

THE SANCTUARY-KEEPER

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



*This Generation
Shall Not Pass*

*60 Years of Fulfilled
History*

Also:
OUR TIMES AND THE TRUTH
STRANGERS AND PILGRIMS
THE FINAL SCATTERING OF ISRAEL
METAPHORICALLY SPEAKING
USAGE OF THE TERM "ALIENATION"

The Sanctuary-Keeper is published on a quarterly basis. The doctrinal position of this magazine is founded exclusively on the principles of Bible Truth as outlined and defined in *The Christadelphian Unamended Statement of Faith*

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A Providential Influence

NEW PUBLICATIONS AVAILABLE

Bro. Steve Howe of the Monroe ecclesia has recently announced the availability of two new publications.

- *Consider Your Ways* – A compilation of writings by the late bro. Paul L. Safford, former member of the Christadelphian Advocate Publishing committee. (236 pages)
- *We Have An Advocate* – A compilation of writings by the late bro. James Stanton, also a former member of the Christadelphian Advocate Publishing committee and later, editor of the Sanctuary-Keeper. (386 pages)

As we live in times when the old foundations are continuously questioned or disregarded, these books provide solid and encouraging sources of exhortation and exposition on a variety of Scriptural subjects. The books can be purchased on-line by visiting:

<http://stores.lulu.com/christadelphian>



THE ORIGIN AND EXTENT OF THE KINGDOM OF MEN

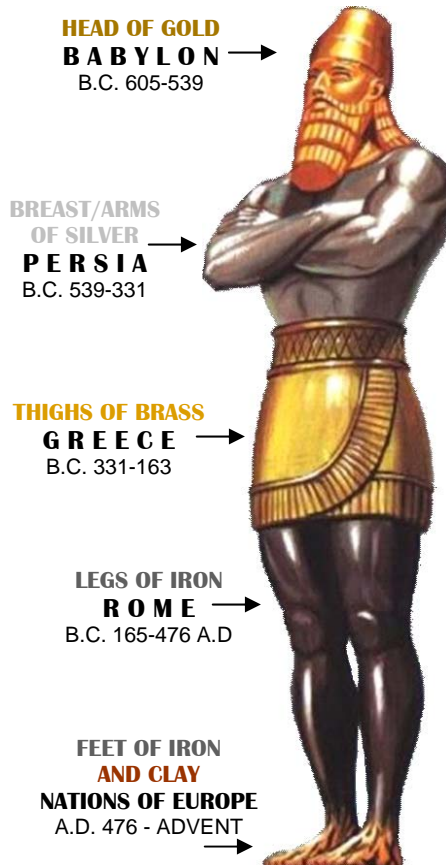
In taking a general survey of the contents of the Book of Daniel, it may be seen that two great powers are the principal subjects of its predictions. The one is styled the KINGDOM OF MEN (Dan. 4:17) and the other the KINGDOM OF GOD (Dan. 2:44; 4:3; 7:27)...It will be seen that the Kingdom of men has been diversified in its constitution, extent and throne since its foundation by Nimrod to the present time. It has nevertheless been the same Nimrodian kingdom with Babylon and Assyria for its characteristics. (Exposition of Daniel, pp. 7,8)

THE FEET OF THE IMAGE

While the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal image to stand erect as Nebuchadnezzar saw it in his dream...It is therefore, the mission of the Autocrat (of Russia) to form the feet and set up the image before the world in all its excellent brightness and terribleness of form; that all men subject to the kingdom of Babylon may worship the work of its creator's power. (Exposition of Daniel, p. 87)

THE DESTRUCTION OF THE IMAGE

The Russian Autocracy in its plenitude and on the verge of dissolution is the image of Nebuchadnezzar standing upon the mountains of Israel, ready to be smitten by the Stone. When Russia makes its grand move for the building up of its Image-empire, then let the reader know that the end of all things as present constituted, is at hand. (Elpis Israel, preface)



A Providential Influence

Harry S. Truman recalls a meeting with an old Jewish friend in March of 1948

"I had to keep in mind that much as I favored a homeland for the Jews, there were simply other matters awaiting...that I had to worry about."

And then late on the morning of March 13 Mr. Truman got a telephone call from the Statler, where his old friend and business partner Eddie Jacobsen was staying. Eddie wanted to come to the White House to see the President.

"I said to him, 'Eddie, I'm always glad to see old friends, but there's one thing you've got to promise me. I don't want you to say a word about what's going on over there in the Middle East. Do you promise?' And he did."

A little later Eddie was ushered into the Oval Room, and this is the way Harry Truman described what followed:

"Great tears were running down his cheeks, and I took one look at him, and I said, 'Eddie...you promised me you wouldn't say a word about what's going on over there.' And he said, 'Mr. President, I haven't said a word, but every time I think of the homeless Jews, homeless for thousands of years, and I think about Dr. Weizmann [Chaim Weizman, head of the World Zionists and the first President of Israel], I start crying. I can't help it. He's an old man, and he's spent his whole life working for a homeland for the Jews, and now he's sick, and he's in New York and wants to see you. And every time I think about it I can't help crying.'

"I said, 'Eddie, that's enough. That's the last word.'

"And so we talked about this and that, but every once in a while a big tear would roll down his cheek. At one point he said something about how I felt about old Andy Jackson, and he was crying again. He said he knew he wasn't supposed to, but that's how he felt about Weizmann."

"I said, 'Eddie..., I ought to have you thrown right out of here for breaking your promise; you knew...good and well I couldn't stand seeing you cry.'

"And he kind of smiled at me, still crying, though, and he said, 'Thank you, Mr. President,' and he left.

"After he was gone, I picked up the phone and called the State Department, and I told them I was going to see Weizmann. Well, you should have heard the carrying-on. The first thing they said - they said Israel wasn't even a country yet and didn't have a flag or anything. They said if Weizmann comes to the White House, what are we going to use for a flag?

"And I said, 'Look here; he's staying at the Waldorf-Astoria hotel in New York, and every time some foreign dignitary is staying there, they put something out. You find what it is, and we'll use it. And I want you to call me right back.'"

On March 18 Chaim Weizmann came to the White House, but no flag was necessary. He came in through the east gate, and the fact of his visit was not known until later.

In any case, only eleven minutes after Israel became a state in May, its existence was officially recognized by the United States.

A year later the Chief Rabbi of Israel came to see the President, and he told him, "God put you in your mother's womb so that you could be the instrument to bring about the rebirth of Israel after two thousand years."

At that, great tears started rolling down Harry Truman's cheeks.

From the book *Plain Speaking*, An Oral Biography of Harry S. Truman - M. Miller
Submitted by B. Huddock

THE SANCTUARY – KEEPER

*A Magazine for the Exposition and Defense of
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.”

I Peter 2:5

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

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NUMBER 2

“OUR TIMES AND THE TRUTH”

Selected words of wisdom from our past

Twenty-five hundred years ago the prophet Daniel foretold: “*Knowledge shall be increased*” (Dan. 12:4); and several hundred years later, concerning future developments, we have the apostle Paul’s outline to Timothy: “*In the last days the times will be full of danger. Men will become utterly self-centered, greedy for money, full of big (boastful) words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech, and have no control over themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure, instead of loving God. They will maintain a façade of “religion”, but their conduct will deny its validity . . . always learning and yet never able to grasp the truth*” (2nd Tim. 3:1-7, Philips’ translation).

That such language is clearly descriptive of the times in which we live is surely discernible by the ordinary thinker, but to those whose purpose in life is directed toward the standards held out in the Scriptures, it speaks volumes. We find ourselves in the moral atmosphere and mental “climate” created by such a world, and we can comprehend in measure the profound evil influences such surroundings

inevitably produce. This is the kind of world in which we spend nearly all our waking hours, in which we work and play, and which finds its way into our homes through the printed page, the radio and television. It glares at us from every bill board, every advertisement, seeking to impress our minds with a need for what we may not have, or to create a desire to replace what we now have with something newer and more up-to-date, to increase our material possessions, which oftentimes we cannot afford. This doctrine of materialism, this worship of the new, or the latest, in fashion or design, this acquisition of more, this attempted creation of discontent for what we have, is preached to us far more than we realize, in the subtle approach of the advertiser’s art today. It has its profound effect, and all that most of us have to do is to look around in our homes, in our garages and driveways, at our bankbooks and at our charges at the downtown stores, to realize how inevitably we respond to the trends and channels of modern thought and living.

Some will say, This is perfectly natural; and they are right. It is perfectly natural, and, in measure, legitimate. But here is the problem: Where does legitimacy stop and the “flesh” take over? This is the fine line that we find so difficult to draw in our lives today. All these things have not, as we pointed out, contributed to man’s well-being, happiness, or sense of security. The more we get, the more we want; it was ever thus. And the more we strive, the greater the sense of frustration.

Such a world is certainly not the ideal place for spiritual growth; it handicaps, distorts, and thwarts worthwhile spiritual attainment; it contributes to a sense of frustration and tension in which the sufferer does not comprehend just what is wrong, but continues to grope about all the more earnestly for security and satisfaction, but in the wrong direction. How blessed are those who, in such a world, have found the secret of the apostle’s life: “I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound” (Philippians 4:11-12)!

We sometimes hear certain remarks from some of the present generation, very fine and well meaning young people (and from some not so young), all with a great sense of purpose, and with a desire for proper development – we hear their comments and observations to the effect that the writings of past generations of the Truth’s pioneers are no longer vital and helpful, or even necessary, in these modern times. Their opinion is that such works are only suited to an outmoded past, the “Victorian Age”, in which they were written, and that we must have more up-to-date concepts and approaches to the Bible itself; and these remarks carry implied overtones that such previous works are useless as present-day helps. How sad, and lacking in proper perspective, such words and concepts really are! Such works as *Eureka*, and *Elpis Israel*, by Brother Thomas; *The Law of Moses, Seasons of Comfort, The Ways of Providence*, and *The Visible Hand of God*, by Brother Roberts; *The World’s Redemption*, by Brother Williams, and many other works of equal value, while written in another era, were produced in much less frustrating and tenuous times, in a period when there was more time (and fewer labor-saving

devices) and inclination for serious Bible study, sober reflection, deeper meditation, and quiet contemplation.

It is not too much to say that the times in which we live do not produce or foster the conditions required for the creative thought, and penetrative spiritual analysis which these writings hold out to us. The person who was born after World War I, cannot fully appreciate or properly evaluate the great changes in mental attitude and moral atmosphere that came over the world after that period, a change that has been developing by leaps and bounds ever since. Men's minds have certainly expanded; their capabilities have undoubtedly increased, their mental horizons are relatively limitless; but it has all been in a self-exalting, self-seeking direction, and the scientific, economic and general knowledge that has been increased has not contributed to man's spiritual development or to the upbuilding of anything for which his Creator has use or pleasure.

We are all in some measure the product of our times, and to maintain spiritual balance and proper thought and objective, while not impossible, will be accomplished under extremely trying and discouraging circumstances. It can be done; this is our problem; but it will not be done by laying aside or neglecting those helps from the past, which reflect to us a spiritual and scriptural concept of God, His ways, His purpose, and His teaching, which life today tends to crowd out and to ignore. We are capable of such thoughts as developed in these writings, but present conditions and influences do not promote or stimulate them.

Someone has remarked that we, Christadelphians, are first-century Christians living in the twentieth century. This remark is perhaps worthy of a second thought. Christadelphian principles, doctrine, morality and practice are distinctly related to the first century in their origin and concepts. If they are otherwise, then there is something wrong. But they are so divinely provided, and scripturally identified, that they are suitable and applicable to any age, time or circumstance...

Our problem is to make the proper application to our day without violating or compromise of the principles; and our use of the works of the pioneers of the Truth will help immeasurably in solving this problem. Living according to the standards of Christ and the Apostles, which are first-century Christian standards, has never been easy in any period; it has always required an earnest striving (agonizing) against the pull of the "flesh" which tends to yield to the current times; it calls for self-sacrifice, and a conscious effort at non-conformity to the world.

The Apostle's exhortation is just as much intended for us as it was for those who read it over 1,900 years ago: "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance" (1st Tim. 4:8-9).

James W. Geohring

The Christadelphian Advocate, November 1961 (excerpts)

Submitted by H. Thomas

THIS GENERATION SHALL NOT PASS

**60 Years of
Fulfilled
History
1948 - 2008**

In the Olivet Prophecy recorded in Matt 24:33-34, Christ states, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." On May 14, 1948, the Nation of Israel was reborn after ceasing to be in existence for 1,878 years after General Titus and the Roman army destroyed the city and scattered its Jewish inhabitants to all parts of the earth in 70 AD. The rebirth of this long-scattered and oppressed nation (and the retaking of Jerusalem) must be viewed as the single most relevant prophetic event that has taken place in the past century and perhaps since the death and resurrection of our Lord Jesus Christ. Though the nations and people of the world have gazed in wonder and amazement at the growth, perseverance, survival, and thriving of this small nation over the past 60 years, the Bible Student views the events that have occurred over this time frame with an open Bible and in recognition that this is with certainty the witnessing of prophecy fulfilled before our very eyes. As the Believer ponders the 60th birthday of the Nation of Israel, it is a useful endeavor to consider some of the momentous events that have occurred during this time period – not solely as a history lesson, but in an effort to discern the prophetic word and its application to these events, while witnessing the hand of Yahweh at work in manipulating and controlling events throughout the Kingdom of Men in order to bring about His Divine Purpose.

JEWISH PERSECUTION AND THE HOLOCAUST

Though Jewish immigration into the Land of Israel was essentially unrestricted in the early part of the 1900's, the Jews in the Diaspora chose to remain scattered amongst the nations, as they were content to have been effectively assimilated into their respective societies, gaining acceptance and in many cases prominence within these cultures. Hence, they recognized no need to move into and populate a land that is described in 1867 by Mark Twain in his book *The Innocents Abroad* as, "A desolate country whose soil is rich enough, but is given over wholly to weeds... a silent mournful expanse.... a desolation.... we never saw a human being on the whole route.... hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country."

Ultimately, however, it was the will of the Lord that "Yahweh shall scatter thee among all people, from the one end of the earth even to the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot find rest; but Yahweh shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And

thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life (Deut 28:64-66).” The scattered Jews had determined that they would not come back to the Land of Israel without prompting, thereby requiring the fulfillment of the passage referred to in Deut 28 to change this mindset of complacency within their respective countries and create the strong necessity and desire to repopulate the land that had historically been given to them by the Almighty.

Thus, from 1904 - 1929, anti-Semitic activities, mostly in Russia and Poland, prompted what is now known as the Second, Third, and Fourth Aliyahs (“ascent”), as violence directed at Jews became prevalent in the form of pogroms (Russian word meaning “to wreak havoc, to demolish violently”) throughout the country. During the Russian civil war that followed the 1917 Bolshevik Revolution, Ukrainian nationalists, Polish officials, and Red Army soldiers all engaged in pogrom-like violence in western Belorussia (Belarus) and Poland's Galicia province (now West Ukraine), killing tens of thousands of Jews between 1918 and 1920, prompting an estimated 40,000 Jews to immigrate to Israel in order to escape the persecution. The result of this immigration was the establishment of the suburb of Jaffa, which eventually grew into the city of Tel Aviv. During this period, some of the underpinnings of an independent nation-state arose: The national language *Hebrew* was revived; newspapers and literature written in Hebrew published; political parties and workers organizations were established. An additional 40,000 Jewish immigrants arrived, again mostly from Russia, after the conclusion of World War I at time of the British occupation of Palestine and the institution of the Balfour Declaration, which declared that “His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people.” Between 1924 and 1929, an additional 82,000 Jews arrived, many as a result of anti-Semitism that had now spread into Poland and Hungary.

Though anti-Semitism was rearing its ugly head at this point in history throughout the European arena, it should be recognized that this was not a new phenomenon, but an age-old persecution of the Jews during the “times of the Gentiles,” whose flames have always been fanned by none other than the Catholic Church. The Catholic Church has always viewed the existence of the Nation of Israel as her rival that, if extinguished, would clearly leave her as the unquestioned victor. This continuing anti-Jewish and anti-Semitic attitude finds its root in the Catholic teaching that, because the Jews put Jesus to death, they have no further purpose in God's eyes and are to be regarded as the enemy, being “Christ-killers.” It is for this reason that the Vatican in the person of Pope Pius X opposed Theodore Herzl's efforts in 1904 to create the Jewish State, stating:

“We cannot encourage this movement. We cannot prevent the Jews from going to Jerusalem - but we would never sanction it. The Jews have not recognized our Lord, therefore we cannot recognize the Jewish people. Jerusalem was not to get into the hands of the Jews.”

This “religious rivalry” and the desire for the eradication of her enemy is what prompted the Catholic Church to support the German Nazi regime in World War II by supporting the anti-Israel and Jewish propaganda that fueled the European hatred towards them. Still, the vast majority of the dispersed Jewish population remained in their respective (especially European) countries, not willing to recognize the surging anti-Semitism that was beginning to sweep through Europe like an out-of-control wildfire. Though the signs of anti-Semitic activity became more and more obvious, the Jews refused to believe the gravity of the danger. For example, legislation to remove the Jews from civil society was enacted years before the outbreak of World War II. The Nazi Party under Adolf Hitler came to power in Germany on January 30, 1933, and the persecution and subsequent exodus of Germany's 525,000 Jews began almost immediately. In his autobiography *Mein Kampf* (1925), Hitler had been open about his implacable hatred of Jews, and gave ample warning of his intention to drive them from Germany's political, intellectual, and cultural life. While he stopped short of disclosing in writing his intent to exterminate them, he is reported to have been more explicit in private. As early as 1922, he allegedly told Major Joseph Hell, at the time a journalist:

“Once I really am in power, my first and foremost task will be the annihilation of the Jews. As soon as I have the power to do so, I will have gallows built in rows - at the Marienplatz in Munich, for example—as many as traffic allows. Then the Jews will be hanged indiscriminately, and they will remain hanging until they stink; they will hang there as long as the principles of hygiene permit. As soon as they have been untied, the next batch will be strung up, and so on down the line, until the last Jew in Munich has been exterminated. Other cities will follow suit, precisely in this fashion, until all Germany has been completely cleansed of Jews.”

Though clearly the anti-Semitic policies of Hitler were becoming more and more apparent, instead of fleeing from the coming persecution, the Jews living in Germany sought favor from the Nazi regime by various means, including the placement of advertisements such as the following that was printed by several German-Jewish leaders in the leading Berlin newspaper, *Vossich Zeitung*:

“We profess the Jewish religion, but reject any sort of Jewish nationalism. We regard ourselves, along with the overwhelming majority of German Jews, as members of the German, not the Jewish people.”

This advertisement was referenced in the *Logos Magazine* (November, December 2007), along with the following comment by the author: “Here was an attempt by Yahweh's chosen people to distance themselves from their heritage for the sake of short-term advantage. They had forgotten the Old Testament prophesy that speaks about the ingathering of scattered Israel and Judah: ‘I will cause them to return to the land that I gave to their fathers, and they shall possess it (Jeremiah 30:3).’ Soon after Hitler came to power in 1933, a small number of Jews became apprehensive about their future safety and moved out of Germany. But the majority of German

Jewry by no means felt this concern. After all, they reasoned, Jews shared a history with the German people going back a thousand years; many Jews were fully integrated into the German way of life; German industry, law, medicine, science, literature and the arts drew heavily on Jewish talent. Surely, the argument went, reports of Nazi racism were exaggerated. In short, German Jews had a strong sense of national identity and did not in any way consider themselves different from other Germans. They were clearly ignorant of the prophecy that spoke of them being scattered among all people because of unbelief.” (End of quote)

PREPARING THE PEOPLE FOR THE LAND

Throughout the 1930s, the situation for the Jews rapidly declined, as their legal, economic, and social rights were steadily restricted or usurped. For example, in 1933 a series of laws were passed to exclude Jews from key areas of society, commerce, property ownership and other ways in which they earned their livelihood. Jewish lawyers were disbarred, and in Dresden, Jewish lawyers and judges were dragged out of their offices and courtrooms and beaten. Jews were excluded from schools, universities, and from belonging to the Journalists' Association or from being newspaper editors in an obvious effort to negate their ability to defend themselves against the German anti-Jewish propaganda that was becoming prevalent. Again, referencing the *Logos Magazine* referred to above: “Between Hitler’s rise to power in 1933 and the start of the Second World War, more than 1,400 anti-Jewish laws were passed in Germany, as gradually Jewish citizens became more and more disenfranchised. Hostility against them increased, fuelled by Government-inspired propaganda. German Jews had come to understand that despite having been integrated into German society for so long, they no longer had any inherent rights or privileges; their property could be stolen, their livelihood could be taken away, their dignity trampled underfoot. Worst still, their very existence was threatened.”

This was exactly the case when, leading up to the 1933 elections, the Nazis began intensifying acts of violence to wreak havoc among their political opposition and then upon the Jewish population. With the cooperation of local authorities, they began to set up camps as concentration centers within Germany, the first being Dachau, which opened in March 1933. These early camps were originally used to hold, torture, or kill only political prisoners, such as Communists and Social Democrats; however, they were eventually transformed into places of massive Jewish execution, being consolidated into full-blown, centrally run camps outside the cities. By 1942, six large extermination camps had been established in Nazi-occupied Poland, and it is estimated that the Germans established 15,000 camps in the occupied countries.

In response to this wide-spread systematic persecution, the Fifth Aliyah took place between 1929 and 1939, as 250,000 Jews immigrated into the Land of Israel, driven mostly from Eastern Europe. Many of these immigrants were professionals, doctors, lawyers, and professors who had been successful citizens in Germany. Over time and by using their various areas of expertise, the completion of the port at Haifa and its oil refineries and significant industry was added to the predominantly

agricultural economy, and the Jewish population reached 450,000 by 1940. The long awaited prophesied return of the Jews to the Land of Israel written of in Ezek. 11:17 had therefore begun in earnest: “*Thus saith Adonai Yahweh; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.*”

Germany at this point in time had become what could be termed a "genocidal state," in that every arm of the country's sophisticated bureaucracy was involved in the killing process of the Jews that still remained in the German-occupied countries. For instance, Parish churches and the Interior Ministry supplied birth records showing who was Jewish; the Post Office delivered the deportation and denaturalization orders; the Finance Ministry confiscated Jewish property; German firms fired Jewish workers and disenfranchised Jewish stockholders; the universities refused to admit Jews, denied degrees to those already studying, and fired Jewish academics; government transport offices arranged the trains for deportation to the camps; German pharmaceutical companies tested drugs on camp prisoners; companies bid for the contracts to build the ovens in which the bodies were cremated; detailed lists of victims were drawn up using the Dehomag company's punch card machines, producing meticulous records of the killings. As prisoners entered the death camps, they were made to surrender all personal property, which was carefully catalogued and tagged before being sent to Germany to be reused or recycled. Berenbaum writes that the Final Solution of the Jewish question was "in the eyes of the perpetrators ... Germany's greatest achievement."

The question of the treatment of the Jews became an urgent one for the Nazis after September 1939, when they occupied the western half of Poland, home to approximately two million Jews. The decision was made to concentrate all Polish Jews in ghettos in major cities, where they would be put to work for the German war industry. The ghettos would be in cities located on railway junctions, so that, according to a Nazi leader, "future measures can be accomplished more easily." The Warsaw Ghetto was the largest, with 380,000 people, and the Łódź Ghetto the second largest, holding 160,000. Though the Warsaw Ghetto contained 400,000 people—30% of the population of Warsaw - it occupied only 2.4% of the city's area, averaging 9.2 people per room. From 1940 through 1942, starvation and disease, especially typhoid, killed hundreds of thousands.

The infamously evil Heinrich Himmler ordered the start of the deportations to the concentration camps on July 19, 1942, and three days later, on July 22, the deportations from the Warsaw Ghetto began; over the next 52 days, until September 12, 300,000 mostly Jewish people from Warsaw alone were transported in freight trains to the Treblinka extermination camp. Many other ghettos were completely depopulated.

During 1943 and 1944, the extermination camps worked at a furious rate to kill the hundreds of thousands of the Jewish people that were being feverishly shipped to them by rail from almost every country within the German sphere of influence. At

Auschwitz, up to an alarming and horrific 8,000 people were gassed every day by the spring of 1944. Lest the passage of time mitigate the grotesque cruelty that occurred within the confines of these camps, the following quote is taken from a “worker” at the Auschwitz camp from 1942-43.

“There was a place called the ramp where the trains with the Jews were coming in. They were coming in day and night, and sometimes one per day and sometimes five per day ... Constantly, people from the heart of Europe were disappearing, and they were arriving to the same place with the same ignorance of the fate of the previous transport. And the people in this mass ... I knew that within a couple of hours ... ninety percent would be gassed.”

Camp name	Killed
<u>Auschwitz II</u>	1,400,000
<u>Belzec</u>	600,000
<u>Chelmno</u>	320,000
<u>Jasenovac</u>	600,000
<u>Majdanek</u>	360,000
<u>Malv Trostinets</u>	65,000
<u>Sobibór</u>	250,000
<u>Treblinka</u>	870,000

Though their suffering was great and their national existence in extreme jeopardy from a worldly viewpoint, the Bible Student and those who knew the Scriptures understood, however, that the Jewish people were not without hope, as reflected in such scriptures as Deut. 4:30-31, which determined that, *“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to Yahweh thy Elohim, and shalt be obedient unto His voice; (For Yahweh thy Elohim is a merciful Elohim;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.”* Zech. 8:13 also describes the intent of Yahweh towards his displaced and persecuted people, saying, *“It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.”*

LIBERATION

Thus, though 6,000,000 Jews had been unmercifully murdered and vilely persecuted by Hitler’s Nazi regime, the divine hand of Yahweh ultimately saved them from extermination. The first major camp, Majdanek, was discovered and liberated by the advancing Soviets on July 23, 1944, who also freed Auschwitz on January 27, 1945, Ravensbruck on April 15, and Theresienstadt on May 8. The Americans liberated the Buchenwald camp April 11, then Dachau on April 29, and Mauthausen on May 5. The Bergen-Belsen camp was liberated by the British on April 15. Treblinka, Sobibor, and Belzec were never liberated, having been destroyed by the Nazis in 1943 in an effort to conceal their egregious actions. The remaining prisoners, though grossly undernourished and almost inhuman in appearance due to constant and prolonged abuse, expressed their gratitude as did Hadassah Rosensaft, an inmate of

Bergen-Belsen: *“We heard a loud voice repeating the same words in English and in German: ‘Hello, hello. You are free. We are British soldiers and have come to liberate you.’ These words still resound in my ears.”*

The discovery of these camps was met with horror by their liberators, prompting responses such as the following from Colonel William W. Quinn of the U.S. Army regarding Dachau: *“There our troops found sights, sounds, and stenches horrible beyond belief, cruelties so enormous as to be incomprehensible to the normal mind.”*

The atrocities of the Holocaust, however egregious and shockingly horrific as they are, were the impetus for the worldwide support for the creation of a Jewish State in Israel and the return in mass of the disbursed Jews to the land that was rightfully given them by Yahweh. Though the Believer is appalled, saddened, and sickened by the horrors carried out against the Jewish population at that time in history, it must at the same time be recognized that this was the Hand of God at work in accomplishing His will for His people - to bring them back into the Land of their Fathers and to advance His will for this chosen people, whether or not they recognized Him or were oblivious to His plan regarding them. As an example of this, while Jewish immigration into Israel totaled only 129,329 for the 14 years from 1919-1933, which is the time preceding the overt persecution of the Jews throughout Europe, this amount increased to 1,041,152 for the 18 years from 1933-1951.



*July 15, 1945
Buchenwald survivors
arrive in Haifa*

The effect of the Holocaust upon the Jewish peoples’ desire to return to Israel is not restricted to the years immediately following this tragic time, however, as an additional 2,203,794 have immigrated into the land during the 55 years from 1951-2006, even though the state of Israel has lived in the midst of her mortal enemies since her inception. In referencing the *Logos Magazine* (Feb 2008), the author writes, *“Prior to the rise of Nazi persecution, Jews in Europe were either comfortably ensconced in their hosts’ countries—as was the case with German Jewry—or existed in abject poverty which was the state of many East European Jews. When the full horror of the Nazi concentration camps became publicly known, worldwide support for the Jewish cause began. It was the Holocaust which brought about this sea of change in the affairs of men.”* This leads us to the next significant event in Jewish history during this past century.

THE STATE OF ISRAEL IS BORN

On November 29, 1947, the General Assembly of the United Nations convened in New York to vote upon a resolution that proposed the granting to the Jewish people a land of their own in what was known as Palestine. When the votes were tallied, 33 nations had voted in favor of a Jewish State (including the United States) and 13 had

voted against it (mostly Arab and Muslim States). There were 10 abstentions (including Britain) and one absentee. As a result, Britain, who occupied the region, was requested by the UN to leave Palestine within eight months. At the Jewish Agency compound building located in Jerusalem, Golda Meir (later to become the Prime Minister of Israel) made the following statement to the masses of Jews who reveled in this momentous event: "For two thousand years, we longed for deliverance. We awaited this great day with awe. Now that it is here it is so great and wondrous that it surpasses human expression." Thus, the prophecy recorded in Psa. 44:2-3 was fulfilled, which says, "*Thou didst drive out the heathen with Thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm and the light of Thy countenance, because Thou hadst a favour unto them.*"

On May 14, 1948, David Ben-Gurion read Israel's Proclamation of Independence. Prior to this pronouncement, there was discussion amongst the members of the National Council as to the wording to be used in the Proclamation of Statehood. In the book *Great Moments in Jewish History*, the authors write, "Observant Jews wanted a reference to 'the God of Israel.' Secularists balked.



Compromising, Ben-Gurion decided that the word 'Rock' would appear instead of 'God.' What about a name for the new state? How about Judea, suggested one member? How about Zion, proposed another? Again Ben-Gurion broke the impasse: the new state would be called "Israel." It would be based upon liberty, justice and peace "as envisaged by the Prophets of Israel." The traditional Jewish blessing, based upon the Psalms, was recited: "*Blessed be Thou, O Yahweh our Elohim, King of the Universe, who has kept us alive and made us endure and brought us to this day.*"

Just after 4:30 PM, Ben Gurion spoke, "The State of Israel has arisen," thereby fulfilling the prophecy of Isa 66:8, which says, "*Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.*" However, its struggle for survival had just begun. In regard to this time, Moshe Dayan, Israel's most famous soldier, later wrote, "We were happy that night, and we danced....we danced—but we knew that ahead of us lay the battlefield." His prediction proved correct. While the 650,000 members of the Jewish community in Palestine were thrilled at the establishment of the Jewish State, they were at the same

time anguished over the recognition that seven Arab States were preparing an attempt to annihilate them in an effort to extinguish the State of Israel at its inception.

THE JEWISH WAR FOR INDEPENDENCE

The enemy at the door was not unfamiliar to the new nation of Israel, for it was their age-old rivals who rose up together in an effort to destroy them. In 1945, the Arab League was formed, primarily to oppose Jewish immigration into Palestine and to prevent the State of Israel from becoming a reality. As was observed in the *Logos Magazine* (March 2008), "In the 63 years since its inception, members of the League have rarely been able to agree on anything among themselves, and their unity—such as it is—is centered on one thing: implacable hatred of, and opposition to, Israel and all things Jewish. Founder members of the Arab League were Egypt, Iraq, Transjordan (now Jordan), Lebanon, Saudi Arabia, Syria, and Yemen."

In response to the creation of the State of Israel, the surrounding Arabic States began "saber-rattling" with such inflammatory rhetoric as that of Jamal Husseini, the Arab Higher Committee's spokesman, who boasted that the Arabs would drench "the soil of our beloved country with the last drop of our blood," in an effort to prevent the State of Israel. Haj Muhammed Amin al-Husseini, the former Grand Mufti of Jerusalem and an infamous hater of Jews (and the uncle of Yasser Arafat) proclaimed, "I declare a holy war, my Moslem brothers! Murder the Jews! Murder them all!" In like manner the "holy men" of Al-Azhar University in Cairo called on the Muslim world to proclaim a jihad against the Jews. The Arab League Secretary, General Azzam Pasha declared, "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades." Transjordan's King Abdullah stated, "All our efforts to find a peaceful solution to the Palestine problem have failed. The only way left for us is war. I will have the pleasure and honor to save Palestine."

In preparation for the coming conflict, 720,000 Arabs left Israel, expecting to temporarily take refuge across the borders and return after victory was assured. Victory, however, was never realized, leaving these Arabs as "refugees," who were never accepted and admitted into the countries of their "brethren." Even 60 years later, these "refugees" are a thorn in the side of Israel, as no supposed peace talks can move forward without the insistence that the "right of return," be granted to this mass of people.

On May 15, 1947, one day after the declaration of statehood by Israel, the armies of Lebanon, Syria, Transjordan (later to become Jordan), Iraq, and Egypt made good on their promises to declare war on the new state. They were later joined by troops from Saudi Arabia and Yemen, thereby representing all of the nations included in the Arab League. Their stated goal for the conflict was the infamous desire to "drive the Jews into the sea." Buoyed by their new found riches from the discovery and production of massive oil reserves located in their various countries, the Arab League had no difficulty in purchasing sufficient armaments to wage war. In fact, Jordan's Arab Legion was armed and trained by the British, led by a British officer, and the

Arab forces boasted 74 warplanes and 12 ships, along with 1,000 tanks, armored cars and artillery pieces.

Conversely, Israel was poorly equipped to fight *any* battle, and certainly not one of such great magnitude. They received only verbal support from the United States who, though vigorously supportive of the partition resolution and creation of the State of Israel, did not want to provide the Jews with the means to defend themselves, believing that by withholding arms to the new state, war could be averted. "Otherwise," Undersecretary of State Robert Lovett argued, "the Arabs might use arms of U.S. origin against Jews, or Jews might use them against Arabs." Consequently, on December 5, 1947, the U.S. imposed an arms embargo on the region, forcing the Jews to smuggle weapons into the State, principally from Czechoslovakia. When Israel declared its independence in May 1948, the army did not have a single cannon or tank. Its air force consisted of nine obsolete (and unarmed) planes. Although the Haganah (later consolidated into the Israel Defense Force) had 60,000 trained fighters, only 18,900 were fully mobilized, armed and prepared for war.

Clearly the situation was bleak, leading Yigael Yadin, chief of operations, to tell David Ben-Gurion, "The best we can tell you is that we have a 50/50 chance." He was not alone in his dire assessment, as common military sense suggested to a quick, decisive, and overwhelming victory for the Arab League. US Secretary of State George C. Marshall, an experienced soldier, told Moshe Sharrett, Jewish Agency Foreign Secretary on the eve of independence: "Believe me, I am talking about things about which I know. You are sitting there in the coastal plains of Palestine, while the Arabs hold the mountain ridges. I know you have some arms and your Haganah, but the Arabs have regular armies. They are well trained and they have heavy arms. How can you hope to hold out?"

Though the Haganah had roughly 60,000 trained fighters, these numbers are somewhat misleading, as most of them did not even possess arms to engage in warfare. Some had never shot a rifle and had little idea of what to do in a battle. If a machine gun broke down or needed assembly, it was necessary to wait for a rare expert who knew how to assemble and repair machine guns. Until the first truce of June 10, most of its soldiers had little or no training. Not a few of them were new immigrants rushed off the boats and given guns, most unable to speak Hebrew and understand commands. Though by the end of the war there were over 100,000 IDF soldiers, during the critical parts of the war there were only 20,000-30,000 effective combat troops. In fact, at the beginning of the conflict, the Arab forces outnumbered the Israeli forces by a ratio of ten to one. None of these seemingly enormous odds mattered, however, as unbeknownst to both Arab and Jew, an unseen army much greater than Israel could amass, with strength innumerable, was prepared to engage in warfare on Israel's behalf as has occurred throughout her history. 2 Chron 20:15 states, "*Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but Elohim's.*"

Believing that victory was inevitable, the Arabs concentrated their troops upon the conquest of Jerusalem, and had already determined that this great spoil would be ceremoniously handed to Jordan's King Abdullah after it was taken. Immediately after the British forces withdrew on May 14, 1948, the Jordan-based Arab Legion attacked Jerusalem, mercilessly barraging the city for weeks with thousands of shells lobbed by the Arab artillery units. Despite this overwhelming display of force, what is termed as the New City held its ground, but the Jewish Quarter within the Old City was unable to follow suit. Though the Haganah soldiers fought valiantly in an effort to aid those who remained in the New City, they were ultimately defeated, the city was taken by the Arab invaders, and the remaining Jewish residents were expelled on May 28, 1947, just two weeks after the declaration of Israeli independence. After its capture, systematic destruction, desecration, and looting of the Jewish sites took place in mass, being part of the Arab League plan. As later recalled by the Arab Legion commander, Abdallah el-Tal, "The operations of calculated destruction were set in motion...Only four days after our entry into Jerusalem the Jewish Quarter had become a graveyard." This was indeed a fact, as 57 ancient synagogues, libraries, and centers of religious study were looted and 12 were destroyed. The God-appointed "times of the Gentiles" were not yet complete, and the Jews would find it necessary to wait another 19 years before regaining the city of Jerusalem.

Despite the loss of Jerusalem, Israel was galvanized by the fact that they were able to withstand the initial campaign by what should have been overwhelming Arab forces. From the third week of the conflict and onward, the balance of power slowly began to shift in favor of the Jews. They had acquired 25 fighter planes from Czechoslovakia and through the "Volunteers from Abroad" campaign, in which volunteer pilots from around the world brought combat experience and aerial expertise that was sorely needed. From this, the IAF (Israeli Air Force) was born, and the Arabs no longer ruled the skies without opposition. Within days of the acquisition of these fighter planes, the balance of power in the air began to swing to Israel's favor, as evidenced by the fact that an Egyptian military column was halted near Ashdod at a bridge that became known as "Ad Halom," meaning, "No further." It was thereafter that the IAF began to focus not only on defensive duties, but began to go on the offensive, carrying out strategic bombings, including attacks on the Arab capitals of Cairo, Damascus, and Amman. The IAF also began airlifting troops into the Negev Desert, where ground battles were being fought and carrying out bombing missions against enemy tanks and ground artillery as Israel used their newfound air superiority to their advantage.

Simultaneously, the Israeli army, despite facing overwhelming numerical superiority and armaments, began achieving success against the Arab invaders, who became frustrated at their inability to overcome seemingly inferior forces. As an example, after a day of fighting at the battle of Delgania, the Syrian infantry withdrew by nightfall, having been fiercely resisted by lightly-armed civilians who were protecting their land and homes. While the Arab forces fought for the glory of the Arab countries and out of hatred of the Jews, the Jews fought desperately for their

existence, with Yahweh on their side. This inability to overcome what would have appeared as insignificant forces became a common and demoralizing trend, as the Lebanese army and the Palestinian Arab irregulars met stiff and impenetrable resistance from the ill-prepared but determined Jewish forces, who incurred heavy casualties for their efforts. It was most fortuitous (and by Deity's hand), therefore, that the United Nations Security Council called for a 28-day truce to be implemented on June 11, 1948, in an effort to broker a cease-fire and peace plan for the region, and imposed an arms embargo that sought to prevent either side from gaining superiority during the truce. During this time, however, the Israelis, who had begun to run desperately low on armaments, again approached Czechoslovakia in order to obtain necessary weaponry.

By the time the cease-fire ended on July 8, 1948, the Israeli situation had significantly improved, as the heavy equipment that had been purchased before the establishment of the State of Israel was finally able to be utilized, and the various military organizations were consolidated under the newly formed Israel Defense Forces (IDF), promoting better organization and efficiency. When the fighting resumed, the Israeli forces took the offensive by launching large-scale military operations, while the Arab forces seemed to have lost their desire for the war and were being pushed back. After the Israeli forces had won several decisive victories (with the exception of the re-taking of the Old City of Jerusalem), the Arab confederation requested an unlimited truce on July 18, 1948.

While the United Nations fumbled through the formulation of a peace plan, the IDF took advantage of this time to build up its army, increasing its ranks to 100,000 troops (1/6 of the population). Recognizing the danger that the UN would seek to appease the Arab League by giving back the territories that Israel had taken in the war, in October 1948, the IDF launched a series of attacks that succeeded in driving out the Arabs armies and securing the borders of Israel. For example, the Lebanese Army and the Arab Liberation Army were driven back not only to the Lebanese boarder, but an additional five miles into the country that created a "buffer zone," for the Israelis. Through Operation Horev, the remaining Egyptian forces were driven from Israel, as the IDF advanced south into the Sinai desert, forcing the remaining Egyptian Army to accept a cease-fire and withdraw. Finally, the IDF reached Eliat, raising the Israeli flag to commemorate its victory. A truce was declared on January 7, 1949, and the War of Independence was effectively over.



Though Israel had won the war, she paid a heavy price in so doing, losing 6,000 Israelis (4,000 soldiers), which equates to 1% of the entire population. Meanwhile, while Arab losses were estimated anywhere from 5,000 to 20,000, the overwhelming humiliation of being soundly defeated by a seemingly vastly inferior Israeli army has continued to the present day. Overall, Israel's victory in the War of Independence resulted in the gaining of 50% more land than the United Nation's partition plan had originally allotted them. Not only had the Arabs failed in their evil efforts to annihilate Israel from the face of the earth, but they wound up with less territory than they had begun with!

THE DIVINE HAND OF YAHWEH

It is while recognizing this most significant historical event that the Believer must be reminded that the victory was Yahweh's and not by Israel's own hand. There are numerous accounts of miraculous events during this war that the witnesses are unable to explain using human rationale. The following statement is taken from the website www.againstalloddstv.com: "Given the circumstances surrounding Israel's birth as a nation, and the odds against its survival, Israel should not exist as a nation today. Yet it not only exists, but seems to thrive in spite of its adversaries and in the face of circumstances that defy logic and reason. Not all attribute their military victories to divine assistance, but everyone agrees that the odds for Israel's survival through the turbulent twentieth century have defied all reasonable logic. When an Israeli tank commander found himself and his men in the middle of a mine field, how was the prayer of one of his men suddenly followed by an unprecedented wind that blew away nearly a foot of topsoil and then just as suddenly stop, revealing the hiding places of thousands of mines so the soldiers could escape unharmed? Why, during the war for independence, did a battalion of Jordanian soldiers approaching the position of a handful of Israeli soldiers defending Mt. Zion without ammunition, suddenly shout 'Abraham' and turn and flee? How could three dozen teenagers, survivors of the Holocaust, walk right past a company of Egyptian soldiers in the Negev without being seen?"

The fact that these and scores of other unexplainable occurrences fill the pages of every war in Israel is documented," and must be determined to be the divine Hand of Yahweh at work to fulfill His purpose for the Nation of Israel. The Arab aggression and hatred for Israel would continue, however, in spite of their humiliating defeat, and Yahweh's determination to free Jerusalem from the "times of the Gentiles" was still to be accomplished, as considered in the next section.

THE SIX DAY WAR

In 1966 it became apparent that Israel's enemies were again planning war against her. Egypt and Syria, upon signing a defense pact in November 1966, escalated what had been ongoing aggression toward Israel, as Syria increased its shelling of Israeli villages from the Golan Heights throughout 1965 and 1966, forcing Israelis into bomb shelters. Israel finally responded on April 7, 1966 with a retaliatory attack that destroyed six fighters in Syria's air force. A vengeful Syria falsely claimed that Israel

was amassing forces on its borders and called on Egypt to honor their military pact. By May 1967, Israel braced itself for an invasion, as Egypt, Jordan, and Syria had allied together, while being supplied by troops from Iraq, Saudi Arabia, Kuwait, Sudan, and Algeria. Their intentions became obvious when Egypt expelled the UN Emergency Forces from the Sinai Peninsula, filling this vacuum with 100,000 of their own troops. If there was any doubt to their sinister plans, they were removed when Egyptian President Nasser proclaimed, "Our basic goal is the destruction of Israel. The Arab people want to fight..." Two years earlier, he had boldly stated, "We shall not enter Palestine with its soil covered in sand. We shall enter it with its soil saturated in blood!" Iraq's president, Abdur Rahman Aref, proceeded to sum up months of hate-filled rhetoric from the Arab nations by saying, "The existence of Israel is an error which must be rectified. This is our opportunity to wipe out the ignominy which has been with us since 1948. Our goal is clear: to wipe Israel off the map."

With their intentions no longer covert, Syria, Jordan, Iraq, and Saudi Arabia amassed troops on their borders with Israel and prepared to invade. In the Sinai region, Egypt amassed a formidable force of 950 tanks, 1,100 armored personnel carriers, and more than 1,000 artillery pieces. On the West Bank, Jordan concentrated 45,000 troops, along with 270 tanks and 200 artillery pieces. To the north in the area of the Golan Heights, Syria placed 75,000 troops, supported with tanks and artillery pieces, and Saudi Arabia provided 20,000 troops for the coming aggression. In addition, the Arab forces had 812 combat aircraft to support its war machine.

As was the case 20 years earlier at the beginning of the War of Independence, Israel was severely outnumbered and vastly inferior in weaponry and armaments. She deployed her entire army of 50,000 regular troops for the coming conflict, and called in every reservist that was available—214,000 part-time soldiers in total—and all 197 combat aircraft in preparation for another fight for her survival. Again, the prospect of her survival, much less victory, appeared to the human intelligence as virtually nil, and the fledgling nation of Israel appeared to be facing extinction. However, as in the War of Independence, the unseen hand of Yahweh was at work to bring to an end the "Time of the Gentiles," and wrest Jerusalem from the hands of Israel's enemies.

Recognizing that it would be the equivalent of national suicide to await the invasion of this massive Arabic force that seemed intent upon avoiding the mistake of expecting an easy victory 20 years before, Israel was left with one choice: to go on the offensive. She did so on June 5, 1967 by launching a preemptive strike at 7:10 AM that was known as Operation Focus. In this offensive, approximately 200 Israeli planes were to bomb Egyptian air bases and runways in an effort to cripple the Egyptian Air Force. At around 7:40 AM, the first wave of planes reached its targets and caught the Egyptians by complete surprise. In little more than 30 minutes, half the Egyptian Air Force and six airfields were destroyed. The second wave reached its targets, destroying another 107 planes while losing only nine Israeli planes, all within 100 minutes of the initial strike. In total, 286 of the 420 combat aircraft in Egypt's air

force and 13 of its air bases were destroyed, with a third of its pilots being killed. "The Egyptian Air Force has ceased to exist," a report to the IDF Chief of Staff Yitzhak Rabin stated at 10:35 that morning.

Within an hour of the Israeli planes taking off, the IDF launched a ground assault that entailed Israeli tanks storming toward Egyptian defenses in the Sinai Peninsula and the Gaza Strip. The IDF's plan was to surprise Egypt's forces not only in timing but also in location by attacking the Sinai from northern and central routes, rather than southern and central routes as Egypt expected. The tactic was successful from a military perspective, though Israel suffered high casualties. By the next morning, Egypt's first line of defense was completely overrun, and the Egyptian Minister of Defense Abdel Hakim Amer was so panicked by Israel's attack, he ordered a wholesale retreat.

The success of the preemptive strike, especially Operation Focus, gave Israel a tremendous advantage and momentum in the war. Ironically, the Egyptians also had their own plan for a preemptive strike, Operation Dawn, on the earlier date of May 30, but called it off 45 minutes before it was due to be launched. The Israelis learned of the plan through intercepted communications, and the Egyptian president aborted the mission against the advice of his staff. Defense Minister Amer told the Egyptian President, "By waiting, Egypt loses even before the war starts." When told to abort, the commander of the strike force asked Amer, "Why? Don't we trust that Allah will aid us?" To this, Amer responded, "That's not the point." The point was, of course, that Yahweh, the Lord of Hosts, was with Israel and not the false god of the Islamists. The Believer must assume that this was yet another example of the hand of the Elohim at work in controlling and manipulating events within the Kingdoms of Men.

The success of Israel's preemptive attack vindicated a speech that Moshe Dayan, the newly appointed minister of defense at the time, had given to Israel's government on June 2: "Israel's one chance of winning this war is in taking the initiative and fighting according to our own designs," he had stressed. "If we open with an attack and break through with our tanks to Sinai, they have to fight our war. What's more, we have the chance of maintaining our other fronts with limited forces." This plan worked to perfection for Israel, as they recognized that their forces would not be strong enough to fight a three-front war, as the Arab forces sought to manipulate.

After receiving false reports of Egyptian victories from Egypt, an encouraged Jordan opened up the second front and attacked Israel later that same morning, June 5, 1967. Due to the fact that it was unnecessary to defend the nation against the Egyptian air force, this enabled the IAF to be deployed with the intention (which was successful) of destroying both of Jordan's air bases and its air force, as well as an air base in Iraq being used by Jordan to wage the war.

When Syria opened the third front by bombing Jewish settlements from the Golan Heights, the IAF was then able to concentrate its efforts on crippling Syria's air force as well, destroying 60 of its 90 combat aircraft by the afternoon of the first day.

The result of these IAF overwhelming victories gave Israel command of the skies as its forces on the ground rolled forward to engage the Arabic forces. The momentum generated by the success of these air attacks propelled Israel to the defeat and capture of Jericho and all of Jerusalem by the third day of the war, June 7, 1967. In regard to this most significant event, Elinor and Robert Slater write in their book entitled *Great Moments in Jewish History*, “On the third day of the 1967 Six-Day War, Israel launched one of its most significant and dramatic attacks, aiming to recapture the Old City of Jerusalem 19 years after it had been conquered by the Jordanians during Israel’s 1948 War of Independence. At 8:30 AM, General Mordecai ‘Motta’ Gur, the commander of the Israeli paratroop brigade and a future chief of staff of the IDF, ordered his troops to storm the last remaining Jordanian high point overlooking the Holy City, the Augusta Victoria Church, which fell without a struggle. Next, the paratroopers used their tanks and infantry for a frontal assault on Lion’s Gate, one of the main entry points to the Old City.” In remembering this vitally important fulfilled prophetic event and surely revealing the sentiments of the entire Jewish population, Yitzhak Rabin later stated that day was “the peak of my life.” When the IDF took control of the remains of Herod’s temple, soldiers broke out in songs and prayers. At that time, the troops and generals who knew God admitted that the battle was His. “Apparently someone in heaven was watching over us,” said Commander Rafael Eytan, who led the paratroopers of the 35th Brigade. “Every unintended action they took and every unintended action we took always turned to our advantage.” At this point of the war, Israel’s forces appeared unstoppable, as Jordan’s military strength was reduced by 80 percent and its capital at risk of capture, prompting the country to sign a cease-fire resolution with Israel.

On the western front, Egypt continued its retreat in chaos. Egyptian soldiers were ordered to destroy their bases and retreat even before seeing a single Israeli soldier, while the troops fled to the Suez Canal. “I cannot describe to you what we felt during the retreat from Sharm al-Sheikh,” said Abd al-Hafiz, an officer of an Egyptian garrison. “We nearly cried, for we could not believe what was happening. We never saw one Israeli soldier.” Dr. Abd al-Fattah al Tarki, a reserve officer of an Egyptian armored brigade (and reminiscent of the account of Gideon) later said, “Everyone lost their heads. The army on the roads was in a state of complete collapse. It was a massacre; a disaster. Israel never would have achieved a quarter of its victory if not for the confusion and chaos.” So great was Israel’s momentum that its offensive plans were slowed by retreating Egyptian vehicles that were blocking the road. In fact, the IDF’s assault was so quick and successful that it stopped taking prisoners, except for officers, and encouraged the Arab soldiers to run to the Canal or shoeless into the desert!

Though initially the Israeli generals wanted to restrict the IDF advance to those objectives they had defined from the start of the war, the quick success, coupled with the need to prevent any possibility of Egyptian armies regrouping, convinced the IDF to continue their advance across the Sinai. By the end of the fourth day, June 8, Israeli

troops had reached the Suez Canal and were in striking range of Cairo. At that point, Egypt surrendered, signing a cease-fire with Israel.

By the fifth day, Israel had turned its attention to the north and started its offensive against Syria in order to stop, once and for all, the bombardment from the Golan Heights. By the morning of the sixth day, after fierce all-night fighting, the Syrian Army was in full retreat, the Golan Heights were in Israeli control, and Damascus was completely exposed for an attack. By nightfall, after six days of war, Syria signed a cease-fire, and the 1967 war was over, with Israel achieving a momentous and miraculous victory, again in spite of overwhelming odds.

Remarkably (outside the knowledge of God), in only 6 days, the tiny nation of Israel had completely devastated the armies of Egypt, Jordan and Syria and changed the course of Middle East history and politics from that time forward. At the end of one of the shortest wars in history, more than 10,000 Egyptians, 700 Jordanians and



Narkiss, Dayan, and Rabin triumphantly enter Old City Jerusalem through the Lion’s Gate.

400 Syrians had died; in addition, more than 20,000 from the three nations were wounded. Israel, on the other hand, claimed fewer than 800 dead and 2,563 wounded, which equates to Israel killing 25 enemy troops for every one Israeli lost. The magnitude of Israel’s victory is even clearer in view of the disparity in material destruction. Israel destroyed 85 percent of Egypt’s military hardware and plundered vast stores of ammunition and tanks. It captured hundreds of both Jordan’s and Syria’s tanks and thousands of their military vehicles and guns. Israel’s attacks on its enemies’ air forces were even more thorough. Egypt lost all of its bombers and 85 percent of its combat aircraft, most on the first day of war. All of Jordan’s airfields and fighters were destroyed in the first day of battle, and Syria’s air force was also severely crippled. In all, Israel destroyed more than 400 aircraft while losing only 36 of its 1,800 planes. Finally, by end of the war, Israel had captured the Sinai Peninsula, the Gaza Strip, the West Bank, the Golan Heights and all of Jerusalem, encompassing 42,000 square miles and increasing the nation by three times its original size in the span of one week.

What makes this conquest all the more remarkable is that it was not Israel’s initial plan to take Jerusalem at the beginning of the war. This was no matter, as it was always Yahweh’s disclosed plan to take back Jerusalem from the hand of the Gentiles. The fact is, *most* of Israel’s achievements during the war were unplanned, as its only goal was the elimination of the Egyptian threat by destroying Egypt’s army and air force. The Israeli government and military generals did not plan to conquer the whole Sinai Peninsula, take control of the West Bank, or seize the Golan Heights. Even the

most celebrated event in the war, the taking of Jerusalem, was achieved based on the decisions of the enemy nations.

The victory was truly stunning to the entire world, and should have prompted many to recognize the might of Yahweh. In his address to the Knesset two days after victory, Prime Minister Levi Eshkol summarized the new reality of Israel, saying, "The Israel Defense Forces dominate the Sinai Peninsula as far as the Suez Canal, the West Bank of Jordan, and the Golan Heights. The passage through the Straits of Tiran to the Gulf of Aqaba is free. Jerusalem has been reunified. For the first time since the establishment of the State, Jews pray at the Western Wall, the relic of our holy Temple and our historic past, and at Rachel's Tomb. For the first time in our generation, Jews can pray at the Cave of Mechpelah in Hebron, the city of the Patriarchs. The prophecy has been fulfilled: 'There is recompense for the work, the sons have returned to their borders.'" (An amalgamation of prophesies, primarily from Joel 3).

As was the case in the 1948 War of Independence, obvious miracles were prevalent for those who had an eye to see them. In an article from www.IsraelNationalNews.com, the author writes:

"What was the single greatest miracle of the entire Six Day War? Not an easy question, for there were so many miracles, both hidden and revealed. There is no end to the stories that have been documented from the battles: of the Egyptian tank commander in the Sinai Desert who surrendered to a vastly inferior Israeli force on the second day of the war, because a desert mirage made him see hundreds of Israeli tanks where there were no more than a dozen; of the Jordanian forces who welcomed the Israeli tanks under the command of Colonel Uri Ram into Shechem on the third day of the war, because faulty communications misled the Arabs into thinking that these were Iraqi tanks come to reinforce them; of the battle for Ammunition Hill on the northern outskirts of Jerusalem, which was captured by an Israeli scout by mistake when he fell into a Jordanian trench in the moonless night at 2:00 o'clock on Tuesday morning and started shooting from the hip (and the fall of Ammunition Hill was the necessary prelude to the capture of the Old City 30 hours later). While the Arab countries continued to receive vast quantities of weapons from their traditional suppliers - the Soviet Union, Great Britain and, to a lesser extent, the United States - Israel's main weapon supplier, France, without warning slapped an arms embargo on Israel; so did the USA. Little wonder that while the entire Arab world, led by the Gamal Abdel-Nasser, was proclaiming its forthcoming triumph against Israel, and proudly trumpeting the imminent annihilation of Israel and the massacre of all her citizens (the Jewish ones, that is), Israel was preparing to fight for her very existence, and projecting - in a best-case scenario - some 10,000 dead, maybe up to 50,000, if she survived at all. Plans were made to turn national parks into mass cemeteries, even as schoolchildren were given canvas sacks and started shoveling sand into them to defend their homes. The very fact that Israel survived was a

miracle; that we not merely survived, but won a decisive victory, infinitely more miraculous. Indeed, a West Point general once remarked that though the US Military Academy studies wars fought throughout the world, they do not study the Six Day War - because what concerns West Point is strategy and tactics, not miracles."

IDF Director of Operations Maj. Gen. Ezer Weizmann was asked by Mr. Levanon, the father of a fallen pilot, how he explains the fact that for 3 straight hours, Israel Air Force planes flew from one Egyptian airstrip to another destroying the enemy planes, yet the Egyptians did not radio ahead to inform their own forces of the oncoming Israeli attack? Ezer Weizmann, who later served as President of the State of Israel, was silent. He then lifted his head and exclaimed, 'The finger of God'.

Following his blow-by-blow analysis, the military correspondent for the secular Haaretz Newspaper summed up the 6-Day War with the admission: 'Even a non-religious person must admit this war was fought with help from heaven.'

A German journalist summarized: 'Nothing like this has happened in history. A force including 1,000 tanks, hundreds of artillery cannons, many rockets and fighter jets, and a hundred thousand soldiers armed from head to toe was destroyed in two days in an area covering hundreds of kilometers filled with reinforced outposts and installations. And this victory was carried out by a force that lost many soldiers and much equipment, positions, and vehicles. No military logic or natural cause can explain this monumental occurrence'." (End of quote)

CONCLUDING THOUGHTS

As the Bible Student reflects upon the 60-year anniversary of the existence of the State Of Israel, it is clear that there are many miraculous events and the fulfillment of significant Biblical prophesy during this time period in which we have been so privileged to witness. However, simply witnessing history as an academic exercise is not enough, for in John 14:29, Christ tells the Bible Student, "And now I have told you before it come to pass, that, when it is come to pass, *ye might believe*." The recognition of fulfilled prophesy produces a surety and confidence in the Plan of God and an excitement, anxious expectation, and strength that is gained as the believer witnesses the hand of God at work in controlling events that will ultimately result in the establishment of His kingdom. The establishment of the State of Israel in 1948 and the subsequent taking back of Jerusalem in 1967 must be viewed as the most relevant events that have occurred in the past century, and as we look to the yet future return of Christ, the Believer will do well to remember the words written by David in Psalms 137: 5-6: "*If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*"

Arthur Sankey

References: Wikipedia: Jewish Immigration; Wikipedia: Holocaust; Logos Publications; Jewish Virtual Library; www.zionism-israel.com; Jerusalem Countdown, John Hagee; www.AgainstAlloDdstv.com; The Trumpet, June 2007; www.IsraelNationalNews.com

STRANGERS AND PILGRIMS – PART I

Persuaded, Embraced & Confessed

As we stand here near the most certain return of our Master to this earth to overthrow the religious, political and social establishment of men in order to replace it with the Israelitish hope of everlasting righteousness and peace; it is critical for us to examine (and constantly re-examine) where we are in relation to the world around us and all that it has to offer, opposed to where we stand in relation to the great and precious hope that we have. The seriousness of such an examination is emphasized by what we are told in 2nd John 2:15, “*Love not the world, neither the things that are in the world...the world passeth away and the lust thereof; but he that doeth the will of God abideth forever.*” In Hebrews 11 we are clearly informed that due to the principles of belief they held to, faithful men of old rightfully considered themselves as “*strangers and pilgrims*” on this earth – men who were set apart from the common ambitions and temporal entanglements that characterize the course of this world in general. It is this Scriptural principle of “strangers and pilgrims” that we wish to consider in this article and Yahweh willing in a following installment as well.

What we desire to impress on the reader is not new. The principles that we will set forward are basic, but yet as basic as the matter is, this concept is something that is a constant struggle for the Household as we work to function in this world while knowing that we are to remain apart from it. It is becoming more difficult to tell, as one contemplates their own personal relationship to this principle as well as observing the general environment and direction of the Household, that the full implications of the “strangers and pilgrims” principle are comprehended let alone consistently practiced. Though we may still firmly hold to certain values such as non-participation in military or political service (though this has even been compromised) or voting in elections, how well are we doing in remaining separate from the more subtle and pleasurable aspects of what this world has to offer in regard to its philosophical, social and material influences? Have we justified a certain degree of this world into our lives that we practice a sort of “one foot in the world and one foot in the Truth” balancing act? Have we absorbed certain aspects of the world into our own spiritual views without even realizing that such views are in fact of the world and not according to The Truth?

THE STARTING POINT - FAITH

We begin with “faith”. At the very beginning of the 11th chapter of Hebrews we read what should be of extreme familiarity to the Believer - “*faith is the substance of things hoped for, the evidence of things not seen.*” Before further considering the implications of this statement please consider the following definitions:

- **Faith** – (Gr. *pistis*) – persuasion, conviction; by extension the system of religious Truth (the Gospel, The Faith) itself. Can appear in the form of noun in representation of the Truth believed itself or can appear as a verb as something demonstrated by action.
- **Substance** – (Gr. *hupostasis*) – a setting under, assurance; by implication the foundation on which something stands on.
- **Evidence** – (Gr. *elegchos*) – proof, conviction.

Faith is the starting point, the foundation; but the question arises – what are we to have faith in? People in this world have faith in all kinds of things - whether it is in themselves, traditions, rulers or even what is called “blind faith” in matters both natural and spiritual that they do not understand. But in relation to anything of any eternal value, such examples of faith are of no use. Bro. Thomas Williams in *The World’s Redemption* comments regarding Hebrews 11:1 – “*Faith here, as in the Scriptures generally, must not be viewed as blind trust, but as intelligent confidence*” (p. 301). But where are we to find and build this “intelligent confidence”? In Romans 10:17 we learn that “*faith cometh by hearing, and hearing by the word of God.*” It is this Word and the promises contained in them, as well as the provided instructions on how such promises may be obtained that forms the object of this “intelligent confidence”. It is that system defined as the Gospel or “*things concerning the Kingdom of God, and the Name of Jesus Christ*” that comprises THE FAITH, the very center of an intelligent confidence and hope.

But faith – “intelligent confidence” – cannot stand alone. An accurate and specific understanding is in fact vital, but it must bear fruit in our attitude and in our way of life. James 1:22 – “*But be ye doers of the word, and not hearers only...*” “Faith” is not only representative of that wonderful system of Divine Truth that is to be believed and defended (Jude 3) - in other words THE FAITH; but the term (when used as a verb) also represents such beliefs put into action.

EXAMPLES TO IMITATE

In the eleventh chapter of Hebrews we have an impressive listing of individuals who were not just “hearers” of the word but by the intelligent belief of God’s promises put into action demonstrated a manner of attitude and conduct that is left on record for all to exemplify. To mention a few we have:

- Abel – whose name in Hebrew means “breath”. His name and by his untimely death is a representation that life is frail and transitory (James 4:14). He demonstrated obedience to God and that acceptable approach to Him was only through the shedding of blood.
- Enoch – whose name means “dedicated, disciplined”. Enoch was faithful and disciplined to God’s instruction. According to the record in Jude, he offered faithful testimony to the wicked generation around him.
- Noah – whose name means “rest”. As a type of Christ, represented the means by which eternal salvation and “rest” might be obtained. He stood

apart from the materialism, permissiveness and extreme immorality of his day, a type of the conditions of the earth shortly before Christ's return. He believed God's prophecy of impending destruction and followed His command to build the Ark, making him an heir of eternal salvation.

- Abraham – whose name means “father of a multitude”. He left a highly civilized and comfortable culture to live as a stranger and pilgrim, and due to the extraordinary demonstrations of his own faith, he was established as the foundation of God's promises.

We could make mention of others listed, such as the faith demonstrated by Sarah, Joseph, David and also Moses (Heb. “taken or drawn out”) for forsaking the riches and privileges of Egypt “esteeming the reproach of Christ” as greater. The list goes on throughout the chapter. Please take the time to contemplate the demonstration of faith of all those listed. All such individuals are those who did not take the easy road – in fact just the opposite, doing that which would have been most inconvenient, most unpopular, and by the estimation of their contemporaries would have been considered as utterly ridiculous.

Why did they do it? The question is critical if we are to follow their example. Verse 6 of chapter 11 gives us the very starting point that has to be grasped, that “*he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.*” And moving down to verse 13 – “These all died in faith, not having received the promises, but having seen them afar off” **please carefully note** “were PERSUADED of them, and EMBRACED them, and CONFESSED that they were strangers and pilgrims on the earth.” What promises are we talking about that would drive these individuals to do what they did – to confess that they were strangers and pilgrims on the earth? The promise of rescue from the sin-flesh nature and of immortality through a promised seed, the promise of a future inheritance on this earth, a hope of resurrection, the hope of a Kingdom supremely ruled by the Son of God. As the Scriptures confirm, neither they nor we have followed after *cunningly devised fables*.

PERSUADED, EMBRACED & CONFESSED

There are three words that we wish to briefly focus on in this 13th verse of Hebrews 11 – they are PERSUADED, EMBRACED, and CONFESSED. The usage of these words refer to a critical process, and being that the individuals listed here in this 11th chapter are referred to in such a positive light by the Spirit Word it would seem only logical that we take serious note of their example – **the why and the how** they were able to do what they did. Regarding these promises we are told that they were PERSUADED of them, and that they EMBRACED them.

- ♦ **PERSUADED** – The word “persuaded” as it appears in the A.V. actually does not appear here in the original text and most translations that we can look through leave it out. But we do find it in similar context in **Romans 4:20-22**, so our reference to the word in regard to this process is appropriate. The word “persuaded” as it is found in the original Greek carries the meaning to be

completely convinced. This is to have utter confidence, absolutely no doubt in the power of God to fulfill what He has promised. Did Abraham have this confidence? Did all those listed in Hebrews 11 have this confidence? ABSOLUTELY! The question for ourselves is this - are we completely convinced, are we persuaded? And if not, why not?

- ♦ **EMBRACED** - From the Greek it literally means to “enfold in the arms”, in other places the original Greek is translated as “salute”. In all places that the original Greek can be found the context is of absolute acceptance, affection and respect. In our English language the idea of embracing something, whether it be a literal object or person, or whether it be an idea, is an indicator of absolute acceptance. Abraham and all the faithful not only were completely convinced of the logic of God's promises, they deliberately and gladly chose the way of life that should result and continued on that course. Can such a strong word describe our relationship and attitude towards God's promises? Is it something that we casually accept because for the time being there just doesn't seem to be anything better for us, or do we EMBRACE the promises of God?
- ♦ **CONFESSED** - To be PERSUADED and to EMBRACE will then result in a confession or acknowledgement – not just a confession of words but that which is proved by action. They confessed that they were strangers and pilgrims on the earth. They first had to hear and believe, then they absolutely accepted it, then such belief and acceptance resulted in a course of action. The Promises that they had faith in did not (does not) match the ambitions and direction of this world. What they were interested in was not what the world at large was interested in; what they believed was not what the world at large believes.

Persuaded, Embraced, and Confessed - There is a wise saying that states that *conviction leads to conduct*. The principle is very simple – what we believe is to be the foundation for how we conduct ourselves, act, or strive for over the course of our lives. We are told in the Scriptures that Christ overcame the sin nature and the opposition he faced “*for the joy that was set before him*”. His faith in God's promises was what drove him. Unfortunately, when faith weakens – when we are not as persuaded as we should be, or by not continually embracing the Promises by being “always mindful of the covenant” (1st Chron. 16:13-18) then the mind of the flesh takes over and the world that we are supposed to be set apart from creeps in.

As Christadelphians, we are not immune to the problems of the world (the problems of the flesh) but our Faith in God's promises have to be a matter of **constant** exercise, to strengthen us to avoid the ways of the world. In 1st John 3:1-3 we read, “*Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.*”

The promises of God lead to everlasting life – this is our conviction. Such conviction, if constantly reinforced is to result in actions that are obedient to God’s commands and separate from the course of this world. The principle is clear. What we believe is to be the foundation for how we conduct ourselves, act or strive for over the course of our lives.

STRANGERS AND PILGRIMS

This reference we have read in Hebrews 11 regarding “strangers and pilgrims” is not isolated in the Scriptures and deserves our further consideration. Turn to 1st Peter 1:1. Here the Apostle Peter refers to the believers as “strangers” - “*Peter, an apostle of Jesus Christ, to the strangers (elect strangers – margin) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*”. The word “stranger” comes from the Greek – *parepidemos* – “*One who comes from a foreign country into a city or land to reside there side by side of the natives; hence a stranger, sojourning in a strange place, a foreigner.*”

Turning over to chapter 2:11 we read, “*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*” Here the word “stranger” comes from the Greek word *paroikos*, meaning “*a sojourner, and alien*”, “*a temporary resident*”; “*a stranger, foreigner, one who lives in a place without the right of citizenship*”. Literally translated the term “stranger” here means a resident foreigner. A resident foreigner is one who lives and works in a country but does not enjoy or participate in many of the activities and benefits that a true citizen has. The Apostle here is applying the term to our moral relationship to the lusts of this world – that as strangers we are to be foreigners to the world and the sin that characterizes it.

In contrast to our lack of “citizenship” with the present order of things we read in Philippians 3:20, “*For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.*” The word “conversation” is from the Greek *politeuma* in which we derive the modern English word “politics”. Bullinger comments that the word indicates, “*the seat of government of which we are citizens, and of which we have both rights and responsibilities*”. So our politics or governmental interest as it were is currently referred to as being in heaven. We do not look for inheritance in the heavens, or that we are part of any kind of spiritual kingdom now, but that our inheritance and future hope of that righteous political system to come awaits fulfillment at Christ’s return to this earth. It is a seat of government that is not established upon fleshly principles or the Kingdom of Men (which is soon to pass away), but will be established upon direct authority from Yahweh. Heaven is the direction we currently look to await our true ruler to return from. Our only hope of practical citizenship and belonging to anything and enjoying its benefits belongs to the future as a matter of promise. We are to seek a “*heavenly city*”, “*A city whose builder and maker is God*”.

Going over to John 17:16 we see Christ in speaking in reference to himself and to his followers – “*They are not of the world, even as I am not of the world*”. And in 2nd

Corinthians 6:17, which is quoted from Isaiah 52:11 – “*Wherefore ‘come out from among them, and be ye separate’, saith the LORD, ‘and touch not the unclean thing’*”. Romans 12:2 simply states, “*And be not conformed to this world*”. King David even understood this principle, when at the point of reigning over God’s Kingdom on earth stated that, “*we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.*” (1st Chron. 29:15). David understood that the eternal reward was not for the present, but belonged yet to the future.

So we should see the serious importance of applying the principle of being a “*stranger and pilgrim*”, a “resident alien” and a “foreigner” in relation to the world around us in its many manifestations. Faith (or THE FAITH) and embracing that glorious system of Truth is the foundation in which we constantly build upon, but faith must be put to action, or in other words demonstrated by our works and how we relate to society. How we understand the principles laid out to this point will have a direct impact on how we apply such a concept in relation to the daily challenges that we face. In our next installment we hope to deal more specifically with some of those challenges.

A. Thomas

On Keeping the Faith

Deity expects His servants to be jealous over keeping the faith, to attack it as a thing to be won. “I am jealous over you with godly jealousy”, wrote Paul to the Corinthians. The injunction, “Prove all things; hold fast to that which is good”, seeks a robust determination of those claiming fellowship with Deity. Would we think this calls for conservatism? Or does it call for liberalism? Liberalism may have a place in humanities or politics, but it has no place in the behavioral portfolio of a keeper of the faith. Examine the following dictionary definitions and the lesson should be obvious:

CONSERVATIVE: tending to preserve old institutions, methods, customs, and the like; adhering to what is old or established; opposing or resisting change. Moderate, prudent, safe.

CONSERVATION: the act of preserving, guarding, or protecting; preservation from loss, decay, injury, or violation.

LIBERAL: (pertaining to a free man), free, not literal or strict; broadminded, democratic, favoring reform. As a noun: one who advocates greater freedom of thought or action; one who has liberal principles. Generous.

LIBERALITY: impartiality, broadmindedness, Catholicism.

When principles are established by God, there is never a need for reform or change. There is always the need for keeping or safeguarding that which he has given.

James Stanton (excerpt of writing taken from *We Have An Advocate*)

THE FINAL SCATTERING OF ISRAEL

PART IV – The Subjection of the Arabs and the re-gathering of the Jews from the southlands.

In Chapter 42 of Isaiah there is a sequence of events that shows that the people of Arabia give praise before Israel is saved. This chapter is part of a series starting at chapter 40, in which the main theme is Jesus, the Holy One and Redeemer of Israel, saving Israel in their time of distress. In the first part of this 42nd chapter, the redemptive work of his first coming is set out, “Behold my servant, whom I uphold; mine elect in whom my soul delighteth.” “I Yahweh have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out prisoners from the prison, and them that sit in darkness out of the prison house.” (vv. 1, 6, 7)

One aspect of prisoners coming out of the prison house is the resurrection (Zech 9:11). Another aspect of bringing prisoners out of the prison house is the salvation of the nation of Israel. Israel under the hand of their enemies is described in verse 22 of this chapter: “But this is a people robbed and spoiled; they are all snared in holes and they are hid in prison house.” Their deliverance is expressed in these words: “Yahweh shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar: he shall prevail against his enemies...And I will bring the blind (reference back to vs. 7 - “to open the blind eyes”) by a way they knew not...I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them” (vv. 13-16).

Now, the point for giving this detail is to direct attention to verses 9 to 12 describing events before Yahweh roars forth and leads “the blind” to safety. Taking verse 7 - “prisoners out of the prison house” - as a figure for the resurrection, verse 8 tells us that the time has at last come for Yahweh to make himself known in his holiness. “My glory will I not give to another, neither my praise to graven images” (as Greek and Latin Catholicism has done for centuries). Then verse 9 - “Behold the former things are come to pass and new things do I declare: before they spring forth I will tell you of them.” And what is the first of the new things? Verse 10 - “Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein: the isles and the inhabitants thereof.” This is possibly a reference to the conversion of Britain and the young lions at this early stage, so that



when the bride, the “Queen” is brought to the King (Ps 45) “The daughter of Tyre” is there with a gift of tribute.

Then verse 11 - “let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (Petra, rock = Jordan/Arabia) sing, let them shout from the top of the mountains.” Nebaioth was the firstborn son of Ishmael, and Kedar was his second son. We are told in Gen. 25:6, 18 that Abraham sent Ishmael, and his sons by Keturah, and their families, away into the “east country”. These descendants of Abraham are the occupants of the extensive region, which we identify as Saudi Arabia. So Kedar belongs to this region. The other name mentioned in this passage, Arabia Petra, is the mountainous region of the Sinai Peninsula and the region lying between the Gulf of Elath and the Dead Sea. So, in clear terms, Isaiah tells us that this large region of the south, and the Arabs (the true Arabs as the descendants from Abraham) are brought into subjection to Christ before Israel is delivered. Those that oppose Christ are killed and there will be plenty of slain Arabs to say the least. Christ and the saints have been in battle when they come up from Bozrah (Isa 63). But those true Arabs that are not destroyed and subjugate themselves to Christ become obedient and enlightened - they sing praise to Yahweh. This is not so surprising, for they are the children of Abraham, though not in the line of the promised seed. And from a military and geographical angle it is very reasonable that Christ should first deal with the people near to his encampment at Sinai.

There is a suggestion of this early obedience of the wilderness peoples in Psalm 72:8-15. We include in this picture Hab. 3:7 where it says, “I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble”. This is the very first detail in the prophecy, and from this we understand that these two peoples are the first to come under the power of Christ. Midian was a son of Abraham by Keturah, and his descendants occupied the region north of Mount Sinai, and around the Elanitic Gulf. So they represent the people nearest to the encampments of the saints in Sinai. Cushan is usually taken as Ethiopia, and no doubt Ethiopia is a region reached by the children of Cush in their migration from Babel.

But the Bible identification of Cush leads us to South Arabia rather than Ethiopia. 1 Chron 1:8 and Gen 10:6 tell us: “And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. The sons of Cush; Seba, and Havilah, and Sebtchah; and the sons of Raamah; Sheba, and Dedan.” Although maps vary somewhat in the placing of these names, all agree in placing them in south Arabia. “Havilah to Shur” is the region occupied by the sons of Ishmael, and this places Havilah in Arabia. So it is probable that “Midian and Cushan” in Habakkuk take us to the east of Sinai, to Arabia. Bro Thomas makes this comment regarding the “tents of Cushan” and the “curtains of Midian”: “They (the Christ multitude) would, of course attack the peoples who were nearest to their encampment. These are the “tents of Cushan” and the “curtains of Midian” which are afflicted and made to tremble. This Cushan is east of

the Tigris, and north of the Persian Gulf; the Midianites are the Arabs of the desert, who are to “*bow down before him*” (Psalm 72:9-15).

ISAIAH 21:11-15

“The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.”

This 21st chapter of Isaiah is not easy to understand. The passage quoted follows a description of the fall of Babylon (vs 1-10). This was in the first place the work of Cyrus the Persian, and the “*whirlwinds of the south sweeping through*” (vs 1), which was a figure for those from Elam coming against Babylon. But in the latter-day overthrow of Babylon the Great, Christ and the saints will be “*whirlwinds of the south*,” entering into Israel and overthrowing the Babylonian image on the mountains of Israel in their onward career to destroy the European Babylon (i.e. the Harlot rider and the Beast). As to verse 11-15 we have no Biblical knowledge of their having a past fulfillment, and it is probable they belong to the future. In addition to Arabia and Seir, there is Dumah and Tema (Teman) who were sons of Ishmael, and Dedan a son of Keturah. All the sons of Abraham (apart from Isaac) went into this south-east country.

The “*burden of Arabia*” describes a time when the desert has been changed into a forest, a miraculous transformation and nomads are now dwelling in it; they are subject to Christ and are willing to care for the outcast Jews, supplying them with bread and water. As we have said, nothing like this is known in the past, and it indicates that these south lands of Arabia have to obey the word of God at a time when Israel is still in distress (scattered). The call to those in Arabia to care for the outcasts from the land of Judah - “*the inhabitants of the land of Tema did meet the fugitives with their bread*” is similar to the call to latter-day Moab to hide the outcasts from the face of the spoiler in Isa. 16:3-4, and this indicates Christ’s influence at this time cover’s a wide area.

Quoting from R. Roberts and CC Walker in Ministry of the Prophets we read this regarding chapter 21:

“There are reasons for thinking that a latter-day application of this “burden upon Arabia” is intended, whatever fulfillment it may have found in the past; and that its coupling with “the burden of Dumah” is not undersigned. The Revised Version tells us in the margin that “according to ancient versions” we may read: - “In the forest at evening shall ye lodge [J.T. “dwell”] O ye traveling company of Dedanites.” Also the margin suggests that the succeeding words may be construed as an admonition instead of an historical record, thus: “Unto him (the

Jews) that is thirsty bring ye water; ye inhabitants of the land of Tema meet the fugitives with their bread.”

“The difference between “Arabia” and “evening” wide enough in English, is not so in Hebrew, *ereb* standing for both. We have only to ask; Have the prophets anything else to say about Dedanites and Temanites “at evening” succouring fugitives who flee into their country from the grievousness of war? The answer is yes. Isaiah had previously spoken of “evening-tide” trouble,” and of the scattering of Israel’s spoilers like thistledown “before the morning” (17:14). “At evening” also, that is, just before the dawn of “Zion’s glad morning,” Ezekiel speaking of the crisis, says that Sheba and Dedan, and the Merchants of Tarshish” an *Arabian coalition* interpose in Israelitish (**think Shiite-Sunni split!**) affairs against Gog and his northern confederacy who overrun the land (Ezek 38). A British confederacy of the south opposes a Russian confederacy of the North at this great crisis, and the latter (Gog) prevails to the taking of Jerusalem and the scattering of the Zionist colonies then well rooted in the land.”

“We have already drawn attention to what others have previously established, namely that Edom and Moab of the latter days represent the British power at the crisis of Christ’s revelation to Israel. In Isa 16 God exhorts Moab, in the time when the throne of David is to be re-established in righteousness, to let His outcasts dwell with him. Britain the natural protector of the Jews for every political reason and the natural enemy of Russia in the same way will do this-not for any love of Israel’s God, or of Israel in the highest sense. Necessities which know no law and which are controlled only by God Himself, will compel it. A strong enemy will drive Britain out of Egypt into the Arabian countries south of Jerusalem (Dan 11:40-43) and Jewish fugitives will naturally take the hosts of their protector.”

“But Sheba and Dedan and the Merchants of Tarshish do not save Israel or themselves. Were it not for the super-natural intervention of divine power, which is most emphatically announced in Ezek 38, a fifth Universal Empire would arise to dominate the earth, namely, the Russian-“Colossus.” But Christ and the saints come into the inheritance at this crisis, and the kingdoms of men are soon “broken to pieces together” as Daniel saw in chapter 2. “The glory of Kedar” falls for the last time and he is transformed and adopted with all other “hirelings” into an obedient member of the family of nations that shall be joined to the Lord in that day.”

“The tribute of Arabia, as of all countries-the gold, spices and flocks are rendered joyfully to the greater than Solomon in his capital Jerusalem, then “*the joy of the whole earth*.”” End of quote. (Consider: Isa 42:10-12 & Isa 60:6-7)

RIVERS IN THE DESERT

Associated with this work of Christ in the south and Arabia, there is a miraculous happening that is a fitting introduction of Christ to the world. The return of Christ to the earth means the return of miracle to the earth after many centuries of God hiding His face. We may think of the overthrow of the Gogian hosts in the land as the first

manifestation of divine power. But this does not appear to be so. The first miracle is an act of goodness and blessing: the providing of water in the desert for the outcast Jews in their hour of great distress.

This miracle is brought to our notice in Isaiah 41. The early part of the chapter asserts the abiding care of God for His people. Reading vv. 13-14, *“For I the Lord thy God will hold thy right hand saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel.”* Then in vv. 17-20 we read, *“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open the rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.”* *“I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it.”*

Here is something grand, reminding one of the glories of the original creative work of the angels in the beginning. But this time it is performed by Christ and the saints acting as the Yahweh Name (God manifestation) firstly to provide water for his distressed people fleeing from the land of Israel.

In Isaiah 43:18-21 the theme of water in the desert is repeated: *“Remember ye not the former things, neither consider the former things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert...to give drink to my people, my chosen. This people have I formed for myself, they shall show forth my praise.”* So the idea is repeated in this chapter which is an assurance that it will come to pass. (Joseph said that repetition was an assurance from Yahweh Gen 41:32.)

The happening is so marvelous, and on such a scale, that it is intended to become a world wonder and an inescapable evidence/witness of the power of the Yahweh Name (Christ and the Saints) in the earth. It is so remarkable that it is regarded as replacing past wonders: *“Remember ye not the former things, behold I do a new thing”* (43:18-19). In the first quotation, from Isa. 41, men are caused *“to see, and know, and consider, and understand together.”* What is it that they are to so thoroughly examine and appreciate? *“That the hand of Yahweh hath done this, and the Holy One of Israel hath created it.”* It is something so vast and wonderful it is completely beyond the powers of men. It is a vindication of the might of the God of Israel. And it is a blessing to mankind. What a wonderful first miracle in the earth when Christ returns.

The seven trees named are all good trees, trees of usefulness and pleasure. In chapter 55, Isaiah returns to the matter and contrasts the good with the evil. *“For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*

Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a name, for an everlasting sign that shall not be cut off.” This wonderful happening is so impressive that it remains as an everlasting sign to prove that the God of Israel is in the earth. (Also consider Isa 51:3.)

When exactly does this marvel take place? Isaiah 30:21 provides a key: *“And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.”* It happens (1) in the day of great slaughter and (2) when the towers fall. So the time can be identified from the detail of the events when Christ goes forth against the enemy encamped at Jerusalem. Zechariah 14 informs us that the earthquake occurs when his feet stand upon the Mount of Olives. This is when “the towers fall,” or as Ezek 38:20 says: *“every wall shall fall to the ground.”* It is a time of gigantic earth movement: *“the mountains shall be thrown down and the steep places fall,”* (Ezek 38:20); the land around Jerusalem shall be lifted up, the Mount of Olives shall be cleft in two to provide a very great valley; and living waters shall flow out of Jerusalem (Zech 14:4-8). The culminating event after Christ and the saints have defeated Gog and freed the city of Jerusalem begins the transformation of the region for the enlargement of the boundaries of Israel when they are settled in their cantons, stretching across the Sinai Peninsula and part of Arabia.

Psalm 46:2-6, *“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the MOST HIGH. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted.”*

In this symbolic language natural catastrophes are mixed with the raging enemies of Israel. Israel finds refuge in Yahweh of hosts and the city of God. The saints are the hosts of Yahweh at this time. The previous Psalm has detailed their coming into being. In Ps 45, the king is about to ride forth against his enemies; the queen is at his right hand; the people of Tyre are there with a gift of tribute. Then follows chapter 46, when Israel is saved by her king and his immortal princes. The sequence between chapters 45 and 46 is a useful confirmation that the saints are with Christ in all this work in the south of the land, as he comes to deliver his people in distress.

The fullest account of this idea is captured in Isa. 35. In this chapter there is a picture, like that in chapters 41 and 43, of the desert blossoming, and waters breaking out to succour the needy in their distress. It’s important to look at the entire chapter to appreciate the full beauty and power of the picture being expressed. Here the loving kindness of Yahweh is ever apparent in thus caring for his people in the hour of great distress; in giving them water in the desert, and in making out a highway on which there will be divine protection for the Israelites traveling Zionward.

Isaiah 35 should be read in context with chapter 34. The second half of chapter 34 is in contrast with chapter 35 and describes the utter desolation of the land of Edom; this has been fulfilled though many centuries "...and the land thereof shall become burning pitch. It shall not be quenched night or day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste." This extreme language does not mean Edom will continue a barren wilderness unendingly. The meaning can be understood by putting alongside rather similar language about the desolation of the land of Israel in past centuries. "*The whole land thereof is brimstone and salt and burning, that it is not sown, nor beareth, nor any grass growth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim.*" (Deut 29:23). As the land of Israel is to be restored so is the land of Edom. The desolate land of Edom in chapter 34 is part of the wilderness that blossoms as the rose in chapter 35. One ought to read straight on from the end of chapters 34 to 35 to maintain the sequence here. As the one chapter is literal, so is the other, despite the degree of figure and hyperbole used.

Isaiah 35 is like Psalm 46 in its encouragement and comfort to the fearful. Verse 4 says, "*God will come with vengeance, even God with a recompense and save you.*" This again links chapter 35 with 34; for the coming with vengeance is the central idea of the first half of Isa. 34. It is the vengeance that overthrows the enemy at Bozrah in Edom. "*For it is the day of Yahweh's vengeance, and the year of recompenses for the controversy of Zion.*" (34:8). Putting together the two chapters we have:

- the enemy overthrown at Bozrah (part of a series of battles culminating in the complete destruction of Gog on the mountains of Israel)
- waters springing up in the desert
- the desert blossoming as the rose
- and there being a WAY for the redeemed to return to Zion with joy

The context shows that "the redeemed" in the first place are the nation of Israel in dire distress. Yahweh is the Redeemer, and they are the redeemed. "*Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith Yahweh, and thy redeemer the Holy One of Israel...When the poor and needy seek water, and there is none...I will open rivers in high places*" (Isa 41:14-18). The exiles as they return from far countries will later use the same highway. [To be concluded next quarter.]

Tom Northey

Prophecy Not Conjecture: "*Prophecy is the foretelling of future events, the declaration beforehand of "things that shall be hereafter," not such things, however, as may be conjectured by human sagacity, or expected from the regular operations of nature, but such as may be foreseen by none but the omniscient God, and foretold by those only to whom the 'Father of Lights' shall reveal them. Man, by the use of history, may acquire some information respecting the things that are past; but he "knows not what shall be on the morrow." Prophecy draws aside the veil which hides events, and lays open the scenes of the future.*"

S. B. Wickens, *Christadelphian Advocate* (October, 1907)

METAPHORICALLY SPEAKING...

Sometimes, we need to just look at objects or things around us and we can see in a metaphorical sense some of the beauty God intended for our consideration. Many times there are reflections from a special moment or place or occurrence that causes deep personal inner reflections of where we are or where we are going or where we want to be. Such is the story I would like to share for your thoughtful contemplation. I would like to draw a word picture to bring you into a place other than where you may be reading this article now. From the picture we will see how the Truth of the Gospel can be illustrated very forcefully.

In the northern part of the State of Maine, there is an old abandoned mill. Close by the old mill you see a small but swift little stream. The water from the stream is sparkling clear and once turned the large water wheel of the old mill. And if you were to look a short distance upstream, you would notice the remnants of a stone wall dam which created a mill pond used to store the water to run the old mill. You may have noticed, too that a small wooden flume that lead to the old mill, was badly rotted. Seems the water that entered the flume would have vanished before reaching the old mill.

Now as time has passed by, the stones holding the wall would have shifted due to the water working its way through the small cracks. Eventually, the wall had shifted and fallen down in places and the water would have gushed out and the mill pond was gone. Of course the old mill had long ago lost any productivity or utilitarian use to anyone. It had not been kept in good repair and subsequently fallen into decay and ruin.

Can we see a lesson from the misfortune of the old mill? Could that tragedy be the story of lost power? Water in a stream must be carefully curbed and properly directed before it can be of any benefit. In our story the little stream is no longer supplying what was needed for the old mill to function. The old mill cannot saw logs or grind grain because its power source has not been directed properly.

Let's apply a few parts of this story to the Truth. Let's say the clear sparkling stream is the word of God. And the old mill is an individual who had accepted the Truth as proclaimed by the Gospel. The mill pond depicts the mind where the lessons and directions of the scripture have been stored for later application and a ready source of the power necessary to keep the individual working in the vineyard. The wooden flume would be that vehicle to continuously feed the individual those truths to keep one strong on a continual basis.

As the owner of the old mill lacked the discipline to keep the old mill in good working order, so can the individual who lacks that discipline to insure a good report

at the judgment seat of Christ. The individual who does not channel the word of God (stream) to the mind loses all power to function within the bonds of the covenant promises. *“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,” Hebrews 12:1*

The old mill, the mill pond and the flume could be restored, but the power of the benefit of living in the Truth for all that time is lost forever. We must not let ourselves become undisciplined in following the commandments of Christ. We must not be found lacking that power and courage to be able to give an answer to any challenge to the Gospel of Christ. *“Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.” Proverbs 28:10*

Losing the power to be able to defend the Gospel or give a good answer of the faith that lies within you is no different than this story of the old mill that had lost its power to define its original function. *“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” 1 Corinthians 15:58*

W. Lynn Harrell

USAGE OF THE TERM “ALIENATION”

Included in the 2008 first quarter edition of the Sanctuary-Keeper magazine, was an article that recounted part of the history of the unity efforts between the Unamended and Amended Christadelphian groups. Within the article was a chart that depicted some of the differences between the two groups. One difference is the usage of the term “alienation” and “estrangement” as applied to the nature of all mankind, including Christ. Since the distribution of the latest edition of our magazine, we have been questioned as to our usage of these two terms as applied to Christ.

Although we do not believe that these terms require clarification for those who are familiar with the writings of our pioneer brethren nor do we believe that we should defend our usage of these two terms as applied to the nature of man, we have included an article from bro. Thomas Williams that describes how these terms can be and have been historically used when speaking of the nature of man, including Christ.

These terms and other similar terms have been used by most of our pioneer brethren for many years. We commend to our readers an Advocate booklet entitled “Sin, Condemnation, Alienation and Reconciliation” published in 1986 that contains

many quotes from our pioneer brethren regarding their usage of these terms and other similar terms as applied to the nature of mankind, including Christ.

B. Henderson

ATONEMENT WITHOUT ALIENATION

Reprinted from the July, 1907 Christadelphian Advocate

Bro. A stands off and says, “I will not fellowship you because you do not believe that Jesus’ death atoned for his own sinful flesh”. Bro. B replies, “I am willing to believe that Jesus’ death did atone for his own sinful flesh, but not because his flesh was alienated.” “Very well,” says A, “I accept of that, and let us reunite.” “All right,” says B, “united we are”.

Now, will Bro. A and Bro. B suffer a word of exhortation? Will you think for a moment, and ask yourselves the question, Is it reasonable to believe that Jesus was required to atone by death for that which was not alienated? Just think a little about the word “atone.” It means, as you well know, at-one. Now if one thing is made at-one with another, are the two things at-one before they are made at-one? If something must be done to make two things at-one, does it not follow that before they are made at-one they must be (let me coin a word) at two? If they are “at two” to the extend of requiring the shedding of blood to make them “at-one,” does not the fact of the necessity of shedding blood make it certain that sin is an element in the case in some manner? Now our coined word “at-two” in this connection, where sin is the cause must mean that estrangement exists, and what is his but alienation?

We commend the disposition to hold up Christ in the lofty sphere to which he *morally* belongs; but this has been confounded with the physical state or nature by the Catholics to the extent of driving them to the theory of immaculate conception. If Christ’s nature was sin’s flesh it was sinful nature, and until God’s justice in condemning sinful flesh is acknowledged in some manner, the condemnation must remain; and what is this condemnation but alienation? God had arranged for babes in securing the benefit of these provisional means of atonement; and these served their provisional and conditional purpose until the subject could act voluntarily and intelligently, sincerely and faithfully. The Law of Moses was complied with in the parental representative aspect, and the law of the spirit of life was complied with in the personal, voluntary and faithful intelligent act of the subject.

If Jesus was an exemplification of the powers by which God and man were to enter into a state of at-one-ment, he must begin along side of man in his non-at-one-ment state, and from *there* pass through the process to the at-one-ment state. Since there is no immortal soul, no separate spirit entity, a babe born of a woman has no personality, no identity, except as a little body of flesh and blood. Since there is no flesh and blood except that which comes from Adam and Eve in a sin-stung state, Jesus began his personal existence in this state. At the start there was no immortal soul there, no spirit entity, no character to constitute an identity, or a personality; it was entirely a personal being of sinful flesh, unfit for the kingdom of God, and God had so arranged that before He could be just

and yet justify, or allow a sin-flesh person to become at-one with Him, there must be acknowledgment of His justice in condemning sinful flesh, which acknowledgement is made by compliance with the law wherein are the types.

Now do not allow sophistry to drive you away from this by saying that an infant is only a little corrupt body of flesh that cannot be considered in the case; for this is a reflection upon God's requirements of careful attention to the rites of the law in relation to infants. They were a "known quantity" to the extent of making their lives dependent upon the observance by the parents of carefully revealed and strictly enforced laws; and these laws had to be complied with in the case of Jesus, beginning with the legal cleansing of the mother after the birth of the child, the circumcision of the child, and "continuing in all things to do them" until the child reaches the years when he could recognize the law of the spirit of life, when he would pass to a higher place, reaching the climax when the flesh is literally purged of sin and immortalized. Viewing Jesus as passing through this process, yet absolutely free from any personal act of sin, we can see how he was practically "the way the truth and the life". Let unity take place on this basis, and there will be no compromise of truth.

Thomas Williams

EDITORIAL FLYLEAF

NASU

This past April the Hamilton Greenaway Christadelphian Ecclesia (amended) sent out an announcement via e-mail to all Christadelphian members of the internet site known as "Facebook" (A site for socialization, discussion, etc.) It was specifically sent to those who have joined a discussion group known as "Christadelphians for Unity" made of hundreds (mostly young people) from around the world (amended and unamended). It was to announce that they have accepted the NASU as their basis of fellowship, that both the BASF and BUSF "*represent a true and common definition of the One Faith*", and that they wish to extend the offer of fellowship to all who are "*likeminded*" and they "*invite your ecclesia's support and endorsement of this declaration*". They also appeal for other ecclesias to officially become signatories of their declaration. Whether this will go anywhere or to what extent this will find acceptance among either fellowship is hard to say. But it is yet another reminder to us that we can't forget that the push for "unity" and ecumenicalism will continue on, despite fundamental doctrinal issues and differences having been demonstrated time and time again.

We also need to realize that the internet, especially in relation to the young people, provides a powerful means of communication that can act as an undercurrent out of sight of many of the older generation. An entirely different spiritual and cultural attitude can be created, fostered and promoted that is free from the oversight and restraint of parents or elders of the ecclesia. Hopefully it can be understood that

when youth has free run or can be easily targeted by those with alternate agendas, especially in regard to the Truth (internet or otherwise), that no good can come of it.

The World Scene

The last few months on the world scene in the natural, economic and political arenas have proven to be eventful and extremely interesting. To name a few:

- The powerful cyclone in Burma closely followed by the powerful earthquake in neighboring China, causing unimaginable devastation and loss of life.
- Severe flooding, unusually high tornadic activity, and earthquakes in the U.S.
- We see the fruits of years of greed and the American way of living beyond its means pay a heavy price with the collapse of the housing market and the failure of once giant financial institutions, causing problems throughout world markets.
- An incredible and unprecedented rise in fuel prices over the past year driven largely by speculation and a rising global demand, creating economic strain and hardship. And no one knows when or if it will level off any time soon.
- A sharp increase in food prices around the world driven by rising fuel and transportation costs, but also due to serious grain shortages, with all indicators pointing towards a worsening situation.
- While others are strained, countries such as Russia and the OPEC nations are amassing wealth at an incredible rate.
- With its new found wealth, Russia is flexing its political and military muscle in ways not seen since the Cold War.
- Iran continues to threaten Israel with annihilation, while steadily working to develop nuclear capability.
- Israel stands in political confusion. With a government promising to give away the Golan to Syria along with massive territory concessions to the Palestinian Authority (including parts of Jerusalem), all under the semi-secret negotiations of a Prime Minister whose own corruption scandal is about ready to (as of this writing) bring down his government.

We recognize that the earth has always been one long record of natural, economic and political happenings. There have always been natural disasters; there has always been economic crisis or uncertainty of one kind or another; there have always been famines; there have always been rumors of war; and there has always been trouble within the Ecclesia. But we have to realize where we are in God's 7,000 year plan for this earth. We are at the end of the 6,000 year portion of that plan which should make us realize that the shakings, uncertainties, political posturing, immorality and ecclesial deteriorations take on even greater significance to the spiritual Watchman. The apostle Paul stated almost 2,000 years ago - Rom 13:11, "*And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*" If we are watching the signs all around us, most significantly the budding and now 60 year witness of the Israelitish fig tree, these words should ring more true now than ever before.