

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

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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)

THE SECOND ADAM AND THE SECOND EVE

BY DR. THOMAS' DAUGHTER.

THE apostle Paul compares the ecclesia to a woman espoused and betrothed, but not actually married. He laboured earnestly and unceasingly to preserve the purity and faithfulness of the “virgin community,” called the “ecclesia.” Among his many warnings against the wiles of the adversary, he refers to “Eve” as an example to be avoided—not to be taken as a “pattern.” Sometimes the spiritual atmosphere of the ecclesia became darkened by sin and transgression. Then Paul’s fears became aroused concerning them, and, in his epistle to the Corinthians, he expresses himself thus: “I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:3). The ecclesia is a bride in prospect, to be united to the second Adam, when, as “the Lord from heaven,” Christ shall return, and gather his saints together unto himself, and rejoice with them in the time when they shall all partake of “the marriage supper of the Lamb,” according to the Word which saith:

“Blessed are they which are called unto the marriage supper of the Lamb” (Rev. 19:9).

Concerning this class, we read in Eureka the following: “The whole company of the redeemed, men and women, are ‘virgins,’ for they constitute the Lamb’s woman, or wife—whom Paul was solicitous, as far as he had to do with the presentation, to ‘present as a chaste virgin to Christ’ (2 Cor. 11:2; Eph. 5:27). ‘Having come to the understanding and belief of the things concerning the Kingdom of God and the name of Jesus Christ,’ they have obeyed the invitation—‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ Having faith to be healed, they obey the apostolic command—‘Repent, and be baptised, everyone of you, in (or for) the name of Jesus Christ, unto the remission of sins’ (Acts 2:38). By this process, they are separated from the worshippers of the Beast, and washed, sanctified, and justified from all the defilement contracted in their days of ignorance and unbelief (1 Cor. 6:9–11).

‘Being espoused to Christ, they have no more spiritual association with the impure; but as “wise virgins,” keep their lamps trimmed and their lights burning, that when the Bridegroom appears, they may be admitted to the marriage supper of the Lamb.’”—Eureka, Vol. III., pages 393, 394, 395.

A brief review of certain fundamental elements, which form the basis of this separated class, will be appropriate here. In Eureka, vol 1, we read as follows: "A man of any kindred, tongue, people, or nation," may become a son of God, upon gospel principles, and 'if a son, then an heir of God, and joint-heir with Christ' (Rom. 8:17). But, in order to become a son, he must 'put on Christ,' that he may be 'complete in him.'

Now, Jesus is the Christ, therefore, to put on Christ, he must put on Jesus, and this can only be done by believing 'the things concerning the Kingdom of God, and the name of Jesus Christ,' and being immersed into the name of the Father, and of the Son, and of the Holy Spirit' (Acts 8:12; Matt. 28:19). If a man have believed these things, and been baptized in consequence, he has consented to the wholesome words of the Lord Jesus, and to the teaching which is according to godliness.

"He believes the promises covenanted to Abraham and to David; he believes that Jesus was Son of God, and Son of David, and therefore, the anointed of God, and that (though not the son of Joseph) he was a real man, and of the same nature as ourselves, that he really suffered death, was buried, and rose again, that he ascended into heaven, and now sits at the right hand of Power, that he was delivered for the offences of believers in the Covenants of Promise, and raised again for their justification. That he

will return to Jerusalem in power, and that he will raise the dead, and, in co-operation with the righteous, acquire great glory in the conquest of the world and the regeneration of Israel and the nations" (Vol. I. p. 225-26).

"For, as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29): Thus, "of twain, one new man is made," and he is called "the Jew inwardly" (Eph. 2:15). This inward Jew is multitudinous, and consists of all in Christ; and because in Christ, in Abraham. Believing men and women, slaves and freemen, Jews and Greeks, are all one in Christ; and, being in Jesus, share with him in all his national, official, and divine

relations. He is a "Jew," therefore all in him are Jews. He is son of the Deity, therefore all in him are sons of God. He was circumcised, therefore all in him are "circumcised by the circumcision of Christ." He is King and high priest, therefore they are "kings and priests for God." He is "the Christ," therefore all in him are His Body, the Mystical Christ. He is the Seed of the Woman, and of Abraham, and of David, therefore all in him are their seed also. The righteousness of the law was fulfilled by him, therefore the righteousness of that law is likewise fulfilled by all in

him, who walk not after the flesh, but after the Spirit” (p. 226).

We therefore, who believe and obey, are included in that class, mentioned in Rev.12:17, as “the remnant of the woman’s seed.” This “remnant” is characterized as those who “keep the commandments of God, and have the testimony of Jesus Christ.” Thus they are prepared to follow out the exhortations of the apostolic writings, and “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

Being led by the great good Shepherd of the sheep into the “paths of righteousness,” to the end of our probationary career in this life, this mystical body awaits the appearing of the great King, who has promised to reveal it in all the splendour of the new and Heavenly Jerusalem. The symbolic organisation of this heavenly and spiritual community, is portrayed in the last two chapters of the Apocalypse.

John, in vision, sees “the Holy City” (Jerusalem, coming down new

out of heaven)— Revised Version— “prepared as a bride adorned for her husband (Rev. 21.). In his concluding exhortation, the beloved apostle says: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (chap. 22:14). Then, the bride of the second Adam will be fully revealed in the resplendent glories of the future age.

In the 45th Psalm, the nuptials are in symbol foreshadowed. They are explained in Eureka in these words: “Thus David, in celebrating the future glory of the New Order of Elohim, consisting of the King and His Brethren, styles the latter ‘the Queen’ in Psalm 45:10, saying to His Majesty, ‘the Queen hath been placed at thy right in fine gold of Ophir.’ He then addresses the Consort of the great King, who, being the Eternal Spirit manifested in David’s Son, is both Father and Husband of the Bride, (‘Thy maker is thine Husband: Yahweh Tz’vaoth is his name; the Elohim of the whole earth shall he be called’) (Isa. 54:5).

E. J. Lasius.

The 8th of April! Ah, what stirring memories does that date recall. Looking back now upon the forty years that have elapsed since April 8, 1859, when Brother Roberts and I were united in marriage, a very busy scene presents itself to my mind, and I thank God for having given the companionship of such a man for a lifetime. Brother Roberts' noble qualities of mind were always readily at the service of the truth... The voluminous writings he leaves behind, testify to his industry and ability. I realize the truth of what Brother Roberts so often emphasized that 266 "life will soon be over." He has done a good day's work, and was busy up to the last moment. We were of one heart and mind in the Truth, and each was prepared for the share of self sacrifice that the truth requires. This is the secret of our unity and stability. Our strength was rooted in God, and in the loving and daily study of His Word.

Sister Jane Roberts

A TIMOTHEAN

A reader has asked that we reproduce this article from *The Herald of the Coming Age*, dated March 1855:

Thou hast known the Holy Scriptures, Timothy, from a child” - Paul

At one of our visits to Washington DC, we spent a very agreeable day with brother Little, who resides upon his farm, about three miles from the city. The day was spent in talking about the things of the Kingdom, asking questions, and answering them. It was quite a holiday; for several of the brethren suspended work and companied with us at the same place. In the course of the day, brother Little introduced his little boy, who was then not six years old, to tell us what he had learned from the Scriptures. He was placed on a chair before us, when brother Little proceeded to question him. The questions were many, and all of them very Scripturally answered; besides which he repeated the first and second Psalms, and another we have forgotten. We were all very much gratified, both at the child's proficiency, and at brother Little's perseverance and Scriptural intelligence, reflected from his pupil. If all true believers would take the same trouble with their children, we should have many Timothies, and a rising generation that would take care of the Truth when we are gone into *sheol*. Brother Little's son has been taught to think Scripturally; so that no clergyman hereafter will be able to spoil him with philosophy and vain deceit. Timothy knew the Scriptures of the Prophets from a child, and so might any one else, if due pains were bestowed upon their instruction. If friends Joseph Marsh, Nathaniel Field, and others of their type, had only the Scriptural intelligence of this child of less than six years old, they would never have become Millerites, and would not now be deceiving themselves with fables, vainly supposing they had obeyed the Gospel, when manifestly they knew nothing about the subject as they ought to have known it.

We were so much pleased with the examination, that we requested brother Little to let us have a copy of the questions and answers for publication in the *Herald*, that our readers might see what could be done with their children by a little pains. A few days since we received we received the following questions, with the little boy's answers annexed to each. They are a selection which, we hope, will put to shame the ignorance of every clergyman, editor, president, and "evangelist" to whom they may come greeting, and induce them to throw away their foolishness, and become as the little child, in whom is much wisdom and knowledge in comparison of them.

(Jan. 4, 1859)

Questions Scripturally Answered
By William Little
Aged 6 years

- Q. Who was it that called Abraham out from his father's house:
 A. Jehovah
- Q. What did Jehovah say to Abraham?
 A. He told him to go into a land that he would show him, to walk through the land in the length and breadth of it.
- Q. When Jehovah met with Abraham, what did he say to him?
 A. He said that he would give that land to him and his children for ever and ever.
- Q. Who are Abraham's children?
 A. They that believed what Abraham believed.
- Q. What did Abraham believe?
 A. He believed what Jehovah said.
- Q. What did Jehovah say?
 A. He said that he should have that land; and in him and his seed should all the nations of the earth be blessed.
- Q. What did Jehovah do for Abraham because he believed him?
 A. He counted his faith unto him for righteousness.
- Q. Did Abraham ever have the land?
 A. No, not so much as to set his foot on.
- Q. Who has the land now?
 A. The wicked.
- Q. Where is Abraham now?
 A. Down in the ground where his Fathers are.
- Q. When will Abraham have the land?
 A. When the Lord comes.
- Q. What will the Lord do for Abraham when he comes?
 A. He will take him out of the ground, and give him life again.
- Q. What will the Lord do to the wicked who have the land?
 A. He will drive them out of the land, and destroy them.
- Q. Who is the Lord?
 A. Jehovah's Son.
- Q. what has Jehovah promised his Son when he comes again?
 A. David's throne.
- Q. Where was David's Throne?
 A. In Jerusalem.
- Q. Is it in Jerusalem now?
 A. No, it is overturned and thrown down.
- Q. Will it ever be built again?
 A. Yes, when the Lord comes he will build again the Tabernacle of David that has fallen down, and set up the ruins thereof.
- Q. When will all of the nations of the earth be blessed in Abraham and his seed?
 A. When the Lord sits upon David's Throne in Jerusalem reigning over the children of Israel and the nations at large; then all the nations will be blessed in Abraham and his Seed.
- Q. What will be the blessing to the nations?
 A. A good government
- Q. How will they get this good government?
 A. When the Lord is King over

- all the earth he will judge or rule this world in righteousness and peace. Then the Law shall go forth from Zion, and the word of the Lord from Jerusalem. Then all the kingdoms of this world shall become the kingdom of the Lord and his Christ. Then will be the time that every knee shall bow and every tongue confess to the glory of God, that he is Lord of all.
- Q. What will be the blessings to Abraham's children?
- R. They will eternal life given them; they will be made Kings and Priests unto God: and they will reign with Christ a thousand years upon the earth. They will be made inheritors of God and joint inheritors with Jesus Christ of an everlasting inheritance.
- Q. What will be the condition of man then?
- A. Man will be at peace with man; he will learn war no more; he can sit in safety under his own vine and fig-tree, and be afraid of no-one.
- Q. What will become of those war implements man has to kill man with?
- A. They will be made into ploughshares to plough the land with; and pruning hooks to trim the fruit trees with.
- Q. When all the families of the earth are blessed in Abraham and his Seed, will that affect the animal creation?
- A. Yes.
- Q. How?
- A. The wolf and the lamb shall feed together; the lion shall eat straw like the bullock: and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord.
- Q. Are all these blessings to come upon the families of the earth through Abraham and his seed?
- A. Yes.
- Q. Who is the Seed?
- A. The Christ.
- Q. Who is the Christ?
- A. The One that was anointed of the Father.
- Q. What was he anointed for?
- A. To fill three offices.
- Q. What three offices?
- A. Prophet, Priest, and King.
- Q. How was he anointed?
- A. The Holy Spirit came down from the Father in the form of a dove and rested upon him.
- Q. Was there anything said then?
- A. Yes; there was a voice heard from the Father, saying, "This is my beloved son in whom I am well pleased."
- Q. When was he anointed?
- A. At his baptism
- Q. Where was he baptised?
- A. In the river Jordan.
- Q. Who baptised him?
- A. John the baptiser.
- Q. Abraham was called out from his father's house; from what country?
- A. From the land that was called Ur.
- Q. From among what people?
- A. The Chaldees.
- Q. Was Abraham's name always Abraham?

- A. No, it was Abram.
- Q. What was Abraham's wife's name?
- A. Sarah.
- Q. Did Sarah ever have a son?
- A. Yes, one.
- Q. What was his name?
- A. Isaac.
- Q. Did Isaac ever have any sons?
- A. Yes, two.
- Q. What were their names?
- A. Esau and Jacob.
- Q. Did Jacob ever have any sons?
- A. Yes; twelve.
- Q. What were they called?
- A. Patriarchs; and from these twelve Patriarchs sprung the twelve tribes of Israel, which constituted a nation, which Jehovah called his *First-born Son*.
- Q. Was that nation ever in bondage?
- A. Yes.
- Q. Where?
- A. In Egypt.
- Q. Under what king?
- A. King Pharaoh.
- Q. How long were they in bondage?
- A. Four hundred years.
- Q. Were they delivered after that?
- A. Yes.
- Q. How?
- A. Jehovah sent a man down to Egypt to deliver them.
- Q. What was his name?
- A. Moses.
- Q. What was Moses to be to them?
- A. Their Lawgiver, Governor or Ruler.
- Q. Where was Moses to take them to when he delivered them?
- A. To the land of Canaan.
- Q. What land was that?
- A. The land that Jehovah promised to Abraham.
- Q. Where was that land?
- A. All that land lying between the river of Egypt and the great river Euphrates.

Taken from the Herald of the Kingdom and Age to Come, 1855

THE REVELATION SIMPLIFIED

Do you find the Book of Revelation hard to understand?

Is Eureka difficult for you to read and digest?

Then this may help you:

The Revelation Simplified by Bro David Cheale is a caption by caption study of Eureka in simple and condensed form with ample space for you to put extra references and notes etc. Designed for those who may find difficulties in understanding the book of Revelation, this work seeks to follow Bro Thomas' exposition step by step, simply and succinctly summarising the main points. With one booklet per chapter of the Apocalypse, these publications are highly recommended. The booklets are completed up to Revelation chapter 6

For further information contact the Secretary, as per back cover

THE SHEWBREAD- THE BREAD OF FACES & HOSEA 7

We read of the Shewbread in Leviticus 24:5-9:

“And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before Yahweh. And thou shalt put pure frankincense upon each row, that it may be upon the bread for a memorial, even an offering made by fire unto Yahweh. Every Sabbath he shall set it in order before the Yahweh continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron’s and his sons’; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Yahweh made by fire by a perpetual statute”.

The twelve cakes undoubtedly represented the twelve tribes of Israel. They were made of *fine flour*. The Hebrew for “fine flour” means *to strip, flour as chipped off*. To produce fine flour it had to be sieved whereby it was stripped of all its impurities. It would represent Israel who had come out of Egypt and had been stripped of all the impurities of Egypt.

The Shewbread was to be set in two rows on the table of Shewbread and pure frankincense was put on each row. It was there “for a memorial, even an offering made by fire unto Yahweh”. Frankincense was associated with the Meal offering when we read that Aaron should take an handful of flour and oil and all the frankincense and burn it upon the altar “for a sweet savour even the memorial of it, unto Yahweh” (Lev. 6:15).

It is noteworthy that the Shewbread had been baked in an oven *by fire* and therefore the whole process of its manufacture with the frankincense was regarded as an offering made *by fire* unto Yahweh. It was to be eaten in the holy place for, “it is most holy unto him of the offerings of Yahweh made by fire by a perpetual statute” (Lev. 24:9).

The Shewbread was on the table of Shewbread in the holy place in the presence of Yahweh. Hence the meaning *the bread of faces*. It should have reminded Israel that they stood in the face of Yahweh and that their lives should have been sacrificial and should have risen unto him as a sweet smelling savour. But they forgot this and turned away their faces from him. This is vividly described in Hosea 7. Hosea particularly addressed his words to Israel, the ten tribes described as Ephraim, which name occurs 37 times in his book.

Although they had turned their faces from him, Yahweh would have healed them. Both Hosea and Amos were there to turn them again. The prophet Amos gave warning to both Judah and Israel in chapters 2-9 in which he prophesied against king Jeroboam 11, but he sent one of his false prophets of Bethel, Amaziah, who told Amos to flee away and to “prophecy not again any more at Bethel”(Amos 7:10-17). So when the ten tribes were taken into captivity, we read in 1 Kings 17:13:

“Yet Yahweh testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent unto you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in Yahweh their God”.

Truly Yahweh would have healed them, but they would not.

The “iniquity of Ephraim” originated from the division of the kingdom after the death of Solomon, when the ten tribes separated from the two tribes of Judah and Benjamin. Jeroboam made two golden calves and set up one in Bethel and the other in Dan and moreover made a house of high places and made priests of the lowest of the people which were not of the tribe of Levi. So we read in 1 Kings 12:30:

“And this thing became a sin: for the people went to worship before the one, even unto Dan”.

In the prophecy of Hosea, the name Ephraim stands for the ten tribes, hence the word “the iniquity of Ephraim”. The “wickedness of Samaria”

goes back to the time of Ahab. Ahab's father Omri, who "walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin", bought the hill of Samaria from Shemer and named it Samaria after the name of Shemer. Ahab, his son, reigned in Samaria and we read of Ahab in 1 Kings 16:31-33:

"And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal the king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke Yahweh Elohim of Israel to anger than all the kings of Israel that were before him".

This was "the wickedness of Samaria".

They had forgotten the significance of the Shewbread, that what they did was in the face of Yahweh. Hence the words of Hosea 7:2:

"And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; ***they are before my face***". They make the king glad with their wickedness, and the princes with their lies".

Note; "They make the king glad", but not Yahweh. Hence the words of verse 4:

"They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened".

The margin renders the words "the raiser will cease from waking" which agrees with the words of verse 6, "their baker sleepeth all night". If we apply the baker to the rulers of Israel, they were asleep. They were not wakeful and vigilant, watching over their own spiritual welfare and the spiritual welfare of the nation. The words of 1 Thessalonians 5:5-8 come to mind:

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 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, putting on the breastplate of faith and love; and for an helmet, the hope of salvation”.

How important that we are wakeful and vigilant about our own spiritual welfare and that of the ecclesia.

It is worth giving thought to how the Shewbread was made. Alfred Edersheim describes it in his book *“The Temple”*:

“The “shewbread” was made of the finest wheaten flour, that had been passed through eleven sieves. There were twelve of these cakes, according to the number of the tribes of Israel, ranged into two piles, each of six cakes. . . .The preparation of the shewbread seems to have been hereditarily preserved as a secret family tradition in the “house of Garmu”, a family of the Kohathites” (p. 125).

He also makes another interesting comment on page 123:

“The Rabbis are at pains to explain the particular care with which it was made and baked, so that in appearance and colour the lower should be exactly the same as the upper part of it” (“The Temple” by Alfred Edersheim. Introduction by John J.Bimson, ISBN 1-85985-132-0).

I have not fully quoted these extracts because they include the tradition of the Rabbis, which may not be scripturally relevant. But they do show the great care that was taken in their preparation. As they took great care in the preparation of the shewbread so the leaders of Israel should have taken great care in the preparation of the hearts of the people so that they remembered at all times that they were in the presence of Yahweh. But this was not so as we see from Hosea 7:6:

For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all night; in the morning it burneth as

a flaming fire”.

The word *ready* means *to approach or bring near*. Instead of approaching Yahweh they were drawing near to their own hearts, which is “deceitful above all things and desperately wicked” (Jer. 17:9). The RSV renders this verse:

“For like an oven their hearts burn with intrigue; all night their anger smoulders; in the morning it blazes like a flaming fire”.

Two quotations from James seem apposite- James 4:7-8:

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded”,

And 3:5-6:

“Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell”.

If they had known the significance of the shewbread they would have drawn nigh to God and instead of drawing near to their hearts they would have purified their hearts. Because they failed to do this they were like a blazing oven, as we see from verse 7:

“They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me”.

Hence the words of Hosea 4:6:

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I

will also forget thy children”.

From the time of Jeroboam 11, to whom Hosea wrote, there were no more direct heirs to the throne. After Jeroboam there was anarchy in the ten tribes in which one man after another conspired to take the throne (see 11 Kings 15: 10,14, 25, 30). Thereby they devoured their judges and all their kings were fallen, Hoshea being the last king to fall. Why? There was “none among them that calleth unto me”.

It is significant what is said of Ephraim in verse 8:

“Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not. And the pride of Israel testifieth to his face: and they do not return to Yahweh their God, nor seek for him for all this.”

The word *testify* means *to eye, to heed, to pay attention*, which seems to convey that they knew that they were in the face of God, but brazenly followed their own way and would not return to Yahweh. Their conduct is explained in verse 11:

“Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria”.

They were a “cake not turned”, half baked. They were double minded as in the above words in James. One side was respectable, the other side in the world. We recall how particular the Rabbis were to bake the shewbread evenly on each face, no doubt, prompted by the words in Hosea 7:8. This may have been so, but it was important that this was reflected in the lives of the children of Israel. But their friendship with the world led to their destruction.

The prophet Hosea’s name means *deliverer* or *saviour*. It is the root of Joshua, therefore he was a type of Christ. It is significant that the name of the last king of the ten tribes was also Hosea, but instead of being the deliverer or saviour of Israel, he was asleep and let them burn as an oven as we read earlier. He served the king of Assyria rather than Yahweh and

moreover even betrayed the king of Assyria and turned to So, king of Egypt. Because of this we read in 11 Kings 17:18:

“Therefore Yahweh was angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only”.

The exhortation that comes out of this, is the importance of conducting our lives with the thought in mind that we are in the presence or face of our heavenly Father. As the frankincense was on the shewbread for a memorial before Yahweh may our lives arise, “as an offering and a sacrifice to God for a sweet smelling savour” (Eph. 5:1-2). The word *shewbread* is used in the New Testament (Heb. 9:2 etc..), but I would like us to see where it is rendered in another form. One example is where it is used of Barnabas in Acts 11:23:

“Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord”.

The word *purpose* is the same word that is rendered shewbread elsewhere. It means: *What one sets before his mind, proposes to himself, purpose, deliberate resolution.*

The same word is used of the Apostle Paul in 11 Timothy 3:10:

“But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience”.

The Apostle Paul and Barnabas conducted their lives with purposefulness, aware that they were in the presence of the Almighty. Hence his words in 11 Timothy 4:1-9:

“I charge thee therefore *before God, and the Lord Jesus Christ ...* Preach the word ... But watch thou in all things ... make full proof of thy ministry ... unto all them that love his appearing”.

May we live our lives brethren and sisters as in the presence of our heavenly Father that we may receive that crown of life at the appearing of the Master.

Carlo Barberesi

Correspondence

Hi Chris,

I am a Christadelphian from Australia and I have a few friends who are 7th Day Adventists.

They have a firm belief that the Seventh day must be kept Holy as a special day to God, and is binding on believers today. I was wondering if you (or the website) had any information that could help me on this one, especially in proving that the Law is one thing, rather than made up of two separate parts (they split it into Moral law - the 10 commandments - and ceremonial law - the rest of the law), they base this on the fact that the 10 commandments written on stone were placed inside the ark, while the rest of the law was placed in the side of the ark in the Most Holy place.

If you could help me in any way it would be greatly appreciated,

Thank-you,

In our Hope,

J L

Reply:-

Dear Sis J,

Loving Greetings in the pursuit of Truth,

There are two parts to your question: **1.** must believers keep the Sabbath today, and **2.** is there a distinction in Scripture between a "Moral Law" and a "Ceremonial Law"

1. Must believers keep the Sabbath today?

Colossians 2:14-17 would indicate not:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to

his cross ... Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the sabbath days: which are a shadow of things to come; but the body is of Christ"

Here is the specific command **not to judge one another** concerning the observance of the Sabbath, or other Holy Days. Also, it is here stated that the Sabbath days were part of “a shadow of things to come” - but how can this be if the Sabbath law is an eternal one, as SDA's contend? What is the shadow of? The Scriptural answer is that it foreshadowed a seventh Millennial “day” of rest which the righteous shall enter into when their Redeemer comes (see Hebrews chapter 4).

Interestingly, 2 Corinthians chapter 3 explicitly refers to the 10 commandments written in stone, describing them as “*the ministration of death*”:

"if the ministration of death, written and engraven in stones was glorious ... how shall not the ministration of the Spirit be more glorious" (2 Cor. 3:7-8).

The question arises: if the Sabbath Law is part of the “ministration of death”, how can it be regarded as an “eternal” principle, rather than passing away with the rest of the Mosaic Law?

An additional consideration is that the Sabbath - as with the other laws - was specifically enjoined upon the nation of Israel: Moses' Law was binding specifically upon the Jews, and not the gentile nations around them. The question then arises:- when did the Sabbath become necessary for Gentiles to keep - and which passage of Scripture teaches this? If anything, by “taking it out of the way”, according to Scripture, this clause of the Law - with all the others - are not applicable for either Jew or Gentile to keep, unless they are expressly reaffirmed in the New Testament as being observances applicable to those in the New Covenant. (interestingly the Master affirmed and upheld all of the other 9 clauses, but not the Sabbath law, in his teaching)

2. A “Moral” and a “Ceremonial Law”

There is no specific mention in Scripture of a “moral” and “ceremonial” Law, let alone a distinction between the two. In Colossians 2:14-19 cited

above, the ordinance concerning the Sabbath Law is plainly linked with the food laws, as part of one legal constitution. Whilst it may be true that “the 10 commandments written on stone were placed inside the ark, while the rest of the law was placed in the side of the ark in the Most Holy place”, the conclusion drawn from this that there is therefore a “moral” and a “ceremonial” law is an assumption. i.e. it is assumed that this is the reason for such a thing, when Scripture itself does not give that reason. Moreover, if the intent of the Spirit is to teach that there are these two, separate components to the Law, this assertion does not address the significance of *why* one was placed in the ark, and the other outside by its side - what this specific form of treatment signifies.

Brother Ron Abel provides some particularly relevant points in his book: “*Wrested Scriptures*”:

- a) Hezekiah appointed “the king's portion of his substance for the burnt offerings ... for the sabbaths, and for the New Moons, and for the set feasts as it is *written in the law of the Lord*”. This passage indicates that “the law of the Lord” includes ceremonial aspects (i.e. feasts, burnt offerings) as well as “moral law”.
- b) In Numbers 31:21, the ordinance of “*the Law which the Lord commanded Moses*” is stated concerning the men who had returned from battle with the spoils of war. “The Law which the Lord commanded Moses” is not, therefore, an expression exclusively used for the Decalogue. The passage also indicates that “The Law” cannot be divided between “ceremonial” and “moral” aspects, since the above instructions regarding war had a moral intent.
- c) God's decree forbidding marriage with the alien is not specifically indicated in the Decalogue but is written in “the book of the law of Moses” (Josh. 23:6,12) and likewise contains a moral content”

Bro Abel further speaks of the observance or otherwise of the Sabbath Law, on pages 40-41 of *Wrested Scriptures*, which may be helpful to you. What follows is an extract from *Elpis Israel* by Bro John Thomas which is also highly pertinent to the matter at hand.

The Sabbath Law:

"The law of Moses was delivered to the Israelites and not to the Gentiles, who were therefore "without the law." "What things soever the law saith, it says to them who are under the law;" consequently the nations were not amenable to it and though they obtained not the blessings of Mount Gerizim (unless they became faithful Jews by adoption), neither were they obnoxious to the curses of Mount Ebal (Deu. 27:9-26). The faithless Jews and Gentiles are equally aliens from the precepts of Christ and his apostles. What these prescribe is enjoined upon the disciples of Jesus. They only are "under law to Christ." "What have I," says Paul, "to do to judge them that are without? God judgeth them" (ICor. 5:12-13). He has caused the gospel of the kingdom to be preached to sinners "for the obedience of faith." When they are judged, it will be for "not obeying the gospel of the Lord Jesus Christ" (2Thes. 1:7-10), and not because they do not "go to church," or do not keep a Sabbath instituted by a semi-pagan emperor of the fourth century.

The Sabbath God requires sinful men to observe is to cease from the works of the flesh, as completely as He rested from the work of creation on the seventh day, that they may enter into the millennial rest that remaineth for the people of God (Heb. 4:9-11).

Men frequently err in their speculations from inattention to the marked distinction which subsists in the scriptures between those classes of mankind termed "saints" and "sinners." They confound what is said to, or concerning, the one, with what is said in relation to the other. Relatively to the institutions of God they are as near or afar off as are "citizens" and "foreigners" to the laws and constitution of the United States. "What the law saith, it saith to them who are under the law." This is a principle laid down by Paul concerning the law of Moses, which is equally true of the codes of all nations. "Citizens" are the saints, or separated ones, of the particular code by which they are insulated from all other people; while "foreigners" or "aliens" from their commonwealth are sinners in relation to it; for they live in other countries in total disregard of its institutions, and doing contrary to its laws, and yet are blameless: so that if they were to visit the country of that commonwealth, they would not be punished for their former course, because they were not under law to it. Let them, however, while sojourning there continue their native customs, and they

would become guilty and worthy of the punishment made and provided for such offenders. It is a fact, that "God blessed and sanctified," or set apart, "the seventh day;" and doubtless, Adam and his wife rested, or intermitted, their horticultural tendance upon that day. Yea, we may go further and say, that it is extremely probable that "the sons of God" before the flood, worshipped God according to "His way" upon that day; but in all the history of that long period, which intervened from the sanctification of the seventh day to the raining down bread from heaven for the Israelites in the wilderness (Exo. 16), there is not the least hint of any punishment for breaking the sabbath day. Guiltiness before God cannot therefore be argued against the Gentiles so as to entitle them to death or reprobation, predicated on the threatenings of the patriarchal code. Whatever the appointment might be, it was no doubt significative of the blessings to be obtained through observing it; not alone, but in connection with the other matters which made up "the way of God."

As I have shown, the observance of the seventh day was obligatory only upon the Israelites so long as the Mosaic code was in force, being "a sign" between God and them. The sabbaths belong to the land and people of Israel, and can be only kept according to the law while they reside in the country. This will appear from the fact that the law requires that "two lambs of the first year without spot" should be offered with other things "as the burnt-offering of every sabbath;" an offering which, like all the offerings, &c, must be offered in a temple in Jerusalem where the Lord has placed His name, and not in the dwelling places of Jacob. Israel must therefore be restored to their own country before even they can keep the Sabbath.

Then, when "the throne is established in mercy; and he (the Lord Jesus) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5), then, I say, "shall the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God: and they shall hallow My sabbaths" (Eze. 44:15, 24)."

Elpis Israel - Bro John Thomas

Dear Bro Chris,

I have come across a statement in "*The Story of the Bible*" (Logos volume five page 195) in relation to Christ's nature that reads "by conception Jesus inherited a bias toward God". This is a piece of the whole quote found in the book. I did not feel comfortable with this statement. If Christ possessed "sin in the flesh" then he didn't have an inherited bias to God but the opposite which he had to overcome. I would appreciate your thoughts on this.

Love in The Hope,

J

Reply:-

Dear Bro J,

Unfortunately the writer of the piece you refer to has lain in the dust of the ground for a good number of years, which means he cannot be consulted to clarify exactly what sense he intended. We only have the context and expression to guide us. My feeling is that this may be an attempt to express a certain Truth in a clumsy way. Romans chapter 7 describes how that the apostle Paul experienced the "motions of sins" working within himself as part of the physical make-up of his nature - what he also describes as "sin in the flesh" (Rom. 8:3). But he also "delighted in the law of God after the inward man" (Rom. 7:22), and so found a constant warfare within himself. This demonstrates that it is quite possible to experience "sin in the flesh" as well as "a bias to God" - as Galatians 5 shows us, yet both principles being at war with each other.

Of us, it is written that we are "without strength" (Rom. 5:6) to overcome the law of sin, but of the Master it is written that he was "made strong" for the accomplishment of the Father's purpose (Psa. 80:17). It would appear that Bro Mansfield is attempting to define precisely what is involved with this "making strong". Christ was able to overcome, whereas we cannot. There was clearly something about his miraculous begettal that has a bearing upon his strengthening, for it to have been necessary. It is reasoned therefore that his begettal impressed upon him a "bias to God" - presumably in a sense not possessed by other men. However, we need to define our terms very precisely: - exactly what does "bias to God" mean? It is not a

phrase derived from the Holy Writ, and so we cannot look there for our definition. Is it different, say, to the Apostle Paul's bias/desire to do the things of God which he describes in Rom. 6:22? If so, how? If not, in what way is it different – both desired to do the Will of God, but only one could accomplish it.

We know that as a loving Son, Messiah daily hearkened to the words of his Father (Isa. 50:4), and “*learned* obedience by the things which he suffered” (Heb. 5:8). His obedience, note, was not something innate - it had to be *learned*. His begetting ensured he was “made strong” to prevail where all others have failed - but whether or not that strengthening constituted a stronger desire (i.e. bias) to the doing of God's Will (as bro Mansfield seems to imply), to that of other men, or whether it imparted a strength that enabled him to do his Father's Will, (that he learned from daily opening his ear to the words of God), Scripture itself does not define. Most probably both each had a factor in the overall result: the natural desire of a son to please His Father, together with the ability to accomplish his Father's Will come together in a way that is difficult for men's mortal minds to fully comprehend.

Bro Robert Roberts writes in *The Blood of Christ*:

“It is the grace of God, then — the act of God — that we see in the introduction of Christ upon the scene to open a way for mercy conformably with wisdom and justice. This required that he should appear in the nature of Abraham and David, which was sinful nature. How then, some say, was he, with sinful flesh, to be sinless? God's relation to the matter is the answer. God did it. The weak flesh could not do it. Jesus was God manifest in the flesh, that the glory might be to God. The light in his face is the light of the Father's glory. *As to how the Father could be manifest in a man with an independent volition, we need not trouble ourselves.* We are ignorant as to how the Father performs any of the myriad wonders of His power — so small a matter as the *modus operandi* of the germination of the grain in the field to its multiplication twenty-fold is a mystery. We know a thousand things as facts, but we are utterly ignorant of the mode of invisible working by which these facts have their existence. We receive them, though we do not understand them. If it be so with things in nature, our inability to define or con-

ceive the process need be no difficulty in the way of receiving a heavenly fact, not only commended to us on the best of all testimony, but self-manifest before us. For who can contemplate the superhuman personage exhibited in the gospel narrative without seeing that the Father is manifest in him?"

It seems that Bro Mansfield is attempting to do that which Bro Roberts cautions us against: i.e. defining how the Father could be manifest in a man with an independent volition, by reasoning he must have inherited a "bias to God" - whatever that means.

Your brother in Messiah, the Great Prince,

Chris Maddocks

Secretarys Notes:

FREQUENCY OF ISSUE

Feedback from readers indicates the desirability of returning to our original monthly format, resulting in 12 issues per year, instead of 6. We propose therefore to recommence monthly production *on a trial basis only*, to gauge the feasibility of such an enterprise. The way we intend to administer this change is for those subscribers who have paid up for a year to receive the extra copies at no extra cost, with all new subscribers being asked to pay £13.00 for a year (12 issue) subscription—but with free copies available to any who cannot remit the requested amount.

AN EXPOSITION OF JOEL

The above publication is now available, comprising 90 A4 pages of verse by verse commentary, with relevant studies included. The cost is: £3.50 p&p included.

THE TABERNACLE

Work is underway to reproduce this study by Bre C Tooth and G Holton, currently out of print. Further information will be forthcoming as the project continues.

Chris Maddocks

The Duties of a Watchman

*“have no fellowship with the unfruitful works of darkness,
but rather reprove them” (Eph. 5:11)*

There is a particular feature common to both our Old and New Testament readings for the day, following the *Bible Companion*. It is a feature of the Gospel that would sit very uncomfortably with many of our contemporaries, who choose either to ignore it, or to regard it as being outdated, and no longer relevant to a multi ethnic civilisation whose overriding doctrine is toleration for all – all that is, just so long as they do not attempt to foist their beliefs upon others. This aspect of the Gospel is to do with its exclusiveness - that being Yahweh’s word, it is therefore Truth (Jno. 17:17) – and by definition therefore, those notions and philosophies that are not in accord with it’s principles are not Truth, or, False. The aspect to which we refer, as indicated in our opening citation, is that of *Reproof*. Though it be considered to be politically incorrect by the Humanistic civilisation in which we sojourn, if we are to be like Paul, standing with all good conscience in declaring the whole counsel of God (Acts 20:27) before men, it is an aspect of our preaching that *reproof* must be given. It is part of the gospel that “God shall judge the secrets of men by Jesus Christ” (Rom. 2:16), and it is therefore part of the disciples’ duty to inform men of their true standing in the sight of God, that they might therefore repent before that day comes.

Ephesians 5:11, cited above indicates that the true believer in Christ, being a child of light (1 Thes. 5:5), cannot mix with a world of darkness. Separation is called for, but not only separation: a form of reproof is also needed, so that those who walk in darkness might have the opportunity to turn to the Light by way of repentance and baptism. And our reading in Ezekiel 33 likewise describes and emphasizes this responsibility of the Watchman:- the issuing of a warning of impending destruction upon the godless. Ezekiel was told concerning the Watchman’s responsibilities:

“If the Watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.
So thou, O son of man, I have set thee a Watchman unto the

house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me” (Eze. 33:6-7).

Here we see the principle lying behind the required “reproof”. It is not so much for the condemnation of the wicked - although that be an involved element - for in this same chapter Yahweh states: “As I live ... I have *no pleasure* in the death of the wicked; but that the wicked turn from his way and live” (verse 11). The purpose of reproof then, is to enable the wicked to perceive their true standing, and by so doing, bring them to repentance.

Again, Ezekiel chapter 3 provides the same instruction:

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me” (Ezek. 3:17).

For Ezekiel – as with all the prophets of Old, his duty was to declare the whole counsel of God, however unpalatable it may have been, but with the prime objective being that individuals might repent before the day of judgment come.

Although in the present dispensation, there are no divinely appointed Watchmen, we can be sure that the principles hold true in our situation as with theirs. There is a vital need in the benighted age in which we live to “hold forth the word of life” (Phil. 2:16), shining as a lampstand to enlighten any who may yet open their eyes to the things of the Spirit. There is a need, as our reading from Ephesians indicates, to give reproof to an evil and adulterous generation – and if the Truth-holders do not fulfil that task, who will? It is not enough then, to say that we believe the principles of the Gospel, and let the matter rest like that. We have a duty to fellow man to show them the way of salvation, and thereby reprove them of their sin, that they might find their way to repentance, and join us on our journey down the narrow way that leads to everlasting life. And if the duties of the Watchman are anything to go by, should we not fulfil this task, the consequences of such neglect shall be required of us.

But involved with this, is the need to give a clear and unequivocal trumpet-blast of a warning that no man can mistake: “for if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1 Cor. 14:8).

To speak frankly in such a manner is most frowned upon in today's generation, yet it is deemed by our Master to be a necessary work in His Service.

The aspect of *watching* is something that the Master refers to on a number of occasions. Matthew chapter 24 records his words:

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mat. 24:42-44; see also Mark 13:34-35).

Again, the context is to do with a coming day of judgment, and the need to remain alert and ready for that time to come. But there is another sense in which Christ's brethren need to “watch”. Not only is it to sound a warning before the coming Day of Yahweh upon all the nations – it is also to watch over the wellbeing of the flock. So the Apostle exhorted the believers at Ephesus:

“also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. **Therefore watch**, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:30-31).

Here, the idea is that of watching over the ecclesia like a shepherd caring for the flock under his charge. Again, we do not have divinely ordained shepherds in the way that the 1st Century believers did, but the principles remain the same. There is a need to watch over, and care for the affairs of the flock of God. There is a need to stand against the wolves, whether they arise from within, or without, for the ultimate wellbeing of the flock. The task is a thankless one so far as men are concerned, for to dare to wield the Spirit's Sword against the imaginations and vanities of the flesh will invariably attract the wrath and reprobation of many who hold such things dear to their hearts. Even undiscerning elements of the flock may criticise the actions of those who withstand the inroads of apostasy – yet such a work is necessary to preserve a people ready and waiting for the

appearance of their Master, the Great Shepherd. Those who refuse to withstand the wolves are but “hirelings” according to our Master (Jno. 10:12-13), who do not care for the flock, but who are solely concerned with their own self-interest.

Again, the Apostle writes

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 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, putting on the breastplate of faith and love; and for an helmet the hope of salvation” (2 Thes. 5:5-8).

The exhortation is clear and plain: the world around us slumbers in spiritual indolence and slothfulness, and there is a real danger that members of the household of faith fall into the same position of apathy. Those who are not alert and watching, by definition, are those who sleep and are drunken, having their senses obscured by the wine of the Romish harlot. We must therefore consider our own standing in the light of these testimonies, and take any remedial action necessary.

Returning to the days of Ezekiel and other prophets, we find that though the Watchman’s trumpet sounded loud and long, it went largely unheeded by the general populace:

“Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. **But they said, We will not walk therein**. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. **But they said, we will not hearken**” (Jer. 6:16-17).

Notice the parallelism here: the sounding of the Trumpet is equated with the exhortation to seek out the “good way”, to walk therein. The ways to be sought after are “the old paths”, not the new innovations devised by man. In an age which has seen ever so many so-called “advancements” in many areas of life, there are (so it appears), a dying few who long after the “old”

ways. Men are constantly striving to ‘advance’ further, both in terms of new technologies and innovations, and also in new interpretations of religious texts and their relevance or otherwise to daily living in the 21st Century. The Way of Life however, does not change either in its destination or its width. Not being designed for the hoards who seek after their own affairs and the fulfilment of their own desires, “the good way”, according to our Master is a “strait,” or “narrow” way (Mat. 7:14). It is so by design, and though men may speak evil of us for upholding the principles that define it, the narrowness is not of our making, but God’s – and His Wisdom is greater than man’s.

In Israel, as in our generation of today, there were few who hearkened to the voice of the prophets. “They said” concerning “the good way”, “we will not walk therein,” and so they remained on the broad way that led them to certain destruction. So it was written of the cry of the Watchmen:

“They have blown the Trumpet, even to make all ready; **but none goeth to the battle**; for my wrath is upon all the multitude thereof” (Eze. 7:14).

Yahweh’s wrath rested upon the entire multitude that refused to hear – and how much more will it rest upon the indolence of our day? Notice also, the trumpet call of the prophets were designed to prepare the people for “the battle”. We saw this earlier in 1 Corinthians 14:8. We also are called upon to engage in the warfare of faith (1 Tim. 6:12). But how many are there amongst us who would willingly contend against the spiritual wickedness in high places, a contention which will only bring the reprobation from man?

But it was not only the people at large who refused to be moved; those who had the dominion over them also failed in their duty as watchmen:

“His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber” (Isa. 56:10)

We would ask the question: What of the Watchmen of today’s generation? As we have said, though it be true that there are no divinely appointed Shepherds or Watchmen in our day, the duties remain to be ful-

filled. From whence comes the trumpet-soundings of our day? Where are the contenders for the faith, girded with the armour of light going forth and wielding the Spirit's Sword against the high pretensions of men? In previous ages, such men were moved by the Word into action, by way of "reproof" and exhortation to repentance. Can this be said of the days in which we live? It behoves us all to consider our own individual circumstances by way of comparison to the pattern revealed to us in the holy writ. We can either be the children of light, or the children of darkness – there is no supposed "middle ground". We are either engaged in the warfare in which our Master and Redeemer was engaged, or we are amongst those who sit on the sidelines sniping at those who contend against the wolves. The choice is ours, for only we can decide for ourselves where we stand on such matters.

Chris Maddocks

BLESSED IS HE THAT WATCHETH

"Blessed," says Jesus, "is he that watcheth." Now 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" (Jer. 10:2-3). 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.""

*(John Thomas,
cited from Elpis Israel, Logos edition)*

The BASF—Its Teaching and Importance

XXVIII:- “That the mission of the kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close”. (1 Cor.15:25,26; Rev. 21:4; 20:12-15; Isa. 25:6-8).

This statement concerning the coming Kingdom is of great and particular importance, as it outlines a feature that is not commonly taught. Often in our public talks, we emphasise how that the coming kingdom shall be based on the ruins of the kingdoms of men (cp Dan. 2:44), and how that during the kingdom, great blessings shall be bestowed upon a subdued earth living under the commandments of Christ. But in this clause of the BASF, we have the actual mission, or end purpose of the coming Millennium. It is not simply to end the present order of things, or even simply to bring blessings upon the earth. Rather, it has a higher purpose, “to subdue all enemies”, with the final enemy being death itself (1 Cor. 15:25-26). Standing between two epochs—a time when men of flesh have dominion, and a time when only men of the Spirit shall exist upon the earth - the Kingdom is a time of transition. It is the means to an end, and that end shall only be finally reached after 1,000 years of divine rule, when the last enemy shall be no more. The words of Bro Robert Roberts are pertinent, speaking of this in *Christendom Astray*:

“The kingdom of God is itself but an instrumentality—another step in the march of God’s beneficent scheme—another stage in the accomplishment of His purpose to “gather together in one all things in Christ” (Eph. 1:10). It only lasts for a thousand years (Rev. 20:6). What is to be accomplished during this period? Paul says, “He [Jesus] must reign *till he hath put ALL ENEMIES under his feet*. The last enemy that shall be destroyed is death” (1 Cor. 15:25-26). Hence, the Millennial mission of Christ is to subdue “all enemies,” which he will accomplish within the period of a thousand years” (*Christendom Astray page 158*)

“It will thus be seen that the kingdom of a thousand years is but a transitional period between the purely animal and purely spiritual

ages. It will blend the elements of both. It will exhibit the perfection of the eternal ages in the Lord Jesus and the saints who will be immortal and incorruptible, and the imperfection of the human age in the mortal population who will constitute the subjects of their rule. Both will co-exist for a thousand years, and will constitute a state of things as superior to the present dispensation as it will be inferior to the glory ages beyond. The Kingdom of God will lead us by a bridge of a thousand years from the age of sin and death defecation to the age of restoration to the bosom of the Deity, in righteousness and life eternal” (*Christendom Astray*, page 169-170).

When Messiah first comes, it is evident from the holy writ that many peoples shall not welcome him. Psalm 110 contains the words of Yahweh to Messiah:

“rule thou *in the midst of thine enemies*” (Psa. 110:2)

Once Messiah has established the seat of his dominion in Zion, it will not be the case that all nations shall subject themselves to him and his laws. There is first this period of *ruling in the midst of his enemies*, and those enemies will be those who reject the constraints imposed upon the flesh by a righteous law-giver. Psalm 2 describes this:

“the kings of the earth set themselves, and the rules take counsel together, *against Yahweh, and against his anointed*, saying, Let us break the bands asunder, and cast away their cords from us ...” (Psa. 2:1-3).

Again, the Apocalypse describes in symbolic terms the war declared upon the Lamb, by the “ten horns” of the European political animal:

“These have one mind, and shall give their power and strength unto the beast. *These shall make war with the Lamb ...*” (Rev. 17:12-13).

These testimonies plainly state that when Messiah comes, the nations at large will not immediately fall into subjection to him. There will be a time of war, during which Christ will reign in the midst of his enemies—but with his dominion growing to ultimately fill all the earth (Dan. 2:35). The fact that Christ will be victorious in this warfare is spoken of in what fol-

lows for both of these citations above:

“... he that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure ... I will declare the decree: Yahweh hath said unto me, Thou art my Son; this day have I begotten thee ... ***thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel***” (Psa. 2:4,7,9)

“... ***the Lamb shall overcome them***: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev. 17:14; see also Psa. 47:3).

Bringing the Kingdom Age upon the earth will not be a peaceful affair at all. The natural man being unable to receive the things of the spirit of God (1 Cor. 2:14), will by nature, be unable to accept the imposition of Divine Rule, and so there will be a need for severe judgments to be meted out against the rebels:

“by fire and by his sword will Yahweh plead with all flesh: and ***the slain of Yahweh shall be many*** ... they shall go forth, and look upon the carcasses of the men that have transgressed against me ...” (Isa. 66:16,24).

What an awful and graphic picture this is! Hardly in keeping with the humanistic spirit of our age, which permits every man to do that which is right in his own eyes so far as religious belief goes. In the days to come, Yahweh alone shall be exalted, with every vestige of idolatry being removed:

“Yahweh alone shall be exalted in that day. And the idols he shall utterly abolish ... in that day, a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats ...” (Isa. 2:17-21)

With the nations having been rebuked (Isa. 2:4), a house of prayer for all nations shall be elevated in the mountains (Isa. 2:2; 56:7), and Zion shall be established as the Global centre of worship, education, and administration. In that day, mortal men and women will live their lives in obedience

to the commandments of Christ - which is, of course, how we must live today (Rom. 13:13). During that time, the Way of Life will be set before them, providing them with the choice of whether or not to enter it, and so be judged worthy of everlasting life at the end of the Millennium.

THE NEED FOR FAITH

It is written concerning our God: “without faith it is impossible to please him ...” (Heb. 11:6). We see no reason why this principle should be any different during the Kingdom Age. Men cannot naturally follow and obey all of the principles of Yahweh’s righteousness, and so faith, not works of obedience, is the foundation upon which men may stand, and appear holy before God. Just as righteousness was imputed to Abraham through the faith that he manifested, even so it is with us - and so it will be during the Kingdom.

This aspect of things seems to be difficult for some to grasp. With Yahweh’s Laws being sent out via an immortal administrative command, it is perhaps difficult to see how the mortal inhabitants can do anything else but obey the commands. But the difficulty is removed when we consider the example of the Kingdom of God in the past, and the pernicious nature of the human constitution. Being miraculously delivered from Egyptian bondage, Israel saw first-hand the power of Yahweh in dividing the sea, in the pillar of fire, and the daily provision of Manna to meet their need for sustenance. Yet, how soon after did they turn aside—ten times did they rebel against Yahweh in the wilderness (Num. 14:22), despite seeing all the signs and wonders performed in their presence. They saw with their physical eyes, but their natural sight was blinded, that they could not perceive, or receive the things done in their presence.

Even so it will be in the future. Many signs and wonders shall be shown, testifying to the divine nature of the new world ruler, yet many will not believe, and shall dare to fight against the omnipotent power wielded by the Lamb. It would appear that though the miraculous blessings are readily apparent, some will not believe that Christ and his fellow-heirs are in fact, immortal. Indeed, this will be the case at the end of the Millennium, for then it is testified that once the constraints are removed, men shall seek to rebel once more, compassing the camp of the saints (Rev. 20:7-9) - which there would be no point in doing, if they understood that those whom they warred against were immortal. So it will be that then, as now, and as times gone before, *faith* will be the only means of acceptance before the Almighty, securing a great reward for those who have it, and whose primary goal in life is to inherit the Kingdom, and attain to the Righteousness of God.

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