

CHRISTADELPHIAN

Advocate

A monthly magazine in defense of the "Things Concerning the Kingdom of God and the Name of Jesus Christ" as embraced in The Hope of Israel with a view to "Taking Out A People For Yahweh's Name"



EDITORIAL – It Is Good for Us to be Here	136
FEATURE ARTICLE – The Prayer of Hannah (Part 2)	140
Q&A – Salute No Man	144
BIBLE BASICS – In My Father's House	146
PROPHECY – The Frog-Like Spirits	149
BOOK REVIEW – The Global Sexual Revolution	153
EXCAVATING THE TRUTH – Bearing His Reproach	159
BULLETIN BOARD – Request for Articles	160
BACK COVER – Doctrines Christadelphians Believe...	BC

JUNE 2021

PUBLICATION TEAM & CONTACT INFORMATION

Postmaster: Send address changes to *The Christadelphian Advocate*, 1934 Taylor Rd. Crozier, VA 23039-2325. Published monthly by The Christadelphian Advocate Publishing Committee (members designated by *). Periodical postage paid at Richmond, Virginia. ISSN 710450.

Function	Name	Email
Subscriptions and changes of address should be sent to the Treasurer.		
SUBSCRIPTIONS Treasurer	Casey King	kerrydouglas42@gmail.com
Material for publication should be sent to the Editor.		
Editor	Jim Washeck*	editor@christadelphianadvocate.org
Secretary	Josh Vest*	secretary@christadelphianadvocate.org
Questions & Answers	Ken Wood*	question@christadelphianadvocate.org
Apologetics	Bill Farrar	whf@sympatico.ca
Exposition/ Exhortation	Mike MacDonald	mikedcol@hotmail.com
Prophecy	Jay Johnson*	fairsize@gmail.com
From Our Past	Jim Henley	jhandmehenley@cox.net
Ecclesial News	Kathy Washeck	kwasheck@hotmail.com
Digital Coordinator	Andrew Johnson	andrewjart@gmail.com
BOOKSTORE	Casey King	books@christadelphianadvocate.org
WEBSITE	www.christadelphianadvocate.org	

SUBSCRIPTION RATES 2021

U.S.A. - US \$24	Canada - C \$29	Rest of World - US \$38
-------------------------	------------------------	--------------------------------

Free digital subscription available through the *Advocate* newsletter.
See *Advocate* website: "Join Our Mailing List."

He that hath my word, let him speak my word faithfully.

Jeremiah 23:28

VOL. 136

JUNE 2021

NO. 06

EDITORIAL

“It is Good for Us to be Here”

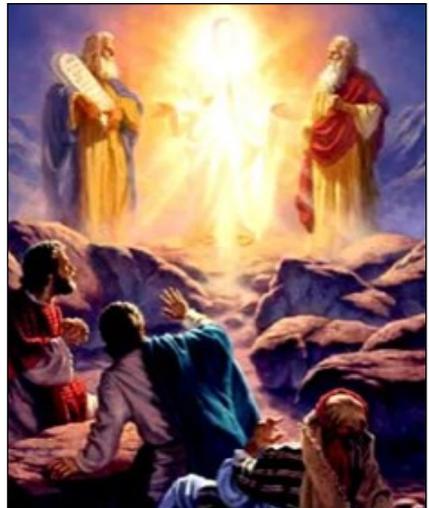
In the January 1913 *Advocate* section “Questions Answered by the Editor,” a correspondent wrote:

I would like for you to explain Mark 9:1: *And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God [God’s royal majesty – Diaglott] come with power.*

Brother Williams answered:

There were some standing there who did not taste of death till they saw an exhibition of the kingdom of God in the vision of the Transfiguration, when Peter and John “were eye-witnesses of His majesty.” They saw Jesus as the immortal king; Moses representing those who will be raised from the dead; Elias, representing those who will be alive when the Lord comes and will be changed [Malachi 4:5]; and Peter and John representing the subjects of the kingdom, who will feel as Peter expressed it: ***Lord, it is good for us to be here.*** (Thomas Williams, *Advocate*, January 1913, p. 10)

The Transfiguration was a confirmation of Jesus and of the glory to come. Peter, James, and John were those who Jesus was referencing which would *not taste of death till they have seen the kingdom of God come with power.* As witnesses to the Transfiguration of our Lord, the disciples saw the glory to come through a Divine “vision,” i.e., Jesus being transfigured in appearance before their eyes (just as he would later be manifested to John in Revelation 1:13-16). We read, *His raiment became shining, exceeding white as snow; so as no fuller on earth*



can white them. And there appeared unto them Elias with Moses talking with Jesus (Mark 9:3-4).

The Transfiguration provided dramatic evidence that Jesus was the Son of God: the Messiah. Jesus had preached the Kingdom to the masses through such parables as the *nobleman who went into a far country to receive for himself a kingdom, and to return* (Luke 19:12). God chose to reveal Jesus' future glory to a select few, who in turn would testify to what they had witnessed, as Peter, some years later expounded to the ecclesias, *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For we received from God the Father honour and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased."* And this voice which came from heaven we heard, when we were with him in the holy mount (2 Peter 1:16-18). The Transfiguration of Jesus was a representation as well as a confirmation of Christ in the Kingdom to come!

In Matthew's account of the Transfiguration, it is revealed that Jesus' *face did shine as the sun, and his raiment was white as the light* (17:2). It has been suggested that Jesus – in the vision – appeared as he actually will in the Kingdom age, and that the “white raiment” and the “shining as the sun” are tokens of immortality and power. **But how are we to understand the presence of Moses and Elias?** The prominence of their mention in the vision assures us of their significance. The disciples saw *Moses and Elias who appeared in glory, and spake of his decease which he should accomplish at Jerusalem* (Luke 9:30-31). **The questions arise, How did they know it was Moses and Elias that appeared with Jesus?** In that the disciples had never seen Moses or Elias, might we assume the Spirit must have revealed their identities to them? Also, were Moses and Elias there in person? A parallel question could be: Was Jesus changed to immortality for the occasion? The answer to these questions is “No.” Jesus was made to appear in glory; and in the same way, Moses and Elias, by the power of God, were made to appear present. In other words, none of the three was there as they appeared to the eyes of the disciples! God gave these three apostles a “vision” of the glory of Jesus in his Kingdom. Thus we read in Matthew 17:9, *When they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen from the dead.*

Two reasons have been suggested as to why Moses and Elias were chosen by God to appear with Jesus in this vision of glory. Previous to the advent of Jesus, God had revealed Himself to mankind through two principal channels: through Moses in the laws and commandments; and then through the prophets. Moses and Elias were fitting representatives of these two components within the Divine Revelation.

This scene upon the mount of transfiguration was what was determined needful to strengthen Jesus' disciples to the necessary status required for the work which lay before them: to instill an unwavering faith which would enable them to overcome the world.

It has been suggested that Moses was selected to appear in the vision to represent the resurrection of the faithful dead and their future presence in the kingdom of God. It is clear from Deuteronomy 34:5-6 that Moses "died" and was "buried." There is no record of his resurrection in Scripture; on the contrary, it is stated that *now is Christ risen from the dead, and become the firstfruits of them that slept* (1 Corinthians 15:20); and, *But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming* (vs. 23). These verses imply that no man had arisen from

the dead, never to return there again before Christ's return.

Elias, on the other hand, was perhaps there in vision to represent those worthy who will be alive when the Lord comes, and upon approval, *changed in a moment, in the twinkling of an eye* (vs. 52). Though Elias was taken up by a whirlwind into heaven (2 Kings 2:11), we don't know what became of him; yet we know his fate based upon Romans 5:12, that *death passed upon all men, for that all have sinned*. Thus, Moses and Elias were then caused to appear in vision to confirm and manifest the *one hope of our calling* (Ephesians 4:4) and the glory of the Kingdom to come.

Another element of the Transfiguration was the bright cloud that "overshadowed" them, and a voice out of the cloud saying, *This is my beloved Son, in whom I am well pleased; hear ye him* (Matthew 17:5). The disciples *fell on their face and were sore afraid* (vs. 6). Jesus touched them and said, *Arise, be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only* (vs. 6-8). We read in Revelation 1:7, *Behold He cometh with clouds; and every eye shall see him*. This prophecy will find its fulfillment when Christ returns accompanied by a bright "cloud" of immortal saints. The bright shadows of that cloud in the vision were limited to the place on the mount where the vision took place. However, when the kingdom of God has come, the shadows of that bright cloud will spread to the utmost bounds of the earth, and its light and glory will gladden the hearts of the remnant and their generations.

In conclusion: This scene upon the mount of transfiguration was what was determined needful to strengthen Jesus' disciples to the necessary status required for the work which lay before them: to instill an unwavering faith which would enable them to *overcome the world* (1 John 5:4-5). Thus they

were given a vision of the coming kingdom which they so ardently hoped for. We note in this same chapter addressing the Transfiguration (Matthew 17), that the weakness of faith is given as the reason for the failure of the disciples to cure the lunatic (Matthew 17:14-17). Similarly, Peter's faith had failed him in his attempt to walk on the water to Jesus (Matthew 14:28-31). The Transfiguration and the many other examples of God's spirit power were to give them a taste of the powers of *the world to come* (Hebrews 6:4-5), and when the ecclesias were formed that power was among them in the form of *signs and wonders* and *gifts of the Holy Spirit* (Hebrews 2:4).

Brothers and Sisters, we too can contemplate the Transfiguration, not as Peter, James, and John did, but with the mind and the eye of faith. Filled and motivated by the inspired Word, can we not visualize *the heavens opened, and the Son of Man standing on the right hand of God?* (Acts 7:56)

It appears that the disciples and others who experienced the nearness of God reacted with a deep sense of humility and unworthiness to be in God's presence. Surely, it is better to have had this reaction than to never have experienced, or worse yet, never even recognized the reality of Almighty God. The experience which impelled Peter to cry out, *Lord, it is good for us to be here* (Mark 9:5) will be the universal experience of the subjects of God's kingdom when *all shall know the Lord, from the least to the greatest* (Hebrews 8:11): when there will be *peace on earth, and good will toward men* (Luke 2:14).

Editor

Much of the thoughts and writings expressed within this editorial were gleaned from articles published in the Advocate in past years, as found in the digital Advocate Index – 1885-2019, including: (December 1926, Thomas Williams, pp. 349-352); (February 1945, Allen Laird, pp 32-33); (January 2004, Ken Wood, p. 4); among others. We recommend the Advocate Index (available free on the Advocate website) as a resource for brothers and sisters to search and review what has been written and preserved for our learning. We trust you will find the Advocate Index a profitable source for study as well as for lecture and article preparation.

FEATURE ARTICLE

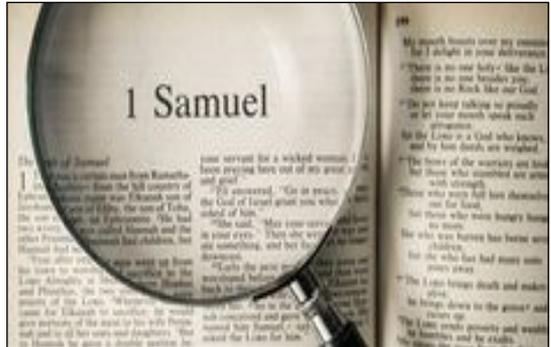
The Prayer of Hannah (Part 2)

(An Example and Model for Us)

Part 1 of this series introduced Hannah and her solemn petition to the Lord for a son, and her faithful follow-through to deliver the young child Samuel to Eli the high priest at Shiloh. Part 2 follows Hannah's prayer of thankfulness expressed in verses 1 and 2 in Part 1; here addressing the remaining most significant eight verses of Hannah's prayer, reflecting her understanding of God's great mercy, righteousness, omnipotence, and His plan and purpose through Christ and the promises.

Returning to our consideration of Hannah's prayer, she pleads in **1 Samuel 2:3** – *Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.*

These words voice Hannah's righteous conclusion as to her own personal circumstances, and as to her place before the LORD. There is no room in her for pride such as had been displayed by Elkanah's other wife, Peninnah (the one who had long taunted Hannah and vaunted herself above Hannah's barrenness). Hannah does not allow herself *pride* or *arrogance* such as Peninnah had displayed through her disdain, condescension, and derision for her.



Hannah confesses, *the LORD is a God of knowledge, and by Him actions are weighed*. The word *knowledge* (Strong's #1844 *de'ah*) in this context would seem to extend well beyond mere knowledge to involve perception, insight, and understanding. The implication is that **God's perceptions** go far beyond the surface indications of one's conduct (it goes to one's motives and reasons), for by Him all contrary doings, such as Peninnah's overt conduct towards Hannah, *are weighed* (Strong's #8505 *takan* – "to be balanced, just"). The meaning would seem to be that such conduct would be responded to in some manner. God's ways are just and righteous, and far above the petty opinions or offenses of fallible human critics and rivals.

1 Samuel 2:4 – *The bows of the mighty men are broken, and they that stumbled are girded with strength.*

This is a further evaluation, in our opinion, of the difference between those who seem to be “mighty” and those who “stumble,” for it is the contrast between the former state of things between Peninnah and Hannah. The two wives at first are almost *stereotypes* of the two categories of relative strength before the LORD. Peninnah seemed profusely blessed, and constituted *mighty* in her family life, while Hannah had been the one who was *stumbling* in her perceived role as an inferior wife, and her lack of provision of children in the family of Elkanah. The relative positions of both are equivocal ... and subject to sudden change at the volition of the LORD of heaven and earth!

We believe that the metaphor carries weight over and beyond this limited comparison of Elkanah’s two wives. Its meaning shall bloom into greater profusion in the greater, national application of principles, i.e., the blessing of God for the humble servants of today who are destined for a much higher purpose. The former, temporary status of each may quickly be reversed at the Father’s behest: and the result will be notable.

1 Samuel 2:5 – *They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.*

The local (or limited) application of the principle to Peninnah and Hannah is far too narrow to be taken wholly in their specific, limited sense. Now the reader perceives a **wider sensibility** of Hannah’s prayerful words: her deeper perception of the LORD’s more elevated, more expansive, more robust intentions for mankind. Is not God’s overriding concern, in the greater scheme of things, upon His superb creation, with His living, breathing, sentient, responsive people who dedicate themselves to His service and volition? It seems to be upon these with whom Hannah’s prayer now becomes focused.

1 Samuel 2:6 – *The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

Here in verse 6, Hannah enlarges her view of things. These weighty decisions have to do with the LORD’s privilege of election and grace, but

***He raiseth up the poor
out of the dust, and
lifteth up the beggar
from the dunghill... Thus
shall the most humble
servants of the Lord God,
the most deprived and
reviled by the world,
become pillars in the
coming age.***

because they are His inherent privileges, they are inscrutable by man, and disregard any human criticism or rejection.

1 Samuel 2:7 – *The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.*

We cite Deuteronomy 8:17-18 to illustrate that such profound abilities are solely in the LORD's hand. This passage says ... *And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day.* These powers are directly attributable to God alone, and not to any innate human skill or advantage.

The same principle is illustrated by the sober realization of God's providence as voiced by another humble servant of the LORD in Job 1:21, where Job humbly admits after the disasters which destroyed his family and property, that *the LORD gave, and the LORD hath taken away his wealth and livelihood.*

Hannah's following words are a tribute to God's omnipotence ... to His care, both benevolent (and in some cases punishments), as seen in His actions toward certain individuals among His creation. Also, it passes without criticism of any sort that He elevates those of low degree to high positions of power and authority. For example, on the same principle and without explanation, He relates, *Jacob have I loved, and Esau have I hated* (Romans 9:13). These actions result in some becoming "pillars of the earth," which is an apt description of the exalted position of the "least of these" inhabitants of His coming Kingdom, and the glorious nature to which they shall have been raised by His grace! Hannah's prayer continues in its seemingly wider scope...

1 Samuel 2:8 – *He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.*

Thus shall the most humble servants of the Lord God, the most deprived and reviled by the world, become pillars in the coming age. Hannah seems to have recognized the much larger purpose of her heavenly Father as her humble and deprived state was suddenly turned about, and her position abruptly reversed in the family of Elkanah. With this realization, Hannah acknowledges without judgment the ungodly conduct of Peninnah toward her in her barren state: her former condition of being "poor" (having no children), and a "beggar" (for His mercy). However, she also recognizes the broader purpose of God with the earth and His people. These *pillars of the earth* are the inheritors of immortality in the coming day of His

salvation – those upon which the establishment of His justice and mercy in the earth depend, for their blessed future possession of immense power and authority is foretold in the words of Psalm 149 in powerful phrases: ⁴*For the LORD taketh pleasure in his people: he will beautify the meek with salvation.* ⁵*Let the saints be joyful in glory: let them sing aloud upon their beds.* ⁶*Let the high praises of God be in their mouth, and a two-edged sword in their hand;* ⁷*To execute vengeance upon the heathen, and punishments upon the people;* ⁸*To bind their kings with chains, and their nobles with fetters of iron;* ⁹*To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.* These future “pillars” are thus defined as benefitting in many ways, and as serving God in many capacities:

1. As pleasing the LORD in that day (vs. 4)
2. As being beautified with salvation (vs. 4)
3. As being joyful in glory (vs. 5)
4. As singing aloud (praising Him) upon their beds (vs. 5)
5. As praising God highly with their mouths (vs. 6)
6. As being equipped with a two-edged sword in their hand (vs. 6)
7. As executing vengeance upon the heathen (vs. 7)
8. As placing punishment upon the people of resistance (vs. 7)
9. As binding their kings with chains (vs. 8)
10. As binding their nobles with fetters of iron (vs. 8)
11. As executing upon them the judgments written (vs. 9)
12. And as being “held honorable” for all the above (vs. 9)

These expansive qualities define *the pillars of the earth* in that approaching day of glory to God, and of universal praise to His Holy Name! That condition too is one of election, of purpose, and of the intent of our Heavenly Father, as His will and ways become visibly established in the earth. To this certain end He exercises His volition upon those who have dedicated their lives and service to Him; while the certain and secure destiny of His elect is defined in the last two verses of Hannah’s prayer:

1 Samuel 2:9 – *He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.*

1 Samuel 2:10 – *The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.*

Hannah’s heartfelt prayer here comes full circle (1 Samuel 2:1) in the exaltation of the “horn” (Strong’s #7161 – “symbol of strength and status”) of God’s anointed – not only that of the LORD Jesus Christ as King, but

also in the horns of the immortalized saints of the LORD in that great day. Their power and might, symbolized by Hannah's exalted horn, show them to be persons of authority and righteousness – as the only ones remaining to reign supreme among mankind. *And the Kingdom shall be the LORD's* (Obadiah 1:21).

Harold Lafferty, Hagerstown, MD

Q & A

Readers are asked to submit questions to be answered as well as comments on previously published answers in this section. Questions and comments may be sent to: Brother Ken Wood at question@christadelphianadvocate.org



Salute No Man by the Way

Carry neither purse, nor scrip, nor shoes: and salute no man by the way.
(Luke 10:4)

Question: I understand why the disciples didn't need to carry purse, scrip or extra shoes; but why did Jesus instruct the seventy not to greet anyone when he sent them out "into every city and place"?

Answer: Yes, when the "other seventy" were sent out two by two, it was a matter of faith that their "necessities" would be provided for. They were to herald their Master's soon arrival in every town and village, and prepare the "way" for them to receive the Gospel message from the Messiah himself. They would not have to worry about food or shelter as they were told in Luke 10:7 (ESV), *And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages.*

However, the instruction from their Lord to *salute no man by the way* is curious, and on the surface even sounds impolite. Indeed, why would the very kind and compassionate Jesus of Nazareth ask these chosen disciples not to greet anyone in their travels or *by the way*? **We believe the answer is found in the difference in customs, that is, in Christ's day in the Middle Eastern world.** We are accustomed to the manners and etiquette of the Western world in our day. As we pass one on the street, a "salute" to us would be nothing more than a nod of the head, a quick grasp of the hand or even just a smile as a friendly gesture. But, salutations in other parts of the world can be very different.

This was certainly the case among those living in Judea, Samaria and Galilee in the first century. If someone from that time and part of the world were to witness one of us hurrying from our car into a store and simply nodding to an acquaintance as we passed them, they would consider us to be very impolite. They would never be so rude, for a proper greeting for them is by no means a simple gesture. A **“salutation” in the Middle East, especially in Bible times, would involve many embraces and bowing down before their acquaintance, and even prostrations on the ground.** Especially if this was someone they knew well, we would expect them to rush up and fall upon their neck, so to speak, and kiss them on both cheeks. There was even a greeting “ceremony” that involved special gestures with each laying their right hand over their heart, then on their lips and then slowly raising their hand to their forehead before finally clasping each other’s hand. These gestures and greetings were meant to convey their love, friendship, esteem and respect for one another.

It was also customary and expected that conversation would follow the greeting. They would first inquire of each other’s welfare. There was the propensity to make a seemingly endless number of inquiries and of course, interjecting their own thoughts, and perhaps even entering into the business which really did not concern them. Such conversation could continue for an indefinite period of time before a final embrace and parting of company. The point is that all this could result in a significant delay as one traveled from place to place. This was time that the seventy did not have.

These thirty-five pairs of disciples could not afford to “delay” their journey by long and formal salutations. Thus, the direction of their Master to *salute no man by the way* was suitable to a temporary and rapid mission which could have been interrupted by making or renewing acquaintances. The command of our Savior strictly forbade all such loitering. Such salutations would waste time, distract their attention, and in many ways hinder the prompt and faithful discharge of their important mission.

Can we recall another occasion in the Bible where someone was instructed not to “salute” anyone on their way? Was not the situation with Gehazi in 2 Kings 4 very much the same? He, too, was on an urgent mission which could not afford to be delayed in any way. The customs were the same in Old Testament times. Greetings were never to be a simple gesture of acknowledgement that one had laid eyes on someone he knew. The custom then was the same as at the time of Christ. What then did the prophet Elisha direct his servant to do and not to do? *Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again* (vs. 29).

The same concern motivated Jesus to direct the seventy disciples to *go not from house to house* (Luke 10:7). Instead, they were to go to a single home while in a particular village or town and remain there. They were to enjoy the necessary hospitality of that one house and family, but moving from one to another would involve more time. Each new family would want to prepare a feast to welcome their company as was the custom. Such “excessive” hospitality would also consume precious time they did not have to complete their mission.

What might the lesson be for us as 21st century disciples? There is certainly nothing wrong with friendly greetings, conversation and enjoying one another’s company and hospitality. However, any of these things can be done to excess. How might we define excess? We can safely say that anything becomes excessive if it distracts or delays us from completing our mission in life, *Fear God, and keep his commandments: for this is the whole duty of man* (Ecclesiastes 12:13).

Ken Wood, Richmond, VA

BIBLE BASICS

In My Father’s House

In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:2-3).

These two verses are among the most often quoted and yet the most misunderstood passages in the Bible. This has been, and will continue to be, the subject of many debates among those attempting to understand their meaning. We are interested only in this passage as Christ intended it to be understood. As with any quotation from the Bible, its meaning in relation to the complete word of God must be understood. We always court the danger of misunderstanding when we attempt to lift only that from the Bible which we want to lift, and do not take into consideration its context and related scriptural declarations.

The house of God in which Christ promised to prepare a place for his disciples is not a house of inanimate wood and stone, but a house composed of men and women, Christ himself being the head of the house.

In John 14:4 Christ said, *And whither I go ye know, and the way ye know.* This was as if Christ had said to his disciples, “You know that I am going to the Father, but you cannot follow me literally into His presence. But there is a way by which you can come to Him in communication.” That this is what is meant is shown conclusively by Christ’s answer to Thomas, when Thomas said unto him, *Lord, we know not whither thou goest; and how can we know the way?* Jesus said unto him, *I am the way, the truth, and the life. No man cometh unto the Father, but by me* (vss. 5-6).

You will readily see that the master is not speaking here about how they can reach heaven when they die, but rather how they can reach the Father in prayer through Christ during their lives. We see this plainly stated in John 14:13, *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.* This was the great comfort which he left them. Paul refers to it in his epistle to the Ephesians where, speaking of Jews and Gentiles, he says, *For through him we both have access by one spirit unto the Father* (2:18). When Christ said, *The way ye know*, he meant the way of access unto the Father.

To gain an idea as to what God’s house might mean, let us look at Micah 4:1-2 where we have the prophecy, *But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem.* Here we see that the house of God is to be established on the earth at a time identified as *the last days*. Now the house of God in which Christ promised to prepare a place for his disciples is not a house of inanimate wood and stone, but a house composed of men and women, Christ himself being the head of the house. This is taught by Peter who was one of those to whom Christ spoke when he said, *In my Father’s house are many mansions.*

In 1 Peter 2:3-5 we read the following words, *If so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.* The apostle Paul in his letter to the Ephesians speaks of this house of God in which the apostles were promised a place, and how beautifully he explains it. He shows the house of God in the process of formation, designating the place of the apostles within it. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together*

groweth unto an holy temple in the Lord: in whom ye are builded together for an habitation of God through the spirit (Ephesians 2:19-22).

From this we may conclude that the place prepared for the apostles in this house of God is in its foundation, while all the other children, as living stones, are builded together on that foundation to become *an habitation of God through the spirit*. The work of fitly framing together this building / house of God has been given to Christ; for while it is the Father's house, it is Christ's as well because He has



been appointed head over it. Paul says, *For every house is builded by some man, but he that built all things is God. But Christ as a Son over his own House, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end* (Hebrews 3:4, 6). This is the house of God that is to be established on the mountains of Israel, unto which the nations are to flow to be taught God's ways and learn to walk in His paths, *for the law shall go forth from Zion and the word of the Lord from Jerusalem*. When Christ returns to the earth, he assuredly will gather his house together and make it a royal house: the household of the *Lord of lords, and King of kings* (Revelation 17:14).

The reward for the righteous, that is, those found worthy in the day of judgment, is here on the earth. In Revelation 22:12, Christ says, *Behold, I come quickly; and my reward is with me, to give every man according as his work shall be*. The apostle Peter speaks of this reward / inheritance being *reserved in heaven* for us, and declares it is to be *revealed in the last time*, and that it is to be *brought unto us at the revelation [appearing] of Jesus Christ* (1 Peter 1:4-5, 13).

When the apostle Paul was about to die, he did not indulge in rhapsodies about mansions in the skies, but we remember that he said, *There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing* (2 Timothy 4:8). Peter gives us a clue to what is meant by "that day," *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away* (1 Peter 5:4).

Thus, we see that Paul and Peter both looked for the appearing of Christ as the time when they would be rewarded. They never expected to go to heaven. They were always looking for Christ to come, and continually exhorted the believers to wait and watch and be ready for his coming. We can read the accounts of all the death records in the Bible, and we will not find any reference to their having gone to heaven or to their reward. In addition, we have the statement in Acts 2:34 that *David is not ascended into the heavens*. Now we know that David is spoken of as a man *after God's own heart* (Acts 13:22). Surely then if heaven was appointed by God as the place where the righteous should go at death to receive their reward, David would surely have gone there, and yet we are assured by the inspired apostle that he did not go there.

Proverbs 10:30 informs us, *the righteous shall never be removed; but the wicked shall not inhabit the earth*. The righteous are not simply to receive their reward on the earth and then depart to some other sphere of existence. They are not to be taken to heaven after they have received their reward at the judgment seat, for according to this inspired statement of Solomon, they are never to be removed from the earth.

Finally we have one more convincing point. When the disciples asked Christ to teach them how to pray, one of the first things which we learned in our study of God's Word says, *Thy Kingdom come. Thy will be done in earth, as it is in heaven* (Matthew 6:10). Therefore let us look up, and be aware of the signs of the coming of Christ to judge his servants and reward the righteous. Let us so live our lives that we may share in that reward; that we may see the day when it will be on earth as it is in heaven.

(A lecture given in St. Louis, MO on December 22, 1968
by Brother C.V. Leichliter)

PROPHECY

The Frog-Like Spirits: An Extended View

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty (Revelation 16:12-14).

Brother John Thomas wrote in his book Eureka, “We are now at this writing, in the spring of 1868, near the last months of 1260 years, during which the saints were sentenced to involuntary subjection to the Little Horn with Eyes and a Mouth; and the Frog Sign is still in manifestation.” Brother Thomas interpreted very clearly that the frog sign was in fact French influence, and he demonstrated the operation of it in his own day.



We are now 138 years beyond 1868 and our Lord has not yet returned nor has the “battle of the great day of God Almighty” taken place. Yet we are faced with the fact that the frog-like spirits “go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.” How will this come about?

It is universally agreed by students of Bible prophecy the world over, that the drying up of the great river Euphrates refers to the termination of the Ottoman Empire, the last phase of which came to an end in 1918 with British General Allenby’s victory in the Middle East and the surrender of the Turkish forces.

Brother Thomas believed that the “kings of the east,” noted in verse 12, were Christ and the saints. Be that as it may, the end of the Ottoman Empire prepared the way for other kings of the east, which came into existence following the end of World War I. We are now 88 years beyond 1918 and we are still waiting for our Lord’s return; albeit, we believe it to be very soon.

These three powers... will accomplish the “miracle” of turning the “kings of the earth and of the whole world” against Israel.

These other “kings of the east” which gained their independence are Egypt (1922), Iraq (1932), Lebanon (1941), Syria (1944) and Jordan (1946). These nations are all Arab and all predominately Muslim. Since the formation of the State of Israel, they have become very prominent in world affairs and through emigration and natural increase, are becoming a significant percentage of the populations of Europe and North America, but especially

France. They have also generated a terrorist atmosphere designed to ultimately conquer the world and convert it to Islam. But above all, they are archenemies of Israel and the Jews in general.

The “battle of the great day of God Almighty” is against Israel. What kind of influence, then, must the frog-like spirits have to exhibit to bring about the gathering of the nations against Israel? I submit that the influence is ANTI-SEMITISM.

There seems to be little dispute that the symbol of the Dragon refers to Russia and her satellites. That of the Beast refers to Europe and that of the False Prophet – the Papacy. All three of these groups are historically anti-Semitic. Russian pogroms against the Jews have gone on for centuries, right up to 1917. Europe mistreated Jews throughout the Middle Ages and in modern times, the Holocaust being the crowning example. The Catholic Church forced conversion on the Jews from 460 A.D. to 1858, the most intense example being the Spanish Inquisition. As late as 1858, Papal gendarmes seized a six-year old Jewish boy, Edgardo Mortara, of Bologna, Italy, who had been christened by his Catholic nurse while he was ill. Not only Jews throughout Europe, but Napoleon III and Emperor Franz-Joseph protested. But the boy was brought up a Catholic and filled with hatred of Judaism. He died in Belgium in 1940.

These three powers, expressing virulent anti-Semitism of a French essence, will accomplish the “miracle” of turning the “kings of the earth and of the whole world” against Israel. Just what is the nature of the French or frog-like influence? IT IS A POLICY OF OFFICIALLY DENYING THE PRACTICE OF ANTI-SEMITISM, WHILE AT THE SAME TIME FEEDING THE FIRE AND SECRETLY STOKING THE COALS OF JEWISH HATRED BY MEANS OF FABRICATED PROPAGANDA. There is considerable evidence to support this allegation.

France is well known for a long and continuing involvement in anti-Semitism. The late historian George Mosse (University of Wisconsin) was asked (with Germany and Austria in mind) if the Shoah (Holocaust) could have been possible in 1913. Without hesitation he responded: “Of course, one could never know what the French are capable of doing.” According to Mosse, pre-Holocaust or at least pre-1914 anti-Semitism proliferated in and was more characteristic of France than of Germany.

The Dreyfus affair (1894) dealt with the convicting of Alfred Dreyfus, a Jewish French army captain, for treason. He was sentenced to life imprisonment on Devil’s Island. After two years, another army officer confessed that he had forged the documents which had condemned Dreyfus. Dreyfus, instead of being set free, had his sentence reduced to ten years. Fortunately, ten days after Dreyfus’s second trial, a new government pardoned him. It took seven years for Dreyfus to be restored to the army,

and then with the reduced rank of major. Even then, right wing political elements along with the army and the Catholic Church still upheld the court martial. As a result of this affair, the French government legislated the separation of Church and State.

In the Second World War, France's Vichy Government was responsible for sending 70,000 French Jews to German concentration camps, where they all perished. In 1967, Charles de Gaulle remarked that the Jews were "an elite people, sure of itself and domineering." This remark opened the floodgates of increased anti-Semitism.

An article appeared in the New York Sun on January 26, 2004 which stated that explicitly anti-Jewish books have been published by major French publishing houses, including books intended for children and teenagers, a market that, in theory, is strictly controlled by French law. In March of 1997, twenty-one Paris school directors alerted the board of education that their schools were sending out anti-Semitism and Holocaust-denial propaganda... One must merely search the Internet to discover the nature of the frog-like "spirits of devils working miracles."

Compounding this problem is the growing influence of the Muslim population who do not hesitate to distort the facts. When the second Palestinian uprising broke out, Israel was painted as a monstrosity, a Nazi state intent on killing children. Israel has been very careful to avoid killing children, whereas the Arab terrorists and suicide bombers have no conscience in the matter.

We have seen and expect to continue to see accusations against Israel for bombing Gaza and Lebanon without any reference to the reason for this. No mention is made of the continuing rocket attacks from these quarters. The Arabs are dedicated to the destruction of Israel and have no intention of living peacefully side-by-side with Israel. These one-sided accusations against Israel will continue to increase until the anger of the nations is aroused to the point where they are convinced that cooperative military action is necessary. Little will they realize that they are being Divinely led to their own destruction upon the mountains of Israel.

*E. R. Evans, Burlington, ON – Brother "Ted" fell asleep in Christ
on August 6, 2020.*

(This article was published in the January 2007 Christadelphian Advocate. It remains relevant in its history and its message as much today as at any previous time, considering the increase in anti-Semitism and the massive number of Jews fleeing to Israel. We are reprinting this for the benefit of all subscribers, both new and long-term.)

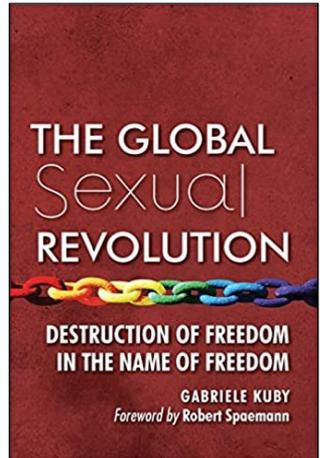
BOOK REVIEW

The Global Sexual Revolution

Gabriele Kuby, *The Global Sexual Revolution*, Lifesite Angelico Press, Kettering, OH, written in German in 2012, published in English in 2015. Available from amazon.com, \$19.95 paperback edition.

One of the ideologies sweeping the globe is “gender mainstreaming,” the push to remove gender identity. Many of us will have felt its thrust into the workplace and schools. Although we might find the topic difficult or even distasteful, we need to be aware of why “gender mainstreaming” has become pervasive and what the consequences of accepting it are. One resource that may be helpful is the book, [The Global Sexual Revolution](#). This review provides an overview of the book and some key points that explain why, from God’s perspective, this ideology is evil.

For most of human existence, it was considered obvious that there are two sexes, male and female. This binary option is determined by biology. In the early 20th century, researchers discovered that sex was determined by chromosomes, females having two “X” chromosomes and males an “X” and a “Y” chromosome. The sex of an infant was easy to determine at birth. The postmodernist thinking is entirely different. It rejects biological predetermination of binary sexual identities in favour of a fluid concept of gender. Gender fluidity means that one’s gender is not binary (male or female) and not predetermined by biology – it can range and change according to one’s own self-determination. How this profound change in approaching sexual identity occurred is one of the core themes of the book under review.



[The Global Sexual Revolution](#) addresses another core theme that applies to our stance as conscientious objectors: the serious consequences of going against the tide.

Today, anyone in the political, academic, media or even ecclesiastical realms who brings forth reasons why the sexual act belongs exclusively within the marital relationship between a man and a woman, and should be open to conceiving children, puts himself at risk. Anyone who

scientifically discusses the risks and consequences of non-heterosexual behavior, or flat-out opposes sexual deregulation, opens himself up to becoming a social pariah. He may be stigmatized with obscenities, lose his professional position, be harassed in many ways by interest groups, or otherwise discriminated against. In Germany, demonstrations on behalf of family values need heavy police protection. Criminalization through anti-discrimination laws and new punishable offences such as “homophobia” and “hate speech” is already a reality in some countries and is being promoted globally.¹

In a later section of the book, the author describes risks that those who oppose the gender mainstreaming agenda can face:

- Social ostracism of those who violate political correctness.
- Character assassination through accusations of being fundamentalist, bigoted, radical right-wing, racist, anti-Semitic, sexist, biologistic or homophobic
- Exclusion from public discourse.
- Reprimands by superiors and the threat of sanctions.
- New criminal laws: anti-discrimination, hate speech, homophobia.
- Job dismissal.
- Denial of employment and career.
- Heavy fines.
- Obligatory training in gender ideology.
- Imprisonment.
- Prohibition of homeschooling.
- Telephone and email harassment, hate mail, death threats.
- Media campaigns.
- Social media campaigns.
- Disruption of events.
- Vandalism.
- Physical attack.

This all happens when people dare to resist enslavement through sexualization – not through discrimination, hate, violence, or any of the methods named above, but just because they state their opinion, make use of their civic freedoms, and refuse to behave in ways forbidden by their conscience. The homosexual movement is the spearhead of the movement to curtail democratic freedoms. It is supported by the UN, the EU, most

Western governments, the mainstream media and big business (like Google, Facebook, Twitter, and Apple) that have the power to change public opinion.ⁱⁱ

Publicly opposing the gender mainstreaming ideology at any level has

The author probes this paradox: How could an ideology that aims to be the ultimate liberator... be itself a form of enslavement to a new tyranny? The author answers by alluding to the Scriptural metaphor of being enslaved to sin.

serious consequences. Since the Bible's view of created binary sexes (the traditional view that shaped Judeo-Christian understanding) opposes this ideology, we are in the crosshairs of those promoting the adoption of gender mainstreaming as a core principle of society's view of sexual identity. In her preface, author Gabriele Kuby gets right to the point of how significant this issue really is to society:

The book you are holding cannot be read without an emotional reaction. The global sexual revolution affects everyone – man and woman, young

and old, our personal existence and the future of society.ⁱⁱⁱ

The book traces the historical development of the sexual revolution from the time of the French Revolution forward, noting the role played by such influencers as Margaret Sanger, Karl Marx, Wilhelm Reich, Sigmund Freud, C. G. Jung, Alfred Kinsey, and Simone de Beauvoir, among others. It was not really until this century that it received widespread popular acceptance as reflected in legislative reform. Typical of the new wave of thinking is The Gender Manifesto, published in 2006 by a group of German academics, all of them women. In describing the bottom line position of this document, the author writes:

In plain language: anyone who thinks there is a divine purpose for man and woman is a religious fundamentalist. Whoever finds it significant that a body's cells are defined genetically male or female, or that men's and women's brains show considerable differences, is a biological sexist fundamentalist and therefore a dangerous enemy of freedom because he opposes loosening "the ties, relations and attachments of the bipolar hierarchical gender order."^{iv}

Proponents of the gender mainstreaming ideology are gaining increasing political power and exercising more clout to enforce their agenda, as the author shows. As a result, gender mainstreaming is the emerging intersection point for conscientious objection.

Why could this issue be far more formidable in its scope than the traditional conscientious objection stance related to not serving in the military when drafted to do so by the State? The issue of military service affected a specific demographic in our community – primarily males between the ages of 18 and 25. This issue affects brothers and sisters of any age and is not tied to a global crisis requiring military mobilization. Its impact, therefore, is far more pervasive and extensive across all ages. Reading this book is one tool that can help us prepare for questions we might be called on to answer, and enable us to give reasons for our understanding.

The author explains the connection between why gender has been labelled a “social construct” – that is, a personal and not objective biological reality – and the celebration of diversity and differences. She points out that postmodern thinking is based on the tenet that no objective truth or reality exists, and so it is up to the individual to choose what is right and wrong. This choice is perceived as a “liberation” of man and woman from the conditions of existence placed on them by God. Since to postmodernists, God doesn’t exist, this “liberation” forms the ethics for any society.

In the reviewer’s opinion, the author is very perceptive in discerning why the global sexual revolution has advanced so rapidly, threatening the foundation of Western culture with the traditional family as its structural backbone. The first factor was the ubiquitous influence of electronic and digital media, through entertainment and news:

...the Judeo-Christian foundation of Western culture was starting to crack. The message of “sexual liberation” had made it into every living room and most bedrooms. Through the media’s constant stimulation of the sex drive, with ever more shameless images of all types of sexual behavior, the views and behavior of the masses had shifted at their moral core – sexuality.^v

The unprecedented reach of modern media distorted the masses’ moral compass. As more and more cultural taboos were broken, in terms of what could be depicted, the way was opened for individuals to be personally overcome by the things they watched and heard. Thus morally compromised, they could no longer in conscience resist the tidal wave bearing down on society.

A person rooted in religion and family is hard to manipulate. First the moral bond to belief in God and the social bond to the family must be broken if people are to be seduced by the lure of free sexual gratification.

A person rooted in religion and family is hard to manipulate. First the moral bond to belief in God and the social bond to the family must be broken if people are to be seduced by the lure of absolute freedom and free sexual gratification. For decades, increasing prosperity made it possible to sell fun as the meaning of life, with sex front and center. Once the views and behavior of the masses had been altered in this way, the global cultural revolution could proceed unhindered through public debate and blatant opposition. Sexualization – even if it’s just the occasional fling and a bit of pornography – blinds people and makes them unwilling to resist attacks on the fundamental pillars of society’s values system, such as a legalization of abortion and homosexual “marriage.”^{vi}

The book’s chapter on pornography is entitled *Pornography – Completely Normal?* The author emphasizes the goal of postmodernists in reaching children to normalize the consumption of pornographic images, its addictive nature, and the destructive and degradative effect of using pornography on both the user and the producer. A zero-tolerance policy towards pornography is an important discipline in the believer’s life to avoid also being worn down by the postmodern sexual agenda.

That chapter is followed by one called *Hetero, Home, Bi, Trans – Are We all Equal?* in which the author shows how the original prevailing psychiatric diagnosis of homosexuality as a gender identity disorder has been abandoned, even to the extent of precluding treatment to address it. The author unmasks certain facts related to homosexual behavior through statistics which show the harm that this lifestyle choice often causes.

The author is a sociologist who converted to Catholicism in 1997. She is widely read, conveys a good grasp of the subject matter, both from historical and contemporary perspectives, and is devout in her commitment to her faith. In places, her devotion to Catholicism leads to both defensiveness concerning the Roman Catholic Church and admiration for the positions on sexuality expressed by recent conservative Popes.

The author probes this paradox: How could an ideology that aims to be the ultimate liberator, in providing absolute freedom, “unfettered by any natural or moral limitations” – a freedom in which “there is no ‘good,’ no ‘evil,’ and no system of standards” – be itself a form of enslavement to a new tyranny? The author answers by alluding to the Scriptural metaphor of being enslaved to sin.

...the beautiful gift of sexuality requires cultivation [discipline – reviewer] if it is to allow people to have successful relationships and a successful life. The opposite – the coarse acting out of all desires – distorts the person and the culture. A person sexualized from childhood is taught, “It is right to live out all of your instincts without reflection. It

is wrong for you to set boundaries for them.” He uses his own body, and the bodies of other people, for satisfying his sex drive, instead of expressing personal love. This drive is powerful, because it has the task of ensuring the survival of humankind. The person who does not learn to cultivate it for the expression of love and the creation of new life is ruled by it. A person driven in this way loses his freedom. He no longer hears the voice of his conscience. He loses the ability to love and the ability to bond. He loses the desire to give children the gift of life.^{vii}

In the reviewer’s opinion, this book can be recommended reading for adult Christadelphians, especially those in positions of responsibility in ecclesias, Bible Schools, and other community events as well as parents who have school-age children. To be aware of the sweeping cultural changes taking place and the manner of their promotion is the first line of defense in being able to address them. To our community, the book underscores the daunting challenge which we face in standing up for what we believe, according to the Lord’s wisdom, being *wise as serpents and harmless as doves*.

The author notes that the altering of the population’s social norms and attitudes is particularly directed at youth: when they are impressionable and vulnerable. Protecting our children and our families is a great responsibility we all bear together.

The Scriptures indicate that there would be intense moral corruption in the earth at the time of the Lord’s coming, analogous to the time of Noah and the days of Sodom. In Noah’s day, “every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5); in Lot’s generation, the cities “indulged in sexual immorality and pursued unnatural desire” (Jude 7, ESV). This book provides a witness to these conditions advancing across the globe. While it is distasteful and unpleasant to be informed about this agenda, this book may also be one tool that can help us respond to challenges that may test us. May it be our Creator’s purpose to soon grant the times of refreshing and deliverance from this present world so that our families, and especially our children, can be spared from this evil.

Reviewed by *James Farrar, Grimsby, Ontario*

ⁱ p. 12

ⁱⁱ p. 244-245

ⁱⁱⁱ p. 3

^{iv} p. 98

^v p. 40

^{vi} p. 40

^{vii} p. 9

EXCAVATING THE TRUTH

**Let us therefore go forth unto him outside the camp,
bearing his reproach.**

(Hebrews 13:13)

1) The word reproach, *oneidismos*, can also be interpreted as “abuse, defamation.”

The above reference to **reproach** echoes Romans 15:3, *For even Christ pleased not himself; but as it is written: The reproaches of them that reproached thee fell on me.*

2) This refers back to the prophetic psalm of Messiah’s suffering – Psalm 69, where the Hebrew word *kharpah* – reproach – is repeated a number of times:

vss. 7–9 – *Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother’s children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*

vs. 19-20 – *Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness...*

3) The reproach borne by Messiah was also prophesied:

Lamentations 3:30 – *He giveth his cheek to him that smiteth him: he is filled full with reproach.*

4) Other references refer to the reproach borne by Messiah and by the servants of Yahweh:

Psalm 89:50 – *Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.*

Psalm 102:8 – *Mine enemies reproach me all the day; and they that are mad against me are sworn against me.*

Psalm 109:25 – *I became also a reproach to them: when they looked upon me they shook their heads.*

5) The reproach borne by Yahweh’s servants and the whole house of Israel and the Land of Israel will be taken away:

Isaiah 54:4 – *Fear not; for thou shalt not be ashamed: neither be thou confounded; For thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.*

Ezekiel 36:15 – *Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the **reproach** of the people any more, neither shalt thou cause thy nations to fall any more, saith the LORD.*

Joel 2:19 – *Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a **reproach** among the nations.*

Zephaniah 3:14-15, 17-18 – *Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee... he will save, he will rejoice over thee with joy; I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the **reproach** of it was a burden.*

from a Sister

BULLETIN BOARD

Seeking Articles and Material for Publication

During the greater part of 2020 and the first quarter of 2021, the *Advocate* received a respectable number of articles for publication. We are thankful for your generous contributions during that period. However, the flow of new articles and material coming in has since slowed considerably, and we are encouraging our subscribers to submit articles for the edification and strengthening of Christ's brethren. Do you have a talk or a lesson that might be made into an article for publication? Do you have a personal interest in a scriptural subject that you have researched? We would look forward to receiving and reviewing the fruit of your labor.

Our appeal is directed to all our brothers and sisters, older and younger alike, as we attempt to present a greater range of subjects that would be of interest to our readers. Sisters, if you do not wish to have your name published, that is respected. Also, some brothers and sisters have in the past indicated they would write if they were prompted. Please consider yourselves prompted!

At this time of unprecedented concern and attention to the signs of the times we are witnessing, it is important that we reinforce one another in our hope and our commitment to hold fast to God's Truth. We pray that *The Christadelphian Advocate*, as a consistent representative of ecclesias upholding the teaching of the Bible as summarized in the Christadelphian Unamended Statement of Faith, will continue to be a source of comfort, stability, and strength in these trying times. **Our shared purpose is that the magazine might contribute to the preservation of the Truth and the strengthening of Christ's brethren and ecclesias.**

The Christadelphian Advocate Publishing Committee

DOCTRINES

Christadelphians Believe and Teach

- That the Bible is the only source now extant of knowledge concerning God and His purposes, and it was given wholly by the unerring inspiration of God in the writers, and that such errors as have since crept in are due to transcription or translation.
- That there is but ONE God, the Father, dwelling in heaven, who, out of His own underived energy created heaven and earth, and all that in them is.
- That Jesus Christ is the Son of God (not “God the Son,” a phrase not found in Scripture), begotten of the virgin Mary by the power of the Holy Spirit.
- That God is omnipresent by means of His spirit flowing out from His personal presence. This spirit power is universal in upholding all things in the natural world. For the performance of work that is supernatural and sacred the same spirit by special concentration of the Divine Will becomes Holy Spirit for the holy or sacred work determined to be done.
- That man is mortal, a creature of the dust. Immortality is not a present possession, but will be bestowed upon the worthy at the resurrection.
- That man in death is unconscious, and depends upon a resurrection for a future life.
- That death came into the world through the disobedience of one man: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned” (Romans 5:12, margin).
- That as death came into the world through sin, it can only be abolished through the righteousness of one who was raised up of the condemned race of Adam, in the line of Abraham and David, who though wearing the condemned nature was to obtain a title to resurrection by perfect obedience, and by dying abrogate the law of condemnation for HIMSELF, and all who should believe and obey him.
- That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (faithful and unfaithful), dead and living of both classes, will be summoned before his judgment seat “to be judged according to their works,” “and receive in body according to what they have done, whether it be good or bad.”
- That the gospel concerns the “Kingdom of God” (for the establishment of which Christ taught his disciples to pray, and of which the prophet Daniel says, “the God of heaven shall set up”), and the “Things Concerning the Name of Jesus Christ,” a knowledge and adherence to which are necessary for salvation.
- That the Kingdom when established will cover the entire earth, including the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed to Abraham and his seed (the Christ), by covenant.
- That baptism into the name of the Lord Jesus Christ, after knowledge of God’s plan, and a faithful walk therein, is essential to salvation.

In addition to the twelve doctrines listed above it should be recognized that Christadelphians believe that the Commandments of Christ (see Christadelphian Statement of Faith) must determine our behavior and attitudes in all aspects of our lives, and we stress that it is increasingly needful to be governed by them in these perilous last days of gross immorality. We therefore recommend that all brethren of Christ give attention to these commandments and consistently use them as our standard of conduct.