

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

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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)

WALKING IN THE TRUTH

AN EXHORTATIONAL CONSIDERATION OF THE SECOND EPISTLE OF JOHN

In the well-known and oft-quoted words of John 14:6, the Master proclaimed: “*I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me*”. Popular sentiment relegates Christ to being the Way and the Life only; his death and resurrection opening the way to eternal life. But he is also “the Truth”. He is “Faithful and True” - the embodiment of Truth - and therefore “his name is called The Word of God” (Rev 19:11, 13). He is “the Word ... made flesh,” bearing “the glory as of the only begotten of the Father, full of Grace and Truth” (Jno 1:14). Being the Word incarnate, the law of Truth was in his mouth, and iniquity was not found in his lips. To this end was he born, and for this cause came he into the world, that he should bear witness to the Truth; everyone that is of the Truth hears his voice (Jno 18:39). Being the Light of the World (Jno 9:5), there was in him no variableness, nor shadow of darkness. All in him was Truth and Light, as he shone forth with the brilliance and glory of El Shaddai (Heb 1:3).

But the Master being “the Truth”, his Household – which is the *ecclesia* (Heb 3:6) ought to comprise those who “walk in the Truth”. The *Ecclesia* is ordained to be “the pillar and ground of the Truth” (1Tim 3:15), holding forth the word of life as a beacon of light in the midst of a crooked and perverse generation. And how can it be the “ground”, or “foundation” of Truth, unless its members are men and women of Truth, who eschew every evil way, and seek after only those things which pertain to the Truth?

THE SECOND EPISTLE OF JOHN

John’s second epistle is addressed to an *ecclesia*, styled “the elect lady” (cf 2 Cor 11:2), the individual members thereof, being “her children”. Thus he writes:

“The elder unto the elect lady, and her children, whom I love *in the Truth*; and not I only, but also all they that have known *the Truth*; for *the Truth’s* sake, which dwelleth in us, and shall be with us for ever ... I rejoiced greatly that I found of thy children walking *in truth* as we have received a commandment from the Father” (2 Jno 1-2, 4).

Notice the emphasis being placed here on the *Truth*. John loved them *in the Truth*. He loved them for *the Truth’s* sake – and that *Truth* dwelled in them all, and would be with them all “for ever”. He rejoiced to see of the elect lady’s children walking *in Truth*. This *ecclesia* certainly was the pillar and ground of the Truth!

“The Truth” which dwelled in them, was in the first instance, the “Comforter”, or Holy Spirit with which the early believers were endowed. In John 14:16-17, we read the words being alluded to in this second epistle:

“I will pray the Father, and he shall give you another Comforter that he may *abide with you for ever*; even the Spirit of *Truth*; which the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he *dwelleth* with you, and *shall be in you*”

The Holy Spirit with which the early believers was endowed, dwelt in them, abode with them “for ever” (that is, “for the *aion*”, or “*age*” – the dispensation when the Spirit gifts were present), and was the Spirit of Truth. It was the Spirit of Truth, for one of its effects was to give the ability to perfectly recall all of the words that Jesus spoke: “he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (verse 26).

This “Spirit of Truth” was necessary to establish the early ecclesia upon righteous principles, in order that it might grow and develop into maturity. The apostle Paul accordingly wrote of the gifts it provided, that they were “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a man of full age* (Gk), unto the measure of the stature of the fullness of Christ” (Eph 4:12,13).

THE WORD OF TRUTH

In our day, however, the gifts of the Holy Spirit are no longer present, being “done away” with (1 Cor 13:8-10) when the ecclesia came to maturity, at the second generation (Acts 2:39) since their bestowal. But the principles remain the same. We also must have the Truth dwelling richly within us – that is to say, we must be filled with the good word of Yahweh. “Sanctify them through thy Truth: thy word is Truth” said the Master, in prayer to his Father (Jno 17:17). The Word of Yahweh then, is a sanctifying power - and it is Truth.

If the Word dwells within us, the Truth dwells within us – but if the Word does not dwell within our hearts, then neither does the Truth. The Word is the Truth, for it is of the Father. “Let not mercy and Truth forsake thee: bind them about thy neck; *write them upon the table of thine heart*” exhorted Solomon, “so shalt thou find favour and good understanding in the sight of God and man (Prov 3:3). In order to be viewed favourably by Yahweh therefore, we must have the qualities of Mercy and Truth written upon our hearts – and these principles can only come from diligently

studying, reflecting upon, and assimilating the written Word of Yahweh. Only by labouring in the word and in the doctrine can we appear before the Father as “a workman that needeth not to be ashamed” (2 Tim 2:15), and find favour in His Sight.

FELLOWSHIP IN THE TRUTH

The apostle John rejoiced that he found of the elect lady’s children “walking in Truth”. This phrase is expressive of a unique oneness found amongst the true brethren of Christ. “Can two walk together, except they be agreed?” asked Yahweh through his prophet Amos (Am 3:3) – the answer being patently obvious. Those who walk in agreement of the principles of the doctrine of Christ, walk in the Light of Truth. “if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 Jno 1:7).

Those who walk in the Light have an affinity with one another, for they are fellow seekers of the Kingdom, and searchers after Truth. They have similar affections and interests, for all their desire is to follow after the things of the Spirit. They therefore love one another as brethren – they experience a unity in fellowship. Indeed, to love one another has been the commandment of Christ from the beginning: “this is the commandment that ye heard from the beginning, *that we should love one another*” (1 Jno 3:11; 2 Jno 1:5).

There is much nonsense that has been written regarding love in these last days. The love that the world knows is little more than shallow sentiment at the fleshly level. But the love that Christ’s brethren possess for each other is a true love, an *agape* love, which greatly surpasses the love of women (2Sam 1:26). The Greek word *agape* signifies the greatest form of love; a *sacrificial* love: “Greater love (*agape*) hath no man than this, that a man lay down his life for his friends” (Jno 15:13). This is the love which brethren have for one another: “Hereby perceive we the love of Christ, because he laid down his life for us: and we ought to lay down our loves for the brethren” (1 Jno 3:16).

This sacrificial love is no mere sentiment. It is a deep affection, based upon a mutual love and appreciation of the spiritual things of the Word. It is founded upon the love of Christ for his brethren. This love involves a willing obedience for Yahweh’s precepts of Truth: “This is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it” (2 Jno 1:6). The love of saints then, is a love that delights in the law of Yahweh after the inner man (cp Ps 1:2; Rom 7:22), and which seeks to walk in the Truth which was

heard from the beginning. Where there is not a sincere desire to walk according to the commandments of Christ, there is no *agape* love, for this love is a love of obedience and subservience to the Will of God. Saints with a common goal and interest share in this love, and are kindly affectioned one towards another.

But being as this *agape* love is founded upon an appreciation of the Truths revealed by Christ and his apostles, where there is a departure from Christ's precepts, there can be no such love. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 Jno 1:9). There is a growing sentiment amongst some who ought to know better, that to have love is more important than "doctrinal correctness". That love for fellow man is the all-important thing, and that good deeds of beneficence towards men is what matters. So, a social religion is preached, where the emphasis has shifted from proclaiming the Name of Yahweh amongst the heathen, to seeking the welfare for fellow man. The shift is a subtle one, for doing good to all men is a Divine command (Gal 6:9,10; Luke 6:27-38). However, the distortion comes when good deeds almost become an end in themselves, rather than being reflective of the love of Christ. And when love is set against doctrine, as if it is in some way independent of doctrine.

But abiding in the doctrine of Christ, according to the inspired Apostle, is essential for salvation. Whosoever abideth not in the doctrine of Christ "hath not God" – sobering words indeed. A departure from the Truth is not merely the adoption of a "differing viewpoint," it is alienation from God. So the Apostle warns, "Look to yourselves, that we lose not those things which we have worked for, but that we receive a *full reward*" (2 Jno 1:8). Remaining steadfast, to be found walking in the Truth, is essential if we would receive the reward of the Father by grace. Again, the apostle warns against association with those who have departed from the doctrine of Christ: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed (*Chairo – greeting*) For he that biddeth him God speed is partaker of his evil deeds (2 Jno 1:10). There can be no association between light and darkness. There can be no fellowship between the saints, and those who have fallen by the wayside. To greet such an one into the House of God is to accept the waywardness of the one who no longer believes the Truths of God – it is to partake of his evilness. So, ecclesias are instructed to withdraw themselves from such, for their own sake.

A FULL REWARD

The expression "full reward" is a citation from the book of Ruth, and is descriptive of the final blessing of Ruth by the hand of Boaz:

“Yahweh recompense thy work, and a *full reward* be given thee of Yahweh Elohim of Israel, under whose wings thou art come to trust” (Ruth 2:12).

Ruth had begun her work, gleaning left-over sheaves from Boaz’ field in order to sustain herself and her mother in law. She received benefit from Boaz, in receiving the good of his field - but a greater reward than this would come. Because she continued in faithfulness, she was to become his bride and bear his children – and in so doing, she became part of the ancestry of the Master, Jesus Christ (Mat 1:5). Her “full reward” came to her in due course, for her faithful continuance in well doing, and her love for Naomi’s God. Even so, the apostle admonishes the believers to continue in the Truth, lest they lose the things which they had initially laboured so hard for.

There is a feeling amongst some circles that once a man becomes a believer in Christ, that his salvation is guaranteed, come what may. That he is “predestined” to be saved, and nothing that can happen will alter that fact. However, although there is a Bible doctrine of predestination (which is very different; cp Rom 8:29,30) it does not teach the unalterable salvation of men. Men are fallible, and are quite capable of falling from Grace. “Look to yourselves”, says the Apostle, lest ye lose that which ye have laboured for. Again, the Master admonishes: “Behold, I come suddenly; Hold that fast which thou hast, that no man take thy crown” (Rev 3:11). It is possible to lose that crown of glory, which is laid up for the faithful followers of Messiah, by departing from the principles of the doctrine of Christ, and by turning away from his Ways.

But, by the same token, for those who remain faithful, there can be no doubt that they will inherit the kingdom prepared for them from the foundation of the World. “The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted” is the Divine way (Prov 10:24). The Master shall reward every man according to his deeds: “to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the Truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil ... but glory, honour, and peace, to every man that worketh good” (Rom 2:6-10).

Messiah is “the way, the Truth and the life”. He is not the Way and the Life only, but he is also the Truth. Let us therefore continue our walk in the way of Truth, not departing to the left hand nor to the right, but walking straight on along that way, that we might inherit glory at the appearing of our Master in the days yet to come.

Chris Maddocks

Pressing Toward the Mark

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil 3:13-14)

These are the words of a person with a great desire for the things of God - he has the desire to win the prize of the high calling of God in Christ Jesus. Because of this desire, Paul has set himself a mark, or a goal which he is ‘pressing toward’ so that he may win the prize. And like all good winners he had a plan to achieve this: he is putting the past and all the things that have happened previously behind him, and was now putting all his energy into pressing towards the mark.

This means that Paul thought his past was going to be a hindrance to him moving forward - and he was right. There were many things in his past, and just as many in our pasts that could drag us down if we do not move on - these things can hold us back, but Paul says that we should forget these things and press on towards the mark.

Paul had a change of attitude from his old worldly ways, which started when he first met Jesus on the road to Damascus, and continued all through his life. And likewise, our attitude should have started to change as soon we encountered Jesus. Paul says in Romans 12:2:

“Be not conformed to this world: but be ye transformed

*by the **renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God”.*

We have to have a “renewing of” our “mind”; that is, we have to change our old habits and ways of thinking, speaking and acting. Paul says again in Eph 4:22:

*“Put off the former conversation/way of life of the old man, which is corrupt according to the deceitful lusts; and be **renewed in the spirit of your mind**; And that ye put on the new man, which after God is created in righteousness and true holiness”*

The first step in “pressing toward the mark” is to start a new life in Christ, by dedicating our life to him through the means of baptism. Our baptism marks our change of status in God’s eyes, we are covered by grace, and our sins are forgiven and washed away - but before baptism we are not, and cannot be forgiven. One way that our status changes through baptism, is that we go from being outside the household of faith to become a child of God - we become “joint-heirs with Christ” (Ro 8:17). And as we are God’s

Children He treats us like His Sons, *strengtheneth me.*”

and chastises us. So Proverbs 3:12 tells us that *“whom the Lord loveth he correcteth”* and Deuteronomy 8:5 informs us that: *“as a man chasteneth his son, so the Lord thy God chasteneth thee.”* And as we are Jesus’ Brothers and sisters he tells us in Rev 3:19 *“As many as he loves, He rebukes and chastens.”*

The reason that we are rebuked and chastened is so that we may become stronger, learn and grow from the experience. Sometimes we will overcome these trials, sometimes we will stumble and sometimes we will fall - we cannot be perfect, but we know *‘that all things work together for good to them that love God’*. And if we are stumbling, just about to fall into sin we must remember that every thing will be alright if we have faith in God. At such times, just remember these two verses:

“God is faithful, he will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor 10:13)

And again, speaking of Jesus:

“That he himself hath suffered being tempted; (and so) he is able to succour (or help) them that are tempted” (Heb 2:18)

Remember that we can be like Paul when he said, *“I can do all things through Christ which*

There will be times when we fall into sin, but it is important that we realise that we can be forgiven for anything, and when we ask God to forgive us, then we are forgiven; there is no need to ask God over and over for forgiveness for the same thing because he grants it when you ask him only once, “because our sins are forgiven us for Jesus’ name’s sake” (1 Jno 2:12).

And again, concerning our Master, Jesus, who *“bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed.”* (1 Pet 2:24) He *“washed us from our sins in his own blood”* (Rev 1:5)

When we sin we must allow God to pick us up again - because we won’t be able to pick ourselves up - and then we must keep on pressing towards the mark.

WHAT IS “THE MARK?”

So what is the mark that we are pressing toward? The mark Paul is referring to is found further back in the chapter, if we start at Phil 3:5 Paul tells us that he was:

“Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness

which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ...”

And now in verse 10, the mark that we should be aiming for:

“That we may know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death”

The first thing on this list is to know Jesus – and the fact that he uses this word shows that he is alive because you cannot know somebody who is dead. The Greek word for “know” means “to perceive, to understand, to fully know”.

As an example, the same work is used in the parable of the talents in Mt 25:24 which says: “Then he which had received the one talent came and said, Lord, I **knew** (I understood / I fully know) thee

that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed ...”

Here we see that the servant knew, he understood, he fully knew his Lord and it is up to us to understand and fully know Jesus. Indeed he already knows us and is waiting for us to know him. Even before we ever decided to follow him he already knew us - just like in John 1, when Jesus had just called Philip who went and found Nathanael and told him that he had found he “of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” (Jno 1:45). To which Nathanael replied: “Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold and Israelite indeed, in whom is no guile! Nathanael saith unto him, whence **knowest** thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee**” (Jno 1:46-48).

So Jesus can see and know people before they are called; he also knows us better than anybody else, for he is described as the one that ‘searcheth the reins (minds) and hearts and he will give unto every one of us according to our works” (Rev 2:23) He also tells us that (Matt 18:20) “where two or three are gathered together in my name, I there am I in the midst of them” and finally he tells us that he

walks amongst the ecclesias in Revelation 2:1: *“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlestick”*.

Of course the seven candlesticks are the seven ecclesias, and so it stands to reason that he walks in the midst of our ecclesias also. We should be living as if he is right beside us - because he is right beside us - and he promised that he would be with us always even unto the end of the world.

As we know, the Bible is all about relationships, and we should have a relationship with God and with Jesus. James tells us that if we draw close to God he will draw close to us. So it is us who make the first step, we have to hunger for a relationship with God, and it is down to us to increase this hunger. What we feed on is what we will be hungry for, think about an alcoholic this is the spiritual opposite of what we should be like, we should be not be able to go on without another drink from the word of God.

What do you feed on? Why can you sit in front of a film for 2 hours and not get bored but listen to a talk or read the Bible and get bored in 20 minutes! I'm sure we can all think of reasons and excuses for this, but the real reason is that you are not feeding yourself the right things so you are not hungry for them. If we move

then God moves, if we move away then God moves away, but if we move closer then God moves closer!

Jesus talks about the relationship that we should have with him in John 15. There he tells us that he is *‘the true vine’* and he tells us in verse 2 that:

“Every branch in me that beareth not fruit God taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

Then in verse 4 he says:

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you”

Jesus is telling us that we can't do anything without him, but if we abide or 'remain', and 'dwell' in Jesus, and take his words into our lives and follow his teaching, then we shall ask whatever we want, and it shall be done for us. Of course, the reason for this, is that if we really are abiding in Jesus

then we will be asking according to God's will and He will want to give it to us. Paul tells us that if we don't have the spirit of Christ then we are "none of his" (Rom 8:9). Jesus similarly speaks in John 14:23:

"If a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him"

Jesus also tells us that we need to know him so that we can know the Father:

"If ye had known me, ye should have known my Father also (Jno 14:7)

But Jesus also warns us that we may have been in the meeting for a long time, but may not actually know him, and so also do not know the Father, for in verse 9 of the same chapter, he says:

*"Have I been so long time with you, **and yet hast thou not known me**, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"*

Then in verse 10, Jesus tells us of the relationship that he has with God, he says that he is in the Father, and the Father is in him - and this relationship is extended to the believers, for in John 17 the Lord prays that all believers: *"May be one; as thou, Father, art in me, and I in thee, that they also may be*

one in us" (Jno 17:21). This means that we should all be trying to be in unity of mind with Jesus and with each other, and not letting minor differences that we have with each other break apart our meetings - because if this is happening it means that we do not have the mind of Christ.

THE POWER OF CHRIST'S RESURRECTION

The next thing that Paul talks about is that he wants to know the power of Christ's resurrection. Paul wanted to understand and experience the influence on his mind that the resurrection of baptism should have. Romans chapter 6 teaches that *"We are buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, (the effect on our minds should be that) even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"* (Rom 6:4,5).

To know the power of Christ's resurrection is to be completely sure of the resurrection which shall take place when he returns. Christ's resurrection is something that we have to believe, and Paul knew that he would be raised as an absolute certainty. In 2 Tim 4:7 he writes:

"I have fought a good fight, I have finished my course, I have kept the faith: Now, there is laid up for me a

crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

This crown will be given to us as well as Paul, for a reward for our efforts in keeping the faith to the death. The Master tells us as much in Revelation 2:10 where he says:

*“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and **I will give thee a crown of life.**”*

The other thing that the resurrection of Christ does for us, is that it assures us of our justification (Rom 4:25), our being made right with God. Paul tells us in Corinthians (1:15:17) that if Christ isn't raised then our faith is in vain, and we are still in our sins, and so not made right with God.

THE FELLOWSHIP OF CHRIST'S SUFFERING

The next thing we want to have, is the fellowship of Christ's suffering. We are the reason that he suffered - he thought that we were worth the price that he paid, and it is these sufferings that we should want to associate ourselves with if we would be like him. We should want to bear our own cross and suffer

under it like he did in crucifying the flesh. In fact, the Master tells us that if we do not take up our cross and follow him then we are not worthy of him (Mat 10:38). We should be willing to bear anything for him, because he bore our sufferings.

Just look at the example of the Apostle Paul, consider all that he went through for Jesus' sake. In 2 Corinthians 11:24 we are informed that Five times he received forty stripes save one. Three times he was beaten with rods, once was stoned, Three times he suffered shipwreck, a night and a day he had been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

But Paul felt that it was an honour to live and to suffer for Chris, just as Peter says, *“rejoice, inasmuch as ye are partakers of Christ's sufferings, (1Pe 4:13).* There are many people willing to reign with Christ, but there are few who are willing to suffer with him - many would be willing to wear a crown of glory, but not a crown of thorns. If all we want is the glory then we do not love him. It should be an honour for us to suffer for Christ, we should consider ourselves to be privileged when men shall hate us,

and when they shall separate us from their company, and shall reproach us, and cast out our name as evil, for the Son of man's sake (Luke 6:22).

BEING CONFORMABLE TO CHRIST'S DEATH

The final thing Paul wants is to be made conformable unto Christ's death. This has both a spiritual sense, that we should "*die daily*" unto sin (1Cor 15:31) and '*put to death the deeds of the body*' (Rom 8:13), but also in a physical way we should be ready to go through anything for him and to die for him (2 Cor 4:10-12).

And so all of this is what we are pressing toward, all of this is the mark, so that "*If by any means we might attain unto the resurrection of the dead*" which is the prize of the high calling of God.

Let us therefore, says Paul "*as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you*" (Phil 3:15).

The Greek word for "*perfect*" carries the sense of "*mature*", so those who are mature should also be putting everything behind them and reaching for the mark like Paul - and if we think differently to this, and do not realise the importance of reaching the mark, then God will correct us, and reveal to us how important it is.

But in verse 18 of Philippians chapter 3, Paul warns us that there are many that walk as if they are following Christ, but are in fact enemies of the cross. People who are walking a life where there is no evidence that their heart is renewed, and make no effort to live for Jesus - and as the next verse tells us their *God is their belly, they glory in their shame and mind earthly things*. These are enemies of the cross, and Paul tells the Philippians this in weeping. And knowing that our brothers and sisters may be enemies of the cross is not the only thing that should bring us to tears because if we are not brought to tears for all that God and Jesus have done for us then there is something wrong and it is not impacting our lives in the way it should.

Back in verse 17, Paul says "*Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample ... for our conversation (or citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*"

So then, Brethren and Sisters, set your heart on things above, where Christ sits on the right hand of God, and not on earthly things. For we are dead with Christ - yet we live; yet not us, but Christ lives

in us: and when Christ, who is our life, shall appear, then shall we also appear with him in glory (Col 3:1-4).

Jason Smith

BROTHER FERNLEY DAWE

With sadness, we report the falling asleep of Brother Fernley Dawe, aged 79, Recording Brother of the Yealm Ecclesia, on January 12th 2004. He will be remembered with affection by all who knew him. He was baptised at Plymouth in 1981, having found the Truth through a newspaper advertisement. Leaving Plymouth, he became a founder member of the Yealm ecclesia with his wife, Sis Winnie, Bro Eric and Sis Sylvia Randall. He manifested a warm enthusiasm for the Master's Return, and in addition to his work for the Ecclesia, assisted in corresponding with interested contacts in Kenya. One of his greatest thrills was to be able to visit Israel with a group of brethren and sisters, and it was inspiring and thrilling to hear him speak of the enjoyment of being in the Land where his Master walked two millennia ago. He now rests, free from the pain of recent times, awaiting the joy of facing his Master and Saviour. Our sympathies are extended to Sis Winnie, and the members of the Yealm ecclesia. Meanwhile, correspondence to Yealm should be addressed to:

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"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him ... for the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of the Deity; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air: and so shall we ever be with the Master"

(1 Thessalonians 4:13-17).

PSALM 3

Each Sunday, being the first day of the week (Acts 20:7), we meet together as the brethren of Christ to memorialise the death of our absent Master in the appointed way. By the eating of bread and drinking of wine - the emblems of his body given, and blood shed - we do show forth his death till he come (1 Cor 11:26). At these times, we reflect upon the sufferings of Yahweh's pre-eminent Servant and Son, and contemplate how through his stripes, many are healed (Is 53:5). By this simple act of remembrance, we are reminded of what was accomplished on our behalf; how the Just suffered for the unjust (1 Pet 3:18); for the ungodly a perfect man died (Rom 5:6), and Yahweh's righteousness was declared (Rom 3:25) as the basis upon which the sins of Christ's brethren might be blotted out.

The prophetic Psalms are filled with allusions to the sufferings of Christ, and the glory that should follow (Luke 24:44, cp 1 Pet 1:11). Writing under the inspiration of the Holy Spirit, holy men of old such as David, Moses and others, drew upon the experiences of their own lives as allegories, pointing forward to the experiences of Messiah. David the shepherd-king particularly stands out as a *type*, or pattern of things later to be manifested in Christ. His whole life stands as an allegory closely matched by the incidents and experiences of our Master. And the Psalms that he penned as he was moved by the Spirit of God, teach us in intimate detail of the life, death, and resurrection of Christ. In our considerations here, we shall reflect upon just one of his inspired utterances: Psalm 3, written in days of persecution during his flight from Absalom his rebellious son, seeking to show how it speaks of David's Greater Son.

“Yahweh, how are they increased that trouble me! many are they that rise up against me”

Through writing the merciful principles of Yahweh's revealed Truth upon the tables of his heart, the Master initially found favour in the sight of God and man (Prov 3:4; Luke 2:52). But he was not of the world, and did not seek after the things which pertain to the world. He was a light shining in a dark place, illuminating the hearts of those who would hear (Jno 9:5), and exposing the otherwise hidden works of those who did evil. Evildoers hate the Light - it has been so from the beginning, since sinful Adam hid from Yahweh amongst the shade of the trees (Gen 3:8), for the Light reveals works done in darkness (Eph 5:13; Jno 3:20) and manifests the motivations of men. Christ testified against the world, that its works were evil (Jno 7:7), and so the world hated him. “The light shone into darkness, and the darkness comprehended it not” (Jno 1:5), but instead strove against it.

The men who contended against Messiah were not in the minority, as we might suppose - they were greatly “increased” that troubled him. Indeed, the entire

Jewish world hated him, as he testified to his brethren in the flesh: “the world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil” (Jno 7:7). There were “many” that rose up against him, who could not receive the admonition of the word he spoke. When Judas the betrayer lifted his heel against Christ, the record informs us that he brought with him: “a *great multitude* with swords and staves ...” (Mat 26:47, cp v 55). A “great multitude” of those he came to save rose up against him, seeking his destruction. Again, when Pilate gave the people an opportunity to choose between their Messiah and Barabbas, “the chief priests and the elders persuaded *the multitude* that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas”. “Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed” (Mat 27:20,21; Luke 20-23). Here was democracy in action; the voice of the multitude prevailed against the desires of a minority. Multitudes of men and women set themselves against Yahweh’s anointed, in an unholy union of Jews and Gentiles, rulers and people, who sought his destruction (Acts 4:27,28). Yet it was of Yahweh’s hand, for he determined before what should be done (Acts 4:28, cp Is 53:10). Extending an arm of salvation in the person of His Only Begotten Son, Yahweh used the instrumentality of wicked men to bring about the means whereby Christ would be offered up as the Lamb of God to bear the sins of the world.

“Many there be which say of my soul, There is no help for him in God. Selah”

To endure straitened days of great affliction, with no hope and no help from the Almighty must be among the most desolate of all human circumstances. Christ was rejected of men, and they thought, rejected of God also. They did esteem him “stricken, smitten of God, and afflicted” (Is 53:4). With a zeal of God not according to knowledge, the Jews assumed that in his crucifixion, Yahweh was smiting the prophet who claimed to speak in His Name, in punishment. “He trusted in God; let him deliver him now. If he will have him: for he said I am the Son of God” (Mat 27:43) they railed. The sarcasm in these words is self-evident; they did not believe that God would have him, or help him. But how wrong they were! In the afflictions of Messiah we see not God smiting his Holy One in punishment, but rather he was being “wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Is 53:5). Many there were who said “there is no help for him in God,” but in reality there was no separation in relationship between the Father and the Son. “I and my Father are one” (Jno 10:30), declared the Master; the Father and the Son working together in unity of mind and purpose. The Son “despised the shame” of the cross (Heb 12:2) - and here was, perhaps the greatest

shame of all; the sarcastic jibe of the multitude that His Father, whom he always loved and obeyed, had rejected him, and would not help him, or have him any longer. They did not know – they could not know – that in the sorrowful events of which they were an instrumental part, the Father and Son remained united as One, in the purpose of bringing salvation to a death-stricken earth.

“But thou, O Yahweh, art a shield for me; my glory, and the lifter up of my head”

Here is the confidence of the Son; he trusted not in himself, but in defiance of the multitude, he trusted in Yahweh who was his Shield, Glory, and the Lifter up of his Head.

Back in Genesis 15, we read the words of Yahweh to Abram, following the rescue of Lot from the four kings of Canaan: “Fear not, Abram: *I am thy shield, and thy exceeding great reward*” (Gen 15:1). To be a Shield is to be a defence against the fiery barbs of the wicked (cp Eph 6:16). Abram had just used shields and weapons to deliver Lot, yet it was of the Almighty that they were delivered. He was their shield – he was their defence and protecting power against those with whom they strove. Again, Proverbs 30:5 reads: “Every word of God is pure: *he is a shield* unto them that put their trust in him”. Messiah was “the word made flesh” (Jno 1:14), who put his trust in His Father at all times. Though he knew that he was to die the death of a criminal (Is 53:9), he was strengthened by the vision of joy that was set before him (Heb 12:2), trusting that he would become the heir of the world. His trust was in Yahweh to bring about his deliverance and salvation.

Notice here, Christ did not seek his own glory, for Yahweh is his glory. He sought the glorification of His Father in all things (Jno 7:18), that he might be glorified with Him (cp Jno 17:4,5).

To *lift up the head* is to elevate from a humbled position to a position of honour. So, Joseph told the deposed chief butler who was imprisoned with him: “Yet within three days shall Pharaoh *lift up thine head*, and restore thee unto thy place” (Gen 40:13). That is to say, he would be elevated, and restored from his position as a prisoner, to stand once again in the presence of Pharaoh as chief butler. Similarly, Jehoiachin, the deposed king of Judah was elevated in Babylon: “... Evil-Merodach king of Babylon in the first year of his reign *lifted up the head* of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon” (Jer 52:31,32). And in Psalm 27:6, David speaks of how he would become elevated above his enemies: “And now *shall mine head be lifted up* above mine enemies round about me ...”. In Psalm 3 then, we have the Spirit of Christ in the Psalmist trusting that Yahweh would deliver him from the oppression from his enemies, and place him into a position of dominion over them (cp Ps 108:9).

“I cried unto Yahweh with my voice, and he heard me out of his holy hill. Selah”

In total faith and trust in Yahweh, Messiah cried out to his Father for deliverance – and he was heard. He “offered up prayers and supplications with strong crying and tears unto him that was able to save him out of (Gk) death, *and was heard* in that he feared” (Heb 5:7). The occasion being referred to in this place, is the threefold prayer of Christ in the garden of Gethsemane, as he made his Father’s Will his own. “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” was the prayer (Mat 26:39), as Jesus’ sweat fell from him as drops of blood (Luke 22:44) for the agony he was in. Here we behold the great battle between the flesh and the Spirit, as Jesus wrestled with himself to overcome his own natural desire not to drink from the cup of suffering - submitting it to the Will of his Father, that drink it he must. And we see every thought of the Master being brought into captivity to Yahweh, as he cried out to his Father in his agony, knowing all the events which must befall him.

The Master cried out again when he expired upon the accursed tree, uttering his last words: “When Jesus had *cried with a loud voice*, he said, Father, into thy hands I commit my spirit: and having said thus, he gave up the spirit” (Luke 24:46). So, the light of the world was extinguished, as the woman’s seed was bruised upon his heel. But he was heard in that he feared, and his Father saved him out of death. Though the presence of Yahweh had departed from His People generations earlier, yet Yahweh heard him out of his Holy Hill of Zion, and deliverance came to the Son of the Highest. His cries were heard, a fact shown by a mighty earthquake (Mat 27:51), the darkening of the sky (Mat 27:45), and the rent of the temple veil from the top to the bottom (Mat 27:51).

“I laid me down and slept; I awakened; for Yahweh sustained me”

So, the Master laid down his life and slept the sleep of death. “Therefore doth my Father love me, because *I lay down* my life, that I might take it again. No man taketh it from me, but *I lay it down* of myself. I have power to take it again. This commandment have I received of my Father” (Jno 10:17-18) declared the Master. He laid down his life of his own voluntary will. He laid him down and slept in the rich man’s tomb for three days and three nights. But his sleep was temporary. God raised him up, “having loosed the pains of death: because it was not possible that he should be holden of it” (Acts 2:24). Miraculously, his body was preserved for the duration of that time; for it did not see corruption. Here is the Spirit of Christ apparent in another Psalm “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption” (Ps 16:8, cited Acts 2:27). Yahweh sustained His Son even in the death state, not allowing his body to corrupt. And he awakened from his sleep; he took up his life again. His bruised heel being healed, he was able to walk in the land of the living once again - but this time to be given glorious immortality.

“I will not be afraid of ten thousands of people, that have set themselves against me round about”

Of David, it was sung by the women in Israel, “Saul hath slain his thousands, and David his ten thousands” (1 Sam 18:7). David was a fearless warrior of Yahweh; rather than to be afraid of ten thousands of men who set themselves in battle against him, he put his trust in the Almighty and slew them. But Messiah also, having been redeemed from the hand of death, will not be afraid of the multitudes that will set themselves against him, when he is enthroned in Zion. The Scriptures reveal that when he returns to take up his dominion, there will be many who oppose the imposition of his rule: “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth *set themselves* and the rulers take counsel together, against Yahweh, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us” (Ps 2:1-3).

Jesus, as the anointed King appointed by Yahweh, shall be seated upon the ancient Davidic seat of power, restored in Zion (Luke 1:32). But the heathen, rather than to accept his rule over them, shall seek to rebel, and cast off the constraints he will place upon them. They will “rage” against him, and set themselves in battle against him (see Rev 17:14). But he will not fear them, for all the power of the Almighty will be vested in him. The reference to “ten thousands” here may not be intended to signify a literal number, as it is used elsewhere in Scripture to represent a *multitude* (Deut 33:2; 2 Sam 18:3; Mic 6:7; 1 Cor 4:15; 14:19).

“Arise, O Yahweh; save me, O my Elohim: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly”

When great multitudes of insurgents raise themselves up against Yahweh’s Anointed, he shall crush their rebellion with a rod of iron, and break them in pieces, like a clay pot (Ps 2:9). The power of Yahweh shall deliver him, as “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” (Ps 2:4,5). At one level, it will truly be a laughable thing for mortal man to think he can cast aside the cords of Almighty power. How ridiculous it will be for mere flesh to consider it possible to rebel against the Great Creator, and His Son! Yet it will be so, as the might of the world’s best weapons of warfare will be exercised against the great King. But He will laugh at them. Then he will speak to them in his wrath and sore displeasure: “Yet have I set my king upon my holy hill of Zion . . . be wise now therefore O ye kings: be instructed ye judges of the earth. Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Some nations will heed the warning, and submit to the authority of Christ. But others shall fight against the enthroned Lamb (Rev 17:14), that is, those nations who collectively form Daniel's fourth Beast dominion (Dan 7). The Beast, and all who lend their support to it, shall be "destroyed, and given to the burning flame" (Dan 7:11) as the Son's wrath is kindled. Yahweh shall smite his enemies in the "cheek bone", or the jaws (cp Ps 58:6). He shall break their teeth – in other words, he shall smite them in the head. As we read in Psalm 68: "Elohim shall wound the head of his enemies ..." (Ps 68:21), as the old Serpent shall be bound up for a thousand years (Rev 20:2) that the peaceful reign of Messiah might commence.

"Salvation belongeth unto Yahweh: thy blessing is upon thy people. Selah"

In Psalm 37:39-40, the sweet Psalmist of Israel declares: "The salvation of the righteous is of Yahweh: he is their strength in the time of trouble. And Yahweh shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him". Yahweh is pre-eminently the Saviour, for He saved His Son out of death (Heb 5:7), and shall save his brethren through his redeeming work. He shall also deliver His People Israel out of the hands of the oppressor, for a time of great trouble and travail awaits them. There shall be a time of tribulation for Israel, styled by the prophet, "the time of Jacob's trouble" (Jer 30:7), but the Master, Jesus the Christ shall come as the "deliverer" to save them out of it. In that day, when all nations shall be gathered together against Jerusalem to battle (Zech 14:2), Yahweh shall "go forth, and fight against those nations, as when he fought in the day of battle" (Zech 14:3). Messiah, as the Great Deliverer shall save his people, and bring them to repentance, for it is written: "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom 11:26). Ungodliness being turned away from Jacob, the people shall enter into a new covenant with their God; having his laws and precepts written in their hearts (Heb 8:8-13). Jerusalem shall become a praise, and a joy in all the earth (Ps 48:2), being the capital city of the world, the global centre for worship, education, and administration (Is 2:2-3), unto which the nations shall seek. Yahweh's people shall become "a praise and an honour before all the nations of the earth, which shall hear all the good that [He shall] do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that [He shall] procure unto them" (Jer 33:9). Truly, in that day shall the blessing of Yahweh rest upon His People.

But all these things are only made possible through the Sacrifice of the Lord Jesus Christ. Without the laying down of his life in obedience to His Father, there could be no taking of it up again. And without the immortalisation of Yahweh's Son, there could be no hope for any of his brethren (1 Cor 15:17-19), and no future for Israel. There could be no restoration of the ancient Israelitish kingdom (Acts 1:6), and no global centre of worship established at Jerusalem. There would be no kingdom of God upon the earth (Dan 2:44), and no peace to

the inhabitants thereof. There would be nothing but a world full of dying sinners, who would eventually destroy themselves through the mismanagement of the earth, and wars between nations. But thanks be to Yahweh who has ordained strength and salvation to come through His Son, that mortal men might look forward in hope and confidence to a certain future! We must, therefore, have the trust of the Greater than David that Yahweh will deliver us from all of our adversities, even the sleep of death, that we might awake in the day of resurrection to the dawning of a new day; a day of glory, righteousness and blessing (Dan 12:2,3).

Chris Maddocks

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Secretary's Notes

Due to intermittent health problems, and pressures being placed upon our time and energy from other sources, we have been unable to produce *The Christadelphian Waymark* magazine of late. This is to be much regretted, as during the silence much has happened, and we have not been providing a witness regarding it. However, by the grace of our Heavenly Father, with this Issue we recommence our witness, and we hope to be able to get back on course with things.

The reaction to the non-supply of the magazine has been mixed. Some, with great delight, have assumed that we have ceased publication, and that their continuing outpouring of apostasy can go unhindered. Others have anxiously awaited our return to health in order that the work might continue—for there is truly much to do. We are grateful for the help and support provided by our Heavenly Father through the hands of a few faithful brethren and sisters, who have strengthened us through the past few months.

We have recommenced the distribution of Sunday Exhortations by e-mail, and the feedback from the last mail-out has proven that our labours are appreciated by those who desire to be fed with words which are in accordance with the Oracles of the Deity, as distinct from the fleshly sentiments of men. If anyone would like to subscribe to this free service, just send an e-mail to:

exhorts@christadelphian-waymark.org.uk

Our aim, as always, is to continue to obey the Apostolic command to “earnestly contend for the faith” (Jude 3) whilst also bearing in mind that other maxim that “the servant of the Master must not strive” (2Tim 2:24) in any other matter. Accordingly, we seek to provide material of both an expository and exhortational nature, with the view to strengthening the things that remain in the closing times of the Gentiles.

To that end, we have been greatly blessed with the support of a number of brethren in our work, by way of providing articles, and finance to keep our efforts viable. We are grateful to our Heavenly Father for the help received, trusting that it will all abound to His Glory and Honour.

If any brother has written items he can contribute to either the magazine, the Sunday Exhortations, or both, please contact the Secretary; details as per back cover. Please note however, that contrary to certain other magazines, we will only publish items which appear to be in harmony with the Truth as expounded by our earlier brethren, and epitomised in the BASF.

Chris Maddocks

Daniel – Saviour of His Brethren

Following his resurrection from the dead, the Christ revealed himself to two of his disciples as they walked along the road to Emmaus. At first, he rebuked them for not perceiving how the prophets had testified certain things concerning him: “O fools, and slow of heart to believe all that the prophets have spoken”. Then, he expounded the things found in the Law and Prophets concerning himself: “and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:25,27).

From these words, we learn that there are things written in the Law and the Prophets which relate to Messiah, which do not readily present themselves to the human mind. The disciples who had seen all the miracles that the Master performed, who witnessed how he had power over death to raise the dead, and had heard his preaching, did not see how the Old Testament testified of the Christ, particularly in connection with his sufferings, and glorification. They were “fools” not to see and believe those things. We would do well to humble ourselves before such facts. How much do we, living afar off from those times miss in our considerations of the Scriptures? How much do we understand, misunderstand, or fail to see at all of the Bible’s teaching concerning the Great Prince? The human mind does not readily receive the things of the spirit of God, and our part is to earnestly search the Scriptures that we are not blinded to the things it teaches.

The teaching of the Prophets concerning the Master comes across in a number of ways, not merely specific prophecies which directly describe him. The experiences of the Prophets also, as recorded for our learning, form allegories which point forward to Christ. Hence Isaiah was able to say, “Behold I and the children whom Yahweh hath given me are *for signs and wonders* in Israel” (Is 8:18). One of those “signs” was how Isaiah and his children represented Christ and his brethren – indeed such an application is made of this passage in Hebrews 2:13. So it is that holy men of old, in their experiences and actions, became *Types*, or patterns of things to come in the Master Jesus Christ, and his brethren.

DANIEL CHAPTER 2

The reading before us, in Daniel chapter 2, is a chapter very well known to Christadelphians. The Image that Nebuchadnezzar saw in his dream stands as one of the simplest, yet greatest of prophecies in Scripture, covering thousands of years of world history from the time of Babylon, to the time of the establishment of the Kingdom of Heaven upon earth. This is a prophecy which is directly responsible for bringing many into The

Truth, for in its' simplicity it can be readily understood by almost anyone, yet in its' scope it is so far reaching that it can only be Divine.

But this chapter also presents Daniel to be a powerful *Type* of the Master, Jesus Christ. In it, Daniel becomes the saviour of his brethren, in the revelation of a saving mystery, hidden from the wisest men of the world.

The story is so familiar, that the barest of details only may be mentioned. King Nebuchadnezzar had a dream, which he perceived was a revelation from the God of Heaven. But he could not interpret the dream. He knew not its meaning. But he also knew that if he told the dream to the wise men of Babylon, they would most likely make up an interpretation that would seem to fit – but which might not be the true meaning. How was he to be sure that an interpretation was the correct one? He set a seemingly impossible task – he would not tell his servants what the dream was, on the basis that if anyone had been given the interpretation by God, God would also have revealed the dream to them as well. Here was the test – tell the king what he had dreamed, and also give the interpretation of it.

But this was also a more general test of the astrologers and wise men of Babylon, for they claimed to be endowed with a divine ability to discern the times, and interpret dreams. If they could not give the dream, and the interpretation, they would be revealed as being false. They would be worthy of death, for deceiving the king with their fables and prognostications for so long.

In fact, this test which the king put to the astrologers and wise men of Babylon, is similar in many points to the challenge which Yahweh has issued to all the wise men of the earth, and their idols. If any can accurately predict the future, with no mistakes, then let him be true:

“Produce your cause, saith Yahweh; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, *and shew us what shall happen*: let them shew the former things, what they be, that we may consider them, and know the latter end of them; *or declare us things for to come. Shew the things that are to come hereafter*, that we may know that ye are gods” (Is 41:21-23).

Here is the challenge, then, to the idols of the nations – accurately predict the future, that they might be shown to be true gods. This, in essence, was the challenge that Nebuchadnezzar issued to his wise men; the dream predicted the future – declare the dream and that which it predicted, and they would be shown to be true.

But men can do no such thing, and neither can their idols, who only find

existence in wood, stone, and the imaginations of men's hearts. So, "the Chaldeans answered before the king, and said, there is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler that asked any such things at any magician, or astrologer, or Chaldean" (Dan 2:10). For this cause, the king's wrath was kindled, and he "commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain" (Dan 2:12, 13).

In these circumstances then, we find the wisest men of the then known world, being sentenced to death. There was a mystery hidden from them, and as a consequence of their inability to know that mystery, they would die. But Daniel and his companions were men of faith, and trusted in Yahweh who does nothing but that "he revealeth his secret unto his servants the prophets" (Amos 3:7). "Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon" (Dan 2:17,18). And in the darkness of the Gentile night, the secret was revealed: "Then was the secret revealed unto Daniel in a night vision" (v 19).

A PARALLEL WITH THE GOSPEL

Just as the king, and his wisest men could not see into the secret, or mystery, which had been hidden from them, even so the Apostle informs us that the Mystery of the Gospel was hid from mighty men:

"we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew..." (1 Cor 2:7-8).

The revelation of the secret to Daniel exposed the idolatrous Chaldeans to be but foolish fakes. It highlighted their inability to convey Divine things to the King. Even so, in the revealed Mystery of the Gospel, the understanding of the wise is shown to be but folly:

"for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (1 Cor 1:19-20).

The revelation of the secret to Daniel brought about his own salvation, that of his friends, and all the other wise men who were previously under the sentence of death. The revealed mystery was their Salvation. And even so it is through the revelation of the Mystery of the Gospel that

salvation is brought to men, to whosoever may avail themselves of it.

Daniel expressed his thanksgiving in prayer:

“Blessed be the name of Elah for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: *He revealeth the deep and secret things*: he knoweth what is in the darkness, and the light dwelleth with him ... “ (Dan 2:12-22)

And the Apostle, in speaking of the revelation of the Gospel to the apostles and New Testament prophets alluded to this prayer, speaking of the things which God hath prepared for them that love Him:

“But God hath *revealed them* unto us by his Spirit: for the Spirit searcheth all things, *yea, the deep things of God*” (1 Cor 2:10).

Daniel then, stands in the record as a Type of the Master, Jesus the Christ. Just as the Mystery which was unto Salvation was revealed through Daniel in the night, even so the mystery of the Gospel shines unto us through Messiah: “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor 4:6). Through Christ Jesus comes the Father’s Revelation to man; even the Gospel that saves. Through Daniel, in the darkness of a Gentile Night came the word of Prophecy, shining as a light in a dark place. A prophecy which illuminates the affairs of men, that believers might discern their own standing in relation to the outworking of the Father’s purpose, and look for better days to come. Through Jesus Christ comes a Light which is able to save our souls.

Daniel and his friends were faced with certain death, unless that which could naturally be known was revealed to them. And we must consider our own position – we are under a sentence of death from which there is no escape, naturally speaking. But through Jesus Christ we have a wonderful future revealed to us. Through the light of the Gospel shining into our hearts in the midst of a benighted world, we can lift up our heads and walk forward in hope, looking to the day of our redemption. Let us therefore be like Daniel and his friends, maintaining personal integrity in a day of evil; shining as lights in a darkened world. Even as they maintained their separation from a world of idolatry and death, even so let us separate ourselves from every defiling thing, that we might receive the promise of our salvation through Christ Jesus.

Chris Maddocks

THE DISCIPLE'S PRAYER

The New Testament Scriptures contains what is commonly styled, "The Lord's Prayer". However, this designation is somewhat misleading, for the prayer given is not a prayer that the Master uttered for himself; rather it was for the instruction of the disciples, that they might learn how to pray. Verse 1 contains the disciple's question to the Master: "Master, teach us to pray, as John also taught his disciples". So Jesus taught them to pray, by giving to them a model prayer; a pattern around which all the disciples' prayers might be structured. It is, therefore, more accurately styled *The Disciples' Prayer*, a prayer for the disciples to utter, and to use as a template for their own petitions to the Almighty.

"Our Father ..."

The believer is directed to regard the Great Creator as being his Father. This is not, as is commonly supposed, a New Testament idea, for it originated in the Old. Israel as a nation were Yahweh's Son, being called out of Egypt (Hos. 11:1). Thus, the word of Yahweh came to Pharaoh through Moses: "Thus saith Yahweh, Israel is *my son*, even my firstborn: and I say unto thee, Let *my son* go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4:22, 23). Israel then, was a national Son; they were to regard the Creator as their Father. Hence, at the coronation of Solomon, David addressed the Deity thus: "Blessed be thou, Yahweh Elohim of Israel *our Father*, for ever and ever ..." (1 Chron. 29:10). And Israel in her future day of distress is portrayed as calling upon her Redeemer of old: "Doubtless thou art *our father*, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Yahweh *art our father*, our redeemer; thy name is from everlasting" (Is 64:16).

In the New Testament, Gentiles are able to call upon the *Elohim* of Israel as being their Father also, for they have "received the Spirit of adoption (Gk. Sonship), *whereby we cry, Abba, Father*. The Spirit itself beareth witness with our spirit, that *we are the children of God*" (Rom. 8:15). A believer becomes a child of God by receiving and believing the testimony of God. Thus, he is described as being *begotten* by the Word, for "Of his own will *begat he us with the word of truth*" says James (Jas. 1:18; cp. 1 Pet. 1:3,23). That is to say, the Word understood and believed creates a new identity, styled by the Spirit "the new man which is renewed in knowledge after the image of him that created him" (Col 3:10). This "new man" is a product of the Spirit-word, formed by the principles of Truth being impressed upon the heart, and nurtured by a continual feeding upon the bread of life. The New Man is a son of Deity, like Adam, being fashioned after the image of his Creator, designed to reflect His glory and likeness. It is the new existence

that a believer has, having risen out of the waters of Baptism wherein the Old Man of the flesh was put to death. It is a holy thing, devoted to Yahweh, and the doing of His Will in all things.

That we might address the Deity as “Our Father” is truly a beautiful and wonderful thing. It is the source of great comfort in all of our afflictions, for we know that Yahweh is with us, as a loving Father, and will not leave or forsake us. He may bring times of difficulty, as times of chastening that we might learn to be more conformed to the Image he requires of us, but he will never leave us. Therefore we despise not the chastening of Yahweh, nor do we faint when we are rebuked of him, for “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Heb. 12:5, 6). No chastening for the present seemeth to be joyous, but grievous (Heb 12:11), nevertheless it is a necessary requirement; to correct us in measure that we might bring forth the peaceable fruit of righteousness. We walk forward in faith, knowing that times of chastisement are tokens of our Father’s love for us, and that as our Father he will be with us during those times of difficulty: a very near help in times of need.

“... which art in Heaven,”

There is certain significance in this statement which ought not to be lost on us. These words do not merely inform us of the literal location of the Father, but they speak also of His exalted status. He is in Heaven, high above the sights of mortal men. He is the High and Lofty One, who dwells in the high and holy place (Is. 57:15), and we are but creatures of his forming, dwelling upon a corrupt and perishing earth. The point is drawn out and given an application by the Preacher: “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for *God is in heaven*, and thou upon earth: therefore let thy words be few” (Eccl. 5:2). Yahweh is high and exalted; we should not lecture Him in our prayers, but rather choose our words carefully, and let them be few. It is a feature of The Disciple’s Prayer that the prayer itself uses few words. It is a very short prayer ... yet its words reflect a great wealth of meaning. Brevity in prayer is the example of our Master himself ... yet frequently. Short and often is the Scriptural model.

“Hallowed be thy name”

It is a feature of our day for some reason which the present writer has never been able to understand, that men despise those who use the Father’s Name. “Holy and reverend is his name” said the Psalmist (Ps. 111:9). Again, “Let them praise thy great and terrible name; for it is holy” (Ps. 99:3; cp Is. 57:15). Scripturally, the Name is to be honoured and revered: “Sing unto

Elohim, sing praises to his name: extol him that rideth upon the heavens by his name *Yah*, and rejoice before him” is the Scriptural injunction (Ps. 68:4). Why then, do so many object to the merest mention of the Holy Name?

It is a feature of our English Bible that the Holy Name of the Father (i.e. Yahweh) never occurs once. It has been removed in all of its occurrences, most frequently being replaced by the inadequate terms “LORD” OR “GOD” expressed in small capitals, but on occasion the words “Jah” or “Jehovah” are used. This is not necessarily a bad thing, for it means that the Name has been all but hidden from public view. Therefore the average man in the street does not know it - which means that when he uses the word “God” as an expletive in an oath, he is not blaspheming the Deity’s true name. He does not know it to blaspheme it. In this way, although the Translators chose to obscure the Name for entirely different reasons, a useful side-effect is that the Name has become by and large protected from mockery, misuse and contempt, by the heathen. But Christ’s brethren ought to know better; they are in the privileged position whereby they might address the Father by his chosen name with understanding. Rather than to deride and castigate those who use the Father’s name in its correct form and context, they ought to “Hallow”, or “regard as holy” the Name. We have heard many reasons for not using it, but have never heard a single satisfactory one, or one derived from Scripture. Those who would vigorously protest against its use would do well to remember that it is the family name into which the entire ecclesia of Christ is baptised (Mat 28:19). They are thus despising their own family name!

The testimony of Malachi is that “a book of remembrance was written before [Yahweh] for them that feared Yahweh, *and that thought upon his name*. And they shall be mine, saith Yahweh Tz’vaoth in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him” (Mal. 3:16-17). To be written in the Father’s book of remembrance then, and to be chosen as one of the Father’s Jewels, we must think upon His Name. It is no use ignoring it, or despising its use: we must think deeply upon it, that we might understand, honour and hallow the glorious Name of Yahweh.

“... *Thy kingdom come. Thy will be done, as in heaven, so in earth ...*”

An important feature to note in the structure of this prayer, is that firstly the Father is honoured, and regarded as being Holy, and secondly there is the request that His Kingdom shall be come. And why? Not that we might be blessed (although that is an important part which we look forward to), but *that His Will shall be done upon earth*. It is characteristic of so many prayers that we hear these days, that they are mostly man-centred. They begin with requests for temporal things. So many prayers read like a

shopping list – a list of things which we want from our Father. But the Disciple’s Prayer ought not be so. Petitions for the kingdom to come – and that not for selfish reasons, for our own benefit, but that the Will of Yahweh might be done – should be at the foremost of our minds in prayer. It has been noticed by the present writer that as time goes on, references to the Kingdom occur less and less often in the prayers of the brethren, with more humanistic things taking precedence. If the Kingdom is mentioned at all, it is normally tagged on to the end of the prayer, almost as if it were an afterthought. Not so with the true Disciples Prayer – the Kingdom being the thing which the brethren “seek first”, it occurs first in their prayers, before reference to the mundane petitions for our daily needs.

“Thy Kingdom come” appears to be taken from Micah 4:8, *“the kingdom shall come to the daughter of Jerusalem, emphasising the Jewish nature of Messiah’s coming reign, how it will be the kingdom restored to Israel (Acts 1:6), albeit upon a greater, global scale. This is the kingdom that we desire; not the present reign of corruption and immorality, but a new day of righteousness which is soon to dawn upon a benighted world. Our hope is the Hope of Israel – the hope that Israel’s kingdom is soon to be restored, when Messiah shall sit upon the Throne of David, and rule victoriously over a subjugated earth.*

“Give us this day our daily bread”

This would indicate that the prayer is designed for the morning, at the beginning of the day, as opposed to night when daily bread would have already been provided. After glorifying the Name of the Deity, and praying for the kingdom to come, only then does attention turn to temporal matters. This is perfectly in harmony with what the Master instructed his disciples concerning their priorities in life: “seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Mat. 6:33). Having sought first the kingdom of God, the petition is that bread for the day might be granted. Notice here, there is no prayer for tomorrow’s bread, or tomorrow’s affairs, but bread for the current day. So that Master continues in Matthew 6: “take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Mat. 6:34).

Notice, the only request for temporal things is that bread for the day might be granted. That is not to say that we shouldn’t pray for anything else; we should commit all our ways to Yahweh and seek him in all that we do in life (Prov. 3:6). Rather, we should not seek after the material things of this life, but “having food and raiment let us be therewith content” (1 Tim. 6:8). We should be satisfied with the things necessary for the day; the things needful to sustain a mortal existence. The spirit is that of Proverbs 30:8-9:

“Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is Yahweh? Or else I be poor, and steal, and take the name of my God in vain.” Our whole focus in life must be to please Yahweh in doing his will, and our prayer must reflect that state of mind. We should not seek for the high things of this life, we should not be desirous of riches, for then we may become puffed up as did king Uzziah, and forget our dependence upon Yahweh. Neither should we assume that there is some virtue in making ourselves poor, as some do, for then we may be tempted into a course of action which brings Yahweh’s holy name into disrepute. Rather, we must desire only those things needful for the day.

“And forgive us our sins; for we also forgive every one that is indebted to us”

Here is the test of true discipleship – how, and to what extent do we forgive others? For that is the extent to which we can expect the Father to forgive us. The account in Matthew puts this more clearly still: “forgive us our debts, as we forgive our debtors” (Mat. 6:12). The way in which we can expect the Father to forgive us, is seen in the way in which we forgive others. As the Master taught: “If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses (Mat. 6:15). And the same principles are spelled out more plainly still in the parable of the unforgiving creditor (Mat. 18:23-35).

What then, is true forgiveness? In making an appeal to Israel, Yahweh presents himself as a forgiving Father: “I, even I am he that blotteth out thy transgressions for mine own sake, *and will not remember thy sins*” (Is. 43:25). This is consistent with New Testament forgiveness, for speaking of the New Covenant, we read, “... and their sins and iniquities *will I remember no more*” (Heb. 10:17). We have heard brethren say sentiments such as “we are told to forgive, but I can never forget”. But here, Yahweh who never forgets is portrayed as not remembering sins against his people. Forgiveness is total; there can be no remembrance of the trespass that our brother has committed against us; it must be blotted out of our minds, so that it is as if it never took place. That is what we wish from our forgiving Father, and so that is how we ought to deal with others.

“And lead us not into temptation; but deliver us from evil”

Here, the word for “temptation” literally means “trial”. We pray that the Father will not lead us into paths whereby we are tried above measure, and that rather we might be delivered from evil. Notice, the prayer is not that evil will not come – divinely regulated evil will come, for as we have seen,

whom the Father loves, he chastens. But the prayer is rather that with the time of difficulty, a way of deliverance might be made.

The allusion here appears to be to the trials of Jacob, and a Psalm which reflects them in speaking of the trials of David. Jacob was a man who experienced much by the way of divinely regulated evil – which chastised him, and developed him into an outstanding character of faith. But at the last, he blessed Joseph's sons, saying "The Angel which redeemed me *from all evil*, bless the lads ..." (Gen. 48:16). He recognised the Angelic hands caring for him, as Yahweh's ministering spirits delivered him from evil. And David, the inspired Psalmist of Israel alluded to this, in speaking of his own deliverance: "this poor man cried, and Yahweh heard him, and saved him out of all his troubles. The angel of Yahweh encampeth round about them that fear him, *and delivereth them*" (Ps. 34:6-7). We can be certain the evil will come - its form and intensity will vary, according to the Father's wisdom, but we can be assured that however bleak things may appear – and things seemed pretty bleak, humanly speaking for both of these men at the time – the Father's Angels will be with us, and will deliver us from all evil.

The prayer as recorded through Luke ends with this clause, but Matthew continues:

***“For thine is the kingdom, and the power, and the glory,
for ever. Amen”***

Beginning with an expression of praise to the Father and a petition that His Kingdom will come, the prayer ends similarly with a reference to the Kingdom and the Father's greatness. The language here is taken from David's prayer at the enthronement of Solomon: "Blessed be thou, Yahweh Elohim of Israel, *our Father*, for ever and ever. Thine, O Yahweh is the greatness, *and the power, and the glory*, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; *thine is the kingdom*, O Yahweh, and thou art exalted as head above all" (1 Chron. 29:10-11).

The context is to do with David transferring sovereignty over to Solomon that he might rule over Israel in his stead. But David did so with a recognition that the kingdom of Israel was Yahweh's kingdom, that any power and glory which it had was not of the might of men, but of Yahweh. He recognised his proper place before the Father; that great though David's dominion was, all was of Yahweh, and He only was to be praised. This is our position before our Maker. We recognise the Father's hand in all that we do, that we stand according to His Grace. He only is worthy to be praised; to him must be attributed the power and the glory. And his is the kingdom which we so earnestly long for. May that kingdom come quickly. Amen.

Chris Maddocks

“Is it I?”

The Apostles being assembled in the upper room with their Master, he revealed to them that they were not all faithful and true. Being joined together in a final meal of fellowship before Messiah was to drink from the cup of suffering prepared for him by the Father, there senses were shocked by the revelation that from amongst them—from within their own midst—would come the betrayer of Christ.

*“As they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, **Is it I?** And he answered and said unto them, It is one of the twelve that dippeth with me in the dish”* (Mark 14:20).

The Master knew from the beginning who it was that should betray him (Jno 6:64). But none of the disciples knew. They were all together with their Master, performing miracles, healing the sick, and preaching the glad tidings of the coming Kingdom. None of them knew that within their midst was one who would lift up his heel against the Son of Man, condemning him to die the death of a criminal.

But there was within their midst, a false brother “crept in unawares” - unknown, and unseen by all, except the Master. He would manifest himself in due time to be but a wolf in sheep’s clothing, who would seek to devour the Good Shepherd.

But the potential to be a Judas lies in each one of us. Each one of us has “sin” residing “in the flesh” of our mortal bodies, which can induce us into rebellion against the ways of the Spirit. Each one of us can so easily fall away, and “crucify to ourselves the Son of Deity afresh, and put him to an open shame” (Heb 6:6). The disciples recognised this. Amongst the band of faithful followers of Messiah, there was no finger-pointing at each other, or suspicions as to which one of them might be the betrayer—there was only self-examination: “Is it I”? Could it be me that will betray the Master?

The apostle enjoins us all to ask ourselves the same question, when partaking of the memorial feast: “let a man *examine himself*, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body” (1 Cor 11:28,29).

Whilst men of the flesh become preoccupied with pointing the finger at the faults and failures of others, true brethren of Messiah examine their own selves, and consider their own position before the Son of the Most High. For at the last, what will count, will not be how many faults we can find or suspect in others, but whether we have recognised our own potential for sin, and sought repentance for our own failures. Only by confessing our own sins can forgiveness be granted.

Chris Maddocks