

# THE SANCTUARY-KEEPER

*A Magazine for the Exposition and Defense  
of The Holy Scriptures*



Vol. 16

4<sup>th</sup> Quarter – 2006

No. 4



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## THE SANCTUARY- KEEPER

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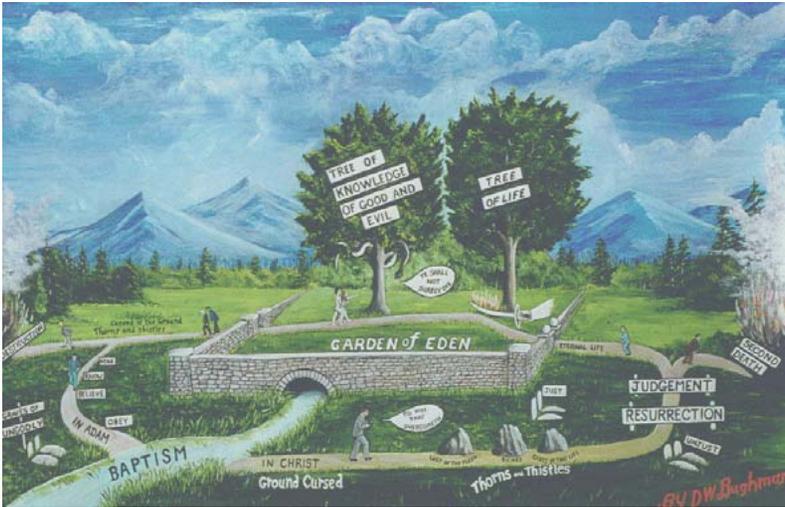
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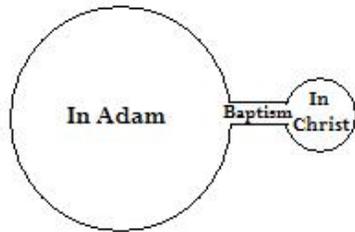
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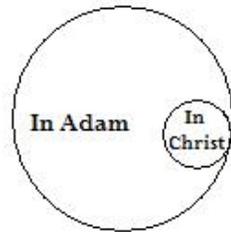
## Important Bible Teaching



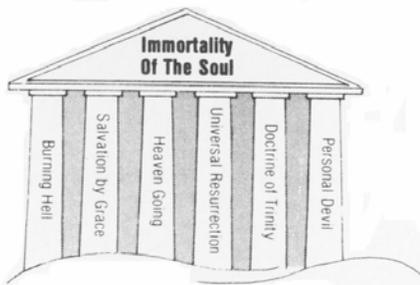
By D.W. Bughman



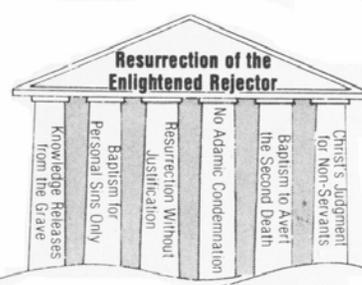
Federal Relationship  
Unamended Teaching  
**EITHER in Adam OR in Christ**



Federal Relationship  
Amended Teaching  
**In Adam WHILE in Christ**



Orthodox Christendom  
With Supporting Theories



Teaching of the Amended  
With Supporting Theories

- ◆ And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins [skin], and clothed them (Gen. 3:20-21).
- ◆ Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous (Psa. 1:5).
- ◆ Gather my saints together unto me; those that have made a covenant with me by sacrifice (Ps. 50:5).
- ◆ Marvel not at this: for the hour is coming, in the which all that are in the [marked or memorial] graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28-29).
- ◆ The priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead (Acts 4:1-2).
- ◆ Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [in whom] all have sinned (Rom. 5:12).
- ◆ For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6:5).
- ◆ There is therefore now no condemnation to them which are in Christ Jesus...For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:1-2).
- ◆ And if Christ be not raised, your faith is vain; ye are yet in your sins...But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (1<sup>st</sup> Cor. 15:17, 20-22).
- ◆ For you hath he quickened, who were dead in trespasses and sins...That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world...Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Eph. 2:1,12,19).
- ◆ And almost all things are by the law purged with blood; and without shedding of blood is no remission (Heb. 9:22).
- ◆ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20).
- ◆ The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein: for the time is at hand (Rev. 1:1-3).

# THE SANCTUARY – KEEPER

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The Holy Scriptures*

*“Ye shall keep the charge of the sanctuary, and the charge of the altar”*

*Num. 18:5*

*“Ye are...an holy priesthood to offer up spiritual sacrifices.”*

*1 Peter 2:5*

*“Thou hast kept My Word and hast not denied My Name”- Rev. 3:8*

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NUMBER 4

## CONTROVERSY AND CHARITY

- “They are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.” Jer. 9:3.
- “Hate the evil, and love the good, and establish judgment in the gate.” Am. 5:15.
- “The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” Pro. 6:23.
- “Correction is grievous to him that forsaketh the way: and he that hateth reproof shall die.” Pro. 15:10.
- “Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.” Pro. 22:10.
- “Such as forsake the law praise the wicked: but such as keep the law contend with them.” Pro. 28:4.
- “Love . . . rejoiceth not in unrighteousness, but rejoiceth with the truth . . . Love never faileth.” 1 Cor. 13: 6, 8. R. V.
- “Earnestly contend for the faith which was once for all delivered unto the saints.” Jude 3, R.V.

**T**he late Edward Bok, publicist and philanthropist, recently paid the sum of \$50,000.00 for what was adjudged the best plan to promote World Peace. All men of true nobility of mind appreciate the inestimable desirableness of

universal peace and good-will among mankind. No book has ever been written, and no plan conceived, which begins to compare with the Scriptures in depicting the immeasurable benefits which would result from human co-operation, or of defining the principles upon which peace is alone attainable. Those who are conversant with the prophecies of the Divine Oracles, and with the principles which they propound, are absolutely assured that there can never be universal peace on earth until men are brought into harmony with the righteous attributes of the immutable Creator. It is His declared purpose that the time will come when “the knowledge of the glory of the Lord shall fill the earth as the waters fill the sea.” Until that bright and happy day dawns there can never be, “Glory to God in the highest, peace on earth, and good-will to men.” Meanwhile, until the Prince of Peace comes, there will be controversy and warfare in the Press, upon the platform, in court and public forum, between the minions of the law and the lawless, and upon the tumultuous and crimson field of battle. Religious controversy, that is, controversy concerning moral and spiritual issues, is but an inevitable phase of the general strife.

It is but fitting that the professed followers of the Prince of Peace should ask themselves whether it is possible to avoid controversy in a world of sin and ignorance without evading their spiritual responsibilities. Would the God whose righteous cause they have espoused, and whose approval they seek, and the great “Captain of their salvation” be best served by silence and acquiescence, or by making a bold and valiant stand for justice, righteousness and truth?

As we base our principles upon the Inspired Scriptures it is to these we must refer, for precepts and precedents as to what our course of action ought to be. And the instruction there received should be final with all those who profess to accept those sublime writings as a communication from God to men. Turning to consult those luminous records, we find that all the “holy men of old” were men of controversy. Such was Moses, Joshua, the kings of Israel and the prophets. And such was Jesus and the Apostles. Early in the record we read of the patriarch Abraham battling with the kings of the east; and later, of the striving of Moses with Aaron and the people, and with Korah, Dathan and Abiram, because of sin, idolatry and defection. David was a man of war. Elijah contended with Ahab, Jezebel and the priests of Baal. The prophets denounced falsehood, wickedness and oppression in king, priest and people. “Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.” Jer. 15: 10. These pathetic words of the faithful and afflicted old prophet Jeremiah are typical of all the prophets.

Jesus, though God’s well-beloved Son, spent a life of debate and controversy, as did His apostles after Him. The constant and malignant opposition which He had to encounter, doubtless engendered thoughts and emotions such as found voice in the Psalms of David:

*“The sorrows of death compassed me, and the floods of ungodly men made me afraid.”* *Psa. 18: 4. “Save me, O God; for the waters are come in unto my soul. I*

*sink in deep mire where there is no standing: I am come into deep waters, where the floods overflow me...They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty...Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me...Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” Psa. 69.*

How was it that Jesus brought upon Himself such vicious and relentless persecution? Men do not entertain and manifest such implacable and vengeful enmity toward those who have no strength of conviction, and who are easily discredited and suppressed. The intense hatred of those who sought to destroy Him was but the reflex action of His own out-spoken earnestness and unsparing condemnation. His indictment of their superstition, cruelty and hypocrisy was couched in language the most scathing that has ever fallen from the lips of man. And He but spake “out of the abundance of his heart.”

*“Do I not hate them, O Lord, that hate thee? and am I not grieved with them that rise up against thee? I hate them with a perfect hatred: I count them mine enemies.” Psa. 139: 21, 22.*

It was “because he loved righteousness and hated iniquity” that He has been exalted to a place of authority and power at God’s right hand, “henceforth expecting, till his foes are made his footstool.” Immortal life is His, and a glory of which mortal mind can only faintly conceive.

While yet He walked in the land of Judea, He said, “I came not to send peace upon earth, but a sword.” Yet His teachings represent the only possible foundation of peace. But they cannot have the effect of bringing peace upon earth until their adoption and practice has become universal. For so long as there are few who are in accord with His teachings and many who are not, strife is inescapable.

There are few, if any, who will deny that sin and ignorance, and the resulting chaos and misery, are in the world. Is it not, then, perfectly understandable, that as some are brought into unity with the Divine will and purpose (as their minds become illuminated and their actions motivated by those teachings of heavenly origin, of which it is said, “They are spirit, and they are life”) that they should be set at variance with those who think and act “after the flesh”?

The whole purpose of the Scriptures is to educate us to distinguish between good and evil, and to discern the true from the false, that our lives may be conformed to the life of God. As those records are “read, pondered, and inwardly digested,” their assimilation transforms the old man into a new man “fashioned after the image of his Creator.” The mind is expanded and ennobled, the moral perceptions are quickened, the ideals are elevated, and faith and hope reach out to “the things which are eternal.” Every step God-ward is a step away from sin and ignorance. Every step God-ward is a

step away from the world. And although the mass of mankind, among whom our lot is cast, have by no means been unaffected by the teachings of the Word of God, yet they are far from having been brought into full harmony therewith. It is still true that “the friendship of the world is enmity with God.” To be on terms of good-fellowship with the world in their pleasures, prides, vanities, and semi-pagan worship, would but proclaim that we were dead to those higher, holier, grander, and more perfect things which are “made known unto us of God.”

*“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me.” John 15: 18-21. “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” 2 Tim. 3: 12.*

The antipathies and antagonisms of the righteous and the wicked are mutual. The people of God, in undertaking to “follow in the steps” of the Captain of their salvation, have entered into mortal combat with sin and error where ever they may be found; first, within themselves, and afterwards with the world. And though they are commanded to *love* one another, and will spontaneously do so, yet they are clearly forewarned that ambitious individuals will arise, “speaking perverse things to draw away disciples after them.” When this occurs, they still must not sheath the sword or cast their armor aside, but must “watch, stand fast, and quit themselves like men.” “Smite and spare not!” *“When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.” 2 Cor. 7: 5. “Because of false brethren unawares brought in...To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.” Gal. 2: 4, 5. “There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.” 2 Peter 2: 1. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. 4: 2-4*

A comparison of New Testament scriptures will show that maintaining the good fight of faith consists:

1. Of overcoming our own inclinations and temptations to evil.
2. Of resisting those within the Ecclesias who would subvert the Truth in faith or practice; and
3. Of proclaiming and earnestly contending for the faith with the world, (a) that we may not be overcome of the world, and (b) that we may be instrumental in helping to take out a people for God’s name.

Or, stated in other words:

1. Of maintaining purity of doctrine, and
2. Godliness of works.

Controversy is not the end, but the means to an end. It is not controversy we seek; it is truth we want. But can the Truth be maintained without controversy? *The Bible answer, in precept and historical incident, is that it cannot.* Is, then, peace more important than Truth and righteousness?

The clear teaching of all Scripture is that acceptance with God and the gift of eternal life are conditional upon the belief of the Truth. (See John 18: 37; Ro. 1: 16, 17; 3:3, 4; 2 Tim. 1: 13; 1 John 2: 21; 4: 6; 5:10; 2 John 9; Rev. 22: 14, 15.) Nothing can, therefore, be more important than maintaining the Truth. To keep silence while others are subverting the Truth would be to put our own peace and comfort before our duty to God. It would be inglorious surrender to the enemy, and treason to our King.

*But where, then, it may be asked, does charity come in?* The diverse motives which actuate individuals, vary as greatly, doubtless, in this matter of controversy as in any other of the innumerable relations of social life. Some find pleasure in controversy from motives of rivalry, envy, force and destruction. This embraces a very large section of the human family. Their desire for strife and conflict may be gratified by taking part in or witnessing competitive sports. Or it may demand exhibitions of brutal force and courage, such as take place in the prize-ring, or in the arena where the matador tortures and dispatches the maddened Toro. It is this spirit too, that is largely responsible for the monstrous and tragic contests of war, which have checkered all history with fields of battle-torn horror. There is a love of controversy of a somewhat higher order, but which savors still of the above, which delights simply in the brilliant flash and play of wit and humor or intellectual debate; or which finds satisfaction in the humiliation and discomfiture of those less well-endowed with the gift of repartee, or whose position is vulnerable because of lack of contact with the well-informed.

The controversy which God's people are engaged in is above all this. Their motives, I think we may safely say, are in every instance and in all degrees, ultimately corrective, constructive and benevolent. They undertake to demolish and destroy that which is evil, false and ugly, only that they may build in its place the good, the true, and the beautiful. *They hurt only to heal.*

“Even as a surgeon, minding off to cut  
Some cureless limb - - - before he puts  
In use his violent engines, on the vicious member,  
Bringeth his patient in a senseless slumber,  
And griefless then (guided by use and art),  
To save the whole, saws off the infested part.”

If only it might be thus rapid, scientific and painless! But in dealing with human psychology we are undertaking to manipulate and rectify something even more delicate and complex than our physical anatomy. To do the work skillfully and

successfully we should first have a thorough course of instruction — not in the art of surgery, but — in the art of Christian forbearance, kindness, and tact, coupled with the humility which is begotten of a consciousness of our own innumerable faults and failings (*Mat. 7:3-5; 1 Cor. 9: 22; Eph. 4: 32; 1 Tim. 5:1; Tit. 3: 1-3; 1 Pet. 3:8*).

The dictionary definition of charity is as follows:

1. Disposition to think favorably of others and do them good.
2. Liberality to the poor.
3. Alms.
4. Any act of kindness or benevolence.

We have all, perhaps, listened to exhortations and read dissertations on the subject of charity, based on the 13th chapter of 1 Corinthians. And they have usually fallen into an error for which the translators are doubtless more at fault than they. The word (*agape*) here rendered “charity” is rendered “love” in many places in the New Testament, and the word “charity” does not occur at all in the Revised Version. The Greek word, *agape*, is doubtless improperly translated, “charity.” Excellent and necessary as charity is, as defined above, in the character and conduct of a true Christian, the most cursory examination and comparison of that which Paul is defining, with the dictionary definition of charity, must show that he is writing about something different and far more grand than that. The declaration that “charity (or love, rather) never faileth” should serve as a key to that which he is defining. Only those things can never fail which are in complete harmony with God, who is eternal. All sin and unrighteousness, and every form and degree of untruth (and their attendant evil consequences) must at last utterly fail and cease to be. Therefore that which “never faileth” cannot, surely, include any of these things which are to fail. We have the assurance that the time will come when *“the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”* Rev. 21:3, 4.

When that glorious consummation has arrived, and “God shall be all in all,” there can, truly, be no more need for alms, or tolerance, or controversy: but love Divine will be in full and flawless manifestation.

To have now in some measure the love which Paul defines is, therefore, to have a share in those things which are divine and eternal. And though *“the world passeth away and the fashion thereof: he that doeth the will of God abideth forever.”* 1 John 2:17.

Who then will say that the love of God is without a foundation? That it makes no difference what you believe or what you do, that God will love you just the same? Any who would thus affirm, if such there are, run counter to the whole tenor of the Scriptures. God's love is not an indiscriminate love; it is based upon righteousness. He is a lover of good men, but an enemy of the wicked. It is true that He loves sinners, but

only to the degree that they are righteous. God would not love any man who was without some “redeeming qualities,” and there are few indeed who are so far estranged from God that they have not some godly and loveable qualities. “Total depravity” is, literally, almost an unknown and non-existent condition. Yes, God loves sinners and has made provision, in and of His goodness and mercy, for their regeneration and redemption; but that does not in the least alter the fact that there is a definite standard to His love. For He is not an inconsistent, or partial, Being. He is a Being of law and order. He is not the author of chaos and confusion, but of righteousness and peace. His love is based upon oneness and fellowship with Himself. “*By this we know that we love the children of God, when we love God, and keep his commandments.*” 1 John 5: 2.

### Concluding Thoughts

When we undertake to instruct those who hold doctrinal errors we are liable to be met with the retort that it is more important that we have good works, and that we should be “charitable.” What implication can we draw from the continual repetition of such phrases, but that those who stand for correctness of doctrine are neglectful of good works and short of charity! And that the contrary is true of those who attach but little importance to doctrine! Yet observation by no means sustains this implication. For some of the most kindly and generous persons I have ever known have stood for strict doctrinal purity; *and, on the other hand, some of the most selfish were the most lax in doctrine.* WHAT WE REALLY WANT is the development of a new inner man, fashioned after the image of the Savior, who was both doctrinally AND PRACTICALLY FAULTLESS. *He was uncompromising in teaching absolute truth, and put the seal upon His teachings by kind and merciful deeds.*

In this high undertaking we shall surely miserably fail without the help to be derived from continual reading and prayer and mutual exhortation and encouragement. And we shall often be moved to exclaim with the Psalmist, “*I had fainted unless I had believed to see the goodness of the Lord in the land of the living*” Psa. 27:13. If (in our reading and fellowship with brethren, tried and true) new evidence comes to light, year by year, to confirm and strengthen us in the stand we have taken, we see, nevertheless, there are always attacks developing from some different quarter. So that it is never safe to say our warfare is over and peace has come. Peace will come (for those who truly love God) when the Prince of Peace comes, and not till then.

Whosoever maintains the Truth, in faith and practice, will never escape from strife in this world. Not that he need to give way to anger and petulance; but he will be like a headland of the sea, against which the tides ebb and flow, and the winds and waves never cease (for long) to beat against.

“A perseverance in the course of life that is ‘acceptable to God’ will bring great peace when pursued with a pure regard to His approbation. It will not, however, be found a path of roses. While toward God there will be peace, toward men there will be much to mortify and perturb - much to endure in the way of present sacrifice and crucifixion of feeling. The path of probation is purposely a path of thorns. Hence the

words of Paul, *ye have need of patience*, that after ye have done the will of God, ye might receive the promise; for yet a little while, and He that shall come, *will come and will not tarry.*’ Heb. 10: 36, 37.”—Robert Roberts.

“*These words have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*” Jesus.

We conclude, therefore, that controversy is justified when:

1. Our cause is righteous.
2. When it is worthy, and we are worthy of our cause.
3. When our motives are in accord with the love of God; and
4. When we “strive lawfully.”

Berton Little

Christadelphian Advocate

April, 1932

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## MAKING YOUR CALLING AND ELECTION SURE

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### *A Scriptural Comparison Between II Peter and Malachi*

**I**n this age of computers and high speed and high technology gadgets, all of us have probably complained about the length of time that it takes our computers to “boot up” and become operative. I think we would all agree that our perception of time has changed over the last few years because of the new technological world in which we live. This high speed world in which we live has changed not only our perception of time but also some of our very characteristics and values in our personal lives. We have become more impatient. We have become a generation whose battle cry is “I want it right now or else I will go somewhere else to get what I want”. Instant gratification is the norm for this age that we live in. We have a difficult time in “stopping and smelling the roses”. Unless the Lord returns in the very near future, our children and our children’s children will continually be cursed with this modern phenomenon. The days of our lives are so quickly flying that we usually do not have or take the time to enjoy what the Almighty God has graciously provided to us.

How many of us thought 10, 20 or 30 years ago that we would ever see this century in our current state of mortality? This age of instant gratification has impacted the brotherhood in many ways. Because of this desire for instant gratification, some have lived their lives as described by Peter in II Peter 3-4 – scoffers, walking after their own lusts and saying, “*Where is the promise of His coming? For since the fathers fell*

asleep, all things continue as they were from the beginning of the creation.” It is very sad to think of the individuals who are no longer part of our Ecclesias because they could not resist what the world had to offer them and could not retain their first love for the things of Yahweh. In these last days of the Kingdom of Men, we have also witnessed a shift away from the first principles of Truth that have served the Brotherhood for many centuries. Both of these situations should cause us much concern.

II Peter 1:10-11 gives us special advice and guidance that we should use in these trying, fast paced times. Peter tells us be diligent and make our calling and election sure, for if we do those things that are mentioned in verses 4-9 of the same chapter, we will never fall and an entrance will be provided to us into the everlasting kingdom of our Lord and Saviour Jesus Christ. In verses 4-9, we are told to have an active faith and manifest the characteristics of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. A study of these characteristics would be a very fruitful exercise. However, this is not the purpose of this article. It is something that we may attempt at a later time. The objective of this article is to explore in a limited manner the phrase –“Make your calling and election sure”. We believe this is the central theme of this second epistle of the apostle Peter. This same concept also seems to be a critical part of the message of the prophet Malachi. These two books appear to have a lot in common. We would like to discuss some of the apparent similarities between these two books.

#### *The Messenger*

<b>Malachi</b>	<b>II Peter</b>
Chapter 1:1 Malachi- My Messenger	Chapter 1:1 Peter – one who was sent, an apostle

The primary purpose of the Plan and Purpose of our Heavenly Father is to populate His creation with a body of people that will bring Him glory and honor for the eternity. He has tried to ready the inhabitants of the world by using certain prophets and messengers to teach His Plan and Purpose to those that have “ears to hear”.

The study of the men who God chose to present the inspired words of exhortation, exposition and prophecy to His creation of called out ones is a study that brings us a very beautiful picture of the trials, tribulations and methods of salvation embraced by the worthies of old. Many times we study the message without looking at the life and times of the messenger. There are many times when we fail to see the harmony between the authors of God’s Holy Writ. The best assessment of these sons and daughters of old can be found in Hebrews 11:13 – “*These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*” What a privilege it would be to be included in this faithful multitude when God’s final judgments are poured out on this earth. Our ultimate example of the

characteristics of God is the Lord Jesus Christ; however, each and every one of these faithful servants of old can give us a multitude of exhortations to prepare ourselves for the coming of the Great King of the whole earth. The messages of these individuals are presented to both those that are dull of hearing and to those who have ears to hear. There is an individual choice to be made whether we will hear these words or reject them. Amos 3:7 presents to us a very important principle about the messages to these saints of old. “*Surely, the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.*” We will address this foundation principle of truth later as we discuss the responsibilities of the servants of this age.

The meaning of the word Malachi is “My messenger”. This is appropriate as there are five (5) different messengers detailed in this book. These are: Malachi himself (1:1), the Levitical priests (2:7), John the Baptist (3:1), the Lord Jesus Christ – the messenger of the covenant (3:1) and Elijah (4:1).

#### *The Called Out Ones*

<b>Malachi</b>	<b>II Peter</b>
Chapter 1:2-3 Jacob chosen rather than Esau	Chapter 1:3 Those who have obtained like precious faith have been called to glory and virtue

Throughout God’s dealings with His creation, He has developed His Plan and Purpose around a very small remnant of the world’s population. In these writings of Malachi and II Peter, we see the same remnant being described. From the seed of Adam, to the seed of Abraham, to the seed of Isaac, to the seed of Jacob, through the faith of the natural and adopted seed of these patriarchs, we see a principle called the Principle of Exclusiveness. This principle states that the only heirs of the promises of God’s covenants are those defined by God and nobody else. A study of this principle throughout God’s Word indicates that these called out ones are the natural and adopted seed of the descendants of Abraham through the line of Isaac and Jacob, who have faithfully believed the things concerning the Kingdom of God and the name of Jesus Christ and who have manifested a constant walk of faith and love throughout their lives of probation. These are the only eternal heirs of God’s Covenants.

This principle of exclusiveness depicts a picture of a very small remnant of faithful believers who have overcome the trials and tribulations of their age. This precious few will be written in God’s book of remembrance, will be considered part of God’s treasury, and will be more glorious than any precious jewel that man has ever mined on this earth.

In Malachi 1:2-3, God tells us that He loved Jacob and hated Esau. This selection process was performed prior to the performance of any offence by either party. The principle of selection and calling is truly set forth through God’s wisdom, but will only be completed through the free will and willingness of the called out one to perform God’s commandments. This one statement that God loved Jacob and hated Esau describes the relationship between God and the natural descendants of the patriarch

Abraham. The statement also has spiritual significance – spiritual Israel versus the antitypical Edom – blessings for one and destruction for the other. The manner in which we have been called is directly related to the circumstances in which we have been exposed to the one Truth. Some of the Christ Body has been born into a family that has embraced God’s divine principles. Some have been introduced to the Truth through marriage or through other relationships. Whatever the method, I believe that the passages of John 6:44 and James 4:8 describe our High and Holy calling. These verses describe the calling from God to those who have the potential to be raised at the last day and bestowed upon with immortality and eternal life. Our divine calling involves an invitation to forever forsake and leave an existing condition, and secondly to be called by the name of God. To be called by God’s name, to be accepted in God’s family is a very special privilege that none of us should ever turn away from. For one to be considered a part of God’s family there must be a separation of the individual from all their natural environments. Read II Corinthians 6:14 – II Corinthians 7:1. This last verse in this passage describes our great responsibilities to our High and Holy calling. *“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”*

On page 253 of the book entitled “Prophets After The Exile” by John Carter, we read these remarks. “If God selected the descendents of Jacob and rejected those of Esau, without offense, then in relation to His higher purpose, He can select whom He will and upon the divine principles He lays down. Those principles may exclude the unbelieving Jew. If God rejected Esau, He could reject any individual descendent of Isaac, even though of Jacob’s line.” End quote. The same principle applies to spiritual Israel. Although God’s promises are sure to be fulfilled exactly as He has stated, individual members of Spiritual Israel are not guaranteed a place in God’s promises any more than the individuals of natural Israel were guaranteed an entrance into the Promised Land after their exodus from Egypt. Spiritual Israel does not currently possess the eternal reward of eternal life and immortality. This is our hope and all of our desire, but we will not realize this reward for a faithful walk in our days of probation until after we stand before the Judge of the entire earth to answer for the things that we have done, both good and bad, and hopefully will hear those welcome words to enter into the joy of the Lord.

Along with our calling, we also have a serious responsibility to make sure our calling and election. We would ask our readers to turn up these verses and take heed to the words of our elder brothers in the Truth – Ephesians 4:1-3; Philippians 3:14 and II Timothy 1:9-13. We should walk worthy of the vocation in which we have been called, pressing forward toward the future reward and doing so by holding fast to the true spiritual doctrines of the Jesus Christ and the Apostles of old.

**The Great and Precious Promises of God**

<b>Malachi</b>	<b>II Peter</b>
Chapter 1:5 The LORD will be magnified from the border of Israel	Chapter 1:4 We have great and precious promises

Our calling is centered on those great and precious promises, involving the chosen nation of Yahweh through the promises and the covenants made to Abraham, Isaac, and Jacob. The Abrahamic covenant is the foundation for the entire Plan of Salvation that God has outlined in His Plan and Purpose. The covenants of old are equivalent to the Gospel that was preached by Christ and His Apostles and is the direct link to the establishment of the Kingdom of God, which will be centered in God’s Holy Land of Israel and then will ultimately fill the entire earth. I once heard this statement in an exhortation. “The Abrahamic Covenant is the institution where the Kingdom of God will be implemented.” Compare Romans 1:16 with Galatians 3:8 and Mark 1:14. Any theory, doctrine or prophecy that does not consider the teachings found in these covenants is in error. Any theory, doctrine or prophecy that weakens the spiritual concepts of these everlasting covenants must be discarded. Let us never forget nor dilute these promises that God has left on record for us.

**Responses Required from God’s Servants as a Result of Our High and Holy Calling**

<b>Malachi</b>	<b>II Peter</b>
Chapter 1:6-9 We must recognize our wrong acts and we should offer our very best, no blind, lame or sick	Chapter 1:5-9 We should be diligent and develop proper spiritual virtues. Without these proper virtues, we are blind and cannot see our wrong acts.

Because of our participation in these covenants and our desire to be part of God’s eternal Kingdom, we have certain responsibilities that each of us must perform. These responsibilities can be put into two categories. Our ultimate and first responsibility is to be obedient to the commandments of Yahweh – to perform those things that He has required and to crucify those things of the flesh that God hates. If we fail to properly perform these responsibilities, we are offering less than our best. Just as the natural Israelite must review their flocks and herds, looking for that right animal, we also have the responsibility to thoroughly scrutinize what we bring to God.

In the book of Malachi, the prophet addresses the ignorance of the children of Israel concerning their inability to recognize their unrighteousness. There are eight specific challenges made by that wicked generation.

1. Wherein hast Thou loved us? - Malachi 1:1-5
2. Wherein have we despised thy Name? - Malachi 1:6
3. Wherein have we polluted thee? - Malachi 1:7
4. Wherefore have we married the daughter of a strange God? - Malachi 2:14-16
5. Wherein have we wearied Him? - Malachi 2:17 – 3:4
6. Wherein shall we return to God? - Malachi 3:5-7
7. Wherein have we robbed Thee? – Malachi 3:8
8. What have we spoken against Thee? - Malachi 3:13

The prophet’s warnings in regard to these questions asked from the children of God’s chosen nation should make the modern day believer also cringe. It is very easy

for us, as members of the Christ Body, to fall in the same condition as the natural children of Israel. There are many times when we fail to manifest the characteristics associated with our High and Holy calling. What is worse is our inability to recognize our wrong doing and our offerings that are less than our best. Have we ever thought these same questions as noted above as a result of our daily readings and daily self-examinations? Do we give our very best to the Deity each and every time that we make an offering to our Father? They were offering the blind, the lame and the sick and keeping the best of their flock to themselves. In the first chapter of II Peter, the apostle gives us a list of characteristics that we should be developing and manifesting as we present our bodies a living sacrifice. In II Peter 1:9, we see the connection to Malachi. If we don't manifest each and every characteristic listed in this divine equation of faith, we too are blind, just as the actual animal offerings made by the Jewish nation of Malachi's day. The natural faithful Jew would perform a very thorough examination of the animals in his flock. We must also look at ourselves very closely, and eliminate any spiritual imperfections and irregularities such as the blemishes and spots in our character and offer to God something that is as separate, holy and spotless as possible. In Romans 12:1, we are told to offer even our lives. A life dedicated to doing the will of the Father, keeping the Truth pure in our Ecclesias and exhorting and strengthening our brethren in their probationary walk towards the rewards of the Kingdom. If we are diligent in these things, we will not fall.

The second most important responsibility that we must manifest in the days of our probation should be directed toward our brothers and sisters in Christ. In both the second chapters of Malachi and II Peter, the messengers of God deliver admonitions against the leaders of the people. The primary problem was that the leaders were causing many of the people to stumble, through teaching false things that were contrary to the laws and commandments of God. As we think on these things, we should ask ourselves these questions – "Have we ever caused any of our brethren to stumble?" "How can we cause others to stumble and fall away from their first love?"

The message to spiritual Israel should be clear. Any of us could cause others to stumble. We could do this in various ways such as: denying the Lord and His precious promises through our actions or words or by introducing new and unproven doctrines or prophecies. Each of us will influence many people in our lives. Again, we may ask ourselves – When have we caused any to stumble? An honest and sincere daily self-examination will provide us these answers.

**God's Everlasting Kingdom**

<b>Malachi</b>	<b>II Peter</b>
Chapter 1:11 From east to west, God's name will be great	Chapter 1:11 Peter speaks of the everlasting kingdom of our Lord and Savior Jesus Christ

If we are truly exhibiting TRUE AGAPE SPIRITUAL love towards our brothers and sisters, we should have a very strong desire that each brother and sister will obtain

a place in the coming Kingdom of God. It is our duty to prepare not only ourselves, but also provide assistance in any way possible to our brethren towards the coming Kingdom. Hebrews 3:12-14, especially verse 13, provides an excellent description of our responsibilities to each other. We should constantly be exhorting others, not causing any to stumble.

As we strive to exhort one another, we should remember the words of the wise man Solomon – "There is nothing new under the sun." Many times in our daily extensive studies, there will always be some individuals who may believe that they have uncovered a new way of presenting an idea or spiritual concept. As they think on these new ideas that they conjure up in their minds, these individuals should always remember the words of I Corinthians 14:33 – "God is not the author of confusion." The Almighty Creator wants His children to understand His Plan and Purpose so that they may believe and have faith. As time and energy is applied to these new ways of thinking and new doctrines that are brought to light; those who believe, teach and support these new ideas should always determine the reasons why they would or should present these new things to the brotherhood. Are they trying to exhort the brotherhood to be prepared for the Kingdom of God? The opposite position of being exhortative is to cause strife and division. Does the presentation of these new ideas glorify Yahweh? If there is any doubt, these new ideas should be forsaken and never brought to light.

What are our responsibilities to studying and defending God's Truth? Every one of us probably have different answers to this question. Here is one way of thinking about this question. In order to make this point, in the next section, I would like to use as an example of our responsibilities and the responsibilities of the leaders of the Ecclesia regarding the erroneous theory of the Enlightened Rejecter being raised to the Judgment Seat of Christ on the same basis as those in covenant relationship with Christ and His Father. We are using this theory only as an example of an alternate viewpoint to the Truth of God. Any new way of thinking or any new theory or any new doctrine could be analyzed in the same manner.

**The Sins of the Leaders**

<b>Malachi</b>	<b>II Peter</b>
Chapter 2:1-10 The priests were not speaking the Truth, causing many to stumble, and making void the covenant.	Chapter 2:1-3 False prophets were bringing in damnable heresies, thus denying the Lord.

How does one know if the things that are believed, taught and promoted within the brotherhood are the Truth or false teachings? The obvious answer is to compare these things to the entire word of God. Has God positively revealed the idea to his servants? Is this idea part of "the Truth" and part of the "gospel of Christ"? The rest of this section provides us a real life example of how we are to test any idea, principle or doctrine concerning God's plan of salvation and redemption for this earth.

As the spiritual leaders of this generation, each individual in Christ should ask themselves these questions relating to the theory of the Enlightened Rejecter (E/R) and see how their answer is impacted by the verses listed after the question.

- Is the E/R theory positively a part of the common salvation and the faith that was once delivered to the saints? Read Jude 3.
- Is the E/R theory positively a part of the gospel of Christ? Read Galatians 3:6-9.
- Has God positively revealed that resurrection is based on knowledge only and not based on a covenant relationship with God? Has God positively revealed in His Holy Writ that any outside of covenant relationship with God will appear at Christ's Judgment Seat? Read Amos 3:7.

In addition to the erroneous theory of the Enlightened Rejecter appearing at the Judgment Seat of Christ, we have to look at other erroneous "new" doctrines that are being discussed in the brotherhood today in the same manner. These erroneous theories that are being introduced to today's Body of Christ include the **concept** that we are *saved by grace only*, that we *currently have eternal life*, that Christ has *already assumed His role as King*, and that we *do not have to ask forgiveness for our sins through the name of Christ*. This same series of questions should be applied to these new ideas.

Depending on how we answer these questions above, we will have different responsibilities to perform. If we answer yes to **any** of the three questions above in our analysis of any doctrine, what are our responsibilities? If we answer YES to any of these questions, we should wholeheartedly embrace the new concept, the new doctrine, or the new idea and seek for fellowship with others who believe the same thing. If we answer NO to all of these questions, then we should remember the words of the inspired messengers of God. We should earnestly contend against the new concept, new doctrine, or new idea. Paul says that those who do not believe the gospel of Christ or believes something other than the gospel of Christ should be accused. Amos states that God will not do anything that He has not revealed through His inspired writers. If God has not positively revealed the new concept, the new doctrine or the new idea then these are not part of the Truth of God. In Revelation 22:18-19, God presents us a divine concept that we should remember at all times. If anyone adds or takes away from God's word, that person will be taken out of the book of life. These are very serious admonitions that we should apply to any situation whereby we may be considering a new way of thinking regarding God's Truth.

Whenever new ideas or concepts are believed and presented in the Brotherhood, **every** brother and sister should determine if these are fellowship issues or not. Would/should we take into fellowship those who may believe and teach these new ideas? The answer to this question is very difficult and should be looked at on an individual basis, but it should be looked at by the Ecclesias of today. Would we baptize individuals who believe different ideas and concepts from the faith once

delivered to the saints? These are difficult questions that the Arranging Brothers of all Ecclesias and Bible Schools have to make. But they are questions that must be addressed and not swept under the rug in the hope that the new ideas/doctrines and their proponents will go away or change their mind.

Have we caused any of our brothers or sisters to stumble and leave their first love because we have allowed false teachings to creep into the Brotherhood? Let the leaders of today's Ecclesias not be like those of the time of Malachi and Peter. Let us always uplift and exhort by being strong for the true doctrines of the Truth and not cause any to stumble through our tolerance of any false teaching.

### *The Day of the Lord*

<b>Malachi</b>	<b>II Peter</b>
Chapter 3:1 The Lord will come suddenly	Chapter 3:10 The Lord will come unexpectedly like a thief in the night
Chapter 3:3 and 4:1 God's judgments compared to fire	Chapter 3:10 and verse 12 God's judgments compared to fire

Both Malachi and Peter speak of the fiery trials that God will bring forth on the unrighteous in "The Day of the Lord". As we know, a lot of the message that Peter presents to his countrymen is in regard to the immediate coming judgments of the destruction of Jerusalem in 70 AD. However, these same messages could also be applied to the second coming of our Lord and Master at the end of the Gentile Kingdom of Men. Through these fiery trials that will usher in this unique day, the Millennium Day of Rest, there will be a remnant of spiritual Israel and also of natural Israel that will be given their inheritance in God's Kingdom. The true messenger of the covenant as noted in Malachi 3:1, Jesus Christ will come suddenly to a world that will not expect nor understand the roaring of the Lion of the Tribe of Judah. Will this return of the Lord catch the brothers and sisters of Christ off-guard? It will, if we are only trying to seek the ways of the world and not seeking the Kingdom of God. It won't catch us off guard if we are truly trying to prepare ourselves and build up others in our most holy faith. Malachi in Chapter 3:2 asks these questions – "*Who shall abide the day of His coming? And who shall stand when He appeareth?*" We ask the reader to read Psalms 15 and Psalms 24:3-5. In these verses, the Psalmist asks the same questions. "*Who shall abide in Thy tabernacle and who shall dwell in Thy holy hill?*" *And the answers are – he who walketh uprightly and worketh righteousness and speaketh the Truth in his heart, who controls his tongue and doeth good to his neighbor, and he who has a clean hands and a pure heart.*" Many are the responsibilities of the servants of Yahweh. Let us not have a faint heart, but let us be strong and courageous in all matters. The Day of the Lord is nigh upon us; let us not walk in darkness, but walk in the light of the Lord in a manner in which we are making our calling and election sure.

**The Righteousness of the Age to Come**

<b>Malachi</b>	<b>II Peter</b>
Chapter 3:3-4 Offering of Righteousness	Chapter 3:13 New heavens and earth wherein dwelleth righteousness

A world where righteousness reigns will be one of the primary changes from the age in which we currently live or any other age in the history of this earth. This age of righteousness is the result of the fiery trials of judgment and affliction of Yahweh in His great and mighty Day. As the metal silver is used in these passages in Malachi, we should remember that silver is a Biblical symbol for redemption. The scriptures teach us that natural and spiritual Israel will be purged, refined and purified and redeemed in order that the remnant of both will bring glory and honor to the Heavenly Father in the Kingdom Age. The Levites will assume their responsibilities in the House of Prayer for all nations. The natural children of Israel will be given their land grant promises made unto their fathers. Spiritual Israel will become the teachers of righteousness and judges to the mortals that are allowed to live into the Kingdom age. Today's Body of Christ should be warned by the description of purification of the nation of Israel in the Kingdom Age. What Yahweh will do to that nation at that time is being done currently to today's Ecclesia. Judgment begins at the House of God – I Peter 4:17. The cleansing power of God's Word is working to purify our faith and walk in these days of our probation. Through much tribulation, we should enter into the Kingdom. Gold represents faith. This is how redemption will be obtained, through our righteous faith that is consistently and constantly manifested during the times when we are tried. Malachi is comparing the righteousness of God's servants in the future Kingdom against that manifested by the priests of his day. The lesson for us is that we should learn from the unrighteous acts of the priests identified on the pages of the book of Yahweh and change our ways in order that we may become kings and priests of the future age.

**The Longsuffering of the Lord**

<b>Malachi</b>	<b>II Peter</b>
Chapter 3:6-7 and 16-17 - God changes not. The sons of Jacob are not consumed. Return to God and He will return to us. God will spare us in the day when He makes up His jewels	Chapter 3:15 The longsuffering of the Lord is salvation.

This is the primary principle that helps many of us through the day's trials and tribulations. God is forever faithful to those who are honestly striving to overcome the temptations, trials and tribulations of our mortality. God has promised that He will never fail us nor forsake us. The Apocalypse tells us that there are special promises to those who overcome. The constant and consistent golden thread of hope of salvation that runs throughout the Scriptures is the anchor and foundation of our very lives. Although God tests our faith, He wants us to succeed and build a character that is

reflective of His divine characteristics. If we are to remain in harmony with the will and character of our Father, we must manifest His characteristics in this world in which we live. We too, after embracing the truth of the Father, must remain steadfast, unmovable, always abounding in the work of the Lord. We cannot change the message of hope by adding to or taking away from the words of the Father and His divinely inspired messengers. God's Truth and Plan and Purpose are from everlasting to everlasting. We are told that there is no new thing under the earth. As the Body of Christ, we should test all theories and prove all things and hold fast to that which is good and right. God changes not, nor should the true servants of Yahweh.

**New Heavens and New Earth**

<b>Malachi</b>	<b>II Peter</b>
Malachi 4:1-2 The Sun of Righteousness will arise with healing in His wings to those who fear His name	II Peter 3:13 – We look for new heavens and a new earth

Here is the end result of God's Plan and Purpose. The result of our hopes and desires; the second coming of the messenger of the covenant. The Lord and His glorious Bride will provide light to a very dark world. Of this day, King David makes these comments in II Samuel 23:4-5. *"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."* When our thoughts focus on this glorious day, our cares and anxieties of the present moment goes away and we should be left with many beautiful thoughts.

The prophet Jeremiah makes these statements in chapter 23:5-6 - *"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."* This will be the day when spiritual warmth will replace the coldness of the Gentile night and the Word of the Lord will go forth from one corner of the earth to another. The kingdoms of this world will become the Kingdom of our Lord and Master. Jerusalem will be built up and God's chosen people, the natural Jews, will receive the blessing of their fathers and will be established in the territories promised unto the worthies of old. The nations of the world will be required to bow before Him and accept the righteous laws of the King of Kings and Lord of Lords.

In Psalms 72, the sweet Psalmist makes these statements. *"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the*

*oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations.*" What a beautiful day. This is the day that we should always keep in the forefront of our eye of faith. This is the day in which we should be exhorting our brethren. This is the day that we should always pray for. This is the day that will be taken away from us if we are not accounted worthy to enter therein.

Peter exhorts us in II Peter 3:14 – **"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."** Let us not allow the problems within or without the Body of Christ detract us from continually seeking that great and glorious day of the Lord.

Here is a brief summary of the comparisons that we have observed between the books of Malachi and II Peter.

"Through God's Word delivered unto us by His inspired messengers, we have been called to understand and enjoy God's precious promises. If we respond correctly to our High and Holy calling, we will be allowed into God's Kingdom. As we wait for the Day of the Lord, we should remember our responsibilities to God and to each other, and remain separate from the world. The leaders of the Ecclesias have a great responsibility to those they serve. If we fail in these responsibilities, if we continue to stay focused on ourselves or the world around us, we will suffer the fiery judgments of God, along with all who are unrighteous. However, we still should have faith that God's righteousness will cover the earth and that He will save those who are truly seeking righteousness, because of His mercy and longsuffering towards those that have been called according to His election. The Son of God and his faithful attendants and servants will cleanse and heal the world of its impurities and will teach righteousness and wisdom to all mortals who will have ears to hear. And finally, all of the earth will be filled with the glory of the Lord and God will be all in all."

Brothers and sisters, knowing all these things, what manner of persons should we be in all holy conversation and godliness? Let us always be diligent in making our calling and election sure, in order that we may abide the day of His coming.

*B. Henderson*

## "I HAVE TRIED"

*When I stand some day at the Judgment  
And the books are all thrown open wide,  
Not the deeds that I've done  
Nor the laurels I've won  
Only this will I plead – **I have tried!**  
Aye, this be the power of my pleading  
To the Judge with the hands crucified,  
Not my laurels nor bars,  
But the depths of my scars;  
Yea, this will I plead – **I have tried!**  
From the Bible of O.L. Dunaway*

## THE SONGS OF ASAPH – Part III

### *A Declaration from Yahweh's Sanctuary* *With special emphasis on the scriptural exposition of the* *83<sup>rd</sup> Psalm*

#### THE DIFFICULTY IN DISPELLING MYTHS

When we are told that it is *"the honour of kings to search out a matter"*, this means we must give due diligence to our personal level of study effort. Therefore students of the Bible, or "Truth Seekers", should not just look for the quick, and in all probability, more popular answer, but to humbly "search it out". This we should do prayerfully as a *"workman that needeth not to be ashamed, rightly dividing the word of truth"* (2 Tim. 2:15). Truth seekers need to do this for the benefit of acquiring a correct knowledge of Yahweh's plan so that our faith might be strengthened. Our aim is to inform and elucidate. Unfortunately, popular notions and "catch phrases" are usually more easily accepted in place of correct or traditional understanding. We are, however, to ruminate upon the Word to gain the most spiritual benefit by a consideration of the full message.

For example, some have looked for a final fulfillment of Psalm 83 in the current and ongoing struggle between Israel and the surrounding Moslem nations. As the scriptures reveal themselves in more than one layer of meaning, there is certainly no reason to discount the current mindset and rhetoric of Israel's local enemies as an earnest of things yet to come. The Moslem's hatred of the Jew and the resulting attention of the international community is part of Yahweh's plan, placing Israel before the nations as a burdensome stone (Zech. 12:3). But this is not the end of the matter even as the Jewish State itself is not the end of the matter: the Psalm encompasses a much larger perspective. There are certain details that must be considered that cause us to look beyond the present political and religious conflict as being the final fulfillment of Asaph's Song.

Geographically, the peoples mentioned in the Psalm answer to five current political entities: Jordan (50%), Saudi Arabia (10%), Lebanon (10%), Kurd controlled Iraq (10%), and the Palestinian controlled Gaza strip (10%). Historically, however, the greatest saber rattling against Israel in the 20<sup>th</sup>-21<sup>st</sup> century has come from Egypt, Syria, and Iran, all three mysteriously missing from the list of names in Psalm 83. In addition, Amalek as a people or culture is extinct. These facts are sufficient to show, that while the current rhetoric of Israel's Moslem enemies fits the type (complete contempt with no victory), it cannot be the complete fulfillment of the message. On the other hand, the present political situation in the Middle-East presents a crystal clear picture of the belligerent mindset of un-enlightened mankind in general when the King

returns to reclaim the throne of David. For then they shall say “*we have no king but Caesar*” (John 19:15).

NAME	PRESENT GEOGRAPHIC COMPARISONS
1. Edom	Jordan
2. Ishmael	Saudi Arabia
3. Moab	Jordan
4. Hagarenes	Jordan
5. Gebal	Jordan
6. Ammon	Jordan
7. Amalek	Negev in Israel
8. Philistines	Gaza
9. Tyre	Lebanon
10. Assur	Northern Iraq
<b>Total present nations = 5</b>	

One other thought that has been offered in order to connect the Psalm with the present day Middle-East conflict stems from the word *tumult* in Psalm 83:3.

*“For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.”*

It has been suggested that “tumult” is from the Hebrew word *hamas*, thus allegedly linking the 83<sup>rd</sup> Psalm with the well known terrorist organization and adversary of Israel. However, the Hebrew word *hamas* (Strong’s H2003), meaning *a dry twig, or brushwood, melting*, occurs only in one place in Scripture, and that is in Isaiah 64:2 where it is translated as “melting”. Moreover “hamas” is actually an Arabic acronym for “**H**arakat **A**l-**M**uqawama **A**l-**I**slamiya,” or *Islamic Resistance Movement*. This movement believes in the destruction of Israel, no doubt, in an effort to “*raise the banner of Allah over every inch of Palestine,*” but suggesting that this word is somehow the “secret code” that unlocks the whole meaning of the 83<sup>rd</sup> Psalm is simply incorrect. We must look to the whole of the Levitical book, the specific historic context of the Psalm and the culmination of Yahweh’s vengeance against the enemies of the Sanctuary as a whole in order to understand the true implications of what has been recorded.

The Hebrew word translated *tumult* in Psalm 83:3 is not *hamas* (which means “zeal” in Arabic), but is the Hebrew word *hamah* (Strong’s H1993), a primitive root; meaning *to make a loud sound* (like English “hum”); *by implication to be in great commotion or tumult, to rage, war, moan, clamor:—clamorous, concourse, cry aloud, be disquieted, loud, mourn, be moved, make a noise, rage, roar, sound, be troubled, make in tumult, tumultuous, be in an uproar*. This Hebrew word *hamah* stems from

several other root words (*hum* H1949, and *haman* H2000), both carrying a similar connotation.

One last incorrect assumption has been to use the 83<sup>rd</sup> Psalm as evidence that the ten kings of the fourth beast system described in Daniel 7 are literally the “Arab” kingdoms identified in Psalm 83, as opposed to representing the future confederate kings of Europe with the papal system. The theory then builds upon itself by suggesting that the “fourth beast” is also a Moslem entity, such as the Ottoman Empire, out of which the Arab states developed. It is quite disappointing to see how this view can be so easily accepted when it completely rejects the continuous historical interpretation of prophecy, and replaces it with “another gospel” as it were. We have demonstrated that when the enemies listed in Psalm 83 are compared geographically to present day nationalities in the Middle-East that only five can be found, and that this list omits some of the worst offenders (Egypt, Syria, and Iran) since Israel declared its independence.

The truth of the matter is that these ten historic enemies of Israel, defeated by the Elohim, are a type of a future confederation of nations under the influence of the Papacy, the man of Sin (2 Thes. 2:8-10). The “*cup in her hand full of abominations and filthiness of her fornication*” will have been complete (signified by the number ten) with all apostasy and blasphemy against the Most High (Rev. 17:4). Hence, Yahweh will have determined that “*the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation*” (Rev. 14:10), and their swift destruction will be carried out by the immortalized Saints, the cherubim “tempest” and “storm” of Psalm 83:15.

### CONCLUSION

The 83<sup>rd</sup> Psalm is the culmination and concluding message of eleven Psalms that together form the Song of Asaph describing Yahweh’s Sanctuary, the place of dwelling and purpose in relation to man. These Psalms should be considered as a whole, without which a correct understanding of the message is not possible. The message of the Song is relevant to believers today who are related to the Sanctuary by virtue of our mediator whose lives are “hid” with him under the Christ-altar; thus Saints are prospective “hidden ones”. It is these Saints that will carry out the final judgments of the seven thunders contained within the seventh vial when it is poured out into the political heavens against the kings of the earth confederated under the banner of Rome. The conclusion of these judgments will be restrained such that a remnant of people “*may seek thy name, O Yahweh*” (Psa. 83:16).

As we anticipate the swift conclusion of these events in the near future, the exhortation to us should be quite simple: where do we stand in relation to Yahweh’s Sanctuary? The apostles Peter and Paul both remind us that as prospective members of Yahweh’s Sanctuary we are to keep ourselves holy as fit vessels for the Master’s use.

*“<sup>13</sup>Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; <sup>14</sup>As obedient*

children, not fashioning yourselves according to the former lusts in your ignorance: <sup>15</sup>**But as he which hath called you is holy, so be ye holy in all manner of conversation;** <sup>16</sup>*Because it is written, Be ye holy; for I am holy”* (I Peter 1:13-16)

<sup>16</sup>*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup>If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are”* (I Cor. 3:16-17).

<sup>19</sup>*Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;* <sup>20</sup>*And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;* <sup>21</sup>**In whom all the building fitly framed together groweth unto an holy temple in the Lord:** <sup>22</sup>*In whom ye also are builded together for an habitation of God through the Spirit”* (Eph. 2:19-22).

We would reiterate that we are not yet in the Most Holy, or Yahweh’s Sanctuary, but stand related to it as Sons of the Deity by adoption into the house of David, through Christ (Rom. 8:15-16; Eph. 1:5). Whether we join that Sainly group of singers with our Master, the Chief Singer in the Most Holy Place, and whether we each participate in the future glory of Christ revealed in the Song of Asaph, singing together the Song of Moses and of the Lamb, is entirely our responsibility, yet what each of us do individually has an effect on the whole of the building. Let us build wisely and circumspectly.

*Give thanks unto the LORD, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works* (I Chron. 16:8-9).

A. B. Bryan

### Corrections:

In the previous installment of The Songs of Asaph (Part II) a couple of corrections needed to be noted.

- One page 29 where it is stated “...as Jehu breaking in upon the prideful Jebusites unawares” it should read “Joab” instead of “Jehu”.
- In the same location there should have been a reference to 1<sup>st</sup> Chron. 11:4-9.

## THE SHIPS OF TARSHISH

The miracle of Israel’s restoration has been set forth before the nations of the world during the past century and has directly and closely involved many of them in the drama. It has particularly concerned Britain and other English-speaking nations ever since the famous “Balfour Declaration” stated that: “His Majesty’s government view with favour the establishment in Palestine of a national home for the Jewish people.” It is key to consider this fact. Britain was the key facilitator of the Jews return to Israel, not some other Gentile nation - Britain was that nation and unless we wish to revise history we must accept that fact. It was as though the woes in Jeremiah 31:10 had found their mark in these particular “isles afar off”.

*“Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock.”*

Gentile nations have been involved in Jewish matters before; both in the scattering and re-gathering process. Cyrus and Artaxerxes encouraged and used their best efforts to facilitate a restoration of the Jewish nation in its own land. Furthermore the Prophets had predicted that it would be so - and it came to pass in the days of Ezra and Nehemiah, between 540-536 and 450 B.C.

So the precedent is before us - a proclamation and then active involvement in the restoration process by a Gentile nation. We should have no problem then with the latter day facilitator of Britain acting in the same capacity toward a Jewish restoration as Cyrus did with a Persian nation. We are reminded however that all these events are directed by the Elohim acting upon specific instructions from the Almighty. But this is how the Elohim operate. They place evil thoughts, they harden hearts, they direct the minds of key men, rulers, kings and presidents and just as Arafat rejected 98% of the West Bank, just as “the Kings of the earth will give their kingdom unto the beast ‘for one hour’-for God hath put it in their hearts” (Rev 17:12-13, & 17), so too will Gog think his evil thought and come down into the Land of Israel and meet his end against the Multitudeness Christ.



Balfour

Isa 60:9 *“Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far...”* and also in Jeremiah 31:10 *“Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”*

The word that is translated “isles” in both Jer 31:10 and Isa 60:9 has a fairly broad meaning. Gesenius the well-known Hebrew scholar says that it denotes

“maritime land, whether the sea coast of a continent, or an island.” The Companion Bible renders it “maritime countries.” The overall sense is thus perfectly clear-“isles afar off” (Jer 31:10) refers to remote maritime lands, or lands that are at a great distance across the sea.”

Over 2,500 years ago Jeremiah the prophet addressed these countries, saying that the word of God concerning the re-gathering of Israel was to be declared unto them. These nations, isles and coast lands afar off were to be exposed to the influence of the Bible- this is the obvious sense of the passage in Jer 31:10 “Hear the word of the Lord, O ye nations...” Remembering Isa 60:9 - how did this occur? One word: Reformation!

In order for a Gentile state to undertake the work of restoring the Jews to their homeland in the Middle East-Palestine, it would be necessary for the Hand of God to be providentially active as it was in raising up Cyrus in order to bring about the return from the Babylonian exile (see Isa 44:26 to 45:6, and Ezra 1). In order to restore Jerusalem and return the exiles, it was first necessary that the Medo-Persians conquer mighty Babylon. Similarly, in preparing the way for the latter-day restoration of Jews to Palestine, it was necessary that Britain not only become sympathetic to the Jewish cause, but that she contend with those who ruled the Holy Land, or who would oppose the Divine purpose. In the practical context of things, this meant that Britain would have to become willing to oppose Catholic Europe-the age-long persecutor of Jewry-and, when the time arrived for it, expel the Ottoman Turk from the Holy Land. Once the restoration of the Jews had been accomplished to the required extent-and in order that events may move towards the second stage of restoration Britain (with her young lions) will vacate the scene unable to contend with Gog. The Jewish national home, after being instructed and refined by “a time of trouble such as never was since there was a nation” (Dan 12:1) is to become subject to the rightful heir of David’s throne (Luke 1:32, 33). How did this come about?

Was it legal under the Catholic/Papal reign to own or even read your own Bible? No, in fact from the time of 1198 A.D it was punishable by death. Secondly, the masses were ignorant and illiterate, and thirdly it was only available in Latin. Wycliffe translated the Bible into an early English dialect from the Latin Vulgate (Roman Catholic Version) about 1380 A.D. It had a limited circulation-mostly among a group know to us as Lollards. Even this early version stirred considerable controversy amongst “church” authorities. This was but a foretaste of what would come when Greek manuscripts (dispersed into Western Europe) arrived after the fall of Constantinople (1453 A.D.-a catalyst event for students of Bible Prophecy) and Greek (Byzantine) believers fled west from the Turks. Now does 1453 ring a bell? It’s an interesting Bible Echo. You see after the fall of “Christian Constantinople” and its conversion by the sword (by the invading Turks), the throne of the empire was claimed by Moscow on the basis of the marriage between Ivan III to Zoe, niece to Constantine XI, the last reigning Byzantine emperor (Eastern-Christian leg). Thus the seat of Rome has passed to Russia. This event coming hot on the heels of the

invention of the printing press, brought together circumstances that were destined to reshape Christianity-the translation of the Bible from these Greek manuscripts into English, the Bible.

William Tyndale, a young priest in Gloucestershire, England-knowing that it would probably cost him his life, determined to translate the Bible into English from the original languages of Greek and Hebrew. His translation of the New Testament (from the Greek text of Erasmus) appeared in print in 1525-and most of it was promptly burnt (one copy survives today). Another edition appeared in 1534.



Tyndale

Tyndale appreciated the fact that the Bible was a controversial book. Using Christ’s allegory concerning salt (Matt 5:13; Mark 9:49-50) he wrote:

“The nature of salt is to bite, fret and make smart... True preaching is a salting that stirreth up persecution... If salt have lost its saltness, it is good for nothing but to be trodden under foot of men - That is, if the preacher, which for his doctrine is called salt, have lost the nature of salt, that is to say his sharpness in rebuking all unrighteousness... he is condemned of God...” He continues “...all that is corrupt must be

salted; and those persons are of all others most corrupt, and therefore may not be left untouched. The pope’s pardons must be rebuked, the abuse of the masses, of the sacraments, and of all the ceremonies, must be rebuked and salted...” Are we still salty Brethren when it comes to works of unrighteousness?

In turning people to the Scriptures, Tyndale was also turning them away from the Church of Rome. This is what the Bible began to do for the English speaking peoples - it was their enlightenment to the true enemy (Babylon) in its latter-day manifestation, i.e. the Papacy. Once they were exposed to the Word of God their eyes were opened. Later on it would turn their hearts favorably to the Jews and guide them in facilitating their return to Palestine. In 1536 William Tyndale was taken to the stake, strangled and burned. John Foxe (Foxe’s Book of Martyrs) would later write:

“These books of William Tyndale being compiled, published, and sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were many years shut up in darkness.”

The words of Isa 49:1-2 are very appropriate here: “Listen, O isles, unto me; and hearken, ye people from afar; The Lord hath called me from the womb: from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand hath he hid me, and made me a polished; in his quiver hath he hid me...” The sense of this prophecy is that when the word of Christ would go forth as “a light to the Gentiles” it would be as a sword (a confrontation with Papal Europe) and this is what happened when the New Testament, and when the complete Scripture, was translated into the language of the Gentile peoples - specifically the English speaking peoples. The result was a

controversy that produced what is known in history as the Reformation. Many different lands were involved, but it was the British Isles that the far-most reaching effects were seen.

For over 70 years after Tyndale's death an epic struggle continued in England between the authority of the Bible and that of the Roman Church. The nation was violently jolted one way, and then the other. There were plots and counter plots; plans for invasion from Catholic Europe (i.e. Spanish Armada in 1588), plots for assassination and kidnap. As the struggle continued, Bibles came forth from the printing presses- Coverdale's, Matthew's Bible, etc. Translators were burnt- John Rogers at Smithfield (1553 London), Thomas Canmer (Oxford 1555)...Joseph Meade, and so the battle waged on. We do well to reflect on this period of history and ask ourselves "How much did our Bible cost" and how much do we value it in relation to those that died to have it brought to us.

In response to this new "enlightenment" the papacy became engaged in what was called the Counter-Reformation. This movement was a counter-movement or strategy designed to "bring Britain and the break-away Protestant nations back into the Catholic Fold." Created specifically for this purpose was the Jesuit sect of the Catholic Church led by Ignatius Loyola. Via this arm of the church several dis-information strategies were launched to try and defeat Protestantism. The first front found an ally in the theory of evolution by Darwin (case-in point: Piltdown Man, put forth as the missing link between ape and man in 1912 near Piltdown England. The case was proved a fraud in 1953 with the Jesuit Priest Pierre Teilhard de Chardin charged as a co-conspirator). The mode of operation was that the Roman Church had no interest in resisting a theory which called into question the literality of the Genesis record. Indeed, the evidence is that she quietly promoted it.



Loyola

The second front concerned the reliability of the original texts from which the Bible was translated. In the words of David Otis Fuller's book *Which Bible*:

"... if confusion on the origin and authenticity of the Scriptures could be spread abroad in the world, the amazing certainty of the Reformers...which had astonished and confounded the Papacy, could be broken down. In time the Reformation would be splintered to pieces, and driven as the chaff before the wind." (pg. 237)

The same book continues "Ignatius Loyola came forward and must have said in substance to the Pope: "Let the Augustinians continue to provide monasteries of retreat for contemplative minds; let the Benedictines give themselves up to the field of literary endeavor; let the Dominicans retain their responsibility for maintaining the Inquisition; but we, the Jesuits, will capture the colleges and the universities. We will gain control of instruction of law, medicine, science, education, and so weed out from all books of instruction, anything injurious to Roman Catholicism. We will mold the

thoughts and ideas of the youth. We will enroll ourselves as Protestant preachers and college professors in the different Protestant faiths. Sooner or later, we will undermine the authority of the Greek New Testament of Erasmus, and also of those Old Testament productions which have dared to raise their heads against tradition. And thus we will undermine the Protestant Reformation."

It is critical to make mention here that the Jesuit sect fabricated the false interpretation of Revelation making Israel the Harlot of the Apocalypse (*Praeterist* school of interpretation founded by Alcazar, a Spanish Jesuit in 1614 -The fulfillment of Revelation is in the past with the Fall of Jerusalem (70 A.D.) or the Fall of Pagan Rome, before the Popes ever ruled Rome). This is an incredible error to fall victim to and almost unfathomable that any in Christadelphian would endorse. Unfortunately H.A. Whitakker in his book *Revelation: A Biblical Approach* succumbed to this Jesuit deception.

And so the Jesuit-Catholic Counter-Reformation initiative is the Context (backdrop) for the Council of Trent and ever since the Bible came to the English speaking peoples the dividing line has been predominantly Catholic verse Protestant- (Hitler's Germany/Papacy vs. Britain, IRA verse Britain), it is Catholic anti-semitic Europe versus favorable Jewish-Protestant Europe.

An Israeli writer, Michael Pragai gives the following account in his book *Faith and Fulfillment*:

"...it is true to say that the Reformation would never have taken hold had the Bible not replaced the Pope as the ultimate spiritual authority. With the Bible as its tool, the Reformation returned to the geographic origins of Christianity in Palestine. It thereby gradually diminished the authority of Rome. The year 1611 saw the publication of the King James Version, and with that the "adoption" of the Bible was complete. The family and tribal history of one nation became the national epic of another."

Historian Barbara Tuchman in her book *Bible and the Sword* says: "It is a curious irony that the Jews retrieved their home partly through the operation of the religion they gave the Gentiles." She continues "From early times the British people have been drawn to the Holy Land through two major influences: the translation of the Bible into English and, later, imperial need to control the road to India and access the oil of the Middle East." By 1800, the English-speaking world had developed a spiritual and cultural outlook which was favorable to the Jews but deeply suspicious of Catholicism and of Europe.

Do we not see the hand of God at work. The exposing of His word to a nation, a people that would identify and oppose the great apostasy-the Catholic Church, later become sympathetic to the Jews and drive out the Ottoman Turk from its occupation of Palestine to facilitate a Jewish homeland. Is there any other possible Tarshish than Britain? No Scripture demands that it be so. Dr Thomas wrote from his understanding of Scripture in 1848:

“But to what part of the world shall we look for a power whose interests will make it willing as it is able, to plant the ensign of civilization upon the Mountains of Israel? I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews; their present intentions however, are of no importance one way or the other, because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of statesman are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. The finger of God has indicated a course for Britain (the latter day Tarshish-just like the latter-day Assyrian) which cannot be evaded, and which her counselors will not only be willing, but eager, to adopt when the crisis comes upon them. The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews...”

These prophecies (Jer 31:10, Isa 60:9, Ezek 34:13-14 and others) were read and understood by many post-Reformation writers long before they were fulfilled, such as Thomas Brightman (1615), Joseph Mede (1649), Peter Jurieu (1687), Thomas Newton (1754) and many others. As the Israeli writer Michael Pragai wrote in his book *Faith and Fulfillment*-1985: “The unique place the Bible was to occupy in the development of English civilization is the key to grasping the profound role later played by Englishmen in advancing the idea of the Return. Not that the English became a Judeophile nation; they not infrequently showed misgivings towards the Hebrew people and their dream of a Return. But without the cultural and spiritual omnipresence of the English Bible, it is highly unlikely that Lord Balfour would have given his famous Declaration, or that Britain would have striven to undertake the administration of post-World War I Palestine under the League of Nations.”

Now that we have mentioned Arthur Balfour, we don't have space to consider Benjamin Disraeli - the first Jew to be allowed as a member of the British House of Commons and later elected Prime Minister in 1870 and his close associate Lord Nathaniel Rothschild. But we do need to mention two other men from the two other “young lion” nations-Australia and America.

George Gowler, a former Governor of the colony of South Australia was in correspondence with Dr. John Thomas and others as he promoted the concept of a Jewish national home in Palestine. In 1849 he says:

“Britain urgently needs the shortest and safest lines of communication. Egypt and Syria stand in intimate connection. A foreign hostile power would soon endanger British trade (Turkey allied with Germany WWI) and it is now for England to set her hand to the renovation of Syria through the only people whose energies will be extensively and permanently in the work- the real children of the soil, the sons of Israel.”

It was the Bible-believing statesman in Great Britain who initiated the Balfour Declaration and viewed with “favour the establishment in Palestine of a national home for the Jewish people.” They did use their “best endeavors to facilitate the achievement of this object” by placing a Jew - Herbert Samuel - over the territory and by encouraging Jewish settlement there. They were “first” in this, as had been expected by many on the basis of Isaiah 60:9. But if the “ships of Tarshish” were first in their work, who would follow up the work when the British became weary of it? The way ahead could have been seen perhaps by the early response of the United States to the idea.

Michael Pragai again says in his book *Faith and Fulfillment*: “One hundred years before the British Mandate on Palestine an American President, John Quincy Adams, had expressed his affirmative stand on a Jewish Restoration in Judea, and before the end of the nineteenth century, William Blackstone had petitioned another U.S. President, Benjamin Harrison, to lend his support to that idea. When Britain was about to issue the Balfour Declaration, the text was first submitted to President Wilson for American approval. Subsequently, a Joint Resolution of the U.S. Congress endorsed Britain's policy with regard to the National Home.”

President Wilson wrote in 1919 “As for...Palestine, I have expressed my approval of the Declaration of the British Government regarding the aspirations and historic claims of the Jewish People in regard to Palestine. I am...persuaded that the Allied Nations, with the fullest concurrence of our own Government and people, are agreed that in Palestine shall be laid the foundations of a Jewish Commonwealth.”

Tarshish was the first to undertake the work, but they would be supported and followed by the “isles” or “young lions”. On Nov 2 1942 Members of the Senate and House of Representatives submitted the following document to the President: “The reasons which twenty-five years ago (anniversary of Balfour) led the American people and the Government of the United States to favor the cause of the Jewish National Home restoration in Palestine are still valid today. In fact, the case for a Jewish Homeland is overwhelmingly stronger and the need more urgent than ever before...” “Our Government may be assured that in continuing the traditional American Policy in favor of so just a cause, it can rely upon our individual support and the approbation of the American People.” When the state of Israel was proclaimed in May 1948, the United States was the first country to recognize it.

### Summary

George Stanley Faber writing in 1806: “Armageddon will in part at least be directed against Judah and Jerusalem; so certain is it, that the Jews will begin to be restored by the great maritime power of the age...The Isles of the Sea, and the ships of Tarshish, must begin the great work of the restoration of the Jews.”

The group of maritime nations that Isaiah in 60:9 calls “the isles and the ships of Tarshish”, are those nations and isles afar off which Jer 31:10 says hear the word of the Lord concerning the Divine purpose to gather Israel which had previously been scattered. It is because this message has been declared among them that they “bring

thy sons from afar.” This same group of nations is identified in Ezek 38:13 as “the merchants of Tarshish, with all the young lions thereof.” Here they are seen protesting against the invasion of the Land by a great military machine from the north at the time of the end- Gog.

This is what we’ve been arguing for - How the translation of the Bible would bring to light Britain’s purpose regarding the restoration of the Jews. Did the Phoenicians perform this role as some in our body have attempted to suggest? As Thomas Williams says “The Truth and the ridiculous will not mix.” No, there is no other Tarshish that we can identify as having fulfilled this role. And we as privileged believers at the end of the 6,000 year reign of man, have witnessed this miraculous event.

Can there be any doubt Brethren as to who the latter-day Ships of Tarshish, the isles, and the young lions are? So therefore what? The Young Lions are in the Middle East now, today, right before our eyes. Where are we in Bible Prophecy? Where are we in our walk? It’s time to ask ourselves if we are ready to behold the gaze of our Redeemer, Savior and Judge in the day of His Judgment? If we have not beheld the warnings of the signs of the times and kept our garments clean Christ’s words to us could very well be, “Did I not leave you enough signs (prophecy) to encourage you to hold fast?” The question will be unfortunately rhetorical. Prophetic signs and events abound (if we will only observe and consider them) whether it be of Tarshish, the Roman Harlot, Gog/Russia or the emerging Beast system of Europe. We make the answer now.

*Tom Northey*

**Editor’s Comment:**

In Ezekiel 27:12 we are given further physical clues in identifying Britain as Biblical “Tarshish”. “*Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.*” -. These mentioned items, especially tin, were in ancient times (as well as today) well known products of Britain – as early as 1500 B.C. (Herodotus referred to the area as the “Tin Islands” or Cassiterides). The British Isles were a supplier of metals for the markets of Tyre; and both historical accounts and numerous archeological finds confirm this.

In regard to the “fairs” mentioned in Ezek. 27, the RSV translates it - “*they traded for thy wares*” Such “wares” was the purple dye that was used in the cloth the Phoenicians were famous for producing and trading with the rest of the world. Large mounds of *murex trunculus* shells have been found on the Cornwall and Devon coasts of Britain. Murex shells were used for making purple dye in the ancient world. Interestingly enough, only lead and tin pans could be used in the process of making the dye. The land of Tarshish referenced by Scripture (i.e. Britain) would be a primary supplier to the Mediterranean world of the raw materials necessary for producing this prized product.

## PREPARING TO PREACH

The Bible makes it clear that people have many different responses to preaching ranging from indifference, to interest, to anger and even all the way to violence. Fortunately, for us, the vast majority of times that people ask us what we believe, the result of our telling them will be met with curiosity or indifference, and the rest of the time, they will just go away. This is something we should thank God for, and it also should remind us that when we hesitate to preach the Truth, it’s not because we are in fear of our lives, usually it’s because we don’t want to be different, and possibly some of us may be embarrassed to talk about what we believe to non believers. The Bible makes it clear that if we are embarrassed to speak the word of Jesus, he will not confess our name before the Father. The certain outcome of this is that we will be destroyed with the wicked at the Judgment.

If you have ever felt this way when presented with the opportunity to preach, maybe it’s time to spend some time reading the accounts of the brave men of the Bible, and remember this important lesson. What made the brave men of the Bible brave? It was not their ability to conquer others, but their ability to conquer their own fear and put their faith and trust in God. Any bravery we can have, does not come from our confidence in our abilities, it comes from our confidence and faith in our God.

When the opportunity comes up to preach, to this brother it is inconceivable to think that God is not directing our paths to speak the Gospel to those he wants it spoken to. It is at this time (obviously excluding those times that fall under the category of “casting our pearls before swine”) that we should have the faith, courage and pride in the truth to proclaim it to others.

### Prepare right now, to preach later...

Do you know what you believe? Can you at this second, put this down, close your eyes, and give a simple description of your faith?

Sometimes feelings of inadequacy about speaking the truth are based upon the simple fact that we have done no preparation to be able to speak the Truth. If we’re not prepared to speak the Truth, then it simply won’t come out of our mouths right. This concept is clearly taught in 1<sup>st</sup> Pet. 3:15: “*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear*” The Scriptures tell us to be always ready to tell people what we believe. How can we do that if we don’t prepare?

### Memorize these statements

Below are four simple statements. Adjust them or reword them in any way you see fit, and memorize them over and over. Mentally quiz yourself at every opportunity. Over and over and over memorize these statement and quiz yourself, and

you will find that not only will you remember these statements, but you'll feel more prepared and more anxious to tell people what you believe, because YOU CAN!

1. We focus on the promises God made to Abraham, Isaac and Jacob
2. We believe that Jesus will return to the earth to set up a kingdom that will never end.
3. When he returns, he will awaken the saints who have been sleeping in the grave
4. Jesus will judge those who have been baptized. The righteous will be given eternal life, and the wicked will be destroyed forever.

You can add to this or remove from it at will. Adjust the list to suit conversation comfortable to you and then write it in your Bible, write in on your walls, type it into your blackberry, your PDA, write it down thousands of times until you finally have it burned forever into your brain.

When you come to this point, you will be prepared, and instead of dreading opportunities to preach, you will welcome them, and jump at them. You don't have to know everything, and you don't have to have all the answers. If people express an interest in continuing the conversation further, ask them to meet you someplace where you both can open your Bibles, and then make sure you have some good notes in your Bible to explain to people what you believe.

#### **The Coming Kingdom of Jesus Christ**

The last section of this article is simply a small listing of Scriptural verses on the subject of the Kingdom. Make notes in your Bible of the verses you find useful (find a blank page – write "Kingdom" and then list the book, chapter and verse information). Feel free to visit <http://www.learnbible.net/topical/index.htm> for a more complete listing of Kingdom verses.

The purpose of writing these verses in your Bible, is to make sure that you know where to look to find the verses you need. You don't have to trust your memory, you don't have to be afraid of your mind going blank, just open up your Bible, look for the first verse in your list of "Kingdom" verses, and start reading.

- Isaiah 2:1- "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

- Daniel 2:44 - "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."
- Micah 4:1- "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. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."
- Zechariah 14:4 – "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."
- Matthew 6:10 - "Thy kingdom come. Thy will be done in earth, as it is in heaven."
- Matthew 24:29 – "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."
- Matthew 25:31 – "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an

hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”

- Luke 1:32 – “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”
- Luke 4:43 – “And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”
- 2 Timothy 4:1 “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom”

Now that you have some verses to write in your Bible, go to <http://www.learnbible.net/topical> (subject - kingdom) to see what other verses there are that promise the return of Christ, to this earth, to set up a kingdom that will never end. There are quite a few verses on this subject, and most of the above verses were given as reference because they not only speak about a coming kingdom, but most of them refer to a kingdom that can only be on the earth, not in the heavens as the Jehovah’s Witnesses believe.

Brothers and sisters, prepare yourselves. When fully prepared, you can confidently tell people what you believe, and when they give you a question you can’t answer, you can honestly tell them that you don’t know the answer, but “let’s see what the Bible says”. In this way you get across the message that God wants the world to know, and if you have found a willing ear, they will be willing to search the Bible with you to find the Truth.

*Jack Garvey*

Eph 6:10 - “*Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*”

## EDITORIAL FLYLEAF

We have come to the end of the second year of the revival of the Sanctuary-Keeper by the conclusion of Volume 16. Our earnest desire for this publication has been for it to be a vehicle in which the Truth as traditionally believed and practiced by the Unamended Christadelphian Community might be uncompromisingly defended and promulgated – “*that ye should earnestly contend for the faith once delivered unto the saints*”. As we close out the year 2006 we provide the following comments from Thomas Williams that we feel sum up similar sentiments in relation to what we have attempted to accomplish in some small way, and hope to continue (Yahweh willing) by the content offered in this publication.



Here we are at the end of the sixteenth volume of the ADVOCATE, having so far survived the onslaughts of those who have been compassing land and sea to end its existence. For this we make no boast. We have simply accepted the forced warfare as one of the inevitable evils which must be looked for by an editor who is fearless of men and bound to principle and bent upon the faithful performance of a duty.

In a sense we are sorry the Truth has had to face foes and pass through a warfare, but the fact that good had and will come out of it takes off the keen edge of sorrow. It seems that in the onward march of divine operations among fallible men some must fight, some must fall; but let it be remembered that it is “he that continueth to the end shall be saved.” If some have thought the ADVOCATE has given too much attention to the issues of the battle we have fought during this closing year, let them remember the injunction to “earnestly contend for the faith,” and that a large part of the apostles’ lives, indeed Christ’s, too, was occupied in “disputing and persuading”; and the disputes were on matters within as well as without. Perhaps we can start the new year with the way of procedure clearer than we started 1900. But if any one think the weapons of the Truth’s warfare may be put away in a dusty corner and in the future we can sentimentally fold our arms and hold an uninterrupted lovefeast, he is destined to disappointment. Peace will not fully come till the Prince of peace is here with reins in hand. There will, no doubt, be some who will conclude they do not like the way the ADVOCATE is conducted. We can only wish we could see them try it for one year. We are not claiming perfection. We are doing the best we can under trying circumstances. In any event, so long as we edit a paper we must be allowed to use our own discretion, always willing, however, to receive advice, and always striving to profit by experience and observation. If there is one who rather not support the ADVOCATE because he thinks it is not faithful to the Truth, he is at full liberty to refuse its visits. We know we are defending and advancing the Truth, and we are bent upon doing this whether we have a friend to stand by us or not. Were friends to forsake us to such an extent as to make the publication of the ADVOCATE impossible, we would still work in other channels and calmly accept the situation as circumstances demanded.

*Editorial, Christadelphian Advocate – December, 1900*