

*Set thee up waymarks, make thee high heaps, set thine heart
Toward the highway, even the way which thou wentest (Jer 31:21)*

THE CHRISTADELPHIAN WAYMARK

Volume 6

Issue 1

**Devoted to the Defence and Proclamation of the Way of Life
in Opposition to the Dogmas of Papal and Protestant Christendom**

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*“I saw, and behold, a white horse; and he that
sat upon him had a bow; and a crown was
given unto him: and he went forth conquering,
and to conquer” (Rev 6:2)*

“The wisdom that is from above is first pure, then peaceable ...” (Jas 3:17)
“Earnestly contend for the faith which was once delivered unto the saints” (Jude 3)

“Blessed is the Man Whom Thou Chooseth”

In John’s inspired Gospel account, we have the assurance of Messiah, given to his disciples during the events leading up to his crucifixion:

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you ...” (Jno. 14:2).

These words provide an example of “wrested Scriptures”, which those who know not the Gospel of Jesus Christ misconstrue. This passage is given as a “proof” text to show that the immortal souls of believers will go to heaven following the death of the body in which they dwell. However, that is not what these verses state. They state that in the “Father’s house” there are many “mansions”, or “*abiding places*” as the Greek has it. Significantly, there are no passages in Scripture that position the Father’s “house” in heaven. Rather it is always upon earth. In the times of the Old Testament, the Temple at Jerusalem was considered to be where God symbolically dwelt (cp 1 Kings 8:13) amongst His People. And the certain word of prophecy reveals that this house will be rebuilt in the future, to become a “house of prayer for all people” (Isa. 56:7). As Yahweh spake through his prophet Haggai:

“I will shake all nations, and the desirable things out of all nations shall come: and I will fill this house with glory, saith Yahweh of Hosts” (Hag. 2:7).

These words express the certainty of Yahweh’s House being erected once more, to become a future world capital for worship, education, and administration. The latter chapters of Ezekiel describe the future house in intricate detail, along with the sacrifices and ordinances that will pertain to it.

In the words of the Master then, we have a promise that in the Father’s House – i.e. the Temple of the Age to Come, there are “many abiding places” for Messiah’s brethren to occupy. This teaching echoes certain Old Testament Scriptures, particularly the Psalms:

“... surely goodness and mercy shall follow me all the days of my life: and I ***will dwell in the house of Yahweh for ever***” (Psa. 23:6).

And again, in Psalm 65:

“Blessed is the man whom thou chooseth, and causeth to approach unto thee, ***that he may dwell in thy courts***: we shall be satisfied with the goodness of thy house, even of thy holy temple” (Psa. 65:4).

A man who will dwell in the courts of the future Temple therefore, will be

“chosen”, being caused to approach to the Throne of Grace and Glory.

There is a principle in Scripture, that as the Gospel-Seed is sown, it will land upon all kinds of men’s hearts. As Messiah demonstrated with his Parable of the Sower, some pay no attention to the Word at all; others receive it with joy, but fall away in times of trial; others still receive it, but are so preoccupied with the cares of this life, that the growing seed will quickly perish through neglect. But the fourth type of ground is fertile, and well attended to, enabling the Seed-Word to grow up and yield fruit in abundance. So it is, that the calling of the Gospel goes out to many men and women, yet out of these who are being “called”, only a very few give heed to it. The principle is, as expressed elsewhere: “... **many be called, but few chosen**” (Mat. 20:16). Only those whose hearts answer to the fertile ground of Messiah’s parable will be chosen at the last, even though a whole multitude of others had the Seed-Word sown in their direction.

Revelation chapter 17 describes those who will be glorified with their Master:

“they that are with him are called, and chosen, and faithful” (Rev. 17:14).

We can readily see the import of what is here described: there is first a “calling” of men to repent, then there is a selection, or “choosing” of those who have responded well to the calling, who thus constitute the “faithful”.

It is interesting to note when considering these three points, that the only characters in Scripture to which each of them is applied, is Abraham, and

our Master himself. Isaiah chapter 51 describes Abraham’s Calling:

“Look unto Abraham your father and unto Sarah that bare you: for **I called him** alone, and blessed him, and increased him” (Isa. 51:2).

Nehemiah chapter 9 describes how he was “chosen”:

“Thou art Yahweh the Elohim, who **didst choose** Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham ...” (Neh. 9:7).

And the same chapter shows that he was “faithful”:

“... and foundest his heart **faithful** before thee...” (Neh. 9:8).

These three principles therefore, characterise the man Abraham. But they are cited and applied together to Messiah’s brethren – which demonstrates that their hope is in the Abrahamic Covenant, as they look to this man’s faith as an example to follow. Walking in the steps of Abraham’s Faith (see Rom. 4:12), they become like him, and trust in the promised blessedness to come through his pre-eminent Seed.

This aspect of “few” being chosen out of the “many” who are called is brought out several times in Scripture, with one such occasion in Numbers chapter 16. In this chapter, we read of the rebellion of Korah, Dathan and Abiram, who sought to elevate them-

selves above Moses and Aaron, whom Yahweh had chosen to lead the nation:

“they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and Yahweh is among them: wherefore then lift ye yourselves up above the congregation of Yahweh” (Num. 16:3).

Notice that Moses, being the meekest man in all the earth (Num. 12:3), did not attempt to justify his position before the people, or in some way plead his own cause. He did not issue a railing accusation as the manner of some is, but presented the matter before Yahweh, leaving it for Him to condemn or bless according to His Will:

“When Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even tomorrow Yahweh will *shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen* will he cause to come near unto him” (Num. 16:4-5).

Here then, we see the many in opposition to the few. But rather than to present any kind of argument against the apostasy of Korah and his followers, Moses immediately presented the

matter before Yahweh for Him to choose those whom He considered to be Holy, and who would be brought near in service to Him.

The chapter continues to describe the arrangement by which Yahweh would make his Chosen known amongst the camp. Every man of Korah’s company were to put incense in their censers, and offer it up before Yahweh. The people were commanded to separate themselves from the tabernacle of Korah, Dathan and Abirahm, which had been erected in opposition to the Tabernacle of the Congregation established through Moses. And the judgements of Yahweh were manifest, in the destruction of these men:

“The ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation ... and there came out a fire from Yahweh, and consumed the two hundred and fifty men that offered incense” (Num. 16:31-35).

By this means, it was declared to all the congregation who Yahweh had chosen, as those who despised Moses’ dominion perished a most remarkable death, being cast down into the pit, and being buried alive. To use the

words of the prophet Isaiah, “hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it” (Isa. 5:14). If they had died the common death of all men, there would have been nothing to signify whom Yahweh had chosen. But in being rejected by Yahweh, it was evident that Aaron and Moses had been selected by the Father to come near to him, and serve in the manner appointed to them.

These events regarding the overthrow of Apostasy in Israel are alluded to in Paul’s letter to Timothy:

“... 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).

So then, just as Yahweh was to make known “who are his” to all Israel, the Apostle testifies that He Knows who are his, amongst the multitude of Gentiles who receive the calling of the Truth. And just as all Israel were to depart from the tabernacle of Korah, Dathan and Abiram, even so we, as followers of Christ, must depart from iniquity. There is then, a clear parallel in these events with the circumstances of our Calling and being Chosen by the hand of the Father.

Another way in which these principles of Calling and Choosing work themselves out in the process of salvation, is seen in Israel’s being called out of Egypt, to be a holy nation to Yahweh:

“... thou art an *holy people* unto Yahweh thy Elo-

him: Yahweh thy Elohim hath *chosen thee* to be a *special people* unto himself, above all people that are upon the face of the earth” (Deut. 7:6).

Israel were collectively a nation taken out from the midst of another nation (Deut. 4:34), being called out, and delivered by a mighty overthrow. Again, we read:

“thou art a holy people unto Yahweh thy Elohim, and Yahweh hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Deut. 14:2).

The principles being brought to bear are clear: Israel were called out of Egypt, and chosen to be a special nation, being elevated above all other nations. How tragic it was then, that they failed to live up to their high calling, choosing instead to follow the ways of the heathen!

But we must not boast against the branches, lest we be found wanting ourselves. We stand by faith, and can be very easily be cut off from the Israelitish Rootstock, which is our Hope. The principles that governed Israel’s calling are also applied to ours:

“... Ye are a *chosen generation*, a royal priesthood, *an holy nation, a peculiar people*; that ye should shew forth the virtues of him who hath called you out of darkness into his marvellous light” (1 Pet. 2:9).

We then, if we abide in the Light of the Word, are to be chosen out of the Gentiles, to be a special people showing forth the glorious virtues of the One who has called us. This is what as a Nation, Israel failed to do in times gone by. But this is the purpose for our calling – it is not simply to receive salvation, which those who are short-sighted might assume. Rather, it is to show forth the glorious array of attributes and virtues possessed by our heavenly Father. We are a people most privileged indeed, for whereas many walk in darkness, we have been called from that

darkness into light. To us have been given the whole counsel of God, that beholding our sinful state before the Almighty, we might trust in the Sacrifice of His providing, being cleansed with the sanctifying blood of Messiah. We truly have a high calling: let us therefore seek those things which are above, where Messiah sits at Yahweh's Right Hand, that in due time we might live and reign with him as part of a glorious multitude, called, chosen, and faithful.

Chris Maddocks

Church or Ecclesia?

The comment was made on a Christadelphian on-line discussion group under the heading "Time to Ditch "Ecclesia?"":

"There is no logical reason why "church" should be avoided"

Reply:

One very logical and very important reason is that the word "church" does not represent the Truth of the matter in either its etymology or current usage. The word does not denote assemblies of called-out ones, but rather describes the institutions of the Apostasy. The word "ecclesia" has a different etymology and sense to the word "church": the two words are not synonymous.

I would question **why** some want to "ditch" the word "ecclesia", especially since it is the word selected by the Spirit to describe the assemblies of Christ's brethren. The following extract from *Eureka* by Bro Thomas seems apposite:

CAM

In the rendering of the original before us I have not translated the word *ekklesiastai*, but simply transferred it. It is generally rendered churches; but this word does not express the ideas of ecclesia. Church is a corruption of *kuriake*, which signifies "pertaining to a lord." The Anglo-Saxons took the first and last syllables of the Greek word, as *kur-kef* which they spelled *Circe*; but which is more obviously shown in the Scotch *kirke*; both of which are equivalent to the modern English *Chur-ch*. "Something pertaining to a lord" is the etymological signification of the word; and although, in a certain sense, an ecclesia is something pertaining to a lord, and that lord the Lord of heaven and earth, yet the

ideas of property and lordship are not contained in the word *ecclesia*. This is one reason why in this exposition of the Apocalypse we reject the word *church* as the representative of *ecclesia*.

Another reason is, that ideas are conventionally associated with the word which are altogether unscriptural. *Ecclesia* never signifies in the Bible “the place which Christians consecrate to the worship of God;” nor does it signify such collective bodies of “professors of religion” as pass current for Christians in and with the world, under the various “names and denominations” of “Christendom.” These, and many other ideas associated with the word *church*, such as churchman, church-warden, church-attire, churchyard, churching of women, and all such papistical foolishness, are altogether foreign from the scriptural use of *ecclesia*.

In order, therefore, to get quit of all the rubbish we exclude *church* from our Apocalyptic vocabulary, and hold on to the word used by the apostles. We have therefore transferred it in our rendering without translation. Still, as an expounder of the word of truth, it is our duty to make the word *ecclesia* perfectly intelligible to the unlearned reader; for we write principally for the benefit of such.

OF ECCLESIA

ECCLESIA, then, is a word compounded of *ek*, “out of,” and *klesis*, “a call, or invitation.” Hence an *ekklesis*, is “an invitation to come out;” and the assembly of people convened in consequence of their acceptance of the invitation is an *ecclesia*. This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles, for the purpose of announcing to them an invitation from the Deity to certain things, which, when accepted, became to the invited “the Hope of the Calling.” In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity—that He had appointed a day in the which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom he had raised from among the dead—Dan. 2:44 ; 7:14; Acts 17:31. But that, before that “day” of the administration of the world's affairs in righteousness should be introduced, He had, in his great mercy and goodness, determined to invite all Jews and Gentiles to share in that kingdom and glory with eternal life, upon certain specified and indispensable conditions. Hence the twelve apostles, constituting “the Apostleship of the Circumcision,” were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all nations “to God's Kingdom and Glory”—1 Thess. 2 : 12.

The result proposed by this invitation was not the converting of the “immortal souls” of mankind, and the saving of them from eternal conflagration in the apocalyptic “Lake of Fire and Brimstone;” it was not that they might “get religion,” and by its efficacy obtain a right and title to mansions in the skies: no such clerical result as these were proposed by the invitation. The invitation was designed, in the words of James, “to take out of the nations a people FOR HIS

NAME.” The expected consummation was not the conversion of nations by the apostles and their successors in the faith, but the separation of a class from the general body of mankind, which class should constitute the “ONE YAHWEH-NAME;” and that by this Almighty Name the world should be ruled in righteousness. When this name is completed,—that is, when the last believer shall be inducted into it, and all its elements shall be glorified,—it will constitute the ecclesia in its largest sense. When glorified, its members will occupy “the heavens;” not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong—Rev. 11:15 ; Dan. 7:18, 27. In the present state, they are “an ecclesia of Chiefborns, who have been enrolled for heavens”—Heb. 12:23. The apostles were engaged in enrolling men and women for the future administration of the world’s affairs; so that when they shall attain to dominion they will be “the Heavens that rule.” The gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father—Dan. 12:3 ; Matt. 13:43.

But men and women become elements of this people of the Name upon certain specified and indispensable conditions. They are invited to God's kingdom and glory; and they accept the invitation in believing the gospel of the kingdom and name, and subjecting themselves to “the obedience of faith.” What Paul styles “the wholesome words of the Lord Jesus,” are these: “He having believed and been baptized shall be saved; but he having not believed shall be condemned.” If it be asked, what is a man required to believe? The Lord Jesus replies in the previous verse, “THE GOSPEL” - Mark 16:15, 16. There is no salvation without belief of, and obedience to this. Hence when Philip, one of the seven deacons, preached to the Samaritans, it is stated in Acts 8:12, that “when they believed Philip evangelising THE THINGS concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus, they were immersed, both men and women.” The things of the Kingdom and the Name are the great subject-matter of the Gospel of God, “promised before,” says Paul, “through the Prophets in holy writings”—Rom. 1:2: and “the power of God for salvation to every one who believes.” Without this power none can be saved; hence the immense importance of “the gospel of the kingdom,” which is totally different to anything preached for salvation by the clergy. “The things” must be known, understood, believed, and obeyed, with an honest and good heart. This is indispensable. But the work before me is not the exposition of the gospel; but the exposition of the Apocalypse for the benefit of those who have already comprehended and obeyed the gospel. Nevertheless, for the benefit of any sincere reader who is ignorant, we refer him to the Covenants made with Abraham and David, and to the testimony concerning Jesus in the writings of the apostles, and to the preaching by these as illustrated in the Acts, for an answer to the question, “What are the things to be believed for salvation?”—See Gen. 12:1-3, 7; 13:14, 15; 15:6, 7, 8-21; 17:22; 1 Chron. 17:11-15; Matt. 16; Acts 2 ; 3 ; 8 ; 10 ; 26:6, 7, ; 28:20, 23.

Now when men and women became Christians after the apostolic fashion, (and this is the only way of any account,) they became members of “the Ecclesia of

Chiefborns.” They were addressed in the apostolic epistles as κλητοι *kletoi*, “THE CALLED,” or invited, “of Jesus Anointed;” as “made holy in Jesus Anointed, called Saints,” or holy ones; as “the faithful in the Anointed Jesus;” as “the faithful brethren in an Anointed One;” and as “the Ecclesia IN God the Father, and IN the Lord, Jesus Anointed.” They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus, “Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed into the Anointed, have put on the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are ALL ONE in the Anointed Jesus: and if ye be the Anointed’s, then are ye the seed of Abraham, and Heirs according to the promise”—Gal. 3 : 26-29.

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him: by which faith and obedience they have been “washed from their sins in his blood; and made kings and priests to the Deity, even to the Father;” and so separated from the body of mankind for the Age to Come. The Ecclesia of Chiefborns is, therefore, not the Kingdom of God, as church, in the clerical sense, is styled; but it is the community of the HEIRS of the Kingdom; and every one knows, or ought to know, the difference between the heirs of an estate, and the estate itself.

From these premises, the reader will readily perceive that the distinction existing between church in the usual acceptance, and ecclesia as defined above, is not fanciful, but real and important. The churches of the Gentiles are not ecclesia. They make no pretensions to be such, according to the definition I have demonstrated. The members of the churches, judging from their prayers, extemporized and printed, are not saints, but “miserable sinners.” This is the designation imposed upon themselves by the most pious of the most exquisitely orthodox establishments. Thus the evangelical divines, who lead the stereotyped devotions of the Fabers, the Flemmings, the Elliots, the Crollys, the Bickersteths, and McNeils, send up their voices to heaven, saying, “Lord, have mercy upon us miserable sinners!”

Now, if the most pious and orthodox denominate themselves thus, what must the schismatics of the heterodox conventicles be! They all, doubtless, know themselves; and as they one and all proclaim themselves to be miserable sinners, who have gone astray like lost sheep, it would be presumption in me to dispute it. **I accept, therefore, their condemnation of themselves; and am, consequently, justified in saying that a church, as distinguished from AN ECCLESIA, is a community of miserable sinners, possessed by a lord commonly known as “the god of this world.”**

It is not wonderful, then, that “all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life,” should reign in the pulpits and all the pews. Churchmen, since the days of Eusebius, to go no further back, will have it that

the church is the kingdom of God. Well, we grant it, with the understanding, that the God whose kingdom it is claimed to be is SIN, the great god, or power, or the world. There is nothing like understanding, and being understood, so that we may be able to call things by their right names. Here we have the line of demarcation broadly and distinctly drawn. The ECCLESIAS of the Scriptures are “the Heritages,” or *kleroi* the true clergies of the Deity, (1 Pet. 5:3,) who shall possess the earth and all that it contains; while the churches are the Kingdom of SIN, possessed and administered by his clergy for their own glory and behoof. This being indisputable, the reader will understand that the Apocalypse is not addressed to the churches of “Christendom;” neither is the salutation of joy and peace to them. Joy and peace are only for the Saints in the Anointed Jesus, who know, and have obeyed the truth, having been purified thereby—1 Pet. 1 : 22. The salutations of the scriptures are only for these; never for “miserable sinners,” whose case we dismiss for the present with the remark, that the apostles never commenced their epistles with “joy and peace to you, miserable sinners, from God our Father, and the Lord Jesus Anointed”; but on the contrary, “to you, the Saints and faithful.” God is the Father, and Jesus the Lord, only of the enlightened and obedient; hence to these only did they send greeting.

John Thomas

Correspondence

Brother Chris,

I recently read the Logos and had a problem with one of the sections. Page 320 begins the sections entitled Face to Face with the Enemy. Some of the wording I had a problem with was:

“The suggestions were evil suggestions out of a carnal mind, and this could not possibly have been generated from the mind of Christ, for he is the only son of Adam to have been completely free from carnal thinking”

“Even to consider displeasing God is a symptom of unbelief, ignorance and imperfect love. The suggestion of the tempter was sin. The rumination of the evil thought was sin. It was the thinking of the carnal mind which is enmity against God, something possessed in greater or lesser degree by all of Adam’s offspring, except the Lord Jesus Christ who was always pure in mind and body. It is this quality that made him to be the perfect sacrifice for God and man. (p. 324).

I would appreciate some thoughts on these quotes and on the topic in general if you have time.

Love in the Hope,

J

Reply:-

Dear Bro J,

Greetings in The Way,

I share your concern, and discussed the Logos position with its editor a few years ago, in response to similar articles published in Logos by another writer.

The basic proposition is this:

- Proverbs 24:9 states “The thought of foolishness is sin ...” and so as the Master was “without sin”, he could not have had those thoughts. The concept is that Jesus could not have conceived a thought to transgress without an external tempter. Hence it is argued that the temptations in the wilderness could find an origin only in external influences. An article by Bro Thomas called “Tempter and Tempted” is cited as ‘evidence’ for the position, but itself does not state this.
- The reasoning extends to Hebrews 4:15, where we read that Christ “was in all points tempted like as we are, yet without sin”. Here, it is reasoned that the words relate to the “lust of the flesh, lust of the eyes and the pride of life” (1 Jno. 2:16) formula, and is not concerned with where the temptations originated from.
- Again, the master’s prayer in Gethsemane is said to be not a prayer for the cross to be avoided, but rather that the experience would be over quickly. This was first proposed by Bro HP Mansfield some years ago.

My response, which Bro Graeham did not address is as follows:

Re: Proverbs 29:4, The word “thought” as in “the thought of foolishness” in the Hebrew implies not a passing inclination quickly dismissed, but an active consideration, or a desire that is dwelt upon. So it is teaching that to knowingly harbour foolish thoughts in the mind is sin. Jesus himself tells us this: “whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Mat 4:28). Here, it is not a passing thought of how pretty a woman is, but it is harbouring that thought, “to lust after her”.

Re: Hebrews 4:15, it can be countered that if the source of Messiah’s temptations differed from ours, it cannot be accurately stated that they were “in all points”

like ours - only in some points. Additionally (and crucially, Bro Mansfield refused to comment on this) Galatians 5:17 states: “the flesh lusteth against the spirit, and the spirit against the flesh: and these things are contrary the one to the other: so that ye cannot do the things that ye would.” If it be allowed that Messiah experienced “the lust of the flesh”, as in Jno 2:16, it must also be accepted that he also experienced how these two contrary principles war against each other in the hearts of those who would seek to do the Father’s Will (See also Romans 7).

Re: Messiah’s Prayer at Gethsemane, this is proof positive that Messiah did possess an independent “will” to that of his Father: Mark 14:36 reads:

“He said, Abba, Father, all things are possible unto thee; *take away* this cup from me: nevertheless not what I will, but what thou wilt”

Firstly, the words are specific: He was praying for the cup of suffering to be “taken away”, not to pass quickly. If words mean anything, this suggestion cannot be allowed. Also, this passage is specific in stating that Messiah had a “will” contrary to the Father, that he prayed might not be done.

I wrote an appendix to my booklet on the Atonement that you might like to look at, to deal with this teaching. You can download it here:*

<http://www.christadelphian.uk.com/booklets/atonementbooklet.pdf>

Also, a very helpful article by Bro Robert Roberts is here:*

<http://www.christadelphian.uk.com/articles/christsin.html>

In short, the reasoning expressed in Logos actually diminishes the Sacrifice of Christ, in that it diminishes the enemy that Christ had to overcome to being external only - whereas our enemy is greater, being both external and internal. It also means that if this is true, then Christ provides us with no example of how we can overcome the resident principle of sin in our members (Rom. 7), for he did not even experience it, let alone overcome it. And by making his experience of temptation different to ours, then that undermines the points made in Hebrews 4, which states it is precisely because of the sameness of his temptations to ours that he is able to be a merciful High Priest.

* For paper copies of these items, contact the Secretary as per the back cover.

Finally, we ought to mention James 1:14:

“Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death”

(See Deut 30:17 for the OT background for this). How does this apply to the Master? Sin, notice, becomes such by allowing lust to conceive, not by experiencing the initial desire. Messiah, like as his brethren, experienced the “lust of the flesh” but did not allow it to either draw him away, or conceive.

In short, the sacrifice of Christ was efficacious for all sin, whether it’s origin be external, or internal, because Messiah overcame all sin, and brought the ultimate source of all sin (AKA the Diabolos/sin in the flesh), to death in his voluntarily yielding himself up to the Father upon the cross.

As a final remark, the phrase “*was always pure in mind and body*” is also objectionable as it teaches the doctrine of “Clean Flesh” - i.e. that the Master’s flesh was clean, and not under the defilement of “the law of sin and death” such as ours. However, as the editor of Logos openly repudiates “Clean Flesh”, we can perhaps assume this phrase to be an oversight.

Your brother with love in Messiah,

Chris Maddocks

Hi Chris

I have a few questions for you. Firstly, what is essential to be saved regarding doctrines? Secondly, was Dr Thomas inspired by God or do you think that God provided favourable circumstances for Dr Thomas, so that he could find The Truth? Finally, do you think that female members of a Christadelphian congregation must wear hats, if so, what is your view of female members who decide not to, or wish not to, wear hats—is that a matter of their personal consciences.

Regards,

MT

Reply:-

Dear MT,

You ask what I “think” regarding a number of issues. However, as my opinion is largely irrelevant, (as are all the opinions of men), I prefer to instead address your questions with Bible answers.

what is essential to be saved regarding doctrines?

In our dispensation, **“the things concerning the kingdom of God, and the Name of Jesus Christ”** (Acts 8:12)

Secondly, was Dr Thomas inspired by God or do you think that God provided favourable circumstances for Dr Thomas, so he could find The Truth?

This is a “straw man” as no-one actually believes Bro Thomas to be inspired. It is common for those who denigrate his work, and that of Bro Robert Roberts to make this claim of those who give respect to their labours in the word and the doctrine. That such a charge has to be fabricated to find occasion against us is evidence of the strength of our position, and the weakness of the denigrator.

It is testified that Yahweh will **“raise up”** certain men to fulfil his purpose, Pharaoh being an example (Rom. 9:17). When one considers the scope and breadth of the work that Bro Thomas set his hand to, it is clear that he was a man with a purpose: i.e. the Deity had a purpose, and chose this man through whom it should be fulfilled. However, this clearly does not imply Divine endorsement of every single thing he did, said and wrote, as would be the case of Inspiration. Obviously.

do you think that female members of a Christadelphian congregation must wear hats,

“every woman that prayeth or prophesieth with her head uncovered dishonoureth her head ...” (1 Cor. 11:5).

what is your view of female members who decide not to, or wish not to, wear hats - is that a matter of their personal conscience?

If an ecclesia of Christ’s brethren seek to uphold the teaching of his Apostles, they will ensure that all are adequately instructed in Divine things, to understand the reason for head-coverings. If a sister/sisters wantonly disrespects both the ecclesia’s decision, and the Apostolic injunction, the ecclesia must come to a conclusion with respect to that situation, (i.e. “judge in themselves”) bearing in mind all relevant factors. You ask what I “think,” but Scripturally, it is something the ecclesia must decide on, not one individual.

Chris Maddocks

How Long Were Israel in Egypt?

Dear Brother Chris

Greetings in the precious Hope we share.

From time to time the question is posed, how long were the children of Israel in Egypt? Suggestions range from 430 years to a little over 200 years.

I offer the following explanation to show that they were actually in Egypt for 225 years. This is measured from the time Jacob entered the land (Genesis 47:9) to their departure under the leadership of Moses (Exodus 12:40-41).

Enclosed is a copy of my chart which first of all, attempts to reconcile the 430 and 400 year prophetic time periods. Reconciling these time periods leads me to the conclusion that Israel must have been in Egypt for 225 years. In order to calculate this it is necessary to account from Scripture for both time periods, the 430 year (Ex.12:40-41; Gal.3:17) and 400 year periods (Gen.15:13; Acts 7:6).

Moses in the book of Exodus informs us that 430 years was the period of, “the sojourning of the children of Israel”, that is, from the time of Abraham’s seed, i.e. Isaac onwards. Paul tells us in his letter to the Galatians that the 430 year period started with “the covenant that was confirmed before of God in Christ...”. The period ended with the giving of “the law (on Sinai) which was 430 years after...”.

God established a covenant with Abraham (Genesis 15). His seed was to be “a stranger in a land that was not theirs” for 400 years. Luke also informs us that Abraham’s seed would “sojourn in a strange land and that they should bring them into bondage...” for 400 years. Therefore the 400 year prophetic period finished when Israel left Egypt.

The Chart

The column which totals 430 years is constructed with scripture time periods between the covenant being made with Abraham and the Exodus from Egypt. The only apparent gap in the Scriptural data for this prophetic period is the time period between the death of Joseph and the birth of Moses. This figure (74yrs.) is derived in order to make up the balance to total 430 years, from the covenant made with Abraham (Gen.15) to the Exodus. It is interesting that during this period we read (Ex.1:8) that, “there arose a new king over Egypt which new not Joseph.”.

This period of 74 years can now be used in the next column to construct the timetable of events for the 400 year period. Starting with Israel’s departure from Egypt and working backwards in time, we come to 105 years between the death of Abraham and the death of Isaac. This leaves us with a 60 year balance necessary to make up the 400 year time period. This calculation suggests that when

Abraham was (i.e.175-60) 115 years old his son Isaac must have been 15 years of age. This shows that the 400 year period started with the offering of Isaac.

This conclusion is confirmed by the Paul in reference to (Gen.22:16-17) the sacrifice of Isaac, Hebrews 6:13-15. "... so **after** he had patiently endured, **he obtained the promise.**"

The final column simply totals up the time periods from Jacob's entry to Egypt to the time when God released them from bondage. - i.e. 225 years!

Your Brother in the Hope of Israel

Peter Moore

Person	Age	References	Abraham offering to Sinai	Isaac offered, to Sinai	Israel in Egypt
Abraham	85 86 100	Gen. 15; 16:3 Gal. 3:17 Ishmael born (Gen. 16:16) Isaac born (Gen. 21:5)	1 14		
Isaac	15	Offered, Gen. 22		60*	
Abraham dies	175	Gen. 25:7, (Isaac 75)	75		
Isaac dies	180	Gen. 35:28 (Jacob 120)	105	105	
Jacob	130	Went into Egypt (Gen. 47:9)	10	10	
Jacob dies	147	Gen. 47:28, (Joseph 56)	17	17	17
Joseph dies	110	Gen. 50:26	54	54	54
Moses born		Exod. 2:2	74*	74	74
Israel left Egypt		Exod. 12:40-41; Gal. 3:17 (Moses 80)	80	80	80
		Total Years	430	400	225 in Egypt

Note:- Years added are marked * to make up totals of 430 years and 400 years.

Conclusions:- Israel must have been under Egyptian bondage for 225 years (see Exod. 2:23-25). There are 74 years between the end of Genesis 50 and Exodus 1 (see Exod. 1:6-8) Isaac was 15 years of age when offered (see Gen. 22:5).

The Old and New Covenants

In Romans chapter three, we have a statement which summarises the purpose of the Mosaic Law, whilst at the same time demonstrating the principles by which sinners can become saints in the sight of God:

“... by the deeds of the Law there shall no flesh be declared right before Him: for by *the law is the knowledge of sin*. But now the righteousness of God apart from the Law is manifested, being witnessed by the Law and the Prophets; even *the Righteousness of God which is by faith* of Jesus Christ unto all, and upon all them that believe ...” (Rom. 3:21,22)

In these words, we have a plain declaration that for a man to be declared righteous in the sight of Yahweh, he must have “faith” - faith in the principles of righteousness revealed through Jesus Christ. By obedience to the Law, no man could be counted as righteous, because no man could obey it in all its points. It set a standard of righteousness beyond the reach of mortal man, and by so doing, it brought an awareness of sin on the part of those who lived under it.

We have similar principles being described by the Apostle Paul in his inspired Epistle to the Galatians:

“As many as are of the works of the Law *are under the curse*: for it is written, Cursed is every one that continueth not in

all things which are written in the book of the Law to do them. But *that no man is declared righteous by the Law in the sight of God, it is evident: for, the Just shall live by faith*” (Gal. 3:10-11).

And again:

“... if there had been a law given which could have given life, verily righteousness should have been by the Law. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*” (Gal. 3:21, 22).

The Scriptures could be no clearer: Righteousness cannot come by obedience to Law, but only “by faith” in the things testified concerning the coming Messiah. However, that is not to say that there was anything wrong with the Law, for elsewhere the Apostle states that “the law is holy, and the commandment holy, and just, and good” (Rom. 7:12). Rather it is, that the Law in itself was not designed to give life, but rather to “conclude all under sin” (cp. Rom. 3:9, 19).

In this respect, the Law had a very important function. In Galatians chapter 3, it is written that the Law “was added because of transgressions, till the seed should come to whom the promise was made ...” (Gal. 3:19). Being designed to regulate the behaviour of the children of Israel, it was only intended to be a temporary institution, lasting until

Abraham's seed (to whom the promises were made) should come.

Looking at matters purely at a practical level, there is a need for any nation to have a legal code which prohibits certain behaviours, and sanctions others. Only by rule of Law can a society be controlled and developed for the common good. But the Law by which Israel were to live carried with it two other principles - it convicted men of sin, and it testified of the future salvation that would come through Christ, at the appointed time.

Many years before the Law came through Moses, certain promises were made to Abraham, and his Promised Seed. Genesis chapter 12 records how Abraham was called upon to forsake his country and family, to go to a land that Yahweh would show him. When he arrived in the land, we read that "Yahweh appeared unto Abram, and said, Unto thy seed will I give this land" (Gen. 12:7). The important point to notice here, is that as yet the land had not been promised to Abraham. It was promised to his "seed" first. Abraham himself was not included in the promises until the events described by Genesis chapter 13, and his departure from Lot. There the promise was given: "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). There is a principle being established in the order of these promises: Abraham himself could only be given possession of the Land after his Seed had received it first. The seed, we know, is our Master, Jesus the Christ (Gal. 3:16), who is yet to return to receive the inheritance promised to him, and faithful Abraham.

Israel, as a nation, were to live in that

same land under Law, not Promise, until Messiah, to whom the promises were firstly made, should come. When we reflect upon the principles that needed to be affirmed, we can see the wisdom of such an arrangement. What the Law did, was to create a situation whereby men could not achieve their own righteousness through works. It was added till the promised Seed should come, to prepare Israel for His coming. As we have already seen, it was a "ministration of condemnation" (2 Cor. 3:9) and a "ministration of death" (2 Cor. 3:7), in that it condemned all who lived under it as being sinners. This was just and necessary, for in order to embrace the things testified concerning the coming Messiah, it is first needful for men to acknowledge their own sinfulness, and need of redemption. The Law accomplished this perfectly, condemning all who lived under it, who could not keep "all things which are written in the book of the Law."

And here, we see the reason why the Promises were given before the Law. Being convicted under the Law as sinners, men could nevertheless have a hope of deliverance, through the promises that were made first. Had the Law come first, there would be nothing for the people to look to beyond their condemnation. By such an arrangement, Israel could look back at their first father to see the manner by which he was "justified", or considered righteous, and trust in the same promises that he did.

So Paul brings these things to mind in Romans chapter 4:

"What shall we say then that Abraham our father, as pertaining to the flesh, hath

found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:1-3).

Living after the justification of Abraham, the children of Israel could look back at his example, and see that Abraham himself was not declared Righteous by obedience to Law, but by the faith that he had in what God had promised to him. Through sharing his faith then, they also could become justified through faith.

The Law itself taught this very principle, in its Types and Shadows that pointed forward to Messiah. In his rebuke to the Scribes and Pharisees, Jesus said:

“Woe unto you, scribes and Pharisees, hypocrites~! For ye pay tithe of mint and anise and cumin, 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).

According to Christ then, “judgment, mercy and **faith**” were the “weightier matters of the Law”. Faith was a particularly important aspect, for it was through faith in the way in which it foreshadowed Abraham’s Seed that the people could find salvation, and themselves be declared righteous.

This is what we read earlier:

“... by the deeds of the Law there shall no flesh be declared right before Him: for by the law is the knowledge of sin. But now the righteousness of God apart from the Law is manifested, **being witnessed by the Law and the Prophets**; even the Righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe ...” (Rom. 3:21,22)

The Law itself “witnessed” to the Righteousness of God that would be seen outside of itself, even the Righteousness that would be imputed through faith. In this way, the Law was “a shadow of good things to come,” (Heb. 10:1) being “our schoolmaster to bring us unto Christ, **that we might be justified by faith**” (Gal. 3:24).

The means by which the Old Covenant of Law would be disannulled (Heb. 7:18) and replaced by the New Covenant of Faith, can be seen in certain circumstances surrounding the way in which Moses received it. When he came before the Angelic Presence, “the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him” (Ex. 34:29-30).

In order to appear before the people, and give them the Law, it was necessary for Moses to hide the luminescence of his face, by wearing a veil (Ex. 30:33). But this Light, or Glory that was a fading glory. It gradually diminished until he appeared in the Divine Presence once again, when it

shone once more. The Apostle Paul expounds these things to us in 2 Corinthians chapters 3-5:

“if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his face; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?”

The shining of Moses’ face therefore, represented the fading glory of the Law. It was a glory which “was to be done away” with the passage of time. And the veiling of Moses’ face so that the people did not see and fear that Glory represented the means by which Israel as a nation could not behold the spirit of the Law as it pointed forward to Messiah:

“... Moses put a veil over his face, that the children of Israel could not steadfastly look steadily at the end of what was passing away. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart” (2 Cor. 3:13-15).

The veil that hid Moses’ face ensured that Israel could not see the fading light of his face. This points forward to the way in which Israel as a nation just could not see the glory of that Law in

its teaching concerning Jesus of Nazareth, and neither could they see the fact that this glory was to fade away, and be replaced. So, in this same place, Paul speaks of the greater glory of Yahweh that shines to us through the face of Jesus Christ:

“if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses who put a veil over his face” (2 Cor. 3:11-13).

The glory that came to Israel through Moses – the glory of the Law – was fading and veiled. But the glory that comes through the face of Jesus Christ is permanent, being not veiled, but openly presented “with great plainness of speech”. So we read that:

“God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6),

In Jesus the Christ then, we behold the unfading, unveiled Glory of Yahweh. That is not to say that all men can see that Glory, for “the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4). So despite the permanency and openness of the Glory of God that shines to us through Christ, there is nevertheless a parallel between Israel of old, and men and women of today. Bro H P Mansfield summarises it thus:

“Moses veiled his face to hide a fading glory; but the increasing glory of the Gospel was veiled to those “who are lost” (2 Cor. 4:3).

Just as there was a veil cast over the hearts of Israel, even so there is a veil over men’s hearts in our day, preventing them from receiving the things of the Spirit of God. But just as Messiah shall be openly seen by Israel, when they “shall turn to the Master,” even so in the day when “every eye shall see him”, the veil cast over the nations shall be removed:

“he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations ...” (Isa. 25:7).

When we come to consider the Two Covenants then, we find that the Mosaic institution held a temporary glory,

to be eclipsed by that which would come through the blood of Christ, which sealed the New Covenant. Apparently paradoxical to those who take only a surface view, the New Covenant was given before the Old. But it is New in the sense of it being ratified through the blood of Messiah long after the Old was given, and came into operation upon its cessation. The Old, as a wise Schoolmaster, is able to teach us the shadowy outline of those things which were fully revealed in Christ, but in itself, it could not give life. We, “knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified” (Gal. 2:16). Who then, shall deliver us from the body of this death? We thank God through Jesus Christ our Master ...” (Rom. 7:23).

Chris Maddocks

Christ is Coming – But Will You Be Ready?

In the second Epistle to Timothy, the inspired Apostle describes the Hope of the faithful of all ages, by way of reference to his own expectation:

“there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:8).

Yahweh is a rewarder of those who diligently seek him (Heb. 11:6), and the reward is here offered to those who view the Master’s return with a particular disposition of mind. We may all know as a matter of fact, that the Bible plainly speaks about the Return of Messiah to the earth – but how do we really respond to that fact? Is it something that we seek, and long for above all else – or do we secretly hope that he doesn’t come just yet, to allow us longer to enjoy the pleasures of this life, and the fulfilments of the desires of the flesh and mind? Doubts will almost certainly arise in the minds of all men, but the faithful are those

whose disposition towards Messiah's coming is that of love, that day being the great climax of all their desires, with no tinge of regret. Our considerations in this exhortation will be of some of those passages of Scripture that reveal the mindset of the faithful towards the appearing of their Master from heaven, so that we, knowing what is required of us, might walk forward towards the Kingdom in hope, and a sure confidence.

Romans chapter 8 describes how that the "earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19-21).

In these words, we have a most apt portrayal of man's natural state: subject to vanity, in the bondage of corruption, and in need of deliverance. The position of groaning in travail is not one of man's choosing, but by force of circumstance – the circumstance created in the first instance by the sinfulness of the first human pair. But the Father has not left us without hope: we can be delivered from the bondage of corruption into which we are born, by being reborn: begotten by the Word. By this means, sinful sons of Adam become righteous "Children of God" - and they wait and long for the time when they may bear the image of the Heavenly, being delivered from the corruption that is in the world through lust.

There is then, a patient "waiting" for the coming day of liberty. A considerable duration of time was to elapse between the days when Messiah walked among men in mortal weakness, and the time when he shall sit as Judge of all the earth. Of course, the delay is only apparent, for whilst in man's terms 2000 years is a long time, to the Father in whom all things exist, a thousand years is but a day (2 Pet. 3:8). Even so, there is a need to patiently continue in good works until the dawning of the Millennial Age – and that requires endurance of pressures, both without and within.

AN APPARENT DELAY

There are 2 ways of looking at the apparent delay. Matthew 24 reveals the disposition of the unfaithful servant:

“... But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of” (Mat. 24:48-50).

Here, rather than considering the time elapsed as having provided further opportunity to get ready, and to minister to his servants, the unruly and rebellious servant instead seeks to smite his fellow servants. Drinking from the cup of Babylon, he fraternises with those whose desire is to fulfil the lust of the flesh, saying, “let us eat and drink, for tomorrow we die” (cp Isa. 2:13). Favouring the Babylonish cause as being suitable for the outworking of his own sinful desires and

inclinations, he adopts the position of being the persecutor of Christ's brethren, his fellow-servants. Indeed, the volumes of Ecclesiastical history records how the Catholic system became vigorous in the shedding of the blood of the saints, and stands renowned as the great persecutor of the brethren, under the guise of extirpating the "heretics" who held the testimony of Jesus in its truth and purity. This is the way of the flesh – to indulge in sin to the full, convincing oneself that the Master's coming is some way off – plenty of time to repent later.

A similar spirit is displayed by the harlot described in Proverbs chapter 7: again a symbol of the unfaithful church. "She is loud and stubborn; her feet abide not in her own house: now is she without, now in the streets, and lieth in wait at every corner. So she caught him (i.e. the simple – v. 7) and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows" (Prov. 7:11-14).

THE WAYS OF THE HARLOT

Not being content to remain in her own ecclesiastical house, the harlot desires to ensnare the simple; those who are wandering aimlessly in the streets. Using the sacrificial language of the Truth, she has a veneer of righteousness – a "form of godliness" – yet by her works, she denied the power thereof. Her desire is to take her fill of sin, until the master comes at some far off point in the future. This is her doctrine: "Come, and let us take our fill of love until the morning ... for the Goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed" (Prov. 7:18-20). Having gone on a "long" journey means that it will be some time before he returns – more time to enjoy the fruits of a sinful union with the harlot!

There is, of course, an element of truth mixed in with the error of the Harlot's speech. The Goodman has indeed gone on a long journey, or as Messiah taught "travelling into a far country" (Mat. 25:14). But he will come back at the appointed hour to discover how his servants have occupied their time in his absence. Across the spectrum, there will be those who have faithfully sought to multiply the talents given to him, and those who did nothing, merely digging a hole in the ground to hide their talent. Excuses may abound as to why no increase was yielded by the "wicked and slothful servant", but as the Master shows, if he could do little by his own efforts, he should have put the talent to the exchangers, so that by supporting their work, increase may yet have taken place. The truth was, however, that this servant was "slothful". Not necessarily given over to sin, but certainly making no effort to further the cause of the Truth, and yield increase to his Master.

This aspect of slothfulness comes out again in the Master's parable of the ten virgins:

"then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps" (Mat. 25:1-4).

We know the outcome. Those who had made the effort to carry oil with them to keep the light glowing were found shining with the Light of the Truth when their Master came. But those who did not found that their light quickly went out, and whilst they made a belated attempt to get more oil, they were shut out. Here is the exhortation: NOW is the day of opportunity. NOW is the time that matter, for it what we do NOW that shall affect our eternal destiny. If we, as children of the light, are found bearing light when our Master comes, we shall be accepted. But if we are found walking in darkness, fraternising with the drunken Romish Harlot who persecuted the brethren - both Christ's and ours - we cannot expect to be rewarded. So the apostle gives us the exhortation: "therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober..." (2 Thes.5:5-8). And again: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:14-16).

This then, is one approach to the Master's coming and the duration of time that must elapse till he come - one "point of view" which minimises the personal preparation required to be ready to meet him. The other is to regard the time as being given in order to provide further opportunity for repentance and the development of faith. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Again, the apostle declares that "Yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back into perdition; but of them that believe to the saving of the soul" (Heb. 10:37-39).

THE NEED FOR PERSONAL PREPARATION

Considering the above testimonies, it is evident that acceptance before the Master depends upon a degree of *preparation*. Men must prepare oil to take with them; they must occupy their time doing things that further Messiah's cause. They must shine forth with the gospel-light in both word and deed, that in the day of visitation, at the name of Jesus every knee shall bow, and every tongue shall confess that he is Master to the glory of the Father.

This aspect of preparation is alluded to in Revelation 21:

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, ***prepared*** as a bride adorned for her husband" (Rev. 21:2).

The chapter continues to describe the symbolic state of the Bride of Christ, in terms of precious stones: a treasure that a man will take to himself (cp. Mal. 3:17). Again, in chapter 19 of the Apocalypse we read:

“the marriage of the Lamb is come, and *his wife hath made herself ready*. And to her has been that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints” (Rev. 19:7,8).

There is an interesting comparison to make between the apocalyptic description of the Lamb’s wife, Yahweh’s daughter and the description of the same woman in Psalm 45:

“The king’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee” (Psa. 45:11-13)

Notice this: in the Apocalypse, the woman is arrayed with fine white linen. But in Psalm 45, when she is brought to her husband, she is arrayed “in raiment of needlework”. The point has been made that the fine linen garments are those provided by “putting on” Messiah, through faith and baptism, but the “needlework” is the pattern sewn into the fabric of the garment through the collective efforts of the multitudinous Bride. This is strengthened by the fact that the same clothing of the woman is stated to be “of wrought Gold”. Gold is used in Scripture as being representative of perfected faith (cp. 1 Pet. 1:7), that is, the woman’s faith in embroidering skilful works upon the garments provided her by Yahweh.

We have considered, in general terms, the things we must do in order to meet our Master, and be approved by him when he comes. But there is another side to the matter, which is, that we can delude ourselves into thinking that we will be approved by him ... when in fact, he will condemn us, as being found wanting. That was the situation of Israel of old, as they faced the day of coming judgment. They expected to see a day of brightness, blessedness and glory – but instead there came the terrible judgements inflicted upon them by the Babylonian hordes, under the leadership of Nebuchadnezzar, Yahweh’s servant. So the warning came through Amos:

“Woe unto you that desire the day of Yahweh! To what end is it for you? The day of Yahweh is darkness, and not light” (Amos 5:18).

Again, Malachi spoke of Messiah, as being the “messenger of the covenant”

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith Yahweh of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner, and purifier of silver ...” (Mal. 3:1-3).

Israel assumed that Messiah was coming to redeem them, and so they “delighted” in him, and expected to be elevated to honour, as all the prophets would indicate. But whilst that will be the ultimate position of the nation, individually, because of their unrepentant waywardness in the sight of Yahweh, Christ would come as a refiner’s fire, to cleanse his Temple of sin, and the defilement of iniquity.

The same principle is true for us. It is written that “judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?” (1 Pet.4:17-18). Those who are considered to be the “righteous” are those who love the appearing of Messiah, who obey the call of the Gospel to repentance and patient continuance in good works. It is common among men to consider oneself better than we really are (Prov. 20:6), but those who find forgiveness before the Judge of all the earth are those who tremble at His Word, and who confess their sins before him (Lu. 18:14).

As we consider the fact of Messiah’s coming again to the earth, we ought thereby be encouraged to consider our walk in the Truth, knowing that we shall be called upon to give account of ourselves to the Son of Man. But we can also take comfort, knowing that whatever difficulties or tribulations we might experience, our Master was touched with our infirmities, and will forgive those who repent before him. We recognise the Return of our Master to the earth – but do we look at that fact with love, longing for his coming? Or are we fearful that our works might be exposed for what they really are? It is written that:

“some men’s sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid” (1 Tim. 5:24-25).

For some, their walk in life is openly seen to be contradictory, and in opposition to the steps of faith required of those who follow the Great Shepherd. But for others, their wickedness shall be revealed in the coming day of Messiah’s Return. Messiah shall come to purge his house first, prior to the establishment of his righteousness in the earth – let us therefore look forward in hope and repentance, seeking to lay aside every weight and sin that doth so easily beset us, that when our Master comes, we will be found seeking first his Coming, his Kingdom, and his Righteousness.

Chris Maddocks

“The Word of God is only true. Get the fear of God into our hearts, and our whole being is thereby constrained in the direction of right. The hope of wellbeing, the fear of evil, the love of excellence, all com into play with the promises and the threatenings. The difficulty is to get this fear implanted, because men habitually stand away from the only agency that can implant it. The Word is that agency”

Robert Roberts

The BASF—Its Importance and Teaching

Clause XXVII

“That a law will be established, which shall go forth to the nations for their “instruction in righteousness”, resulting in the abolition of war to the ends of the earth; and the “filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea”.— Mic. 4:2; Isa. 42:4; 11:1-5; 2:3,4; Hab. 2:14

The end “result” of the things detailed in this, and earlier clauses of the BASF is as stated in Scripture that “the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea” (Hab. 2:14)*. This is a most important point to be understood: the promises of Scripture relating to the future are more concerned with the glorification of the Creator, than the saving of souls. Salvation is but the means to an end, as it is written, “Surely his salvation is nigh them that fear him; *that* Glory may dwell in our land” (Psa. 85:9). Salvation is extended in order to cause Yahweh’s Glory to dwell in the land - in other words, the population of the globe with an innumerable multitude who show forth the Virtues of the Father (1 Pet. 2:9).

Micah chapter 4 details how it will be by the means of Law being taught, that the nations shall be brought to a “knowledge” of Yahweh’s Glory:

“in the last days it shall come to pass, that the mountain of the house of Yahweh shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of Yahweh, and to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of Yahweh from Jerusalem” (Mic. 4:1-2).

The first event that shall “come to pass” amongst the things so described, is the elevation of Yahweh’s house to become a global centre of worship and learning. The next thing is the elevation of the natural man, to reach that high standard. Notice this: people are said to “flow unto” the elevated house. Naturally, fluid does not flow upward: it is always a downward motion. Just as the natural inclination of men tender to earthly things, ending in the returning to dust from which they are formed. But in the Kingdom, nations will “flow” upward - against nature - to reach Yahweh’s House where they will be instructed. That is, they shall aspire to things above - to heavenly things. So it is written that “The way of life

** Notice: the BASF uses the word “Jehovah” rather than “Yahweh”. We are unsure why this is, as Bro Thomas clearly expounded the significance of the name “Yahweh” in Phanerosis, and Eureka. It is likely that because the word “Jehovah” was in common use, it would be more readily recognised. But be that as it may, though we may differ on the use of this single word, that makes no difference to the doctrines being expounded in this clause.*

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is *above to the wise*, that he may depart from *sheol* beneath” (Prov. 15:24). And again, the Apostle exhorts: “if ye be risen with Christ, *seek those things which are above*, where Christ sitteth on the Right Hand of God. Set your affection on things above, not on things on the earth” (Col. 3:1-2). Nations will flow upwards to Jerusalem, to be instructed in The Way, and to worship according to the Laws which will be established in the earth.

This is a vital point to be understood: it is through the discipline of *learning* and *instruction* that men will become elevated to walk in the paths of Yahweh. We live in an age when in religious circles “head knowledge” is disparaged, with the unspoken concept that only those who are “academic” should give themselves over to study. But this misses the point entirely: where else do we receive knowledge if not in our heads? The point of *learning* the Truth is to cleanse our way (Psa. 119:9) and purify our mode of life by elevating our minds away from carnal living to the ways of Yahweh. The prophet Isaiah describes a situation where the Word of Yahweh is presented before man, but:

“the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned” (Isa. 29:11-12).

Notice this: in the scenario here presented to us, everyone has a reason *not* to read the book. The everyday man claims they are not learned enough, so they can’t open it. And the learned claim that *we are not meant to know* the things contained in the book (a sentiment the present writer has too often heard expressed in relation to certain aspects of Bible Teaching). The truth of the matter however, is that if we would be regarded as acceptable workmen in the servitude of Christ, we will *all* give attendance to reading, and to labouring in the Word and the Doctrine. Even as it is written:

“Study to shew thyself approved unto God, *a workman that needeth not to be ashamed*, rightly dividing the word of Truth” (2 Tim. 2:15).

We never cease to be amazed at how University Students so often neglect Bible Study because it is “difficult”, whilst they can readily attend to their sometimes complex studies in natural things! But to labour in the Truth and the Doctrine is a duty for all who would be “approved of God,” and who seek the things of the Kingdom before all else in their lives.

It is part of the future work of Messiah then, to establish his Father’s judgements in the earth, so that the world can be subdued under him. So the prophet spake:

“A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, *till he have set judgment in the earth*: and the isles shall wait for his law” (Isa. 42:2-3).

And the judgments administered by him shall not be according to outward appearance, or hearsay for the same prophet spake again:

“he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but *with righteousness* shall he judge the poor, and reprove with equity for the meek of the earth”

But he shall:

“smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Isa. 11:1-5).

THE REBUKING OF NATIONS

This latter passage demonstrates that the taking over the affairs of men will not be a peaceful affair. There are those who think that the Kingdom of God will be brought about by preaching alone - but that is not the testimony of Scripture. The Bible speaks in the clearest possible terms that “the wicked” shall be “slain”, not converted. Again, the passage from Micah chapter 4, cited above, goes on to say:

“and he shall judge among many people, *and rebuke strong nations afar off*; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more” (Mic. 4:3).

Whilst we readily cite the latter part of this passage as evidence the Messiah shall reign as “prince of peace” (Is. 9:6), we need also to consider the earlier part which speaks of a judgment, and “rebuke”. The New Testament presents a consistent picture:

“... the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire *taking vengeance* on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: *who shall be punished with everlasting destruction* from the presence of the Lord ...” (2 Thes. 1:7-9)

For men to be condemned for “obeying not the Gospel” implies that they have been presented with the opportunity to obey it, and have chosen not to. It is plain therefore, that the preaching of the Gospel alone is not what will bring the earth into subjection before Christ - there is a need for judgment also.

The other side of the matter, is that focussing upon the judicial condemnation of men before Christ ought not detract from our vision the importance of the Gospel being preached. It is a consequence of this, that the earth will be filled with the *knowledge* of Yahweh’s Glory. When Messiah comes, it is testified that “he shall speak peace unto the heathen” (Zech. 9:10). That is to say, the “gospel of peace” shall be made known to them - and men will either accept it, or reject it as they see fit, and reap the consequences of their decision. So it is written:

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God Reigneth” (Isa. 52:7).

Again, this vision of Yahweh’s Messengers being sent forth was shown to John, “having the Gospel of the Age to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people” (Rev. 14:6). Messiah will come to bring peace to a troubled earth, stilling the sea of nations and gathering out of his kingdom all things “that offend”, and which would otherwise mar the ensuing paradise of the Deity in the midst of the earth.

Isaiah chapter 11 describes to us the consequence of an earth filled with the knowledge of Yahweh’s Glory:

“the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: ***for the earth shall be full of the knowledge of Yahweh as the waters cover the sea***” (Isa. 11:5-8)

Notice that in this passage, the harmonious situation thus described comes about specifically because “the knowledge of Yahweh” fills the earth. That suggests that the animals here represent those who are capable of receiving such a knowledge—which literal wolves, lambs, leopards etc cannot do. In this passage, we have a symbolic description of nations dwelling in harmony with each other, a situation brought about by the suppression of sin, the destruction of Daniel’s 4th beast power, and the proclamation and enforcement of Divine Laws across the whole earth. It is this symbolic aspect of Isaiah 11 that we shall come to consider, if Yahweh wills, in the next issue of this magazine.

Chris Maddocks

*A little more courage!
A little more perseverance, and by his coming the Lord will
gird us with immortal strength. He will clear our blurring eyes,
and rouse our failing hearts,
and strengthen our faltering steps,
and revive our drooping life with a vigour that will never abate
and wisdom that will never err,
and joy that will never end”*

Robert Roberts

Substitution?

The comment was posted on an online discussion group that:

Christ substituted for Abraham and Robert Roberts just as much as you and me.

In response, we submitted the following citations from various Christadelphian writers which set forth Bible Truth on the matter:

THE doctrine of Substitution is an unscriptural one. Christ did not die as our substitute, but as our representative. If Christ had died as a substitute, there would have been no forbearance on the part of God, for when a debt is paid, there is no room for forbearance. Jesus died as a member of a sinful race. All that can be affirmed of the nature of his brethren can be affirmed of him (Gal. iv. 4; Heb. ii. 17; iv. 15; Job xiv. 4).

“Christ died for (not instead of) us” (Rom. v. 8). All he did was “for us”, in the sense of, “on our account”. But, in order so to do, he had to “partake” of the same nature, and, hence it was, he himself had to obtain salvation (Psalm xci. 16). For evidence that “for us” does not mean as a substitute, or “instead of us”, see the following texts: Luke i. 69; Rom. viii. 32; 1 Cor. v. 7; 2 Cor. v. 21; Gal. iii. 18; Heb. vi. 20; ix. 24; x. 20; 1 Pet. ii. 21.

(Christadelphian Answers)

No Substitution

It is true that “Christ died for us” (Rom. 5:8; 1 Thess. 5:10); “for the Ungodly” (Rom. 5:6); “for all” (2 Cor. 5:14); but “for” here means “on account of,” “on behalf of,” just as in the case of “making intercession for us” (Heb. 7:25). Substitution would be unjust. Why should the innocent be put to death and the guilty allowed to live? In the death of Christ God is “just” (Rom. 3:26), for that death of obedience was at once followed by the gift of life, even “length of days for ever and ever” (John 5:26; Psa. 21:4).

When Israel made the golden calf Moses interceded for them, saying to God, “If thou wilt, forgive their sin; and if not, blot me I pray thee out of the book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book” (Exod. 32:31,32). Substitution was not tolerated. Besides this, if Christ died instead of us, why do we die? And why did Christ rise? And how can it be said that God forgives sins for Christ's sake? No, it is not substitution but representation and association. Christ's own references and those of the apostles to his sacrifice and the taking away of sin include allusions to:

“Flesh,” “Blood,” “Body,” “Life,” and “Death”

Flesh — “I am the bread of life ... the bread that I will give is my flesh, which I will give for the life of the world” (John 6:35,51). “You hath he reconciled in the body of his flesh through death” (Col. 1:22).

Blood — “This is my blood of the new covenant, which is shed for many for the remission of sins” (Mat. 26:28). “Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you” (John 6:53). “A propitiation through faith in his blood” (Rom. 3:25). “Justified by his blood” (Rom. 5:9). “Made nigh by the blood of Christ” (Eph. 2:13). “Redemption through his blood” (Col. 1:14,20).

Body — “This is my body which is given for you” (Luke 22:19). “He said, Take, eat: this is my body which is broken for you” (1 Cor. 11:24). “A body hast thou prepared me”. “Sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:5,10). “He bare the sin of many” (Isa. 53:12). “Who his own self bare our sins in his own body on the tree” (1 Pet. 2:24).

Life — “The Son of Man came not to be ministered unto, but to minister, and to give his life (*psuchee*) a ransom for many” (Mat. 20:28). “My soul (*psuchee*) is exceeding sorrowful unto death” (Mat. 26:38). “The good shepherd giveth his life for the sheep”. “I lay down my life for the sheep”. “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (*exousia, authority; R.V., marg., right*) to lay it down, and I have power to take it again. This commandment have I received of my Father” (John 10:11,15,17,18).

Death — “Sorrowful unto death” (Matt. 26:38). “Signifying what death he should die” (John 12:33; 18:32). “If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom. 5:10). “In that he died, he died unto Sin once; but in that he liveth, he liveth unto God” (Rom. 6:9,10). “Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man”. “That through death he might destroy ... the Devil” (Heb. 2:9,14). God “was able to save him from (or out of, R.V. marg.) death” (Heb. 5:7). “Where a testament (covenant) is, there must also of necessity be brought in the death of the testator (R.V. text, “of him that made it”)” (Heb. 9:16). But this would be the death of God! See the “I will make” of ch. 8:8,10. Christ is the appointed "Mediator" in the case (ch. 9:15) who by God's gift has “by his own blood entered in once into the holy place, having obtained eternal redemption” (verse 12).

“What Shall We Do?”

“Men and brethren, what shall we do?” (Acts 2:37). So spoke the convicted crucifiers of Jesus. Peter answered, “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins”. Repentance is change of mind

and disposition, a confession of, and a forsaking of sin. Baptism is a symbolic participation of the sacrifice of Christ, and by no means to be connected with any idea of substitution. “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life” (Rom. 6:3,4).

(The Atonement – Salvation through the Blood of Christ)

1. In the statement, “Christ died for us”, “for” does not mean “instead of”. See its usage in 1 Cor. 15:3; Gal. 1:4; Heb. 10:12; Heb. 7:25.

2. If Jesus died as a substitute for me, paying my penalty, then why should I die? Why is it that mankind die the same today as before this substitution took place? If I am sentenced to jail and a substitute takes my place instead of me, I do not then go to jail with him!

3. If the sacrifice of Christ were a substitute, how can there be real forgiveness with God? A creditor who releases the debtor because someone not his debtor pays the latter's debt, surely cannot claim to have forgiven the debt! If the debt is paid, then there is no longer need for forgiveness.

4. If Christ's death were a substitution, instead of the sinner, then the redeeming power lay in his death and not in his resurrection, yet Paul declares: Jesus Christ “. . . was delivered for our offences, and was raised again for our justification.” (Rom. 4:25). Cf. also 1 Cor. 15:17— “If Christ be not raised, your faith is vain; ye are yet in your sins.”

5. The Scriptural language is that Christ died that he “should taste death for every man.” (Heb. 2:9). This is the language of representation exhibited throughout the types of the Law of Moses, not substitution.

(Wrested Scriptures)

*“Now, if you are courageous, faithful and valiant for the Truth;
If you are really a good and useful man in your day and your generation,
You may lay your account with being misrepresented,
Slandered and abused in various ways;
But if you turn traitor in faith or practice, or in both,
You will become popular, and obtain the applause of the
ignorant and hypocrites.
This is my experience and certainly will be yours.
And how can it be otherwise?”*

John Thomas in a letter to young Robert Roberts