9). The Divine wisdom uses periods of time suitable to the symbols. Dead bodies lying in streets for 105 days or years would be incongruous, and so the Spirit has condensed the period to fit the vision— $3\frac{1}{2}$  days being a suitable time before decomposition has a marked effect upon the corpse.

A prophetic "day" is a cycle of time used to denote a complete period of varying size, and can represent a year (Ezek. 4: 6), several years (Zech. 14: 1; Mal. 4: 1-5) or a thousand years (2 Pet. 3: 8).

In prophecy there can be literal "days," "month-days," "year-days," and "millennial-days." The context is the determining factor. The  $3\frac{1}{2}$  days of the Witnesses has been amplified to "month-days" so that the rule of proportion can agree with the symbol. Thus  $3\frac{1}{2}$  lunar days on the prophetic basis of a day for a year, represents 105 literal years (i.e.  $30 \times 3\frac{1}{2}$ ).

### THE SILENCE IS BROKEN

"They heard a great voice from heaven saying, Come up hither; and they ascended up to heaven in a cloud" (Rev. 11: 12). This was the political heavens, and the voice was an edict that came from the throne of France inviting representatives of the people to the convocation of the States-General. This has been considered necessary by the undertone of discontent that had been swelling among the common people of France. The States-General was opened with great national, military and religious pomp, and to it came a "cloud" of 1254 Deputies from the lower classes, the resurrected Witnesses ascending to power.

The deputies of the common people rapidly grew to the ascendancy, and after a stormy sitting proclaimed themselves "The National Assembly" on 17th June, 1789. The day of vengeance for the national crimes of 1572 and 1685 had arrived, and through the instrumentality of the resurrected political power of the Witnesses, sore judgment came upon the court, clergy and aristocracy of France.

France had gloried in the title of "Eldest son of the Church." It was the main "street" of the ten divisions that made up the great city "spiritually called Egypt and Sodom" (v. 8), but known to history as the Holy Roman Empire. It was this part of the city that "fell" in the earthquake (v. 13) during which were "slain of men seven thousand," and as a result of which "the remnant were affrighted, and gave glory to the God of heaven."

The slaying of seven thousand "names" of men (margin) indicates the complete abolition of aristocratic and clerical orders which the revolutionaries decreed. No longer were titles of nobility or of the church permitted, and severe retribution was brought to bear upon the priests and their churches. But although Catholicism had been given a quietous, religion was not en-

tirely dispensed with. On 7th May, 1794 Robespierre addressed the National Assembly upon the subject of "giving glory to the God of heaven" and amidst the warmest applause he proposed the following decrees:

Art. 1: The French people acknowledges the existence of the Supreme Being, and the Immortality of the Soul.

Art. 2: It acknowledges that the worship most worthy of the Supreme Being is the practice and duties of man.

A solemn festival in honour of "the God of heaven" was ordered, and from that day, the words "virtue" and "Supreme Being" were in every mouth.

#### INFLUENCE OF WITNESSES TODAY

The French Revolution and uprising of Democracy has had a marked effect on subsequent history.\* The cries of "Liberty, Fraternity, Equality" are still vibrating around the earth in ever widening circles. The open Bible, the religious revival of the last century, the spread of Communism and Socialism, are all echoes of its shaking.

Thus the resurrection and ascent to power of the Witnesses has changed the face of the earth. Kings have toppled from their thrones, and the common people have established their rights through Trade Unions, Industrial Leagues, Social Service Committees, and National conferences.

The Revelator continued: "The second woe is past, and the third woe comes quickly" (v. 14). This third woe, or seventh trumpet, has produced the two great wars of our century, and further judgment has been inflicted upon the "god of the earth." 1914-18 saw the disintegration of the Austrian Empire which once shone as a star in the Catholic heavens. It witnessed the overthrow of the House of Hapsburg, the creation of the German republic, the flight of the Kaiser and other Catholic luminaries.

There will be no lessening of trouble. Vv. 15-17 give the final consummation of the seventh trumpet, whilst vv. 18-19 provide the order of events leading to the grand climax: "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, and to the saints, and them that fear thy Name, small and great, and shouldst destroy them which destroy the earth."† These are our times. The nations are angry with international

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\*In "Elpis Israel" (p. 373) Brother Thomas writes: "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." Thus he foresaw the development and work of Communism today (see pp. 341-342)—Editor.

†Notice how the death, resurrection and ascension to power of the Two Witnesses is typical of the ultimate destiny of the True Witnesses.—Editor.

hatreds and jealousies. Divine anger will shortly break forth upon the earth, but we anxiously await "the time of the dead," and hope for the reward given to the saints.

As constituents of the "Holy City" and "Temple of God" (vv. 1-2) let us appreciate the merciful care of our heavenly Father in the provision of His witnesses, whose testimony during the long, dark centuries has protected our brethren the saints, and preserved the Truth from extinction.

—W. G. Holton.

### "THE STORY OF THE BIBLE"

We have received encouraging comment from readers on our proposition advertised in our last and present issues (see back cover), and we hope to issue the first number shortly.  
South Brisbane Elpis Israel Class

Brother Bailey reports that an excellent year's work has been concluded. Interest in the studies has been maintained, and a goodly company of brethren and sisters meets regularly to study and meditate upon the deeper things of the Word, and so develop an appreciation of those things of the Spirit that can give a sustaining vision in these closing days of the Gentiles.



### ELPIS ISRAEL CLASSES

As the year draws towards its close, so it is possible to assess the apparent progress of Class Work. It has been maintained. Attendances have been good, and a degree of enthusiasm roused for the deeper things of the Word among members. Of course, we are not in a position to assess the real progress — the impact that the study of the Word makes upon the heart of the one engaged in it. This will be revealed in the Day of Inspection concerning which Peter speaks. Meanwhile, we remind brethren and sisters in isolation, or overseas, that they, too, can participate in these studies by applying for the "Elpis Israel" Study notes at Box 226, G.P.O., Adelaide, South Australia.



### Requests for Free Literature

The distribution of "Digest of Truth," and "Herald of the Coming Age" continues to result in a steady application for further literature on the Truth which has been sent on. We now desire brethren who are prepared to personally contact those who have shown some interest, and supplement the written word with personal tuition. This month applications have come from the following districts: Eden Hills (S.A.), Parramatta, Paddington, Batemans Bay, St. Marys, Warrimoo, Wollongong, Mosman, East Bankstown, Bondi Junction, Millers Point, Summer Hill (N.S.W.); Roma, Toowoomba, Rockhampton, Sth. Brisbane (Q.); Vermont, Blair Athol, Nurioppta, Brooklyn Park, Yankalilla, Adelaide (S.A.); Melbourne, Mitcham (Vic.); Bayswater (W.A.); Kensington, Riccartin, Woolston (N.Z.).

## Good King Josiah

"He did that which was right in the sight of Yahweh"



So soon as the good king hears the words of the book of the law, and in special, those dreadful threats of denunciation of judgment denounced against the idolatries of his kingdom, he rends his clothes, to show his heart rent with sorrowful and fearful expectation.

Josiah is not moped with a distracted grief, or an astonishing fear, but in the height of his passion sends five choice messengers to Huldah the prophetess, to enquire of the Lord, for himself, for Judah. It is a happy trouble that drives us to this refuge!

The grave priest, the learned scribe, the honourable courtiers, do not disdain to knock at the door of a prophetess, neither doth any of them say, It were hard if we should not have as much acquaintance with God, as a woman: but in humble acknowledgment of her graces, they come to learn the will of God from her mouth.

As Josiah and his messengers do not despise Huldah because she was a woman, so Huldah doth not flatter Josiah, because a king: "Go tell the man that sent you, thus saith the Lord, Behold, I will bring evil upon this place." Lo! he that was a God to his subjects, is but a man to the prophetess!

What a gracious mixture was here (2 Kings 22:18-20) of mercy with severity! severity to Judah, mercy to Josiah: Judah shall be plagued, and shall become a desolation and a curse; Josiah shall be quietly housed in his grave, before this storm fall upon Judah: his eye shall not see what his people shall feel.

No endeavour is enough to testify his zeal to that name of God which was so profaned by his people's idolatry; whatever monuments were yet remaining of wicked paganism, he defaces with indignation; he burns the vessels of Baal; and puts down his Chemarim; destroys the houses of the Sodomites -- omits nothing that might reconcile God, clear Judah, perfect a reformation.



It was no less than 350 years since that the man of God, out of Judah, cried against Jeroboam's altar: "O altar! thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall be burnt upon thee." And now is the hour come wherein every one of those words shall be accomplished.

After the removal of these rites of false worship, it is time to bring in the new. Now a solemn passover shall be kept unto the Lord, by the charge of Josiah. The book of the law that had been found sets him the time, place, circumstances, and since the days of Samuel this feast was never so gloriously celebrated.

What eye doth not now pity and lament the untimely end of Josiah? And yet, after our foolish moan at his sudden death, we see that the Providence that directed that shaft to its lighting place, intended that wound for a stroke of mercy. By this sudden violence God delivers Josiah from the view and participation of the miseries of Judah that commenced shortly after. Viewing the end of Josiah from this perspective, we see his death as the merciful intervention of Yahweh! How many things that we deplore in our own circumstances might not be similarly viewed when all the facts are finally revealed.

—P.H.

Modernism becomes "old-fashionism" in a week. The Truth alone stands firm as a rock.

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.

The nearer we approach to the apocalypse of Jesus, the less influence will the Word be found to exercise over the mind of the general public."

—J. Thomas

It is better to die a heathen than to understand the gospel, and not obey it. The ground of condemnation is that light, or knowledge, has come into the world; but men love darkness or ignorance rather than the light because their deeds are evil. The heathen have no choice.

—J. Thomas

## Go on to Perfection

### “ . . . Israelites Indeed ”

Since the days of Abram the Chaldean, the political compass has invariably pointed to the ultimate glorification of the land and people of Israel. This has never been lost sight of despite the long period of dispersion and persecution experienced by the people, despite the arid and harsh conditions into which the country has been permitted to fall. The rise and fall of nations has been divinely controlled with this specifically in view. When God required that His people be disciplined, He permitted Babylon to stretch forth her hands towards His land; when the time of regathering came, Belshazzar was removed, and Cyrus took his place; when the period of the final restoration came near, and a nucleus of Jews was required in the land for the development of the Divine purpose, Britain was drawn into the vortex of the Middle East, and became the means whereby some of the ancient prophecies were fulfilled.

And these events have been witnessed by a class Scripturally designated “Israelites indeed” (John 1: 47) men and women who “tremble at the Word” (Isa. 66: 2), and whose hearts thrill when they see the vindication of that Word in current events.

That great events have happened during our Ecclesial lifetime—whether long or short—none can gainsay. Particularly is this the case since the conclusion of World War 2. The Brotherhood has seen Russia develop into a world power, has seen the nations divided into two camps, has seen Israel established as a power in the earth, has seen Russia, Britain and the Jew all intriguing in the Middle East, so that strategists are now warning the world: “In the Middle East are to be found the seeds of world war 3.”

Here are signs speaking of Christ’s imminent return. And those recognising their great privilege will obey the dictates of the Spirit-word, and by meditation thereon, and in prayer, will continually confer with their heavenly Father, seeking to strengthen themselves against impending evils, and preparing as a people to be in readiness to meet their Lord.

But the danger is that the significance of the times might not be appreciated by us. We can be taken off our guard by the very repetition of them. The present generation lives in an atmosphere of crisis and the threat of impending war; our newspapers are constantly filled with reports of the growth of Russia, the returning Jew, and the developing trouble in the Middle East; and the possibilities (rather the probabilities) are that we might become immuned to the true meaning of these things, and be taken off our guard.

We can't keep in a state of excitement and expectancy all the time if our understanding of the Divine purpose is limited to the realisation that a few prophecies are being fulfilled. Something more is needed: even the daily meditation upon God's word, and an appreciation of its deeper significance. This is food that will build up the man of the spirit, that will cause him to ever set before him the vision of the future, and will cause his interest and expectancy in the things of God to never wane because they will be his "daily delight." The truth to him will become something real and tangible, and as he sees these things "begin to come to pass," he will lift up his head realising that his "redemption draweth nigh." Despite the ominous conditions of the times, he will live in a state of joyous hope, knowing that the time is rapidly approaching when the Word which he respects above all else (Psalm 138: 2) will be vindicated in the earth, even by those who deny it today: "The Gentiles will come from the ends of the earth and declare, 'Surely our (spiritual) fathers have inherited lies, vanity and things wherein there is no profit'" (Jer. 16: 19).

#### FEW AMONG THE MANY

At the birth of Jesus, there was a small body of watchers, Israelites indeed, men and women who were conversant with the law and the prophets, and who were expecting the manifestation of Messiah: waiting and watching for this event. They were the meek of Israel. Were they disappointed? By no means. And how glorious were the words of Mary (that beautiful character of faith, the "handmaid of the Lord") as she met her cousin Elizabeth. Prophetically she looked beyond her time to the consummation of the present, so that we are knit together in hope with her:

"His mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever . . ." (Luke 1: 49-55).

The high priest of Mary's day did not perceive these things, but they were revealed to that lowly "handmaid," who was beneath his notice. God will find no place in His kingdom for the proud, but for men and women who are prepared to empty themselves that they might be filled with Him. Christ went not to the mighty in Israel, not to the Gamaliels, the Alexanders, the Herods, but found His material along the sea-shore, among the fishermen, the illiterate, the meek. He took these and educated them, thus, equipping them for the purpose he set them to do.

One great Pharisee came to Jesus by night, doubtless because he did not want to be observed. He was thoroughly humiliated before the Master: "Art thou a teacher in Israel, and yet understand not these things?" he was asked

(John 3: 10). Yet the common people heard the message and gladly accepted it (Mark 12: 27). What is the use of a man's wealth, or knowledge, or standing, or following if he is ignorant of God's purpose; the greatest wealth and knowledge of all? And for that matter, what is the use of man's meekness, his humility, his poverty, if he still remains ignorant of the Truth? Nothing at all. It is not wealth or poverty, pride or humility, a great following or isolation that makes a man precious in the sight of Yahweh, but a trembling at the Word (Mal. 3: 16-18). Christ is the shepherd, and the sheep are those who "hear his voice"; the rest are goats, masquerading, perhaps, in sheep's clothing. To "hear his voice" is true humility, is true poverty (Mat. 5: 3), is true riches, is true greatness; and without it, all our protestations of meekness and humility count for nothing.

Let us then determine to build in heart and mind in preparation for Christ's coming. The political and prophetic compass still points to the glorious consummation decreed of God; and as year follows year, so the events become more momentous, until finally, there shall sound a great voice from the throne of Christ proclaiming: "It is done" (Rev. 16: 17). Our warfare will be over, and the "trembling at the word" which has ever been the characteristic of those who will be approved will merge into the joy of complete union with Christ, and with those other "Israelites Indeed" who will then surround the throne and the Lamb in glory. It will then be realised that all the effort we put into understanding the purpose and will of Yahweh, and all the striving to manifest it in our lives and build it in our characters was well worth while.

—J. Mansfield, Sr.

### Don't Be Discouraged

(S.T.)—We have read your letter with sympathy and regret that you have been so quickly thrust into Ecclesial disputes so early in your association with the Truth. These things can be so distracting as to cause one to wonder whether Christadelphians have the Truth or not. But there is no doubt as to the Truth, and as you come to study the Bible more, so your knowledge of it will be strengthened, and you will be able to surmount the difficulties of the way. We must never allow Ecclesial troubles to deflect us from the Truth—as they have frequently with certain ones. Whilst the Truth is divine and perfect, those who accept it are very imperfect, and that is why conditions are as they are. At the same time, you must never forget that there has ever been a constant need to "contend earnestly for the faith" (Jude), and this because of "certain ones who have crept in unawares." The Truth is superior to individuals, and we must hold it in higher esteem. If it becomes a matter of the Truth or flesh, then the former must be elevated, as God would have us do (Psalm 138: 2), even though an Ecclesia is upset as a result. After all, principles are higher than persons; this is a "day of small things," and soon the imperfect will give way to the glorious complete Ecclesia in which all things that offend shall be removed (Eph. 5: 27). Meanwhile we must exercise patience and faith.

## THE PARABLE OF NATURE.

## The Final Picture

“. . . and there was no more sea" (Rev. 21: 1).

The things of which we have spoken have not been developed by the sight of the eye, the hearing of the ear, or by the natural surmisings of the heart, but God hath revealed them unto us through the ministrations of His Holy prophets and apostles. Yet there are still some things which He has not, as yet, revealed unto us. Paul speaks of a "man in Christ" who was "caught up to the third heaven" (2 Cor. 12: 2), and heard "unspeakable words, which it is not lawful for a man to utter." These "heavens" of which he spoke, are Israelitish, the first being the Mosaic order, the overthrow of which Peter awaited (2 Ep. 3: 10), and which will be replaced by the "new heavens" of which we have spoken in previous articles. The "third heaven" belongs to that era which lies beyond the Millenial reign of Christ and his brethren.

We cannot know, as yet, the unspeakable joys and delights of that "third heaven," in which sin and death will be found no more. All that we can know is that *it will come*. In the Millenium, the heavens hold sway over both earth and sea, over both Israel and the other nations of the world, but John was taken forward to a time when "the former heaven and the former earth were passed away, and there was no more sea" (Rev. 21: 1).

The multitude of nations, that translucent sea which surrounds Israel, will be no more. They will not continue indefinitely. The faithful among them will walk in the footsteps of their kings, the saints, thus becoming "Israelites indeed," and by adoption a part of the Israelitish "earth," even as we are now. Then, at the end, when the time comes to make a "full end" of all the nations whither God has scattered Israel in times past, that nation only will be preserved in whom He has been pleased to plant His name (Jer. 30: 11).

Israel, in that day, will become "new": no longer mortal and corruptible, but immortal and deathless. Both heavens and earth will then shine with radiant glory. Nothing will be left to mar the unspeakable joy of that unending period of bliss which the Scriptures term "*we-ad*" (the beyond), that which is beyond, when "death is swallowed up in victory, and God is "all in all."

All that pertains to sin must disappear when sin, and its consequence death, has been finally and wholly suppressed. So judgment, mediatorship,

priesthood and sacrifice will no longer have a place, and will be abolished. If God be "all in all," a mediator is no longer required to stand between Him and man. It is this fundamental change in the functions of the heavens that rule, following upon the final abolition of sin, that causes them to be described by John as "new."

#### GOD ALL IN ALL

It is in this manner that the earth, perfected and rendered a paradise full of those unspeakable joys it was the privilege of Paul to see though he was forbidden to express them, becomes a fitting habitation for the Deity, who will then be in the closest intimacy with all His creation. Such is the consummation of the Divine purpose in the creation of the heavens and the earth. "Thus saith Yahweh, that created the heavens, God himself, that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am Yahweh—none else" (Isa. 45: 18). When He is all in all, there will, indeed, be "none else."

Having developed from the race of mankind a society of men and women consisting of tried and faithful friends, such as Abraham, who loved Him better than his dearest son; having caused them to pass through a long night of darkness, trial and tribulation, he brings them forth in the morning, rewards them with incorruptibility and life, and gathers them together in one glorious community. Thus they will continue eternal, all Israel, or Princes with God (Gen. 32: 28), under the rulership of their Lord, Jesus Anointed, of whom Gabriel affirmed that "of his kingdom there shall be *no end*" (Luke 1: 33).

These things of which we have just been writing are more than one thousand years away. We still wait for the morning to dawn, and the day star to arise (2 Pet. 1: 19).\* Meanwhile, we have been enabled to look ahead, and see something of that which will most surely come, just as surely as day follows night. How have we been enabled to "see" what lies ahead, although all is, as yet, swathed in gross darkness? We have the "sure word of prophecy," made more sure to us by the death and resurrection of Jesus, which Word, therefore, is even now, unto us, a "light shining in the dark places of our heart."

Let us then be illuminated by these things; let us saturate our minds with the beautiful pictures of the joys to come that our God has brought to us through His prophets; let us mentally see the Paradise that will be a literal fact in the land of our inheritance, with all its beauties and delights, a fit symbol for the spiritual blessings that will be showered down in that glad day. Knowing these things, standing related to them through the covenants of promise of which the bow in the cloud is ever a silent witness,

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\*This verse is better rendered: ". . . as unto a light that shineth in a dark place in your hearts, until the day dawn, and the day star arise."

we will indeed pray daily for their coming, looking forward with joy to the blessings that will come in that day, through Abraham and his seed, to all the nations of the earth.

Our God will accomplish all these things. So:

*"Sing unto Yahweh, of ye saints of His, and give thanks at the remembrance of His holiness. His anger endureth but a moment: in His favour is life; weeping may endure for a night, but joy cometh in the morning" (Ps. 30: 5).*

*"O Yahweh my God, I will give thanks to Thee in that age" (v. 12).*

—E.A.S. (Kent, Eng.)

### NOURISHING THE BODY

Exhorting and lecturing brethren are, to a large extent, the nourishers of the Ecclesia. Let them, therefore, study to make their dishes wholesome and nutritious—"meaty" as the Americans say. How can they do this? By following the teaching and example of Christ and the Apostles. Where this is done the Scriptures will not be given a second place in the preparation of addresses, nor will the writings of orthodox commentators be flown to for ideas and information in preference to standard Christadelphian works. Brethren require to encourage one another as to what is rational in this matter. What is more sad than to hear a brother set forth, with a flourish of trumpets, questionable thoughts gleaned from Bishop Brown, Canon Jones, and the Rev. John Robinson, whilst displaying the grossest ignorance in regard to Bible truth? Is such a thing as this entirely unknown among the brethren? That it is rare may be admitted, but it cannot be admitted that the Scriptures and the reliable expositions of those Scriptures by Brother Thomas and others are sufficiently read and remembered by many who essay to lecture and exhort. A brother, to be a good and efficient speaker, must be determined to know more than the contents of the "Declaration"; he must master Bible history in which is disclosed the mind of God. The tendency is for things to get worse and it rests with each one to try and remedy the fault. The popular craving is to be "novel" and "original," a craving which is all very well if the gratification of it is confined to discovering new things in the Word or new ways of enforcing old things in the same precious Book, but very dangerous otherwise. "If any man speak," says Peter, "let him speak as the oracles of God." This requires a knowledge of the Scriptures, not merely of a few proof texts, but the contexts of these texts, and much else that is divinely revealed. The business of a Christadelphian speaker is to preach the Way of Salvation, and the Scriptures are his God-given strength and authority in the matter. The more he knows of these writings, the more skilful and useful he will be. Would that more believed this.

—A.J.

### Elpis Israel Classes

In all States of Australia these classes are in operation. Brethren are well advised to attend at least one, that they may revel in the deeper things of the Word, discussed in the congenial atmosphere of mutual appreciation of a common foundation of Truth.



**GOOD·COMPANY**  
*Conducted By*  
**F. RUSSELL & G. E. MANSFIELD**  
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 ADELAIDE, SOUTH AUSTRALIA

Designed for the Encouragement of Younger Readers

## The Theories of Men v. the Certainty of God

*It is a Fact*

... that the theory of the evolution of man is based on suppositions and unsubstantiated inferences. As an example, the first chapter of Charles Darwin's book, "The Descent of Man," contains within a few pages, no less than twenty expressions of uncertainty such as "seemed," "it appears," "take for granted," "may," and "implies." The concluding chapter of fourteen pages has more than fifty such expressions. Within 30 years after publication the book was changed in 87 places.

*It is also a Fact*

... that the Bible record of the human race does not use a single word or phrase of doubt and uncertainty. The very first sentence of the Bible is a precise statement of fact: "God created," "God said," "God made," "God formed," "God planted," and "God commanded" are expressions of the first few pages of the Bible that leave no place for assumptions. Instead of "it seems to me," or "it is assumed," the Bible uses unusually large numbers of "certain," "true," "truth," "verily," "surely," and "sure." Near the end of the last chapter there is a positive sentence: "Surely I come quickly." It is no wonder that the Psalmist exclaimed: "Thy Word is true from the beginning," and "Thy testimonies are very sure" (Psalm 119: 160; 93: 5).

### THE FIRST ESSENTIAL

"Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the



Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A careful analysis of these words (Heb. 12: 1-2) reveals an outstanding message of hope and comfort to "him that overcometh."

We are, by nature, mortal, death-stricken creatures whose every action is dominated by the fear of death, even though we might not be conscious of this fact (Heb. 2: 15). Our main energies are devoted to obtaining the necessities of life, and what time is left is given to the pursuit of pleasure. Excesses, particularly on the part of young people, are excused on the basis that "youth's time is short," whilst both young and old live for the present, snatching greedily at those things that come their way from day to day,

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PEOPLE SAY THAT THE ONLY THING THAT IS CERTAIN IS DEATH:  
BUT GOD'S WORD IS EVEN Surer FOR IT CANNOT BE ANNULLED

—see 1 Cor. 15: 51.

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without thought to the ultimate result. Their first thought is to satisfy the cravings of their body: "Let us eat and drink"; and in the time left over, their philosophy is ". . . and let us be merry, for tomorrow we die." The things of the spirit are to them foolishness because they do not fill their stomachs, or please their fleshly minds (1 Cor. 2: 14). So men incline to a materialistic outlook on life, ignoring God and despising His law. This is the infirmity of the flesh which Paul describes as "sin which dwelleth in us" (Rom. 7), the "sin which doth so easily beset us" (Heb. 12).

#### OUR AIM SHOULD BE HIGHER

The spiritual man is quite different to this. He does not see in the possession of the material, visible things of the moment the great object of life, but rather, his ambition is set on those invisible, eternal things of God which are yet to be revealed in their glory (2 Cor. 4: 18). But as these things are only mentally perceived for the moment, whilst the flesh continues to make its demands, so every true son and daughter of God experiences an inner struggle: "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. 5: 17). The fight is a difficult one, and success will only be to those who are prepared to ruthlessly crush the flesh when its desires conflict with the ways of God. "Put off the old man," "crucify the flesh," "become dead to sin," "let Christ dwell in your hearts by faith," "lay aside every weight," "look unto Jesus." These are the terms the Apostle uses in exhortation to us whether we be young or old.

#### HOW WE CAN SUCCEED

Our Master directs our attention to the only means whereby a transformation can be effected in us, and the spirit shall triumph over the flesh.

"Take no anxious thought, saying, What shall we eat? or What shall we drink? Seek ye first the Kingdom of God and His righteousness . . ." (Mat. 6: 31-34). Here is an attitude of mind that must be cultivated, that has as its basis the attribute of faith. The Scriptures teach us that our needs will always be provided, though, perhaps, we may often lack our wants; but we must be careful that we do not confuse the one with the other. Again, the Lord declared: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 3-4). No one but Jesus ever manifested to perfection the moral qualities which spring from this perfect harmony with the Divine mind. Jesus clearly "knew what was in man." He knew that the flesh could profit nothing (Jno. 6: 63); though its appetites might be satisfied for the moment, they soon are crying for more; its pleasures are fleeting and soon give way to pain. And though Jesus was only young at his death, he had learned these things early.

He learned them early, because the Spirit of the Lord rested upon him, making him of quick understanding in the fear of the Lord, enabling him to discern both good and evil, and to choose the one and refuse the other (Isa. 11: 1-3; Heb. 5: 14; Isa. 7: 15). The natural tendencies of the flesh were counterbalanced by a keenness of spiritual perception, enabling him to clearly see the joy set before him, and so strengthening him to overcome,

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**THE ENTRANCE OF THY WORDS GIVETH LIGHT: IT GIVETH  
UNDERSTANDING TO THE SIMPLE—Ps. 119: 130.**

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to endure to the end. If we would follow in his steps we must cultivate this same spiritual perception, we must look continually to the day of glory to be revealed, "looking unto Jesus" soon to return in power and great glory. This was David's example (Ps. 16: 8-10), and Abraham's (Jno. 8: 56). The faithful servants listed in Hebrews 11 all testify that we can overcome, as did they, by filling our minds with the vision of future glory, by attaining unto a "confident anticipation of things hoped for" (Heb. 11: 1). Such a vision constitutes "faith," and as John declared: "This is that which overcometh the world, even your faith." But how is faith developed? Paul declares through "hearing the Word" (Rom. 10: 17). The study of the Word will reveal to us the Hand of God guiding the lives of worthies in the past, influencing the destiny of nations, causing all things to conform to His great purpose. It will cause us to see in the history of the past, the present, and the future the manifestation of His power, and it will teach us to live in a constant "awareness" of God, so that we will come to feel His influence in our lives.

These are not mere platitudes but facts of life which we will come to appreciate (even though young in years) if we will but test them. And to test them we must personally and individually make use of the means that Yahweh has provided; His Word, and the sweet intercourse of prayer. This

should be for all, both young and old, a daily necessity; more essential than food and drink. His Word should be our study, not merely in meetings and among brethren, but when we are on our own. We should set ourselves some course of reading, some study, that will help us in our daily life, providing the food of the Spirit without which we will not grow in the Truth. And prayer, too, must be individual to be really effective. In the privacy of our rooms, let us meditate before Yahweh, petitioning Him in prayer, drawing from Him that source of strength that can help us in our daily walk. The brother or sister, whether young or old, who leaves the ministration of prayer to the communal efforts of the meetings, or to others, will lack its true meaning, and fail to gain its true comfort.

Hebrews 11 surrounds us with a "cloud of witnesses" all testifying that a full appreciation of the vision of the future can and will stimulate us to overcome the "sin which so easily besets us," and enable us to run with patience the race that is set before us. —F. Russell

## THE PROVERBS

### THE REVOLVING MIND

In a phrase which is typical of his songs, Solomon likens "a word fitly spoken to apples of gold in pictures of silver" (Prov. 25: 11). In the Hebrew, the word translated "fitly" means "spoken upon his wheels." Revolution is indicated. James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variable-ness nor shadow that is cast by turning." It is the turning of the earth around the sun that gives us shadows as well as the light "morning by morning." The seasons, in their turn, are produced by the same revolutions. Solomon's phrase contains the same ideas as those of Isaiah 50: 4. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning; he wakeneth mine ear to hear as the learned." "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."

How "earthly" it is for us to "turn away back," and stumble among the shadows! The wise direction is for our minds to revolve daily around the Light from heaven—thus can we become possessed of "the tongue of the learned" and develop the capacity to speak "a word in season" to those "who are weary" with their stumblings in the darkness of the shadows.

Those who have such capacity bring forth in themselves, and in others, the fruits of the Spirit. They are represented by the golden Cherubim. "As silver is purified" so are they "morning by morning" cleansed by the influence of the Word they absorb (John 15: 3) to be redeemed from the earth. Thus are they, in the words of Solomon, "Apples of gold in pictures of silver," for in word and in deed they "fitly" speak. —C. F. Cookson

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Comments concerning this section should be addressed to "Good Company," Box 226, G.P.O., Adelaide, South Australia.

AS OTHERS SEE US

## Christadelphians : According to U.S.A. Census

*It is always interesting, and often profitable, to consider ourselves from the standpoint of others. With this in mind, Brother E. P. Overbey, of California, U.S.A., has culled from various sources statements purporting to explain the organisation and beliefs of the Christadelphians. Some, such as the one we publish this month, give a very fair outline of our community; others are not so friendly nor true to fact. This statement was copied from the book: "Religious Bodies (1936)," Vol. 2, part 1, issued by the United States Department of Commerce, Bureau of the Census, U.S. Government Printing Office, Washington, D.C., 1941, pp. 356-7. There are five pages of statistical tables on the Christadelphians also given, pp. 351-5. The book is "For sale by the Superintendent of Documents, Washington, D.C.—Price \$1.25 (Buckram.)"*



### DENOMINATIONAL HISTORY

Among those who identified themselves with the Disciples of Christ (i.e. the Campbellites—Ed.) in their early history was John Thomas, M.D., an Englishman, who came to the U.S. in 1844. As he pursued the study of the Bible, his views changed and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practise. He soon began to publish his views and organised a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as preaching the gospel of the kingdom of God for the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ" was adopted. They have consistently maintained that their faith prohibited participation in the Army or Navy of any country, whether in times of peace or times of war, until the return of the Lord Jesus Christ to the earth.

## DOCTRINE

The Christadelphians reject the doctrine of the Trinity, and hold that there is but one God, the Father, and that Christ was the Son of God and Son of Man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an effluence of divine power; that man is by nature mortal, and that eternal life is given by God through Jesus Christ only to the righteous; that Christ will shortly come personally to the earth to raise the dead and judge His saints, and to set up the kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the 12 tribes of Israel will be gathered; that Jerusalem will become "the city of the great King," and there the throne of the Lord over Israel will be re-established; that Christ and the saints will reign over them, and all nations then existing upon earth for 1,000 years; and at the end of that period a second resurrection will take place, and judgment will be pronounced upon all who lived during the 1,000 years, the just receiving eternal life and the unjust, eternal death.

Admission to fellowship is contingent upon profession of faith in these doctrines and baptism by immersion in the name of Jesus for the remission of sins. Participation in the Lord's Supper is restricted to members of the church.

## ORGANISATION

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organisation, but call it an "ecclesia." For the management of the affairs of each ecclesia, the members elect representatives from among themselves, who are termed presiding brethren, managing brethren, secretary and treasurer, and superintendent of the Sunday School. The duty of the presiding brethren is to conduct the meetings in turn. They are expected to call upon the various members in the exercises of prayer, reading the Scriptures, or addressing the meeting, except when, by previous arrangement, the preaching or lecturing, as they term it, has been allotted to some one brother. The aim is to have as many as possible take part in the exercises, in order to avoid the appearance of discrimination between clergy and laity. Women take no part in public speaking, although all vote on the questions that come before the ecclesia. The temporal affairs of the ecclesias are cared for by the managing brethren, who arrange the various questions that arise in proper form for final action by the ecclesia. While the duties of these persons are the same as in ordinary societies, the term "serving brethren" is preferred to "officers," to exemplify the words of Scripture, "One is your master, even Christ, and all ye are brethren." The meetings of the ecclesias are generally held in public halls, private houses, and schoolhouses, comparatively few church buildings being occupied.

There are no general associations or conventions of the ecclesias, although they have what are called "fraternal gatherings." These are not legislative bodies, neither do they claim to have power to act in any way for the ecclesias, but are rather for the spiritual upbuilding of the members and their further enlightenment in the Scriptures, and for the instruction of the public. They are held in various places in the United States, sometimes annually, and usually occupy from 2 days to a week.

### WORK

The home missionary work of the denomination is carried on by each ecclesia independently of the others, although when it is desired to invite a lecturing brother for special public work, a number of ecclesias unite in the invitation, and each does what it considers its part in bearing the expense. Several brethren are engaged in this special work and travel more or less for the purpose of proclaiming the gospel of Christ to the public, and establishing a better understanding of and obedience to the truth among the members of the ecclesias. Salaries are not paid them, but their needs are supplied by the voluntary contributions of the brethren or by ecclesias.

No foreign missionary work is undertaken, Christadelphians believing that their province is to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles. During the past 90 years, the Christadelphians have established ecclesias not only in the United States, but in Germany, Great Britain, Canada, Australia, New Zealand, South Africa, and other countries. This work has been supported by voluntary contributions of both British and American Christadelphians.

A Christadelphian Fellow Service League was organized in 1910, with headquarters at Rutherford, N.J., for the special purpose of helping brethren in isolation, also the smaller ecclesias in their preaching.

The denomination pays especial attention to the preparation of its literature, including a printed statement of its doctrines, and to its distribution at great public gatherings, such as the expositions at Chicago, St. Louis, and Jamestown. For this work, funds are sent by individuals and ecclesias to committees appointed by the ecclesia at or near the place of the gathering, and these committees attend to the distribution of the literature, and report all receipts and the work that is done.

There are four Christadelphian magazines: "*The Christadelphian*," "*The Christadelphian Advocate*," "*The Berean-Christadelphian*," and "*The Faith*." "*The Christadelphian*," and "*Berean-Christadelphian*" are published in Great Britain.

A summer Bible school was established in 1925 in Arkansas, and is held during August each year. The believers and their children from various

States of the Union gather at the appointed place to engage in Bible study and other exercises. Arrangements are made for the housing, comfort, and feeding of all who attend.

### COMMENTS

Having been prepared for the Bureau of the Census, U.S.A. Government, the above statement naturally concerns itself primarily with the condition and outlook of Christadelphians in America, but there is little difference in the "one Body" in other parts of the world. Those minor points of difference: the Bible school, the Fellow Service League, Fraternal Gatherings etc. will be read of with interest by brethren in other parts. Within the limits of the space used, the statement is a fair presentation of the community. Greater detail could be given to doctrine, particularly our repudiation of the immortality of the soul, and the state of the dead; but any faults are those of omission rather than those of commission, and if the Community was always as faithfully represented as the above, little fault could be found. Unfortunately this has not always been the case, as other statements, which we hope to publish later, will show.

—Matter supplied by E. P. Overbey, U.S.A.

### Conscientious Objectors' Cases

Brother Fred Warr, who has appeared for many young brethren in their application to be registered as Conscientious Objectors, in endorsing the information supplied by Brother Bruce Philp as reported in our November issue (p. 93) writes as follows:

"I have read with interest the report in the November issue of the "Logos" concerning the case of Bro. Alan Hawkins, and its report in the Queensland Justices of the Peace and Local Authorities Journal. It is a good thing to give publicity to the fact that cases like this have actually been 'reported' in the recognised legal journals: and brethren who appear as authorised agents for applicants will thank you for drawing attention to the reported case, and to the firm which publishes the journal in which the same is reported. Such brethren will be well advised to obtain a copy not only of this journal, but of any other journal in any State in which cases are reported, so that they can have them on hand for production to the Magistrate before whom they may appear.

"In this connection, there is need to sound a warning against Magistrates necessarily knowing of these cases being reported. We should not act upon the supposition that the particular Magistrate before whom a case may come, necessarily knows the details of all reported cases. The best way is to make sure that the particular case is brought to his attention, should the authorised agent feel that it is desirable that it be referred to. Only by so doing can he make sure that the Magistrate is informed. It does not do to assume anything when appearing before Magistrates; 'Prove all things'—at the mouth of two witnesses, or more, should be the aim of those who undertake this duty.

"I am writing in the hope that these few thoughts may be of some help to the brethren concerned in applications for exemption."

## QUESTION ANSWERED

## Resurrectional Responsibility



This question has been a prolific source of dispute in England and elsewhere over the years, and during recent months, has been a matter of some concern in negotiations for Ecclesial reconciliation. In *"The World's Redemption,"* and other works, the late Brother Thos. Williams followed Brother J. J. Andrew in setting forth the principle that only baptised believers will be raised for judgment at Christ's return, and so long as a person refuses to be baptised, he can flout God without fear of resurrectional responsibility for judgment.

The matter was raised some time back by an English reader of "Logos," and was answered in a supplement that accompanies the English edition of our periodical. Therein we stated: We believe (because the Bible teaches it) that "light" or knowledge is the ground of responsibility, and anyone coming to the light is incumbent to obey the commands of God on pain of His explicit disapproval. The Lord declared:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (Jhn. 12: 48).

"If I had not come and spoken unto them they had not had sin: but now they have no cloke (or excuse) for their sin" (Jhn. 15: 22). (See also Acts 24: 25; Luke 12: 47; James 4: 17; Amos 3: 2; John 3: 19; 12: 48; 9: 41; Acts 17: 30; 2 Pet. 2: 21; Luke 13: 28; Mat. 26: 64 etc.).

Upon this, a further English correspondent has written:

"I personally felt that your remarks on Resurrectional Responsibility were quite sound until you listed the additional texts on p. 2. You say, 'See Acts 24: 25; Luke 12: 47; Amos 3: 2' etc. Brother Thomas in *"The Herald"* interprets the judgment about to happen which caused Felix to tremble as being that of A.D. 70.—but I am not convinced that this would cause a Roman Governor much trembling. But I think you go adrift in quoting Luke 12: 47—which deals with servants. How do you manage to connect an enlightened alien with a servant of the Lord?

"Again you quote Amos 3: 2 which deals with a baptised, redeemed and covenanted nation. Israel was baptised in the Red Sea, and set apart as an holy people how do you involve the rejection of today with Israel of the past?"

As *"The World's Redemption"* is advertised in Australia (though the subject of Resurrectional Responsibility has not troubled the Ecclesias here), and as these questions are sometimes advanced in other parts of the Ecclesial world to where the "Logos" goes, we have thought fit to include our answers to these questions in the main portion of our Magazine.



*Acts 24: 25*

Paul reasoned with Felix "of righteousness, temperance and judgment to come," and by so doing he caused the Governor to tremble. To our mind, therefore, this "judgment" had some personal application to Felix himself, and not to the national disaster that overtook Jewry in A.D. 70, and which would not, as our correspondent observes, cause much trembling in a Roman Governor, particularly one such as Felix.

Felix had come to a knowledge of the Truth, for he had "sent for Paul, and heard him concerning the faith in Christ" (v. 24). And it was on the basis of this knowledge that "Paul reasoned with him," impressing upon him the need of righteousness (or justification), temperance (or a disciplined way of life) that he might escape the adverse "future judgment" (R.S.V.) that will undoubtedly be his lot at the resurrection. In view of the possibility of this "future judgment" Felix trembled recognising his responsibility.

*Luke 12: 47*

"How do we connect an enlightened alien with a servant of the Lord?" asks our correspondent.

The Lord's servants are not limited to those who know His will and are baptised. Nebuchadnezzar was a "servant of the Lord," though ignorant of the Truth (Jer. 25: 9); the Medes were Yahweh's "sanctified ones" or saints, though they knew it not (Isa. 13: 3, 17); Cyrus, the pagan king, is referred to as Yahweh's anointed, though he possibly may have repudiated the claim (Isa. 45: 1). The title "servant," therefore, does not necessarily denote one who understands the will of God, or is immersed; and in the parable, Christ contrasts two servants: one who "knew his Lord's will," the other who did not. The former "prepared not himself" though he knew what was required, and therefore was severely punished; the latter's sins were overlooked because they were not performed in knowledgeable defiance of his Lord.

Christ, of course, was not dealing specifically with resurrectional responsibility, but merely establishing a principle; the principle being that light or knowledge confers responsibility. The principle remains the same whether one is in Christ or not. When we know the Lord's will it is our duty to perform it.

*Amos 3: 2*

This passage was also quoted to illustrate the principle that light brings responsibility: "You only have I known, THEREFORE . . ." Our correspondent claims that these words applied to a nation, that had been baptised in the Red Sea, and set apart as a holy people by a specific covenant. But long before that time Yahweh "put a difference between the Egyptians and Israel" (Exod 11: 7); their baptism had nothing to do with it. Further, their baptism was "into Moses" (1 Cor. 10: 20), and not "into Christ."

Our correspondent asks how we can compare the responsibility of those who reject the Truth today, with Israel of the past. The answer is clearly seen if the attitude of Yahweh towards the people of Israel is considered before they accepted the covenant He offered them. And when this is done, it is found that *Yahweh's covenant with Israel was binding upon them before they accepted it.*

Some speak as though a person can accept or reject the covenant of God at will; that if the covenant is not accepted, then he will not come under condemnation. Such a theory drags Yahweh down to the level of flesh bargaining for the future. When Moses proclaimed Yahweh's covenant to the people at Sinai (Exod. 19), Israel had no choice but acceptance or death. They were cut off from all contact with the world; they were in a barren and isolated region, shut in by granite mountains, without hope of sustaining themselves. They had witnessed the mighty acts of Yahweh against Egypt; they had seen Amalek decisively defeated by His power; they had been marvellously cared for during their wanderings; they were in a state of light, therefore, and were responsible. The alternative was life or death: "I have put before thee this day, life or death, blessing or cursing, therefore choose life, that thou and thy seed may live." If Israel had rejected the covenant, Israel would have been cut off. Having been brought nigh unto God, one thing only was permissible: obedience to the divine decrees.

In the deliverance of Israel from Egypt, Yahweh did not consider the wishes of the people, but proceeded with His work because His expressed purpose with Abraham demanded it. It was an ultimatum addressed to Israel: they had to be saved, they had to be baptised in the Red Sea, they had to enter into covenant relationship, they had to obey the law. If Israel had followed its wishes, it would have refused baptism, for when they heard the pounding of the hooves of the Egyptian horses behind them, they pleaded with Moses for permission to return to Egypt. It was not possible, for Yahweh had commanded otherwise. Infraction or rejection of His covenant, His purpose, would have been met with dire punishment.

Israel was under law before the nation was "baptised into Moses" (Exod. 13: 2, 13 etc.), before the covenant had been accepted (Exod. 16: 23-28), and a covenant, when announced by Deity, itself becomes a commandment, a law: "Yahweh declared unto you His covenant, which He *commanded you to perform . . .*" (Deut. 4: 13). Yahweh's revelation of His will to Israel brought upon them the responsibility to obey, illustrating the words of Amos 3: 2: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

When God speaks a word, flesh must hearken and obey. It would be humiliating if flesh could weigh the benefits or otherwise of His covenants and decide against them with impunity. His covenant is not stated to be

accepted or rejected at the whim of man: "He *commandeth* all men everywhere to repent" (Acts 17: 30), and those who knowingly refuse to do so will come under the condemnation to be meted out to those who despise the divine will. It is not baptism, but knowledge, that brings responsibility. Otherwise we would have the situation arise where a person has partially performed the divine will in being baptised, and for a while continuing to walk in the way of right, yet ultimately failing therein and coming under condemnation at the Judgment Seat; whereas the one who has knowingly flouted the will of God from the outset, refusing to be baptised, does so with impunity.

Our correspondent completed his letter with the following sentence which we thoroughly endorse: "The contemporaries of Jesus who heard his words, and saw his mighty works were without excuse; in the absence of those words and signs today the degree of responsibility is not so great." We are not in a position to say when Responsibility takes place; having accepted the principle of resurrectional responsibility, it is left to the Lord to determine who are in this category at his return.

—H.M.

## PLAIN SPEAKING

### Beware of this Literature

*"There are many unruly and vain talkers and deceivers . . . whose mouths must be stopped, who subvert whole houses, teaching things which they ought not" — Titus 1: 10.*

Some 85 years ago, the Brotherhood in England was plunged into bitter controversy when the late Edward Turney introduced his theory relating to the death of Jesus. In presenting it to the brethren, its author announced that he had "renounced" the beliefs he formerly held on this matter as set forth in "*Elpis Israel*" and "*Eureka*," and from this statement, the ensuing controversy became known as the Renunciation Controversy, and Edward Turney's theory as the Renunciationist Theory.

The basis of the teaching advanced was that the descendants of Adam personally inherited the moral or legal guilt resulting from his sin, rather than the physical effects of death. They were therefore under individual condemnation of a moral or legal nature, and their lives already "forfeited" before they had committed any personal sin; whereas physically they remained in the "very good" state of creation (Gen. 1: 31). It was, and remains, a basic principle of this theory that there is nothing in men that makes it impossible for them to be sinless, so that the principle of God-manifestation is rejected by them. It was reasoned that salvation necessitated a Christ free from inherited moral condemnation. The body of Jesus did not inherit

the curse of Adam, though derived from him through Mary. His natural life, it was claimed, was "free," and in this "free" natural life, as a man apart, he "earned eternal life," and might, if he had so chosen, have avoided death, or even refused to die upon the cross, and entered into eternal life alone. His sacrifice consisted in the offering up of an "unforfeited life," in payment of the penalty incurred by Adam and his posterity, which was violent death, and that his unforfeited life was slain in the room of the forfeited lives of all believers of the races of Adam. Jesus, it is claimed, is not God manifest in the flesh as taught by Paul (1 Tim. 3: 16), and claimed by the Lord (John 14: 9), but mere man, developing the perfect character he revealed by his own, unaided efforts.

Here is involved and difficult language, setting forth confusing and artificial terms such as "free life," "natural life," "forfeited life," "unforfeited life," and so forth. In comparison with this involved talk, the Truth is clear and simple: Adam broke the law of God, and brought upon himself the condemnation of God and the penalty of death; his descendants, naturally, inherited the mortality that had become part of his nature, and the Lord Jesus, being man, and a descendant of Adam, was likewise involved in that mortality which took hold upon all, and from which he had to be redeemed in common with his brethren. The Truth reveals flesh to be weak and sinful, and apart from the strength that comes from on high (James 1: 17; 3: 17), men would completely fail to develop characters that might commend them to God.

#### THE ATTACK REFUTED

It is not our purpose to reason the pros and cons of this theory. If the reader desires to do so we recommend that he consider three works: "*The Blood of Christ*" and "*The Slain Lamb*" by Brother Roberts, and "*Redemption in Christ Jesus*" by Brother W. F. Barling of London. This latter work, which was published in Australia in 1947, sets the two theories side by side, and shows clearly how the Truth is elevated over this other theory. If any reader desires a copy, and is unable to obtain it from his ecclesial librarian, we can try and procure it for him. Its price would be approximately 2/- per copy.

Brother Roberts saw the danger of Edward Turney's theory, and vigorously opposed it. With characteristic energy he put all his resources into stemming and turning the tide of error that threatened to flood the brotherhood. For him it was almost a single-handed battle, and it ultimately resulted in a serious breakdown in health, so that for some time, he was confined to a sanatorium. But his labours made it patently obvious to the Brotherhood that the Truth lay with the things that Edward Turney had renounced, and not with the new theory advanced by him. Those who had embraced these things, could not bear the force of truth; the few followers of Edward Turney separated from the Brotherhood and commenced a new movement known

today as the Nazarene Fellowship. In the words of John the Apostle: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2: 19).

#### A CURRENT EFFORT

The mantle of Edward Turney has been assumed by one, Ernest Brady. When we were in England two years ago, he was busily plaguing the brethren with books propagating the Nazarene Fellowship. These books did not present a reasoned exposition of the theory, but were more concerned with scandalising and condemning prominent Christadelphians. Reading some of this matter, it seemed to us as though its author was trying to justify himself, and we subsequently learned that he had been thoroughly defeated in a public debate upon this subject, the other debater being (we believe—for we quote from memory) Brother W. F. Barling.

In recent months, this literature has been mailed from England to many in the Brotherhood in Australia. Its language is violent, and often libellous; it does not engage in reasoned exposition based upon a "thus saith the Lord," but in scandalous denunciation of the alleged inconsistencies of brethren in either practise or exposition. But the main mark for the vindictive pen of whosoever is responsible, is Brother Roberts, and this community which claims that there is nothing in the flesh which prevents it manifesting perfect obedience unto Yahweh, is not opposed to using for propaganda purposes the controversies of 90 years ago, and publicly condemning a man who before witnesses was more than a match for their best debaters, and this at a time when he is not in a position to defend himself. How Ernest Brady would fare if he had to oppose Brother Roberts in debate, let those who heard his defeat three years ago answer.

#### TRAITORS TO THE TRUTH

But the saddest feature of this matter is the obvious help that is being rendered to this sect by some in the Christadelphian Community. The literature is being sent to the private addresses of brethren and sisters in Australia, indicating that some brother to whom these addresses are known have passed them on to those in the Nazarene Fellowship in England. In addition to this, a flood of matter emanating from Victoria and New South Wales bears a significant similarity to this printed matter from England. There is the same distortion of the true Christadelphian position, the same arguments advanced, the same irresponsible condemnation and vilification of Brother Roberts who has been in his grave over fifty years. Brother Roberts' account is closed, and needs not the commendation or condemnation of others at this stage. He gave a lifetime of service to the Truth, and today a library of valuable writings still assist us in the better understanding of the Word, and exist as a testimony to his services. What have his critics got to show? As far as

we can see, some sheets of poorly duplicated scandal, that indict not those they seek to condemn, but rather those responsible for the production of it. Brethren are well advised to reject these screeds, and consign them to the wastepaper basket which is alone fit for it.

We are not afraid of the doctrines advanced. The Truth is the principle to which all will be forced to bow ultimately, and not the theories of any sect, nor the expositions of any man. But when the Truth is established upon premises that are sound, it is folly to challenge it; and when one is sure of Truth then individuals count for little—the foundation of Truth itself is evident. That is the greatest indictment of the theories advanced. The Scriptural basis upon which they are founded is so weak, that its adherents must take refuge in other directions, and so this literature makes up in violent denunciation of brethren what it lacks in support from the Word, and in doing so demonstrates how lamentably weak is its foundation. And when one has been in correspondence with members of the group, as we have, this becomes completely obvious. Beware then this literature, and may those who have apparently assisted its dissemination among the Brotherhood in Australia become thoroughly ashamed of the part they have played in so doing.

—Logos Committee



#### South Brisbane Elpis Israel Class

Brother Bailey reports excellent progress. Interest in the studies has been maintained, and a goodly company of brethren and sisters meets regularly to study and meditate upon the deeper things of the Word, and so develop an appreciation of those things of the Spirit that can give a sustaining vision in these closing days of the Gentiles.

#### Requests for Free Literature

The distribution of "Digest of Truth" and "Herald of the Coming Age" continues to result in a steady application for further literature on the Truth which has been sent on. We now desire brethren who are prepared to personally contact those who have shown some interest, and supplement the written word with personal tuition. This month applications have come from the following districts: Eden Hills (S.A.), Parramatta, Paddington, Batemans Bay, St. Marys, Warrimoo, Wollongong, Mosman, East Bankstown, Bondi Junction, Millers Point, Summer Hill (N.S.W.), Roma, Toowoomba, Rockhampton, Sth. Brisbane (Q.), Vermont, Blair Athol, Nuriootpa, Brooklyn Park, Yankalilla, Adelaide (S.A.), Melbourne, Mitcham (Vic.), Bayswater (W.A.), Kensington, Riccartin, Woolston (N.Z.).

## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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.



# "The Story of The Bible"

The Australian Christadelphian  
Children's Magazine

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

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

(Acts 15: 14)

**No. 7**

**March, 1956**

**Vol. 22**

*"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**

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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 TWO

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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### Thoughts for the Times

## The Frog Sign

Before this sign is completely finished, "the Ancient of Days" "comes as a thief," so that Rev. 16: 15 and 11: 17-19 are identical crises. This is the crisis now upon the world. The first throes of the parturient mountain which are to evolve the Stone (Dan. 2: 34-35, 44-45) are being felt in all the Habitable of the two hemispheres. "No man is master of the situation." This has been well said by an Austrian journal. The Deity alone holds the key of the position. His servants know what this is; for to them He has made known His secret (Ps. 25: 14; Prov. 3: 32; Amos 3: 7), and by its signs they are forewarned. That key is upon His shoulder who opens and none shuts, and shuts and none opens; even upon His, who shall be for a glorious throne to the house of David (Isa. 22: 20-25; Rev. 3: 7). He will "open a door in the heaven," and lead "His sanctified ones" into the royal palace of Babylon the Great; where all the might of the power, and the honour of the majesty of the kingdom of men is temporarily and provisionally enthroned. While the governments of the nations are unconsciously contributing to the formation of a situation to be signalised by their irretrievable and final overthrow, the Master of that situation proclaims to His brethren: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." May we, my reader, be of that happy number, who shall be found of Him watching, and duly and fitly clothed.

*"Elpis Israel" in the Light of Today*



## Can the Western Democracies Hold Europe ?

*"Russia's mission is to reduce all the nations of the old world (save Britain and her dependencies) into one imperial dominion, represented in the book of Daniel by the image of Nebuchadnezzar. Licentiousness will again break loose, and in the 'melee' the Austro-Papal empire will succumb: the contest will end in the discomforture of the Continent, and Russia, like a mighty inundation, will overflow the nations and dash her waves against their shores, from the Danish Belts to the Dardanelles. Britain will rage, and shake the world with her thunder; but as in the days of Napoleon, her alliance will be fatal to them that trust her, and only precipitate their doom."*

*—From Author's Preface to 2nd edtn. of "Elpis Israel," extract from letter from Bro. Thomas to the Russian Ambassador in London.*



It is four years since my article on the North Atlantic Treaty Organisation emphasised how it must ultimately fail, and Russia, "the Conqueror on Vosge's Heights" spread fear and destruction throughout Europe (see "Logos," vol. 18, pp. 258-261).

Since then, the Western Powers have made every effort to make N.A.T.O. successful, for they believe that only the welding of these countries of Western Europe into one military combination will hold the Red menace of Russian Communism at bay. Thus Britain and America have not only promised military support in the case of open aggression, but have, meanwhile, supported the forces of Nato with money and arms to give point and power to their refusal to permit Russian extension any further west.

But there is no doubt that the statement of Brother Thomas above will be found correct ultimately: "The contest will end in the discomfiture of the Continent, and Russia, like a mighty inundation, will overflow the nations and dash her waves against their shores, from the Danish Belts to the Dardanelles. Britain will rage, and shake the world with her thunder; but as in the days of Napoleon, her alliance will be fatal to them that trust her, and only precipitate their doom."

The truth of this was hinted at in a vivid article on General Gruenther, the U.S. General who is Supreme Allied Commander in Europe, published in the Pacific edition of *Time* (6/2/56). This article gave testimony to the truth of Brother Thomas's statement above, as well as other prognostications

made by him on the basis of the Word. For example, in "Elpis Israel" he says that "the policy of the Autocrat will be to throw his adversaries off their guard," and in "Exposition of Daniel" he speaks of how Russia would press on in its aim of territorial expansion with peace on her lips, until Britain would be forced to fly to the attack.

### FEAR IN THE WEST

*Time* states: "Gen. Gruenther fights that tired feeling with a combination of public optimism and private exhortation that is his speciality. To those who speak of Russian smiles, he recites precise figures of Russian forces, of Russian concentration on war industry, of stepped-up Russian production of planes, atomic weapons and guided missiles, notes, 'While the Soviets were toasting Chancellor Adenauer (West German leader) in Moscow, the steam shovels were moving the earth for new and bigger jet runways in Eastern Germany. Their smiles suggest peaceful intentions, but we must deal in realities—these forces, these airfields, these economic goals.' He adds flatly: 'The Soviets' military threat to N.A.T.O. has never been greater than it is today.'"

As I pen this article, tonight's cable news from U.S.A. advise that Gen. Gruenther is in Washington, and has re-iterated his views as set forth here-above.

*Time* states that "at the moment of Communist attack, a strike would be launched by 600 U.S. fighter planes and light bombers based in 20 attack areas in Western Europe and the United Kingdom. Atomic shells would be fired by the Army's 36 atomic cannon strung along the central European front. Other atomic warheads would be hurled aloft in 75 Matador guided missiles, 28 Honest John and Corporal rockets. In the first few hours a barrage of nearly 1,000 atomic warheads would fall on rail and road inter-sections, hurtle down on enemy troop concentrations."

But for all this terrible unleashing of fire, General Gruenther does not believe Europe could be held. "We feel that the Soviets would be defeated if they started a war today, but we are not so sure we could prevent the over-running of Europe," he admits.

It was fascinating to read *Time's* report of the General's speech to a Danish audience, when he dealt with the "gaps" in the Nato shield of defence for Europe: "At the present moment it takes about 24 minutes to strike from the most forward Soviet airfields to Copenhagen," he told an audience of jittery Danes. "If you ask me, can we build direct defences for Copenhagen, I must tell you frankly no. But in reality, the security of Copenhagen is tied directly to the security of Chicago. The Soviets cannot win a war by attacking Copenhagen. Collective security designed to prevent war is the only answer. Our hearts must be strong enough to stand up to it."

Two expressions stand out significantly: The reference to "an audience of jittery Danes." Gruenther's statement: "Our hearts must be strong enough to stand up to it."

Compare Gruenther's statement with the extract from "Elpis Israel" at the head of this article—written 106 years ago! How clearly the prophetic Word enabled brother Thomas to penetrate into the future, and foresee the nature of things that will usher in the "time of the end."

General Gruenther told his audience: "Our hearts must be strong enough to stand up to it" i.e. the impending trouble. I wonder if the General knows that 1,900 years ago, as he spoke of the crisis which would usher in his return, the Lord Jesus Christ declared that "Men's hearts would fail them for fear." The Danes know from experience what the fear is of which the Lord Jesus Christ spoke. No wonder *Time* describes them as "jittery."

We repeat, with all the emphasis that an additional four bitter years adds, the final paragraph of my 1942 article on Nato, "And so the mad, macabre dance of death continues. These countries of Western Europe, destined finally to a peaceful inheritance in the glories of Messiah's Kingdom still suffer because men have no faith in the wonderful promises of Yahweh. As we look in upon the turmoil of Western Europe, our heart goes out to the members of the ecclesia in Germany, Norway and France. To you we say, 'You dwell in the shadow of the Almighty, and can safely trust in His glorious arm.' Let us who look in upon this grim display of human plot and counterplot from a safe distance, and from comfortable homes and conditions, value our privileges in the Truth, and spend and be spent in Christ's service, to Yahweh's glory, occupying 'until He come'."

#### HUNGARIAN INTERLUDE

The same issue of *Time* revives the memories of American interest in the great European revolutions of 1849. "In 1849," writes *Time*, "Americans and Britons alike were sympathetic with the erupting nationalist revolutions in Europe, and particularly indignant about the Habsburgs' brutal suppression of the Hungarian revolution." It refers to a recent article in *Time and Tide* which recalls the manner in which a London crowd thrashed General Haynau for his brutal suppression of the revolt, when he visited London shortly afterwards. Britains joined with Americans in a blaze of indignation which swept the two countries at the suppression of the revolt.

These memories are interesting to Christadelphians who know something of the early history of the latter-day revival of the Truth in the earth, and who are not lacking in prophetic understanding.

It was the revolutionary events taking place in Europe at that time which caused Brother Thomas to re-visit his homeland, England (see Author's preface to "Elpis Israel"), and by voice and pen try to channel the general

interest in political matters along a line of thought that would bring men and women to an understanding of the Gospel message. He made reference to the prevailing sympathy towards the Hungarian revolutionaries:

*"I pointed out to thousands of people in my lectures that in regard to Hungary, they were deceiving themselves if they imagined the Magyars would succeed in their war of independence. That Hungary was a brittle toe-kingdom and one of the three horns which were to be 'plucked up by the roots' by the Little Horn. Meetings of sympathy for the Hungarians were being held throughout England; and news arriving every week of Austrian defeats, and Magyar victories. Still, I said, if I have fallen upon the true principles of interpretation, it is impossible for the Hungarians to triumph. So certainly incorrect did some regard this view of the matter, that they said, when I returned to London I should have to expunge what I had advanced about Hungary from the manuscript before I published this book. A preacher who had listened to me at one place, was so convinced of my error, that in his next discourse, he predicted the certain triumph of the 'brave Hungarians' over all their enemies. But, alas for him. Men should never prophesy of the future from present appearances. Though these were against my exposition, I was persuaded it would turn out in the end as I had said. . . . In two or three weeks after making these statements, which, as I have said before, were not whispered in a corner, but spoken before thousands, all Europe was astounded by the news of Gorgey's surrender, and the ruin of the Magyar cause. The details are well known to every one. . . ." ("Elpis Israel," p. 384).*

Brother Thomas's conclusion is "The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this." The sympathisers of the Hungarian cause were moved by sentiments of love of republican liberty, and therefore their agitation was in vain. On the other hand, with the power of Scripture to support him, Brother Thomas was able to guide the minds of men to a true state of the matter. The same is true today. The Bible still remains the only infallible enlightener, and by its understanding we are not only enabled to grasp the true nature of things extant in our generation, but to live in constant hope of the future, and with the vision of ultimate glory before us to beckon us on in the true fight of faith.

—Bruce Philp

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#### *Cumberland Ecclesia (S.A.)*

The Recorder of this Ecclesia (Brother W. Gurd) extends a cordial invitation to interstate visiting brethren and sisters to meet with the Ecclesia around the memorial table of the Master, and attendance at the Sunday Evening lectures.

The Cumberland Ecclesia has only been formed in recent months; it meets upon the B.A.S.F. and would appreciate attendance of brethren and sisters from interstate, especially speaking brethren, whose ministrations would help greatly in the work.

*Ourselves as Others See Us*

## Followers of John Thomas ?



Last month we reproduced an article on Christadelphians published by the U.S. Government Census Department. This month we quote a Definition of Christadelphians taken from Collier's Encyclopedia, p. 225, published in 1950:

*CHRISTADELPHIANS, followers of John Thomas (1805-1871), an English doctor who emigrated to America in May, 1832. Following the unstable social and religious characteristics of his father, Thomas shifted his interest from medicine to religion, was converted to the Disciples of Christ, or Campbellites, and edited the monthly "Apostolic Advocate." After 1844, his religious zeal and millennial interpretation of Scripture led Thomas to prophesy the return of Christ to establish his kingdom at Jerusalem. He gathered followers in the United States, England, and New Zealand into mutually independent and democratically organized congregations, whose members were never counted, and who continue his teachings as the only true interpretation of the Bible. In 1864 Thomas devised the name Christadelphian, from the Greek words meaning "Brothers of Christ," as distinct from "Christianity," which was no longer Christian according to his very strict ethical and moral standards. R.W.A.*

### COMMENTS

If this is typical of the definitions advanced generally in Collier's Encyclopedia, its value as a work of reference must be extremely low. It is an explanation of a man rather than that of a Movement, and yet despite its extreme brevity, it wastes words and space on entirely irrelevant matter—such as the supposed character of Brother Thomas and his father. It is so biased as to be entirely misleading.

Christadelphians are not "followers of John Thomas," but of the Lord Jesus Christ. During his lifetime, Brother Thomas himself rebutted the idea alleged by some hostile to the Truth that the Ecclesias were followers of him. He claimed that they could only be termed "Thomasites" to the extent that they followed the teaching of Thomas the Apostle—for as a community they are governed by Apostolic testimony; and Thomas was one who demanded absolute proof for every teaching.

Nor did our late brother "prophesy the return of Christ" in the offensive way presented above—as though he suddenly thought up the idea himself! Rather did he draw attention to the teaching of Scripture relating to this wonderful theme, and the fulfilment of prophecy that would be as signs to



the watchers proclaiming its imminence. The wonderful vindication of many of the things advanced by him testifies to the truth of the matters elaborated by him in his various books and periodicals.

Brother Thomas is represented as being unstable, shifting his allegiance from medicine to religion, and from one sect to another. But this is hardly in accordance with the facts. In fact, Brother Thomas was very loathe to leave the Campbellites, and only the force of Scripture finally led to his break with them. Then followed the hard, resolute, and almost single-handed fight to establish the Truth in America and Great Britain, in which he revealed a perseverance in the face of the difficult and apparent unprofitable work of preaching the Gospel, that hardly accords with his character as presented in the brief reference in *Collier's*.

There is not a hint given in this "explanation" as to the doctrines accepted and rejected by us, so that *Collier's Encyclopedia* would be useless as a work of reference to anybody consulting it to ascertain some knowledge of who are the Christadelphians, and what do they believe. We have, therefore, directed the following letter to *Collier's Publishers*:

*The Editor,  
Collier's Encyclopedia,  
Dear Sir,*

*Our attention has been drawn to the definition of "Christadelphians" given in your Encyclopedia, p. 225. The explanation is quite unsatisfactory for anybody seeking a sound knowledge of our Community; for it is an outline of a man rather than a Movement—and not even satisfactory from that standpoint.*

*We always make it a good test of an Encyclopedia to compare its explanation of a subject with one with which we are completely familiar. In the light of such a test, and upon the subject before us, your Encyclopedia fails to make the grade as a sound work of reference. It is so vague as to be completely useless; it fails to present any idea of doctrine, organisation, or works of reference whereby further reliable information may be gleaned. One's confidence in the entire work is lessened as a result.*

*We are confident that you would desire a definition that is a little more authoritative than this, and have therefore prepared a brief explanation which you are at liberty to use in any subsequent editions of the Encyclopedia. We have purposely kept it brief but can amplify it if you desire.*

*Yours sincerely,*

LOGOS PUBLICATIONS—H. P. Mansfield

#### OUR DEFINITION SUBMITTED TO COLLIER'S

CHRISTADELPHINAS—or "Brethren of Christ" as the Greek words comprising the title signify. It was adopted by John Thomas as a means of identifying those who had accepted the teachings promulgated by him in their applications for exemption from service during the American Civil War. Christadelphians are conscientious objectors remaining aloof from all

present politics. They claim that they hold the original Apostolic faith in opposition to Christendom, which, they claim, is astray from Bible teaching. Their congregations are called "Ecclesias" (Called out ones) rather than churches. They reject the doctrine of the immortality of the soul, claiming that man is mortal and unconscious in death. They reject the doctrine of the Trinity, teaching that God is one and that Christ is the manifestation of God, born of the virgin Mary 1,900 years ago, before which he had no corporeal existence. They reject the idea of the devil as a fallen angel, and teach that it represents sin in its various manifestations. They claim that baptism is essential to salvation, and constitutes complete immersion in water, and requires a prior understanding of what they claim is Truth before being valid. They believe in the visible, personal return of the Lord Jesus who shall raise from the dead those amenable to judgment, giving eternal life to the righteous, and consigning the unrighteous to the "second death." Christ will then set up his reign on earth, completing the regathering of the Jews to Palestine, and governing the world in company with his immortalised followers from Jerusalem, the Metropolis of the Coming Age. His reign shall last for 1,000 years, after which there will be another resurrection of those who have died during that time, eternal life being granted to those who deserve it, so that finally death is entirely abolished.

*History:* Christadelphians maintain that the original Apostolic doctrine of the first century was brought to light through the Bible research of John Thomas (1805-71), an English doctor who emigrated to America in May, 1832. He was first attracted to the Campbellite revival, but soon broke with that sect on doctrinal differences, and by pen and voice established Ecclesias throughout America and Great Britain. These Ecclesias are mutually independent congregations, having no paid ministers, and meeting regularly for mutual edification, and the public preaching of the Word. Today communities extend to all English speaking countries, and are found in Germany, France, Norway, etc. Several periodicals are published.

*Books of Reference:* "Dr. Thomas: His Life and Work" (R. Roberts); "Christendom Astray from the Bible" (R. Roberts); "Elpis Israel" (J. Thomas); "Eureka" (J. Thomas).

—From matter supplied by E. O. Overbey, Cal., U.S.A.

### *Greetings from Behind the Iron Curtain*

We have received from Brother Bassus of Berlin (Russian Zone) fraternal greetings to the brethren and sisters of Australia. We thank our brother for these greetings, and trust he finds encouragement and help by his contact with those of "like precious faith" in this country through the "Logos."



## Types and Shadows of the Law of Moses



### The Day of Atonement

*The fact of sin, and its serious nature, was constantly brought home to Israel by a repetition of sacrifices offered daily, weekly, monthly, and annually. These revealed unto the people that they were "encompassed by iniquity," and were completely dependent upon the mercy and forgiveness of Yahweh. In Christ, the constant reminder of animal sacrifice has been done away, and the danger exists that the real nature of sin might be overlooked as a result. Thus the study of the Law, and its bearing upon the Lord, can have a powerful influence upon us, in making us cognizant of our real standing in the sight of the Father. It can, therefore, become for us, as well as for Israel, "a schoolmaster leading us to Christ." We commend to our readers the consideration of the antitypical meaning of the most solemn of all days in the Jewish calendar—the Day of Atonement. We suggest they make a study of it, reading the account as presented in the Law itself, and comparing the same with the matter here set forth.*

—Editor



The tenth day of the 7th month was the most important in the whole of the Jewish calendar. It was the day when all the lessons of the previous twelve months were gathered together and brought to a focus. It was the day when all the sins of the past year came into remembrance, and atonement was made.

#### A DAY OF COVERING

The word "atonement" is not the best to describe the enactments of this day. We have all heard how this word can be split up into its component parts—"at-one-ment," and how this is considered to be the true idea behind the word: "at-one-ment" is effected between God and man.

Whilst this idea may commend itself to the mind as a reasonable summary of the reconciliation effected by sacrifice, it is not the correct meaning of the original Hebrew word. It should be rendered "coverings." The Day of Atonement was a Day of Coverings, a day when all sins were covered,

or put out of sight. This is the underlying idea of all sacrifice. It was God's provision whereby man's sins were hidden from sight and remembered no more.

The principle of covering had been taught as far back as Adam and Eve when the Lord God "made coats of skins and clothed them." A principle was here introduced whereby the slaying and blood-shedding of animals was appointed as the proper means for the covering of sins. Israel had this lesson brought before them every day in the offering of the lamb morning and evening, and in the sabbath and monthly offerings. The covering of sins was, therefore, a continual and recurring ritual. The Israelite could not get away from it. National offerings were made continually for the purpose of covering the sins of the nation, and the individual was under obligation to make offerings for his own personal sins.

Why, then, should it be necessary to have this special day of coverings once a year? One answer is that a repetition of offerings was necessary to remind Israel that the offering of animals was quite inadequate to effect a real and *lasting* covering. The blood of bulls and goats even offered unceasingly could never take away sins. There was never one final sacrifice, but a remembrance of sins again every year. Another answer is that God deemed it necessary to give to Israel once a year a more vivid and complete picture of the Divine way of removing sins. For this purpose Yahweh instituted a more elaborate ritual to be performed annually which would impress the beholder with the solemnity of the matter, and show more strongly the abounding grace of Israel's God.

For the actual details of the ceremony one has to study Leviticus 16 and a portion of Numbers 29. Brother J. Thomas has written a most interesting article describing in detail the work of the High Priest on this great day. The reader is recommended to read it in conjunction with the present article (see "Faith in the Last Days").

#### A REVIEW OF ALL SIN

The particular centre of interest on the Day of Coverings was, of course, the ceremony of the scapegoat, but there were other important matters which we will consider first.

It is worthy of note that all forms of sin and characteristics of human nature were acknowledged on this day, as they were on the first day of every month: bullocks, rams, lambs and goats being used for this purpose. There was first of all the offering of the daily lamb for a burnt offering, and, later, the offering of one young bullock, one ram, seven lambs and one goat for a sin offering. This, as Numbers 29 makes clear was "beside the sin offering of atonement" (v. 11). These offerings were very similar to the monthly services, and provided the necessary public acknowledgment before

God of the inherent weakness, sinfulness and responsibility of human nature.

“FOR HIMSELF FIRST . . .”

The other important feature of the day's ceremonies was the offering made by the High Priest for himself. This, strangely enough, was not a goat but a bullock, although it is described as a sin offering, whilst the sin offering for the people was one of the two goats which were brought by the people and upon which lots were cast. The Priest offered for himself first, a feature upon which the Apostle comments in Hebrews 7: 27. The apostle makes clear that whereas Aaron made a distinct and separate offering for himself before offering for the people, Jesus, the antitype, fulfilled the type in one offering: “For this he did once when he offered up himself.” When we reflect upon it, we see how necessary it was for Aaron to make his own offering first. It was desirable for him to take the lead, to set an example to all the people. If he, the High Priest of Yahweh, sanctified and ordained as he was, must offer for himself how much more necessary was the offering for the people. He must show the way. He must be a compassionate High Priest seeing he was also compassed about by infirmity. His offering demonstrated to the people that he was one of themselves in spite of his high rank. But by far the most important reason for his primary offering, was the fact that not until he had done this, was he in a fit state to offer for the people. After making his own offering, he was fully prepared to address himself to the task of covering the people's sins. His own sins were then covered, he was clean. This necessity of preparing himself was actually shown time and time again in the many washings and purifyings which he had to perform before ever he approached the altar. The offering, first for himself, was an extension of this principle.

In applying these matters to Jesus, we must remember that the type cannot be applied exactly, for the reason that he had no sins of his own to be covered before offering for the people. He had infirmity, the weaknesses and frailties of the flesh, by reason of which he is a merciful and faithful high priest, but he had no sin.

The Apostle leads us to understand that Jesus combined the two offerings (first for his own sins and then for the people's) in one great offering. In some sense, therefore, Jesus offered for himself, but not in the same sense as for the people, for he could not offer his *own* sins.

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*South Brisbane Study Group*

Having completed “Elpis Israel,” this class is now concentrating upon the “Law of Moses” by Brother Roberts. Attendance has been good, with approximately 26 members regularly attending, and the quality of discussion and interest remains keen.

Two ways in which he did this might be advanced. Firstly, that in becoming the sin-bearer, Jesus took the sins of the people to himself, *they became his own*. This principle is clearly given in the Psalms. Note the following:

*"For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me" (Ps. 38: 4).*

*"For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me" (Ps. 40: 12).*

Isaiah also makes clear that Jesus was like the lamb that bore the sins of Israel, when he says that "the Lord hath laid on him the iniquities of us all," or, as the margin gives it, "the Lord hath made the iniquity of us all to meet on him." God's plan of salvation, centred around this gracious provision of a lamb without blemish, on whom the sins of the Israel of God should be laid. Jesus took these sins upon him; they became his own, and so the two offerings on the Day of Coverings were combined in His one great offering.

The second way in which Jesus offered for himself is seen when we reflect upon those sacrifices which expressed the natural state of man and his sinfulness. These, as we have said, were public acknowledgments before God, of man's low estate. Jesus, as the representative man, fittingly made this declaration before His Father. In his death, he declared that man was of weak, earthy nature, that he was prone to sin, and that on attaining to maturity, he was responsible to God.

### GOD IS JUST

We must not think that God was unjust and unmerciful in requiring such a declaration. It is clear that the offerings under the Law thus expressed Israel's position. And if God required this acknowledgment in *type*, He must also require it in the fulfilment of the type. Jesus, as well as bearing Israel's sins, must also declare in his death, man's low and sinful state. This is powerfully expressed in Psalm 38, a Psalm which is clearly Messianic, and yet contains some passages which we might have difficulty in applying to Jesus, unless we see in him the representative man, making a public acknowledgment before God.

*"There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. My wounds stink and are corrupt because of my foolishness. For my loins are filled with a loathsome disease; and there is no soundness in my flesh" (vv. 3, 5, 7).*

After this declaration of man's position—which finds reflection in the words of Jesus, "the flesh profiteth nothing," comes the public acknowledgment, "For I will declare mine iniquity; I will be sorry for my sin (v. 18),

Believers in Christ, look upon the captain of their salvation, and see in him the one who made their acknowledgment before God. They have laid their hands upon him, confessing their weakness, their earthiness and their sins. Their sin-bearer has been killed, and the sins laid upon him have thus come to an end.

#### WHY THE HIGH-PRIEST OFFERED A BULLOCK

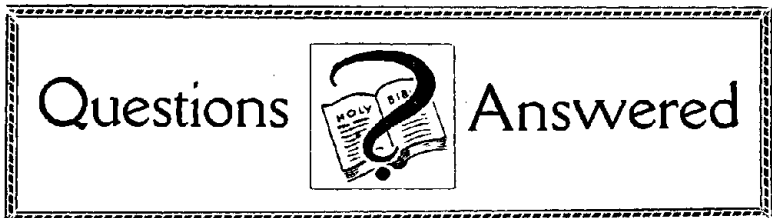
The High Priest, we noticed, offered a bullock for his sin-offering. This was in keeping with the general law regarding sins of the priests; they had to offer a bullock (Lev. 4: 3). They occupied a high office, therefore their offering involved the most expensive of the animals. The blood of this sin-offering, together with that of the goat which was offered for the people, was used to make covering for the whole tabernacle and its furniture. All of it was considered to be defiled by the uncleanness of the children of Israel (Lev. 16: 16); it was made by mortal men, it continually came in contact with the sins of men by reason of the sacrifices bearing sins being brought into its precincts, and offered upon its altar. Therefore, it, too, with all its appurtenances, had to be cleansed. The apostle in commenting on this says:

*"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9: 22-23).*

In many other ceremonies under the law all who took part in the process of cleansing—such as the cleansing of the leper—became unclean themselves. So also in the ceremony we are considering. Those who conducted the scape-goat outside the camp, and those who burnt the sin-offerings, were unclean until they had washed their flesh in water. All these matters were in harmony with the point we have noted that the tabernacle and all its furniture had to be cleansed. Everything used for cleansing from sins became unclean in the process. In the fulfilment of this matter Jesus was no exception. In order to cleanse us from sin, he, too, was "unclean." He partook of the same weak, earthy nature as those for whom he offered, and he suffered the defilement of death in order to deliver us from it. The defilement, however, was not extended long enough for corruption to set in. The Holy One of God saw no corruption but was raised again the third day.

—H. C. Gates, England





## Does 'Sheol' Signify the Grave?

L.P. (Canada) writes: "I have had discussions with the 'Full Gospel People' on the subject, 'Where are the dead?' They maintain that 'sheol' does not signify 'the grave,' because the Hebrew word for 'grave' is 'qeber.' They teach that the spirits of all the dead, regardless of moral distinction, righteous or unrighteous, depart to Sheol awaiting their final destiny. I told them that 'Sheol' signifies the grave, and quoted Genesis 37: 35 where Jacob says, 'I will go down into the grave (sheol) unto my son mourning.' In reply they said that Jacob did not believe that Joseph was in the grave, for he believed that a wild beast had devoured him (v. 33), but he expected to meet him in Sheol, the place of departed spirits. They asked, If sheol signifies the grave, why is it never used in the plural in Scripture whereas graves (qeberim) are referred to, and, secondly, why is it that sheol is never referred to as being the possession of a man if it signifies 'grave'? Nobody is said to own a sheol, whereas they are represented as possessing a qeber (grave). I would be pleased to have your answers to these queries.



*Answer:* It is true that there are two words rendered "grave" in the Old Testament: *sheol* and *qeber*; and it is also true that the former is never represented as belonging to anybody, or found in the plural, though the latter is frequently used in those ways. *Sheol* signifies the *place of concealment*, and is invariably used in Scripture to designate THE grave, as a general term, incorporating all graves, in contradistinction to *qeber* which means "burying place," or "sepulchre" and relates to a specific, individual grave.

A person drowned at sea has descended into *sheol*, though he has not had an individual *qeber* or burying place. Jonah, swallowed by the fish, represented himself as being in *sheol* (Jon. 2: 2), which was not "the place of departed spirits" but was, to Jonah, the grave. In like manner, when Jacob said concerning Joseph, "I will go down into sheol unto my son mourning," he was using the term in its general sense—not that he would



go into the particular grave that Joseph occupied in his imagination. And incidentally, if Joseph's spirit were alive, and in sheol, why should Jacob go there *mourning*? He should have rejoiced at the impending reunion with his son.

As Sheol signifies the grave as a general term, without indicating the type of individual grave whether the belly of a fish, whether consumed by animals, or whether laid in the ground, it is used only in the singular. *Qeber*, on the other hand, specifies the particular kind of grave, and is thus spoken of as being the possession of an individual, and is sometimes represented in the plural number.

Sheol is translated *grave*, *hell*, and *pit*, but if all the occurrences of this word in Scripture are considered, it will be found that the word can be uniformly rendered "grave" without doing violence to the context in any instance. This will not be so, however, if it is thought that Sheol represents the abode of departed spirits. All such ideas, which are foreign to the teaching of the Bible, and which have been drawn from pagan mythology, should be divorced from the mind, and the Word become its own interpreter. We read of "grey hairs descending into sheol" (Gen. 42: 38; 44: 29, 31), of "hoar heads descending there in peace" (1 Kings 2: 6), of going into sheol "with blood" (1 Kings 2: 9), of beauty being consumed in sheol (Ps. 49: 14), of bones being scattered at the mouth of sheol (Ps. 141: 7), of worms inhabiting it (Isa. 14: 11), of soldiers going into it with their weapons of war which are laid under their heads (Ezek. 32: 27); it is said to be the place of silence (Ps. 6: 5), in which there is found no knowledge or wisdom (Ecc. 9: 10), and where one is hidden from his acquaintances (Job. 14: 13).

What confusion exists if it is thought that sheol is the abode of departed spirits! Do these spirits possess grey hair? Do they enter with blood, or

#### *"Life and Immortality through Christ"*

We have received from Brother E. Milne, Box 2, Hastings, New Zealand, copies of a new booklet with the above title which he has recently had printed from the savings of his late daughter, Sister Ada J. Milne.

It is a booklet of some 40 pages, nicely printed, giving a general introduction to the Truth, with special reference to the theory of the supposed pre-existence of Christ.

A sub-heading to the general title reads: "An indication of the required faith, preceding baptism into His Name, and a refutation of the error of pre-existence of Christ."

Copies of this work can be obtained, free of charge, by application to the author at the address above.

with weapons of war? Do they associate with worms, and continue throughout interminable ages in silence, lacking knowledge and understanding, seeing their beauty fade, and hidden away in some form of solitary confinement? The Scripture references to sheol present a picture such as this, if it is imagined that it is the place of departed spirits, which is obviously foolish. On the other hand, all these references are consistent with the idea of the grave. And this explanation of sheol is conclusively shown to be the correct one by the references to it in Numbers 16. This chapter records the rebellion of Korah, Dathan and Abiram, and the punishment that God meted out to them: "They, and all that appertained to them, went down alive into sheol (translated—"the pit"), and the earth closed upon them: and they perished from among the congregation" (vv. 30, 33). Here are some who went bodily, alive into sheol. Was this sheol the abode of departed spirits? or was it the grave? Commonsense will answer the question correctly.

The following are the passages where the word sheol occurs:

*a. translated "grave"—Gen. 37: 35, 42: 38, 44: 29, 31; 1 Sam. 2: 6; 1 Kings 2: 6, 9; Job 7: 9, 14: 13, 17: 13, 21: 13, 24: 19; Ps. 6: 5, 30: 3, 31: 17, 49: 14, 14, 15; 88: 3, 89: 48, 141: 7; Prov. 1: 12, 30: 16; Ecc. 9: 10; Song 8: 6; Isa. 14: 11, 38: 10, 38: 18; Ezek. 31: 15; Hos. 13: 14, 14.*

*b. translated "hell"—Deut. 32: 22; 2 Sam. 22: 6; Job 11: 8, 26: 6; Ps. 9: 17, 16: 10, 18: 5, 55: 15, 86: 13, 116: 3, 139: 8; Prov. 5: 5, 7: 27, 9: 18, 15: 11, 24; 23: 14, 27: 20; Isa. 5: 14, 14: 9, 14: 15, 28: 15, 18; 57: 9; Ezek. 31: 16, 17; 32: 21, 27; Amos 9: 2; Jonah 2: 2; Hab. 2: 5.*

*c. translated "pit"—Num. 16: 30, 33; Job. 17: 16.*

It should be remembered that etymologically the word "hell" originally signified a place of covering, and not a place of torture. It finds its place in English words such as "helmet"—a covering for the head. Today, however, it has an entirely different meaning, so that the word sheol should be uniformly rendered "grave," and not "hell" which is misleading.

You will find it helpful to note the occurrences of sheol by marking with coloured pencil, or distinguishing number, those places where it has been translated "grave" or "pit." All places translated "hell" in the Old Testament have sheol as the original word.

—Logos Committee

**DO YOU SUPPORT THE PUBLIC PROCLAMATION OF THE  
TRUTH AS MUCH AS YOU POSSIBLY CAN, REALISING THAT  
IT IS AN IMPORTANT WORK IN GOD'S SERVICE?**

## The U.N.O. and Present Conditions.



In 1884, "The Daily Telegraph" published an Editorial calling for disarmament among the nations, in which appeared the following statement:

"Kings and Emperors, and their Ministers, as well as the Ministers of Militant Democracies seem absolutely blind to the fact that military preparations by one state alarm the whole Continent. Kingdoms and Republics shudder at the tread of "their own armed garrisons." One remedy only presents, for all this stupendous folly, and that is the abolition of war, and in its place the adoption of international arbitration. Let the cry of all lovers of public order, all friends of peace, all true patriots, be—Disarm! disarm! disarm! and to demand that all national quarrels shall be settled not by the brutal and bloody arbitrament of the sword, but by the arbitrament of Reason and Justice."

Upon this, Brother Roberts commented:

"A very plausible cry, but of what force? Suppose a court of international arbitration be established, who could hinder a nation from fighting that might be dissatisfied with an award? The suggestion is utterly utopian until a Power enters the scene that could lay its hand on the shoulders of all disputants and compel submission. There will be no such Power until Christ re-appears; and his reforms will be far more thorough than the establishment of a court of arbitration. He will abolish the governments themselves, and impose His own absolute will, at the point of the sword, on universal mankind. This is the only solution of entangled human affairs; and these enormous war preparations, which no man can restrain, are themselves a providential preparation for his coming. He has first to fight the world for its punishment and purification; and that he may do so effectually, the world is being brought into fighting form by the events and measures which extort groans from mere commercialists and natural man politicians, but fill with satisfaction those who believe God and wait the fulfilment of His promise."

Since the above was written international arbitration has been tried, but as Brother Roberts anticipated, has proved an utter failure. Thus does the Truth clearly perceive the needs of the moment, whilst the wise among mankind stumble in darkness. Christ's coming alone will bring peace to this troubled world.



## The Duty of Brethren as Christ's Bowmen

*An Exhortation based on Precept and Example*

As to the duty of brethren in relation to the proclamation of the Truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past twenty-five years, during all which time we have been running to and fro, and making known to the people what we found therein. We have visited the Old World, and travelled through Britain thrice, addressing the people (sometimes by thousands) two hundred and seventy times, besides writing and publishing "Elpis Israel" while there. Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late our circuits have been over four thousand miles per annum. Now what are we more than a brother in Edinburgh, Halifax, or Nottingham? Have we been "specially called and sent" to draw the bow? We have had no dream, nor heard any voice which they have not heard. Did they then, ever hear that we were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth say, Come!" And they know that the Spirit sayeth, "He that hath an ear let him hear what the spirit saith unto the Ecclesias." We confess that we cannot perceive that we are bound to wear ourselves out by much labor, while they are free to "fold their arms in complacent quietude," doing nothing. Though much may not be effected, yet as we do not know how much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints," and with as much energy as though we were going to hurl all the ecclesiastical potentates of gentiledom from their crumbling and tottering thrones. We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give as well as do, if they be poor, to do and to receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the Christ-robe of righteousness through the obedience of faith, they are "a purchased people;" and that when so purchased, the purchaser bought all they possess; so that they are no longer their own, but the property of another. Now when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A *doulos*, or slave, owns nothing,

neither himself, nor anything belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master. A complacently quiescent Christian is one who will never inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the Truth he has received, and concealed within himself. Woe be to the Christian brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth. Ill starred will he be who can only say, "I received the Truth and was immersed, and henceforth enjoyed myself in silence!" Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgressions, and the house of Jacob their sins." They have nothing to do with results and consequences—let them make the Truth known and leave the rest to Him who gives the increase. Everyone can do something for the extension of the Truth, if it be only trying to extend it among his acquaintance, and as an element of "the Bride" through whom the Spirit operates, "say come."

The Bride is the community of the Saints—a community anointed with, and the pillar and support of the truth. "The Spirit and the Bride say, come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labor and riches in the service of the flesh; but covetous of all in the extension of the Truth. It is the duty of the Bride to sustain the Truth by press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forest clap their hands. True this consummation will not obtain till the grand master be apocalypted; nevertheless, when he comes let him find us so doing.

The usefulness of *public* discussion depends very much upon the way it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to *discuss* the Truth, if by "discuss" is meant to ventilate, or fan it with the wind of his stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and

certainly only to the annoyance of those that hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so that to discuss with them is to throw pearls before swine, and give holy things unto dogs. The first thing to be done is to "declare the testimony of God;" then reason out the proposition contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please, and even show the fallacy of the reasoning if they can; but not to introduce their wild crotchets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu a public discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard" and "uncharitable writings," who have the most sympathy with error, or are least enlightened in the Truth. Their faith and comprehension of the Truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation or great gulf rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonisings of the Truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence are not disturbed. But what do such outcries effect in this world? What mark do they leave upon their generation for good? Compare the results of our hard, uncharitable, course with their soft and oily displays: "by the fruit the tree is known." Many are now rejoicing in this truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popular writing is too insipid—the little salt in it has too completely lost its savour—to be received without disgust. We write with "the spirit of faith," which endures no compromise with error in matter or style. "I believed," says David, "and therefore have I spoken;" "we also believe," says Paul, "and therefore speak;" to which "Amen" is heartily acclaimed by the writer.

—J. Thomas

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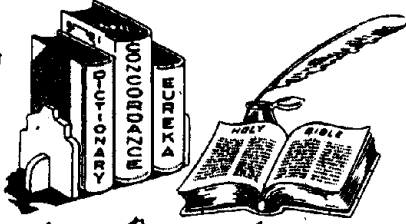
The real state of an Ecclesia is found in the individual lives of the brethren and sisters. Let us follow them in their dispersion during the week, and ask how they act when thrown upon their own resources. What do they do with their leisure time and surplus money? How do they transact their business or do their work? Do they continue instant in prayer, abounding therein with thanksgiving? Or have they a name to live but are dead? In the answers to these questions there is revealed the true state of an Ecclesia.

# GOOD·COMPANY

*Conducted by*

F. RUSSELL & G. E. MANSFIELD

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



## Our Most Dangerous Enemies

*"The greatest and most dangerous enemies to Christ are those who pretend to be his friends but are not faithful to his doctrine; and they are unfaithful who, from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so effecting their popularity with him."*

—J. Thomas

As always, the deadliest foe, and the one most difficult to recognise and grapple with, is the enemy within, those who, for present advantage, would break down the separateness which must exist between the household of God and the institutions of the world. The presence of such within the Ecclesia leads to friction, and sometimes to doctrinal errors and divisions. Thus the history of the Truth, since Apostolic days, has been one of continual strife between those factions, the purity of the faith being maintained by the ultimate departure of the errorists, but constant vigilance being required to keep in check the new frictions and weaknesses perpetually arising.

The enemy does not recognise himself as such, of course. He searches his heart, and finds his motives of the highest. He is active in certain aspects of ecclesial work, usually those that have a social basis, and is prepared to spend and be spent in this service. He professes a love for his brethren, and manifests it often by acts of kindness and goodwill; but side by side with this there is revealed a contemptuous attitude towards those who seek to study or expound the deeper features of the Word of God. He, himself, is seldom found keenly exploring or expounding the Word which alone is able to separate the children of God from the world (Jno. 17: 17). Because of his ignorance of the prophets, he cannot follow the reasoning of the

watchmen who proclaim the nearness of Christ's coming, and therefore scoffs at such talk. He points to brethren who, 30 or 40 years ago, were proclaiming the imminence of the second coming, and exclaims: "There you are! They were all wrong! How can you show that these prophecies refer to our day? Where is the promise of his coming? Since our fathers, and grandfathers, fell asleep all things continue just the same!" It is futile to argue with such, for they cannot, or will not, understand all that the prophets have spoken; thus no common ground of discussion exists.

### WHAT IS EXPECTED OF US

The enemy within will often be detected ridiculing faithful brethren who have sacrificed much for the Truth; brethren who spend long, weary hours diligently seeking to know God through the constant reading and meditation of the Word He has provided to make us wise unto salvation (Heb. 11: 6; Ps. 1: 1-2; Ps. 119: 97-104; 2 Tim. 3: 15-17), and who zealously endeavour to arouse their brethren, and enlighten the alien, to the glorious message of hope which the Bible extends to perishing man. "Look at him," comes the criticism, "Why doesn't he give it away for a while and have a break? We are not expected to bury ourselves in the Truth like that! The spirit of the thing is all that counts. He's missing out on all the fun in life. It's alright to enjoy the pleasures of the world so long as we don't take them to excess. Moderation in all things is the best course!" Thus their philosophising continues without a word of Scripture to support it, or Scripture twisted to give a wrong meaning.

In fact, these thoughts are a direct challenge to Scripture teaching. Are not we commanded to give our lives whole-heartedly to the service of Christ (Rom. 12: 1-2)? Are not Christ and the Apostles our examples? Where do we find them turning aside from the service of God to enjoy the pleasures of the world for a season (see Heb. 11: 25-26)? Consider the example left on record for us (Jno. 8: 29; Gal. 2: 20; Eph. 4: 1-3; Phil. 3: 8-15; Phil. 4: 8-9; Rom. 6: 3-6, 13 etc.). Is it a time for "eating, drinking and making merry?" (see Mk. 2: 19-20; Ps. 30: 5). During the long night of Gentile darkness, the servants of God weep and mourn, but they look forward with joyful anticipation to the "morning without clouds," to the coming dawn of the millennial day of Zion's glory, when they shall enter into their rest (Rom. 8: 18-19; Heb. 4: 9-11).

### A REBELLIOUS SPIRIT

Perhaps the worst feature of this form of criticism is the rebellious spirit it reveals. "We are not expected to . . ." In other words, "We will do that we are commanded to do, and no more." Those who speak thus, unconsciously dictate to God the terms of their salvation, rather than submit themselves to His requirements. "In vain do they worship me, teaching for doctrines the commandments of men." The Master commands: "Freely ye have re-



ceived, freely give." But where is liberality of service in those who would limit their offering by such an attitude as "We are not expected to . . ." Unfortunately, their words have a plausible note of reasonableness about them, which can lead astray the unwary. The flesh quickly grasps hold of such insidious talk, to explain away its own lack of service in the Truth. And thus the hands are weakened of those who would strive diligently in these things.

Such a spirit is not unique to these times. There have always been those in the Ecclesia who can be classed the "enemy within," and until the coming of the Lord to cleanse his household, they will continue to be found therein. Our wisdom is to recognise this, and seek out faithful brethren who may instruct us according to the Word of life. By so doing, we will be fortified by the Word to pursue an unhindered course towards the Kingdom of God, ultimately attaining unto the glory, honour and immortality reserved for those who prove themselves worthy by a patient continuance in well doing.

—F. Russell

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**"Woe unto you that desire the day of the Lord!"**

**This was the Prophet's rejoinder to some in Israel who knowing the purpose of Yahweh, did not apply their hearts unto wisdom. We must "know" the divine purpose, but it is also just as important to mould the divine principles into our lives from day to day.**

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*The Proverbs:*

**"If Thine Enemy be Hungry"**



In his letter to the Romans (Ch. 12), Paul exhorts the believers to "present their bodies as a living sacrifice." He explains how this can be done in a way of life which calls for the subjugation of "the body," which uncontrolled would seek vengeance, giving "railing for railing, and evil for evil." In order to Scripturally establish his point, Paul quotes from Deuteronomy 32: 35 and Proverbs 25: 21. In the latter place, the wise man says, "If thine enemy be hungry, give him bread to eat, if he be thirsty, give him water to drink; for in so doing thou shalt heap coals of fire upon his head, and the Lord shall reward thee." The comments of Jesus upon this issue are instructive, and support the teaching of the wise man and of Paul: "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thy enemy, but I say unto you, love your enemies, do good to them that hate you

... It is important to note Jesus did not say, "It is written," but "It hath been said." The voice to which he referred was not that of God's, but that of the Scribes and Pharisees, whose traditions made void the law of God. The law concerned a way of life. It made specific references concerning reaction to the enemy, and his evil conduct. It exhorted the true Israelite to remember the Divine declaration, "Vengeance is mine, I will repay," and commit his cause unto God (Ex. 23: 1-9; Lev. 19).

Some have found Exodus 21: 24 difficult, imagining that the "eye for an eye, and tooth for a tooth" was a way of life commanded by God. This is a wrong interpretation in view of the fact that the principle of "an eye for an eye" was that which was to govern *the judgments* of the priests in those cases which came before them, in which an Israelite sought redress against

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"TO THIS MAN WILL I LOOK, SAITH THE LORD, TO HIM THAT IS OF A MEEK AND CONTRITE SPIRIT, AND THAT TREMBLETH AT MY WORD"—Isaiah 66: 2.

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"his enemy" (Exod. 21: 1). There were the *commandments* as well as the judgments, and in the estimation of Jesus, the most important and all embracing, directed supreme love of God and love of one's neighbour "as thyself."

Under the law, the true Israelite was not commanded to bring to judgment which would, in essence, be seeking vengeance. The way of life, then as now, bids us suffer and commit our cause to "Him to whom vengeance belongeth." Such can only result from "bodies made a living sacrifice." Thus we see that the way of life taught by Moses was "in spirit" the same way taught by Jesus—God's way, which, in the sight of men, appears "foolishness."

This same "way" is taught in the Proverbs, even that "path of the just" which is as the shining light that shineth more and more unto the perfect day." The importance and value of the Proverbs are again emphasis for every word of God is pure, and "He is a shield unto them that put their trust in Him."

—C. Cookson

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IT IS A GREATER TRIUMPH AND MORE DIFFICULT TO OVERCOME  
 SELF THAN TO TAKE A CITY

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Comments regarding this section should be directed to:  
 "GOOD COMPANY," BOX 226, G.P.O., ADELAIDE, SOUTH AUSTRALIA



*Verse by Verse Exposition of Jonah*

## 1.—The Sign of the Prophet Jonas



*We invite our readers, to commence with us this month, a close examination of the book of Jonah. We do not intend to hurry over the subject, but pursue it leisurely, as true students should. There is very little in our literature concerning this remarkable book; in fact, as far as we know, it is not once quoted in "Eureka." But we are confident that it will not only prove an interesting and profitable study, but may help, in some way, to elevate the book of Jonah to its true status in our minds, to the glory of Yahweh who caused it to be recorded in the first instance.*

To many students of the Word, the book of Jonah is a great embarrassment. It has long been the favourite recourse of athiests who have so mocked at the story of the sea monster swallowing Jonah, and later spuing him up on the coast of Syria, that many wish it did not appear in the canon of Scripture. To them, there is nothing more in the book than the story of a querulous Jew who in his bigoted Judaism refused to perform Yahweh's bidding, and was in consequence disciplined and taught a salutary lesson.

But we shall see that there is much more in the book than that. In fact, it is a gem among the string of pearls that make up the Inspired Library we call the Bible. Its study will lead us into various parts of the Word, and reveal some little known facts of exegesis that are outstandingly beautiful in their application. We shall see that the experience of Jonah epitomised the purpose of Yahweh in Christ, so that in studying this book, the Jews should have been able to assess the real mission of the one who trod the roads of Galilee 1,900 years ago.

Jonah was no bigoted, querulous Jew, but a high-minded prophet in the true sense of the word. Like the Lord Jesus upon whom his experiences centred, he was prepared to sacrifice himself for his people, and in doing so, was caused to bring salvation to others besides.

### THE PROPHET'S NAME

Jonah, or Yonah, is the Hebrew word for "dove" or "pigeon." The dove, or pigeon was the only bird offered in sacrifice (Lev. 1: 14). It was the offering of poverty for a sin-offering, or a burnt-offering, and was offered with a

lamb at childbirth (Lev. 12: 6—in case of poverty, two birds were offered instead of a lamb, v. 8; see Luke 2: 24). The dove also took its sacrificial place in the ritual used for cleansing a leper (Lev. 14: 3, 22).

It was a "clean" bird, but because of its unique character in sacrificial offering, it was never eaten by Jews.

The dove (jonah) was the symbol of harmlessness (Mat. 10: 16), so that when offered in sacrifice, it emphasised the principle of innocence, or perfection of character, offered in sacrifice, and thus was a fitting figure for the Lord Jesus. Like the sheep, or lamb (of which it was the equivalent among bird life) it was not only noted for innocence and harmlessness, but could also act foolishly as well (Hos. 7: 11 cf. Isa. 53: 6). In the Song of Solomon, the multitudinous Christ is likened to a Dove (Song. 1: 15; 2: 14; 4: 1; etc).

The name Jonah (Dove) therefore was a significant one to Jews. It is so also to Gentiles for it is a common symbol for peace.

#### JONAH WAS THE SYMBOL OF ISRAEL

As, among animals, the lamb or sheep symbolised Israel, so, among birds, the Dove was used for the same purpose (Isa. 60: 8; Hos. 7: 11; 11: 11). The Psalmist, pleading for Israel, declared: "O deliver not the soul of thy turtledove unto the multitude of the wicked; forget not the congregation of thy poor for ever" (Ps. 74: 19). Using the same symbol, but speaking of the future glory of the nation, he said: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold" (Ps. 68: 13). Here is the elevation of Yahweh's Dove from among the pots until it is made resplendent with silver and gold: silver, the metal that speaks of redemption, and gold, the symbol of a tried faith.

What an appropriate symbol the dove was for Israel! Centuries before Abraham laid the foundation of the nation by his faithfulness, the Spirit dramatised the history of his people, by the Dove that became their symbol. Genesis 8: 9:

*" . . . the dove (jonah) found no rest for the sole of her foot, and she returned unto him (Noah) into the ark."*

The narrative presents the picture of the dove, having left the ark, fluttering frantically over the stormy waters of the flood, finding "no rest for the sole of her foot" until she returned back to its shelter. How true of Israel of whom the Dove was a symbol! During the centuries of her dispersion, Israel, having left the Ark of Refuge, has been like the dove, fluttering, fearfully and afraid, over the stormy waters of the Gentile sea of nations. No true rest for her, until she returns to the man called Peace (Noah), and shelters in the Ark.

And how appropriately does the man Jonah typify Israel. Here are the facts:

1. *Yahweh designed that Israel should become the medium of His glory and grace unto all nations (Deut. 28: 9-10; Jer. 13: 11)—He required the same of Jonah asking him to preach repentance to the Ninevites.*
2. *When Israel failed in Yahweh's purpose, He permitted her to be "swallowed up" of the nations (Jer. 51: 34; Hos. 8: 8)—as Jonah was swallowed by the fish.*
3. *Israel has nevertheless been preserved, and is yet to experience a political resurrection—to be spued up out of the stormy waters of Gentile politics—as Jonah was from the belly of the fish.*
4. *After their political resurrection Israel shall prove a blessing to the Gentiles (Zech. 8: 13)—as Jonah did to the Ninevites.*

But though the dove is set forth as the symbol of Israel, Israel has failed to reveal true dove-like qualities. It has lacked the trusting, innocent virtue of the Dove. Hosea likened Ephraim to "a silly dove without heart" fluttering panic-stricken from one nation to another for help, and ignoring the Power that could save it. But Yahweh determined to reveal unto men His true Israel, His dove, in a Man who would manifest to perfection all the qualities for which Israel should have been noted. That man is the Lord Jesus, whom the prophet Isaiah typified, saying:

*"Yahweh hath called me from the womb; from the bowels of my mother hath He made mention of my name . . . and said unto me, Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49: 1-6).*

In this place, the Lord Jesus is called "Israel" because He is the true Israel, a *Prince with El*, as the word means, in very truth. In him are combined all the qualities for which the true Israel is noted. He is the true Lamb of God, the innocent and trusting Dove, symbols of Israel. And this fact was brought home clearly to the people when he presented himself before John for baptism. John had declared that his mission was to reveal the Messiah, he declared that, somewhere in Israel there was One mightier than he, the latchet of whose shoes he was not worthy to unloose (Luke 3: 16). At last that One was revealed. Jesus presented himself to John for baptism, and when the rite had been completed, there was a public demonstration that in this earnest young man of about 30 there was no ordinary person:

*"It came to pass, that Jesus also being baptised, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him, and a Voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3: 21).*

The Holy Spirit "descended in the form of a dove." Why a dove? Because this was the symbol of Israel, and here was the personification of the

true Israel. But the word "dove" is "jonah" in Hebrew, so that the amazed onlookers on the banks of the Jordan, saw the Holy Spirit descend in the "form of a Jonah" and settle on the Lord Jesus. As the spirit of Elijah had descended on Elishah, so the spirit of Jonah the prophet was assumed by the Lord Jesus. And if the people of Judea had been spiritually alive to the true import of the prophet Jonah, they would have realised that here was the antitypical Jonah, who was to fulfil its allegorical meaning. For we shall show, ultimately, that Jonah sacrificed himself for his people, that he was subjected to a figurative death and resurrection, and afterwards preached repentance unto the Gentiles; and what he did imperfectly, the Lord Jesus performed completely.

#### HISTORY AND ALLEGORY

The Lord Jesus referred to the prophet Jonah on several occasions (see Luke 11: 29-32; Mat. 12: 38-42; Mat. 16: 1-4), and in such a manner as to show that he acknowledged the book to be both historical and allegorical. The events which it records actually happened, whilst, at the same time, it dramatised Christ's own mission.

He told the people of Judea that no sign would be given unto them apart from "the sign of the prophet Jonas" (Mat. 12: 39); as Jonah was subject to what amounted to a death and resurrection, so likewise would the Lord Jesus. If the people to whom the Lord spake, had heeded his words, they could have read in the book of Jonah a typical history of his mission. Unfortunately, his words fell on deaf ears.

On another occasion (Luke 11: 30) he declared: "As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." Jonah preached that unless the Ninevites repented of their evil ways they would be destroyed within forty days. Jesus did the same to his generation. He warned the people that unless they repented, their beloved city would fall. "How often I would gather thee as a hen gathereth her chickens under her wings, but ye would not," he lamented. Nineveh repented, and at the conclusion of 40 days was saved from destruction for the time being; Jerusalem did not repent, and within forty prophetic days (i.e. years) it had fallen before the Roman invasion.

The spirit of Jonah (the Dove) thus rested upon the Lord. In a Messianic Psalm (Ps. 55), he is represented as surrounded by adverse elements, bending under the terrible load he had to bear, so that even his "own familiar friend" has betrayed him (v. 12). In his distress, he finds help only from the Father (vv. 17-19), and expresses his desire to flee from this environment to be in solitude with Him: "O that I had wings like a dove, for then would I fly away, and be at rest" (v. 6). The desire of the typical Dove (Messiah) for refuge is the central theme of this Psalm, so that in the subscription to it (incorrectly given in the A.V. as the foreword to Psalm 56, but corrected

in the R.S.V.), it is said to be dedicated: "To the chief Musician upon Jonath-clem-rechokim," or, as it can be rendered: "Relating to the Dove in the distant terebinths" (or oaks)—see R.S.V.

In the Lord Jesus, therefore, walking in the midst of Judea, was seen the Jonah, the Dove, the symbol of the true Israel, the personification of the Law and the Prophets. In view of the teaching of the book of Jonah, this sign should have taught the contemporaries of the Lord certain facts concerning his impending death and resurrection, and that the time was ripe for preaching repentance unto the Gentiles.

—H.P.M.

(We hope to continue this exposition month by month—God willing)

## Christadelphian Newsletter

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

### *The Judgment Seat of Christ*

Commenting on an article under this heading published in the "Logos" some months back, and written by Brother Wille, a reader (Bro. S. F. J. of Surrey, England) comments: "On reading Brother Wille's article on the Judgment in the October Logos, I note on p. 56 that the writer states, 'We need also to be alerted by remembrance of "the terror of the Lord" by which also Paul persuaded men.' May I make a small comment on the use of the word 'terror.' It is a translation of the word *Phobos* which, I suppose, can justly be understood in the sense of fear, i.e. being afraid. But the word is elsewhere translated 'fear' when the aspect of terror, or being afraid, does not arise (e.g. 2 Cor. 7: 1). I should say that in the context of the verse in question (2 Cor. 5: 11), the Apostle uses the word in the sense of being God-fearing. The R.V. and R.S.V. translate as 'fear.' Paul says, in effect, 'Being God-fearing, we persuade men.' He does not bring the 'appearing before the judgment seat' as a subject of terror to the brethren. But as an example to them he is a God-fearing man—his exhortation in the preceding verses is to give the brethren encouragement that they might be accepted."

COMMENT: The word "phobos" is frequently used in the New Testament in the sense of "fear" and "terror"—see Matt. 14: 26; Matt. 28: 4; Luke 5:

26; John. 20: 19 etc. It is the word used in that familiar passage: "Men's hearts failing them for fear" (Luke 21: 26), and in its primary meaning it signifies that which may cause flight. The "fear of the Lord" can do that; it can cause us to "flee from the wrath to come," it is a reverential fear that brings with it a wholesome dread of offending Him. Paul knew what it meant, and he called others to the same knowledge, for he knew that it would cleanse their hearts and fit them for presentation before the Judgment Seat where they would be revealed in their true characters. It was to this end that he was trying to persuade his fellow men. It was a case of "follow me as I also follow Christ." This is how we understand the verse, but "let every man be fully persuaded in his own mind" . . . Editor.



*Jerusalem—City of Peace*

In our January issue (see p. 145) we published a poem with the above heading, but apparently, according to Brother F. Cobble Dick, of Adelaide, S.A., we omitted the last verse. Brother Cobble Dick states that although he has not seen the poem for well nigh 45 years, it has always so impressed him that he can still remember the words which he has supplied us thus:

*He comes! Oh thou daughter of mourning and sadness  
Awake, and put on thy bridal array.  
He comes to restore thee to glory and gladness;  
Rejoice in the message he brings you today.  
In a moment of wrath thou was hidden from me,  
But with love everlasting have I loved thee."*

There is another poem entitled: "How Peter used the Keys of the Kingdom" which Brother Cobble Dick would like to receive the words of. If any reader knows this poem and cares to forward us the words we shall be happy to pass them on to Brother Cobble Dick.



*"PHANEROSIS" by Brother John Thomas*

We can supply this work at 7/6 per copy plus 6d. postage (in England 6/- per copy plus postage, in Canada or America 1 dollar including postage). Our edition contains as an appendix a list of the names and titles of Deity, together with an explanation of each individual name, how it appears in the A.V., its equivalent in Hebrew, and its meaning in English, as well as a list of passages where it appears in Scripture. This additional matter culled from the writings of Brother Thomas is a great aid to the study of the wonderful subject of God-manifestation. The print of this issue of "Phanerosis" is clear and large. Please address enquiries to Logos Publications, Box 226, G.P.O., Adelaide, South Australia.



*Notes on Zechariah*

The "Elpis Israel" Classes Committee has prepared the first set of verse by verse notes on the prophecy of Zechariah. These are based upon Brother Thomas's comments contained in "Eureka" vol. 1. It is hoped, God willing, to complete notes on the entire prophecy, so that brethren can draw upon these in order to further their studies of the Word. Application for these notes should be to Brother A. Hollamby, 40 Tutt Avenue, Kingswood, South Australia.

*Request for "Herald of the Coming Age"*

During recent months we have received a number of remittances together with lists of names to send a copy of the "Herald of the Coming Age." These have been mailed as requested. We are prepared to undergo this service anywhere in Australia or New Zealand, and will mail 60 copies of Herald to 60 separate addresses and pay the postage thereon for £1. If country readers would like to cover the residents of their home town, addresses can be obtained from the Telephone Book. Write out 60 names and addresses, and forward them to "Herald of the Coming Age," Box 226, G.P.O., Adelaide, South Australia, together with £1 and we will do the rest.

*Eleven Important "Don'ts"*

A very uplifting meeting was held recently by the "Elpis Israel" Classes as guests of the Woodville (S.A.) Ecclesia. Addresses were delivered by Brethren G. Brumby and L. J. Colquhoun. In summing up his remarks, Brother Colquhoun presented 11 matters which he suggested brethren need to avoid. They are as follows:

1: DON'T let anybody convince you that the study of prophecy, and the fulfilling of prophecy is not important.

2: DON'T accept any statement that constant contact with the works of the pioneers is unnecessary, and that their writings are outmoded. On the contrary, such can assist us to build soundly on doctrine.

3: DON'T neglect constant meditation upon, and mastication of, the Spirit Word. Let us be like David, and make this our daily delight.

4: DON'T let anybody beguile you—either in or out of the Body—that it is a good relaxation to partake freely of the pleasures of the world—or even to have too much organised pleasure in the Body!

5: DON'T elect to constantly work overtime in improving your social status, and increasing your possessions in this life—to the detriment of concentration upon the things of the Truth.

6: DON'T leave your Bible meditations to daily moments of mental tiredness or lethargy, so that proper concentration is impossible.

7: DON'T get so caught up in organising work of any kind that you deem your sole duty embodied therein to the exclusion, or paucity, of meditation, study and prayer.

8: DON'T be an irregular attender at the class which you elect to attend, and thus lose contact with the proper sequence of the study in hand. Strive to attend regularly and participate in the study, at least mentally, if not by voice.

9: DON'T depend upon ego, so closely associated with our humanity, and which so easily can satisfy our conscience, and boost our opinions. Let us in all humility be guided by a "what saith the Lord" as revealed in His word, in order that we perish not for lack of knowledge.

10: DON'T let us drift into the incorrect attitude of believing we belong to the so-called Christian Church, but rather that we are a vital, energized group of Bible thinkers, in a congregation of called out ones, holy, consecrated sons of God—the spiritual Ecclesia for the manifestation of whom, in power, the whole earth groaneth.

11: DON'T worry about the non-existence of an "Elpis Israel" financial surplus at the end of the year, but honour the treasurer who spends our last mite upon the spiritual advancement of members, and the dissemination of the Gospel of Truth throughout the world.



All things considered, there is every indication that the end is near. We have reached the point in the advance of the times, and that stage in the development of events, that a message may arrive at any time from the Master of the Household, summoning His servants to His presence, to give an account preliminary to allying the faithful of them with himself, in the measures to be adopted in the war of the great day of God Almighty, May the event find us ready!

No ecclesia is in a state of spiritual life that gives place to error, or lacks courage and enterprise in that contention for the faith which is prescribed; but it is possible to argue from pugnacity and delight in the polemics of the truth while in the very depths of spiritual death.

"Blessed is that servant whom his Lord, when he cometh, shall find so doing." So saith the Lord himself with whom the judgment rests. Encouraged by this, let each do his part in a patient continuance in well-doing to the very end. "He that endureth to the end, the same shall be saved."

## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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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(Acts 15: 14)

**No. 8**

**April, 1956**

**Vol. 22**

*"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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**Thoughts for the Times**

## The Limitations of College Lore

Our Gentile clergy, whose principles are more heathen and Rabbinical than Scriptural, have adopted the same fallacy as the basis of all their theological establishments for the development of youthful "divines"—the necessity of indoctrination in "the wisdom of the world" to qualify them to search into religion and teach it! By "wisdom of the world" we mean, philosophy, arts, sciences, philology, "divinity," and so forth. But that this is not necessary to the understanding of "the wisdom of God in a mystery," but rather positively a preventive, is proved by the fact that so long as they work by the "rhetorician's rules" they never come to the knowledge of truth. College lore when used in drawing forth the Truth is a darkener of counsel by words without knowledge. Its perniciousness is seen in its causing counterfeits to pass current for real coins; and in causing the Bible to be neglected, and the Truth to be evil spoken of when presented to the people. The colleges of our day are mere stereotype foundries where the errors of the past generations and defunct errorists are stamped upon the soft metal of a rising race. We are not opposed to useful, secular learning as a qualification for the business of life; but the idea of the knowledge of the wisdom of this stupid world being necessary to the searching of God's religion—the religion of Moses and Jesus which are one—and the teaching of it, no such qualification is necessary. Jesus did not choose many wise men after the flesh, but the foolish of the world to confound the wise. Paul was the wisest of the serpent

tribe he chose to confound his fellows of Rabbi Gamaliel's school. (And Paul entirely repudiated the "wisdom" in which he previously rested—cf. Rom. 1: 22; 1 Cor. 1: 17-31; 2: 1-13; 3: 19; 2 Cor. 1: 12; Col. 2: 3-4—Editor). He chose mostly unphilosophical and unscientific "laymen" to be his apostles to the learned Israelites and Gentiles of their age, all of whom they mightily confounded and annihilated. He did not choose Jewish clergymen and rabbis; he passed by them as unworthy of trust and confidence as he will do again when he comes in power to close the synagogues and churches of the earth, to punish the clergy of every sect and name, and to proclaim their occupation gone!

—J. Thomas



### "Eureka" in the Light of Today:



## TENSION

### *in the Middle East!*

*"By the intervention of the Roman and Eastern questions, a situation is created in the time of the end in exact accordance with the description of it in the prophetic writings. These questions create a trouble for all the nations and governments symbolised by the four beasts seen by Daniel arising out of the great sea—Ch. 7. They are all questions affecting the vested interests of the Image seen by Nebuchadnezzar in his dream. This great image, whose brightness is excellent, and its form terrible, appears in all its majesty and power in the time of the end. In the terminal epoch of the sixth vial, which obtains after the advent of the Ancient of Days, the great Russo-Assyrian Gogian Image stands prepared for conflict with 'the Prince of Princes,' whom Daniel styles 'Michael, the Great Prince' (Ch. 8: 25; 12: 1). When the image stands thus in the time of the end, the crisis will be of the most troublesome and exciting character. 'The nations' will have been 'made angry'; nor will their anger subside henceforth until the image shall be utterly broken, and all its fragments ground to powder. This result, however, will be beyond their power to accomplish. No combination short of the mighty angel clothed with cloud and rainbowed (Rev. 10: 1) can shiver it to pieces, reduce these to chaff, and sweep them away that no place shall be found for them—(Rev. 2: 27; Ps. 2: 8-9; Dan. 2: 35)."*

—J. Thomas—"Eureka", vol. iii.



As we near the crisis referred to by Brother Thomas in the extract above, so fear and tension among the nations



develops the international "anger" which is typical of the times. The signs are, indeed, startling. The dismissal of the Chief-of-Staff, Lieut.-General Glubb (Glubb Pasha) of the Arab Legion of Jordan, provides a political coup which will shake the entire Middle East. The news caused a special meeting of the British Cabinet, and there is little doubt but that there will be many rumblings in the Arab capitals as the carefully built-up edifice of British influence takes the strains and stresses of the international intrigues of the next few weeks.

Fear is felt by all classes in every country of the world; but what is most a matter of wonderment is the close relation of prophecy to the actual passage of events in these

#### EDITORIAL . . .

With this issue we introduce a larger, more readable type, which we feel will meet the needs of many of our readers. In conjunction, we are indebted to contributors in this issue for articles of deep spiritual content and value. We would firmly recommend a studious reading of the various contributions in this issue of "The Logos". They are specially designed to restore spiritual energies; to rejuvenate spirituality where such has flagged by reason of worldly associations and atmosphere.

days. The prophecies concerning Edom, Egypt, Ammon are now coming into full play. We now see the fear and perplexity, hitherto so manifest in Gentile circles, reflected with increasing intensity in Jewish circles also. The debates in the Israeli Parliament, the Knesseth, reveal an alarming awareness of this tension. The Lord Jesus' statement concerning these latter days, comes into bold relief in the text even of his own prophecies. The entire world is literally frightened, depressed, because of the things they can see are coming upon the earth, for the powers of heaven are shaken. "I will shake all nations," says Yahweh through His servant Haggai. Putting all the facts together, it is obvious that the Jewish statesmen realise that a desperate struggle is just in front of them. They know that it will be

one of life or death; that the Arabs, with the prophesied upsurge of the old Ishmael hatreds, would utterly wipe out the seed of Isaac if they got the chance.

### Russia's Opportunity

This is the natural position, as seen by today's politician—the Israeli-Arab problem. It is the one on which Russia is banking. How involved and intricate are the skeins of diplomacy, the tangled web of intrigue and ambition for power. To arm the Arab states is to attack the Western Powers by the threat of extermination against the Jews, and this would at once set Europe ablaze. It would be a direct challenge to the Powers of the Tripartite Pact, since such was forged to bar any aggression in the Middle East: Britain, the U.S. and France would be affronted.

The collapse of the Middle East bastion would smash through the very centre of the western defences, and throw all S.E. Asia and the whole of Africa open to the Russian advance. And the richest prizes of all, the countries of the Indian Ocean would be open to invasion.

It is, as the Scripture so plainly shows, a situation full of foreboding, and its seriousness is reflected in the current business in the House of Commons in Great Britain, and the House of Representatives in Washington. These things are, perhaps, tedious facts to many, but piece by piece they are the trivia of a truly desperate entanglement of world politics, so perplexing as to present an impending storm-burst which will engulf all nations in the utter ruin "of the great and dreadful day of Yahweh." The prophecy of Malachi is now passing into a moving realism of unprecedented wickedness in high places, and the habitations of cruelty, wherein these plots for power and pelf are hatched.

### A Day of Desperate Ruin

Nearly all politicians of note see ahead a day of desperate ruin. One writer (E. Mannin, "**Bread and Roses**") sums up the world crisis as follows:

*"Men are so infatuated with money and machines that they prefer hell upon earth, with its wars and famines and squalors, its privations in the midst of plenty, and its ultimate destruction of the earth's productivity—which is the destruction of life itself."*

The world has been earning high wages, it is true, but the money has gone into a bag with holes (Haggai 1: 16-17). "Thus saith the Lord of hosts, **Consider your ways!**"

The speeches of public men today are loaded with fear. They warn and implore their listeners to amend their ways. But the gods of pleasure, self-seeking and living for the day, are the Baals of the moderns. Money-making is become a religion. The writer of *Elpis Israel*, p. 146, surveyed the world scene with startling candour: "The whole system is rotten and awaits only the manifestation of the Lord's presence to be abolished with signal marks of His displeasure."

The H-bomb means the breakup of society. Only chaos can ensue. Even the leading men of the nations are aware of the terror, for when they admit that it means the disappearance of organised life, and openly say they are preparing for the enforced evacuation of some twelve millions of human beings (B.B.C. broadcast, March 1st), the gravity of the threatened debacle is obvious. It is the denunciation of the Psalmist: "The wicked shall be turned into hell, and all the nations that forget God." The kingdoms of men are but as a "shadow and none abiding" . . . "a wind that passeth away and cometh not again" (1 Chr. 29: 15; Ps. 78: 39). We are even now witnessing the liquidation of empires. Yahweh never speaks in vain.

Prof. A. M. Low, writing on the very science which has already destroyed so much of this civilisation, says: "In the light of the past one hundred years, the weight of probability seems to be either that scientific and material progress will continue at an accelerated rate, or it will end altogether in some great catastrophe." It is the epilogue of our age.

Let us hold fast our hope and our heritage incorruptible and undefiled, and that fadeth not away, and which is reserved with Christ for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. — 1 Peter 1: 2-5.

—H. E. Doust, Eng.

The belief in the Lord's nearness is established on many grounds; and these grounds would have to be destroyed first (which is impossible) before we could cease to recognise the conclusion flowing out of them. Although we are not permitted to know the day or the hour, we are permitted to be certain that in our day the Lord is at hand, and so near at hand as to compel the possibility of his arrival to be taken into account as a momentary practical calculation.

## The Chariot of Israel and the Horsemen Thereof

*There are many references to Cherubim throughout the Word, and many speculations have been advanced by students as to the meaning and application of the title. That set forth by Brother Thomas in "Phanerosis" seems the most logical and appropriate, when all references to it in Scripture are considered. He suggests that the word is derived from the verb "rachov," from which the Hebrew word for "chariot" is also derived, and which signifies "to ride" whether on an animal or in a vehicle. The Cherubim thus comprise the chariots of Yahweh, the vehicles in which He rides by the Spirit, and by which He is manifested unto man. Angels, mortal men, and the nation of Israel have all been used as the chariots of Yahweh, the vehicles which the Spirit has driven to execute His purpose. Thus when we consider Bible history, we study not merely the history of a nation, as assumed by many who glance at its pages, but the revelation of the Cherubic manifestation of Deity as revealed through the channel of His purpose—Israel. Bible history is recorded, not so much to reveal the doings of Flesh (as normal histories do) but to illustrate and exhibit the manifestation of Yahweh down the ages. To those who have developed a loyalty for Yahweh and His purpose, this record is of thrilling and dramatic import. It takes us, as it were, behind the scenes, and reveals to us the Divine moulding of events for our purpose. And this is not limited to the history of Israel. The Apocalypse records Gentile history in prophecy from the Divine standpoint. The unloosing of seals, the pouring out of vials, the sounding of trumpets, all of which announce significant events in Gentile history, are shown to be superintended by the "four beasts" (Rev. 6: 1), the "seven angels" (Rev. 15: 1), and so forth; symbols representing the Cherubim. If we look about us today, with eyes illuminated by the Word, we can see in the unfolding of events, the doings of Yahweh manifested through His Cherubim (e.g., see Rom. 9: 29—applicable today as in the past), and we will develop a warm enthusiasm and excitement for the impending climax. We commend, therefore, the following article to the attention of the reader.*

—Editor

◆ ◆

The great prophet had laboured among Israel for many years. At his prayer, rain had come and rain had gone. By

his faith, the air of Carmel had rung with a cry which was a play upon his name, "El i Yah" (Yahweh is, God). His hands had slain the false prophets of Baal. His gaze in the stolen vineyard had caused a king to tremble. A dead infant had revived at his touch. He had called down fire from heaven to destroy the wicked. He, like Moses, had been hidden in the cleft of the rock while Yahweh had passed by speaking to him in a still, small voice. And now he was going (2 Kings 2)—going to heaven in a whirlwind. Elisha had but little longer in his master's presence, and persistently he followed him. What could Elijah do for Elisha? Give him the eldest son's portion—if he saw him depart.

There is seeing, and seeing. With the eye of sense Elisha saw "a chariot of fire and horses of fire, which parted them asunder; and Elijah went up by a whirlwind into heaven." With the eye of understanding, he saw the cherubic hosts who had been the guardians of Israel's destiny. These were the immortal angels who did God's bidding. For many years Elijah had co-operated with them on earth; and now they were taking him until the day when he shall resume his mission (Mal. 4). As Elisha stood gazing up into heaven, he "SAW" the whole purpose of God to keep the way of the tree of life until His true Israel should be fitted to partake of it and become the vehicle of His power. Hence he cried out: "My father, my father, the chariot of Israel and the horsemen thereof," and then went his way to take up the mantle of Elijah—to be the mortal cherub whose privilege it was to co-operate with the immortal cherubim he had just seen.

### The Death of the Mortal Cherub

The scene changes. For many years the "double portion" had dominated Israel's life. Stagnant waters had been healed. Wicked young men had been torn by bears. The enemies of Israel had been defeated by the blood red sun gleaming upon the water. A pot of oil had been multiplied to pay a widow's debt. The dead had been raised. A multitude had been fed with a few loaves. Poisonous pottage had become sweet. The leper had been cleansed. The healthy had become leprous. Iron had floated upon the water. The enemy's innermost secrets had been revealed for Israel's salvation. An army had been smitten blind. Besieging Syrians had miraculously departed in disorder. Kings had been anointed . . . and now heaven's ambassador on earth, the human mediator with the immortal cherubic hosts,

Elisha the prophet and successor of Elijah, had "fallen sick of his sickness whereof he died" (2 Kings 13: 14).

King Joash came down to his deathbed and wept over him. But what strange words he uttered: "O my father, my father, the chariot of Israel and the horsemen thereof!" It was as if he said: "Oh my father, for years you have brought the hosts of heaven into action for the support of Israel. While you lived, we have been safe from our enemies. Now you are going, what shall we do? With your death the 'chariot of Israel and the horsemen thereof' will depart, and Israel will fall before her enemies." His fears were not well grounded, for God has never forsaken His people, His city, or His land. However, the two episodes leave us thirst-

### AN APPEAL

We appeal to those readers who have not, as yet, remitted their subscription for the current volume to do so as soon as possible. This assists greatly in the work; it frees our hands of office routine and thus permits us greater time for the study and exposition of the Word—which is an essential feature of "Logos."

ing for a more perfect understanding of what is implied in the statement, "the chariot of Israel and the horsemen thereof."

### The Mission of the Cherubim

We have only space to hint at the explanation, a little quenching of the thirst, leaving it to the reader to drink more deeply at the well of life. A complete consideration of the topic would lead us into all aspects of the purpose of Yahweh, and into every department of Biblical symbology. Nevertheless, a few hints on the Cherubim may be a useful supplement to what Brother Thomas says on the subject in "Elpis Israel," "Phanerosis," and "Eureka."

Various derivations are given of the word "Cherubim." Brother Thomas suggests that it is derived from a word signifying a vehicle or chariot, that in which another rides.

This is supported by 1 Chron. 28: 18 where the Revised Version translates: "the chariot even the cherubim." Other suggested derivations lead us to the idea of "waster," "destroyer," "sword." Actually, whatever the etymological basis, we have the Scripture's own definition in Genesis 3: 24. Man having sinned was exiled from the Garden of Eden, and "God caused to dwell at the east of the garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life."

The cherubim, then, are Yahweh's chariots or vehicles of power, to whom He deposes the glorious task of **KEEPING THE WAY OF THE TREE OF LIFE**. They guard the way to immortality and Divine nature. Their guardianship preserves that way from the intrusion of the wicked, and preserves the righteous in **THAT WAY** (see Gen. 6: 12; Exod. 33: 13; Acts 2: 28; Acts 9: 2; Acts 19: 9, 23 etc.). Israel is the Divine channel of salvation, and therefore, this work of "keeping the way of the tree of life" may aptly be described as "the preservation of Israel and the defeat of her enemies." Hence, very appropriately, the cherubim are described as "the chariot of Israel and the horsemen thereof." They were active in Eden and in the days of the prophets. They are no less active today.

Paul describes the work of the angels in Heb. 1: 14 as that of "ministering spirits, sent forth to minister to them who shall be heirs of salvation." These were, of course, the cherubim of Genesis 3. They excel in strength, and do Yahweh's pleasure (Ps. 103: 20-21). They minister for our benefit, and it can be our destiny to be led by the cherubim to that state where we shall be like unto the angels. Thus the old order of cherubim will be joined by a new order under whom the way of the tree of life will be preserved until God is all in all.

### **A Young Man's Eyes Opened**

The chariots of Israel and the horsemen thereof were usually silent and invisible as they are today; but on a few occasions the veil was lifted, and a few were favoured with the sight or sound of their activities. Elisha's attendant was so blessed. With his master he was imprisoned in Dathan, surrounded by the visible might of Syria—horses, chariots, a great host (2 Kings 6: 13). Understandably he cried, "Alas my master, what shall we do?" Elisha's answer was the answer of faith, calm and unafraid: "Fear not! for

they that be with us are more than be with them!" The prophet prayed that the young man's eyes might be opened and that he might SEE. And to his wondering gaze there was granted a wonderful revelation. He saw the mountain full of horses and chariots of fire round about Elisha. Here were the chariots of Israel and the horsemen thereof, and by the co-operation of the cherub Elisha and the immortal cherubim, deliverance came to Israel.

#### Four Lepers Make a Great Discovery

In the same rich period of the history of the ten tribes, famine was brought to the city of Samaria by besieging Syrians. So terrible were the straits to which the people were reduced that some had been driven to cannibalism. Four lepers at the gate reached desperation (2 Kings 7). "If we sit here we die; if we go into the city we shall die; if we fall away to the Syrians and they kill us, we shall but die!" So they reasoned, but on arrival at the enemy camp they found it deserted! What had happened? Verse 6 supplies the answer. The ears of the Syrians had been opened to the sound of the chariot and horsemen of Israel! "Yahweh had made the host of the Syrians to hear a noise of horses, even the noise of a great host!" Being ignorant of Israel's cherubic watchers, they had supposed that this was the onrush of Hittite and Egyptian mercenaries, and in panic they fled! Thus once more the way of the tree of life, nationally channelled in Israel, was preserved.

This Syrian episode is reminiscent of one in the life of David (2 Sam. 5: 22, 25). The king received from Yahweh tactical instructions for a battle with the Philistines: "Let it be that when thou hearest the sound of a going (R.S.V. —marching) in the tops of the mulberry trees, that then thou shalt bestir thyself." We are left in no doubt that the marching was the audible sign of the cherubic hosts, for Yahweh continues: "For then shall Yahweh go forth and fight before thee, to smite the hosts of the Philistines."

#### 185,000 Cherubically Slain

Hezekiah, likewise, had experience of the activity of the cherubim at the crisis of his reign. The Assyrian Colossus threatened Yahweh's people and city with extinction. Here, indeed, was a cause for intervention from the watchers over the way of the tree of life. With childlike faith, the King understood this, and went up into the House of Yahweh to



spread before Him the hostile letter he had received from the Assyrian commander, and to pray. The manner in which he addressed Deity in his prayer shows that he understood the source of deliverance. "And Hezekiah prayed before Yahweh, and said: 'O Yahweh Elohim of Israel WHICH INHABITEST THE CHERUBIM . . . save us out of his hand . . .'" (2 Kings 19: 15). Response came as is solemnly recorded in the words of v. 35: "And it came to pass that night that the angel of Yahweh went out and smote in the camp of the Assyrians an hundred, fourscore and five thousand; and when they arose in the morning, behold they were all dead corpses."

### Vain Things for Safety

This consciousness of guidance by the "chariot and horsemen of Israel" is deeply rooted in the Songs and sayings of our adopted race. "Some trust in chariots, and some in horses; but we will remember the name of Yahweh" (Ps. 20: 7). "An horse is a vain thing for safety; neither can he deliver any by his great strength" (Ps. 33: 17). "The horse is prepared against the day of battle, but safety is of Yahweh" (Prov. 21: 31). In these words acknowledgment is made that on Israel's side were chariots and horsemen far more powerful than any that man can provide or train.

Isaiah stressed this when he warned his contemporaries: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek Yahweh. Now the Egyptians are men and not God; and their horses flesh and not spirit" (Isa. 31: 1-3; 36: 9). Israel's wisdom and strength was to rest in quietness and confidence in the cherubic hosts of Yahweh (Isa. 29: 15, 17).

Thus the Law forbade Israel to multiply horses unto themselves. Their king was not to cause the people to return to Egypt to the end that he should multiply horses (Deut. 17: 16). This command was infringed by Solomon who had 4,000 stalls of horses for his chariots and 12,000 horsemen (1 Kings 4: 26, cf. 2 Chron. 9: 25 — 40,000 is wrongly transcribed). These horses drew 1,400 chariots, and were the symbol of Solomon's might (1 Kings 10: 26-29).

In contrast, the spirit of the true Israelite, as he fought the wars of Yahweh for the keeping of the way of the tree of life, was expressed in Deut. 20: 1: "When thou goest out to battle against thine enemies, and seest horses and chariots and a people more than thou, be not afraid of them;

for Yahweh thy God is with thee, which brought thee out of the land of Egypt."

### The Theocratic Army in Action

Jehoshaphat was such an Israelite. The instructions of the Law to the theocratic army of Israel find a thrilling exemplification in his lifetime (2 Chron. 20). Seemingly invincible armies threatened Judah. The King realised that confidence in the arm of flesh was futile, and invoked the Name of Yahweh for help. The nation was called together for this purpose, and in public assembly, Jehoshaphat reminded Yahweh of His past care for the people and land of His choice. "Oh, our God, wilt **thou** not judge them? for we have no might against this great company that cometh against us; **NEITHER KNOW WE WHAT TO DO: BUT OUR EYES ARE UPON THEE!**"<sup>1</sup> The response was immediate. The answer came: "Be not afraid, nor dismayed, by reason of this great multitude; for the battle is not yours, but God's." Nevertheless they had their part to perform; they had to take up their position, but they were told: "Ye shall not need to fight in this battle; set yourselves, **STAND YE STILL AND SEE THE SALVATION OF YAHWEH.**" What a remarkable advance into battle it was. An exhortation from the king, which comes echoing down the ages: "Believe in Yahweh your God, so shall ye be established." Singers in the vanguard advanced, praising the beauty of holiness. And (v. 22) when they began to sing and to praise, Yahweh, by His chariots and horsemen of course, set ambushments against the enemy.

### The Captain of the Heavenly Army

On an earlier occasion, the co-operation between Yahweh's army in heaven (Dan. 4: 35), and His army on earth was made very evident. The immortal captain of the heavenly host had a "staff conference" with the mortal captain of the men of war in an episode recorded in Joshua 5: 13 and 6: 1-5. A man with a drawn sword allayed Joshua's fears and described himself as "Captain of Yahweh's host." Chapter 6 should run straight on from chapter 5. Verse 1 should be in parenthesis, and then Chapter 6: 2-5 reads as a directive given to Joshua by the heavenly captain. The command was put into effect, and at the seventh trumpet on

<sup>1</sup>Reader: Have you never felt like that? Follow Jehoshaphat's example of Trust, for the chariot and horsemen of Israel still operate on behalf of those who are Jews inwardly.—E.W.

the seventh day (what a reminder of the Apocalyptic Seventh Trumpet) the great city, Jericho, fell, and the way into the land was opened.

### The Foursquare Encampment

Thus Yahweh of Armies used the angels as His heavenly chariot, and Israel as the earthly. Numbers ch. 2 gives a rehearsal of this earthly cherubim encamped before Yahweh. Twelve tribes grouped under four standards: Judah on the east (v. 3), Reuben on the south (v. 10), Ephraim on the west (v. 18), and Dan on the north (v. 25).

This fourfold encampment of Israel forms the basis of many symbols in the Word. The four living creatures of Ezekiel ch. 1 are specifically described in ch. 10 as the CHERUBIM. Their fourfold division corresponds with that of Israel. The Israelitish standards of a man, lion, ox and eagle are associated with them. Moses in Numbers 2 does not disclose the details of the various ensigns, but Josephus says that Reuben had the man, Judah the lion, Ephraim the ox, and Dan the eagle, and the Word confirms this as far as Judah and Ephraim are concerned. In Ezekiel 1: 10, the lion is on the right side. As the prophet was facing north, this would be east (cf. v. 4). In Numbers 2 Judah is placed at the east side. Thus we have the "lion of the tribe of Judah." The ox of Ezekiel 1 is on the left side, or west, where was found Ephraim encamped under "Joseph's bullock" (note Deut. 33: 17). Thus Israel's cherubic fourfold camp is linked with the cherubim of whom Ezekiel had a vision.

No doubt there is an element in Ezekiel's vision of describing the glory, majesty and power of the angelic hosts who were the only hope of deliverance for Israel, but more specifically the vision was prophetic of the new order of cherubim, among whom we hope to be when the saints "execute the judgments written." Revelation 5 identifies the Ezekiel 1 cherubim as being the saints, for in verse 9 "they" (i.e. the 24 elders and the **four living ones**, or four beasts like unto a lion, a calf, a man and an eagle—ch. 4: 7) sing of having been redeemed to God out of every kindred, tongue, people and nation by the blood of Jesus, and of being made kings and priests to reign on the earth.

### The Symbol Found Throughout the Word

Thus we have the complete chain—Numbers 2, Ezekiel

1, Revelation 5—linking all the various cherubim: natural Israel, the angels, the saints. These chariots and horsemen of Israel march across the pages of Divine history. The study of them embraces all the Truth. Consider the cherubic symbols of Ezekiel 1 and Revelation 4 and 5, and you will be taken throughout the Word as you study light, fire, thunder, lightning, wheels, and the other manifestations of the Divine power. Trace them through the Word in the method Brother Thomas employs. Or, again, take the cherubim of the Ark and trace the associated symbolism of the Law; all speaking of the Divine intention to create a new order of Cherubim out of Israel. Further, take the important stages of Israel's history, and the angelic cherubim will always be there—one time as a hand made momentarily visible as it wrote upon a wall to the terror of Babylon's king, again as a voice in the midst of a burning bush proclaiming and symbolising Yahweh's purpose with Israel, or as a figure in a tomb which has witnessed the resurrection of the one placed there.

See the Cherubim as the enactors under the Lamb, of the great Apocalyptic drama. To him granted all power in heaven and in earth. He has power to unloose the scrolls (Rev. 6), to control history on behalf of the saints for whose sake are all things (2 Cor. 4: 15). He is the captain of the host, and under his guidance the spirit in the angelic chariots and horsemen of Israel removed paganism in the six seals, and brought judgment to bear on the Catholic and Papal systems in the trumpets and vials. Thus the Apocalypse is a history of Cherubic labour, with the new order of Cherubim (the immortalised saints) joining in the last stages of keeping the way of the tree of life.

### Your Angel

View the way in which this new order of Cherubim are shaped under the eye of their angels who do always steadfastly behold the face of the Father in heaven (Matt. 18: 10). Abraham entertained some of these Cherubim unawares; David was conscious that the angel of Yahweh encampeth around them that fear Him (Ps. 34); Peter's brethren believed that the saints had special angels to guard over them (Acts 12: 15); do you ever think of the matter in that personal way? Your angel; my angel; the one who will help Christ take account of us at the judgment seat; the one who watches over our footsteps now!! Truly what

strength we should have, if we, like Elisha, could always "SEE" by faith these chariots and horsemen of Israel. Oh that our eyes might be opened like those of the young man at his time.

Meanwhile the first of the New Order of Cherubim has been glorified. Soon he will come again. May we be among those whom he will make like unto the angels (Luke 20: 36), whom he will incorporate into his heavenly army (Ezek. 1, who will sing praise to him (Rev. 4: 8-11), "Thou art worthy to receive glory, honour and power: for thou hast created all things, and for thy pleasure they are and were created." Not unto the angels has He put in subjection the world to come; but unto men who have fellowshipped Christ's suffering in the flesh, that they may share his exaltation in the spirit (Heb. 2: 5-10; Psalm 8).

May we soon be privileged to find a place among the chariot and horsemen of Israel who shall subdue all things under their feet, and restore the way to the tree of life to all mankind.

E. Wille



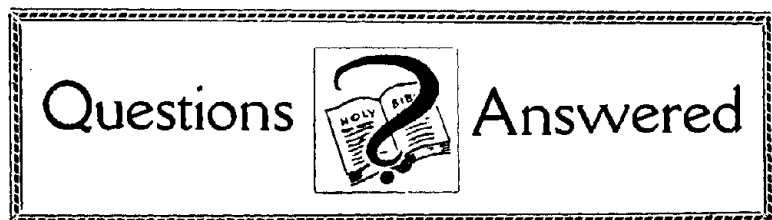
### BRISBANE ECCLESIA BUILDING FUND

We have received from Brother Philips, the Recorder of the Brisbane Ecclesia, a report on the progress of the above project. It speaks of the great encouragement received by the Ecclesia from visiting brethren to push ahead with the task of providing a hall for the proclamation of the Truth in the capital of Queensland. With great enthusiasm, funds were raised, and an elevated position on Petrie Terrace overlooking the city, and close to transport, was secured. Whilst the site is excellent, local building requirements demand a standard in structure which is expensive, and it is estimated that between £15,000 and £17,000 will be required for the purpose.

To date, the brethren of the Brisbane Ecclesia, supplemented by help from other States, have contributed some £5,954 to the fund, of which sum £2,581 have been used to purchase the land, leaving a balance of £33,373.

Meanwhile the need for the hall has become more acute. The building at present occupied has been remodelled, taking from the Ecclesia half of the previous space, and giving it no future guarantee of tenancy. To quote the report: "There is a hopeless lack of accommodation in Brisbane for a body of the size of this Ecclesia, so the only alternative is to obtain a building of our own."

Brethren who desire to assist in this project are asked to contact Brother M. F. Phillips, Iveagh Avenue, Holland Park, Queensland.



## Mt. Zion : The Tent of the Future Age

*Sister S.G. (Darwin, N.T.) writes: "I have Brother Gates' booklet on 'The Tabernacle,' and also Brother Sulley's work on the 'Temple of Ezekiel's Prophecy.' Brother Sulley explains that the Hebrew word 'ohel' (tent) means 'round' or 'ring-shaped,' but Brother Gates' drawings and interpretations of the tent (ohel) covering the Tabernacle do not agree with this idea. Perhaps you can enlighten me further?"*



**Answer:** We congratulate our correspondent upon this question, for it indicates she is reading the books she quotes with great care, which is how they should be considered.

We shall see, however, that fundamentally the two writers are in agreement upon the meaning of the word **ohel**.

But why do they use it? What importance do they place upon it? First, let us consider Brother Sulley's point. In "**The Temple of Ezekiel's Prophecy**," he shows that the House of Prayer for all nations, to be erected at Jerusalem at Christ's second advent (Isa. 56: 7) will be made up of three main sections: (1)—The outer range of buildings set in a square and which will extend for a mile in each direction; (2)—An inner range of buildings (the Temple proper) formed in a circle, and surrounding Mount Zion; (3)—Mount Zion itself with its summit forming a huge altar to accept the offerings of the assembled worshippers.

Over the Mount there will be a curtain of cloud and fire, providing a covering, like a huge circular tent. Isaiah 4: 5-6 speaks of this:

*"Yahweh will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke (or vapour) by day, and the shining of a flaming fire by night for over all the glory there will be a*

*covering (see margin). And there shall be a booth for a shadow in the daytime from the heat, and for a refuge, and for a covert from storm and from rain."*

Upon this, Brother Sulley comments: "The fulfilment of this prophecy converts the arena of the Most Holy (i.e. Mount Zion) into a **tent**. The prophecy also foretells an unprecedented manifestation of glory when Israel is restored."

The word used to describe this covering over Mount Zion in Ezekiel's specifications of the Temple is **ohel** or tent, incorrectly rendered tabernacle (Ezek. 41: 1). In chapter 4, section 1 of his work, Brother Sulley writes:

*"The word translated 'tabernacle' is ohel. The R.V. gives tent in this passage, and in every place (330 times) where the word occurs; with two exceptions. The word is derived from a verb meaning 'round,' or 'ring-shaped' (Furst). Thus a circular ring of buildings forming the inner Temple, surrounding the hill in the centre of the inner court may be said to mark or bound the breadth of the tent, i.e. the posts of a structure encircling a hill form the limit or boundary of that part of the house called the TENT (or ohel)."*

In Section 2 of the same chapter of his work, Brother Sulley further discusses the word **ohel**, and shows that whilst it might be formed of a root word signifying "round" or "ring-shaped," it is not necessarily used in that relationship. He writes (p. 54: 1929 edition): "The word should be understood in the sense of an enclosure, in whatever way that enclosure is formed . . ." "The relation of the words translated 'tent' and 'tabernacle' the one to the other, is illustrated in Exod. 26: 7, thus: 'Thou shall make curtains of goats' hair, a tent (ohel) upon the tabernacle (mishkan),' etc."

Brother Sulley thus shows that the word "ohel" does not necessarily imply a round tent, for he quotes that which overshadowed the Tabernacle which was obviously oblong. And, in passing, we would point out that the conception of a circular range of buildings set within the square outer buildings of the Temple to be erected at Jerusalem in the Age to come, is not founded on the root meaning of the word "ohel," but upon considerations of a more conclusive nature, expounded by Brother Sulley, and provided in the specifications, Divinely revealed to Ezekiel.

Brother Gates' point is that **ohel** signifies a tent, and whatever the root meaning of the word might be, the context governs its use. He also quotes Exodus 26: 7 to show

that the tabernacle and the covering, or tent, were completely different, and that the latter was not the roof of the former but something that enclosed it. The word for Tabernacle is *mishkan* and signifies an abiding place, and comprised the inside of the building erected by Moses according to Yahweh's instructions. "Over the Tabernacle was a covering," declares the Authorised Version, and Brother Gates points out that the word "covering" is *ohel* or "tent," and by reference to Exodus 26: 7, proves that the tent was not flat-shaped as so frequently taught, but was set up with a ridge-pole in the centre, falling away on both sides (Exod. 26: 28). Thus the Tabernacle was an oblong erection enclosed in a tent, and Tabernacle and tent were two completely separate parts of that set up in Israel as a centre for worship.



#### "THE TIME OF THE END"—Dan. 11: 40

*C.O. (N.S.W.): "It has been suggested that Dan. 11: 40-45 has been already fulfilled in the Turkish invasion and domination of Palestine. The prophecy relates, of course, to the 'time of the end,' and though I, myself, have no doubt that this relates to the 'time of the end' of Daniel's vision, that is, to the coming of the Ancient of Days, I find it difficult to prove this. Perhaps you would care to comment?"*

**Answer:** It is a good principle of exposition that the usage which an individual writer gives to a phrase or word is the best way of determining its exact meaning. "The time of the end" is a term frequently used by Daniel (Dan. 8: 17, 19; Dan. 11: 35, 40; Dan. 12: 4, 6, 9, 13), and in such a context as to leave no doubt as to the time the prophet had in mind.

In Daniel 8: 17, 19 it is used to describe the consummation of the vision of the 2,300 days, when the Lord shall be revealed as Prince of princes, or, as it can be rendered, the "Commander of commanders"; the Generalissimo of the Divine army to be manifested in belligerent action against the world, members of which are still being recruited from among men by the power of the Gospel.

In Daniel 11: 35, the "time of the end" is associated with the reward of those who have been "tried, purged and made white"—an event still in the future.



In Daniel 12: 4, 9, it is used for the consummation of Yahweh's purpose, when the sealed book of prophecy shall be completely revealed in the events unfolded.

And the final summing up of the matter is given in the concluding verse of the prophecy: "Go thy way till **the end** be; for thou shalt rest, and stand in thy lot at the end of the days."

The use of the term in the prophecy of Daniel, therefore, is conclusive proof that we, now, live in the epoch of the "time of the end," and that it relates to the end of Gentile times.

The closing of Gentile times should not be confused with "the last days," and "end of the world" to which Paul makes reference to the Hebrews (Heb. 1: 1; 9: 26 etc.). These terms concerned the folding up of the Mosaic age or world, in the holocaust of A.D. 70 when the Romans overthrew the Jewish State. It was a "time of the end," and witnessed the unsealing, in part, of those things sealed to Daniel the prophet (Dan. 12: 4, 9) when the revelation of Jesus Christ was delivered to the Apostle John. It was a type of the greater "time of the end" into which the current world has entered, and which shall see the complete unsealing of the visions of Daniel, not in a further verbal revelation from on high, but in the events that shall overthrow all Gentile rule, and usher in the Kingdom of God.

In comparison with these two mighty, world-shaking events (the destruction of Judah 1,900 years ago, and the impending crisis), the Turkish invasion of Palestine is but a mere shadow cast across the pages of prophecy.

#### THE TEMPLE OF THE FUTURE AGE

No building today can by any stretch of imagination be truthfully called the Temple. This fact was brought clearly home upon me at a study class held in the home of Sister Rounds, Pasadena, U.S.A., where we used as a basis for our studies Brother Sulley's book, "Temple of Ezekiel's Prophecy." All buildings used for the proclamation of the Truth are temporary structures, and we await the advent of the Branch who shall "build the Temple of Yahweh" (Zech. 6) as the prophet declared. Paul says that we are the Temple of God as individuals, if the spirit of God dwelleth in us (1 Cor. 3: 16). And Jesus told the woman at the well when she asked where was the proper place to worship: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him" (Jhn. 4). The age is about to dawn when the people will need to go to Jerusalem again, but we hope to be there as kings and priests. It is confusing two different dispensations to call buildings "Temples" now.



*Verse by Verse Exposition of Jonah*

## 2.—Biography of the Prophet Jonah



Jonah was an historical figure, and not a mere legendary symbol as some have imagined. He lived, according to Bible chronology, in the early half of the 8th century before Christ, and prophesied in the time of Jeroboam the 2nd of Israel. His home town was Gath-hepher, an obscure village about 3 miles north-east of Nazareth where Jesus was brought up, so that the prophet well knew the country where the early life of the Lord, whom he typified, was spent.

The brief account of his ministry implies, that when Israel was in dire extremity, Jonah arose with a message of encouragement, stimulating the people with the promise of help from Yahweh. The record declares: "He (Jeroboam 2) restored the border of Israel from the entrance of Hamath as far as the Sea of the Arabah, according to the word of Yahweh, the God of Israel, which He spoke by His servant Jonah, the son of Amittai, the prophet, who was from Gath-hepher. For Yahweh saw that the affliction of Israel was very bitter, that they were straightened, and in want, and destitute,\* nor was there any helper for Israel. But Yahweh had not said that He would blot out the name of Israel from under heaven, so He saved them by the hand of Jeroboam, the son of Joash" (2 Kings 14: 25-27).

This biographical sketch, scanty though it is, is sufficient to create some picture of the times, and the work of Jonah, and also provide a key for the better understanding of the book that bears his name. We gain a picture of the northern kingdom of Israel brought low because of apostasy, and of the prophet earnestly striving to improve the position, pleading with the people, and, on the authority of Yahweh, promising some respite from the prevailing conditions.

\*This phrase follows the Septuagint rendering.

As a result, a period of seeming prosperity was ushered in for Israel. The borders of the nation were extended in all directions, and the kingdom rose to a peak of eminence and power exceeding anything before or since. For a time it became an object of envy and fear on the part of its neighbours.

But Jonah, as a prophet of Yahweh, was not blind to the innate weakness of the nation. He knew, as all men of God know, that Yahweh will not bear with continued wickedness without punishing. The prophets Hosea and Amos, who also prophesied about this time, spoke in scathing language of the wickedness of the northern kingdom, and foretold impending disaster when Assyria would arise as the rod of Yahweh to smite the people. The prophets of God knew that the seeming prosperity and strength of Israel was only an illusion, that it existed on sufferance of the developing threatening power of Assyria in the north, and that ultimately, unless true reformation was effected in Israel, retribution would come swift and final.

The question was, Did sufficient time exist to effect this great change? to bring about a spiritual revival in Israel?

To Jonah there came the message that Nineveh would be destroyed within 40 days if it did not repent, and he was commissioned to warn the people of this Divine decree.

A repentant Nineveh was now the greatest danger to Israel. Jonah knew that the strength of Israel was due to the current weakness of Assyria, brought low because of the wickedness of the people, but if Nineveh repented, its power would increase with dire results to Israel. Forty days was the time limit. If Nineveh did not repent within that time, it would be overthrown, and Israel saved from a potential enemy. Further time would then be gained for the prophet to effect the reformation in the nation he wished to see.

We believe that Jonah's action was dictated by these considerations. He decided to avoid the Divine commission, even though he knew that in doing so he was flouting God, and cutting himself off from the Most High. In this, he realised he was jeopardising his own future, virtually sacrificing himself but with such a sacrifice he believed that the enemy would be destroyed, and the nation he loved, saved.

He rose to flee to Tarshish knowing that Yahweh would vindicate His word, and that after 40 days had elapsed

without repentance on the part of the Ninevites, the city would be overthrown. And in the absence of a preacher, he reasoned, how could the repentance be effected?

Human wisdom was thus pitted against the Divine, but in all the issues that arose therefrom, a wonderful type of the work of Messiah was developed, and recorded, for the benefit of those who, like David, desire that their eyes may be opened "to behold wondrous things out of Thy law" (Ps. 119: 18).

When, in the ship, the storm raged about Jonah, and he realised that the hand of Yahweh was in it, he still sought death rather than help the enemy who would ultimately destroy his people, and so pleaded with the mariners to throw him overboard.

Then followed the dramatic rescue by Yahweh which typified the death and resurrection of the Lord, and by which repentance was preached to Nineveh, so that, in type, salvation came to the Gentiles.

In all his actions, the prophet was moved by motives of the very highest, in which the good of the people he loved was the main concern. He was like the Apostle Paul who declared: "I would wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9: 3). Or like Moses, that other great type of the Lord Jesus, who at the risk of his own life stood between Yahweh and the people, saying: "Yet now, if thou wilt forgive their sin—; and if not, blot me I pray thee, out of Thy book which Thou hast written" (Exod. 32: 32). This will be revealed more clearly as we consider the book that bears Jonah's name verse by verse.

#### **The Dove Filled with Truth (Ch. 1: 1)**

"The word of Yahweh came unto Jonah the son of Amittai" (v. 1). The word of Yahweh must not be confused with that of man. It does not brook interference or dispute. It goes forth as an imperial mandate with power, and accomplisheth that which He has determined (Isa. 55: 11). This was revealed at the dawn of creation. Yahweh said: "Let there be light, or firmament, or waters gathered into one place, or dry ground . . ." and these things were done (Gen. 1). His word is power, also, in the heart of a man, as David so beautifully shows with so many variations on the theme, in his wonderful 110th Psalm. It can cause the

most stubborn of men to change his ways. It can produce generosity in the mean-hearted, courage in the weak, faith in hopeless, and purpose of heart in those who are drifting. God's word is power, whether proclaimed as a mandate of creation, whether enunciated by a prophet, or hid in the heart of a man. And it is folly to resist this power, as Amos reminded those who would have silenced him: "Yahweh hath spoken, who can but prophesy?" (Amos 3: 8).

Seven times in the book of Jonah a similar phrase to that of verse 1 occurs (Jonah 1: 1; 2: 10; 3: 1; 3: 3; 4: 4; 9: 10), as though as to emphasise, by this repetition signifying completeness, the literal truth of the narrative.

The prophet's name is significant as we have already seen, but added to that of his father, its meaning is extended and deepened. "Amittai" is the secondary form of "emeth" the Hebrew word for "truth." Jonah, son of Amittai thus signifies "Dove, son of Truth." In a statement such as this, the conjunction governs the noun. For example, "son of iniquity" describes one filled with iniquity; "son of belial" is one filled with worthlessness; "son of God" designates one who manifests Godly qualities. "Jonah the son of Amittai" therefore signifies "the Dove who is filled with Truth." He was thus, in name, a fitting type of the Lord upon whom the Spirit had descended in the form of a dove (or Jonah), and who declared to his disciples: "I will send unto you the Spirit of truth which shall guide you into all truth" (Jhn. 16: 7, 13). The name stood as a fitting caption for the prophet who stood before Israel as the Dove filled with Truth, exhorting them to seek the strength from on high, that alone could reproduce dovelike qualities in the nation.

#### His Commission — v. 2

The word of Yahweh commanded the prophet to leave Israel and to exercise his talent on Nineveh: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Why Yahweh should commission the prophet thus, we will discuss when we come to consider the last chapter. Meanwhile, we pause only sufficiently to consider the means the prophet was to use. He was to "cry against the city." It was to be no soft, gentle, "preaching," no sermonising in the terms of modern pulpit orations, but a loud, harsh proclamation such as the urgency of the situation demanded. He had to bring home to the people a

sense of their wickedness, and warn them of the disaster that threatened. There was no time for parleying, no time for diplomacy or finesse; it was an ultimatum that the prophet was to utter in the name of Yahweh: the city was to repent or be destroyed.

We can, perhaps, learn something from this for our own methods of preaching the Word. A crisis threatens the world about us as much as it did that of Nineveh, but the people, unheeding, go on their way. We will make no impression by apeing the clergy in our approach to the public, or moulding our words upon the philosophy of the world. Yahweh has made known His mind concerning modern Nineveh. Despite the plagues that have fallen upon it, the words of Scripture are true: "They blaspheme the God of heaven because of their pains and their sores, and repent not of their deeds" (Rev. 16: 11). So retribution threatens, and he who would be of service to his age and generation must "cry against it" as Jonah did against Nineveh.

### Jonah Refuses the Commission—v. 3

But instead of proceeding to his mission, Jonah "rose up to flee unto Tarshish," the very extremity of the then known world. Why did he refuse the commission? We have already discussed this. Jonah could only view Nineveh as a hated enemy who would ultimately destroy the people for whom he had laboured so arduously. Now a time limit of forty days were given it (Ch. 3: 4). If a change of attitude was not manifested within that time the city would be destroyed. And the destruction of the city was what Jonah desired, for the alternative to Jonah was either that Israel or Nineveh be overthrown. As he says himself (Ch. 4: 2), he knew Yahweh would change His mind regarding Nineveh if the people repented, and thus he fled.

But was Jonah justified in thus neglecting the Ninevites? In his own mind he was. The salvation offered Nineveh was a national one, not an individual one. The repentance the city manifested was only of a temporary nature as Jonah would have realised, and would be to the hurt of Israel. Why, then, did Yahweh wish to save Nineveh at that time? The answer is that He had a purpose with the nation, and therefore its continued existence was required to that end. And so the commission was delivered to the prophet.

To avoid it, he went down to Joppa, and finding a ship about to embark for Tarshish, he joined the company of a paid traveller. It is not important to the understanding of the book of Jonah to discuss the identity of Tarshish. Obviously, as Jonah joined the ship at Joppa to go to Tarshish, it lay in the West, and the exposition of Brother Thomas which identifies it with Great Britain seems quite conclusive. In proceeding to Tarshish, Jonah is said to have fled "from the presence of Yahweh" (v. 3). That is because Abraham's land is held in higher regard than all other countries. It is "a land which Yahweh careth for: the eyes of Yahweh are always upon it from the beginning of the year even unto the end of the year" (Deut. 11: 12). To depart from this land is to depart from the "inheritance of Yahweh" as David told Saul (1 Sam. 26: 19-20), or to be "cast out of His presence" as Jeremiah told the Jews of his day (Jer. 23: 39). Thus when the record declares that Jonah departed for Tarshish to "flee from the presence of Yahweh," it is tantamount to saying that he fled from the land of Israel, which is pre-eminently Yahweh's land, and where His presence was manifest in the Shekinah glory that shone from above the Mercy Seat, and between the Cherubim in the Most Holy. The record does not mean to imply that having reached Tarshish, Jonah would be beyond the power of Yahweh to touch him, for it was recognised by the ancients that His power was omnipotent: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139: 9-10).

—H.P.M.



#### STORY OF THE BIBLE—NOW READY

The first issue of this new periodical is now ready, and copies have been mailed to those who have ordered it. It is very attractively produced and commences the story of the Bible from Genesis. It is primarily designed for children, but we also hope that adults will find pleasure in its pages. We shall be very happy to forward the reader a free copy of the first issue on application to Logos Publications, Box 226, G.P.O., Adelaide, South Australia.

#### "PHANEROSIS"

This is obtainable from "Logos" Publications at a cost of 7/6 plus postage (8d.), or in English currency 6/- plus postage. In addition to the text of "Phanerosis," there is included a ten-page index to the names and titles of Deity, permitting the student to quickly refer to any passage of Scripture with understanding of the titles therein used. Comment on the part of those who have already obtained copies has been generous. The edition is limited so we advise you to order immediately.

As Others see Us

### 3.—An Adventist Unitarian Body



The following definition of Christadelphians is taken from the book "The Small Sects in America," by E. T. Clark, and published by the Abingdon-Cokesbury Press, New York, Nashville, 1949, pp. 216-7.

**Christadelphians or Brethren of Christ.** This sect has about 100 congregations and 2,500 members. It is an Adventist-Unitarian body which, strangely enough, branched off from the "reformation" movement led by Alexander Campbell, founder of the Disciples of Christ. It is one of those bodies which might be included under two or three of the categories in this book.

The moving spirit among the Christadelphians was an English physician, Dr. John Thomas, who came to America in 1830. He was then only twenty-five years old. He identified himself with Campbell's movement, and as a result of his studies he became convinced that the Bible taught doctrines much different from those being preached in the "reformation." About the middle of the century he left Campbell's camp, was rebaptised, abandoned the practice of medicine, and gave himself to the promulgation of his belief in both America and Europe. On both continents he established little groups called ecclesias. In 1851 he founded at Richmond, Virginia, a periodical called the **Herald of the Kingdom and Age to Come**, which continued for several years. At the present time several papers are published by Christadelphians in this country, England, and Australia.

Christadelphians reject the trinitarian theology and hold that Christ was not "God the Son" but "Son of God"; he did not exist from eternity but was begotten in the virgin Mary by the Holy Spirit emanating from God. They are likewise ardent millenarians. At the second coming of Christ the saints will be endowed with immortality, and the wicked will be destroyed. Christ and his followers will occupy the land of Canaan, and from Jerusalem will rule the world.



In polity the Christadelphians are congregationalists. Baptism is by immersion, and "alien immersion" is accepted if the subject believed in Christadelphian doctrine at the time of baptism. There are no clergymen in the accepted sense, but each church or *ecclesia* elects "serving brethren," who are divided into "managing brethren," "presiding brethren," and "lecturing brethren." No educational institutions or missionary enterprises are maintained. Closed Communion is practised among the churches.

These people do not vote, hold office, or participate in war. They have been "called out of the world" and are not a part of nations or governments. "The saints of the Most High have no kingdom until the kingdom shall be given to them at the coming of Christ."

Thomas' works, wherein he sets forth details of Christadelphian doctrine and polity, are *Elpis Israel*, *Eureka*, *an Exposition of the Apocalypse*, *The Apostasy Unveiled*, *Catechesis*, *The Revealed Mystery*.

#### Comments

Despite the fact that Christadelphians agree with Unitarians in rejecting the concept of the Trinity, they should not be confused together as suggested above. Agreement with Unitarians almost begins and ends with this common repudiation of an error. The principles of Unitarianism came from the theology of Arian, a disputant of the 4th century A.D. and concerning which, Brother Thomas wrote:

"Christadelphians are neither Arians, Socinians, nor Trinitarians, but believers in the 'great mystery of godliness, Deity manifested in Flesh,' as set forth in 'the Revelation of the Mystery,' preached by the apostles. Our faith embraces 'the things of the kingdom of the Deity, and of the Name of Jesus Christ,' as outlined in Acts ii. and iii.; and we recognise none as christians\* who have not first believed the Gospel of the Kingdom and Name; and after so believing been immersed 'into the Name of the Father, and of the Son, and of the Holy Spirit.' . . . We recognise no immersion as the 'One Baptism,' the subject of which has not been previously enlightened in the 'One Faith' and the 'One Hope

\*Compare this with the definition earlier quoted: "This sect is one of those bodies which might be included under two or three of the categories in this book." The Truth is often confused with non-conformists, or with such sects as Jehovah's Witnesses, whereas it is poles apart.

of the Calling.' We regard all enlightened believers of the gospel of the kingdom, who have been immersed, as 'citizens of the Commonwealth of Israel.' During the absence of Christ, we hold these in all ages and generations, by whatsoever name they may be called, to be 'the Israel of the Deity,' 'the Temple of the Deity,' and 'the Holy City'; and none else. . . .

"We reject as pure heathenism, the dogmas taught by the clergy, and popularly assented to, on the topics of heaven, hell, souls, and the devil. We hold, that the Roman Catholic Church is 'Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth'; and that all the Names and Denominations of the Fourth Beast dominion, vulgarly styled 'Christendom,' which practise infant sprinkling, or sanction the immersion of sinners ignorant, and therefore, faithless, of the truth, are 'the Harlots and Abominations'—the 'Names of Blasphemy of which the scarlet-coloured beast is full' (Rev. 17: 3). . . .

"But, while words sufficiently significant fail to express our utter detestation of the hideous spectacle of spiritual rottenness, which seethes and festers in dying putrefaction on every side, we have nothing but kindness in our hearts towards the persons of our contemporaries. We thunder in their ears, and flash before their eyes, the sharp, bright, and rattling words of plain unvarnished truth, to awake them, if it be possible, from that deep sleep, which numbs them with the potency of death. We urge upon our fellow men, that unless they be sealed with the Pentecostian Faith, they cannot be saved. . . . We therefore invite all who have ears, to lend their ears to what the Spirit hath said of old to the children of men. . . ." (from *Eureka*, vol. ii.)

Christadelphians believe that the system of Truth they proclaim is a revival of Apostolic teaching, and not a new revelation. They agree with Bertrand Russell who in his book: "**Power, A New Social Analysis,**" wrote:

"Christianity was, in its earliest days, entirely unpolitical. The best representatives of the primitive tradition in our time are the Christadelphians, who believe the end of the world to be imminent, and refuse to have any part or lot in secular affairs."

—From information supplied by E. P. Overbey, U.S.A.



*Plain Speaking*

## Printed Poison



Bible truth is likened to a well of pure water springing up into life eternal. Any publication that would seek to discredit this well, therefore, can well be likened to printed poison, turning men from the way of life, and leading them along the pathway to death. Such a publication is the book recently prominently advertised by the *News* and *Sunday Mail* in South Australia, and doubtless by other newspaper interests in other States, entitled "**The Bible Story**," by Guy Daniel. Seldom have we seen a book so well produced as this one. The binding, the engraved covers, the ornate dust-cover, the galaxy of colour, the clear, large type, the high quality paper, all demonstrate that no expense has been spared in its production—but seldom have we seen a work that so completely challenges the true Bible Story or distorts its meaning. It is a product of the infidelity of the age, and a good illustration of the reason why Divine judgments are mounting against the present generation.

We are happy to take up the pen in defence of the wholly inspired Word of God (2 Tim. 3: 16), to take our stand alongside the Lord Jesus who declared "the Scriptures cannot be broken" (John 10: 35), that they are absolutely infallible.

The publication claims to bring before the masses, "the Bible story in the light of modern knowledge." A perusal of the book verifies this to be the case, for modern knowledge is at variance with the truth of God. The tragedy of this fact is not so much that a few of the higher critics of the Bible are carried away by the emulation of modern, athiestic thought, but that (as one writer has said), the predisposition of most people is to disbelieve the Scriptures, consequently there is a ready response to any attack upon the inspired Word, especially if it is under respectable auspices. Men assume such attack is conclusive though they have neither the ability nor the inclination to detect the fallacies that

may exist in the presentation. They invariably adopt opinions which are in accordance with their prejudices and passions in spite of the flimsy evidence by which such opinions are sustained. They ask no questions and conduct no investigation. They blindly accept what they read, and reject with scorn and ridicule a belief in the Bible because they know its acceptance will interfere with their pleasure and set a limit on their freedom of action by claiming their moral obligation to God. Men show an amazing aptitude for believing things they want to believe, as apart from those things which are needful.

The Bible is infallibly correct whether considered from the standpoint of science, history or prophecy. In fact, it is the only reliable science, or history, book in the world. All other books eventually become outdated, and therefore inaccurate, but the Word of God alone stands the test of time.

#### **The Inspiration of the Bible Rejected**

The book, states the writer, "summarises the conclusions of modernistic scholars of the last 150 years." We have neither the space, nor the time, to correct all the false suppositions contained in the work, but we wish to show clearly to readers of "Logos" some of the "profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6: 20) that it advances. They will then realise that they will be wasting their money if they obtain this book with the hope that it will advance their understanding, or that of their children, in the knowledge of the Bible as the inspired Word of God.

In fact, the writer openly rejects such a belief. He states: "A hundred years ago it was generally believed that every word of the Bible was directly inspired by God. Such a view is no longer widely held. This theory overlooked the fact that there are many contradictions in the Bible story, for instance all four gospels give a different version of the inscription on the cross."<sup>\*</sup>

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<sup>\*</sup>Mr. Daniels has overlooked the fact that there was actually three inscriptions placed on the cross, for the accusation was given in three different languages (John 19: 20), and though telling the same story would, of necessity, vary in actual wording. Further, none of the four gospels claims to give the complete superscription which, by linking the accounts together, would read: "This is Jesus of Nazareth, the King of the Jews." Rather does the variation (though essential agreement) of the records authenticate the narratives, shewing that there was no consultation leading to an agreement as to the details.—Editor.

Such an approach to God's Word amounts to a virtual denial of the supremacy of Yahweh, of the authority of His son, and of the Divine commission vested in the prophets and apostles. It constitutes one of the greatest affronts to Deity that could be made by mortal man, for it leaves the way open for everything that is obnoxious to the Most High, and detrimental to the welfare and salvation of man.

Let none overlook, or minimise, the seriousness of such a challenge as is presented in the book here reviewed. Scripture declares that Yahweh hath "magnified His word above all His name" (Psalm 138: 1), so that the prayer of every true saint should be: "Not unto us, O Yahweh, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Ps. 115: 1).

The Bible itself claims to be the inspired Word of God, so that the reader does not need to depend upon some modernistic scholar to determine what is authoritative and what is not (what two would entirely agree?). The Bible declares: "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16). "The prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1: 21). "Forever, O Yahweh, thy word is settled in heaven" (Ps. 119: 89). "Thy word is true from the beginning (i.e. from Genesis) and every one of Thy righteous judgments endureth forever" (Ps. 119: 160).

#### John Wesley Equal to Moses

To supplant the Divine testimony in the references quoted above, Guy Daniel asserts: "This is the real inspiration of the Scriptures—the ability to see further than most people. Inspiration such as this is found in the Old Testament, such as Moses and Amos, and in the New Testament people who recognised Jesus for what he was, and down the ages such men as St. Francis, Martin Luther and John Wesley."

Thus no distinction is made between the holy men of old who spoke as God directed them, and those who merely have been inspired by their writings, and who can lay no

claim to verbal inspiration from God which is the only reliable authoritative source of communication from Deity. The above hypothesis comes from the same source as that which claims the Bible to be inspired in the same sense that great literature is inspired (as the plays of Shakespeare or the poems of Tennyson). It makes liars of Moses, Isaiah, Jeremiah and others, for they claimed verbal inspiration which is repudiated by Mr. Daniel. Such reasoning is genative of the following comment contained in this wicked book: "The ancient Hebrews collected facts and used them as a framework to build up a theory. Further facts were collected. If these did not fit into the framework, the framework was altered to incorporate the new facts."

Whole portions of Scripture are reduced to myth, legend and fraud by this book which purports to give the "Bible story," and concerning which the publishers advertise that it will increase our reverence for God's Holy Book. "From 850 B.C. to 400 B.C. the Old Testament began in what is now the 4th verse of Chapter 2," claims Guy Daniel. This is utter nonsense, the expression of a guess, without a scrap of real proof to support it. This part of the Old Testament was written by Moses who lived approximately 1,500 B.C.

Guy Daniel continues: "About 400 B.C. the priests decided the story was too crude so they made a new account, and placed it at the beginning of the book (Gen. 1: 1 to 2: 3), so we have the headache of the two stories of creation, a great advance on the earlier one but still inaccurate by modern scientific research, for instance the day and plant life appear before the sun. . . ." We can quite understand the reason for Mr. Daniel's headache, but it is not because of the record in Genesis which agrees perfectly, or because there is any real disagreement between the Bible and true science. Let the reader peruse the first page of "Elpis Israel," and he will see how beautifully and how scientifically exact is the record of Genesis.

(concluded next issue)

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#### REPRODUCTION OF ORIGINAL "CHILDREN'S INSTRUCTOR"

This has been recently issued from Birmingham in a completely amended form. The questions for children under eight have been entirely eliminated, and over 90 changes made in the text of the book. Brethren have confessed themselves disappointed in this new edition, and have asked whether we could do anything about it. The result has been that we have reproduced the "Instructor" in its original form, and are prepared to accept orders for it. Details will be supplied in our next number (God willing).

## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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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**Correspondence**—Can be directed to the Editor's private address (see front cover) or to Box 226, G.P.O. Adelaide, Sth. Australia. Due to heavy volume of correspondence, it is well to mark the envelope "urgent" if the matter does not permit of delay. All American communications should be forwarded direct to Bro. Philp.

**SUGGESTIONS FOR IMPROVEMENT, AND CONSTRUCTIVE CRITICISM ARE ALWAYS WELCOMED; WE APPRECIATE HEARING REGULARLY FROM OUR SUBSCRIBERS.**

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

Paul.

VOLUME TWENTY TWO

# THE LOGOS

Upholding the Purity of Apostolic Doctrine and Practice

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## Thoughts for the Times

### Impending Changes

*“Great and marvellous thy works, O Yahweh Elohim Almighty:  
Just and true thy ways, O King of the saints;  
Who shall not fear thee, O Yahweh, and glorify Thy name?  
For THOU only ART absolutely pure:  
For all the nations shall come, and do homage before thee;  
Because thy righteous judgments have been made manifest.”*

—Rev. 15: 3-4.

Yea verily; the works of Yahweh Elohim in that great day of His wrath will be grand and marvellous. The kingdoms and empires of Europe and Asia will have been swept from the arena, as the chaff of the summer threshing floor. The popular sovereignties and universal suffrages of the Western Hemisphere will have reached a “destiny” so “manifest” that none will fail to see, that they are the mere devices of satan for the perpetuation of his rule. “The kingdoms of this world will have become the kingdoms of Yahweh and of His Christ,” personal and mystical; and as Moses sang, “Yahweh shall reign for the Olahm and beyond;” or as the same is rendered in Apoc. 11: 15, “He shall reign for the Aions of the Aions”—in the common version, “for ever and ever.” He will have judged “among the nations, which will have been filled with corpses” (Ps. 110: 6); and in so

doing, "marvellous deeds will have been shown to Israel; by whose prowess the nations will have been confounded, and caused to lick the dust like a serpent" (Mic. 7: 15-17). Then, when the newly-developed and glorified Elohim shall stand victorious upon the glassy sea, all the earth "blessed in Abraham and his Seed" will make a joyful noise to the Elohim, sing forth the honor of Yahweh's Name, and make His praise glorious. Having by terrible deeds in righteousness styled in the song of the Lamb, "righteous judgments" stilled the noise of the seas, the roar of their waves, "the tumult of the peoples," this glorious NAME will have become the confidence of all the ends of the earth, and of them that are far off from Zion beyond the sea. These will all then fear Yahweh, the strength of Israel, and the "glory in the midst of Jerusalem," and glorify his Name. His works will have been terrible for the manifestation of the greatness of His power, by which His enemies will confess themselves subdued. Therefore "all the earth," enlightened by His glory (Rev. 18: 1) shall do homage to Him, shall sing to Him and to His Name; for He will judge the people righteously, and govern the nations upon the earth.

—J. Thomas

### 100 Years Ago and Now

## BRITAIN : Continentially Distrusted and Proscribed

*"England and France remain as members of an alliance hated and feared by Russia, Austria and Prussia. Hence the whole aim of these powers is to dissolve that alliance. France being continental, despotic, popish and revolutionary, has to be won over, and separated from a Power that is constitutional, Protestant, and the European protector of civil, literary, and religious liberty . . . Sardinia will be swallowed, and Turkey dried up, in the end; and England, with all her faults and shortcomings, the only respectable Power of the Old World—will find herself in her natural position, continentially distrusted and proscribed."*

—Brother J. Thomas in "Herald of the Kingdom," 1856.



The above extract, from the pen of Brother Thomas exactly one hundred years ago this year, illustrates how the prophetic word enabled him to live in advance of his times, and see beyond the tangled web of current international politics, to the shape of things to come. The alliance to

which he makes reference, was established by the Treaty of Paris following the Crimean War. Britain had much at stake on the Continent, and by securing the support of France, she hoped to control the balance of power, to her own benefit and for the peace of the world. The alliance was designed to be permanent, and Britain in collaboration with France, proposed to do great things for herself, and, incidentally, for the world.

But the platitudes and intentions of statesmen meant nothing to Brother Thomas. He was educated in the Word, and thus "put no trust in princes nor the son of man in whom there is no helper, whose breath goeth forth, and he returneth to the earth." His confidence was in the Rock of Israel, and in the holy oracles which were, to him, "a light shining in a dark place," enabling him to penetrate the surrounding gloom.

His words proved true. Sardinia was swallowed up, and, as year followed year, Turkish power evaporated more and more under the heat of the international situation. But in spite of this, and during all the vicissitudes of the past 100 years, Britain has clung to the principle of an alliance with France and Western Europe, as the key to her interests on the Continent.

Today it takes the form of what is termed N.A.T.O.—the North Atlantic Treaty Organisation—which proposes to weld into one composite bloc the nations of Western Europe. It is a treaty hated by Russia, as was the Anglo-French alliance of one hundred years ago. The policy of the Soviet is to destroy that combination of Western Powers. And in this, as Brother Thomas remarks, she shall succeed. France will be ultimately separated from Britain, and drawn into the Soviet camp, and Britain will "find herself continentally distrusted and proscribed."

### **Humiliation of Britain**

'Britain will find herself distrusted and proscribed,' wrote Brother Thomas. How true his words have proved current events illustrate, for since world war 2, it has become common for even small nations to twist the tail of the Lion with impunity. British prestige and position has fallen sharply among the nations. A little over half a century ago, she was the dominant power on earth. It was claimed with pride that the sun never set on the Empire;

her Navy was without peer; in industry and trade she led the world. Her wealth and power was manifest in huge overseas deposits, a favourable trade balance and expanding export business.

Two world wars have robbed her of her wealth, whilst other, smaller nations have learned to compete with her in industry and trade. The Colonies have grown to nationhood and independence, and are no longer content to be tied to the apron strings of the Mother Country, and countries such as India and China which, apparently, existed in the minds of British industrialists as convenient dumping grounds for their exports, have thrown off the shackles that capitalism would forge upon them, and are looking elsewhere for their requirements.

In the international field, Britain has suffered humiliation after humiliation. Encouraged by Russia, tiny nations have not hesitated to repulse the British. The dramatic sacking of Pasha Glubb from the Command of the Arab Legion, the defiance of Cyprus, the deterioration of British influence in the Middle East, the anti-British agitation in erstwhile loyal Greece, are cases in point. Only a week or so back, the tiny power of Ceylon informed Great Britain that she will have to evacuate her military bases in the island!

Meanwhile Britain has feverishly tried to salvage something from the wreck of her one-time might. In the Middle East she formulated the Baghdad Pact, which was an attempt to weld all the Arab countries, together with Israel and Turkey, into one group, but which only succeeded in driving them all further apart. And in Western Europe she has pinned her faith in N.A.T.O. This is a vain attempt to hold at bay the developing power and influence of Russia. It will prove a failure, as Brother Thomas notes above. Let any of the powers of Western Europe place unbounding trust in this pact, and what would happen should war break out? They would be crushed under the juggernaut of war, and Britain would be powerless to help them. As Brother Thomas declares in his preface to the second edition of "Elpis Israel": "Britain's alliance will be fatal to them that trust her, and only precipitate their fall."

#### Latter-day Moab

The prophets speak of a latter-day Moab who shall act as a covert to Israel from the face of the spoiler, just prior

to the re-establishment of the throne of David in mercy and righteousness (Isalah 16: 4-5), and this has been identified with Britain. The context of this chapter speaks of the humiliation that this latter-day Moab shall experience, a humiliation that is becoming increasingly manifest in the present position of Britain. It shows how the boasting of Moab shall be in vain (v. 6—R.V.), how the fields of Moab (symbolic of her glory) will be devastated by the "lords of the heathen" (v. 8), and how the might of Moab will be reduced. "And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail" (v. 12).

We witness the development of this today. Slowly and surely, Britain is being squeezed out of the Continent, and is assuming the position indicated in the extract at the head of this article. And in the humiliation of Britain combined with the development of Russian power there is seen a wonderful sign of the times. Gradually but inexorably the nations are assuming the positions that from the prophetic word we know are inevitable, and as we see this, we are not only fortified in the confidence that we, indeed, have the Truth, but also in the realisation that soon Christ will be in the earth, and the Day of Yahweh will have come. It is to be a Day of humiliation for all nations, including the "ships of Tarshish" (Isa. 2: 11, 16), for "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted in that day."

The coming Day of Yahweh will be a Day of humiliation for all flesh and its institutions, and not merely those of the British. In fact, as far as Britain is concerned, better to be humiliated now than in the presence of the Son of God. The humiliation of Britain is preparatory to work of supreme importance in the future (Isa. 18: 1-3; 60: 9), and the indications of Scripture are that Britain will more readily acknowledge the power and prerogatives of the Son than Russia, or the Papal Powers. All pride will be reduced, and flesh humbled to the dust. This will commence at the household of God. The saints will be humbled as they appear before the Judgment Seat of Christ, Israel will be humbled as they face Him whom they despised 1900 years ago and acknowledge him as their deliverer, Russia will be humbled when the proud Gogue is destroyed before the Conqueror of Armageddon, and all nations will

be reduced as a necessary corollary to the establishment of the Kingdom.

Yahweh alone will be exalted. All will recognise in that day that in comparison with Him, "man, whose breath is in his nostrils, is not to be accounted of" (Isa. 2: 22). The man of wisdom will recognise the lesson now, and as he sees the humiliation of Britain, and witnesses the drama of the time of the end, slowly forming before his eyes, so conduct himself in humility before his Maker, that in that day of glory he will be elevated before Him. Then it will be seen that "glory to God in the highest," is a necessary prerequisite to "peace on earth and goodwill towards men."

—P.B.

*Completing our review of "The Bible Story," by Guy Daniels, advertised recently by Australian Newspapers (cont. from p. 256)*



*Plain Speaking*

## Printed Poison



"Christians made the mistake of assuming the Bible provided scientific and historical truth," declares this book which decries the story of creation, the fall, the flood, the tower of Babel as myths. "No such people as Adam and Eve, Cain and Abel ever lived," it claims.

And then comes the most blasphemous part of all, the statement that shows that the writer is completely ignorant of his subject, and should never have put pen to paper to express the Bible story! Guy Daniel (in respect to the ancient prophet we do not like to drop the first part of his name) declares: "If they (those who accept the Bible as wholly inspired) had stopped to consider the matter on its merits, they would have realised that the god (this is how the word is printed in the book) who is shown to us in Genesis—peevish, unpredictable, easily angered, is not the person claimed as his heavenly Father by Jesus Christ."



Thus is the pure water of life polluted at its source by the reasoning of man, and the Old Testament is set forth as imperfect, and as a survival of primitive religious thinking.

The great events of the past, by which Yahweh's power was made known to flesh, are robbed of all their significance by this book. The deliverance of Israel from Egypt is attributed to "the coincidence of a series of natural disasters," the miracle of Mt. Carmel is explained by "some form of naphtha" which Elijah is supposed to have used, the offering of Isaac by Abraham is depicted as a form of appeasement on the part of the patriarch to the local gods of Canaan.

In contradistinction to Guy Daniel's attempt, the Bible story is the story of a Book that claims inspiration, perfection (Ps. 19: 7; 119: 89; 119: 160). Hundreds of times its statements are prefaced by the words: "Thus saith the Lord" (Exod. 20: 1), so that it is absolutely true, or the greatest fabrication. The Lord Jesus quoted from the Old Testament as infallibly correct and authoritative (see Mat. 4: 4), and to deny his claims to know is to deny his divine authority (Jn. 14: 9-10). He said: "Think not that I am come to destroy the Law or the prophets, but to fulfil. Not one jot or tittle shall pass from the Law till all be fulfilled" (Mat. 17: 18). How different is this to the efforts of Guy Daniel! How powerful are the words of the Lord in Luke 24: 25-27: "O fools and slow of heart in believing all that the prophets have spoken . . . and beginning at Moses and all the prophets he expounded unto them the Scriptures." He accepted them as inspired.

Those fools (the term is a Scriptural one—Psalm 14: 1) who accept the rubbish of modernistic theories in place of the wholesome words of Truth, come under the condemnation of Rev. 22: 18-19. Such books as the "Bible Story" leave their readers without hope of salvation, for the hypothesis they set forth reject basic knowledge essential to a correct understanding of the Word of Life. It is equivalent to man sitting in the place of God, a part of the antichrist in its ecclesiastical role to combine with the nations (all imagining a vain thing—Ps. 2) to be destroyed by the Lord at his coming.

Let us, as best we can, give the lie direct to those publications which dishonour God and nullify His Word. This is not the Light that came into the world through the pro-

mises of God, and which centre in the Lord Jesus (Jhn. 3: 19-21). Paul has warned us that the "natural man" cannot receive the things of the spirit (1 Cor. 2: 14), and Christ, describing such as "swine," declares that they will turn and rend those who would put precious things before them. From such, counsels the Word itself, "turn away" (2 Tim. 3). Let not our readers, then, be beguiled by the attractive advertisements concerning this book. It will not help them, or their children, gain a better understanding of the Word of God, but seems deliberately written to sow the seeds of doubt and error in the minds of its readers.

—C.M.

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#### "THE RICH MAN AND LAZARUS"

This is the latest work produced by Brother H. H. James, 1024 Ellis Street, Hastings, New Zealand. It treats with the Parable of Jesus, and the related matters of life, death, heaven and hell. It is priced at £1/13/4 per hundred (New Zealand currency—25% more in Australian) plus postage. Supplies can be obtained from Brother James at the address above. Brother James has also reprinted "Thy Kingdom Come" expounding the doctrine of Christ's Kingdom on earth. The price of this booklet is £2/5/- per hundred plus postage (N.Z. currency).

#### Why You Did Not Receive a Letter

During the past twelve months, the volume of work assumed by the "Logos" Committee has greatly increased. Four periodicals are now issued by the office with a combined circulation of many thousands and volume of correspondence is so heavy as to stop us doing that which we once prided ourselves upon—replying personally to every letter. This year we have not acknowledged all remittances received because of this additional work, though we have maintained correspondence on all other matters. Should the reader wish a personal acknowledgment of subscription would he please include a stamped addressed envelope with his remittance. We take this opportunity of reminding those who have not remitted as yet, that their attention to this matter is greatly appreciated, and very helpful to the work we have set ourselves.

#### AN APPEAL

**We appeal to those readers who have not, as yet, remitted their subscription for the current volume to do so as soon as possible. This assists greatly in the work; it frees our hands of office routine and thus permits us greater time for the study and exposition of the Word—which is an essential feature of "Logos."**

# GOOD·COMPANY

*Conducted by*

F. RUSSELL & G. E. MANSFIELD

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## To What Are We Called?

*"No man having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Lk. 9: 62).*

This was Jesus' reply to one who declared his intention of following him *after* he had first attended to his own affairs. It shows that the service of the Lord should be considered paramount above all other considerations. The call of the Gospel is a call to come out, to be separate or holy, a call to work.

This was illustrated in the history of Israel. Abraham was called out, told to separate from his family and kindred, to cut himself off from his past life, and to follow wherever God might lead. Israel was called out from Egypt, and later from Babylon, by which God demonstrated the complete difference between Israel and other nations (see Exod. 8: 23, 11: 7). Today the same call has been extended to Gentiles that God might prepare a people for His name (Acts 15: 14). In each case, the separation resulting from God's call, involved some definite act of obedience, some work on the part of the believer, to make it effective, and from which there could be no turning back. Once Abram had crossed the Euph-

rates, or Israel had passed through the Red Sea, there was set up a barrier which effectively barred any return to the former condition.

In his parables, Jesus illustrated what that work should be. He did not advocate that sickly, half-hearted form of piety which is accepted in the world as "Christian charity," and which is, at best, merely a negative form of repudiating the more repulsive characteristics of the flesh; and which is utterly devoid of that positive, vigorous element of true virtue which he exemplified and taught. In his parables, the heirs of the kingdom are represented as "doing" something. The wise virgins provided oil for their lamps, the sheep hearkened to the voice of the shepherd, the servants traded with the talents entrusted to them, the wedding guest had to put on the garment given him, and so on.

How do these things affect conduct? As wise virgins we must provide ourselves with a supply of the pure, unadulterated oil of God's Word, refusing any substi-

tute, that our lights might shine forth. It is for this we must strive even though it means we lack time to study the art, culture, science and knowledge which the world esteems (1 Cor. 1: 27-28). We should aim to know more of the Bible than any other book. Like the wedding guest, we should be clothed upon with the garment of salvation, having put on Christ, and put off the "old man" and his deeds. In so doing, we are no longer goats: self-willed, intractable, but sheep: docile, meek, trusting in their shepherd-leader. We must recognise that the knowledge of God's will to which we have attained is a "talent," given of God to be used in His service to His glory, and not to be hidden away out of sight. (see "Nazareth Revisited," pp. 222-278, for an exposition of these parables.)

#### To What Extent Can We Mix With the World

The influence of the Truth will cause us to shrink from the world, and its evil influence. It has little respect for God or His Word, even in its moral life, and as "Lot was vexed with the filthy practices of Sodom," so the world will vex us. It will also cause others to withdraw from us, despising us, regarding us as simpletons or heretics, hating us because we testify of them that their deeds are evil.

This raises the question, To what extent should we mix with the world? Some remind us that Christ ate with publicans and sinners, and thus seek to justify their own association with worldly companions.

But such a suggestion wilfully ignores the manner and object of Christ's mixing with sinners. Brother Roberts completely refutes this suggestion thus, "Jesus did not associate with sinners to entertain them, or to take part with them in their pleasures or their sins. He humbled himself to them that he might teach them the way of righteousness; and if

they would not listen to this, he turned away from them, and they from him" ("Naz. Rev." p. 252). Don't let us imagine that our worldly companions are sanctified by our presence, for Christ's presence did not sanctify the sinners of his day. Rather let us realise that we will be defiled if we partake with the world in its evil deeds. Had Christ mixed with sinners with any other object than to condemn their sins and to reveal the way of righteousness, he likewise would have been defiled. Praise God, even in the midst of an unclean people, he was "separate from sinners" (Heb. 7: 26). How can we be otherwise, and yet claim to follow his example?

#### A Lesson from the Past

An illustration, based on the Mosaic Law, is given in Haggai 2 of the relative effects of a sanctifying and a defiling influence. The Law decreed the Sin-offering to be most holy. Whosoever touched that holy flesh was rendered holy thereby (Lev. 6: 27). On the other hand, contact with a dead body was defiling (Lev. 19: 11). The question was then put to the priests (Hag. 2: 11-13), If a man bearing holy flesh in the skirt of his garment, touch some other object, shall the holiness imparted to his garment by the holy flesh be transmitted to other objects? The priests answered in the negative. Only those articles which themselves contacted the sanctifying medium were so cleansed. What was the case, then, if a man rendered unclean by touching a dead body should touch some other object, would it also become unclean? The answer was Yes. The uncleanness of death could be transmitted from one article to another, even to objects far removed from the original cause of defilement.

The lesson, as applied to our position, is not hard to perceive. We have been sanctified through our contact with Christ, the sin-offering provided of God. If others

would be cleansed, they must also come to Christ; they cannot be made clean by our presence among them (cf. Ezek. 14: 19-20). On the other hand, despite our cleansing, we can be made unclean through contact with an unclean people.

How vital to our eternal well-being becomes the apostolic command, "Touch not the unclean thing," and how essential that we realise that only by such a separateness, and only through a life of service to Christ can we ultimately become vessels of honour which will be fit to adorn the house of God in the day when He judges the world in righteousness by Jesus Christ.

Reverting back to the words of Christ at the head of this article,

**"REVERENCE FOR YAHWEH IS THE FIRST PRINCIPLE OF KNOWLEDGE—BUT THE UNGODLY SCORN WISDOM AND INTELLIGENCE" — Prov. 1: 7.**

#### Postscript:

D.S. (Denmark, W.A.): Many thanks for your letter. Glad to hear of your efforts to preach the Word; may God bless them. You will find "Elpis Israel" (for which you sent) a grand aid to the building up of your knowledge by which you will be able to refute the errors of those about you.

W.S. (N.S.W.): Hope you receive the "Elpis Israel" Notes alright, and that the class you formed is functioning well. The efforts you are personally putting into this work will assist you in your work for the Truth.

E.A.: Your studies in the Names and Titles of Deity would be greatly aided by reading "Phanerosis." We can supply a copy that not only gives the text of the original work, but in addition has an index to the Names and Titles drawn from other writings of Brother Thomas, and listed for

it is common knowledge that if a farmer desires to plough a straight furrow, he must keep his full attention on the work in hand, he must fix his eyes on some distant landmark, and aim straight for that, not deviating either to right or left. Above all, he must not look behind him, for he will then lose all control over his implement, and the quality of his work will be marred. If we would gain the kingdom, our whole attention must be on Jesus, striving always to emulate his example, forgetting those things which are behind, and reaching forth, pressing toward the mark of the prize of the high calling of God in Christ Jesus. Only by so doing will we be considered "fit" ploughmen for the Kingdom.

—F. Russell

convenience. This additional matter can help you greatly in finding the exact title as used in any particular verse. The cost of this edition of "Phanerosis" is 7/6 per copy plus postage, 8d. Order through "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia.

#### A Hint for Bible Marking

Brother M. O'Connor has a splendid and simple suggestion for this purpose. With black Indian ink he has ruled a sheet of paper fitted to the size of his Bible, and with lines spaced according to his requirements for writing. This he uses in the same way as one would the ruled sheet that is given with a pad of airmail paper. Placing it behind the page of his Bible upon which he is making notes, the lines show through sufficiently to be a guide for straight writing or printing, the result is a much neater marked Bible.

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Comments regarding this section should be directed to:  
"GOOD COMPANY," BOX 226, G.P.O., ADELAIDE, SOUTH AUSTRALIA



## Verse by Verse Exposition of Jonah

### 3.—THE STORM

The account of the storm that engulfed Jonah in calamity, is presented very graphically in the 1st chapter of the book that bears his name. The careful reader gains a mental picture of the urgency of the situation, the dire extremity into which both passenger and crew were brought. He sees, as it were the ship conveying Jonah to Tarshish, quietly sailing the blue waters of the Mediterranean, when suddenly the peace is shattered by a storm of tremendous violence and the waters of the ocean are transformed into a raging inferno: "Yahweh sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken" (Ch. 1: 4).

The words "sent out" can be rendered "hurled forth" (see R.S.V.), and this alternate rendering hints at the sudden and unexpected violence that hit the ship. The Mediterranean is capable of such storms, but this was no phenomena of nature, but one "hurled forth" by Yahweh, and which, sweeping down on the ship, surrounded it with a growing crescendo of fury, the sea becoming "more and more tempestuous" as the sailors vainly tried to extricate themselves from their perilous condition (vv. 11, 13 — margin).

At first, Jonah was impervious to all this storm and commotion. The record says that he had "gone down into the sides of the ship to sleep," and on the basis of this, most artists picture Jonah in the midst of the storm lying asleep at the bottom of a rather large rowing boat, whilst around him the sailors are plying their oars with might and main. But the word rendered "ship" is **sephimar** in Hebrew, and comes from a root **saphan** meaning "to cover." **Sephimar** signifies a "decked" or "covered" ship. The Phoenicians had perfected their ships beyond any other nation, and had constructed vessels capable of sailing the Mediterranean and beyond. These ships were of considerable size, and were decked, but in addition to using sails, had also tiers of oarsmen, whose long-handled oars extended from the sides of

the ship. The crew on such a ship might number 200 men or more. Jonah had "paid his fare" (v. 3—R.S.V.) as a passenger, and had gone to his cabin below, to rest.

Meanwhile fear gripped at the hearts of the mariners\*. Never had they seen such a storm to equal this one. As the wind grew in velocity, and the waves became more and more mountainous around them, dwarfing the ship in their mighty gulleys, and threatening at every moment to swamp it, the crew felt that rescue was quite beyond any human aid. Each man decided to invoke his god, with the hope that divine aid might succeed when human strength and ingenuity had failed. But it was to no effect. In fact conditions worsened. The fury of wind and weather weakened the masts of the ship which, strained beyond endurance, came crashing down on the deck, so that the tackling had to be cut away and thrown into the sea†. Thus they were driven at the mercy of wind and waves.

All the gods of the heathen having been appealed to in vain, and the finest efforts of seamanship having proved ineffectual, the crew sought for further means to extricate them in their extremity. They suddenly remembered the mysterious stranger in their midst, who, at the last moment, had joined ship at Joppa with the explanation that he wished to flee from Palestine (v. 10)\*. The Shipmaster, or in the more expressive words of the literal Hebrew, "the Chief of the Rope," i.e., the Captain of the vessel, awoke Jonah, that he might invoke his God.

Crew and passenger now being gathered together, the decision was made to cast lots, that it might be ascertained "for whose cause this evil is come upon us." And the lot fell on Jonah.

\*The word in the Hebrew is significant; literally rendered it is "the salts," a term commonly used, even today, to describe seafaring men, a retired sailor being often described as an "old salt."

†The A.V. says they "threw their wares into the sea," but the word "keli" rendered "wares" signifies an implement, or something prepared for use; in this case, something associated with the ship, and most probably the tackling.

\*Our last article showed that the words "from the presence of Yahweh" meant from Palestine, where the symbol of Yahweh's presence in the Most Holy was found, and the land upon which His eyes are continually set. Jonah did not tell the sailors he was fleeing from Yahweh, but from "the presence (i.e., the Land) of Yahweh." He did not explain the controversy between him and Deity (v. 10).

**"I Am A Hebrew"**

We can picture the scene: the storm-tossed ship, the lowering sky, the angry waves reaching up as though to embrace their victims, whilst on board the panic-stricken crew gathered around the prophet subjecting him to a close examination—"What is thine occupation?" "Whence comest thou?" "What is thy country?" "Of what people art thou?"

Jonah's answer is a thrilling one to all imbued with the hope of Israel: "I am a Hebrew, and I fear Yahweh, the Elohim of heaven, which hath made the sea and the dry land."

The word "Hebrew" means "a crosser over." It was applied firstly to Abram who "crossed over" from Ur of the Chaldees (or, the Light of the Conquerors" as some have interpreted it) to the Light of the Truth. He hearkened to the voice of El Shaddai, and "came out" of his environment, thus laying the foundation of the first Ecclesia†, and becoming the spiritual father of the faithful (James 2: 21). He "crossed over" the Euphrates into the Land of Promise, and later, having been forced into Egypt, he "crossed over" the river of Egypt back into the Land once more. And this, "crossing over" the rivers of the North and South, the boundaries of the Promised Land, symbolised his state. He became known as Abram the Hebrew, the crosser over.

From him came Israel, the nation of Hebrews. They "came out" of Egypt to form the Ecclesia in the wilderness (Acts 7: 38). They "crossed over" the Red Sea, which cut them off from Egypt, to commence a life of probation designed to fit them for true nationhood in the Land. Forty years later they entered Palestine, having "crossed over" the Jordan for this purpose.

The statement, "I am a Hebrew!" was thus a challenging one. It separated Jonah from the rest of the ship's company with their multitudinous gods; and in that disabled ship, driven helplessly before wind and wave, a line of demarcation was established between Jew and Gentile as Jonah made his confession: "I am a Hebrew, one who has crossed over, a man apart." And as the storm roared down upon the ship, and the vessel reeled crazily among the mountainous waves that threatened to engulf it at any

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†The word "Ecclesia" means "called out ones," "A congregation called out by a herald."



moment, the prophet set for the fundamental basis of his belief: "I fear (i.e., reverence, or worship) Yahweh, the Elohim of heaven, Creator of the sea and dry land."

"I fear Yahweh!" The Gentiles would know what that meant, for Yahweh was exclusively the God of the Hebrews. It is the covenant title of Deity, the Name by which He is pleased to be known by all true Israelites (Psalm 68: 4); Malachi 3: 16). It is the Name proclaimed by the Elohim to Moses, when Yahweh announced His intention to move for the protection of His people, and its significance is illustrated in the statement, "Surely I will be (Heb. Ehyeh) with thee" (Exod. 3: 12). It is a Name that is prophetic of the Divine purpose to manifest His glory in the earth for all flesh to see (Isa. 40: 5), and one that is properly comprehended by true Israelites\* and which they should not fear to use and express.

In passing, it is profitable to note the reason why the name Yahweh has been obscured by the translators of the Scriptures. The preface to the recently published Revised Standard Version reveals this. It states: "The use of any proper name for the one and only God (i.e., Yahweh), as though there were other gods from whom He had to be distinguished . . . is entirely inappropriate for the universal faith of the Christian Church" (P. ix.). Thus because the R.S.V. knows only "one universal Christian Church," which in fact, rejects the God of the Hebrews in favour of the Trinity, the Name Yahweh is expressed by the names LORD or GOD printed in small capitals in its translation.

These learned translators thereby reveal their ignorance of the prophetic and doctrinal meaning of the Name. Further: true Hebrews, true "crossers over" will repudiate the claims of a "universal faith" of the so-called Christian Church. Like Jonah, as he faced the members of the crew with their multitudinous beliefs, all herded into one group, and proclaimed his separateness, and his belief in Yahweh, so will true Israelites today. They will repudiate the "universal faith of the Christian Church" with its multiplicity of gods (the Trinity), with its belief in the immortality of the soul, and its devils and demons, and other false doc-

\*And thus it is appropriate that superstitious regard for the Name should cause merely fleshly Jews to refuse to mention it. It must be understood that this was not brought about by true reverence for the Name on the part of Jews, for if such were the case, they would not be blind to the fulfilment of its prophetic fulfilment and bearing on the Lord Jesus.

trines. They have crossed over from such a state by baptism into the Lord Jesus, and will not hesitate to proclaim their belief in "Yahweh, the Elohim of heaven, Creator of the sea and land."

### The Crew Converted

Jonah joined the attributes of Creator with the covenant title of Yahweh, thus teaching the crew that He is Elohim only of the Hebrews, and that His power is supreme and absolute. It was He, alone, Who could still the storm, and the roaring hurricane, that threatened every moment to destroy the ship, testified to His power; whilst the angry waves which grew more and more tumultuous, demonstrated how impotence to save were their gods to whom they had prayed for deliverance.

Like Paul on Mars Hill, Jonah had preached unto these heathen the Unknown God. They had heard some element of the Truth, and by the very urgency of their condition, they were forced to acknowledge its power. Like the Jews on the day of Pentecost, who turned to the disciples and asked, "Men and brethren what shall we do?" so the Gentiles on the storm-driven ship, turned in their extremity to Jonah (the type of Christ) with the question: "What shall we do that the sea might be calm unto us?" (v. 11).

Peter replied on the day of Pentecost: "Repent and be baptised for the remission of sins." He drew the attention of his Jewish audience to the sacrifice of Jesus, and pointed out that only by association therewith they could be saved. And now Jonah, as a type of the Lord, revealed to the sailors that only by his sacrifice could they be saved. "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (v. 12).

"I know," said Jonah. He knew that he could not escape Yahweh's power, the Creator of sea and land (v. 9). Why then did he flee? We have discussed this in a previous article. As a prophet, he knew that by defying the decree of Yahweh, he was virtually committing spiritual suicide, but he was prepared to sacrifice himself to save his people—for he recognised Nineveh as Israel's greatest menace, and hoped for their destruction. Like the great Apostle to the Gentiles, he "could wish that he were accursed for his brethren, his kinsmen according to the flesh" (Rom. 9: 3). And now, in the drama on the storm-tossed ship, Gentiles

were being drawn to Yahweh by his sacrifice (Rom. 11: 11). Thus, in Jonah, we have the great type of the Lord Jesus, by whom both Jew and Gentile are made one in Christ.

### Jonah's Sacrifice

In instructing the sailors to throw him overboard, Jonah knew nothing of the "great fish" prepared by Yahweh. His main objective was to avoid preaching repentance to Nineveh, and thus save Israel. To him, this was the end; it was the supreme sacrifice. He was laying down his life, firstly for his people of Israel, and secondly for the Gentiles in the vessel in the midst of the storm.

Thus was Yahweh using the excellent but misguided motives of Jonah, to typify the work of the Lord upon whom his spirit would rest, and He caused these things to be recorded for the instruction and illumination of Israel.

But the sailors resisted the urgent appeal of Jonah. The record states: "Nevertheless the men rowed hard to bring it to land." They rowed because the mast and sails were already gone when they "cast out the tackling into the sea" (v. 5); and they rowed, not out of innate kindness of heart to save Jonah, but, as v. 14 shows, because they now feared Yahweh, and recognising His power, did not want to risk offending Him further by putting their hands to the death of His prophet. They felt that if they sacrificed him they would incur greater trouble.

But the more they endeavoured to reach safety by their own means, the greater their difficulties increased. The sea became more and more violent, they made no headway against its fury, and were forced to accept the sacrifice of the prophet.

The remarkable events of the day had impressed upon these Gentiles the omnipotence of Yahweh. They forsook their own gods and turned to Him. They "cried unto Yahweh" calling upon Him to lay not on them the responsibility of the sacrifice of Jonah, and so saying, they took up the prophet, and cast him into the sea. And there was a great calm. Thus were the sailors saved by the teaching and sacrifice of Jonah, the type of Jesus.

What a contrast there is manifested between these sailors and the Jewish people at the trial of the Lord! "Lay not upon us innocent blood," they cried unto Yahweh (v. 14). On the other hand, the Jewish people boasted concern-

ing the Lord Jesus: "His blood be upon us and our children" (Mat. 27: 25); and in A.D. 70 these words had terrible fulfillment.

The Gentile sailors on Jonah's ship were converted. Through the teaching of the prophet they came to fear, or reverence, Yahweh. They "offered a sacrifice unto Him, and made vows."

And there the narrative leaves them: converted from belief in the multitudinous gods they once worshipped, acknowledging the power and reality of Yahweh, and saved from the storm by the sacrifice of Jonah, the type of the Lord Jesus. The Jews of Christ's day should have learned a lesson from this. As the Lord, himself, told the Pharisees and Sadducees when they came tempting him, and requesting a sign from heaven: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed" (Mat. 16: 1-4).

All the Jews gathered to hearken unto John the Baptist, and who had witnessed the baptism of the Lord, had seen the holy spirit descend upon him in the form of a Jonah (i.e., a Dove), and they should have known, that the spiritual lessons of Jonah's life were to be fulfilled by him. The "sign of the prophet Jonas" could have shown to those leaders in Israel, the need for acknowledging Yahweh in truth, the virtue of the sacrifice He would provide, and that the time was at hand when Gentiles, too, would hear the glad message, and be united with Israel in its truth. But they would not hear.

—H.P.M.

#### The Queensland Gospel Mission

Brother Twine reports that since 1954 he has many times traversed the whole coast of Queensland, and besides visiting all ecclesias and isolated brethren, has given a total of 32 lectures in different centres including Yungaburra, Townsville, Talga, Proserpine, Yalboroo, Mackay, Rockhampton, Yeppoon, Bundaberg, Kingaroy, etc. A number of lantern lectures has also been given at the homes of brethren. Attendances have ranged from two or three to as many as 22 or 33.

During the two years some ten more names have been added to the list of baptisms, including Edward Morton (Atherton Tableland), Sister S. Cutler, Sister M. Fredrickson, and Brother E. Boon (Townsville), Sister J. Meloni (Ayr), Sister I. Bundesen (Yalboroo), Sister N. Price (Mackay), Brother Ezra Hold (Bidwell), Sister I. Dowzer (Bundaberg), and Brother R. Anderson (Gladstone). Thus the work goes on. Something attempted, something done; but much more remains to be accomplished.

## Types and Shadows of the Law



# The Scape-goat

### Outline of the Ritual

On the great day of Atonement, the most solemn day of the Jewish calendar, the high priest first offered for himself, his sacrifice being a bullock; he then offered for the people, their sacrifice being a goat. Before sacrificing the bullock, the high priest approached it, and with his face to the temple, and both hands on the head of the animal to identify himself with the offering, he solemnly pronounced the following words: "O Lord, I have sinned, done perversely, and transgressed before thee, I and my house. I beseech thee, O Lord, expiate the sins, perversities, and transgressions whereby I have sinned, done perversely, and transgressed, I and my house, as it is written in the law of Moses, thy servant, saying, For on this day He will expiate for you, to purge you from all your sins before the Lord, that ye may be clean" (see Lev. 16: 30).

Having made this confession, he left his own sin offering for a time, and, turning round to the right hand, went to the north-east corner of the court, where two kids of the goats, intended for the congregation, were ordained to stand. There he cast lots as to which should be the scapegoat and which should be killed. For this purpose, two pieces of gold were selected, one inscribed with the words, "For the Lord," and the other with the words, "For Azazel" (scapegoat). These were placed in a box, and the two goats being placed before him, one on either side, the high priest, attended by his deputy (who stood on his right) and the chief of the house of his father (who stood on his left), placed both hands in the box drawing out the two pieces of gold. If the lot for the scapegoat chanced to be in his right hand, his deputy said, "Sir, lift up your right hand," and the goat on that side became the scapegoat. If it happened to be in his left hand, the chief of the house of his father said these words, and the goat on the left became the scapegoat.

The fate of the goats having been decided, that dedicated to the Lord was led away to the rings to await the moment of killing, whilst the scapegoat had a strip of scarlet cloth tied to it (see Isa. 1: 18), and awaited the moment when it should be turned into the wilderness at the hands of a fit man.

The bullock offered on behalf of the priest was then killed, and its blood

brought within the precincts of the Most Holy. The high priest then returned, and the goat having been killed, returned with its blood into the Most Holy (Lev. 16: 12-14; 1 Kings 8: 8).

He then returned to the scapegoat, and surrounded with men representing Israel, laid both his hands upon its head, and confessed over it all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat (Lev. 16: 20-21) in a set formula in which were repeated the words of Leviticus 16: 30. The priests and people in the court, hearing these words, bowed their heads and worshipped, saying, "Blessed be the name of His glorious kingdom for ever and ever." The goat was then given to the person appointed to lead him away (Lev. 16: 21-22), being taken into the wilderness and let free. Later, this custom was changed, and the goat was led to a very high and steep rock about 12 miles distant from Jerusalem where it was pushed over to its death. After thus disposing of the scapegoat, the man returned, and was reckoned as ceremoniously unclean until he had washed his clothes and bathed his flesh in water (Lev. 16: 26).

Important spiritual lessons were conveyed in this ceremony as expounded in the following article.

### The Spiritual Import

The ceremony of the scapegoat was a point of great interest in this Day of Coverings (as "Atonement" should be rendered). It was preceded by numerous sacrifices, including a goat for a sin offering, and the remaining ceremony seems rather in the nature of a demonstration of God's way of removing sins. It showed, especially, God's grace and provision, and made clear to the discerning Israelite, how effective His way was.

Two animals were used in this ritual: one was killed, the other let go free. In the cleansing of the leper, we see the same procedure except that two birds were used instead of two goats. In both these ceremonies, God was showing that in His scheme of salvation it was not sufficient that the sin-bearer should be killed, but that he should rise again. The death of the sin-offering was only a part of the process—a very essential part in that it made an end of the sins laid upon it—but a dead sacrifice would be salvation only half done. It would have meant that Jesus should die, and remain dead—which would have left the gates of death still unlocked, for if Jesus could not rise, who could? The importance of the death and resurrection of the sacrifice is very nicely put in Romans 4: 25: "Jesus was delivered for

our offences, and **raised again** for our justification." In other words, Jesus died for our sins, our sins were laid upon Him, and then He was raised that we might be justified, and live in hope of life eternal.

### **The Resurrection Foreshadowed in the Scapegoat**

These matters were exhibited in the ceremony of the scapegoat. Two goats were brought, and lots were cast as to which one should be killed. The one slain was treated exactly the same as the bullock which was offered for the priest himself. The offering was killed, and the blood brought into the Most Holy Place and sprinkled on the mercy seat, and on its east side. The blood was used to cleanse the articles in the Holy Place, and also the altar. At one stage, the blood of the bullock appears to have been mingled with that of the goat, suggesting that although there were two offerings (for the priest and the people), in the antitype there would be but one which would combine the two. The fat of the offering was burnt on the altar, but the rest of the animal was taken outside the camp and burnt.

### **ECCLESIAL ORGANISATION**

We commend the following extracts from a letter received by Brother B. Philp recently, concerning matters associated with the Central Standing Committee. The writer warns against the multiplicity of committees that are springing up everywhere in Ecclesial life, and which sometimes has the effect of cluttering up the work of the Truth, rather than advancing it. We need to remember that the Lord did not create the Ecclesia in order that the members might be able to establish committees, listen to reports, or pass resolutions, but rather that it may be the pillar and support of the Truth (1 Tim. 3: 15).

Brother Philp's correspondent writes: "As one who has for years experienced the great difficulties that lie in the path of any who try to move a body of men—even those who have the interests of the Truth as they understand it in their hearts—I can sympathise with your own position. It seems to be true of all elected bodies, that they adopt a position, and that position once adopted becomes the 'official' position, and anyone who seeks to re-examine an established 'position' is seeking to 'attack' it. Like yourself, I am looking somewhat askance at the multiplication of committees for this and that. I would like to see initiative and wholehearted service to the Truth springing up spontaneously in the different ecclesias. We are all one big family in Christ, free in many ways to give individual expression to our love for and service to him. Paul indicated that his desire was to preach in parts beyond those areas in which the ecclesias had become established. He was content to leave to each ecclesia the task entrusted to it, to see that the lamp of truth shone brightly in that part of the world in which each ecclesia was. It was over-organisation in the years that followed that led to central control, central decisions, central authority and finally to the papacy."

All this, as we have noted, was to demonstrate that the death of a sin-bearer was necessary in God's scheme of salvation. The goat, as in all other offerings, bore the sins of Israel. The hands of the priest transferred those sins to the head of the animal. The same action took place in regard to the scapegoat:

*"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness" (Lev. 16: 21-22).*

So we have sins laid upon an animal which was then put to death, and sins laid upon an animal that was left alive. Clearly, then, the sin-bearer must be one who should both die and live again. To show this perfectly, it would have been necessary for God to have stipulated but one goat which was to be killed and then to raise it to life again. But

this would have been an unnecessary miracle every year. Instead God arranged for the same thing to be shown by the two goats, one to show the sacrificial death, the other to show the resurrection to life.

### **A Symbol of Hope**

The Israelite, looking upon this ceremony, would be powerfully shown how effectively God would remove sins. He would see the priest lay his hands on the head of the sacrificial goat, putting the sins of Israel upon it; the goat then slain and the sins removed. Then he would witness the live goat, also with Israel's sins laid upon it, being driven into the wilderness, "into a land not inhabited." So the Israelite had a double demonstration of the effective removal of sins. God's way was certain and complete. In later times the Psalmist was moved to exclaim: "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. 103: 12).

We look upon Jesus, and see the fulfilment of the two goats; the sin-bearer's death and resurrection. We know how effective this sacrifice was. The two goats were but types, the ceremony was repeated year after year; but Christ has offered one sacrifice for sins for ever, our sins are completely removed and covered by Him. How gracious God is! Truly "blessed are they whose iniquities are forgiven, and whose sins are covered."



## A Repudiation of Sin

In addition to learning of the grace of God in removing sins, the Israelite would also learn of God's abhorrence of sin. The end of sins can only be death. The death of sacrificial victims was but a demonstration of what was due to sin. The animals, themselves, had done no sin, but in ritually bearing the sins of others, and then suffering death, they exhibited, most powerfully, what was due to sin. The death of Jesus was the most powerful expression of this that any one could have. He had done no sin, yet he died because he bore the sins of others. His love in thus giving himself for us is something we can hardly understand, it is overwhelming.

We read of Jesus "condemning sin in the flesh" by his sacrifice (Rom. 8: 3) and of his "putting away sin by the sacrifice of himself" (Heb. 9: 26). This was done in type every time an animal was offered under the Law. Every occasion was a pronouncement of God's abhorrence of sin, and of God's intention to condemn sin, put it away, put it to death. Sinners must die. God cannot permit them to live. But the time is coming when God will abolish sin and death. And the death blow has already been given. Sin has been condemned, put away. The prophetic sacrifices have reached their fulfilment. God spared not His own son, but delivered him up for us all. Life and immortality has been brought to light.

We rejoice in God's grace and goodness, and are moved to exclaim with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11: 33).

—H. Gates, England

## Lessons from The Proverbs



### *The Virtuous Woman*



*"Charm is deceitful, and beauty is vain,  
but a woman who fears Yahweh is to be praised."*

—Prov. 31: 30.

Recent issues of "Logos" have contained a series of short articles drawing attention to some of the commandments and instruction of

the Proverbs. The book concludes with a wonderful picture of what might be termed a true Christadelphian home—a home in which the Truth is elevated above all else, and in which the members are closely united in their mutual admiration of the Truth, and their desire to be of loving service to each other. It goes even further. As this section is studied more closely we find that the Book of Proverbs is not merely describing a pleasant home presided over by a diligent housewife, but the Ecclesia itself—the true Christadelphian home should be a reflection of the Ecclesia, for one should be as much a family gathering as the other. And if the reality inevitably falls short of the ideal (in either home or ecclesia) it is because we are weak and erring, and fail to take full heed to the message and instruction of the Proverbs. We suggest you read 31st Chapter of Proverbs before reading this article.

—EDITOR

The Book of Proverbs closes with a wonderful description of the blessings that arise when “the Father’s words have been received, and His commandments hidden within the heart.” Such is represented as having permeated the atmosphere of the home life depicted in the last chapter, and what is in reality a parable. Verse 10 could be preceded by the words, “The Kingdom of heaven is like unto . . .” It is not a story of some good woman who “worked herself to death for her husband and children,” on the contrary, this “virtuous woman” worked herself to LIFE, and in so doing was a “light” and a blessing to those of “her household,” and to the poor and needy to whom she stretched forth her hands. In such a character as this “her husband doth safely trust.”

Let us glance at those virtues which characterised her life. She is “like the merchant ships, she brings her food from far” (v. 14). Not from the shop round the corner, but from heaven’s vast storehouse. The food she provides is that “living bread which came down from heaven; if any eat of this bread he shall live forever.” In such are the “Father’s commandments” by which she “understands righteousness, and judgment, and equity; yea, every good path.” To gather this bread she “wakened morning by morning,” and thereby knew how to speak the Word in due season, for the Word was the meat she gave to her household, and the portion to her maidens. In considering Divine things, she became aware of “the treasure hid in the field,” and realising that it was, indeed, “a pearl of great price,” she bought the field (v. 16). She also recognised that there was “a Lord” to whom the fruits of the vineyard were due, thus were her “loins girded with righteousness,” and her arms strengthened by “the hands of the Mighty God of Jacob.”

The wise man said concerning wisdom that "the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." Verse 18 shows that the virtuous Woman "perceived" the profitable nature of this merchandise, and this by experience, for the word "perceiveth" of the A.V. is "tasteth" in the Hebrew. It reminds us of the words of the Psalmist: "How sweet unto my taste are Thy words!" It was the design found within these words that she "wove with spindle and distaff." Her house became in miniature a Kingdom where, amidst the abundance of blessings, the "poor and needy were delivered."

The snow held no fears for her household by reason of "scarlet clothing, coverings of tapestry, silk and purple." The significance of this is indicated by considering the words of the Lord to Job: "Hast thou entered into the treasures of the snow, which I have reserved against the time of trouble, against the day of battle and war?" Snow stands for judgment, and the scarlet for redemption by faith. "Rahab the harlot was saved by faith" which she visibly manifested by "the line of scarlet in the window." In the Songs of Solomon the bridegroom says of "his love," "Thy lips are like a thread of scarlet, and thy speech is comely." Thus the faith that saves is evidenced by deed and word. The virtuous woman had deeds and words to "sell wine and milk without money and without price." In "her mouth was wisdom, and the law of kindness in her tongue," and many a "merchant" has been attracted to "purchase" her "fine linen" and "girdles."

Husband and children rise to bless and praise such a virtuous woman who, above all things, has realised that beauty is vain whether natural or from jar and bottle. Thus came she to fear the Lord, and her own works shall praise her in the gates. That is the place where her husband sits and is known among the elders of the land. To sit in the gate was to assume a place of honour, a position of victory, of judgment and administration.

Thus, in the similitude of a parable, Solomon highlights the characteristics of the bride who will, in the day of victory, sit with the bridegroom in the gate, for conquering and possessing, he will share with her the administration of the world. This one, of course, is none other than the Seed of Abraham, who, said God, will "possess the gate of his enemies." It is here that those who have overcome share with Jesus Christ the glory and the throne. His bride,

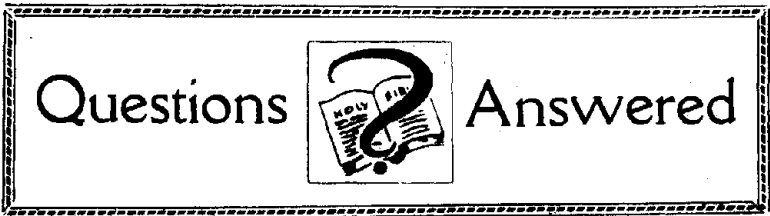
alone, is the Ecclesia, and to him God has granted children, "born again" out of every tongue, kindred, and nation. In the midst of this great congregation will the Son sing praise to his Father in heaven. These are they who have been "saved by his blood," and are "clothed upon with the glorious house from heaven." Collectively they constitute the Bride, the "virtuous woman" of this chapter.

Concerning her, Solomon wrote: "Let her own works praise her in the gate." Christ did so much that we could be saved; he is, in truth, our Saviour, but let us not forget that it is our works that will praise, or otherwise, in the gates.

Let us then, "Remember our Creator in the days of our youth, and let us hear the conclusion of the whole matter:

**"Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."**

—C. F. Cookson



## Has Perfection Come ?

C.E.C. (N.S.W.) has sent us a booklet issued by the Church of the Latter Day Saints (Mormans) entitled "A Friendly Discussion." It is written in the form of a conversational discussion between a number of acquaintances, and is mainly concerned with attacking certain doctrines of the churches without clearly establishing the beliefs of Mormons.

Our correspondent particularly directs our attention to p. 19 where the subject of spirit gifts is referred to, and it is claimed that the signs which Christ promised the Apostles would follow their testimony in the first century, should still, today, be manifested by the true Church. To this statement, a listener is represented as objecting in the following terms:

"You must remember that the signs were only given in order to establish the church in the days of the apostles, but now they are

dispensed with and no longer needed. If you read 1 Corinth.: 13 you will learn that 'whether there be prophecies they shall fail, and whether there be tongues they shall cease.'

The Morman answer to this is given: "If you will take pains to read the two verses following, you will see that 'we know in part, and we prophesy in part. But when that which is PERFECT is come, then that which is in part shall be done away.' Instead of this quotation proving that these things are (already) done away, it establishes the assertion that they shall remain until perfection shall come. Surely no reasonable man will say that we have come to perfection."

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This is the Morman answer, and we agree with it to this extent, that Paul taught when "perfection" came, the spirit gifts would be withdrawn. The question is, what is meant by the use of the word "perfection"? The Mormans state: "Surely no reasonable man will say that we have come to perfection." Well, we shall see!

Firstly, we know that perfection of mind and body will come to the elect when the kingdom is set up, but will the spirit-gifts be absent then? or will there be a further pouring out of the spirit? Undoubtedly the latter, as the prophet Joel predicts (Joel 2: 28), for he speaks of a "former and a latter rain," and uses this as a symbol for the outpouring of the Spirit which took place just prior to the destruction of the Jewish State in A.D. 70, and which will yet take place just prior to the destruction of Gentile power at Christ's return (v. 23). Thus, when perfection comes in the absolute sense, the spirit-gifts will be renewed, and not withdrawn.

What, then, is the "perfection" to which Paul referred in 1 Cor. 13: 10, after which the spirit-gifts would be withdrawn? The word in Greek is *Teleios*, and it signifies, "having reached its end," "finished," "complete," "mature," and so forth. Compounded with the word "epi" signifying "fully," it is found in 2 Cor. 7: 1: "Perfecting holiness in the fear of God." Here the word is used in the sense of "fully completing the process" of holiness in the fear of God. It occurs in Col. 3: 14 where the Apostle teaches that charity is the "bond of perfectness," that is, the token signifying the completion of a process, the process being the development of the mind of Christ.

The "completed process," the "perfection" the Apostle had in mind in 1 Cor. 13: 10, at the conclusion of which, the spirit-gifts would be withdrawn, was the final revelation of God's purpose.

The spirit-gifts were designed to establish the Ecclesia, after which they were withdrawn as having served their purpose. Thus Paul taught: "He gave some, apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry . . ." Weymouth renders this last statement as, "In order to fully equip his people for the work of serving."

This work was completed in Apostolic times. Spirit-endowed men helped establish ecclesias, and confirmed their testimony by these signs; the New Testament was written through this means, and the will of God finally revealed to the world. The writing of the Book of Revelation, by the last of the Apostles, perfected, or completed, this work.

1 Corinthians 13: 8-10, predicted that the gifts of the Spirit would be withdrawn when perfection came, and so it came to pass. The gift of prophecy failed, the gift of speaking in tongues ceased, the gift of knowledge vanished away, and faith, hope and love alone remained, stimulated by the Spirit-word contained in the Bible (v. 13). Of these three virtues, love is the most permanent, because when Christ appears faith will be swallowed up in sight, and when eternal life is granted the worthy, their hopes for the future will cease. Love, alone, will remain, to bind in one all saints in every age.

Paul also declared (v. 9), "For we know in part and we prophecy in part." He was looking at the Ecclesia as a whole. Some had the gift of prophecy, some the gift of knowledge, others the gift of tongues. Each contributed their part to the whole, and by such means, and the revelations that came therefrom, the Ecclesia was guided according to Divine wisdom. These signs helped to establish the testimony of the Ecclesia in Apostolic days, and this was acted as a guide for saints ever since. By the bestowal of the Spirit, Paul wrote his epistles, and John the revelation, and the complete will and purpose of God was made known to man. "That which is perfect" (i.e., complete) had come, and there was no further need to rely upon that which was done partitively before.

How were the spirit-gifts bestowed? The answer is by the "laying on of the hands of the Apostles" (Acts 8: 18), or of someone directly authorised by Heaven to do so (Acts 9: 17). It could not be done by any ordinary, or even extra-

ordinary disciple. Thus, although Phillip the Evangelist carried the Truth to Samaria, and amazed the people with his miraculous powers, it was only when Peter and John came from Jerusalem that the power of transmitting these gifts to others was made possible (Acts 8: 5, 6, 14-18). Thus it appears that this power was limited to the Apostles, and with the death of the last of the Apostles the power ceased, the spirit-gifts were withdrawn, it had served its purpose.

Of course, Mormans and others will declare that their Pastors are in the line of Apostolic succession, but such spurious claims can not be supported by an appeal to the Word, and in this matter we suggest you read "Elpis Israel," pp. 209-218.

—Logos Committee

### Does Blood Transfusion Violate God's Law?

## "ABSTAIN FROM BLOOD"



In the Brisbane daily Press, there appeared recently a report in striking headlines of the death of a member of the "Jehovah's Witnesses" Sect, consequent upon his refusal to accept a blood transfusion on religious grounds. A few weeks previously, another member of the same Sect had acted likewise, but he did not die. The sentiments of a few clergymen anent their action were published next day. They were in general agreement that "nobody under a democratic rule could do anything about it." One commented that "the man was misguided," another that "he had carried an interpretation of the Bible to extremes," but none of the critics attempted to unfold the Scripture on the subject. This latter statement could lend the impression that one could be warranted in adopting a conviction up to the point when it might prove a bit inconvenient. This criticism, however, could be of some service to us, in that it might help us to see that it is possible for some of us to arrive at a certain interpretation of some matter that is not quite possible of absolute demonstration—action in such a case could be fruitful of discord and even division. There may, perhaps, be less division than obtains if "uncertain details" are not made major issues—disfellowship must be wholly justifiable.

The publicity referred to above causes me (as it will others also) to a fresh study of the Scripture on the subject. It is not the easiest matter to unravel, and it finds very inconspicuous treatment in our literature. Acts 15: 29 is generally regarded as the chief support for the stand taken by the members of the Sect referred to, though I find also, they particularly stress the direction in Gen. 9: 4. They regard this as particularly convincing in that it was instituted when there were but eight people on earth, and therefore antecedent to the law of Moses, which would indicate that it is a direction for all subsequent peoples. The whole of Acts 15 makes it clear that the restrictions in v.29 were pronounced because of some connection with the Law of Moses, but I stress the words "some connection." The Law of Moses gives minute stipulations in Lev. 17: 10-14, and Acts 15: 29 is certainly repeating some of the wording, but this is not the real "connection" I allude to. The context in Acts 15 furnishes the connection, particularly the words in v. 21, "For Moses of old time hath in every city them that preach him." The period of Acts 15 was one in which Christ's followers were preaching Christ, not Moses. The decisions of the Apostles and Elders were due to the contingency of v. 21, and it can be conclusively drawn that they had relation to the "hazards" that Christ's followers were suffering at the hands of the preachers of Moses (see vv. 25-27). It was not a direction to continue or perpetuate the Law of Moses, but an advice to wisely avoid trouble over a thing that would certainly be provocative. It has also to be realised that some of the early converts were not too strong — their scruples had to be studied till they became stronger (ponder 1 Cor. 8: 7-13).

The declaration in Lev. 3: 17 may be a little puzzling to a few, but even the verse itself is somewhat self-explanatory. It reads, "a perpetual statute for your generations" which only means while those generations last. In Lev. 3: 17 also direction is given against eating "fat," whilst Nehemiah 8: 10 has a direction to eat fat, with the reason supplied in the very verse. It is not a contradiction or violation, but a change of circumstances.

Many enactments under the Law of Moses have been terminated (see Acts 10; 2 Cor. 3: 7-11; Gal. 4: 9-11; Col. 2: 16). The very law itself is superceded by the Law of Christ (Gal. 3: 19-24). None of this, however, is indicative of affording laxity or heedlessness for those in Christ (Gal. 5: 13). The enactments under the Law were designed for a



purpose, and they proved their purpose: they demonstrated that righteousness is not an easy life, but a very painstaking one (may we all ever remember this!). The Law was a discipliner, and we can realise now how helpless and hopeless we would still be but for Christ. We do well to realise the value of Christ, and, at the same time, grasp the significance of 1 Tim. 4: 3-4.

There is, therefore, no reason to conclude we are subject to the restrictions of Lev. 17. It can also be gathered that Jesus is actually freeing our minds of this by the fact that he adopted the symbol of our "drinking his blood" and enforcing the idea that we "have no life in us if we drink not." It would be inexplicable if the restrictions referred to are still to be applied to us. It should be remembered too, that nowhere in the Scripture is blood transfusion referred to, and certainly not discounted. It is beyond refutation that blood transfusions have saved the lives of thousands. Many babies have had to be drained of all their blood, and filled with a different blood. Transfusions also have largely been at the sacrifice of donors—remember the greatest of all sacrifices! The restrictions regarding "blood" under the Law were designed to impress lessons from a certain angle. We, at this stage, have read and seen the records, and are now in full surrender to Christ. We have not the former ceremonies and symbols to maintain, for they were but "shadows" of the "substance" even Christ.

We now rejoice with joy unspeakable in the merits of the "altogether lovely one," who is the very "mystery of godliness."

—J.B.W.



#### Editorial Comment:

We are very pleased to receive the above contribution, for it opens up a subject that is troubling many brethren throughout the world. In some parts, brethren have taken the matter so seriously that they have refused to fellowship others who confess they see no objection in Scripture for blood transfusion for the saving of life. Others feel concerned and troubled as to what their attitude should be in the face of the fierce prohibitions of Scripture to the "eating of blood."

Just prior to receiving the above article a letter arrived from a distant country asking us to give some attention upon this matter in "Logos," in view of certain statements that were circulating among the brethren. We wrote back for further particulars, but meanwhile the

above article appeared, and we felt it would prove an excellent starting point for our consideration.

The above article handles mainly the prohibition of the Law of Moses, and if we had only the enactments of the Law to consider, it might be thought conclusive, but we have more than that!

Moreover, we hardly feel the reasons advanced for the conclusion reached would be deemed satisfactory to men who were sufficiently resolute in their convictions (such as the J.W.'s referred to above, and some Christadelphians) to face the risk of death rather than succumb.

The point is advanced that under the Law the eating of fat was condemned, but in Nehemiah 8: 10 it is permitted, and it is alleged that a changed state of circumstances led to a modification of the original law. But there was no changed state of circumstances, the law was still binding in the days of Nehemiah as in the days of Moses, and, in fact, the original prohibition against the eating of fat still obtained. The "fat" of Nehemiah 8: 10 is an entirely different word in Hebrew from that which was prohibited the people under the law. The word ("mishman") is rendered "fatness" of the earth in Gen. 27: 28, and "fatness" of flesh in Isa. 17: 4, and is used in the sense of a fat animal or a rich dish in Nehemiah 8: 10, and has no application to that fat of animals which was denied the people.

In fact, the prohibition to "eat blood" went beyond the Law. As the writer above has noted, Noah and his sons were instructed in this matter, so that the prohibition had universal application, long before the Law of Moses came into being. This text must be dealt with, and the matter satisfactorily explained, before a case for blood transfusion can be admitted.

The fact that the lives of thousands have been saved by blood transfusion has little to do with the matter, for if it can be shown that the practise is condemned by Scripture, then we would of necessity have to obey even though it may mean a temporary limiting of our lives. We leave it there for the time being, and propose, God willing, to revert to the subject again next issue. Meanwhile we suggest the Reader give some thought to the matter, and we would be pleased to receive any comments upon the subject based upon the Word.

—Editor



# "The Story of The Bible"

## The Australian Christadelphian Children's Magazine

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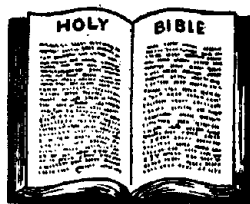
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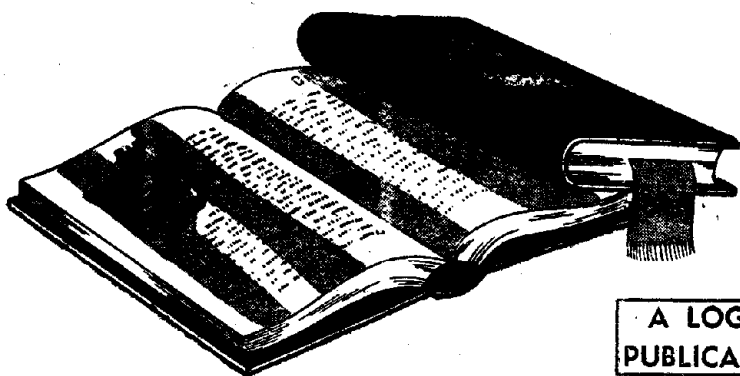
**WHY WE CAN  
TRUST THE BIBLE**

JOHN 15:1



# The Story of the Bible

A MAGAZINE DESIGNED  
TO INSTRUCT CHILDREN  
IN GOD'S WORD -  
"THE BIBLE"



A LOGOS  
PUBLICATION



AUSTRALIAN EDITION



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

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

(Acts 15: 14)

No. 10

June, 1956

Vol. 22

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

Paul.

VOLUME TWENTY TWO

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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**Thoughts for the Times**

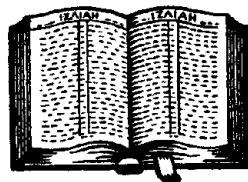
## Science and The Bible

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

—J. Thomas

100 Years Ago and Now:

## Impending Judgment on a Guilty World!



*"This is the guilt under which the world lies—that it rejects the (Gospel) message, and despises the messenger. A few in each successive generation, have had their hearts opened by the truth, to receive the one and welcome the other, but as to the mass of mankind, yea, even in those countries where Christ is nominally owned, they join with one consent to slight, to neglect, to despise God's embassy of peace. Nay, worse than this, in NOMINALLY Christian countries, the name, and the ostensible authority of Christ, are used to consecrate the sins from which he came to deliver us—to bind more firmly on men's souls, the chains and shackles from which he came to release us. Christianity, instead of converting the world, as is the boast of our day, has itself been corrupted, and is the means in this corrupted state, of plunging men into deeper moral debasement than that in which it found them. IT IS FOR THIS, THAT JUDGMENT IS AT THE DOOR. Yahweh hath spoken, but this evil generation pays no regard to what He says; and therefore the sword is upon them, and worse to follow."*

—Bro. J. THOMAS, from "Herald of the Kingdom," 1861.



We were very interested to receive recently from U.S.A., a copy of "The Hamilton Spectator," a daily newspaper circulating in Hamilton, Canada. The front page, covering the main international news items for the day, was most significant. Large headlines spoke of the efforts of Arabs in conjunction with Egyptians to create in the Middle East a united bloc of anti-Jewish states. Other headlines made reference to Britain's troubles in Cyprus, the impending visit of prominent Russians to England, the efforts of the Western Powers to create a powerful Western European army as a buffer to the growing power of the Soviet, and other features, the significance of which were instantly apparent to the student of God's Word.

But by far the most important feature was a special report on Palestine written by the "Spectator's" on-the-spot reporter. This appeared under the caption "Vortex of Hate," and with the additional streamer—"All it Needs Is One Spark—for WAR!" The article referred to the Middle East as "a festering sore, exuding hate to the menace of world peace,"



and added, "It is the very existence of Israel that is the core of the whole inflammable situation." It drew a picture of Israel that is very familiar to Christadelphians—the disproportionately long frontiers (about 700 miles) around which are grouped bitter enemies of the new State, the colonies of Arab refugees grouped along the borders of the country, the terrible tension that exists among the Jewish people as they live in a state of uncertainty from day to day, and the trigger-happy attitude that is adopted by the armed patrols of both Arabs and Jews, and which results in border "incidents" occurring daily.

So impressed was the Editor of the "Spectator" with the report he received upon the Middle East, that he was driven to Bible prophecy as alone adequate to express the seriousness of the crisis. And thus this issue came out with a quotation from Joel 3: 14 in very large type, prominently splashed across the top of the page: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Underneath this quotation was an illustration of an Arab Camel-driver, leading his animals, and under the illustration there was the statement: "The prophet Joel wrote of the 'Valley of Decision' more than 2,500 years ago. Today the term could be extended to the whole of modern Israel as tension increases between the Hebrew State and its Arab neighbours. Although many of the 'multitude,' like the camel driver pictured above, still exist under conditions not far removed from those of Joel's day, observers fear that the wrong spark in the valley could lead to Armageddon—complete with the horror weapons of modern warfare."

It is a wonderful testimony to the significant times in which we live, that a daily newspaper can set forth its news in such a way, drawing upon the words of the prophets, as illustrative of the times. Nor can the terrible crisis that faces mankind be overemphasised. The "Spectator" referred to the "horror weapons of modern warfare," and the crisis to be inaugurated will witness a "time of trouble such as never was." The Scriptures speak clearly of this, warning mankind, and particularly ourselves who are contemporary with the crisis, of the terrible nature of things that will precede the setting up of the Kingdom on earth. Balaam looked forward to that time, and in prophetic vision spoke of the destruction of the wicked from among the nations, and exclaimed: "Alas, who shall live when God doeth this?" (Num. 24: 23). Hannah, too, the godly mother of Samuel the

prophet, in prophetic vein sung: "The adversaries of Yahweh shall be broken to pieces; out of heaven shall he thunder upon them; Yahweh shall judge the ends of the earth; and He shall give strength unto his king, and the horn of His Anointed" (1 Sam. 2: 10). King David, also, when speaking of the glory of his Son's coming reign, declared: "But the sons of Belial shall be all of them as a thornbush caused to be thrust away, though not with hands shall they take possession of them; but the man shall smite upon them; he shall be filled with iron, and the shaft of a spear; and they shall be utterly burned with fire in their habitation." (2 Sam. 23: 6, 7).

The Psalms are full of the coming triumph of Christ in the earth and the resultant destruction of the rebellious. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel" (Ps. 2: 9). "The nations are sunk down in the net that they made: in the net which they hid is their own foot taken. Yahweh is known by the judgment which he executeth; the wicked is snared in the work of his own hands" (Ps. 9: 5), "Thine hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; Yahweh shall swallow them up in His wrath, and the fire shall devour them" (Ps. 21: 8-9), "Come, behold the works of Yahweh what desolations He hath made in the earth" (Ps. 46: 8), "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the head over an extensive region" (Ps. 110: 5-6).

The prophets add their testimony. Isaiah spoke of Yahweh's purpose "to stain the pride of all glory, and to bring into contempt all the honourable of the earth." Jeremiah declared that "the slain of Yahweh shall be at that day from one end of the earth unto the other" (Ch. 25: 30-33). Ezekiel predicted the great holocaust of Armageddon (Ch. 38), Daniel tells of the "time of trouble such as never was," Hosea of the great judgment of Jezreel, Amos of the nations being brought to a state of abject fear, Joel of the judgment of Yahweh in the Valley of Decision, and so on throughout the writings of both the prophets and apostles.

The reason for such judgment is expressed in the reference from the "Herald of the Kingdom" quoted above. This age is becoming increasingly wicked and rebellious against God. Wise in its own conceit, it will not listen to the Voice

of true Wisdom, and goes heedlessly on its way. It rejects the proffered mercy of Yahweh, and thus becomes subject to His wrath. Not only so, but it provides the means of its own punishment. The troubles of the last day will be largely self-inflicted. "I will call for a sword against him," declares the Lord speaking of Gogue, and so "every man's sword will be against his brother." A sort of respectable atheism is gaining currency which mocks at religion in all its forms, and particularly the Truth. God is rejected, His Name blasphemed, and the Truth ridiculed. And casting Him off, moral restraint is likewise relaxed, so that the times are evil indeed, so evil, that the disciplinary judgments of Yahweh are required before any betterment of conditions can be expected: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9).

And for this time the righteous yearn. They desire the day to dawn when "all men shall know Yahweh," when "the knowledge of the glory of Yahweh will cover the earth as the waters cover the sea" (Hab. 2: 14). They rejoice in the development of the signs, and desire the day to dawn when the blasphemous, and degenerate, systems of Gentilism shall be overthrown with what the "Spectator" calls "the horror weapons of Armageddon," and the Divine system of Christ shall take their place. The Day of Yahweh is near at hand, as the signs so abundantly tell, and seeing these things, the righteous can well "lift up their heads," knowing that "their redemption is at hand."

Meanwhile, we recall that Jesus wept over Jerusalem, because the people rejected the things that belonged to its peace, and brought upon themselves the judgments of A.D. 70 (Math. 23: 37). And we, in this age, may well sorrow in like manner over a world that lieth in wickedness, and daily ripens for destruction? But shall we be content with sorrowing? The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights, and bridal glories, which Christ and his brethren shall share, ere he comes forth from the wedding to execute vengeance on his foes. And shall we not use the opportunity to sound forth the gospel of God's grace? If it be true that judgment is at the door, instead of the gradual peaceful introduction of millennial blessedness, which some delude themselves into believing, is not our duty clear? Knowing the judgments which await the world around us, knowing that grace has rescued us from those judgments, and that when they are

executed, we ourselves shall be with him who executes them, is it possible that we can selfishly enjoy the thought of our own security, and leave the poor world unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners uninvited, **unurged, UNINTREATED** to flee from the impending storm to the shelter of His open arms?

The time is short, as "The Hamilton Spectator" reminds us. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master, and seeking his glory, in the midst of a world which either rejects him openly, or the more decidedly rejects him in reality, for owning him in appearance and in word, but not in deed. May his own truth animate us. May communion with him cause the fountains of compassion for those around us to gush forth. May his truth go forth with power, testifying to the impending judgments that shall consummate the age, and calling men to the safety that exists only in Christ. And may each one who names the name of Christ in truth be stirred up to this work, that having taken his word into their hearts, they proclaim it to those about that "whosoever will" may take hold thereof. Then, when the storm does break, and the judgments of the last days are ushered in, the blood of the slain will not be accounted unto the Ecclesia in these days because it has failed in its duty. Let us not minimise the significance of the times in which we live, or the extent of the "time of trouble" that wicked men will bring upon themselves and the world. The Lord Jesus is at the door, and when he comes may it be that he will find that a virile and uncompromising testimony to his truth and honour is being proclaimed by those who delight to call themselves "the brethren of Christ."

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#### ● FROM CANADA

(O.H.): "I have never read "Phanerosis" except in the serial form in the "Logos," and I have placed an order for it. I have heard brethren say it is too deep, but I have found the reading of your series most enlightening. Regarding the 6th and 7th vials, some are of the opinion that the seventh begins before the sixth ends, and that we are today in the midst of the seventh vial. But there is no disputing Brother Thomas's exposition on p. 123 of "Eureka" (new edition), and should we not appreciate that the sixth vial is for the purpose of preparing the way of the Kings out of the Sun's rising" who in turn are to "change the air?" At the end of the sixth seal there was an earthquake, at the end of the sixth trumpet there was an earthquake (French Revolution) and at the end of the sixth vial there will also be an earthquake (Armageddon) which is prior to the seventh-vial judgments. To speak of "flying machines" in relation to the seventh vial is to me absurd."

As Others see Us

## 4.—How the American Encyclopedia Views Us



The following definition is from **The Encyclopedia America**, American Corporation, New York, Chicago, 1953 Edition, vol. 6, p. 598.

**CHRISTADELPHIANS**, "Brothers of Christ," a small body of Christians, owning John Thomas, M.D. (1805-71), an Englishman, as their founder. He emigrated to the United States in 1832, and was for a time connected with the Disciples of Christ; in 1834 he declared opposition to the doctrines of that body concerning baptism, and other subjects. He announced his belief that the existing churches were apostate and then began to form societies which held with him to the Bible as the only rule of faith and practise, and to the idea of restoration of primitive Christianity. Several years later, in the early 1850's, the distinctive name of Christadelphians was adopted. Christadelphians do not hold to the ordinary view of the Trinity, believing that the Holy Spirit is not a person but an effluence of divine power. They are promillennialists, believing that Christ will come and set up his kingdom in Palestine, and that at the end of the thousand years the righteous will receive the reward of eternal life, and the wicked will be sentenced to eternal death. They baptise by immersion and govern their churches by the congregational system. They have no conferences or associations, but hold fraternal gatherings. There is no ordained ministry. They have 134 societies, or churches, and 3,352 members, scattered over 24 states. "The Christadelphian Advocate," Waterloo, Iowa, is their organ. Consult Roberts, R., "Dr. Thomas, His Life and Work" (Birmingham, 1880), and "Who are the Christadelphians?"

**Comment**

It is good to read that Brother Thomas aimed to restore "primitive Christianity," but apart from that statement, the definition above is perhaps the worst we have read. The statement, "Christadelphians do not hold to the ordinary view of the Trinity," hardly correctly states our complete opposition to this belief. "Christ will set up his kingdom in Palestine," though partly true is completely misleading, for it does not go on to say that from that centre his authority will extend to all the world. "At the end of the thousand years the righteous will receive the reward of eternal life," is completely incorrect. Unfortunately, the address of the

publishers of "The Encyclopedia America" as given above is hardly sufficient to write with assurance that the letter will be received, but perhaps some brother, or Ecclesia, in America would care to take this matter up and write correcting the false impression. The definition we prepared for Collier's Encyclopedia (published in "Logos," p. 199) could be used for that purpose.

One point is worth commenting upon. The Encyclopedia states that Christadelphians do not have "conferences" but only fraternal gatherings. This was the case once, but there has been a drift from it in recent years particularly in Australia. Let us have Fraternal Gatherings by all means; they can form a very helpful adjunct to our Ecclesial life, especially when given over to the exposition of the word and sound, virile exhortation, but the introduction of "business," which should be left to the attention of each individual Ecclesia, tends to spoil the whole aspect of these gatherings, without contributing to them spiritually. There is a fraternal gathering scheduled to be held in Melbourne in 1958 if Christ delays his coming. The brethren in that city have the opportunity of making it an outstanding spiritual success, and we believe that this would be helped by the elimination of the "business" section of the gathering which, over the years, has been productive of little good.

—Editor

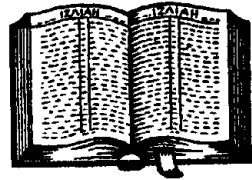
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God has told us of the latter days, that "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." The current aspect of things has a wonderful resemblance to this description. There have been times of turmoil before, but never in the present form or connection. Therefore, though filling the natural mind with alarm, it is of a nature to inspire the believer in God's word with hope and gladness. The portents are of the day of Christ which after devastating storms will dawn upon the world in peace and glory, a morning without clouds. The crisis is long drawn out and liable to fatigue mortal expectancy; but its glorious end is so sure and so stable when it arrives that we may well with patience wait.



"Many things had to happen before the disciples could see Christ again. These have all happened so far as their general outline is concerned. In a peculiar sense, the ends of the ages have gathered on our generation. More numerous are the reasons than they have ever been before, for the "looking for His appearing." We know neither the day nor the hour; but many converging indications tell us that the time is near, even at the door.

## Does Blood Transfusion Violate God's Law?

*Why was Partaking of  
Blood Forbidden ?*

*“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among the people” — Leviticus 17: 10.*



The reference quoted above from the Law of Moses, expresses the stern prohibition of God against those who ate blood. It was a law that applied not to Jews only, but also “the stranger that sojourneth among you” (see vv. 9-14).

The uncompromising decree of the Law, together with the instruction of the Apostles and Elders, as recorded in Acts 15: 29, and which was confirmed by the Holy Spirit, has caused some in the Brotherhood to take a stand against blood-transfusion, even to the extent of refusing fellowship to those who may not see eye to eye with them in this matter.

The sect styled “Jehovah’s Witnesses” is likewise adamant in its refusal to accept blood-transfusion for the saving of life, and has given much publicity to the subject in its various periodicals. These articles stress the damage that can result from blood-transfusions, one writer claiming that upwards of 100,000 cases of yellow jaundice were contracted through this means (see “Awake,” Feb., 1951). They also question the value of it under any circumstances, and quote extensively from doctors and scientists in support of their allegations, claiming that a more efficient substitute can be provided. Finally they advance the Scriptures as a reason why blood-transfusions should be rejected, quoting passages such as the reference above in support of their contention.

We are not greatly concerned with the teaching of the “Jehovah’s Witnesses.” They are too far astray on other, and more important aspects of the Truth, to be accepted as a reliable guide. Nevertheless, the subject has been a matter of concern to some of our readers, and we have been

asked to give an opinion upon it. We take our stand, of course, exclusively upon the Bible. We have not sufficient knowledge of the science of the matter to contest the value or otherwise of blood-transfusions. We do not know whether the practise is good or bad, right or wrong, helpful or harmful from a therapeutic point of view, and apparently physicians can be quoted as giving opinions on both sides of the fence. It is true that medical science is dabbling in things apparently beyond its knowledge today, and is issuing drugs, and indulging in "cures," which time is revealing to be far from wise. One hundred years ago, it was common practise to "bleed" a person for almost all complaints; but today that is considered "out of fashion," and, instead, doctors are experimenting with blood in another way. It may be, therefore, that all that the "Jehovah's Witnesses" say about the practise may be true, and that finally it may be proved that its disadvantages outweigh its benefits. We do not know, and we are not prepared to consider the matter from that angle.

We propose to consider the Scriptures advanced in condemnation of the practise. And at the outset, we may as well state clearly, that though we have read articles pressing the unscriptural nature of blood-transfusions, we have not found them conclusive, when all the facts are brought into correct focus.

A law prohibiting the eating of blood was introduced immediately after the flood. Noah was told, "Flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9: 4). This is felt to be conclusive by some. They point out that Noah was not under the Mosaic Law, and therefore the instructions given to him were binding on all.

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#### THE STORY OF THE BIBLE

The first three numbers of this publication have been issued, and many appreciative comments have been received from readers. A publication such as this, imposes a financial burden which each additional subscriber helps to relieve. For example: our circulation to date numbers approximately 800, but in order to get the magazine printed at anything like a price, we have had to take 1,600 copies. If every one of those copies had been taken up, and the full subscription price paid, with printing and postal expenses as they are, we still would not have met our commitments. In other words, the magazine is issued at a loss at the present moment, with the hope that increased circulation later, might find it self-supporting. We therefore solicit the support of the reader, and will be happy to forward free sample copies to any desiring them.



But that is not a conclusive argument; indeed far from it. On that basis, animal sacrifice, circumcision, the distinction between clean and unclean animals, should likewise be binding today because they, too, were before the Law. And if the severe penalty of the Law concerning the "eating of blood" be stressed, the punishment for those who did not practise the rite of circumcision was just as harsh. Abraham was told, 400 years before the Mosaic Law was given, ". . . the uncircumcised man . . . shall be cut off from his people; he has broken the covenant" (Gen. 17: 14). It will be admitted by all that the rite of circumcision is not binding today, except in a spiritual sense.

Why was Noah prohibited from eating blood? The reason was expressed in the Mosaic Law: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls (lit. "lives"), for it is the blood that maketh an atonement (i.e., covering) for the soul. **Therefore** I say unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood" (Lev. 17: 11-12).

Here is the reason why blood was prohibited—because it provided covering for sins. Any who ate it, therefore, would deny himself this covering, and such a one would have been "cut off from among the people." This reason no longer exists today, for the blood of Jesus provides the necessary covering (1 John 1: 7; Eph. 1: 7; Col. 1: 14; Heb. 10: 19). The shadow has been done away in the substance.

It will be seen, therefore, that the law against the eating of blood was based upon its sacrificial import. The same Law also prohibited the people eating fat, and for a similar reason: the spiritual lessons involved (Lev. 3: 17). It was the blood of a dead animal that was poured out, and not that of a living one. In fact, death was an essential part of such an offering, and in the sacrificial offering of the animal, and the ceremonious pouring out of its blood, there was seen the type pointing forward to the Lamb of God to be offered for the sin of the world. This was all associated with the Law forbidding the eating of blood. In other words, it did not envisage such a thing as blood-transfusion which is something entirely new and apart from these provisions, and concerning which the Law did not legislate for or against. And "in the absence of law there is no transgression."

In passing, it is interesting to notice, that the blood of all animals was poured out, even those slain specifically for food, and not for sacrificial purposes. If an animal was to be slain for food, it was brought to the tabernacle, and the blood was poured out upon the ground. In the case of a person living too far from the tabernacle for that purpose, he was required to ceremoniously pour out the blood upon the ground and cover it with earth (Deut. 12: 21-25). If this ritual was not carried out, it was considered a capital offence, punishable with death, on the basis that "he had shed blood" (Lev. 17: 4), and this was not permitted, in man or animal, unless in accordance with the precepts of Yahweh.

The meaning of this, in regard to animals, is obvious. God was impressing Israel with His grand purpose of redemption in Christ, even in the daily provision of food. The food they ate sustained them, and gave them continuance of life, but it was provided only at the expense of other life, pointing forward to the offering of Christ, who gave his life that we may live. The token of that life, was the blood poured out, so that we read of Jesus, "He poured out his soul (life) unto death" (Isa. 53).

Blood was therefore prohibited the Jews because of the sacrificial meaning expressed in pouring it out; a meaning that centres upon the Lord Jesus. As the type was fulfilled in him, it has been removed, together with the law concerning it, and it should no more be urged against the principle of blood-transfusion, than should the many other enactments of the Mosaic Law that have been "done away in Christ" (Col. 2: 14).

We have, of course, yet to consider the bearing of Acts 15: 29 in relation to this matter, and that we propose to do (God willing) next issue.

—"Logos" Committee

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### *Herald of the Coming Age*

This bi-monthly periodical commences the seventh year of its existence with the current issue. The subscription rate is very modest, being only 2/9 yearly. In addition, we are prepared to mail 60 copies of the "Herald" to 60 different addresses (in Australia or New Zealand) for £1. If any reader desires to circulate the people of the town in which he resides, he can obtain the addresses from the telephone book, then forward them on to us together with remittance at the special rate of 60 addresses for £1, and we will attend to the rest. The next three issues of "Herald" will expound in detail the life of Abraham, revealing its bearing upon the purpose of God.



### Verse by Verse Exposition of Jonah

## 4.—“... THREE DAYS and THREE NIGHTS”

*“Now Yahweh had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights”—Jonah 1: 17.*

Many have mocked at the story of Jonah on the score that his experience was impossible. They have pointed out that the gullet of a whale is too small to allow passage of a man, but the record in Jonah says nothing concerning a whale. The word in the Hebrew signifies a “sea monster,” and is correctly rendered “a great fish” without stating the specie. The Record also states that this fish was prepared by Yahweh for the purpose He had in view. In the swallowing of Jonah, we are in the presence of miracle, just as much as in the case of the resurrection of the Lord Jesus, and miracle cannot be explained in terms that a sceptic can appreciate or accept. Faith is required, and where this does not exist, argument is useless.

Jonah was in the belly of the fish three days and three nights, and in his experience typified the Lord Jesus who declared to the Scribes and Pharisees, “As Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth” (Mat. 12: 40). In passing, we would point out, that though “ketos” is rendered “whale” in this place, it really signifies “sea-monster,” and is so translated in the margin of the Revised Version.

Was Jesus “three days and three nights in the heart of the earth?” or did he arise on the third day? or was it after three days that the resurrection took place?

This question has been the subject of discussion throughout the years, and many explanations have been attempted. The best we have read, is that supplied by Brother W. H. Carter, in his interesting work, “Prophecy and Chronology,” from which the following has been compiled.

The Gospel records declare: (1)—“**After three days** he will rise again” (Matt. 27: 63; Mark 8: 31). (2)—“**The third day** he shall rise again” (Matt. 16: 21; 17: 23; 20: 19; Mark 10: 34; Luke 9: 22; 18: 33; Acts 10: 40; 1 Cor. 15: 4). (3)—“**Today is the third day** since these things were done” (Luke 24: 21). (4)—“**Destroy this temple and in three days** I will raise it up” (John 2: 19). (5)—“**Make (the tomb) secure until the third day**” (Matt. 27: 64). And finally (6) the reference from Matthew 12: 40, quoted above, which states that the Lord would be in the heart of the earth “**three days and three nights.**”

An explanation can only be deemed satisfactory that reconciles the above, apparently, contradictory statements. It will be obvious that two different meanings are attached to the word “day” in the passages listed above. Passages 1 to 5 all refer to days of 24 hours, whilst in number 6 such days are divided into “days” and “nights,” each of which therefore consist of 12 hours. This is important to the explanation.

Allowance must also be made for the Hebrew practice of reckoning a **part** of a day as the **whole**; but this rule can only limit the duration of the period of Number 6 with respect to the **first** “day” and the **third** “night”; thus preserving the harmony with examples 1 and 3, where “**after three days**” and “**three days since**” are seen to be parallel sayings.

As far as the remaining statements are concerned (Nos. 2, 4, 5 listed above), the terms of 1 Cor. 15: 4 provide the clue to the harmony: for there the apostle says: “I delivered unto you . . . how that Christ died for our sins according to the scriptures; and that he was **buried**, and that he **rose again** the third day.”

Here his “rising” is linked with his **burial**. He rose “the third day” after his burial; although dating from his **death**, it could be said, “After three days he will rise again” (Matt. 27: 63).

From Matthew 27: 46-50, it is evident that Jesus died about the 9th hour (3 p.m.); furthermore, it was at that time the Jews sought the consent of Pilate that the legs of the crucified should be broken, and their bodies removed before the coming of the Feast Day (John 19: 31). The law required that he that was “hanged on a tree” should be taken down and buried “that day” (Deut. 21: 23). Subsequently Joseph of Arimathea went in to Pilate and requested

permission to take the body of Jesus and lay it in his own tomb which was close at hand. Meanwhile "a hundred pounds weight" of spices were prepared and brought to the place of burial, and "when even was come" he was taken down from the cross and buried. That this service to their dear Lord had to be done in haste is manifest from the fact that "when the sabbath was past" the women came to the sepulchre "bringing the spices which they had prepared" to enable the work of burial to be completed. In actual fact, it must have been almost at the end of the day that the immediately necessary part of this labour of love was finished, for says Luke, "the sabbath drew on" or "was about to dawn." The "third day" series of passages appear to take special account of this fact, and therefore count the days from the moment of his actual burial, and not from his death.

Certain facts are beyond dispute: (1)—Jesus was put to death on the 14th day of Abib (Nisan), that being "the day when the passover must be killed" (Luke 22: 7; 1 Cor. 5: 7). (2)—The day following was a sabbath (Luke 23: 54). (3)—He rose "the first day" (Mark 16: 9).

Combining these three facts, and assuming that the "sabbath" was the normal weekly sabbath (Saturday), it has generally been taught that the Lord was crucified on Friday.

But such a view conflicts with the statements concerning the length of time the Lord was to remain dead, particularly the one connected with Jonah: "As Jonah was three days and three nights and the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This was not so if Jesus was crucified on Friday and rose on Sunday.

But was the sabbath referred to the normal weekly sabbath? The answer is in the negative. The 15th Abib, the day following the slaying of the Passover Lamb, was also a sabbath, being the day of the feast (Lev. 23: 6, 24). Of course, it is possible for the 15th Abib to fall on the normal sabbath day, but that it did not do so in the year that the Lord was crucified, is implied in the statement of John 19: 31: "For that sabbath day was an high day." It was not the normal sabbath, but the special sabbath that always took place on the day following the slaying of the pascal lamb.

Brother Carter, in his work quoted above, gives reasons

for concluding that the 15th Abib in the year that Jesus was crucified was a Friday, so that the Lord was slain on a Thursday afternoon about 3 p.m. and this was followed by two sabbaths; the "high day" of the feast, and the normal weekly sabbath. The prohibitions of the law prevented the friends of Jesus completing all they desired to do before "the first day of the week" when they went early to their task.

It will be seen that this explanation reconciles all the apparent difficulties.

Jesus was "three days and three nights in the heart of the earth," for being laid to rest on Thursday, and following the Jewish practise of accounting a part of a day as a whole, he was in the grave Thursday, Friday and Saturday as far as "days" were concerned; and Thursday night, Friday night, and Saturday night as far as "nights" are concerned. He rose very early on the "first day."

On this basis, also, he rose "after three days," the days being Thursday, Friday and Saturday, and the Lord's resurrection taking place on Sunday.

Computing the matter differently, it could likewise be said that "he rose the third day." On this computation, the days are reckoned as days of 24 hours, upon the third of which, the Lord arose.

Thus the difficulties are reconciled, and on the first day of the week, the Lord arose, the antitype of Jonah.

—H.P.M.

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"Covering a multitude of sins" is not winking at them. To wink at them, in the sense of conniving, is to be a partaker in guilt. To cover them is to conceal them, instead of either whispering or blazoning them; and to conceal them is lawful when they are infirmities of the flesh which a brother would not defend.

—R.R.



That "some young sisters" also dress in a direction opposite to the "shamefacedness and sobriety" which Paul enjoins, is doubtless true, but it is a little more excusable in their case, than in the case of the dandy. He is out of place altogether. The commandments of Christ will prevail with those who belong to Christ.

—R.R.

HAVE YOU EVER BEEN ASKED  
THIS QUESTION:



## *What Does the Truth Mean to You?*

A brother was once asked by one outside: "What do you actually believe?" He proceeded to reply: "I don't believe we have an immortal soul, I don't believe in a personal supernatural devil, I don't believe we go to heaven when we die, I don't believe . . ." And then his questioner cut him short by saying: "I asked you what you **did** believe, not what you **did not!**"

The incident is instructive. It is important that we should oppose the Apostasy. **Christendom Astray** and **The Declaration** have their uses, and very valuable ones too, though many brethren think that if a candidate for immersion knows the propositions of **The Declaration**, he, therefore, is necessarily ready for immersion. This is not always the case.

A brother recently asked me to define my attitude to certain matters connected with redemption in Christ Jesus. In declining, on that occasion, to narrow my reply to a conversation of certain specific texts, I replied that I did not feel that such would give a true conception of my beliefs. I wrote:

"The Truth is such a unit that it is often spoiled when you break it up into subjects. The Scriptures do not present it under subject headings. If they did, there would have been a logical, consecutive, indisputable treatise on the sacrifice of the Lord. Instead, the Word often takes the Truth for granted, and to arrive at it we have to piece together many events, discussions, histories, proclamations, biographies, poems, songs, symbols, parables and personal letters—and from them all, we derive a whole picture, and a general conception which becomes part of us, independent of this text or that.

"To walk with God, to have fellowship with the Lord Jesus, is not just a 'religion,' it is the result of a mode of thought. It is, if we may use the phrase: 'a philosophy of life.' It is a living experience based on sure facts. It may help our specific discussion, therefore, if I sketch how the Truth lives for me. In doing so, however, let it be perfectly understood that there are plenty of times when the

things I shall write do not burn as brightly in my life as I would wish, but this is my personal faith. . . ."

I then proceeded to briefly sum up the Truth's impact on me. There is only one Truth; but each of us has a different mental make-up, a different background of experience, and varying stage of study of the Word and development in the Divine likeness. Thus the unchanging Truth of the unchangeable God makes on each of us a somewhat different impression. It is one that develops over the years, although the foundation does not vary. Nevertheless it is good to realise what a subjective thing the Truth is: that it is something that lives in a man's personal and inner consciousness as he struggles upwards towards the image of Christ. It would be interesting to read other brethren's summaries of how the Truth strikes them—not the repetition of a code of dogma, but its expression as a seamless garment in their own lives. For the present I append the summary I made to my brother correspondent.

### How I Express the Truth

The purpose of God is to manifest Himself in a multitude chosen out of the human race, who shall reflect His likeness in a mental, moral and physical sense; who shall be bound to Him in fellowship by deep ties of love, loyalty, appreciation and respect. He has, over the centuries, been developing this family for His own pleasure, and in which shall be revealed an eternal companionship of goodness and glory. We often speak of this purpose as God-manifestation, and it is summed up in the name of Yahweh Elohim. This name being translated speaks of He who wills to **become**—to extend all that He is into a multitude of Mighty Ones of whom He is the might (Exod. 3: 14). His name is His repute, His renown, all that He stands for, and is so used in Exodus 34. There His name, or qualities, are "merciful, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." This is the name of which we are called to be part; these are the qualities that we are called upon to reveal.

### Dependence and Love

Yet if we could reflect those qualities automatically — without a struggle, and with perfection, we should be self-



reliant and self-dependent. Loyalty and respect we might have had for God, but love and gratitude would not have been so prominent. That is what Paul meant when he said, "Not of works, lest any man should boast" (Eph. 2: 9). And again: "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (2 Cor. 4: 15). Thus the great Potter formed the original clay of just a suitable strength for His purpose, and so that some of it would ultimately produce vessels of quality He requires. Human nature (often spoken of as "flesh") was not strong enough to reproduce Divine perfection and maintain unflinching obedience. The very necessities of natural existence revolve around "self," and the impulses within (initially neither good nor bad as such) know no limit of themselves. There is no light within man.

The shaping process of the clay by the Potter is by trial and testing. The main tool is DIVINE LAW, which, in many things, is a restriction of that which it is natural for a man to do. The self forces within proved naturally stronger than the Divine restrictions without; and so SIN entered into the world.

God's immediate reaction was to say, in effect, to the inhabitants of earthly Paradise: "I knew you were not yet ready for Eden. Now, to your shame, you also know. Your chastened mood in the realisation that you are not clothed, is the beginning of that 'creation by grace' I seek. Henceforth the world will have two forces at war within it. One will be My law. The other the natural desires and thinking of man. Those who follow My law will be in the minority, and will be sorely tried. They will have their senses exercised by a struggle between good and evil: in themselves, in the company of their brethren, and in the disbelieving world. Under the Captaincy of a perfect one whom I will provide, they will gain the victory and attain, not to the complete perfection of themselves at first, but to that disposition of love, loyalty, gratitude and respect which I set out to establish. Then they will be ready for Eden, which I will re-establish the world over."

### **Patriotism**

We can see clearly that all God's actions towards man are to do with His mind and character, yet so great is God, that unlike human philosophers He does not deal merely in

abstracts, and He has not so constituted us. Thus He set this purpose of God-manifestation on a national footing, with geographical tangibility. The Nation—Israel—became the channel of the manifestation of the Father, but the purpose was still “moral.” A law was given, and prophets were sent, to indicate by plain word and symbol that the national object of Israel’s existence was to reflect the ways of God, or to “express the Name.” But being Nationally organised, there were tangible things around which the love, loyalty, gratitude and respect for God could be expressed. A patriotism, a love of a spot on earth associated with such hallowed objectives became part of the quality of mind which God is creating. God, Himself, loves the country of His choice—Canaan, and will ultimately have His rest in the City of His choice—Zion, because there will be found the practical anchorage of His moral and spiritual purposes. And He desires that His servants should share His loves, and His hatreds, for this is the essence of fellowship. Thus when Paradise is restored, there will be no vague ethereality about it, but all that is best in Israelitish life will be manifest as the last harvest of the Nations is gathered in by the King-priests of Zion, so that God may, indeed, be “All in all.”

### **All Things Gathered together in the Lord**

We thus have a land, a city and a nation to be the central point of this purpose of God to manifest Himself; but more was required: a central Figure by whom and in whom all things might be gathered together in one (Eph. 1: 10), around whom, at last, all the jewels of the Divine Crown may cluster; an elder brother to show to the family what the Father is like, and lead them to Him. This is the Christ, the Lord Jesus. He is the first one whom Yahweh became. The gospel of John is the exposition of this fact. Attainment to Paradise is by personal association, fellowship and companionship with him—not His death only, his life only, or his resurrection only, but **HE HIMSELF**, the perfect expression of the Father, the pivot of the whole manifestation.

The Yahweh Name declares “I will be.” Who? “The Lord Jesus.” Who else? “All in him” (Logos, June, 1949).

Before he came, the faithfully disposed were enabled to endure by the thought of the coming one whom God would provide to manifest Himself perfectly, and who should overcome sin and gain the victory. Assured that they would

be invited to share the victory, they died in hope of the coming one, some with more and some with less of what he would accomplish.

And to us the mystery is revealed: for us he is the living head. We are complete in him. He, himself, in all his aspects, meets all our needs. He is the touchstone, interpreter, example and leader. HE, himself, is the power that influences us, which transforms us initially, and turns us from the path of sin on to the path of Righteousness. In providing this power to create men dedicated to the Father's will, who should present their bodies "living sacrifices," and who should die daily to the natural ways, to provide this in a world full of evil, there was a price and a cost: HIS LIFE. It cost him his life. Thus his death becomes the climax and central feature of his power to save us. Thus whilst salvation is sometimes said to be by feeding on him in his life (John 6), and at other times justification, or being made righteous, is said to be by his resurrection, yet HIS DEATH is the focal point of his turning us from our iniquities (Acts 3: 26). Here the foundation stone of the spiritual Temple was laid at the cost of his blood. What greater appeal could there have been to us to turn from idols to serve the living God? Greater love hath no man than to lay down his life for his friends. And in response, "the love of Christ constraineth us."

### **"Crucified with Christ"**

The Father was in him. He declared the Father's righteous ways (John 1: 17; Rom. 3: 25). If he is in us, and we in him, then we shall be made perfect in one (Jno. 17). His effect upon our lives is expressed in many Apostolic sayings. "For me to live is Christ," "Till Christ be formed in you," "I am crucified with Christ, but Christ liveth in me," "Let him deny himself, take up his cross and follow me," "The cross of Christ by whom I am crucified to the world, and the world unto me," "Created in Christ Jesus unto good works," "You who were dead in sins hath he quickened," "Who gave himself for our sins to deliver us from this present evil world," "Christ suffered for us in the flesh that we should arm ourselves with the same mind, living no longer to the lusts of men, but to the will of God" (1 Pet. 4: 1-2), He redeems us from "our vain conversation" (1 Pet. 1: 18), "He bore our sins away on the tree that we being dead to sins, should live unto righteousness," "He suffered for sins leaving

us an example" (1 Pet. 2: 24), "Our old man is crucified with him," "Mortify, therefore, your members on the earth," "Being made conformable unto his death," "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

So we could go on multiplying passages which speak of the real purpose of our Lord's death — a real purpose which we have experienced, and which needs no theories woven around it. He came to save us from our sins (Matt. 1: 21). You save a man from a disease by curing him of it. This Jesus does for us now in principle. He shows us that the way to the Kingdom is by self-mortification, and doing the Father's will, giving ourselves wholly to it. Thus our natural nakedness is replaced by a disposition toward the Father, called the Righteousness of Faith. It is the gift of God in Christ. God counts, or imputes it as Righteousness. Seeing it as the basis of our life, His mercy forgives us, our sins are put out of His sight. We are covered, or atoned for, by the new mind that Jesus Christ, God's embodied Truth and Word, gives us.

#### **"Love Not the World"**

There is a stern side to the picture. The world lieth in wickedness. The usual channel of the human heart is enmity with God. Having been redeemed and clothed with righteousness, there are standards of righteousness which we must ever acknowledge and strive for, even amidst weakness (Failure repented of, will not fundamentally blot this character. There is forgiveness. And failure forgiven even contributes to the disposition God seeks, though this is not to be misused).

God's ways are inestimably high, for He is holy. They involve a rigid separation from the world and its ways, thoughts and pleasures. Like Abraham, the call to us in Christ is "Get thee out!" We shall have difficulties. We live in the world. The path of duty is not always easy to see. Our duty is not to draw up lists of detailed "do's and don'ts" for others to observe, yet to love the world is adultery. We cannot serve two masters. Jesus didn't as he showed upon the cross.

The religious world will loom large among our "perfect hatreds." It has perverted all the truths above presented. We shall testify against it and all the world, as faithful

Antipas. Yet we shall try to blend compassion, gentleness and meekness with our firmness. Its devil, trinity, immortal soul, ritualism, vicarious death of Jesus to appease the death of offended Deity, and many other dogmas destroy the Truth. Thus our philosophy of life includes a large negative, although it is really incidental. The most important aspect of this negative is not to be able to prove the Apostasy wrong merely by textual manipulation, but to have an attitude of mind to it, Scripturally called "hating the whore."

### A New Man

Thus the true saint follows his captain, living by faith in him, and love of him, stirred by his example and in fellowship with Him. He walks daily in realisation that all power in heaven and earth is committed unto the great High Priest, who controls all things, great and small for the sake of the saints. History is in his hands, and the little affairs of our daily lives. Thus we draw strength in daily prayer, daily taking the Hands of the Father and Son. We are nerved in the struggle by the splendid vision of the future glory. The hope of Israel is our salvation. We learn to lean on the Father and Son as we travel on this weary pilgrimage, through a waste and howling wilderness. The present fades, as the Righteous disposition in Christ expands and matures. At last we fall asleep, or are called to meet our Lord. If there was a substantial new man developed, if Christ dwelt in our heart, then we shall be given new bodies, angelic nature, immortality, and exalted opportunities and duties, co-operating to destroy the present order, and make the earth a place of supreme beauty to the glory of God.

Oh Lord, how long? Even so, Lord Jesus, come quickly. For "as a woman counts the days, till her absent Lord she sees, even so, dear Lord, we wait for thee!"

—Edgar Wille

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Edification is the building of faith with the result of enabling man to realise more vividly those convictions that inspire resolutions of obedience to God. Ventilating new views on doubtful points does not necessarily edify. Sometimes it has the contrary effect. It is possible to mistake the sensation of novelty for edification.



"We know not what a day may bring forth." This is true of any time; but it has a special significance in the presence of the deepening crisis in the affairs of the world, for which brethren have been looking for so long, and which is now filling all hearts but theirs with fear.

Lessons From the Law

## Voluntary Offerings

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It was one of the pleasing features of the Law that a man could show his gratitude to Yahweh by making offerings over and above that which was required. Out of the goodness of his heart he could bring a burnt offering or a peace offering. This would enable such a man to show his thankfulness for benefits received from God, and to give expression to feelings of humility and lowliness. We can imagine the pleasure such offerings would give to the Father above, for the spirit of the offerer would be that in which He delights: a spirit of love in addition to mere formal obedience.

But, it is necessary to add, these offerings, whilst being purely voluntary had to be in accordance with God's pattern. It was no use imitating Cain, and presenting something which God had not indicated. The Law very carefully specified what could be offered as a voluntary offering. There must be a slain animal and blood poured out, otherwise it was not acceptable. In other words, in all voluntary offerings, there had to be a recognition of man's low estate, and of God's way of salvation.

### The Burnt Offering

Leviticus Ch. 1 records the burnt offerings which a man could voluntarily make, and from this we see that the procedure was exactly the same as with other burnt offerings. There was the laying of the hands on the head of the animal, the pouring out of the blood, the burning on the altar. Thus the same lessons were emphasised, and God's way of salvation recognised by the offerer. But, what is still more striking, there was a **confession and covering of sins**. The offerer laid his hand on the head of the animal—an act which indicated both a confession of sin and a transferring of sin to the animal. The victim was then slain, and the offerer's sins taken away. Leviticus 1: 4 declares:

**"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to MAKE ATONEMENT FOR HIM."**

Thus, although the offering was voluntary, it was accepted as a covering for sin after confession had been made.

### Jesus' Offering Voluntary

Thus a voluntary offering foreshadowed Christ. It was not acceptable unless it conformed to the pattern which brought out all the lessons of the way of salvation. And it made atonement, or covered sins, in just the same way as compulsory sacrifices. So we learn that the primary object, even in voluntary offerings, was not a dedication of life service to God, but an additional means of covering sins, and an expression of man's low estate.

In the application to Jesus—for we know that all the offerings foreshadowed His one great offering — we learn, quite clearly from the New Testament, that he freely laid down his life. His sacrifice was both voluntary as well as compulsory. God certainly required His death as a covering for the sins of others, and as an expression of all that was due to sin, but in addition, Christ gave himself freely and willingly. He, himself, said, "No man taketh it from me, but I lay it down of myself." He was both obedient and willing. He combined in himself the ceremonial, compulsory, and voluntary offerings.

### Peace Offerings

Peace offerings were of three sorts: thanksgiving, vow, and voluntary. They differed from all other offerings in that the offerer and his family were to eat the flesh, after a part had been given to the priests, and a part burnt on the altar (see Lev. 7: 11-21). In fact, before any Israelite could eat the flesh of a domestic animal, such as a cow or a sheep, he had to offer it as a peace offering. Leviticus 17 declares:

**"What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto Yahweh before the tabernacle of Yahweh; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people; to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto Yahweh, unto the door of the tabernacle of the congregation, unto the priest, and offer them for PEACE OFFERINGS UNTO YAHWEH" (vv. 3-5).**

This law applied only whilst the children of Israel were journeying through the wilderness, and was repealed when they were in the land of their inheritance. It was a law which could not very well be kept when many families would be living quite a distance from the place where the tabernacle was erected. It would have been too much of a hardship to travel many miles to offer a peace offering every time fresh meat was desired. We therefore find this provision in Deut. 12:

**"When Yahweh thy God shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which Yahweh thy God hath chosen to put His name there be too far from thee, then thou shalt kill of thy herd, and of thy flock, which Yahweh hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after" (vv. 20-21).**

This provision only applied to thanksgiving and voluntary peace offerings, not to vow offerings, and the Israelite was to be careful not to eat the blood in any case; it was to be poured out on the earth. The concession in the foregoing verses was doubtless only on account of distance, and would not mean that God had set aside His principles outlined in Leviticus 7. The Israelite who desired to eat meat would have to observe the other requirements in connection with peace offerings—eating it whilst "clean," and not contaminated by having touched something defiling. And one may suppose, that the Levite "within his gates" would receive for himself the appropriate part of the animal slain.

Leviticus 7 outlines the procedure involved in making a peace offering. There were minor points of difference in treatment of the three types of offering. Take first the offering for thanksgiving. It was offered when an Israelite felt especial gratitude to God for benefits received, or perhaps at times of family rejoicing and celebrations, when it was desired to "kill the fatted calf." In all such circumstances, God was not to be left out of account. He was to be honoured, and a portion given to Him, and so the fat was to be burnt on the altar. The priests, too, were to have their share, for that was their living. They were to have the breast and the right shoulder after these parts had been "waved for a wave offering before Yahweh." The man bringing the peace offering for thanksgiving, could then have the rest for himself and his family, but he must be careful to see that it was all eaten the same day. Certain accompaniments were also stipulated — unleavened cakes



mingled with oil, unleavened wafers, cakes, and leavened bread.

### God Acknowledged in All Things

Further details of the peace offering are given in Leviticus 3. From this we learn that the offering must be without blemish, and that the offerer had to lay his hands on the head of the animal (vv. 1-2). These important features place the peace offering on the high level of the other sacrifices. Even in this purely voluntary offering, offered only because the Israelite wanted to eat meat, there was to be a remembrance of God's righteous principles, and a foreshadowing of the one great Offering. Sins confessed, transferred to the animal, covered by the sprinkled blood—all these had to be shown every time the Israelite wanted to eat meat. Thus God and His ways and just requirements were acknowledged at every turn in the life of His people. What a lesson for us that we should similarly remember Him in every circumstance of our lives!

In the case of vow and voluntary offerings (as distinct from thanksgiving), the meat was to be eaten within two days, and any remaining on the third day was to be burnt. This, it would appear, had special reference to Jesus as the antitype of the vow and voluntary offering. He was the victim slain, and his body lay in the tomb until the third day when the flesh was swallowed up of life; it was completely consumed.

### The Lord Foreshadowed in Vow Offerings

The vow offering would appear to have been made when a vow had been accomplished (Lev. 22, 21). The Law of the Nazarite might be mentioned in this regard, for although special offerings were required in connection with this particular type of vow, they were offered at the conclusion of the days which were set apart (Num. 6). Jesus, it could be said, made a vow. In the words of Hebrews 10 (quoted from Ps. 40)—“Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.” Jesus came for this purpose. He, himself, declared his intention: “For I came down from heaven, not to do mine own will, but the will of him that sent me” (Jhn. 6: 38). And at the end he could say, “I have glorified thee on the earth; I have finished the work which Thou gavest me to do” (Jhn. 17: 4). His ministry, his vow, his days of separation were finished. He then offered the appropriate offering, the fulfilment of his vow;

he offered himself: a sacrifice, pleasing and acceptable, without blemish.

Jesus, then, is before us in all the offerings under the Law, even in the voluntary offerings, even foreshadowed every time an Israelite wanted to eat meat. And his great work is indicated in the procedure, and treatment, of each sacrifice: his work of bearing the sins of the people, of covering their sins with his own blood. Every time a priest, or a private person, laid his hands on the head of an animal victim, he was figuratively, and in type, laying his hands upon the head of Jesus, and transferring his sins to him. We, too, in these Gentile times, in the act of baptism, have similarly laid our hands upon his head, and confessed our sins over him. Jesus has borne "our sins in his own body to the tree," he has made an end of them in his death, sin has been put away by the sacrifice of himself, and life and immortality has been brought to light, both for the faithful Israelite of old, and for ourselves in these Gentile times. For the offering of Jesus not only covers those who have come since his day, but those also who were before him, and who saw in faith the true Lamb of God in the animal they provisionally offered.

—A. Gates, England



## *Christadelphian Newsletter*

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

### ● FROM GERMANY

(M.K.): "How important it is, that Christ should take over the reins of Government. We are so satiated with the dominion of man. For us the political trend is most consoling, and one is amazed at the precise unfolding of the Programme. Therefore I look with exceeding joy for the reign of Christ, and often can hardly await it. We really need salvation, as our personal wants, often give us much to do. So few desire the Pearl of great price; the majority laughingly mock, and consider themselves beyond these things. Thus one can only work in a small way. That often oppresses me. And then there is the continuous battle for the daily bread, which takes away the best of our time,

and one becomes concerned, lest one should fail to reach the goal. In former years, Brother Albert Maier, to whom we, in Germany, owe so much, in that we were able to learn the Truths of God, always visited me at Christmas time. Those were really blessed hours. Brother Maier gave his whole life in the service of the Kingdom of God. How glorious it would be if the coming months should bring the Lord Jesus back to the earth."

We have received various amounts sent anonymously towards the work of the Truth. We do thank those unknown readers who have thus so freely offered towards the work. At the same time, we would like to learn your names, as we value your friendship and help. Your desire for anonymity will be respected by us—(Editor).

## DIARY OF A CAMPAIGN IN BRITISH GUIANA: JULY-AUG., 1955

Conducted by Brethren Harry Whittaker and Alan Hayward  
(of England) and written by Alan Hayward.

**Editorial Note:** This Diary was not written for "Logos," but a copy was sent to us because of its great interest, and we propose publishing it in serial form because of the same reason. It is good to learn that the spirit of adventure in the things of the Truth is not altogether dead, and to learn that the effort placed into such a campaign was crowned with some apparent results. — (Editor)

### Preface:

The following pages were dashed off at top speed in the course of a very hectic six weeks. The writer is very conscious of their many imperfections, but he felt to re-write them completely would be to destroy their character. For all their crudity, they do, at least, have the advantage of having been written when the news they tell is still red-hot. They were first written to keep the writer's own family in touch with the day to day progress of the campaign, hence their intimate personal style. Now, after only the lightest of editings, they are reproduced so that others might capture something of the spirit of this most exciting of all modern campaigns.

### Introduction — How It All Began

British Guiana is a small British Colony on the north coast of South America, some 2,500 miles from New York, and twice as far from London. There are about half a million people in the colony of which, perhaps, a hundred thousand live in the capital, Georgetown. The story of the Georgetown Christadelphian Ecclesia goes back to the closing years of the last century when a solitary coloured brother landed there, and turned the local religious world upside down. Within a few years there were several hundred Christadelphians in the city. But, alas, soon there occurred dissension in the meeting which disintegrated rapidly, and for the last half century there has been but a handful of faithful brethren and sisters struggling to hold fast to the faith despite their awful loneliness. During the last 25 years, they have only had two visitors, Brother R. Smith, of Brighton Ecclesia, in 1951, and Brother Lander, of Streatham Ecclesia, in 1954. Now they number about 30 members, most of them very old, but with a handful of raw youngsters.

Roland Smith's visit in 1951 resulted in the conversion of two young sisters, Lorraine and Myra Spence. Sister Lorraine Spence spent a long holiday in Britain in 1953 and by her obvious zeal for the Lord, endeared herself to brethren and sisters all over the country. She met Bro. Harry Whittaker and myself on the Montross Campaign, and convinced us of the desirability of giving the struggling Georgetown ecclesia a helping hand. But after the manner of frail humans, we did nothing until the early spring of this year. Then, at last, a plan was formulated, and there began an effort to raise enough funds to supplement Brother Harry's own slender resources so that he could spend his whole summer holiday in Georgetown. Several other brethren spoke in turn of accompanying him, but all, in turn, withdrew, until it seemed that Harry would have to go alone. Then, at the very last minute, it became possible for me to go as well for 6 weeks. Harry departed by air on the 2nd July. Meanwhile, I was rushing through the necessary preparations so that I could follow him a fortnight later. The plan was for Harry to spend the first fortnight fortifying the Ecclesia, then to hold the first lecture on Sunday, 17th July, while I would join him at tea time on the following day.

#### **Sunday Morning, 17th July (in flight over the Atlantic)**

What a way for a soldier of Christ to go out to battle! Reclining in a soft armchair with waitresses bringing a hot cooked breakfast, while New York approaches at the rate of a mile every 10 seconds. Nineteen centuries ago, Paul went on his missionary journey in a wooden sailing ship. One century ago, when Dr. Thomas crossed the Atlantic to evangelise Britain, he used similar means. The world he lived in was more like Paul's world than ours. The waves which put the fear of death in him rage harmlessly four miles below me. And yet, despite all their handicaps, those earlier preachers of the Truth did so much more than we favoured children of the modern age. If God strengthens us to display even half their zeal for the Truth, then this campaign will be a big success.

#### **Thursday, 21st July**

The days fly by in British Guiana, perhaps because the heat slows down all our actions. Sunday afternoon and evening in New York were spent with brethren and sisters who were most eager to talk of campaigning which is due to start up in U.S.A. in the very near future they hope. They were full of encouragement towards our B.G. effort, expressing themselves both in word and deed (an envelope full of dollar bills).

It was a great joy to be met at the airport on Monday evening by Harry and Lorraine, and to hear that Sunday's lecture drew some 200 strangers to hear Harry lecturing on the Atom Bomb.

Tuesday was a lazy day for me, resting after the journey with the necessity of spending two nights on planes. That evening, the attendance had risen to about 300 for the subject: "Where are our dead friends?" Harry spoke, and I dealt with questions. What an experience to look down on 300 strange faces, black, brown, red, yellow and white, with every type of feature—thick lips of the negro, the slant eyes of the oriental, the sharp features of the Indian, and many others. And what questions! briefly and courteously expressed, revealing an astonishing familiarity with the Bible. After 40 exhilarating minutes, I was really sorry to see the meeting come to a close—and so were the audience who

obviously had lots more questions to ask. So we invited any who wished to come to the Christadelphian Hall (a tiny wooden hut) the next evening (Wednesday) for further discussions. Twelve came, and again, a good time was had by all.

This morning, a Mr. Da Silva came to see me, an ex-Seventh Day Adventist. He has found much of the truth by his own searching, and we spent a happy couple of hours comparing beliefs. We shall see much more of him, I feel.

It is very obvious that this town is awakening to the fact that something interesting is going on in the Town Hall. Interest is increasing rapidly, and there is every prospect that attendances will too. We're already being kept very busy. However we shall cope with everybody soon is a real problem. But it is nothing to our God to save whether with many, or with few. "My strength is sufficient for thee!"

(to be continued)



## GOOD COMPANY

Comments regarding this section should be directed to:  
"GOOD COMPANY," BOX 226, G.P.O., ADELAIDE, SOUTH AUSTRALIA



### GOOD PROGRESS IN DANIEL "ELPIS ISRAEL" CLASS



At the home of Brother and Sister Eakins, 2 Gurney Rd., Rose Park, S.A., a group of upwards of fifty young people meet every fortnight to study together the prophecy of Daniel. Each meeting lasts 1½ hours, and then merges into fraternal conversation around a cup of tea. The class has progressed half way through the prophecy of Daniel, and some very excellent matter has come out of the mutual discussion. Notes have been prepared upon this matter, and comprise a verse by verse exposition of the prophecy. These notes are available for young people in other parts who care to take up this study. Please apply to Brother Ken Stewart, 21 Albion Ave., Glandore, South Australia. When using these notes, we suggest that you follow the normal procedure of the class, and have a set time to study the matter,

first asking the blessing of Yahweh to further your understanding of His wonderful Book. If there is any point that is not clear to you, the class will be happy for you to make any enquiry, which will be replied to through Brother Stewart.

---

### A HISTORY OF THE TRUTH



A reader recently presented his nephew with a copy of "Elpis Israel." In his reply, the nephew stated: "I have read the author's biography, and the preface. This is the first time I have delved into, or even seen, a history of our Christadelphian beliefs, and thus it was quite new and interesting . . ." The reader expresses the view that we need to be certain that we encourage young brethren and sisters to make a personal study of the Truth, and not make the mistake of imagining because we know the Truth, that they will

automatically understand it. "Logos" heartily endorses the views expressed. Every one must individually learn by slow, but consistent development of their own understanding of the purpose of Deity. We cannot learn for one another. It is the personal responsibility of each one for himself.

---

**APPOINTMENT OF  
AUTHORISED AGENTS IN C.O.  
APPLICATION CASES**



Brother Bruce Philp advises that it is desirable for a brother appearing as Authorised Agent to hold a letter signed by the applicant asking him to appear on his behalf as authorised agent. He points out that only the applicant can authorise a brother to appear as Authorised Agent. The applicant's ecclesia has no standing in the matter in court, and in court, an authorisation by the ecclesia has no real value, and could be challenged by the court. It reveals that the Authorised Agent does not properly understand the Regulations — which is not a good start.

---

**YOUNG FOLKS FRATERNAL  
GATHERING:**

25th MAY-3rd JUNE, 1957



Those who were privileged to attend earlier gatherings, at Ade-

laide, Melbourne and Sydney, will recall with pleasure the delightful experience that was theirs, as they gathered around the Word of God to study the glorious truths revealed therein, or admired the handiwork of the Creator in nature.

A Gathering has been scheduled for 1957 (God willing), to be held at Southport, Queensland, and the Committee in charge, has asked us to publicise this in "Logos," in order that those who desire to attend may reserve the time for that purpose. Southport is a noted beauty spot of Queensland, and "Chelmsford," where the Gathering will be housed, is very suitable for the purpose. It is situated on the esplanade, and commands an excellent view across the water.

In addition to the daily studies in the Word, bus tours through the mountains, as well as hikes and boat trips will add to the enjoyment of the Gathering.

Study notes are now being prepared for use in the classes. The subjects selected are quite practical, and are designed not merely to make the Gathering profitable and interesting, but to assist in years to come. The daily study of the Word is really the highlight of the Gathering.

Altogether, indications are of a very successful, spiritual Gathering, further details of which will be published at a later date (God willing).



## OUR POLICY.



The Truth is 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 granting 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), including enlightened rejectors of God's law.

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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A PEOPLE CALLED OUT OF GENTILE DARKNESS  
UNTO DIVINE LIGHT"**

(Acts 15: 14)

No. 11

July, 1956

Vol. 22

*"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 TWO  
**THE LOGOS**

*Upholding the Purity of Apostolic Doctrine and Practice*

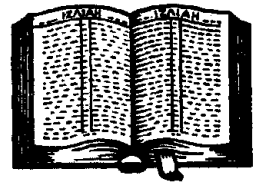
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**Thoughts for the Times**

— **CROTCHETS** —

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-laborers 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 only been mischievous, and that continually: obstructing the work of the Lord, pulling down 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. (See comment on "Heaven Itself" on p. 330).

"Eureka" in the Light of TodayBritain, Russia and  
the "Eastern Question"

*"The part which Britain has to enact in 'the time of the end,' when 'the Eastern Question' is to be scripturally resolved, clearly indicates that she is not one of the ten horns. She is not of their world, but the Oriental section of the Sea Monster's Leopard Body—a world peculiar to herself, and as distinct from them as Canada and the United States. In the approaching scramble for the effects of the expiring Sick Man of Ottomania, she will most likely secure for herself, or at least take possession of, Egypt and Syria. But Daniel shows that whatever power may become seized of these countries, will not be able to prevent their being stamped by the Feet of the Bear. 'The land of Egypt shall not escape' the power of the King of the North; 'but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.' From this conquest he will proceed into the Holy Land. The war between the belligerents will then be transferred to this country, upon which the Oriental Power must necessarily retire."*

—"Eureka," vol. III, pp. 192-3.



Here, as in "Elpis Israel," written 1848, Brother John Thomas clearly deduced from the Scriptures that Britain would assume a temporary control over the affairs of Egypt, and so facilitate the re-colonisation of Palestine with Jews, until Russia was in a position to dominate the land of the south.

In "Elpis Israel," he wrote: "God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the force of circumstances, probably, to take possession of" (p. 445).

Though the conquest of Ethiopia and Seba was never more than an economic one, the military occupation of Egypt by British forces from 1882 onwards was real enough, even if it was not intended by God to last. For immediately after his analysis of the Scriptures on this point, Brother Thomas added: "They (the British) will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for 'the king of the north shall stretch forth

his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps.' ”

### **Egypt Ousts Britain**

As we write, General Nasser, leader of the Military junta that caused the abdication of King Farouk, and governed Egypt under an Army-dictatorship, stands flushed with the triumph that 94% of the votes gave him as Egypt's first President of the Republic.

That the voting happened to coincide with the success of his campaign for the removal of the last British armed forces from Egypt and the Suez Canal, is one of those things that politicians are so prone to “manage” when they want to enhance their popularity with the masses, and to ensure their stay in “power.”

With British Forces so effectively removed from the country, the Suez Canal managed by a civilian force of some 4,000 British technicians, but otherwise undefended by the Merchants of Tarshish and the Young Lions (Ezek. 38: 13), and Egypt displaying the ancient hatred of Esau for Jacob, in every way presenting herself to the Arab peoples as the champion of their liberty, Nasser's power and prestige among his people could not be higher.

### **The Entry of Russia**

But Nasser, thus presented before the people as the Champion of Liberty, is playing a dangerous game; one in which he and those he represents can only be the losers—the invitation of Russia into their affairs. When Shapilov, the new Russian Foreign Minister in the place of Molotov, recently finished his Cairo talks with Nasser and other Egyptian leaders, he reported that “the talks had been very satisfactory.” It was reported that only matters of economic importance had been discussed, but if this were so, why should it demand the attention of the Foreign Minister?

The fact of the matter is that Russia, which likes Zionism no more than Egyptians like Jews, has already supplied such a preponderance of arms and aeroplanes to Egypt, that it has disturbed the balance of military power between Israel and the Arab States, much to Israel's disadvantage. So much so, that many in Israel, not knowing the power of Yahweh, or His intentions concerning their enemies, or if knowing, then unbelieving, are fearful for the future.

Then again, Russian aeroplanes mean Russian pilots and aircrew, as well as ground staff and mechanics, and Russian arms mean men to explain them and teach their uses. Today, the Russian walks the streets of Cairo and Alexandria, and Nasser, conscious also of the real and generous economic assistance received at Russian hands, greets and welcomes them—as heedless of the danger as the man who clutches a viper to his bosom!

In fact, there is a striking similarity between Russia's entry into Egypt and the Arab-controlled Middle East, and Rome's entry into the same area some 2,000 years ago. Daniel had predicted that "out of one of them (the four notable horns or powers derived from the Alexandrian Empire) came forth a little horn, which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land. And it waxed great, even against (A.V. margin) the host of heaven . . ." (Daniel 8: 9-10).

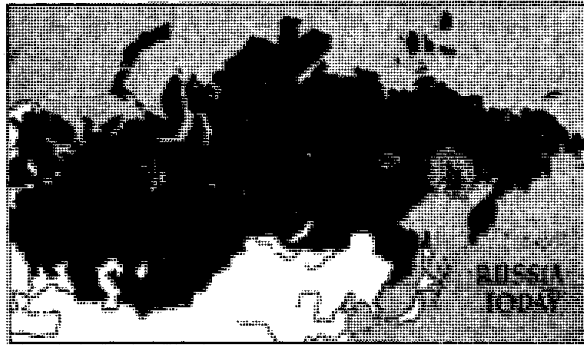
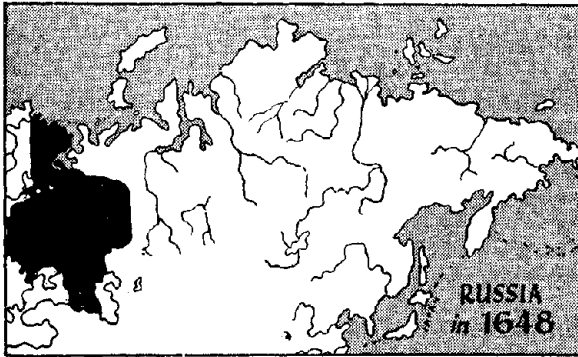
Pagan Rome, a military power, with no territorial claims there, was invited by Pergamum to assist it with its local campaigns against bordering powers, and so completely did Rome become entrenched there ultimately, that it finally acquired complete power when Philometa bequeathed Pergamum to the Empire in B.C. 133.

The purpose of Rome and Pergamum was no more common to them than the interests of Russia and Egypt are mutual today. Rome was a military power. So is Russia. Rome was in Pergamum by invitation. So also is Russia in Egypt. Rome acquired power in Pergamum. So also will Russia acquire power in Egypt, for the Scriptures declare: "The land of Egypt shall not escape."

The vesting of power in Rome in the Middle Eastern theatre of operations, as Daniel predicted, meant aggression against Israel, the downfall of its governors, the crucifixion of Christ, and the dountreading of Truth so that error was exalted! The vesting of the same power in Russia, and by the same means, however temporary that power may be, will achieve no less! In the language of Ezekiel 38, "things" have come "into the mind" of the King of the North, who has "conceived a mischievous purpose" (v. 10), and if the support of the Arab peoples, and the oil resources they command is to be had at the price of hatred of Zionist Jacob, i.e., "bourgeois nationalist Zionist Jacob" in Marxist terminology, then the price for Russia is a small one, after all.

### British Resistance

Contemporary with Britain's discomfiture in Egypt, is the equally precarious foothold she maintains in Jordan, where forces have combined to remove from the British-trained Arab Legion the restraint wielded by Brigadier-General Glubb and other English officers, and Cyprus, the ancient home of the Merchants of Tarshish (Jonah 1: 3), where the latter-day merchants of the same name strive to



surmount a campaign of violence conceived and fanned by Greek Orthodox Archbishop Makarios and his clergy.

Very cleverly, Makarios saw that "Enosis" or Union with Greece, was an issue that would capture the imagination of the people, stir their nationalist feelings to fever-pitch, and embarrass Britain in Cyprus where great military installations have been, and are being, made, with no other design than to protect British and American interests in the Middle East.

As well, he saw that it would (as it has) lead to an estrangement, even if partly, between the Atlantic Pact allies, Greece and Britain, as well as making practically impossible the maintenance of friendly relations between Greece and the other Atlantic Pact ally, Turkey, who stands in the way of the King of the North, and whose people form a substantial minority of the island fortress of Cyprus.

If Makarios is not a Russian agent, the result of his activities against Britain could not have been more successful if he were. The mooted union of the scattered segments of the Orthodox Church, now reported to be gaining ground; the re-establishment of the Church in Russia, and its role of assistance to the Communist leaders, makes the activities of Makarios suspect, to say the least.

Sir Winston Churchill once said, when faced with the growing nationalism and cries for independence of countries where the British flag flew, that he had not been elected Prime Minister of England so as to preside over the disintegration of the British Empire, and something of the same spirit now seems to be permeating the ranks of British leaders today, if their determined resistance in Cyprus may be taken as a token.

Britain knows well that the time has come when a stand must be made, if the Middle East (and the resources it contains) are not to be forfeited to Russia. In the existence of a substantial Turkish minority, and the need for their protection from Greek Cypriots, Britain has a ready-made excuse for staying on, and it does not therefore seem probable that the Enosis campaign will succeed, unless on a basis that will permit of the continuance of British arms.

However much embarrassed, Britain in Cyprus as well as in Jordan, stands in the path of the King of the North. And brethren conscious of their heritage will realise that in the gradual unfolding of these events is revealed also the coming day when, over the Eastern scene, "the Sun of Righteousness will arise with healing in his beams."

—E.M.S.

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God rules in the kingdom of men, putting down one and setting up another, as He pleases; but He rules in the ecclesial world as well, and is stirring us up, it may be for a necessary object in view of the preparation needful for that portion of the Body of Christ that is contemporary with his appearing. "Blessed are those servants whom the Lord at his coming shall find watching."



## What Portion Hath the Believer with the Unbeliever ?

Notwithstanding all that has been written on this question, it is certain that if it were submitted to the individual members of any ecclesia, the answers would be far from unanimous.

It was evidently considered a matter of first rate importance to Paul, for he was explicit in his instructions: "Be not unequally yoked with unbelievers; for what fellowship hath righteousness with iniquity? or what communion light with darkness? or what concord Christ with belial? or what portion a believer with an unbeliever? or what agreement the temple of God with idols?" (2 Cor. 6: 14-16).

The warning is still needful today. It will be found, indeed, that our standing before God will be largely determined by our attitude toward these anti-Christ associations. The Truth lays hold of men and women in every sphere of life. It enters families, Church congregations, political organisations, and social bodies of every sort; taking out a member here, and another there. The result of its operations is often just that condition of dispeace that the Lord foresaw when he said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother and a man's foes shall be they of his own household" (Mat. 10: 34-36).

Why should the entrance of the Truth arouse such enmity? The answer is, that in most cases, the members of the family, the church congregation, and the social body from which the believers are "taken out" (Acts 15: 14), are, themselves, professed believers in Christ. Naturally, they resent the implied contempt for their institutions when the believer separates therefrom. The hitherto placid family life is severely disturbed, and the Truth's convert is made to feel the force of the Lord's words quoted above. The friendships and associations made in the church, and other wordly organisations, entail a similar wrench, and those who

once looked upon us with pleasure, now view us with doubt and often antagonism. But we have the Lord's assurance that the end will fully compensate for all the present loss. "Blessed are ye when men shall hate you, and shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy; for behold your reward is great in heaven" (Luke 6: 22-23).

Following Christ for many means parting with much that has been held near and dear. The disciple must be prepared to "suffer the loss of all things" for Christ, if required (Phil. 3: 8). His cross will not be lightened by the criticism or counsel of his former friends. He will be told that the attitude he has adopted is contrary to the commands to "honour thy father and mother;" to "love one another;" to "do good to all men." He will be told that much for which he contends is "contrary to nature," and opposed to good citizenship, and the common welfare.

Such reasoning will undoubtedly serve to make the cross heavier for the "believer," but it will also serve a good purpose, bringing home to him the truth of Jesus' words that his followers "are not of the world" (John 17: 16), and the words of James: "Whosoever therefore would be a friend of the world maketh himself an enemy of God" (Jas. 4: 4). The attitude of his old friends towards true Christ-disciplineship will but establish these truths of Jesus and James.

For experience in the Truth will reveal that there is no common meeting ground between its friends and those of the world. Being of the one class will rule out the possibility of participation in the other. It was the purpose of Apostolic preaching to take "out of" the nations a people for the Name (Acts 15: 14), and one cannot be "out of" and "in," or "of" at the same time. Paul summarised his preaching as an effort to open the eyes of the Gentiles that they might turn from darkness to light, and from "the power of Satan (the flesh in all its manifestations) to God" (Acts 26: 18). Many of those who "turned" were doubtless considered by their contemporaries before the "turning" as good, law-abiding citizens, but according to the Lord Jesus, they were members of Satan's kingdom, or, as Paul styles them elsewhere, "servants of sin" (Rom. 6: 17), and as such were "separate from Christ, alienated from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2: 12).

The Truth turns one from the power of darkness and death, to that of light, life and glory. He becomes a "child of God" (1 John 3: 2), an "heir of God and joint-heir with Christ" (Rom. 8: 17); a member of "an elect race, a royal priesthood, a holy nation, a people for God's own possession." The one, all-absorbing duty and privilege of such a one is "to show forth the excellencies of Him who has called him out of darkness into His glorious light" (1 Pet. 2: 9). He has enlisted for service to God as a "good soldier of Jesus Christ," for whom he must be prepared to suffer hardship if need be. He has been "crucified with Christ" that the body of sin might be overcome, so that he is no longer in bondage to sin. How truly applicable are the words of the Lord to such as this one: "They are not of the world, even as I am not of the world" (John 17: 16).

The answer to our question, then, is surely plain.

The believer cannot ally himself with a world which he believes his Master will overthrow at his return. He cannot take part in its politics either national or municipal, "for all the fashion of it shall pass away."

He cannot "swear to defend the King" or the country in which the days of his pilgrimage are spent, seeing that he has been bought by another King, even Christ Jesus.

He cannot take up arms, in the army, the navy, the police force, or any branch of the world's defensive system, seeing that as the servant of Jesus Christ he must avoid violence (Luke 3: 14), and that, not until Christ's kingdom is established will "his servants fight" (John 18: 36).

He cannot, in any way, associate himself with the religious systems of this world "who abide not in the teaching of Christ" lest in so doing he becomes "partaker of their sins" (2 John 9: 11; Rev. 18: 4).

He cannot choose as his "helpmeet" one outside the order into which he has himself entered, for how could one, outside of Christ, assist, or "help" him in the fulfilment of his vow—that "whatsoever he does, it will be to the glory of God?" (1 Cor. 10: 31).

With the social bodies of this world he can have little in common. Like the people in Noah's day, their thoughts are far removed from God and His truth. With such conflict of interests between believer and unbeliever, with such a lack of agreement, how could they walk together? (Amos 3: 3).

The command of the Lord is clear: "Be ye not unequally yoked with unbelievers. Come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and be to you a Father, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17-18).

Here sonship is predicated on action. We are his sons, not because we claim to be, but if we demonstrate our claim by our attitude to the world about us. And as we see the signs which speak so clearly of Christ's imminent return, so let us review our attitude to the world, that at his coming we are not found consorting with it in such a way as to demonstrate our friendship for it. For if that be the case we will "receive of the plagues" that shall assuredly come upon a world that not only "knows not God," but refuses to heed the message when it is placed before it.

—J.W.

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### "Heaven Itself!"

We have received a roneoed copy of a booklet with this title which the author hopes to issue in printed form later if the Ecclesias supply the necessary finance. The booklet puts forward an old theory in a new guise. It alleges that the Tabernacle of David is in the heavens, and that Christ and the saints will reign in "heaven itself" (hence the title), making periodic visits to the earth, for the purpose of superintending the earthly worship! We have heard the theory of Christ reigning in heaven many times, and have frequently debated it when striving to set before men the Truth; therefore this is an old theory. It is presented in a new guise inasmuch as it now appears under the title of "Christadelphian" teaching. But it is not Christadelphian doctrine, and those advocating it are not Christadelphians in thought. It is saddening to the heart to see such matter as this propagated, diverting the minds of brethren from the profitable study of the Word to feed on husks, and to debate that which should never be the subject of debate within the Body. We hardly think that any Christadelphian who is thoroughly grounded in the Truth would be led astray by the wild fantasies of this book, but we propose to glance at it in our next issue (God willing).



As Others see Us

# A Body Opposed to War



The "Yearbook of American Churches" defines Christadelphians as:

"A body organised in 1844, opposed to war, interested in primitive Christianity, believing in the setting up of the Kingdom of God in Palestine on the personal return of Christ to the earth." It gives the number of Ecclesias in America in 1950 at 115, with a membership of 3,755. The year-book is issued by the National Council of the Churches of Christ in the U.S.A., and is the 1953 edition.

The definition is entirely wrong. Christadelphians are not opposed to war. If they were, they would be found in opposition to Abraham, David and the other worthies of old. They would be found opposed to Christ, concerning whom, it is predicted, "in righteousness he doth judge and make war" (Rev. 19: 11).

Christadelphians are opposed to fighting for any Gentile power. They believe that war for them is wrong unless Divinely commanded, when it would be equally wrong to resist. They find that men such as Joshua and David fought at the command of God, and that therefore their action was justified. Thus they are not opposed to war as a principle, they are not pacifists, but "soldiers of Christ" (2 Tim. 2: 3), waiting for the time when they will co-operate with him in the overthrow of the present constitution of things, to replace it with a Divine system (Psa. 149: 5-9; Dan. 2: 44).

Christadelphians thus claim exemption from all forms of military service either combatant or non-combatant. They believe that they are in covenant relationship with God in Christ (Ps. 50; Gal. 3: 16, 17, 19) through his death (Rom. 15: 8). They are, therefore, not their own, having been bought with a price. They look upon themselves as "a purchased people," who must endeavour to glorify God in their lives (1 Cor. 6: 19-20), offering their bodies to Him as a living sacrifice (Rom. 12: 1). They cannot, therefore, become a bondservant to any earthly monarch (1 Cor. 7: 23), as they are already bound as a soldier to Christ. It is thus impossible for them to enter any branch of the forces of

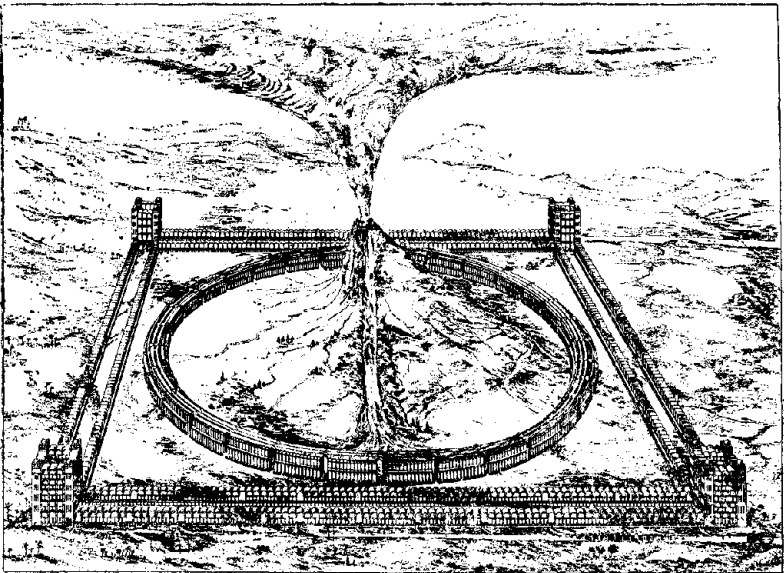
the State in any capacity whatever without becoming a traitor to Christ, thereby treading underfoot the Son of God, and counting the blood of the everlasting covenant (Heb. 13: 20) by which they are separated from the world and bound to God, an unholy thing (Heb. 10: 29).

This is the position adopted by faithful Christadelphians, and it prevents them wearing the uniform of any of the forces of the State, naval, military, aerial, constabulary or otherwise. It also should preclude Christadelphians joining any organisation membership of which hinders or hampers in carrying out the terms of the "everlasting covenant," namely, "All that the Lord hath said we will do, and be obedient."

(From matter supplied by E. P. Overbey, U.S.A.)

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### Ezekiel Temple Prophecy



Sydney readers are advised that a series of illustrated lectures will be given on this subject at Sutherland School of Arts at 3.15 p.m. on Sundays, 29th July, 5th and 12th August. Brother Philp will give the addresses, which are under the auspices of the Sutherland Ecclesia. All are invited to attend, and we suggest our readers support this series.

Editorial:

## A Message from England



We have received correspondence from readers enquiring why we have not published the joint letter from Brethren C. Cooper and J. Carter, of England, that was read at the Australasian Fraternal Gathering held this year in Adelaide.

A motion, approved by all delegates present, requested that all Australian Christadelphian magazines be invited to publish the letter. But to date, a copy of the letter has not been submitted to us for that purpose.

Meanwhile, the joint letter has been published by "The Shield," so that it appears superfluous, at the present stage, to reproduce it in the "Logos" at the expense of other matter. Should any reader desire a copy, or copies, of it, we shall be happy to arrange for them to be sent on.

The real point of the letter seems to have been sadly overlooked. Stripped of superfluities, and reduced to its essentials, it can be summed up in a single paragraph, thus:

"It is the duty of all to seek to promote unity. We must avoid the things that make for disunity, contentions, and strifes of words. Unity is a unity of faith, however, and that involves agreement on essentials. Here perhaps we may be permitted to speak plainly. In our efforts to seek unity and peace in Great Britain brethren abroad have reminded us in various ways of the problems that exist in other lands where are extensions of the troubles here, aggravated by their local differences. **THE CITATIONS OF UTTERANCES SUCH AS THAT THE STATEMENT OF FAITH CONTAINS BLASPHEMOUS ASSERTIONS, BY BRETHREN IN AUSTRALIA WHO ARE STILL RETAINED IN ASSOCIATION, CREATE GREAT DIFFICULTIES FOR US.** If we have a duty to avoid putting any stumbling block in your path, is not the duty reciprocal, and should not you seek to remove grave hindrances to unity, either by so instructing your members that you can happily declare there is oneness of Faith, or by removing from association, sad though it may be to have to do it, the teacher of error. 'Purge out the old leaven' is the Apostolic counsel."

This is nothing less than an appeal for action against brethren in Ecclesial association who may be teaching error. What is required is stated a little more clearly later in the letter:

**"As, therefore, we hear reports of vocal protagonists of things which are not believed amongst us, making also stout charges against things we do believe, might we ask you to help us EITHER BY REMOVING THESE BRETHREN WHO MAKE DISCORD AND DIVISION BY THEIR WORDS, OR BY SHOWING (AFTER ENQUIRY) THAT THE CHARGES AGAINST THEM ARE NOT TRUE."**

The fact that such a request coming from the Editor of the "Fraternal Visitor" might sound a little strange after what has been stated in that magazine over the years, or that we may be able to show, by documentary evidence, that the same charges he levels against the Australian Ecclesias might also be levelled against Central Meeting Ecclesias, is besides the point. These are the main points in the letter that was read with approval at the Fraternal Gathering. The question is, Are those ecclesias whose delegates so enthusiastically and unanimously voted in favour of this letter, and requested its widespread circulation prepared to implement the request it puts forward?

For that is the vital part of the letter. The explanation of Clauses 5 and 12 attached to it present nothing new.

The joint letter, therefore, is an appeal to action on the part of the brethren in Australia that the breach which exists among Ecclesias might be healed. It appears to us that this feature of the letter has not been appreciated by the brethren who heard it. For example, "The Shield," Editorially commenting upon it, suggests: "Now that we have reached this happy stage in the negotiations, let the whole brotherhood discreetly draw the curtain over past unseemliness. . . ." But that is not what Brethren Carter and Cooper are suggesting, as the extracts we have highlighted above show.

The letter alleges that the Statement of Faith has been condemned as containing blasphemous perversion of truth, by some who are still retained in Ecclesial association in Australia. If this be so (it is not so in Adelaide), then honesty of purpose demands that such should be dealt with. Those making such a charge should be met in discussion, and if the charge is persisted in, there is only one action—"with-draw" and "reject" as Apostolically commanded (1 Tim. 6: 5; 2 Thess. 3: 6; Titus 3: 10). We cannot understand anyone continuing his association with the Christadelphian movement who maintains that the teaching accepted by us is blasphemy; nor can we understand how an Ecclesia can placidly accept in its midst those who so speak, and "under-



mine the faith" of others (2 Tim. 2: 18). Such should be rejected from Ecclesial association, not because Ecclesial unity hinges upon it, but because the Word demands it, for the honour of Yahweh's name, which is a far more important and significant matter, and often overlooked in the searching for moves to create a pseudo unity. Yahweh hath "magnified His word above all His name" (Ps. 138: 2), and it is our duty to defend the Truth against error in the face of friend or foe. The constant prayer of the true saint will be: "Not unto us, O Yahweh, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psalm 115: 1). Let the Ecclesial world follow His instructions, and true unity, true fellowship will ensue.



### Verse by Verse Exposition of Jonah

## 5.— . . . At the Bottom of the Ocean.

The second chapter of Jonah graphically describes the prophet's unique experience as he was cast into the ocean, to certain death (as it appeared to him), in order to save the rest of the ship's company from the violence of the storm.

It speaks of how the stormy waves of the Mediterranean beat down upon him, drawing him into their embrace, and thrusting him down into their depths (v. 3). He sank beneath the waters to the bottom of the sea (v. 6), down into the valleys that exist under the blue waters of the ocean, where the weeds became wrapped about him (v. 5). His condition was desperate, and he despaired of life. He was drowning, and felt the end was upon him: "The bars of the earth were about me for ever" (v. 6).

But his troubles were not over. At that moment of direst extremity, there loomed out of the murky depths the huge fish "prepared of Yahweh," and Jonah was swallowed up. In that state, merciful unconsciousness claimed him. His "soul fainted" (v. 7), and he became as dead.

But prior to this, and thinking that the end, indeed, had come, he recalled the words of Solomon at the dedication of the Temple: "What prayer and supplication soever be made by any man towards this house; then hear Thou

in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest" (1 Kings 8: 38-39). The Temple became the symbol of Yahweh's presence in the earth, so that the Psalmist declared: "I will worship toward thy holy temple" (Ps. 138: 2), and Daniel, in exile, "in his chamber towards Jerusalem, kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (Dan. 6: 10).

The Temple, in Jerusalem, was the symbol of the heavenly reality (1 Kings 8: 27). The Shekinah glory glowing in the complete darkness of the Most Holy spake of the presence of God. "There I will meet with thee," Yahweh told Moses, "and I will commune with thee from above the mercy seat, from between the two Cherubim which are upon the Ark of the testimony" (Exod. 25: 22). This earthly Temple, therefore, symbolised the presence of Yahweh on earth, so that the Psalmist declared: "Yahweh is in His holy temple; Yahweh's throne is in heaven (from there) His eyes behold, His eyelids try, the children of men" (Ps. 11: 4). And in another place: "In my distress I called upon Yahweh, and He heard my voice out of His temple, and My cry came before Him, even unto His ears" (Ps. 18: 6).

Paul describes the Most Holy made with hands as "a figure for the time then present" (Heb. 9: 9). Whenever the High Priest entered it, it was as though he entered into the presence of God. Thus the eyes of faithful Jews turned instinctively towards Jerusalem as they poured out their hearts unto prayer. But now a greater High Priest has come, who has penetrated the veil, that is the flesh, and who has entered into the true Temple, even "into heaven itself, now to appear in the presence of God for us" (Heb. 9: 24). The earthly temple is no longer required, and, indeed, in the absence of the High Priest, would be of no use, and was therefore done away in the sacrificial holocaust of A.D. 70. So our eyes turn to heaven, and there in mental vision we behold, with Stephen, "the son of man standing on the right hand of God" (Acts 7: 56).

Meanwhile Jonah, in the belly of the fish, and with death as he imagined, about to claim him, sought for one brief moment, the sweet communion of prayer with the God whom he loved, and whom he had served so faithfully during his life. He "prayed unto Yahweh out of the fish's belly" (Ch. 2: 1), and shortly afterwards, lapsing into unconsciousness, he remained therein for "three days and

three nights," after which the fish "vomited out Jonah upon the dry land" (v. 10).

Here we have the type of the Lord Jesus, who, crucified upon the stake, cried in the anguish of his spirit, and praying unto the Father, "Father, into thy hands I commend my spirit," finally expired (Luke 23: 46).

Jonah thus experienced death, burial and resurrection, of which baptism is a type (Rom. 6: 3). As the candidate for life eternal looks back in retrospect to the death of Jesus when he is immersed, so Jonah's experience anticipated the Lord's sacrifice. He was immersed in the Mediterranean, and thus prefigured the sufferings of the Lord, for baptism is a symbol of suffering. Thus Christ, referring to the troubles that would overwhelm him, declared: "I have a baptism to be baptised with; and how am I pained till it be accomplished" (Luke 12: 50). In the Psalms that speak prophetically of that time, the Lord is constantly referred to as being submerged in the flood of trouble that overwhelmed him. All this was prefigured in type in "the sign of the prophet Jonah."

#### Jonah's Psalm Prophetic of Christ's Sufferings

Jonah's Psalm, recorded in the 2nd chapter, vv. 2-9, was composed **after the fish had vomited him out upon dry land**. It records his experience and impressions as he considered them later, and should not be confused with the prayer that he uttered unto Yahweh, and which is not recorded. The R.S.V. renders the second verse as though the Psalm was the Prayer; but the Revised Version is to be preferred. It places a full stop at the end of v. 2, thus separating the Psalm from the Prayer.

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"To obey is better than sacrifice, and to hearken than the fat of rams." So said Samuel to King Saul; and all the revelations in the Word in all succeeding periods only go to illustrate and confirm the principle. All the Lord asks of mankind is to believe what He says, and to do what He commands them; but this they will not do.

—J. Thomas

The Scribes and Pharisees did not recognise that which transpired in their day in preparation for the first coming of Christ; so the Scribes and Pharisees of Christendom do not recognise the process going on preliminary to his second coming, but all who are enlightened in the Truth are enabled to see the sign, and seeing the sign, rejoice, take courage, and watch.

—J. Thomas

The expressions of the Psalm are appropriate to one who was a type of the Lord Jesus, for they can apply to him as well as the prophet. To illustrate this we have set the words of Jonah alongside expressions used in relation to the Lord Jesus.

## JONAH

"I cried by reason of mine affliction unto Yahweh,  
And he heard me."

"Out of the belly of hell (Sheol) cried I,  
And thou heardest my voice"  
(v. 2).

"Thou didst cast me into the deep,  
Into the heart of the seas;  
And the floods were about me;  
All thy waves and thy billows  
passed over me."

"The waters compassed me about"

"even to the soul."

"Thou hast brought up my life  
from corruption."

## THE LORD JESUS

"He offered up prayers with strong crying and tears unto him that was able to save from death, and was heard in that he feared" (Heb. 5: 7).

"His soul was not left in hell, neither his flesh did see corruption" (Acts 2: 31).

"Thou hast laid me in the lowest pit,  
In darkness, in the deeps.  
Thy wrath lieth hard upon me,  
And thou hast afflicted me with all thy waves."  
(Messianic Psalm 88: 6).

"Innumerable evils have compassed me about" (Ps. 40: 10).

"Save me, O God; for the waters are come in unto my soul (Ps. 69: 1).

"He saw no corruption" (Acts 2: 27, 31).

The Psalms quoted above are Messianic Psalms. They express the heartfelt utterances of the Lord prophetically revealed. They illustrate what is meant by Peter when he declared that "the spirit of Christ was in the prophets" (1 Pet. 1: 11); and in considering the Psalm of Jonah, it is clearly seen how the same spirit was in him.

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A watchful Providence is over all, and will guide the current into the right channel. Something will probably happen to bring Russia into the foreground. It is sufficient meanwhile for those who "look for HIS appearing," to note the frog-power fulfilling its mission, in "going forth to the kings of the earth and the whole world, to gather them" together to war, which may pave the way for "the battle of that great day of God Almighty." "Behold I come as a thief," says Jesus, in connection with this epoch: "blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

—R.R. (1870)

(We no longer need for something to happen which will bring Russia into the foreground—Editor).

And so, cast up by the fish upon the shore, the prophet expressed his gratitude unto Yahweh in this prophetic Psalm: "When my soul fainted within me (i.e., as unconsciousness claimed him as he was swallowed by the fish) I remembered Yahweh: and my prayer came in unto thee, into thine holy temple" (Jonah 2: 7). In view of his wonderful deliverance he could say from his heart: "They that observe lying vanities (false gods) forsake their own mercy," or their own hope, for "Salvation is of Yahweh."

So the Psalm concludes:

"But I will sacrifice unto thee with the voice of thanksgiving;  
What I have vowed I will pay." Salvation is of Yahweh!

And we have the echo of these words in the Messianic Psalm that was, and will yet be, fulfilled by the Lord:

"Oh Yahweh, truly I am thy servant;  
I am Thy servant, the son of Thy handmaid:  
Thou hast loosed my bonds.  
I will offer to Thee the sacrifice of thanksgiving,  
And will call upon the name of Yahweh.  
I will pay my vows unto Yahweh now in the presence of all His people,  
In the courts of Yahweh's house,  
In the midst of thee, O Jerusalem.  
Praise ye Yahweh!" (Ps. 116: 16-19).

—H.P.M.



## *Christadelphian Newsletter*

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

### DIARY OF A CAMPAIGN IN BRITISH GUIANA

(Continued from p. 319)

(Brethren Harry Whittaker and Alan Hayward, Eng.)

#### Sunday, 24th July:

How our standards change! On Thursday evening, we had 150 strangers at the lecture—good going by British standards, but we felt disappointed since it was the lowest yet.

Fortunately, Harry was in top form for giving answers to all the questions, and so largely made up for my shortcomings.

Friday was largely taken up with visits to brethren and sisters at their homes. We especially went to see Brethren Wharton and Howard. These two run the little meeting between them. Brother Clifford Howard, a 40-year-old white brother, does all the speaking and presiding in the meeting, while the 80-year-old coloured Brother Wharton, now too old for platform work, makes all the decisions for the Ecclesia. This has existed for so long that we are obviously not going to find it easy to persuade them all at once to allow their several young brethren to take a hand in the meeting. Clifford, fortunately, would like to see a change. He can see the value this would be for the meeting. Our purpose in visiting these brethren was to persuade them to proceed with the arrangements for the baptism of a 19-year-old Sunday School scholar (Rudolf Insalammy) at once. According to their traditions, months usually lapse between an application for baptism and the carrying out of the rite; but they agreed to our request to speed this up a little.

That evening Harry ran the discussion class in the meeting room, with 14 strangers present.

Saturday was a very interesting day. In the afternoon we went out with an amplifier van on which we stuck posters. Four of the young people (three chocolate coloured and one coffee) came, one to do the announcing, and the other three to give out leaflets. The local picanninnies raced along behind the van squealing for leaflets. My role was photographer. In the evening there was a special meeting of the Ecclesia, during which we both gave addresses of an expositional character. Then, after an interval, Harry and I mounted the platform with Rudolf and gave him his interview, thus illustrating to the Ecclesia how we carry out pre-baptismal examinations at home.

This morning Rudolf was baptised according to local custom at a baptism-and-breaking of bread service. It was very impressive, with several unusual but effective touches, the best of which was the reading by Rudolf himself of Psalm 116. Clifford presided, I exhorted, and Harry did the immersing. What a job it is trying to get to know all 30 members of the Ecclesia, nearly all of whom are elderly sisters, and mostly coloured. Why do all coloured folk seem to look alike?

**Wednesday, 27th July:**

On Sunday evening there were well over 200 strangers to my lecture on the Bible answer to Communism, and a good many local communists were present. The atmosphere was distinctly tense, and question time was lively.

On Tuesday we took a few hours off for the first time since arrival, accepting an offer of a free ride on an inspection car going to New Amsterdam 60 miles up the coast. All sorts of sights come to the memory from that trip. We saw brilliantly plumaged birds, a darkie boy shinning up a palm to pick cocoanuts, and looking like a monkey on a stick, a herd of 30 or more black vultures cleaning up the carcass of a dead sheep, four naked piccaninnies sitting in a row on the edge of a large drainage trench running past their home while Mammy sloshed buckets of water over them!

That evening was the first "baptism" lecture, and it was a little disappointing that the attendance was down to a mere 100 strangers. But among them were many regulars, and on taking stock of the situation we could name at least 15 who are obviously leaning very far towards us. Time is our great enemy now, there is so much to do in a short time. Paul spent years in Corinth, but we have to leave this city where the Lord seems to have much people, in a few weeks. So we must intensify our efforts and make good use of every minute. God be thanked for the gift of superb health and vigour to us both.

**Sunday, 31st July:**

During the past three days, excitement has been rising fast. Each day has brought its crop of thrills, or strange and interesting events, so that this campaign already unique in modern Christadelphian history becomes daily more like a story-book romance.

On Wednesday evening, Harry ran the discussion class attended by 8 strangers. At the end, four of them declared they were convinced of the truth of our doctrine, and wished to be prepared for baptism. Meanwhile, I was conducting the first young preachers' class. Nine attended and showed great promise for the future.

Thursday's lecture brought 100 strangers together.

On Friday, I was stopped in the street by a Mr. Vieira, of Portuguese origin. He said he and his wife had been to every meeting and were most impressed with our teaching.

They had made up their minds to leave their church and join us, he said. Since they were Catholics this was a big decision for them. Meanwhile, Harry was visiting a lady who has been to all the meetings and had asked him to see her and give her advice. She certainly needed it, poor soul. Many years ago she had left her drunkard of a husband, and for the past 14 years has made her home with another man. Now our preaching had convinced her mind, and more, it had stirred her conscience. She wants to turn over a new leaf and accept the Truth; truly a case of being willing to sell all she has to buy the pearl of great price.

That evening, I spent my time with a Catholic lad of 17 who wants to leave the church because we have convinced him of the Truth, but his father forbids him to leave, so the poor lad is in a turmoil. I tried to persuade him that his father meant well, even if he was misguided, and eventually it was agreed that I make a friendly call, and chat with the father.

(To be continued)

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### SPIRITUAL FESTIVAL IN VICTORIA

The effect of a series of addresses delivered by Bro. H. P. Mansfield to the Melbourne metropolitan ecclesias has been a stimulus to deeper research of the hidden manna so richly provided in the pages of God's Word, the Bible. Each address was designed to encourage a particular type of Biblical study. It was interesting to observe that many attended each night (the festival extending for one full week) whilst others came long distances in order to hear their favorite topic expounded. The weather was bleak, some of the halls were cold and in far-distant places. Still, such circumstances did not deter those hardy brethren and sisters who were anxious to glean some morsels of spiritual nutriment from the feast offered each night.

On Sunday, 10th June, our brother exhorted at Forester's Hall, Richmond (headquarters of the Melbourne Ecclesia), basing his words of advice and encouragement upon the theme of Job's Patience. The address was unusual, in that the case of Job was analysed as a personal challenge to each and every disciple of Christ. In the evening Bro. Mansfield lectured at Moorabbin Town Hall upon the theme, "Development and Decline of Christianity." An excellent attendance and the singing by the congregation was particularly enthusiastic. Although a typical Melbourne winter's night,



the atmosphere at the Moorabbin Ecclesia was warm and cordial.

An illustrated address upon the subject "The Prophecy of Daniel" was attentively received by a large audience of brethren, sisters and friends in Forester's Hall, Latrobe St., City, on the following evening. The most remarkable feature of the address was the particularly absorbing study one enjoys from obviously minor events and statements in the Book of Daniel. It infuriated Nebuchadnezzah to realise that his kingdom was represented merely as the head of gold; he, therefore, set about to construct a complete image of pure gold and dictated that all should worship it. The evening was arranged by the Balwyn Ecclesia.

Bro. Reg. Barratt, recorder of Moreland Ecclesia, arranged a homely Bible class at his Pascoe Vale home on Tuesday night, at which many brethren and sisters residing in that district attended. The questions fired at Bro. Mansfield were numerous. As the night advanced, the questions increased. Supper interval held insufficient interest to divert the continuance of questions and answers. It was nearly midnight when the last of the visitors dispersed.

Malvern and Hughesdale Ecclesias had hired the Community Hall on Wednesday evening when Bro. Mansfield addressed a very large audience on his impressions of a recent visit to the Holy Land. The address was in narrative form and the speaker held his audience whilst he graphically described the privations and achievements of the Jews in Palestine. Both pathos and humor was keenly appreciated by an impressed audience. The hymns based on Zion were enthusiastically rendered, for all were thrilled to hear evidence of prophecy fulfilled and fulfilling. Hughesdale and Malvern had combined in arranging this night, and the supper provided for all present was a thoughtful gesture.

At the Moorabbin Library Hall next evening, the ecclesia in that district arranged for Bro. Mansfield to speak on current national events in comparison with Bible prophecy. His words were confirmed by actual recordings of statements and events of national and prophetic import. A visitor on this occasion was Bro. J. Mansfield, of Sydney, who gave the Scripture reading. On the following evening at the M.I.C., conducted by the Melbourne Ecclesia, provision was made for a half-hour talk by Bro. H. P. Mansfield on M.I.C. work.

The exhortation on Sunday was given in the morning

at the Balwyn Ecclesia, Bro. Mansfield basing his remarks on the identity of the words 'Abba, Father.' In language that all could understand and appreciate, our brother indicated that "Abba" was the name applied to Deity as the simplest expression of loyalty and love. Later, as knowledge increased, the word "Father" was applied, as One who had led and encouraged. Just as a child would revere and love its father by a term of endearment; in later life the father would be appreciated in the noblest terms and expressions. During the afternoon, Bro. J. Mansfield (Sydney) exhorted at Richmond, taking for his subject sidelights in the life of Gideon. Finally, at Hughesdale, in the evening, Bro. H. P. Mansfield addressed a crowded hall on the subject of "Israel's Return." Seating accommodation was rendered insufficient for the large audience attending: a credit to the Hughesdale Ecclesia for a particularly fine advertising campaign.

Also present from other States during the Festival were Bro. J. Mansfield, Sr. (Adelaide), and Bro. E. Mansfield (Sydney).

The effect of the Festival has been a revival of interest in the deeper considerations of Scripture and the works of our pioneer writers. Both combined assist in building and nourishing the mind of the Spirit.

—S.L.M.

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## 'Are Brethren at Liberty to Eat Blood?'

### A Question and Answer of Eighty Years Ago

*In previous articles, we have considered the prohibitions of the Law concerning the eating of blood in relation to the modern medical practise of blood transfusion. We have seen that they have no real bearing upon the matter, so that the whole matter revolves around the command to refrain from eating blood delivered by the Jewish council in the days of Paul and recorded in Acts 15: 20, 29. We intended to write on this personally, but a correspondent has sent us the following treatise by Brother Roberts, which, we believe, will command more respect than our words, and which, we feel, satisfactorily answers the problem.*

—Editor.

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There can be no question that the Gentile believers, while exempt from all obligation to keep the Law of Moses, were commanded (Acts 15: 20, 29) to abstain from the eating of blood and things strangled, and the latter because of the former; that is, things strangled were things with blood

retained in them, and therefore unfit for those forbidden to eat blood. There can also be no question that the black pudding, of modern use, and many fowls and rabbits that are sold in the market would be excluded by Apostolic prohibition if it is binding on believers of our age. Any doubt that may exist on the question of whether it is binding now, or not, arises from the fact that the prohibition seems to have been a concession to the Jewish section of the brotherhood in the first century, based upon the principle of not using liberty to the hurt of others.

Thus James, on whose recommendation the prohibition seems to have been enjoined by the council of the Apostles and Elders, who came together to "consider this matter" gave as his reason for recommending it: "For Moses of old hath in every city them that preach him, being read in the synagogues every sabbath day." If this was the object of the commandment—to avoid needless offence to the Jews who were all zealous of Moses, and to whom it seemed that Moses was set at nought by Gentile believers, if besides neglecting the circumcision of the flesh, they ate things offered to idols in sacrifice, and blood, and things strangled, then the force of it would be gone in a day like ours, when there is no Jewish element in the brotherhood to consider.

Paul's argument on the subject would seem to show that this was the position of the case. On the subject of eating things that had been offered in sacrifice to idols, for instance, Paul argues that an idol is nothing (1 Cor. 8: 4), and that the flesh consecrated to an idol, and afterwards exposed for sale in the shambles, was none the worse for the performance, and could be eaten with thanksgiving by an intelligent believer (1 Cor. 10: 27-30), except where the eating was likely to be construed into a participation in idolatry. His words on the last point place the matter in a clear light: "Whatsoever is set before you (that is, at a feast) eat, asking no questions for conscience sake, but if any man say unto you, This is offered in sacrifice to idols, EAT NOT" (1 Cor. 10: 27).

This shows that in Paul's estimation, it was a matter of indifference as to the eating of animals that had been offered in the idol worship so long as the fact of that offering was not the reason of the eating. So long as the matter was out of sight, believers were at liberty to eat even things offered in sacrifice to idols; but when the fact was brought forward, they were to desist, "for his sake that showed it,

and for conscience sake . . . conscience, I say, not thine own, but of the other" (v. 29). Nevertheless he recommends great caution in the use of this liberty. "Howbeit," says he (ch. 8: 7), "there is not in every man this knowledge; for some with the conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience being weak, is defiled. But meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak, be emboldened to eat those things that are offered unto idols. And through thy knowledge shall the weak brother perish, for whom Christ died."

From this, it is evident, that Paul considered a brother at liberty to eat that which the letter of the council at Jerusalem had forbidden, provided it could be done without hurting others, who were weak; that is, those who could not see their way to such a liberty.

At first sight, it may seem strange how the doing of a thing not wrong in itself, could hurt anyone, however weak. Paul has given the answer; the liberty of the strong-minded brother, misunderstood by the weak-minded brother, encourages the weak-minded brother to do that which in that weak-minded brother's opinion is wrong. Therefore, that which is not wrong-doing in the other, becomes wrong-doing in him, because he does it thinking it wrong. Thus his conscience is defiled; for so far as his relation to the matter is concerned, he has been as distinctly guilty of wrong-doing as if it had been actually wrong: that is to him, the eating of the flesh has been an act of fellowship with idolatry, and therefore, as distinctly sin as if he had worshipped the idol.

Paul lays down the principle, "Whatsoever is not of faith is sin," therefore, "he that doubteth, is damned if he eat" (Rom. 14: 23). The rule is of easy application to every matter, involving the question of right and wrong. If there is a doubt, be on the safe side. If liberty is clear, use it, only not to the detriment of another. "One believeth that he may eat all things . . . I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for

whom Christ died. For meat destroy not the work of God. All things, indeed, are pure, but it is evil for that man who eateth with offence. It is good neither to eat flesh or drink wine, nor anything, whereby thy brother stumbleth, or is offended, or made weak (Rom. 14: 2, 14, 15, 20, 21).

It is evident from the whole of the evidence that the commandment, not to eat blood and things strangled, was of the character suggested in the beginning of these remarks; and that, therefore, if things in themselves be good, and the use of them unattended with spiritual harm to others, they are to be eaten with thanksgiving of them which believe and know the truth. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving by the Word of God and prayer" (1 Tim. 4: 5). When doubts exist, let the parties concerned act on the advice of Paul: "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth" (Rom. 14: 3).  
—R.R. (1876).

#### Further Remarks

The foregoing answer was objected to by another brother thus: "Your answer on the subject of the eating of blood, is not satisfactory. The decree of the council at Jerusalem (Acts 15) was binding on the Gentile believer in the Apostolic Age, and must be binding now. If we may eat blood, may we not also commit fornication, for they are all joined in the one prohibition? And then what becomes of Paul's declaration that no fornicator shall inherit the kingdom of God. It seems to me they stand or fall together, with the other points mentioned in the decree. Give the subject your reconsideration. It appears the decree on the subject was sanctioned by the Holy Spirit. It is therefore serious."

#### Brother Roberts' Answer

In our first impressions on the subject, and for a considerable time we were of our correspondent's mind. The considerations which have modified our views are those set forth in our answer. We must therefore again refer to what is there written.

If there were nothing outside the Jerusalem decree on the subject, our correspondent's argument would stand; but Paul having expressly allowed, under certain circumstances, of the eating of things offered in sacrifice to idols, which is forbidden in the decree, the conclusion arises that the

decree arose out of the peculiar circumstances of the Gentile believers, and not out of the nature of the things themselves. This conclusion is confirmed by the arguments used at the council at which the decree was enacted (see Acts 15: 21).

It does not follow, however, that fornication becomes a matter of indifference, with the eating of things offered in sacrifice to idols; fornication is constantly forbidden, independently of the Jerusalem decree. It, therefore, stands on separate ground. Its mention along with the eating of things sacrificed to idols was, doubtless, due to the circumstance that fornication was a part of idol worship. If the eating of blood had been condemned by the Apostles apart from the Jerusalem decree, as part of their general teaching, the points would, as our correspondent says, have stood and fallen together. The eating of blood was condemned by the Law of Moses, and also forbidden to Noah and his family; but, in both cases, the prohibition was connected with the system of worship by blood-shedding of animals; and in the case of the Mosaic law, the use of blood in sacrifice is the reason given for it (Lev. 17: 11): a reason which has lost its force at a time when God no longer requires the blood of bulls and goats in our approaches to Him.

But if any brother have conscientious scruples on the point, Paul has taught us to respect those scruples, and to grieve him not in our eating. It is cruel to do otherwise. Blood, in any form, is repugnant to every undepraved appetite, and in no case can the disuse of it be a hardship. A brother, or a sister, who would not dispense with blood-pudding and such like, to please another who thinks it wrong, can scarcely claim to belong to the class who are ready even to lay down their lives for the brethren.

—R.R. (1876)

◆ ◆

From the above it is clear as to what would be the attitude of Brother Roberts concerning the matter of blood transfusions; he would see no opposition to the practise of it from Scripture, and we believe in this he has correctly interpreted the words of Inspiration. If any reader desires any further proof of this, we are happy to hear from him.—Editor.

◆ ◆

### Does Blood Transfusion Violate God's Law?

In answering this question we need not heed the misguided action of the "Watchtower" Sect, any more than we would be influenced by their doctrinal errors, one of which is that God forbids a blood transfusion.

To justify their "true till death" stand, Gen. 9: 4 and Acts 15: 29 have been quoted as proof. These, and other passages, must be examined. Do they support such a refusal, although it may mean death?

Genesis 9: 3-4 enjoined on Noah and his sons that "every moving thing that liveth shall be meat for you," but no flesh was to be eaten with blood in it. The way to avoid that, though it was not then recorded, was to drain the flesh of its blood, by bleeding.

Later, under the Mosaic Law, the same restriction was laid on Israel (Lev. 3: 17; 7: 26-27; 17: 10-27; Deut. 12: 16-24; 15: 23) where, in each instance, the emphasis was laid, as in Gen. 9: 4, on not to eat.

In 1 Sam. 14: 32, the people sinned in eating flesh with the blood in it, necessitating the correct bleeding of animals for food as in v. 34.

In Leviticus 17: 13, Deut. 12: 24; 15: 23 provision was made for bleeding, pouring out, so that the blood would not be eaten with the flesh.

In Acts 15: 20, the Gentiles who "turned to God" (v. 19) were told to abstain from certain things, among which were "things strangled and from blood" (Verses 20, 29, Acts 21: 25). Why abstain from things strangled? Because they had been choked and not bled. Why abstain from blood? Because the flesh to be eaten had not been bled. Those brethren were converts from outside nations who were not particular, as Israel was enjoined to be, in the bleeding of the flesh food; and ate of things choked, or animals which died in other ways without blood-letting.

Here we have Noah, Israel and Gentile converts commanded not to eat flesh with blood in it. That was the way they abstained from blood. Observe, that in all the foregoing the restriction was on eating flesh containing blood as part of their food—unbled flesh.

How does this apply to a blood transfusion? Neither flesh with blood in it, nor blood without flesh is eaten then. There is no eating, no meal taken with the mouth, whereas the sin was in eating flesh which has not been properly bled first. The whole method of blood transfusion is outside the foregoing restrictions. It cannot be fitted into them. They do not apply to it. Therefore there is no law of God prohibiting one, or as many, as a patient may require.

"Where there is no law there is no transgression" (Rom. 4: 15), for "sin is not imputed where there is no law" (Rom. 5: 13).

—H. H. James (New Zealand)

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### PROPOSED STUDY CLASS FOR SYDNEY

The following letter was not written for publication, but we reproduce it here, hoping that it might influence others to join in this study. Should others desire these study notes in order to commence a study of Daniel's prophecy in collaboration with other young people, we shall be happy to supply copies.

Brother G.R. writes:

"The most important matter I wish to write to you about, is in relation to the Notes on the Prophecy of Daniel. Firstly, my thanks are due to you for having stirred me up to study this very interesting book. Prior to your suggestion, that we in the Senior Class should study Daniel, I must confess that my knowledge of the work was rather sketchy, being one of those almost incomprehensible books that the bulk of Christadelphians leave well alone. However, since you created that desire in me to search out the hidden truths contained in it, I have found it both interesting and most profitable.

"When Brother O'Connor was

over here earlier in the year, I gave him a copy of the Notes on Daniel that I had roneoed from your own, to pass on to you with the hope that you would not object to them as they are. You may have wondered why I set out to do this job, particularly as you had offered to make copies available. There are several reasons for this.

"Being new to the work of the Prophet, I found that a lot of private research was necessary, and that all Scriptural references had to be checked to make myself familiar with the meanings. In the process I discovered a few points that were additional to your Notes, and so added them. In all there has been a lot of hard work gone into the preparation of the finished booklet, and for that reason, it is to me more valuable than otherwise. Had I merely read it in the first place, and used it as a text book from which to teach, it would have had very little personal value. But having studied it, rewritten it, and finally taught it, I now believe that I have a fairly good working knowledge of this Book, which now only leaves another 65 to tackle and then I might have a reason-



able knowledge of the Bible. To me the work has been fully justified, and I would be prepared to do the same again.

"Since I finished running the copies off, quite a few people have asked for a copy, and there are quite a few copies scattered about between Melbourne and Ballina, in every case your own name has been associated with the notes.

"There has been a further development in regard to the same matter. Last night there was a Committee meeting of the Classes, and one of the most important matters discussed was the desire, and the need, expressed by quite a lot of young people to form a study group. The result is that probably within the next couple of weeks there will be at least two such Classes formed with the object of studying the Book of Daniel, although a few would like to tackle Zechariah. The need

for notes was stressed, and the Committee desired that they would like to run off 100 copies of the present booklet to be used in the study groups. I think that as the originator of the Notes, you should at least know what is being done, and trust that it will meet with your approval. And once again I must say, "Thanks for awakening in me the desire to look more deeply into the Prophets, and for the enjoyable time I have had in doing so."



**EDITORIAL NOTE:** We delight to know that somebody has improved upon our work, and that it is being circulated in greater numbers. We suggest that if any young people in the Sydney area desire to attend one of the classes mentioned, that they contact Bro. Eric Mansfield, 78 Liverpool Road, Enfield, by telephone. He will be happy to advise location of classes and times at which they meet.

---

### MELBOURNE STUDY OF DANIEL'S PROPHECY

The Editor recently accepted an invitation to visit the Ecclesias in Melbourne, sponsored by the younger members of the Balwyn Ecclesia, details of which are presented elsewhere.

Not on the scheduled list of appointments, but none-the-less a highlight of the visit as far as the Editor was concerned, was attendance at the young people's study class held at the home of Brother and Sister McKinley, 29 Sutton Street, North Balwyn. There a goodly number of young people were gathered to study, verse by verse, the prophecy of Daniel. Questions were freely asked, and comment was keen, and it was very pleasing to notice members taking notes of the study with the purpose of marking their Bibles. Other young people in the Melbourne area would do well to seek out this class (we understand that

it meets at various homes) and to join in the study undertaken. The full value of these meetings is not appreciated now, but later years will reveal it.

---

### CONSIDER YOUR WAYS!

Paul told Timothy, that "godliness has promise of the life that now is, as well as that which is to come" (1 Tim. 4: 8). This is a principle we tend to overlook, and yet the history of Israel clearly demonstrates it time and again. Whilst the nation remained faithful to the divine commandments, it prospered; when it disobeyed these, God withheld His blessing, and it suffered accordingly (Deut. 11: 13-17).

The opportunity was provided for Israel to give practical expression of faith in God's providential care which He had promised them. Three times in the year, all the males were required to as-

semble before the Lord to keep the feasts which were ordained. The assurance was given that their enemies would not covet their lands during their absence (Exod. 34: 23-24), and also that God would be with them to drive out the nations from the land and to enlarge their borders. Faith and obedience would not go unrewarded. They were commanded, also, to tend their lands for six years, but in the seventh year to neither sow nor reap that the land may enjoy a sabbath year of rest (Lev. 25: 3-5). They were to have faith that God would provide, in the sixth year, a sufficient harvest to tide them over till the harvest of the eighth year (vv. 20-22). The fundamental principle underlying these ordinances was, "The Lord will provide."

Israel did not prove faithful to the trust imposed in them. The feasts were neglected (2 Kings 23: 21-23), the land was denied its sabbaths (2 Chron. 36: 21; Lev. 26: 33-35), and, as a result, God withheld His blessings from them. In every aspect of their national life they turned from God, turning thus away from the invisible, eternal things, and grasping for the visible material things which were, in reality, but temporal (Mal. 3: 14).

After the return from exile in Babylon, the leaders: Joshua, Zerubbabel, Haggai and Zechariah, had to contend against the same old materialistic outlook. The Temple, and all the buildings of Jerusalem had been destroyed by Nebuchadnezzar (2 Kings 25: 9-10), the vineyards and olive orchards had been neglected, walls broken down, wells filled in, every thing in disrepair, for the land had lain desolate for seventy

years. The people were anxious to rebuild their houses, to restore the fertility of the land, to increase their flocks and herds, to recover their economy. In the midst of it all stood the ruins of Yahweh's House as a grim reminder of the broken-down state of the nation's spiritual life.



### WHY ISRAEL DID NOT PROSPER

The lesson was forced home to them through Haggai the prophet. Their pre-occupation with material things was directly responsible for their poverty. They could not spare the time to "build again the Temple of the Lord," they had their own houses to attend to. They could not bring their tithes and offerings, for they had not sufficient for themselves for food, and drink, and clothing. The hireling was oppressed in his wages, and the real value of wages was diminished by the state of inflation prevailing in the land (Hag. 1: 2, 6). Why did they thus suffer? Because God was not with them. He had brought a drought upon them, and smitten them with blasting and mildew and hail (vv. 10-11; 2: 16-17). Why had He done this? "Because of mine house that is waste" (Ch. 1: 9). Therefore, "Consider your ways!" If they set themselves to work with a will, and build the House, humble though their efforts may be, God would be glorified; He would take pleasure in it, and would bless them (Hag. 1: 7-8, 13-14; 2: 3-4, 18-19). Their concern for material things would not prosper them; they must seek first the welfare of their spiritual life, and God would then provide for their material needs.

(To be continued)

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

Paed.

VOLUME TWENTY TWO

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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Thoughts for the Times

## The Best Eight Books

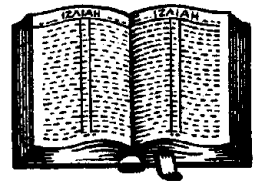
If we would make headway in the Spirit's teaching, we must read and study. Our reading, too, must be of the right kind. Some who have thrown over the Bible, and deny Christ's resurrection, have read and studied, and yet in Divine knowledge have become absolutely foolish. The book to read is the Bible, and after the Bible the works of men who have best understood the Bible. Can we name such works? Yes, after the Bible here is a list of the eight best books in the world: "Eureka," "Elpis Israel," "Phanerosis," "Christendom Astray," "Nazareth Revisited," "The Ways of Providence," "Seasons of Comfort," "The Law of Moses." These are books that should first find a place in a brother's bookcase—the books to consult before reference is made to the unreliable commentaries of the clergy. The books which we should encourage our children, our friends, and our enemies to read. In speaking thus, are we indulging in fulsome praise? Friends of the Truth will not say so. These books, and no one can disprove the statement, reveal to us, as no other writings in existence do, the way of salvation. They enlighten and create faith, expose the deadly errors of popu-

lar theology, unfold to us the wonderful depth and beauty of Divine revelation, solve problems and thresh out difficulties which perplex and baffle the ordinary man, reach an altitude in understanding which none of us, ere Christ comes, can ever expect to reach, let alone excel. Emphatically can we say of the authors of these books, "These men are the servants of the most high God, who show us the way of salvation."



"Eureka" in the Light of Today

## The Seizure of Suez



*"Egypt shall be a base kingdom . . . it shall no more rule over the nations"—Ezek. 29: 14.*

*"Nothing can affect Egypt without greatly disturbing the policy of Britain, and deep'y wounding her commercial interests. . . ."*

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

—John Thomas



The recent Anglo-Egyptian crisis has served more to embarrass England than to strengthen Egypt. It forms part of a familiar pattern in the post-war world. Great Britain has steadily "lost face" in the eyes of many nations, as smaller, weaker powers have indulged in the popular pastime of "twisting the tail of the lion." The time comes, of course, when, at last, the lion asserts its power, if not its right, and then in the process, somebody is in danger of being harmed.

As students of the Word, such a crisis as the current one, should cause us to turn to the Scriptures, to illuminate the darkness of the way by the light of its truth (2 Pet. 1: 19). As an additional aid to that end, we commend the pages of "Elpis Israel" and "Eureka." Therein, Brother Thomas has collated the various references dealing with these subjects, and with his help we are enabled not only to view present happenings in their proper perspective, but grasp a panoramic view of events yet to happen. In regard to Egypt, we



recommend that the reader consider his comments in these two books, bearing in mind that what he wrote was placed on paper long before Britain occupied the territory of the Nile. References to Egypt in the former book can be gleaned from the Index at the back of it, but those who have the new edition of "Eureka" which, as yet, lacks an Index, are advised to consider section 6 in the chapter expounding Revelation chapt. 10.

### Egypt's Decline

Of all the nations of antiquity, Egypt was the most pre-eminent. For over 2,000 years she was renowned alike for science, art, civilisation and learning. Today the ruins of her one-time grandeur still exist on the banks of the Nile, exciting the amazement and admiration of archaeologists. They speak of the greatness of her past. Egypt was the granary of the ancient world. There was corn and consequently wealth in Egypt, even at times when famine existed elsewhere. The military prowess of Egypt was also unquestioned. The Egyptian armies extended her influence far beyond the confines of her borders, to the extremities of the then known world. She was likened to "a lion among the nations, and a whale in the sea" (Ezek. 32: 2).

But today, despite the efforts of Colonel Nasser, Egypt is a decrepit and degraded nation. The tourist sees Cairo as a city of broad streets, handsome buildings and modern transport. The world reads the stout boasts and arrogant demands of its Government. This is but an illusion. The reality is the squalor, misery, poverty, ignorance and disease which is widespread among the masses. Eighty-four per cent. of the common people suffer from Tracoma, so that Egypt has the highest ratio of blind people of any nation. She also ranks high among the nations in regard to the death rate. It is said that 50,000 people die of cancer each year, that she has 30,000 cases of leprosy, that tuberculosis, malaria and other diseases are widespread and unchecked.

Egypt, today, answers to the requirements of the prophetic Word. It is a base nation, with diminished power, no longer ruling over the nations, and dominated by foreigners (Ezek. 29: 14, 15, 16; 30: 13). And this has been the condition of the nation ever since Ezekiel the prophet proclaimed it to be her destiny. Egypt was defeated by Nebuchadnezzar who took into captivity the leading men of the nation. For forty years this state continued, and then there was some relief, as the prophet said there would be (Ezek. 29: 13).

But Egypt never fully recovered from the blow. She was successively dominated by the Persians, Greeks, Romans, Saracens and Marmalukes. In the early 16th century the Turks took possession of Egypt. Towards the end of the 18th century the French moved in. They were driven out by the English who handed Egypt back to the Turks. Towards the end of the 19th century, the British were reluctantly drawn into Egypt, where they have remained since, though, in recent years, their power has considerably waned. Historians have expressed astonishment at the way Egyptians have been subjected by other races, and ruled by strangers. The student of the Bible is astonished. He sees in this the hand of God in world affairs, a wonderful vindication of the Scriptures.

### Britain in Egypt

Until the latter part of the last century, Britain had no vital interest in Egypt. The route to the Far East lay around the Cape of Good Hope, and with her supremacy in mercantile marine, Britain dominated the lucrative trade. She believed that the projected cutting of the Suez Canal would open up the Eastern trade to other nations, and she wanted to avoid that competition. Thus Britain was hostile to the building of it originally, and her powerful opposition caused the work to be delayed. The project was finally adopted by the French, and completed by de Lesseps in 1869. Its value was soon realised by the world, and Britain in particular. Six years later, an opportunity was presented to Britain almost unique in history. The Egyptian Government had become so impoverished by the wild and extravagant spending of the Khedive that it had to realise money on its assets, and the shares in the Suez Canal that it held, were offered for sale. They were purchased by a Jew—Benjamin Disraeli, Prime Minister of England, on behalf of Great Britain, and so, in 1875 England was brought prominently into the Middle East. Her position was considerably strengthened in 1882 when Arabi Pasha revolted against the Government. England was forced to protect her nationals and stem the revolt, and becoming thus involved, she had to assume responsibilities that formerly she had rejected. Britain occupied Egypt.

Thus the words of Brother Thomas, published 40 years earlier, were remarkably vindicated: Britain was "induced by force of circumstances, to take possession of" Egypt ("Elpis Israel," p. 445). And, as Brother Thomas also stated: "God, who rules the world, and marks out the bounds of

habitation for the nations, will make Britain a gainer by the transaction."

Brother Thomas' comments were based on Isaiah 43: 3-6, where God declares: "I will give Egypt for thy ransom . . ." The context shows that these words are associated with the latter day regathering of Israel. And so it proved. During the first world war, Britain, as "king of the south" (i.e., Egypt) was forced to "push against" the Turkish power then in occupation of Palestine, thus fulfilling the first portion of Daniel 11: 40, and opening the way for the return of the Jews and the establishment of the Israeli State, that has since taken place.

If Britain had not been in occupation of Egypt, this could not have happened. But Egypt constituted Britain's payment for the release of the captive Israel. Having accomplished that, Britain's influence in Egypt has gradually faded with the years. And though there may be some ebb and flow in the relations between Britain and Egypt, though the ties may be strengthened or weakened temporarily, and though the present crisis might end in Britain's power being more stabilised in the Middle East, she will finally be ejected from Egypt. As Brother Thomas comments in "Elpis Israel" and "Eureka": "The British will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia . . ." ("Elpis Israel," p. 445).

### **Coming Dissension Between Russia and Egypt**

Meanwhile Colonel Nasser is desperately striving to restore something of the greatness of Egypt. But destiny is against him. The voice of prophecy comes echoing down the corridor of time: "In vain shalt thou use many medicines; for thou shalt not be cured, O daughter of Egypt. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together" (Jer. 46: 11-12). This will be the ultimate picture. At the moment Nasser is playing off nation against nation. He is moving Russia against Britain and America on the international chessboard. But he is playing with fire, and in the interests that could be aroused, it could be Egypt that is finally humiliated. There is no section of the earth of greater strategic importance in the modern world than the Middle East and Egypt, and no government less capable of holding its position if world conflict should occur than the Egyptian. It forms the bridgehead of three main continents—Europe, Asia, Africa. It is

a main artery of the British Empire. It is the one spot on the face of the globe that can cut in two the Anglo-American alliance and threaten both countries. Therefore, if Russia is to rule the world, she must dominate the Middle East and seize Egypt.

And prophecy shows that she will do this. Daniel 11: 40-45 speaks of the attack of the Russian "King of the North" at the "time of the end." It shows how that the Arab territories of Edom and Moab will "escape out of his hand," but that he will stretch it forth against Egypt, "and the land of Egypt shall not escape, but he shall have power over the treasures of Egypt."

This statement of the prophet is highly important in the light of current events, and one that seems, to us, to have been overlooked by many today. Some are speaking of the Arab countries in terms that almost suggest they are the main contingents in the composite forces of Gogue, but the answer to this is found in such chapters as Daniel 11: 40-45, Isaiah 19, Zechariah 14, Ezekiel 38 and elsewhere. It is always necessary first to seek out what God says, and interpret the course of future world events accordingly, not seek out the present drift of national incidents, and bend Scripture to give an appearance of agreement.

The countries of "Edom, Moab and Ammon," referred to by Daniel, are Arab territories. They are to "escape" out of the hands of the King of the North, and the use of this word is significant. To "escape" is to imply that the attacker would capture them if he could, in other words that they view each other with mutual hostility. The invasion of Russia, at the time of the end, therefore, will be one that the Arab world, including Egypt, will view with hostility. Something must occur to cause the Arab world to finally turn from friendship with Russia, so that the Power from the North assumes the position of an enemy to them.

Isaiah 19 should be studied in the light of current events, and ultimate developments, and we suggest that in collaboration with this chapter, the words of Brother Thomas in the section of "Eureka" quoted earlier be also considered. The chapter speaks of civil war and distress in Egypt (vv. 2-3), of a course of action assumed by the leaders of the nation that will bring disaster to it (v. 14), of the subjugation of the country by "a cruel lord" (Gogue—v. 4), and of the parlous condition to which the nation will be ultimately brought.

### Regeneration of Egypt

Isaiah also speaks of the great transformation of Egypt when the Lord Jesus takes over. He is the leader of the "cloud of witnesses" (Heb. 12: 1) which the prophet in vision saw entering Egypt, and before which Egypt will be humiliated (Isa. 19: 1). Though this is presented first in the chapter, it is actually the final picture, something similar to the order in which Revelation 11: 15 is placed in relationship to v. 18. Isaiah 19 speaks of the disciplining and education of Egypt. "The Lord will smite and heal Egypt" and "the Egyptians shall know the Lord in that day" (vv. 21-22). What an amazing transformation. Here is one of the most degraded of all nations on earth, changed by Divine education, and made fit for a place in the world-wide Kingdom over which the Lord Jesus, and his glorified followers, will rule (Rev. 5: 9-10). No wonder the prophet could say elsewhere, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 19).

The prophetic Scriptures show that after Gogue's invading force has been rooted out of Egypt, the country will be placed under the strong, infallible control of the Lord Jesus. He will rule with equity based upon Divine wisdom and omnipotence, and under his hand the country will be changed. The people will be placed under rigorous laws designed to benefit them morally, spiritually and physically. They will be educated in Divine truths in order that they might take their place in the universal worship then to be inaugurated throughout the world, with headquarters in Zion. And by these means, the problems that now baffle reformers will be solved. No longer will Egypt be noted for ignorance, filthiness and disease. No longer will it be ridden with superstition. Instead, the Truth will be predominate therein. "There shall be an altar to Yahweh (of witness, not of sacrifice—that will be in Zion) in the land . . ." (Isa. 19: 19, 21). The Truth taught and accepted throughout the land will lay the foundation for the healing of Egypt (v. 22) which Nasser today vainly tries to establish by force. And then shall be pronounced the benediction of the King: "Blessed be Egypt my people" (v. 25). The transformation of this backward, ignorant, disease-ridden, superstitious nation will be complete. And this is only one of the many problems that await solution by the greater than Solomon when he appears in his kingdom.

Meanwhile events in the Middle East provide a power-

ful exhortation to us. In the clash of world interests we observe the signs that speak of Christ's imminent coming, and the approach of that time when our pilgrimage will end. Thus, amid the thunder that echoes and reverberates throughout the political heavens today, let us heed the still, small voice of Yahweh, and by so conducting our lives, be found among those who shall receive the Lord with joy when he comes "to be glorified in his saints, and to be admired in all them that believe, in that day" (2 Thess. 1: 10). That, alone, is the course of true wisdom. —B.E.M.

The Future Age through the Eyes of a Poet

## The New World Order



The King in righteousness and peace shall reign;  
And men shall hasten to their Lord with praise.  
Like Eden shall the earth produce again,  
And all with thankfulness their voices raise.

The savage beasts, now feared, shall then be tamed,  
The evil creeping things shall lose their sting,  
The lame and halt shall then for strength be famed,  
The blind shall see, the dumb their praises sing.

The barren desert wastes, so drear and bare,  
All clothed with beauty then, the prophet sees.  
Perfumed and graced with flowers rich and rare,  
Mantled with verdant grass and fruitful trees.

Fertile earth, with all its growth prolific,  
Shall freely bring forth grain a hundredfold.  
Ev'ry man shall then, with thoughts pacific,  
His heritage of vine and fig tree hold.

O'er all the earth shall be tranquility;  
No fingers itching then to wield the sword.  
Convinced at last of war's futility,  
All people gladly learn to serve the Lord.

—Bro. Bruce Galbraith

THE DESIRE OF ALL NATIONS SHALL COME — HAGGAI, 2.7.

**Exposition****THE VISION OF GLORY**

*"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them" (Mark 9: 2).*



Three arduous and eventful years had transpired since the lowly carpenter had been consecrated to the redemptive work of Yahweh in the waters of the Jordan. During that time, he had trained his disciples in the way of life, educating them in the things of the Kingdom. And now, with the culmination of his mission drawing nigh, he sought to crystallise all his teaching in a vision of glory, that would be so powerful as to remain in their memories until death.

To this end, he took "Peter, James and John and led them up into an high mountain apart" by themselves (Mark 9: 2). To the disciples, this probably seemed but the prelude to another period of seclusion and prayer, with which they were now so familiar, and which they doubtless recognised as a necessary and welcome respite from their exacting life. They little realised what a momentous revelation they were to witness.

Why select a mountain for this purpose? It is significant that the major events which lead up to the day of Zion's exultation each have to do with a mount. It was in a mount that Abraham passed the supreme test of faith, and received confirmation of the covenant. It was in a mount that Moses received his commission as king in Yeshurun, and later mediated the covenant between Yahweh and Israel. It was on a mount that the Lamb of God was lifted up in ratification of the covenant. It will be on a mount that the Sun of Righteousness will stand, in all his glory, dispensing healing unto the nations, and culminating the covenant. So it was fitting that this vision of glory should likewise be revealed on a mount, where they were not only secluded, but lifted up high above the normal things of life.

Jesus took with him Peter, James and John. These three were selected on many other notable occasions. They were with their Lord at the house of Jairus where he per-

formed the notable miracle which foreshadowed the Resurrection; they were with him on the Mount of Olives, and their questions resulted in that wonderful outline of prophecy which spake not only of the overthrow of Judea, but the glory that shall yet follow; they were with him in the Garden of Gethsemane, where they saw the terrible intensity of his sufferings; and now, on this occasion, they were selected to ascend with him the Mount of Transfiguration, for the revelation that would follow. Always the same three disciples, and in each instance their names are presented in the same order: Peter, James and John. Why?

The Mosaic Law stipulated that "at the mouth of two, or at the mouth of three witnesses, shall the matter be established" (Deut. 19: 15). It was to this principle that the Master had regard when he chose those three; but why always the same three?

They were selected because they were to be pre-eminently the fathers of the Jewish ecclesia, and in this regard, theirs was to be a task second only to that of the Master. After his departure, the work of consolidating and shepherding the flock would fall on them, therefore, to obtain the necessary faith to sustain them in the face of the terrible trials they would experience, and the enthusiasm to influence others, it was imperative that they should receive a vivid and intimate demonstration of the consummation of their hope.

That the vision was successful to that end is shown by the words of Peter uttered thirty years later: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount."

The Lord had a very important work for Peter to perform, and doubtless selected him to witness this vision for that purpose. This work is revealed in the injunction contained in John 21: 15-17. Peter was first of all instructed by Christ to "Feed my lambs," and was thus charged with the spiritual care and instruction of the young and innocent babes in Christ. He was next told to "Feed my sheep," showing that to him was added the responsibility of in-



structing the elders also. And then this injunction was repeated (vv. 15, 17) to convey to Peter the need for versatility in giving instruction, that no age or mentality should be neglected.

The "feed my sheep" of v. 16 is more correctly rendered "rule" or "shepherd" my sheep. Peter was to have undisputed charge of the Jewish ecclesias, just as Paul was to be set up as the Apostle to the Gentile ecclesias.

James was selected because of the important work he was to perform. The James that is always named with Peter and John is the brother of John, the son of Zebedee, and not James the writer of the epistle and successor of Peter as ecclesial leader. We know very little of the part James played in the early Ecclesia, but that it was a most prominent one is shown by the record of Acts 12: 1-3, where we learn that he suffered martyrdom under Herod, who thus pleased the Jews. He was doubtless selected because of his high standing in this new sect.

John was an appropriate choice because he was to be the last living link between the Ecclesia and the Apostles. Through him, the Ecclesia received the Revelation, which revealed to them the signs and seasons leading to Christ's return.

These three men were selected to be witnesses of this wonderful revelation. Having ascended the Mount, Christ gave himself to prayer, but the disciples, tired and weary from their labours, fell into a doze. Suddenly they were awakened to see Jesus transformed before them, radiating a brilliant glory which enveloped two companions who now stood with him. These, the three disciples recognised, by the power of the Holy Spirit, to be Moses and Elijah. In the scene that now confronted them, one feature claimed the pre-eminence: the pure white brilliance which enveloped the person of the Lord, making even his clothes to shine. This was such a glory that the prophet Daniel had witnessed in the Ancient of Days (Dan. 7: 9), and it showed unto the disciples that this one whom they followed, was, indeed, the Messiah. The glory he manifested exceeded that of the prophet and lawgiver who stood by him, for the glory of the latter was a fading glory, which only shone from his face, and could be hidden by a veil. In the spectacle upon the mount, Moses and Elijah stood in the orb of Christ's glory, and were illuminated by it. This was appropriate. Christ, in the future age, will be the incarnate mani-

festation of Deity, a vessel for the glory of Yahweh, whereas the saints will be mirrors, reflecting that glory. The glory of Moses was thus overshadowed on the Mount, illustrating the words of Paul, "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a SON over his own house."

The Law of Yahweh, given at Sinai, of which Moses was the representative, and the Voice of the Holy Spirit sounding through the prophets, of which Elijah was the representative, both presented to successive generations of Israel, the knowledge of Israel's need for the redemption that would be revealed by the Son of the house, as the sacrificial Lamb of God. And so, upon the Mount, and in the presence of witnesses, the two representatives of the Law and Prophets conversed with the Lamb of God concerning the topic of his imminent decease, that by comparing and elucidating the various prophecies and types, they might strengthen him for the ordeal, and at the same time, prepare Peter, James and John for the death that they did not then realise must overtake their master before he could be exalted.

"And it came to pass, as they departed from him, Peter said unto Jesus, 'Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.'"

The discussion of the three prophets had made no impression on impetuous Peter, then still drowsy with sleep. He could not see the cross that overshadowed the crown, and before he could express himself further, "there came a cloud, and overshadowed them. And there came a voice out of the cloud, saying 'This is my beloved Son: hear him.'" Thus was all that had transpired, stamped with the Divine seal.

This voice from the "heavenly glory" gave an urgent and pregnant command, a command that has echoed down the ages, and even today rings in the ears of those who have "ears to hear": "This is my beloved Son: **HEAR HIM.**"

Types and Shadows of the Law

## Compulsory Offerings

By "compulsory offerings" we mean those which individuals were compelled to offer under certain conditions, as distinct from ceremonial offerings which though compulsory, were not for any specific sins. The latter were for general, periodic observance, and reaffirmed before God the position and nature of the people. Those we propose here to consider were required when individual, specific sins had been committed, or uncleanness contracted.

There were two classes of offering under this head, namely, for "sin" and for "trespass." What was the difference between sin and trespass? All trespass is sin, but all sin is not trespass. Thus Leviticus 4: 2 speaks of "sin through ignorance." This does not mean a sin committed by a person ignorant of God's commandments. The actual meaning is "going astray," a departure from the path of righteousness by reason of weakness. Yet it is clear, from this chapter, that the sins for which these sacrifices were instituted were those committed unknowingly at the time. This is evident from vv. 27-28:

**"If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be gully; or if his sin, which he hath sinned, COME TO HIS KNOWLEDGE; then he shall bring his offering."**

In other words, the commandment is known, but is broken in error, inadvertently, such as those occasions known to every one of us when, after doing a thing, we immediately think, "I shouldn't have done that." So many things are done through weakness almost before it is realised. It was these things which needed covering by sacrifice. When it came to a person's knowledge that he had sinned, then he had to make the appropriate offering.

Trespass was of a different character. It comprised a hurtful act, depriving someone of his rights, or failure to give God His due. These sins were much more serious, and

as well as offering an expensive ram in expiation, the sinner had to make restitution plus one fifth (Lev. 5: 15-16).

### To Whom Much is Given—Much is Required

Leviticus 4 envisages four different classes of person, and describes the appropriate offering for each. First there is the case of a priest sinning, second the case of the whole people, third the case of a ruler, and fourth the case of one of the common people. The first and second cases required a bullock for covering, the third a male kid of the goats, and the fourth a female kid or lamb. Thus there was an adjustment in the sin offering to suit the pocket of the offerer, and this variation was necessary because of the status and responsibility of the person. The first two cases were the more serious, there was less excuse for the priest and the whole congregation sinning, therefore the sacrifice required was greater. The third case involving a ruler, a man of importance and in a position where example was required, necessitated a more expensive offering than that of a common person, though less expensive than the case of a priest, or the whole congregation.

There was a difference, also, in the treatment of the offerings. In the first two cases, the offering was the same and consisted of a bullock, the blood of which was brought into the Holy Place, and sprinkled seven times before the veil. The fat was burnt upon the altar, but the rest of the animal was taken outside the camp and burnt there. This was in agreement with the provision contained in Lev. 6: 30: "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire."

We recall that the usual method in the case of sin offerings was for the blood to be put upon the horns of the altar, and the rest eaten by the priests. But on the day of atonement, and in the offerings we are now considering, the blood was taken into the Holy Place, and the body was burnt without the camp.

As with the other offerings, these also pointed forward to the Lord. The apostle, writing to the Hebrews, says:

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 10-12).

The apostle is saying that the sacrifices we are now considering had a special meaning concerning Christ. This is understood when it is recalled that the priests ate the flesh of the ordinary sin offerings, and therefore they lived by them. If the Law had no other class of sin offering, it might be argued that the Law was sufficient, for the priests enjoyed continuance of life by the meat of the sacrifices. But the apostle declares in v. 9 that the sacrificial meats did not profit them, and this was shown by the fact that the most important sin offerings—those on the day of atonement and those for priest and people—were not eaten but were burnt without the camp. In other words, the priests did not live by these sacrifices, and the law was thus shown to be inadequate, for the sacrifices were consumed outside the Mosaic camp, outside the law, as it were. Thus did the Law proclaim its own inadequacy.

### Christ Fulfilled the Type

How fitting it was that the offering for the priest and for the people was the same. How appropriate, too, that in these two cases there was a precise and emphatic prophecy of the sacrifice of Jesus. He was the fulfilment of the type of offering for himself and for the people, which he accomplished in one offering. And how full of meaning it was that the blood was brought into the Holy Place and sprinkled before the veil—indicating that the flesh (for the veil represented the flesh—Heb. 10: 20) would be cleansed by the sprinkled blood of Jesus. On the day of atonement there was a further emphasis of this point in the fact that the blood was not only sprinkled before the veil, but was also taken into the Most Holy and sprinkled before the mercy seat. The Apostle refers to the sprinkling of blood when contrasting the offering of Christ to that made under the Mosaic system. He refers to "Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12: 24). We are counted as having been sprinkled with the blood of Christ at our entrance into him in baptism, when we come under the covering God has appointed.

### Sins of Commission and Omission

The offerings of Lev. 4 made provision for sins of commission:

"Speak unto the children of Israel, saying, If a soul sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them. . . ." (v. 2).

These were cases of **doing** against the commandments—sins of commission. In Numbers 15, sins of omission are referred to:

“And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses . . . Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering” (vv. 22-24).

It is clear that this is a different case from that of Leviticus 4, and it appears to be a lack of observance rather than of **doing against** a commandment. And we note that the offering required a bullock for a **burnt** offering in addition to a sin offering of a kid of the goats. This suggests that a **failure** to observe a law is a more grievous thing than a simple sin of inadvertence through weakness. In any case, we have to conclude that sins of omission are, at least, as bad as sins of commission.

—H. Gates, Eng.

#### Postscript:

Brother James Carter, of Sowerby Bridge, England, comments upon a previous article in this series as follows: “Brother Gates’ article on the Scapegoat (see ‘Logos,’ p. 275) is quite interesting, and could be taken a step further. ‘Azazel,’ translated ‘scapegoat,’ really means ‘entire removal,’ and this is what the whole ceremony implied.

“The Azazel goat finds its antitype in the Lord Jesus, and is particularly the basis of that prophecy of him in Isaiah 53 where, five times, he is referred to as the Sin Bearer: v. 4—‘He hath borne our griefs;’ v. 5—‘The chastisement of our peace was upon him;’ v. 6—‘The Lord hath laid upon him the iniquity of us all;’ v. 11—‘He shall bear their iniquities;’ v. 12—‘He bare the sins of many.’”

“Perhaps you may care to bring this to Brother Gates’ notice. It would greatly strengthen the force of his article.”

**Phanerosis Appreciated:** “I have found the additional matter you have included with “Phanerosis” a grand help to the better understanding of the doctrine of God manifestation”—W.D. (N.Z.)

#### BRISBANE BUILDING FUND

Some months back we published a report from the Brisbane Ecclesia which stated that Cash on Hand amounted to £33,373! This was a printer’s error. The amount should have been shown as £3,373.

In correcting this mistake, we point out that funds are still required for this project, and should be directed to the Recorder, Brother M. F. Phillips, Iveagh Ave., Holland Park, Queensland

**Editorial:****"The Mark of the Pedant"**

*Pedant*—"One who makes a conceited show of learning."—*Dictionary.*

The Editorial in the July issue of the "Shield," launches into a harsh attack upon those who dare to use the Divine name of Yahweh. This, it claims, "becomes the mark of the pedant, a 'setter forth of strange gods.'"

Such a statement completely fails to appreciate the true spirit of enquiry that leads brethren and sisters to seek to know more intimately the One Whom they serve and love before all else; it adversely and incorrectly judges the motives of those who desire to honour their heavenly Father in a manner, they believe, He would approve. For He has declared that He finds pleasure in those who "speak often one to another," and who "think upon His name" (Mal. 3: 16).

Speaking for ourselves, we know of no subject that is so capable of exalting the mind by its beauty, and yet humbling the student by revealing to him his own unworthiness, than the subject of God-manifestation. Those who are educated in this theme, do not use the Divine Names and Titles in a desire for vain ostentation, as has been suggested, but with a humble attempt to extend to the Creator that respect which is His due. After all, we seek out the right way to address anybody in authority in human relationships, so why not in the Divine? And if the latter requires a little more search, and a little more trouble, than a mere superficial reading of the Bible, we can assure those who have not yet investigated the subject, that the pleasure of discovery is well worth the effort.

We do not call in question the motives of those whose ignorance of the Divine titles does not permit them to properly use them, but we do repudiate the insinuation that the use of Yahweh "becomes the mark of the pedant, a 'setter forth of strange gods.'"

We regret that a magazine which claims to be "devoted to the truth of the Bible and matters of fraternal interest"

should so express itself. The writer, surely, must know that his article is distressing to brethren who have delighted in the study of the Names and Titles of the Creator, and who have tried to draw others along the same path, that they, too, may taste of the same delights.

The attack does not merely offend contemporary brethren, but challenges the standard works of the Truth. "Elpis Israel," "Eureka," "Phanerosis," "Nazareth Revisited," "Temple of Ezekiel's Prophecy," and other works constantly draw attention to that which now is said to reveal "the mark of the pedant." And let it be realised, that some of these works were written with the world at large in mind, and not merely for brethren. Brother Thomas suggested:

"I would here remark, that in making a new translation of the Scriptures into English, the original words, misrepresented in the common version by the Anglo-Saxon words 'Lord' and 'God,' or in combination 'Lord God,' should be left untranslated, but printed in small capitals, and italics; and at the beginning of the book a literal definition of the words be given . . . The English reader might then be able to perceive how no man has seen God at any time; and yet that Jacob had a personal encounter and wrestle with God; and that Moses talked with Him face to face."

Was Brother Thomas "a setter forth of strange gods"?

His suggestion was adopted, in part, by the Editor of "The Companion Bible," in which all the Divine titles are clearly distinguished one from the other, and which so many in the brotherhood have commended. Do we, or the world, look upon this as "the mark of the pedant"?

It is a strange quirk of human nature, that brethren will commend something they find produced by the Apostasy, but condemn a similar, though more correct, definition by their own brethren. It illustrates the words of the Lord: "A prophet is not without honour save in his own household."

We have had personal experience of how helpful a knowledge of the Divine names and titles has been both in the exposition and defence of the Truth. More than once it has helped us effectively turn the attacks of Error. Some of the most effective arguments we have heard set forth in support of the doctrine of the Trinity have been based upon an incorrect knowledge of the titles of God. And for a Christadelphian, in debate, to say that he knows nothing of this subject, or to decry it as revealing "the mark of the pedant," is to at once admit defeat. We well remember



conducting a debate upon this subject in the presence of many interested friends when the doctrine of the Trinity was effectively pressed home by the clergyman who attempted to support his arguments by reference to the Divine titles. He was only refuted, and his arguments defeated, by the Christadelphian exposition of the same subject.

The Editorial in the "Shield" asks, What other words are available in the English language to convey the meaning of the original Hebrew words, than Lord, or God? In reply, we may well ask, Is the English language so impoverished that at least four totally different Hebrew words must be translated by one identical word? The answer is in the negative. The English language can supply better, and more expressive equivalents for the Hebrew titles than the words Lord or God.

Let us quote just one example. In Joshua 22: 22, the A.V. reads: "The Lord God of gods he knoweth, and Israel he shall know . . ." What does the expression, "Lord God of gods" conjure up in the mind? Is the Creator expressing Himself as Lord over the gods of the heathen? Is He to be considered in comparison with them, as though He is among the gods, though somewhat superior? Or is the concept of the Trinitarian true, and in the Godhead there is a plurality of gods—Father, Son and Holy Ghost? What can anybody make of this statement as it stands in the Authorised Version? The answer is, None. If the average person thinks about it at all it is with no true knowledge of its meaning.

But a knowledge of the Divine names and titles changes all this. By the aid of such a work as Young's Analytical Concordance, we learn that the Hebrew words are Yahweh Ail Elohim. And when we pursue our studies still further by the aid of "Eureka," vol. 1, or "Phanerosis," we learn that Yahweh is a prophetic name, pointing forward to the Divine purpose to manifest Himself, and the titles (El Elohim) here appended to that Name, present a declaration of His intention. Thus as we use them, we mentally interpret them: "HE WHO SHALL BECOME THE STRENGTH OF MIGHTY ONES, He knoweth, and Israel, he shall know . . ." The mind of one educated in these Divine titles then begins to revolve around their meaning. He will "think upon the Name" (Mal. 3: 16), and seek to learn how its prophetic import is fulfilled. He will find an answer for such statements as Phil. 2: 13: "It is God which worketh in you;" or 2 Cor. 4: 7: "We have this treasure (i.e., the Divine revelation) in

earthen vessels, that the excellency of the power may be of God and not of us." We thus learn, by the very titles He has selected to reveal Himself unto man, to lean upon Yahweh, to draw from Him that strength He has promised, to recognise our humble position in His sight, and await the time when He will grant us "divine nature" in complete fulfillment of His promise incorporated in His name.

Such knowledge is not the "mark of the pedant."

The "Shield" asks, What English word can supply the requirements of the word Yahweh? The answer is, None. Why then render the word by two different English words, for both "Lord" and "God" are used for Yahweh, as well as for half a dozen Hebrew titles! But the question the "Shield" asks, reveals how little is known concerning the name Yahweh. It is a name and not a title, though the article in the "Shield" confuses the one with the other. The name of a person remains the same in every language, though his title might vary with different countries he may visit. For example, Mr. Brown, of England, becomes Herr Brown if he visits Germany. The "Mr." is a title, and can be given an equivalent term in German, but Brown is a Proper Name, and is therefore transliterated and not translated. It would be dishonouring to Brown if his friends in Germany commenced calling him Schmidt, particularly if there were some significant meaning in the word "Brown" which helped to reveal his personality and purpose to his friends.

This is shown by the R.S.V. rendition of Exodus 6: 3: "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them." Did not Abraham know the creator by the name, "the Lord"? Of course he did. The verse does not make sense as it stands in the Revised Standard Version, but provide the true title, Yahweh, instead of "the Lord," and it is transformed immediately.

The English-speaking race claims to know more about the Bible than any other, and yet in the Bibles that are issued by the British and Foreign Bible Society, an attempt is made to express the Divine Name in some 38 different versions issued to native, backward people. In Bibles printed in such languages as Fiji, Zulu, Hawaiian, Mohawk, and so forth, an attempt is made to express the distinctive Divine name, whereas in Bibles issued to the English public it is camouflaged by obscuring it with the use of the words "Lord" or "God."

Why is this done? Is it because the use of the true Name is the "mark of the pedant"?

The answer is given in the Preface to the Revised Standard Version. Whilst admitting that the Divine name was originally pronounced "Yahweh," the revisers state: "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 . . . is entirely inappropriate for the universal faith of the Christian Church."

That is why Bibles circulating among Fijians attempt to express the Divine name, whereas those circulating among "Christian" communities suppress it.

Christadelphians, however, repudiate the so-called "universal faith of the Christian Church." True Christadelphians proclaim their separateness from the religious world about them, having accepted the Divine invitation to come out of the Gentiles, "a people for His name" (Acts 15: 14).

We believe that the language of Jeremiah 16: 19-21 points to modern theology. "Shall a man make unto himself gods and they be no gods. Behold I will this once cause them to know. I will cause them to know mine hand and my might; and they shall know that my name is Yahweh" (see margin). Surely, as custodians of the Truth, we should know this Name and be able to express it with understanding and in true reverence.

We have replied to the allegations of the "Shield" Editorial at the request of several readers, and trust that what we have stated is accepted in the spirit it is intended. We hope that it may cause some to look more closely into this matter, and we can assure such that if they make the attempt, they will be delighted with that which shall be revealed unto them. There are other statements in the Editorial which should be dealt with, such as the meaning of Yahweh, the use of the word Eternal as an equivalent, the attitude of those "best qualified to know" the meaning of the word, and the sad misquotation of the Lord's words with which it concludes, namely that we must worship Yahweh "as a spirit and in truth"!

But we have not the space to glance at these points this month, but we can do so later if readers desire it.

—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.*

### CONSIDER YOUR WAYS!

(Continued from p. 352)



*The prophecy of Haggai brought home to Israel that the reverses they suffered after the return from Babylon, was due to their indifferent attitude towards the things of God. Without being aware of it, they denied Him His due, and gave all their time and energy to the building up of their own wants. Yet they found they did not prosper, but the very reverse.*

What a lesson there is for us in these things! Are we over-concerned for material things? Perhaps we excuse ourselves by reasoning that if we work a little more overtime, or follow up some course of study to improve our position, and increase our income, we will ultimately be able to serve the Truth better, though for a moment we are forced to neglect it. The exhortation of Haggai is there to remind us of the folly of this thought: "He that earneth wages, earneth wages to put it into a bag with holes." But, we might reason, Surely we must attend to our domestic responsibilities! That is true. God does not expect us to overlook those. But there will be found ample opportunity of attending to them efficiently, and also time to spare for the work of the Lord. The prophet declared: "Ye looked for much, and it came to little; and when ye brought it home I did blow it away. Why? Because of mine house that is waste, and ye run every man to his own house."

The Scriptures condemn those who neglect the maintenance of their families and other domestic

responsibilities (1 Tim. 5: 8), but they condemn also those who allow these things to occupy all their time to the exclusion of the work of His house (Matt. 10: 37). The commandment is clear and simple: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6: 33). What things shall be added unto us? All the necessary needs of life: food, drink, clothing (vv. 24-34). "Your heavenly Father knoweth that ye have need of these things," therefore have faith that Yahweh will provide for His own household.

We are commanded then, to build in His temple (and, today, we constitute the Temple of the Lord—1 Cor. 3: 10-11, 16-17; 6: 19-20). How shall we proceed? "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard" (Dan. 10: 12). This is the first step, the foundation, and from the day that this foundation is laid in our hearts, God will bless us. "Let Christ dwell in your hearts by faith," "Other foundation can no man lay." The read-

ing, constant reading, research, and meditation on God's holy word must form the basis of all our "building" operations. The materials are not laid out ready to hand, we must "go up to the mountains, hew timber, and build the house." Plenty of solid toil and hard labour is required, but God will be glorified in our efforts,

and will take pleasure in them. The essential thing is that we set our hearts to the work, bearing in mind the words of Scripture: "Have faith in God," and "Yahweh will provide."

"Consider your ways, O house of Israel!"

—F. Russell.

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### THE LIFE OF ABRAHAM

The above thoughts have been culled from a study group for young people associated with the Woodville Ecclesia. The subject under consideration has been the prophecy of Haggai, and over the course of some weeks, this has been considered verse by verse. It is now proposed to make a detailed study of the life of Abraham. The study will be conducted in a different fashion to most

classes, inasmuch as it is proposed that the leader suggest ways and means of individual research in the subject, as well as presenting practical suggestions for the more effective marking of Bibles. The class will commence shortly, and it is important that those intending to join be regular in their attendance. Further details can be obtained from Brother Roger Stokes, 122 East Ave., York, S.A.

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### DIARY OF A CAMPAIGN IN BRITISH GUIANA

(Continued from p. 342)

(Brethren Harry Whittaker and  
Alan Hayward, England)



On Tuesday evening, 2nd Aug., the attendance of strangers was down to 50. This did not surprise us. We regarded it as the logical outcome of Harry's lecture on Sunday on "One Bible but Many Churches—Why?" This was one of the finest lectures I have ever heard, and it put the issue so plainly before people that there was no mistaking it. We felt confident that it would draw closer all those whose interest in the Word of God was real, and at the same time tend to cause those with only superficial interest to drift away as in John 6: 66.

On Saturday we had the eagerly awaited business meeting to discuss the future of the Ecclesia, and how the campaign could be best followed up. Harry

urged the necessity of a complete re-organisation of the meeting, appointing all their promising younger brethren as arranging, presiding and speaking brethren, and carrying on a really vigorous follow up. I shall never forget the sight of one elderly negro sister, rolling her eyes in ecstasy as she recalled how good God was to send brethren across the ocean to revive the truth in their homeland, and how they must pray that God would make their young ones fit to carry on the work with all power.

There were 80 or more strangers in the Town Hall on Sunday evening. On that day Harry decided to respond to a call from a tiny ecclesia in the Island of Barbados, 400 miles north of here, and arranged to leave on Saturday and spend the last five days of his trip helping them there. The ecclesia was saddened by this news. It particularly affected Norma and Evelyn Odle. These two coloured girls, in their early twenties, are a grand pair. They have attended

almost every meeting held so far, and have also worked through the "Declaration." On this evening they pleaded: "Mr. Whittaker, can you manage to arrange for our baptism before you go." They subsequently gave a good confession and were immersed. As we were performing the act, I thought of some of the other folk who were contemplating baptism: Mr. and Mrs. Camm, Chinese; Mrs. Bukham, an Indian; Mr. and Mrs. Vieira, Portuguese; Mr. Jacobus, a Jew. "Go ye into British Guiana, and preach the gospel to all nations."

Next Sunday, the baptism of James Worrell was followed by a lengthy exhortation from me, so that the meeting extended for nearly three hours. On the Town Hall platform that night, in front of the usual audience of 70 strangers and 20 brethren and sisters, I felt lonely with no Harry beside me. It opened a week of steady progress. Consolidation was the keynote. The pattern of meetings continued with lectures on Sunday, Tuesday and Thursday, and Bible studies for those contemplating baptism on Monday, Wednesday and Friday evenings. Attendances of strangers still continued from 30 to 50 though the continual round of meetings causes some to stop attending regularly.

I never cease to be amazed at the co-operation given by the local folk here. In the early days of the campaign the radio gave us a lot of free advertising. When, later, I asked for a regular place for the ecclesia's future advertising in the "Guiana Graphic," the editor thought deeply, and then said, "You people are doing a good work, I will give it editorial approval," and put it below the editorial. Since the paper has never before put an advertisement on the leader page, that is a remarkable concession. Now the City Engineer has approved our request for permission to erect a hoarding on a busy main road. This

will point the way to the Ecclesial hall up a side turning, and carry posters advertising the lectures.

On Monday I had two exciting letters from Harry reporting on the four days he had on the island of Barbados on his way home. He gave three lectures in the most difficult conditions imaginable with all the arrangements improvised at a moment's notice. Even so, his audience topped the hundred mark. Then he had to leave tantalisingly soon without having been able either to make contact with the strangers, or to do very much about building up the tiny ecclesia there. But his visit was well worth while, if only for its value as a reconnaissance. At least it has shown that there is as much scope for preaching in Barbados as in Georgetown.

We made a new contact on Tuesday evening after the lecture — Mr. Lachmansingh from New Amsterdam. At the same lecture we announced that a young coloured girl, Mrs. Dundas, would be immersed on Wednesday evening. Next day, I was stopped in the street by a young Chinese who asked if he could also be included in the baptism that evening. We arranged to meet him for the purpose of interview at 5.30 that evening, and it proved most satisfactory. This was followed by a discussion class between 7.30 and 8.30, then the baptismal service from 8.45 to 9.45, after which no one seemed anxious to go. The last few were still there with their Bibles open until nearly 1 a.m.

Thursday was clouded over by the realisation of my imminent departure. All three daily papers carried a farewell letter to the people of Georgetown (the headline in one paper read: "EVANGELIST SAYS GOODBYE"), and the radio announced that I was leaving, and would say goodbye at that night's meeting. Seventy or more strangers, and all the ecclesia, including all the recent converts were there, to hear me say it. We divided the night into

two lectures, the first on the subject, "Judgment to Come," and the second summarising our teaching, and urging those present to continue their search for truth, and their efforts to extend its knowledge. Afterwards I said goodbye to as many as possible. Several strangers assured me that it would not be long before I received news of their baptism. Then the brethren and sisters said their goodbyes, many of them expressing their appreciation with little gifts. At last, but three were left, Hugo, Lorraine and Myra, who were coming to see me off at the airport. We reached it at 11.30 p.m. to learn that the plane, which was due to leave at 12.30 a.m., would be delayed for several hours. My three companions decided to wait, so we settled down in the waiting room and talked. We talked of the past few weeks with thankfulness to Almighty God for His blessing on the campaign, and of the future with optimism. These three talked soberly of how their ecclesia, having consolidated the work in Georgetown, could contrive to spread it throughout the colony and beyond to the islands of the West Indies. Verily the seed of the Word has fallen in some good and honest hearts in Georgetown. All too soon, at 3.15 a.m., the plane came in, and I had to tear myself away. One quick handshake, and the last tangible link with the Georgetown Ecclesia had severed. They faded from sight behind the doors of the plane, and my fellow passengers fastened their seat belts and settled to sleep. But not I, for my heart was too full.

**Epilogue:** Though Harry and I have of necessity played the most prominent part in this campaign, it would be a mistake to regard it as a two-man effort. It has been essentially the work of a large team, made only possible with the assistance of a number of willing workers at home who helped with the humdrum preparatory work. Without the gifts that flowed in from scores of generous brethren and sisters, it could not have taken place. What of the future? As far as Georgetown is concerned, the future is bright. The follow up work is in good hands. But what of other parts? We know now what some of us have been suspecting for some time, that there are vast areas of the world where, as far as we know, the truth that is so precious to us has never been preached. Yet there are simple, deeply religious, Bible-loving people among whom the Truth would take deep root and flourish, if only we can somehow contrive to sow the seed! This appears to be the challenge which the stirring events of the last two months have placed before us. How shall we rise to it?



(The above concludes the report, necessarily abbreviated, which we received concerning the effort in British Guiana. It was not sent us for publication, but we have taken the liberty of doing so, for we feel that our readers will be vitally interested in the wonderful results that still are obtainable from a virile presentation of Truth—Editor.)

**Greater Preaching Efforts Required (E.W., Qld.):** We sympathise with you in your desire to extend further the knowledge of the Truth, and recognise that more could be done in this direction, if a greater effort was made by all concerned. But how to implement it? Your suggestion to pay qualified teachers to take the message abroad is also open to objection. It could lead to the same type of abuse

that we see in Christendom abroad. The desire for converts resulted in the narrow way of Truth being broadened to take in those who were not prepared to aim at the standard set in the Word, and in order to make Christianity attractive to pagans, the point of doctrine was blunted. We realise you do not intend this, and would, indeed, oppose such lowering of standards, but that is the danger inherent in the setting up of a paid ministry such as you suggest. At the same time, we agree that much more could be done than is being done. After all, we can contact every person in Australia by post—and that is an effective way of proclaiming the Truth as we have discovered. In principle we agree with you; in details we see the difficulties. Brethren need to remember that God blesses them in material things that they may have the opportunity of assisting in spiritual matters. We agree with you in your comment: "How incongruous it must seem that tithing was kept up until the Law was nailed to the Cross, and immediately the Law was set aside, the three-pences appeared!"

#### FROM PAKISTAN

◆  
 "Logos" reader S.C.A., from Pakistan, writes: "I find the Muslims very staunch and devout in their devotion to Allah which is a synonymous term with our word God, but discussion upon religion is, in many cases 'dynamite.' They have great faith in the words of their 'holy Qu'ran' and Sunnah. They have prayer five times a day, but methinks it is a very hollow formalism. In business they excel in lying, cheating and all the rest of it. They believe in 'Honesty is the best policy'—but do not let it interfere with business! Concerning the divine origin of Jesus, and to use a colloquialism, 'they will not come at it at all.' I heard one bearded Muslim exclaim in a tone of indignation 'God never had a wife,' whereby I tackled him upon this, and forced him to grudgingly admit that God was omnipotent. I followed this admission by telling him that, 'If God can create such diverse forms of life as the birds of the air, the beasts of the field, and the fishes of the sea, it would be quite possible for Him to create life in

Mary, the wife of Joseph.' He was forced to agree with what I said, but I could see he was quite uninterested, and I saw his face had acquired a 'dead fish' expression in his eyes. So. This country is terribly backward—not 100 years backward but thousands of years backward—it is appalling. And yet they are becoming fiercely nationalistic, wanting their own self-government, yet so terribly inexperienced. No wonder they have been exploited all these years by other powerful, rapacious nations, which have enslaved them." (The cure is in the hands of Christ, who alone is capable of attending to the needs of this world . . . Editor.)

#### AN AUSTRALIAN EFFORT

◆  
 During May, it was the very pleasurable experience of Sister Philp and myself to visit the Magnetic Island Youth Camp, and the Townsville, Mackay and Bundaberg Ecclesias (North Queensland).

It was a happy eight days at Magnetic Island. Almost 50 young



brethren and sisters, and many people, from many parts of Queensland, were present. The Scripture studies engaged in should have a lasting effect.

Brother A. J. Clarke, of Doonside (N.S.W.), who also assisted at the Camp, made visits to brethren at Yangaburra, Townsville, Mackay and Rockhampton. In those centres, he ministered either the word of exhortation, public lectures, or private words of encouragement to the Ecclesia.

A willing spirit is evident in all centres towards the preaching of the Gospel, but for the most part, the Ecclesias depend upon the help of visiting brethren for the lecturing work. In this connection, for the past 16 years, Brother H. A. Twine has rendered loving and valuable service to the brethren in all parts of Queensland.

At Mackay, at least six interested friends were present, and the local newspaper printed a brief report of the lecture. At Bundaberg, the interest in the lectures was most encouraging to the local brethren. We gave six public addresses in the five days we were there, and the number of strangers present was 14, 18, 15, 5, 18, and 6 respectively. Some attended almost every lecture. Most of those in attendance were either Seventh-Day Adventists or Jehovah Witnesses. On Monday evening at Brother R. Winch's home, 18 S.D.A.'s including their evangelist came to an evening's discussion on the Millennium.

There is a strong need for a

follow-on effort in Bundaberg, and the brethren are looking to other centres for support. This is an opportunity for brethren in other parts. But the need is not for a whirlwind visit of a day at each centre, but more for a week or two concerted effort at one place.

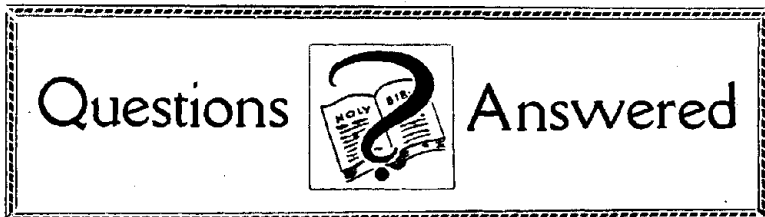
Queensland is a State of vast distances, and small ecclesial groups once Brisbane is left behind. Yet an advertised lecture, with the efforts of the brethren, always produces an audience such as we do not often obtain in the larger areas.

A further point that impressed us with the Queensland audiences is that they are the readier to listen to the Word expounded at length than in many other centres. The eagle-eye is not fixed upon the clock immediately the allotted time elapses. Most lectures lasted over the hour, and one address, delivered at Bundaberg, lasted two hours. And during this time, many in the audience were jotting down notes of the address, and interest was maintained right to its conclusion.

It is our sincere hope that the days between now and the Master's appearing will find a greater measure of help given to the Ecclesias of Central and North Queensland in their spiritual activities, and that those who are in a position to help, will not hold back from ministering to their brethren in these last closing days of the Gentiles.

—B. Philp





### HAS PERFECTION COME?

*"When that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13: 10).*



Three months back (see "Logos," p. 282), we answered a query submitted by a reader who had received a copy of a Mormon publication, concerning the manifestation of Spirit gifts. The Mormons quote the above passage to prove that Spirit gifts would continue until "that which is perfect is come;" and as they claim this has not yet been attained, so the gifts should still be in evidence.

In our reply, we submitted evidence showing that the word rendered "perfect" in the A.V. should be rendered "complete," and pointed out that Paul was not referring to perfection of character or being, but to the complete revelation of God to man. For the manifestation of this, the Holy Spirit was given, and when it was complete, it was withdrawn.

A highly respected correspondent has replied to our article in the following manner:

"Whilst I am sure the gifts have passed away, I remain unconvinced that perfection came in the days of the Apostles. I feel sure that the perfection Paul refers to is the same as stated by the Mormons, viz.: perfection of spirit nature. This is so stated by Paul: 'Then shall we know as we are known,' which cannot be related to any other time than the future.

"The phrase 'we know in part, and we prophesy in part' (1 Cor. 13: 9) whilst referring to the then arrangement of Apostles and others with Spirit gifts, also covers the arrangement pertaining to the time now present. The method of imparting knowledge through individuals with degrees of aptitude and experience is the same today as in Apostolic times, only the gifts have been substituted by the written word. We still speak or know in part (lit. 'from parts') brethren minister to the spiritual needs of each ecclesia whilst a

duty lies upon all to seek to obtain food by meditation and thought upon the Word of God. We are still interdependent one upon another. But when perfection really does come, each immortal saint will know the Father as at present he is understood and searched of Him. Individual perfection throughout the whole body is the objective.

"This is in harmony with 'Eureka,' vol. 1, p. 164. Brother Thomas suggests that the gifts 'might probably have continued' had the ecclesias remained incorrupt. But the lightstands were removed out of the places, perfection was never attained, and remains an object of individual attainment for every true saint in order to produce a perfect Body. We still 'think or reason as children,' we still look at the divine nature 'as through a mirror at an enigma' (Eur. 1, p. 164), and we still 'know in part.' We are hoping shortly to do so 'face to face,' to know as we ourselves are known (vv. 11-12). This, surely, was the original purpose of the gifts of the Spirit as Paul teaches in Eph. 4: 13: 'Till we all come in the unity of the faith unto a perfect man . . . the fulness of Christ.' 'This 'fulness' is first of all moral, but will be physical when perfected. Christ is the bodily glory of the Godhead: 'In him dwelleth all the fulness of the Godhead bodily' (Col. 2: 9). We shall be perfect in body, we shall be 'like him.' It is at that time 'the eyes of them that see shall not be dim' (Isa. 32: 1-2 cf. 1 Cor. 13: 12).

"The gifts given to men did not continue 'till' the attainment of this most desirable objective. It failed through weakness of the flesh as the Law of Moses failed, and as all methods will fail to preserve the Truth from corruption indefinitely, and to ensure an ever-increasing perfection in the Household of Christ. Yet God's purpose goes on, the divine objective being reached in individuals who manifest 'faith, hope, love.' Meanwhile, may it not be said still, 'We know in part, but when that which is perfect is come, then that which is in part shall be done away?' What do you think about this?"



### Reply:

There is much in which we agree with the above, so long as it is not used to explain the passage in question. There Paul clearly shows that the gifts of the Spirit would continue until "that which is perfect is come," and to suggest that this relates to perfection of being and that the gifts would still continue today if weakness of the flesh in the Ecclesias had not resulted in the Truth being corrupted, and the gifts prematurely withdrawn, is to suggest that Paul's words are fallible, and, in fact, incorrect. This, of course, is untenable, especially when it is realised that he knew fully that there would be "a falling away" (2 Thess. 2) shortly after his death (Acts 20: 29).

Furthermore, when perfection of nature comes, at Christ's second advent, will the spirit gifts be withdrawn? By no means. As Joel prophesies, and as Brother Thomas expounds, there will be a "latter rain" or outpouring of

Spirit, corresponding to the "former rain" that occurred at Pentecost.

The outpouring of the Spirit in the first Century was given for a specific purpose, and when that purpose was attained, it was withdrawn. The purpose was defined by the Lord Jesus when to his disciples he declared: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance" (John 14). That work of teaching was sealed with the Revelation finally given through the last Apostle John, and as the gifts were transmitted only by "the laying on of the Apostle's hands," with the demise of the last of these, the spirit gifts gradually ceased, as Paul stated they would in 1 Cor. 13: 8 (see Acts 8: 18, cf. "Logos," p. 284).

The "perfection" to which the Apostle referred, is also set forth as the purpose of the Gifts in Ephesians 4: 11-14. That passage teaches that God by the Holy Spirit, authorised Apostles, prophets, evangelists, pastors and teachers, for the "perfecting of the saints" etc. Here, again, the word "perfecting" in the Greek signifies to "render fit, sound, or complete" (Grimm-Thayers Lexicon). Waymouth renders the verse: "In order fully to equip His people for the work of serving." This was brought to pass in the first century, for the finest thing that came out of the gifts of the Spirit was the completed Bible, which even today provides us with all that we need to "fully equip us for the work of serving."

Our correspondent suggests that the words, "we know in part and we prophesy in part" apply today. That our knowledge is limited, we do agree; but that is not the meaning of the words that Paul used. He was expounding upon gifts of the Spirit, and showing that those gifts were manifested partitively. One had the gift of knowledge, another the gift of prophecy, a third the gift of tongues, a fourth the gift of healing; and through the combined efforts of Spirit-endowed men, the foundation of the Ecclesia was laid as a pattern for all time, and the completed New Testament came into existence. These gifts of the Spirit should not be confused with natural gifts that one may have as distinct from another, and which applied before the outpouring of the Spirit as well as after. Let it be clearly noted, that that which was done "in part," or, as our correspondent translates it "from parts," was not merely the gifts of prophecy and knowledge, but of tongues also. If one applies today,

so must the other. But that which was brought to completion, or made perfect, "from parts" in Apostolic times, is today brought together in one, and we have it set before us in the pages of Scripture. We do not have to go to one brother for a revelation, to another for a prophecy, to another for knowledge; all these matters are found from one source today, namely the Bible, and there is nothing equal to personal, individual study of the Word.

Paul wrote, "Now we see through a glass darkly" (i.e., obscurely, or enigmatically) because the full revelation had not come in his day. He, himself, taught that the Gospel was "the revelation of the mystery which was kept secret since the world began" (Rom. 16: 25), but not until the Apocalypse was delivered through John in Patmos to "show unto the servants of God things which must come to pass," and the Spirit, for the last time, "spake unto the Ecclesias," had the final revelation come that could unlock completely that mystery (Rev. 1: 1). Until then, even the Apostles saw the revelation obscurely, as witness their question in Acts 1: 7, and the weeping of John consequent upon no man being able to reveal to him the meaning of the sealed book (Rev. 5: 4). Their inspired utterances, and writings, presented the fulness of Divine revelation to "the servants of God," and the secret which "hidden from the beginnings of the ages" was made known, and the enigma revealed.

Paul's words, "Now we see through a glass darkly, but then face to face," thus merely signifies that what was not fully revealed then, would be ultimately revealed in clear and distinct detail, and not obscurely as it was while the foundation of the Ecclesia was laid. That which had been manifested partitively would pass away in the full revelation. This interpretation is essential to the context of the chapter, for the Apostle was revealing a "more excellent way" than seeking even "the best gifts" (1 Cor. 12: 31).

And so, in conclusion, he showed that though the gifts were but temporary, and destined to pass away, there were three virtues that were "abiding," and whose value was eternal—Faith, Hope, Love, and the greatest of these is Love.

A word or two upon the word "child." This is deserving of a subject in itself. But, in brief, the Ecclesia was growing up in Apostolic times. It was a period of transition, and the complete revelation of God was required that we might "in understanding be men" and not "children." The attitude of the latter is referred to in Eph. 4—"blown around with every

wind of doctrine." The fact that we may act childishly now in our Ecclesial associations, as our correspondent suggests, is to our disgrace, for God has given us sufficient revelation to wean us from such a condition. In this connection, read carefully Galatians 4: 3-6. There Paul teaches that the child had grown up to sonship in Christ Jesus.

Another correspondent (J.C., Eng.) writes upon this same theme:

"Note the two figures Paul uses in 1 Cor. 13. The Holy Spirit was needed to help the infant ecclesia to grow to maturity, and was also necessary until the complete New Testament was given ('that which is perfect or complete') but Paul says, 'when I became a man I put away the things of childhood.' The only inference we can draw being that when the Ecclesia became mature the Holy Spirit, which had helped it thus to mature, would no longer be necessary.

"The 'glass' with which they were familiar was a piece of beaten metal (not like our plate glass mirrors) and the surface left much to be desired. It gave anything but a true reflection—some parts good, but other distorted—and a complete reflection was impossible. Similarly, the 'partitive' Spirit gifts only gave a very partial impression of the Gospel, but when the complete New Testament was given, then the whole purpose of God could be seen, like when one looks in a good mirror one sees 'face to face' and not a partial incomplete image."

—"LOGOS" Committee

### Eternal Life a Present Possession?

In reference to passages, in which the present tense is used in reference to the possession of eternal life, it is necessary to observe that a mistake would be made if it were supposed they taught the actual present attainment of it. The present tense, in reference to future events, is a peculiarity of speech dictated by inspiration. Paul, in Rom. 4: 17, defines this peculiarity as a "calling of those things which be not AS THOUGH THEY WERE." This is illustrated in many parts of the Scripture. Mary, by the Holy Spirit, before Jesus was born, declared that "the Lord HATH shewed strength with his arm . . . He HATH put down the mighty from their seats and exalted them of low degree; he HATH filled the hungry with good things, and the rich he hath sent empty away" (Luke 1: 51-53). So far were these things from being accomplished during his sojourn in the flesh in Judea that when "he was oppressed and afflicted he opened not his mouth" (Isa. 53: 7). Not until he shall appear a second time, as the Lion of Judah, will these things have their fulfilment (Ps. 2: 8-9). Hundreds of years even before Mary spoke these things, Isaiah had written, by the Spirit's guidance, "For unto us a child IS BORN, unto us a son IS GIVEN . . . etc." (Isa. 9: 6). So with regard to the statement, "HATH eternal life." It points to the certainty of future possession. Only those who believe the Gospel of the Kingdom, and the name of Jesus Christ, as the Life-giver, have the promise of eternal life given them. They lay hold of it by faith, and when Christ, their life, shall appear, then they will receive the gift, and "die no more" (Luke 20: 36).

—R.R.

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