

*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 2**

**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)*

## **HOW TO PLEASE OUR HEAVENLY FATHER**

In 1<sup>st</sup> Corinthians 7, verse 32 we read the following words:

*“But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, **how he may please the Lord**”.*

Now not all of us present are unmarried or even if we are, are possibly even capable of remaining so. Nevertheless brethren and sisters, the end of this verse, still carries instruction for each and everyone of us, whatever our status.

How may we please the Lord? A question we all need to ponder from time to time. The word rendered “*please*” in this verse only appears three times in this particular form in the Greek - and three being the number of fruit - and they are all in this chapter, in verses 32, 33 and 34. So then, from the immediate context we find that this “*pleasing*” takes place within a relationship and particularly in an intimate relationship, as is evident from the other two uses of this word within the context of marriage.

We all have voluntarily entered, such an intimate relationship with our Heavenly Father, through the one we are here to remember the Lord Jesus Christ.

We read in Psalm 50 and at verse 5:

*“Gather my saints together unto me; those that have made a covenant with me by sacrifice”.*

Due to the weakness of our flesh we tend only to evaluate relationships on the basis of *what is in it for me?* That is why the people outside in the world today choose to cohabit rather than marry. All the benefits without any of the responsibilities and ties, so that if it no longer works *for me*, then I can go off and choose someone else.

Yet what about our relationship with our Heavenly Father through our beloved Master brethren and sisters. How pleasing is our personal relationship to the Father? Does he derive pleasure from the current situation and circumstances of our lives? Are we in any way taking the time to build that relationship into our lives through doing the reading, prayer, meditation and other worship and fellowship activities? In short, my dear brethren and sisters, how intimate are we each with the Father in Christ?

Let us consider that verse in Psalm 50, which speaks of being called to account at the Judgment: Would the Father be pleased with us today, so that we would hear these blessed words: *“well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord”?*

Coming back to the 32<sup>nd</sup> verse in 1<sup>st</sup> Corinthians 7, it is apparent that as much as our individual circumstances allow, we need to sweep away all other distractions and consider how we might within our own specific circumstances please our God.

The word rendered *“please”* in this verse speaks of *striving hard* to so please another by accommodating one’s self to their interests desires and opinions. It also carries the idea of exciting the emotions of someone else through your actions of yielding and giving yourself to them.

In Luke Chapter 3 and at verse 22 we read these words concerning the Master:

*“And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased”.*

The Father’s emotions were so excited by his son’s faithfulness that he broke silence and spoke. For here was our Master accommodating his Father’s desires and interests by

presenting himself to John to be baptised. The Lord Jesus Christ both yielded and submitted his will to that of the Father.

The Scriptures teach us that fulfilment and pleasure are not to be had in their fullest sense in pursuing our own agendas, but in seeking to serve others, after the example of the Master. Who we read elsewhere *“pleased not himself”* - and the word *“not”* in that reference in Romans chapter 15 is the absolute negative. Clearly indicating to us that he never pleased himself in anything and the closest he came to doing so was undoubtedly in the garden of Gethsemane. Yet even there we find the refrain *“thy will be done”*.

### **THE EXAMPLE OF CHRIST**

The Lord Jesus Christ valued his relationship with his Father above all others; nothing came in the way of it. Not his disciples, not his incredible work schedule that is why we read of him often getting up early to pray or even to have spent all night in prayer to the Father.

The Master, brethren and sisters, invested heavily in that relationship, just as we have to do in our closest parallel relationship of marriage in order to make it work. He sought to know the Father intimately - that is why he is called *“the word made flesh”* - yes he was the One the Father chose to *“make strong”* for himself. But the Master voluntarily allowed the Father to waken his ear morning by morning, because as we read in the psalms *“O how love I thy*

law! it is my meditation all the day” and “I delight to do thy will, O my God: yea, thy law is within my heart”.

The Lord Jesus Christ sought out the Father’s will in order to perform it and give him pleasure and in doing so he gave completely of himself, even to the death of the stake. We brethren and sisters are called upon to do likewise in our relationship with the Father through the Master give our selves to the son.

In 2nd Corinthians Chapter 11 and at verse 2 we find the following:

*“For I have espoused you to one husband, that I may present you as a chaste virgin to Christ”.*

How are we each doing brethren and sisters when we line up our lives with the example of our Lord with this concept of giving ourselves in faith to please him who has called us to be soldiers for him?

### **THE APOSTLE PAUL**

We all need to become like the Apostle Paul. In Galatians Chapter 2 and at verse 20 we read:

*“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”.*

Here was a man whose life now flowed with love and gratitude for the work of the Master. A man who’s very being now was oriented to seeking the pleasure of his Lord at all costs. The thing that so overwhelmed the Apostle Paul was the love that the Lord Jesus Christ had for him. The Apostle saw the **love of Christ** as the motivating principle in his life.

Since the Apostle had been crucified with Christ, he no longer lived, but rather the Lord Jesus Christ lived in him. What we have here is a new motivating principle that appeared into his life impelling him to manifest his crucified lord.

So, what we have here is a living principle at work motivating and energizing his life with new meaning and purpose. The question needs to be asked *what is this new principle at work in Paul?* Well it is twofold as we see from the later part of the verse **faith & love**. Paul can place his trust in Christ, because he was entirely faithful. Let us see clearly what the Apostle is saying here that his live is based upon the faithfulness of Christ in the **first** instance then his faith in Christ’s faithfulness towards him in the **second**.

Now we have the reasoning for the Apostle Paul’s implicit faith and trust in Christ for we read “*who loved me, and gave himself for me*” in the final part of this 20<sup>th</sup> verse. Note carefully the personal nature of the link between Paul and Christ with the word “*who*”, which stresses

the living relationship he has with the Master.

Jewish and Roman authorities that crucified him.

Now it is this motivating principle of love that will provide the means of our being strengthened to invest in our relationship with our Heavenly Father through Christ. Just as our beloved Master's love for his Father enabled him to overcome and do always those things, which pleased the Father.

Now in the Greek these two important words "love" and "gave" are both Aorist (continuous) active participles. Thus they are still a daily principle in the everlasting life of the Master as he continually gives of himself in love to those in him, as he daily works to bring many sons unto glory.

As the Master had faith in the faithfulness of Almighty God, so the Eternal Spirit through the Apostle Paul appeals to the brethren present to follow his example and place their trust in the Lord Jesus Christ. Therefore proving to all that Christ's death on their behalf has indeed been and is efficacious.

Do you see brethren and sisters, just what this verse is saying that as the Father who in his good pleasure has promised to us a place in the kingdom? The Lord Jesus Christ is daily working to fulfil his Father's pleasure in bringing it to pass, as even yet he is investing himself in our lives through giving and manifesting the Father's love to us in his providential care.

### ***THE LOVE OF CHRIST***

This 20<sup>th</sup> verse ends with the outcome of this tremendous love shown towards the Apostle Paul in that the Master "gave himself for me". Again with the use of the word "me" we see the impact that this living relationship had upon the Apostle Paul. It is evident in the way he speaks of the Master here that values that relationship before all others.

So the love of Christ constrained the Apostle Paul to seek the Master's pleasure, so ought we brethren and sisters.

Indeed in 1<sup>st</sup> Thessalonians Chapter 4 and at verse 1 we read:

The word "gave" in this 20<sup>th</sup> verse means "to yield oneself into the power of another" and in this case the lord Jesus Christ did so in two senses:

*"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more".*

**Firstly** he yielded himself to his Heavenly Father's will in Gethsemane and **secondly** he lay down his life submitting it to the

Are we so thronged by the love of our Heavenly Father and of our

beloved Master for us, that we too desire to emulate the great Apostle and seek to abound more and more in living a life pleasing to our God.

The word “*abound*” here speaks of tremendous abundance, the amount, how far we are willing to go. How much, what percentage (30%, 60% or 100%) of our lives are you willing to give over to seeking the Father’s pleasure?

Whereas the second word “*more*” given twice speaks of our attitude and desire in that it means “*more readily, more willingly and sooner*” to bring about this abundance of a life pleasing to the Father. Thus the Apostle Paul counted all things of his past but loss that he may win Christ and be found in him.

Now if truth were told brethren and sisters this overwhelming desire to please that motivated both the Master and his great understudy Paul is not readily present in us.

For we read in the gospels “*the spirit indeed is willing, but the flesh is weak*”, to which, we can add from Galatians.

*“For the flesh lusteth against the Spirit, and the Spirit against the flesh. And these are contrary the one to the other: so that ye cannot do the things that ye would”*  
(Gal. 5:17).

We need to develop brethren and sisters the mindset of the Apostle Paul who as we read in verse 25 of

1<sup>st</sup> Corinthians chapter seven thought of himself in these terms: “*as one that hath obtained mercy of the Lord to be faithful*”. **Notice carefully** how the Apostle saw his faithful obedience, as a direct outworking of the Father’s mercy and compassion in calling him into the truth.

The key in this verse is two little words “*to be*”, we are not just called to something, but to become something, even faithful sons and daughters of the Living God. Visible manifestations of his character obedient in keeping all the commands of God, as the Eternal Spirit exhorts through the Apostle in verse 19.

In 1<sup>st</sup> Timothy Chapter 1 and at verse 16:

*“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting”.*

Now brethren and sisters, we are not to despair, because the task of becoming faithful is in its self, a difficult and tremendous undertaking, which will take a lifetime of preparation and probation. No, neither are we to lament brethren over our seemingly apparent lack of progress or even backsliding towards a life of holiness, because we are not on our own in our work of being

conformed to this pattern.

For as we elsewhere like the Apostle we are to be *“confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ”*. Yet not only that we have the faithful examples of others both that great cloud of dead witnesses in the pages of scripture who yet speak to us and an equally great cloud of living witnesses in one another. That through their example we each may be provoked unto love and to good works by considering one another.

All of this, as powerful as it is in helping to motivate us in the right direction brethren and sisters and giving us a means to draw strength from is incidental to what we read elsewhere in Philippians and Ephesians.

In Philippians Chapter 2 and at verse 13 we read:

*“For it is God which worketh in you both to will and to do of his good pleasure”*.

In Ephesians Chapter 2 and at verse 10:

*“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”*.

This work of bringing our lives into such a focus, so that they are eminently pleasing to our Heavenly Father is a work of the Father performed through his Beloved Son

whom we shall shortly remember. Being assisted by those ministering servants sent forth to minister for them who shall be heirs of salvation? Also that providence working in the lives of one another that we too assist in this work, as nourishment for the body flows down from the head impacting all the joints and bands together.

### ***TO WILL AND TO DO***

Yet in that 13<sup>th</sup> verse of Philippians two brethren and sisters we see how the Father impacts each of our lives directly through those providential means in that he provides the will to be faithful and then the strength to carry his commands faithfully out in our lives.

Yet sadly brethren and sisters as we sit here Sunday by Sunday the last thing we often feel is strengthened by his might in our inner man. Rather we often feel very weak, despondent and sometimes ashamed of ourselves. If this is your current state of mind you need to refocus yourself upon God, look up, dust yourself down and reconnect with the source of all strength.

To become so strengthened with all his might in our inner man we need brethren and sisters to use the weapons at our disposal. The word we have in our laps, our time of fellowship together and in particular in our prayers. Undoubtedly of these three weapons we are given to strengthen the things that remain, it is this last one of *prayer* that we as Christadelphians are most lacking in.

## PRAYER

The reasons for this are many, but primarily they revolve around the following three things. Firstly the speed and pace of our lives which overwhelms us with daily cares, shutting out time for prayer. Secondly the lack of focus within the truth upon the weapon of prayer in our warfare against the flesh and as a means of bringing our lives into conformity with the Father's will, which is one of the chief goals of prayer.

Finally because prayer in its self is an eminently private affair and to speak too personally of it exposes us to one another in a way that makes us on one hand very vulnerable and on the other hand makes others uncomfortable and often embarrassed.

Yet prayer is without a doubt the key means of developing intimacy with our Heavenly Father through the Lord Jesus Christ. We need brethren and sisters to follow the Master's example and personally spend more time in prayer. We need brethren and sisters to spend more time talking to one another about prayer. Not just in exposition of the word, but also about how we personally pray and the content of those prayers.

Do we not read in 1<sup>st</sup> John 3 and at verse 22 the following:

*“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*

Prayer does make a difference. One only needs to look at the Master who was the very word made flesh. Yet he needed to constantly pray and nowhere is the impact of prayer more profound than in the garden of Gethsemane brethren and sisters. When the Master poured out his feelings and his incredible struggle at the most crucial point in the whole of history. As he obtained victory over the flesh and was finally and fully able to submit it to the stake in fulfilment of his Father's will. Do we not read in Isaiah's prophecy that *“it pleased Yahweh to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin”*.

The pleasure of the Father in the chastening of our lives, just as with our Lord is not in the pain and the suffering, but in the fruit that comes from these necessary chastening experiences. Let us finish that verse in Isaiah 53 – *“he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand”*. The same is true in our lives brethren and sisters for he chastens us *“for our profit, that we might be partakers of his holiness for afterward it yieldeth the peaceable fruit of righteousness unto them, which are exercised thereby”*.

Let us take heart here brethren and sisters for as the Master was in the midst of his greatest struggle, he was not alone for we read in John eight and at verse 29 the following:

*“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him”*.

Indeed the Master took his three closest disciples, his friends into that garden - but they could not comfort him. Rather they slept, we too will find times when our brethren and sisters are sadly no comfort to us due to the weakness of the flesh. But in the midst of the Lord Jesus Christ's great distress we read in the Eternal Spirit's account through Luke that "*there appeared an angel unto him from heaven, strengthening him*". The Father was there and we too have that promise "*I will never leave thee, nor forsake thee*".

If you feel all alone and that your brethren and sisters do not understand then rest assured that our Lord was in a similar position and understands and even the Father knoweth our frame we read that he remembereth that we are dust. Like our Lord then no matter what your situation and trials we are not on our own, no matter how isolated we may feel from one another at times.

Having briefly considered the Almighty's part in aiding us to bring our lives in conformity with his will and his good pleasure; we need to remember that we are called upon to do our part too.

In 1<sup>st</sup> Corinthians Chapter 7 and at verse 37:

*"Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will"*.

The Father will - if we employ those three weapons at our disposal - give us both the will and the strength to walk in a manner that is pleasing to his sight, but it requires brethren and sisters that we allow him to work in our lives. Like the one we are here to remember we need to submit and yield ourselves to his will and as the verse I have just quoted said we need to stand steadfast, unmoveable in aligning our will with his.

We have been given authority over our own will, we have the choice every day like our beloved Lord to pursue that which is pleasing to our God or to pursue our own desires. Let us remember that they that are in the flesh cannot please God.

We know that our Heavenly Father has no pleasure in those that draw back through unbelief. If we are to be accounted just in that day we must live by faith and in faithfulness coming to God daily, recognising he rewards those that diligently seek him.

In Psalm 149 and at verse 4 we read:

*"For Yahweh taketh pleasure in his people: he will beautify the meek with salvation"*.

It is hard to grasp brethren and sisters that the Almighty, the Supreme Being of the universe takes pleasure in us mortals, who spend most of our time behaving like toddlers if the truth were told. Yet He does and not only that, the

Hebrew here indicates that this “*taking pleasure*” is not a once only momentary experience, such as when we were baptised, but it is a continuous daily principle the Father lives by.

laying down our lives for the brethren. Let us then brethren and sisters as it say’s in Ecclesiastes “*eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works*”.

Surely the least each one of us could do in return is to take his example and return it to him in a life not finding our own pleasure, but taking pleasure in him, reciprocating the love shown to us.

*In Hebrews Chapter 13 and verses 20 & 21*

As we now focus upon the emblems upon the table we firstly see the bread which strengtheneth man’s heart. Even the example of our Lord the word made flesh given for us that we might learn what the revealed will and pleasure of the Father is and how it applies to each one of us today.

*“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen”.*

Then we see in this wine that maketh glad the heart of man; the example of the Master pouring out his soul unto death, giving us that motivation we should follow in steps pleasing not ourselves and

*Wayne Marshall*

*(Based on a recent Exhortation given at Aberdare ecclesia)*

### **A TIME OF TROUBLE**

*“Be not downcast at the prevalence of trouble. Remember the words of Christ: “Behold, I have told you before.” This he said both concerning trouble in general and trouble in particular — in particular as concerning the troubles that were to mark the close of the Apostolic and Gentile ages; and in general as concerning the inevitable experience of his friends in the present evil world. And his object in telling it before-hand was that his friends might have consolation in the trouble. He plainly says; “Let not your heart be troubled, neither let it be afraid”; “In me ye shall have peace;” “in your patience possess ye your souls”*

*— R. Roberts.*

## TWO MASTERS

The Gospel as recorded by the Spirit through Luke narrates the words of Messiah concerning service:

*“No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon”* (Luke 16:13).

The situation is clear therefore: being unable to satisfactorily serve two masters, we must decide in our own minds who it is that we pledge our allegiance to – whether to Yahweh, or to the god of this world. The apostle Paul spoke of this:

*“know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? ... being then made free from sin, ye became the servants of righteousness.”* (Rom. 6:16,18).

In this place, we learn that who we choose to serve will influence our ultimate destiny. Later in the same chapter we read: “the wages of sin is death; but the gift of God is eternal life through Jesus Christ though Jesus Christ our Lord” (Rom. 6:23). If we choose to serve sin, then we will be granted the wages that sin pays it's workers – death. But contriwise, if we choose to serve Yahweh, we shall be given the gift that comes by His grace – eternal life. The choice is entirely ours.

### ISRAEL IN EGYPT

This aspect of *service*, comes out very strongly in the matters pertaining to the children of Israel, and their deliverance from Egypt. We read of the burdens imposed by the Egyptians:

*“the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigour”* (Ex. 1:13-14)

So it was that Yahweh visited his people in their affliction, and raised up a deliverer for them in the form of Moses. But the deliverance of the people was not to be an end in itself; rather it was so that they could forsake the things of Egypt, and serve Yahweh: “Ye shall *serve* God upon this

mountain” (Ex. 3:12) was the command to Moses. Similarly the words of Yahweh through Moses to Pharaoh:

“I say unto thee. Let my son go that **he may serve me**” (Ex. 4:23; see also 7:16; 8:1; 8:22, 9:1; 9:13; 10:3; ).

The issue then is: which of the two masters would be served: Egypt, who sought to kill the babies of Israel? Or Yahweh, who brought salvation from the Egyptian bondage? Death or Life – the circumstance are different to our own day, but the question remains the same. King Sin demands more and more from us, in terms of both time and energy as we must go out to work for a living, and if we are not careful, to the expense of the things of the spirit.

Whilst in Egypt, Israel sought after the Egyptian idols and worshipped them, - hence the words of Yahweh came through Ezekiel:

“Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with **the idols of Egypt: I am Yahweh your Elohim. But they rebelled against me, and would not hearken unto me: They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt**” (Eze. 20:7-8).

There was a need then, to demonstrate the power of Yahweh before Israel, as well as the Egyptians in order that all would see His Greatness by contrast to the vain idols of Egypt. So the Ten Plagues followed, with the death of the firstborn being the means of Israel's deliverance.

Many years later, Joshua called upon all Israel to choose their Master – whether it be Yahweh, or the idols:

“... the people answered and said, God forbid that we should forsake Yahweh, to serve other gods” (Josh. 24:16)

And again:

“the people said unto Joshua Nay, but we will serve Yahweh (Josh. 24:21)

So Joshua commanded:

“Now therefore fear ye Yahweh, and serve Him in sincerity and truth, and put away the gods whom your fathers served ...” (Josh 24:14)

And again:

“put away the strange gods which are among you, and incline your heart unto Yahweh Elohim of Israel” (Josh. 24:23).

So it is, that in order to serve Yahweh “in sincerity and in truth”, men must forsake the god of this world, and all those carnal things involved in it's worship. Rather than to be like Israel, who pledged obedience, yet gave rebellion, we should rather be like Joshua who declared: “As for me and my house, we will serve Yahweh” (Josh. 24:15) Irrespective of what the multitude may do, we ought to stand fast, and serve Yahweh. Though many men may betray their pledge to serve Him, individually as members of the house of the Greater Joshua/Jesus we must seek to emulate his spirit in our resolve to remain steadfast in the Truth.

This expression “in sincerity and truth” occurs in one other place:

“purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened . For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of *sincerity and truth*” (1 Cor. 5:7-8).

Notice, the principles are similar: in order to offer acceptable worship, we must cast out all malice and wickedness first. We keep the Memorial feast as a memorial of Messiah's offering – and interestingly, it was during the passover feast that he ordained the Breaking of Bread to be kept by his brethren. And notice here, the “old leaven” is to be found not outside, but *within ourselves*, hence the need for personal examination prior to partaking the memorial feast (1 Cor 11:28). Having removed the old leaven, we become a “new lump” as it were. Or to change the allegory, seeking to put “old man” of the flesh to death, the “new man” lives, formed by the growing seed of the Word.

### ***ELIJAH ON MOUNT CARMEL***

Another instance of this principle of which Master ought to be served, is seen in the circumstances of Elijah in opposition to the Baal worshippers. The people having been gathered together, “Elijah came unto all the people and said, How long halt ye between two opinions? If Yahweh be Elohim, follow him: but Baal, then follow him” (1 Kings 18:21).

A double-minded man being unstable in all his ways (Jas. 1:8), finds it difficult to choose, and hovers between the two. Elijah called upon the

people to decide, and instigated a means to demonstrate the power of Yahweh, so that the prophets of Baal would be exposed as being utterly impotent.

The expression: “how long halt ye between two opinions” is translated by Young as: “till when are ye leaping on the two branches”. The idea appears to be that of a bird hopping from branch to branch, now knowing upon which to settle. Elijah, through the means thus described took away the branch of apostasy, and sought to cause the people to remain strong in the faith looking to the Branch of Yahweh's providing.

This challenge to the false deities is most instructive for us to consider. Two bullocks were taken, one for Elijah, the other for the prophets of Baal. The challenge was to determine which bullock would be accepted as an offering by Yahweh. No fire was to be placed under the offerings, and the God that answered by Fire, thus consuming the bullock, would be declared to be the true god.

So the Baal worshippers arranged their bullock as required:

“they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made ... and they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them” (1 Kings 18:26,28)

Baal having been proved to be utterly impotent, attention turned to Elijah. The first thing that he did was to “repair the altar of Yahweh that was broken down” (verse 30). And so the principle is shown that worship must take place on Yahweh's terms, and not ours. By repairing the Altar, Elijah was declaring that the old paths must be sought for, and not a new system to be established. The next thing he did was to take “twelve stones, according to the number of the tribes of the sons of Jacob ...”. With these stones, he built another altar – demonstrating that the basis of acceptable worship was to be based upon the Jewish hope: as the Master himself said: “salvation is of the Jews”.

Around this altar, Elijah dug a trench “as great as would contain two measures of seed” (1 Kings 18:32). Seed in Scripture represents the Word – as evidenced by the parable of the sower (Luke 8:11). But the basis of Elijah's worship had to be capable of containing “two measures” of Seed and so it is that there are two parts to the Word – Old and New Testaments.

Next, we read that Elijah:

“put the wood in order, and cut the bullock in pieces, and laid it on the wood, and said, fill four barrels with water, and pour it on the burn sacrifice, and on the wood” (1 Kings 18:33)

This procedure with the water was repeated three times, meaning that there were 12 barrels full of water poured upon the sacrifice. Again, this emphasises the Israelitish nature of our Hope – the Hope of Israel is contained within 4 gospel records. The trench was also filled with water, water itself being representative of the cleansing effect of the Word (Eph 5:26). Pouring water over the sacrifice would naturally ensure that it could never be burned up with fire – but the power of Yahweh is far greater than the laws of nature He has set in place.

Then we read that “it came to pass at the time of the offering of the evening sacrifice” that Elijah prayed to Yahweh. “Then the fire of Yahweh fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench” ( 1 Kings 18:36). As well as showing acceptance of Elijah's worship, this contrasted with the false Baal-gods, and Baal's inability to do a thing. So, witnessing these things, “all the people saw it, and they fell on their faces: and they said, Yahweh, he is the Elohim; Yahweh, he is the Elohim” (1 Kings 18:39). And so the decision was made, as the power of Israel's God was demonstrated: the people were to serve Yahweh, and chew Baal, as Elijah slew the prophets of Baal at the brook Kishon.

Having turned to God from idols to serve the Living and True God (cp 1 Thes. 1:9), Israel showed a rare desire to seek after Yahweh – but sadly even that was shortlived, with Elijah becoming convinced that he alone remained of the prophets of Yahweh.

In these two examples (i.e. Israel leaving Egypt, and Elijah upon mount Carmel), we have many instructive principles for our learning. Israel were taken from being sold under sin to Pharaoh, and given liberty that they might serve Yahweh instead of the idols of Egypt. All that Egypt obtained was death and destruction through Pharaohs hard-heartedness, but for the faithful in Israel this was a glorious time of deliverance. Elijah later sought to demonstrate the power of Yahweh before the people in particular means which could never naturally occur – the burning of an offering doused with water. But in both of these instances, the reformation was only short lived. The wiles of the flesh being strong within man, it was not long before they compromised themselves in the worship of Idols, and the corruption of their way. Not all, however, turned aside. There were seven thousand in the days of Elijah, who held fast to the worship of Yahweh, and who received the Word that came through the prophets.

A final point in this consideration is the behaviour of the people in the absence of Moses, as they awaited his return from his ascent to Mount Sinai. They should have patiently waited for him to return – even as we ought to patiently wait for the coming of our Lord. Yet they instead turned aside to worship the gods of Egypt, having become tired of waiting. As Moses and Joshua returned to the camp, they heard the sound of drunken revelry:

“When Joshua heard the noise of the people as they shouted, he said unto Moses, there is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear” (Ex. 32:17-18)

Here, Israel should have waited patiently for the appearance of Moses – yet instead they enjoyed the pleasures of sin for a season. When Moses returned and saw what had happened, he “stood in the gate of the camp, and said, Who is on Yahweh's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him” (Ex. 32:26). From this, it would appear that the Levites did not themselves engage in the idolatry, but were instead “on Yahweh's side”. Here is the real issue - whose side are we on? We cannot serve God and Mammon – we cannot be over concerned with the cares of this life, and acceptably serve our God. Where do our sympathies lie – with those who seek after the Truth, or those who desire to cast aside the constraints of Yahweh's providing, promising liberty, yet being the servants of corruption. We can but ask the question, but only individually can we provide the answer.

*Chris Maddocks*

### **NO MAN CAN SERVE TWO MASTERS**

*“We claim, and often tell God in prayer, that it is our "sole desire to serve Him in immortal strength throughout eternity." Some say "humble desire" -- though we always wonder at the depth, or even the understanding, of "humility" of those who tell God they are humble (doubtless we do it ourselves too, as in many other things we wonder about in others). But about this claim to desire to serve God totally and forever, WE can show right now whether this is sincerity or just fancy words. IF we really do desire to "serve God throughout eternity," we shall be serving Him NOW with ALL our present mortal strength and life, and mind and goods, or else all our fine words are froth. We shall recognize that we have no time to spare -- yea, we shall have no DESIRE -- for anything else except providing the bare necessities of life so that we may wholly serve Him. Does our way of life confirm or belie our so noble protestations? Do we think God is deceived by mere words?”*

*G Growcott*

## **The Grand Purpose**

1. *Would Jesus have established his kingdom at his first advent if the Jews had received him?*

In the absence of all testimony in regard to such an eventuality, it is impossible to say what would have been done. This is certain, that a testament, covenant, or will, is of no force while the testator lives. The right of Jesus and his brethren to the Holy Land and to the kingdom proper to it, rests upon the covenants made with Abraham and David. These covenants were ordained in the hands of a Mediator, who was to be the Eternal Spirit manifested in their seed, who was to be, also, Son of God. If the mediator of the new covenant had appeared and been received by the Jews, he would have had no right to attempt the establishment of the kingdom. It was absolutely necessary that he should die by violence of the Serpent-power:

1. That sin might be condemned in sin's flesh;
  2. That the sins of his brethren might be borne by him on the cross;
- and,
3. That the covenants might come into force, &c.

If the Jews had received him, they would not have put him to death, how then, could the saying be fulfilled, "They shall look upon Me, whom they have pierced?" It should have read, in that case, "They shall look on Me, whom they received." But if the Jews had received him the Romans would not, and had he then, in the days of his weakness (and he was crucified through weakness), aided by the Jews, attempted to establish the kingdom, the force of the Roman empire would have been brought against him, and would certainly have prevailed; for it had been before predicted in Daniel that "the Little Horn should make war upon the saints, and prevail against them." Daniel and Isaiah would have been turned into false prophets, and God would have been filled with darkness. In short, the question may be said to propound an impossible supposition, impossible in view of the testimony.

2. *Why are the people of one age more favored than those of another, in hearing the Gospel and being saved?*

Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never

been. They had no hopes, and now they have no regrets; why, then, need we burden ourselves with sorrowings for them that know nothing and care for nothing? "The dead know not anything."

**Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone himself on the earth, and, in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood.** In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete. God will take out from the human race as many for his name as his purpose requires. If he chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but he does not so operate. It is fair, then, to conclude that his purpose does not demand so many, ' and that, therefore, he only employs means adequate to what he desires.

True, "one generation needs the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that he does not. The more light the more responsibility; hence, there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave "the Veil of the Covering" over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it—by the argument of Divine force, as introductory to the force of Divine argument. "When thy judgments, O Jehovah, are in the earth the inhabitants of the world will learn righteousness."—Isaiah 26:9. This is the only remedy for our rebellious race.

God has given light enough and ample means enough for the taking out all needed for his name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardise their social position or be wounded in the vested interests, can never see the kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light," "I cannot so understand it." It is never convenient for them to see

anything by which "the idols of the den" are made to follow the lead of Dagon :

*The household gods must be preserved,  
Whatever else betide!*

God does not "will all men to be saved and come to the knowledge of the truth," in the sense of compelling such a result. That he does not is clear, from the fact that very few of mankind in each generation arrive at that knowledge, and the salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "who is willing that all men be saved and come to the exact knowledge of truth; for there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all; the testimony in its proper times." 1 Tim. 2:4-6. The proof of God's willingness is seen in his sending an invitation to all men, offering them the kingdom, power, and glory, of which the Gospel treats, with eternal life at the resurrection; and the extent of the salvation or amplitude of the "all" is also seen in accompanying the invitation in the history of its proclamation; so that when his willingness shall have found its full development, and the fruits shall be gathered in, they will sin, "Thou has purchased us for God with thy blood OUT OF EVERY kindred, and tongue, and people, and nation." Rev 5:9. He is willing that any man, Jew, Turk, Protestant, Pagan, or Papist should be saved on the terms he has appointed, for "he is no respecter of persons," but will not force men to be saved, nor will he permit them to be saved if they will not believe his promises and do his commands.

In 2 Peter iii, 9, the word rendered "willing" is not the same as used by Paul above. Peter said, "Not desiring or wishing that any perish." The "any" are related to the "toward," in the sentence immediately before. He is willing that the incorrigible perish, but he does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the truth, but "had forsaken the right way" (2:15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's longsuffering towards such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind. In relation to the name of the Holy Spirit, let the reader turn to what we have already written upon it, in our article of this number, on the Mosaic and Nazarene Teaching Concerning God, which, for the present, will suffice.

*John Thomas  
Feb. 26, 1858.*

## Hidden in The House

The record in our Old Testament reading for the day, 2 Kings chapter 22, presents Josiah as being a King of Reformation. From the time his reign began, we are told that “he did that which was right in the sight of Yahweh, and walked in all the way of David his father, and turned not aside to the right hand or to the left” (2 Kings 22:2).

Seeking after the welfare of Yahweh's kingdom of Israel, he also sought to implement His Righteousness in purging out idolatry, and causing the people to draw near to their Maker. He began a work that impacted upon not only the Israel of his day, but which is also an “ensample” to believers of all ages, that they themselves might continue the work begun. His very name signifies “Yahweh Heals,” and his life was devoted to the healing of sinners, that turning aside from the idolatry of his fathers, he might cause those with ears to hear to hearken to the spiritual principles of The Law.

Beginning his reign at the tender age of 8, it is probably that the influence of Hilkiah the High Priest shaped his mind during his formative years. Eight years later, “he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images” (2 Chron. 34:3). At 16 years of age, he was

sufficiently persuaded in the Holy things of Yahweh to begin the work of clearing away the rubble and pollution that had accumulated in the Temple, during many long years of deep apostasy. He therefore gave the command to repair the House of Yahweh, and so the work of Reform began in earnest.

But whilst the rubble of apostasy was being cleared away, the High Priest made a remarkable discovery:

“Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Yahweh. And Hilkiah gave the book to Shaphan, and he read it” (2 Kings 22:8).

This was a most significant development, for prior to this discovery it would appear that there was no available copies of the Law extant in the nation. Most probably Josiah had, until this point, been influenced by the testimony of others, in the development of his zeal for Truth, for he had no way of verifying these things for himself. But once the Law had been found, he could receive it - and teach it - directly, something which would have given authority and foundation for his actions.

It is a matter of great interest that the Law was found *in The House*. It has been thought that this was the

very copy that was penned by the hand of Moses (see 2 Chronicles 34:14, margin). If so, it was that which was placed in the side of the Ark of Yahweh, the meeting place between Israel and their Maker (Deut. 31:26). Maybe one reason for it being placed there, was so that the Law would not perish altogether from within Israel, but would be found and resurrected in due time. Certainly that is what happened, in circumstances reflective of our own. Through years of apostasy in doctrine and practice, the scroll remained hidden, unknown and unrecognized within the very sanctuary itself. The situation thus described brings to mind one of the parables of Messiah:

“what woman having ten pieces of silver, if she lose one piece, doth not light a lamp and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth” (Luke 15:8-9).

Notice here, the tenth piece of silver was not lost outside, or due to outside influences – it was lost within the very house itself, just like the Law in Josiah's day. What a terrible indictment against those who had the responsibility of maintaining

the house and it's contents - what an awful thing indeed to lose the treasure of the Truth. It is written that “the words of Yahweh are pure words: as silver tried in a furnace of earth, purified seven times” - yet it had been regarded as nothing, a thing of no value. But the Psalmist continues concerning the Words: “thou shalt keep them, O Yahweh, thou shalt preserve them from this generation for ever” (Psa. 12:7). Even so, Yahweh preserved his word from an untoward generation, that it might remain to be discovered by Josiah, the King of Reformation.

### *A WARNING*

There is a warning here for ourselves. Being buried under the tokens of apostasy, the Word could not be seen. Is it not so, that in our day the Word and it's power can be hidden within the very house itself? Buried amongst the commentaries and theorizations of men that seem to become increasing common – lost in the multitude of erroneous translations and philosophies, is it possible for the real impact of the Word to be lost?

The ecclesia is the “House of God”, the Pillar and Foundation of the Truth” (1 Tim. 3:15), and the Lord Jesus Christ is it's head (Heb. 3:6). We can be assured that our Master will not permit the Truth to be extinguished altogether, for in each generation there have arisen contenders for the faith: men who wield the sword of the spirit to cut down the high things that exalt themselves against a knowledge of

the Truth. These are the salt of the earth – a preserving influence that keeps men from being given over to total destruction. These men are amongst “the children of light,” who cause their light to shine before men. But consider the words of Messiah in this regard:

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on a lampstand; and it giveth light unto *all that are in the house*” (Mat. 5:14-15).

Notice this – their light shines to “all that are in the house”, not to those outside only. Here is the work which we must each take to ourselves - for if the house be enlightened there is no danger of the Word being lost and mislaid because of the darkness of apostasy. And if the Ecclesial House is found shining with the brilliance of the Truth received, believed and acted upon, it will constitute a lampstand amongst which the Master is pleased to walk (cp Rev. 1:13; 2:1).

### ***JOSIAH - A MAN OF ACTION***

Having had the book of the Law read to him, Josiah became a man of action, driven by a passion to obey that which he had heard:

“it came to pass, when the king had heard the words of the book of the law, that he rent his clothes” (2 Kings 22:11).

The record continues to tell us how Josiah, though king, was “poor and of a contrite spirit, and trembleth at my [Yahweh's] word” (cp 2 Kings

22:19 with Isa. 66:2). He commanded for all of the people to be gathered:

“and the king went up into the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Yahweh” (2 Kings 23:2).

So, the consequence of receiving the Word, was the desire to share it with others, and cause them to seek Yahweh. Jeremiah spoke of this, and the way in which he received the Word:

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart ...” (Jer. 15:16).

Here is a man of faithful spirit – as soon as the Word was found, Jeremiah sought to consume it – and with enjoyment, for it was the Joy and Rejoicing of his heart. Again, we must consider whether we also share that spirit – is the Word a Joy and Rejoicing of our hearts? Do we eagerly seek to consume the word – that is, do we have a good spiritual appetite? Doubtless this discovery would have been great encouragement for Jeremiah, and the work that he had to do - and so it should be for ourselves also.

As well as to physically remove the elements of Apostasy, and the idols which Israel worshipped, it was necessary for Josiah to instruct the people of the Law. So we read that:

“the king went up into the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Yahweh” (2 Kings 23:2).

Moreover, verse 3 of this same chapter recounts how the king “made a covenant before Yahweh”, and how that “all the people stood to the covenant.” The command was given to finish purging the House, so that acceptable worship could commence there.

### ***PREPARATION FOR KEEPING THE FEAST***

The removal of the idols and all that appertained to them, was essential for the work that was to follow. Josiah had read in the book of the covenant that the Passover was to be kept (2 Kings 23:21-22), and such actions were necessary as part of the preparation for the Passover. Only when the idolatry was removed could the worship of Yahweh begin with acceptability before Him.

This might seem an obvious point to make, when looked at in the context of times gone by – but it is one that

is not at all appreciated by many in our day. There is a time to break down before a time to build (Eccl. 3:3), yet this work of breaking down of the edifice of human philosophy is seldom done, and when it is, the doers of the work can be assured of experiencing the most bitter responses that Human nature is capable of bringing. “We ought to show love, and not destroy”, say they! But how can a man love those whose ways are in willful and direct conflict with the commandments of Christ?

Surely the best way to show love to those individuals is to warn them of the destination of their chosen path, that it can only lead to the grave? To urge them to repent, and heed the commandments of God, that they might be saved? Those who urge love for the false worshippers, will have great difficulty in the day when the “holy apostles and prophets” “rejoice over” the destruction of the great Romish Harlot (Rev. 17:3)! We need to decide where our true feelings and allegiances lie – with those who remain in the congregation of the dead, or those who believe and obey the Gospel that saves.

Josiah purged the nation from it's Idolatry in order that he could then keep the passover according to the commandment. Even so we, in the symbolic partaking of Christ, our Passover, must do likewise:

“purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For

even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but the unleavened bread of sincerity and truth” (1 Cor. 5:7-8).

“as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I?” (Mat. 26:21-22)

Notice the connection being made here between the memorial feast, and the Passover: the breaking of bread is spoken of in terms of partaking of “Christ our Passover”. This is very significant, for when the Master inaugurated the breaking of bread for the disciples, it was during a Passover feast – when Judas the betrayer removed himself from among them. He was, as it were, the leaven of wickedness – but the difference of course, is that he chose to leave, and depart into the darkness of Gentile night, whereas the believers are exhorted by Paul to withdraw themselves from such men. But be that as it may, we must “purge out the old leaven” prior to partaking of this feast.

This theme is continued in 1 Corinthians 11:

“whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup” (1 Cor. 11:27-28).

Notice the point here: a man is to examine *himself* at such a time. This follows the pattern of the Apostles at the Master's Passover:

Notice this: the disciples did not say, “Is it him” referring to another! Their examination was inward, within themselves. It is much easier to see the faults and weaknesses of our brethren, than it is to recognize and accept personal failings. Yet that is what we must do, to find forgiveness before the Great High Priest of Yahweh's appointing.

As we come together each Sunday as “living stones” comprising the House of God, we must take heed to the example of Josiah, who instigated Reform and True Worship. Seeking to remove the leaven of wickedness from the House – whether it be in ourselves or others – we must devote ourselves to seeking Yahweh's Kingdom and the implementation of His Righteousness. Hearing the Word, we must give heed to it, and search out from it's pages an understanding of what Yahweh would have us do. But also, like Josiah and Jeremiah, we must seek to teach that word to others: to fill the House with the light of Divine Glory, that any lost silver may be found more easily. Then, may we be found members of a blameless Ecclesia, ready and waiting for the appearance of our Messiah.

*Chris Maddocks*

## **THE EFFICACY OF PRAYER**

A reader forwarded this piece, source unknown, although we have found a similar report in The Daily Telegraph dated 15.10.2003:

*“The biggest scientific experiment on prayer has failed to find any evidence that it helps to heal the sick.*

*Doctors in the United States have disclosed that heart patients who were prayed for by groups of strangers recovered from surgery at the same rate as those who were not.*

*The three-year study, led by cardiologists from Duke University Medical Centre in North Carolina, involved 750 patients in nine hospitals and 12 prayer groups around the world, from Christians in Manchester to Buddhists in Nepal.*

*Earlier, less extensive, research suggested prayer could have a measurably beneficial effect.*

*The new research, dubbed the Mantra project, was led by Dr Mitch Krucoff, a cardiologist, whose pilot studies had led him to believe that prayer could have measurably beneficial effects.*

*Over three years, 750 patients awaiting angioplasty, a procedure to clear obstructions from their arteries, were recruited for the experiment.*

*Names selected at random by a computer were sent to the 12 prayer groups, who began praying immediately for their recovery. Neither the hospital staff nor the patients and their relatives knew who was being prayed for.*

*The prayer groups included American Christian mothers, nuns in a Carmelite convent in Baltimore, Sufi Muslims, Buddhist monks in Nepal and English doctors and medical students in Manchester. Prayers were even e-mailed to Jerusalem and placed in the Wailing Wall.*

*An analysis of the results found that there were no significant differences in the recovery and health of the patients who were prayed for and those who were not”.*

## Comment:

There are several fundamental flaws in this study, which render its conclusions to be valueless. *Firstly*, the underlying assumption is that “God” will always answer all prayers, with the unstated yet inferred conclusion that if He does not, He cannot. *Secondly*, it is considered that prayer can only be deemed answered if the answer is the one desired. *Thirdly*, it is assumed that prayers of a variety of different social groups will increase the likelihood of prayers being answered. And *Fourthly*, it is assumed that “God’s” purpose is to do man’s bidding, providing for the requirements of mortal men.

1. The Scripture declares that there are prayers that Yahweh will not hear:

“Yahweh is far from the wicked: but he heareth the prayer of the righteous” (Prov. 15:27).

“he that turneth away his ear from hearing the law, even his prayer shall be abomination” (Prov. 28:9)

“when ye make many prayers, I will not hear” (Isa. 1:15)

“therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble” (Jer. 11:14).

The Apostle John wrote: “This is the confidence that we have in him, that, if we ask anything **according to His Will**, He heareth us” (1 Jno. 5:14).

The only way that we can determine whether or not our prayers are in accord with “His Will” is by comparing them with Scripture. So whilst the Scientist may draw certain conclusions from not being able to perceive a response to prayer, in actual fact, the prayer may not be in harmony with His Will, and with therefore go unanswered.

2. It is a mistake to assume that prayer is unheard solely because the answer is not what we anticipated. The pattern of our Master is one for us to emulate:

“O my Father, if it be possible, let this cup pass from me: **nevertheless not as I will, but as thou wilt**” (Mat. 26:39).

Notice, the Master submits his request to the overriding will of the Father - and he does not assume that because the outcome may differ from his will, that the prayer has gone unheard.

Again, Daniels’ friends, when being faced with a fiery trial spake before the king of Babylon:

“our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. **But if not,** be it known unto thee, O King, that we will not serve thy gods ...” (Dan. 3:17-18)

Notice again, these men of faith did not anticipate the outcome; rather they remained firm in their resolve to refuse to bow before pagan deities whatever the outcome.

3. The study in question makes a point of stating that out of 12 prayer groups there were included:

“American Christian mothers, nuns in a Carmelite convent in Baltimore, Sufi Muslims, Buddhist monks in Nepal and English doctors and medical students in Manchester. Prayers were even e-mailed to Jerusalem and placed in the Wailing Wall.”

It is apparently assumed that the more groups, and the greater their diversity, the greater the likelihood of prayers being heard. However, this is not the case: all of the groups named are in the darkest apostasy so far as their relationship to the Truth is concerned, with all of them holding beliefs that contradict each other. Why should the God of Israel heed the petitions of disbelieving Gentiles - whose sole purpose is to challenge His Existence?

4. Why should the Eternal Uncreate do the bidding of mortal men, who are but dust and ashes? The Almighty is to be served by man, whereas man supposes that He is there for their convenience, to do their bidding! “to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (Is 66:2) says Yahweh. He will not look to men who despise the holy things contained in His Word, whose thoughts are raised no higher than the grovelling instincts of the flesh permits, and who believe that Almighty’s purpose is to pander to their wants and desires.

In short, all that the study proved was that “God” does not pander to the desires of disbelievers - which is what many of us knew already.

*Chris Maddocks*

### *AN EXPOSITION OF JOEL*

Based on a series of Bible Classes by Bro Chris Maddocks, this new publication of over 90 A4 pages comprises a verse-by-verse analysis, with supplementary studies on related themes. The cost is £3.50; to order, contact the secretary as per back cover. As is the case with all our publications, *An Exposition of Joel* is available free of charge to anyone who cannot remit the requested amount.

CAM

# **The Glorious Name of Yahweh**

In Malachi 3:16, we read:

“Then they that feared Yahweh spoke often one to another: and Yahweh hearkened and heard it, and a book of remembrance was written before him for them that feared Yahweh *and that thought on His Name*”. The purpose of this article is to aid such a consideration of the Name of our Creator, by allowing Scripture to speak for itself.

## **Old Testament**

We should:-

Call on the Name (*Gen. 13:4; 1 Kings 18:24; Zeph. 3:9; 1Chron. 16:8, Joel 2:32, Lam. 3:55; Psa. 80:18; 105:1*)

Not take the Name in vain (*Deut. 5:11, Prov. 30:9*)

Fear the Name (*Deut. 28:58; Psa. 102:15; Isa. 59:19*)

Publish the Name (*Deut. 32:3*)

Declare the Name (*Psa. 102:21*)

Sing Praises to Name (*2Sam. 22:50; Psa. 7:17; 68:4; 18:49*)

Praise the Name (*Psa. 44:8; 69:30; 92:1; 54:6; 74:21; 113:1; 135:1; 149:3; Joel 2:26*)

Confess the Name (*1 Kings 8:3; Isa. 26:13*)

Glory in the Name (*1Chron. 16:10; Psa. 105:3*)

Give Thanks to Name (*1Chron. 16:35; Psa. 106:47; 122:4; 140:13*)

Bless the Name (*Neh. 9:5; Job 1:21; Psa. 96:2; 100:4; Psa. 103:1; 145:1*)

Love the Name (*Psa. 5:11; 69:36; 119:132; 56:6*)

Know the Name (*Psa. 9:10*)

Remember the Name (*Psa. 20:7; 119:55; 44:20; 45:17*)

Glorify the Name (*Psa. 29:2; 86:9; 115:1*)

Trust in the Name (*Psa. 33:21; Isa. 50:10*)

Exalt the Name (*Psa. 34:3*)

Wait upon the Name (*Psa. 52:9*)

Honour the Name (*Psa. 66:2*)

Sing to the Name (*Psa. 66:4*)

Extol our Creator by his Name (*Psa. 68:4*)

Seek the Name (*Psa. 66:4*)

Rejoice in the Name (*Psa. 89:16*)

It should be the desire of our soul (*Isa. 26:8*)

Sanctify the Name (*Isa. 29:23*)

Bless the Name (*Dan. 2:20*)

Walk in Name (*Mic. 4:5*)

Think upon the Name (*Mal. 3:16*)

Fear the Name (*Mal. 4:2*)

Not despise the Name (*Mal. 1:6*)

### **The Name is:**

A Memorial (*Ex. 3:15*)

Glorious and Fearful (*1Chron. 29:13; Isa. 63:14*)

Great (*Psa. 76:1; Jos 7:9; Mal. 1:11*)

Magnified for ever (*2 Sam. 7:26; 1 Chron. 17:8,21,24*)

Excellent (*Psa. 8:1,9; 148:5,13*)

Shall Endure for Ever (*Psa. 72:17; 135:13*)

Will be blessed for ever (*Psa. 72:19*).

Great and Terrible (*Psa. 99:3*)

Holy and Reverend (*Psa. 111:9*)

A Strong Tower (*Prov. 18:10*)

Exalted (*Isa. 12:4*)

Holy (*Isa. 57:15*)

Everlasting (*Isa. 63:12,16*)

Great in Might (*Jer. 10:6*)

Majestic (*Mic. 5:4*)

The Name will be declared to Israel (*Psa. 102:21; Isa. 52:6, 39:28, Zech. 13:9*)

And also to the heathen (*Isa. 64:2; Eze. 38:23; 39:7; Zeph. 3:8; Mal. 1:11; Psa. 102:15; 145:21*)

It should be spoken (*Ex. 3:15; Deut. 32:3; Psa. 102:21; Amos 6:10; 1 Kings 8:33; Psa. 22:22; Isa. 26:13*)

Yahweh's People are called by His Name (*Jer. 14:9; Dan. 9:19*)

### **The New Testament:-**

We should hallow (regard as holy) the Name (*Mat. 6:9; Luke 11:2*)

Christ came in the Name (*Mat. 21:9; 23:39; Luke 13:35, 19:38; Jno. 5:43; 10:25, 12, 13*)

Believers are baptised into the Name (*Greek: Mat. 28:19*)

The Name is Great and Holy (*Luke 1:29*)

Was glorified by Christ (*Jno. 12:28*)

Was manifested by Christ (*Jno. 17:6*)

Was declared by Christ (*Jno. 17:26; Heb. 2:26*)

Believers kept in the Name (*Jno. 17:2*)

Name was declared to all the earth at the time of Moses (*Rom. 9:17*)

We must show love towards the name (*Heb. 6:10*)

We should give thanks to His Name (*Heb. 13:15*)

The Saints in the Kingdom will use the Name (*Rev. 19:1,3,4,6*)

The Saints are those who have the Name in their thinking (*Rev. 14:1; 22:4*)

Gentiles are called to be a people for his Name (*Acts 15:14*)

### ***Conclusions***

It is significant that the final references to our Father's Name in both the Old and New Testaments speak of thinking upon the Name, and in both cases those who do this constitute the Faithful. We must therefore not ignore the Name - it is important for our salvation. It is characteristic of false teachers that they will tell us to forget the Name (see *Jer. 23:27*), and characteristic of the faithful that they will remember it, and encourage others to remember it (*Psa. 20:7, 45:17*).

The fact that the Name is spoken of in prophecies of the Kingdom proved that it was not disannulled by the passing of the Law of Moses. The fact that both Jew and Gentile will be educated the Name proves that both Jew and Gentile should seek to understand it.

“Yahweh” is the Name of our Father: we become his sons through Baptism. As in the natural, where it is customary for sons to bear their Father's Name, so it is in the spiritual, when we are baptised into that Name (*Mat. 28:19*). It is therefore our *family Name* which speaks of our Father's intention to perpetuate His Character through a whole multitude of Sons (see *Phanerosis & Eureka Vol. 1*). It is a New Testament principle that as Gentiles called out for the name (*Acts. 15:14*), we should Hallow the Name (*Mat. 6:9*) and show love to the Name (*Heb. 6:10*), as a token of our honour to the One who bears it.

*Chris Maddocks*

#### ***SHOWING FORTH THE TRUTH***

*“At present they (the saints) have to show the Truth in every way that will make the Truth shine; that it may stand out in the foreground of the picture so distinctly from all surroundings that observers at a glance may distinguish it in all its outlines without any possibility of confounding it with the dark cloud of things beyond. This is the work for us to do, that men seeing the photograph of Christ written upon their minds by his testimony, which is light, may confess that it is a true, faithful, and beautiful picture, and embracing it with affectionate hearts may so put it into their bosom and become married, or rather betrothed, unto the Lord. In this way an enlightened and affectionate and valiant people will be prepared for him, who will not only be watching for him, but with garments kept, and lamps well trimmed, with the golden oil of the good olive tree, be ready to enter in on the closing of the door against all the world.”*

From a letter written to Brother Roberts by brother Thomas - 1865

## **Israel offers Palestinians Control of Temple Mount**

A reader forwarded the following article from World Net Daily of 28 August 2007

“Prime Minister Ehud Olmert's office today presented the Palestinian Authority with a formal plan in which the Jewish state would forfeit the Temple Mount – Judaism's holiest site – to Muslim control, according to top Palestinian sources.

The sources said Olmert's plan calls for the entire Temple Mount plaza to fall under Arab sovereignty; Jerusalem's Old City holy sites near the Mount to be governed by a Jewish, Christian and Muslim task force; and the Western Wall plaza below the Mount to be controlled by Israel ...

The report follows a WND exclusive article last week stating Palestinian negotiators drafting an agreement behind the scenes with Prime Minister Ehud Olmert's office made clear they will not accept any final peace deal with Israel unless the Jewish state forfeits the Temple Mount.

According to Palestinian negotiators who took part in today's Olmert-Abbas meeting, the Israeli leader today also presented Abbas with a plan for Israel to evacuate most of the West Bank and cede eastern sections of Jerusalem. The plan called for Israel to retain three main settlement blocks and in exchange Israel would offer the Palestinians Israeli Arab towns in the north of the country, the Palestinian negotiators told WND.

David Baker, a spokesman for Olmert, would neither confirm nor deny the prime minister offered the Temple Mount.

He said ahead of today's talks the summit would center on "the development of Palestinian-governing institutions, bolstering Abbas' government and issues concerning Israelis and Palestinians living side-by-side.”

This is a remarkable development. Other leaders in Israel who have sought to hand over land to the Palestinians have met their end through either being killed, incapacitated, or voted out. The West Bank is the place of the mountains of Israel, which prophecy indicates Israel will possess in the latter days (Ezek. 38:8). The site of the Holy of Holies at the Temple Mount is the most Holy place for Israel; to hand that site over to the Arabs would doubtless cause much unrest in the land. We watch these events with great interest.

*Chris Maddocks*

## **“SHALL HE FIND THE FAITH IN THE EARTH?”**

The time of the coming of the Son of man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find “the faith” upon the earth. That there will be an elect people, we know. There will be a people looking for, and by their prayers hastening, the coming of the Son of man; but they will be a poor, despised remnant, who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the apostate and anti-Christian aggregation of “Names and blasphemy” which fills the world.

Those things which the gospel speaks, it speaks to those who are under its dispensation. It is “the church,” not the heathen world, which is described in such terms as are proper to express the state of Sodom, and the world before the flood. How different is this account of the state of “the church” from that which they are daily looking for. They are looking for a great increase of the faith, a great outpouring of the Holy Spirit, a great conversion of the world!! They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a millennium of holiness, without one act of judgment to prepare the way of it; as if there were no tares to be burned up; no bad fish to be separated, and cast into the furnace. The nature of the kingdom, and the very existence of it as a purpose of God, is gathered from those scriptures which speak of the condition of the world after the Son of man is come, and this coming is described to be with judgment upon a secure and faithless church. But this generation says “No!” And why? Because they are lulled asleep into a fatal security, and are given up, as Paul predicted, to “believe a lie.” But, say they again, the coming of the Lord cannot be near at hand, because there is still much faith upon the earth; there never was a time, they say, when there was such a spread of religion in all ranks and classes of the community; and it is the favourite theory of some of them, that religion has been gradually increasing in the world unto this day, and has never been for a moment retrograde

These things would appear incredible if we had not had them stated by the leaders of the “religious world” themselves. Now to all this we answer—What proof would you desire that a wife’s affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more? Can there be good faith in Christ, the Saviour and Husband of the true church, when a church pretending to be that church desires not his coming, and, when it is spoken of to her, disbelieves, derides, or howls with violent indignation? Can there be any faith, or any love from a wife to her husband long separated, whom she wishes not to see again?

Whence arises this instinctive revulsion against any discourse of the Lord's coming? Whence this aversion to the whole subject? Whence this unwillingness to examine the documents? Whence this hatred and derision of those who do? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it: they are indifferent to it altogether. This is a sure proof how little faith there is in Christ.

Moreover, ask them what they do believe? They will tell you that they believe he died for sinners. But ask further, Did he die for your sins? They reply they hope so. But do you believe so? It is not about your hopes, but about your faith, we enquire. Either no answer at all, or a doubting one. Are they at peace with their God, or do they stand in doubt? They stand in doubt. What, then, have they believed? Nothing that can be seen, even in that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Spirit? Do they believe, with Abraham, that they are heirs of the world as the consequence of obeying the truth as it is in Jesus? Are they striving, like Paul, that if by any means they may attain to the resurrection of the dead? They have not even heard of a resurrection from among the dwellers in the dust, unto which it is any difficulty or any prerogative to attain. What, then, we ask, is the faith of this throng they call "the church?" We ask this, for we can find nothing but a mixture of opinion and doubt.

Men are surely convinced of nothing. But opinion is not faith, nor is doubt faith; nor is the belief of Christ's birth, life, and death, faith; which Paul defines to be, "The substance of things hoped for, the conviction of things unseen." So that it is manifest that this day is a day of very little faith, when nothing is believed concerning the future.

Now, when nothing is believed concerning our own personal benefit in Christ, but is left in doubt; when nothing is believed concerning the ordinances; every doctrine is held only according as it can be demonstrated to the intellect, and discipline observed only as its usefulness can be seen, or the sanction of public opinion obtained for it; where the hope of the Lord's coming is put off to an indefinite distance; the mention of his kingdom reverently wrapped up in the deepest obscurity,—verily, verily, if the Son of Man were to come this day, would he find the faith upon the earth?

*Quoted in the Herald of the Kingdom.*

*"The work of the truth will be done, whatever frets or oppositions arise among men. The very frets and oppositions are part of its machinery. Its great and solid and excellent power will quietly work its work among the good and honest-hearted, not only in spite of, but partly by means of the troubles that arise. "All that the Father hath given to me shall come to me." Here lies the strength of the righteous. Let those who wish to be of their number use it."*

Brother Robert Roberts 1890